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A SOCIOLOGICAL PROFILE OF LDS INMATES
AT UTAH STATE PRISON

A Thesis

Presented to the
Department of Sociology
Brigham Young University

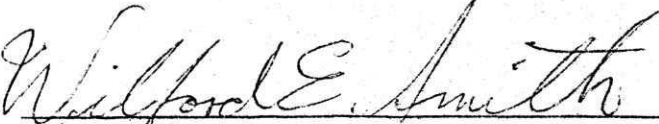
In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by

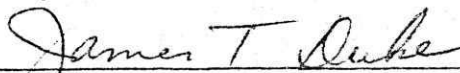
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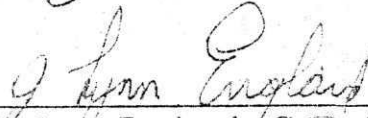
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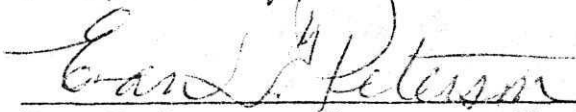
Wilford E. Smith, Committee Chairman



James T. Duke, Committee Member



V. Lynn England, Committee Member



Evan T. Peterson, Department Chairman

January 27, 1975

Date

Typed by: Elaine Randolph

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INTRODUCTION

An important question in sociology is why does social order exist as it does? Olsen (1968:3) comments on this question by stating that social organization occurs as social actors interact in patterned and recurrent relationships to create social ordering which in turn becomes infused with cultural ideas. The cultural milieu is very important in the process described by Olsen because it emphasizes and re-emphasizes shared meanings which have usually grown to become expectations of the members of society (see: Cohen, 1955; Douglas, 1971:3; McGee, 1962: 210; Mead, 1953). In society today, a continual education process is necessary to gain understanding of these societal expectations so frequently confronted (Lofland, 1969). The above idea that rules of thought are social in origin and continuation is illustrated by Hardy (1964) who showed that even the appetite for such a biological function as sex may be considered to be learned.

On the other side of the coin of social order is social deviance. A person's behavior is defined as being deviant when his actions do not conform to the expectations and shared meanings of the larger proportion or dominant elements of society (Rose, 1954). For example, when the expected way to gain food, clothing, shelter, etc. is by work and a

person robs a bank to gain these things, he would be considered a "deviant" because his actions would not conform to the expectations of the dominant elements of society.

Problem

There are approximately 520 men at Utah State Prison. Their crimes range from forging checks to murder. The prison is located near Bluffdale, Utah, which is about 20 miles south of downtown Salt Lake City, Utah. It can be easily seen near the west side of the road as one travels on I-15 near "the point of the mountain." The bulk of the prison (the medium security section) is a fairly old (1948) large building of reinforced concrete surrounded by high fences and periodic guard towers. There are also several modern buildings: one is used for maximum security, one for minimum security, and another for women. Normally about 40 percent of the male inmates are LDS, which may merely mean they have had some association with the Church in the past causing them to list LDS as their religion, or for some it may mean that they have been quite active in the Church.

The LDS Social Services expressed an interest to the BYU Sociology Department (i.e. Dr. Wilford Smith) in securing a sociological profile of the LDS inmate incarcerated at Utah State Prison. One of the objectives of this study was to obtain such a profile. This profile involves such variables as: age, sex, race, demographic background, marital status, etc. It also includes LDS Church variables such as: attendance

at various meetings, office in the priesthood, conformity to the Word of Wisdom, attitude toward the Church, etc.

Along with determining a sociological profile of the LDS inmate, the study was designed to test the following general hypothesis: Male Mormons socialized in cohesive families are less likely to be delinquent than male Mormons socialized in non-cohesive families. This hypothesis was based on studies by Glueck and Glueck (1957, 1962, 1968). They tested the hypothesis that family environment is a major deterrent to delinquency. In the present study the independent variable is a cohesive family which is defined as being stable, congenial, and having shared interests (both religious and non-religious). The dependent variable is delinquency and is defined as deviant acts which have led to incarceration at the Utah State Prison.

In 1969, Dr. Evan T. Peterson administered a survey to three thousand 12-18 year-old male youths of the LDS Church. Data from his survey were used as the control group to test the above hypothesis. A questionnaire, using 80 questions of Dr. Peterson's survey, was administered by the researcher to 103 LDS prison inmates. These inmates were used as the experimental group.

Significance

The present study is important for two main reasons. First is its importance to the field of criminology as it tests well-known hypotheses in the area of crime causation. Besides the above hypothesis

concerning family environment, alternative hypotheses of self-concept, religiosity, peer pressures, SES, and Anomie were also tested. Second, is its usefulness to the LDS Social Services, as it will specifically aid them in future reference with the LDS inmates at Utah State Prison.

THEORETICAL ORIENTATION

General Literature Review

There are many different theories as to why some people fail to gain necessary commitment to the meanings, rules, and expectations of society such that they commit deviant acts resulting in their incarceration. Before reviewing the theoretical orientation of the present study, a review of some of these theories will be presented. The first theories to be discussed will be social psychological. Next will follow a review of social class and Anomie. They will be followed by a discussion of the influence of religiosity on the etiology of crime. Finally, the chapter gives main attention to its theoretical orientation of family environment.

Social-Psychological Theories

Simon Dintz, Frank Scarpitti, and Walter C. Reckless (1962) studied twelve-year-old boys in Columbus, Ohio. They found that a good self-concept, the product of favorable socialization, insulated youth against delinquency. On the other hand, a poor self-concept, the product of unfavorable socialization, gave youth little resistance to delinquency. Reckless (1967), built upon this work to derive his own Containment Theory. The Containment Theory is composed of two parts. Outer Containment is the holding power of the society, the state, the village

and their norms. It is their power to contain, steer, divert, and reinforce their members. Inner Containment is one's ability to follow expected norms, to direct oneself: it is his self-image or his self-concept.

Reckless desired to predict from these two factors whether a person was likely to become a delinquent or not (1967:469-483). For example, a person with both a high outer and a high inner containment was expected to have significantly less chance of becoming a delinquent than a person with a low outer and a low inner containment. (The preceding hypothesis assumes that delinquency is deviance rather than the norm.) In critique of Containment Theory, some have indicated that Reckless failed to explain adequately how inner containment is built (Rubington, 1971).

An older theory, tied to the previous theory, is Reckless's concept of Norm Erosion. The contention is that as one proceeds through the process of embracing delinquent behavior, there is a sloughing off of the moral significance of norms, eroding the once internalized norms. Whereas the norms were once seen as the behavior and attitudes expected of society, they lose their persuasiveness and the delinquent turns to norms of the deviant world (Reckless, 1967:454). However, the Norm Erosion concept has the weakness in that it does not explain the causes of strong or weak capability of the group to hold individuals within bounds of expectations. Also, no attempt has been made to identify the causes for norm erosion in individuals who begin a delinquent career (Reckless, 1967:455). One of the major criticisms of Norm Erosion is the theory of Neutralization, which is discussed next.

Another set of theories on the micro level are those of Gresham Sykes and David Matza (1957). Sykes and Matza felt that almost all people are socialized and learn the norms and rules of society. They felt that people, delinquents included, know what is "right and wrong." These norms do not erode, as Reckless (1967) had suggested, but are still very much a part of the individual. Rather, as one enters a life of crime, a rationalization or "neutralization" occurs; the individual remains committed to the dominant normative system and yet so qualifies its imperatives that violations are acceptable. Then, just as Reckless took the foundation of self-concept and built his Containment Theory, Matza built on the foundation of Neutralization and came up with his own concept of Drift.

Drift stands midway between freedom and control . . . it is "soft determinism." The delinquent transiently exists in a limbo between convention and crime, responding in turn to the demands of each, flirting now with one, now with the other, but postponing commitment, evading decision. . . . Freedom is not only loosening of controls, it is a sense of command over one's destiny. . . . Those who have been granted the potentiality for freedom through the loosening of social controls but who lack the position, capacity or inclination to become agents in their own behalf I call drifters. . . .

Once the bind of law has been neutralized and the delinquency put into drift, all that seems necessary to provide the will to repeat is preparation. That is, he has learned that it is possible to do it, for he has seen others do it. This is the learning side of delinquency --learned from other experiences (1964:28 & 184).

There are two criticisms of the Drift hypothesis. The first is that Matza himself has stated that Drift is a juvenile delinquency theory and does not necessarily account for adult crime (1964:29). The fact that Drift does not claim to account for adult crime may even place it outside

the scope of the present study of "adult criminals" at Utah State Prison. The second weakness concerns Matza's reasoning for the continuation of criminal activities which he defines as desperation and learning. His discussion of desperation and learning seems close to one of the main theses of Differential Association and like it, is difficult to test as will now be discussed.

In the older theory of Differential Association, the basic idea is that criminal behavior is learned through interaction with others, especially in intimate contacts. That is,

A person becomes a delinquent because of an excess of definitions favorable to the violation of law over definitions unfavorable to violation of law. . . . Techniques of committing crimes are learned as well as attitudes, rationalizations, motives and drives. . . . Association with criminal and noncriminal behavior vary in frequency, duration, priority and intensity of contact. . . . (Sutherland, 1947:6-7).

As can be seen, Differential Association and the learning aspect of Drift have the major idea in common of learning through association. Both theories indicate that youths become delinquents by associating with delinquents and learning from them delinquent habits, attitudes, motives, techniques, etc.

Sykes' and Sutherland's learning theories assume that learning takes place through association with the type of person one would soon become--delinquents. Although there have been several attempts to test Differential Association (see: Glasser, 1956; Short, 1957), one of his main theses ("A person becomes delinquent because of an excess of

definitions favorable to violation of law. . .") is "untestable," as Sutherland himself has stated (Rubington, 1971). There are three major weaknesses of the Differential Association theory: ". . . delinquent behavior may not occur if there are few opportunities to commit crime, if the intensity of the need is weak, or if alternate ways of solving the problem exist" (Rubington, 1971:153). These weaknesses seem applicable to both Differential Association and to the learning side of Drift, unless taken into account and controlled.

Labeling Theory

Labeling is one of the latest social psychological theoretical orientations to gain popularity. It differs somewhat from the preceding concept of the effect of pressures of association. The basic idea of the Labeling theory is that, as persons commit deviant acts, they are labeled as deviants by the legal and social agencies (police, social workers, etc.) that deal with delinquents. The stigmatization process of such labeling tends to give the person the self-concept that he really is a delinquent. Then the person may continue to commit deviant acts in which case the whole process produces a self-fulfilling prophecy by actually creating the deviants these legal and social agencies are supposed to suppress. For example, in a prank, a boy may break some windows or go for a joy ride in a "borrowed car." If apprehended by the police, he may be taken to jail, fingerprinted, have his picture taken, left in jail overnight, etc. In short, he may be treated as if he were

actually a criminal. The boy may get the feeling from this type of treatment and by attitudes shown toward him that perhaps he is in reality a criminal. Therefore, he will probably continue in a criminal pattern to fulfill this expectation (see Becker, 1963; Goffman, 1961, 1963; Tannenbaum, 1938). Such deviance is called secondary deviance.

Thio (1973) has several criticisms of Labeling theory. His first criticism was that labeling theorists generally have two assumptions which are not substantiated. One such assumption is that rules (laws) are made against actual deviants only (i.e. against those who have actually committed a deviant act such as a robbery, theft, etc.). Thio feels that this assumption is not true, for rules are made against potential deviants also, and these rules create a deterring effect. This deterrent aspect is especially important when considering the etiology of primary deviation. Thio states that a second false assumption is that the impact of being labeled deviant affects only those actually caught in a deviant act. However, the label as such exerts a penumbra effect on non-deviants also. That is, when people are arrested or convicted, the publication of such, through the news media, etc., may stereotype others as deviants also (e.g. people with long hair, beards, etc.). His last criticism of Labeling is that Labeling theorists usually don't explain why the act itself arose in the first place; i.e., they explain why a "labeled person" continues to commit deviant acts, but not why the boy "borrowed the car" the first time (Thio, 1973). One other criticism is that Labeling theory

can be carried too far in an effort to explain everything (Lemert, 1967).

Summary of Social Psychological Theories

The present study has briefly discussed several important social psychological theories in the etiology of crime causation. The first one discussed was how one's self-concept can be an important influence. The next theories explained a movement from "normalacy to delinquency." They were followed by a theory that emphasized peer influences. The last theory explained how social agencies can effect one's self-perception. All of these theories discussed delinquency on a social psychological or micro level. The following theories to be discussed change the independent variable from a micro level to a macro level. Theories that discuss the effect of social class, Anomie and religiosity will be considered.

Social Class and Anomie

It is a fact established by many researchers (including the present study) that most inmates incarcerated in prisons are from lower social-economic classes. It has been shown that lower classes make up a higher proportion of official delinquency all along the criminal trail. That is, a higher percentage of lower class people are arrested than middle or upper class people; a lower percentage are given bail, rather than having to stay in jail; and a higher percentage are sent to prison, rather than given probation or suspended sentences, etc. (Mannheim, 1965).

One of the first theorists to notice the influence of class on delinquency was William Bonger. He stated: "All statistics show that the poor supply a very great proportion of the convicts, in every case, a greater proportion than they bear to the population in general, and the well-to-do form only a small part" (1969, first published in 1916).

Although it is quite obvious that lower classes do contribute a high percent to the overall convict picture, many theorists feel that social class alone is not the main reason people become delinquents. In fact, Reckless, states that in spite of low social economic status and all of the problems it may entail, most of the youth coming from such environments do stay out of legal troubles; so it couldn't be just low class alone that causes a person to become a criminal (1967:432). In support of the idea that class alone is not the reason for crime causation, Littman found an "absence of any generalized or profound differences in socialization practices as a function of social class" (1957; see also: West, 1969: 69-80; James, 1970:216). Although perhaps not directly dealing with the present study of crime causation, but certainly related, Bandura and Walters (1959:12), in their classic studies of aggression found no differences in aggression tendencies when social class was controlled.

Other studies have dealt with the issue of social class and delinquency. Several indicate that there are differences between child rearing practices of the lower and middle classes (Kohn, 1963:471-480). However, these studies also demonstrated that a main reason for these

differences is the type of occupation. The fact that one occupation is a middle class job and one is a lower class job is not as important as the type of occupation. Middle class jobs are usually self-directive, initiative, thought and judgment provoking, etc. This middle class job atmosphere tends to overlap into child rearing practices, establishing a pattern of self-direction, initiative, etc., in dealing with children.

Whereas, the lower class occupations generally foster a narrowly circumscribed conception of self and society, and are not self-directing. Similarly, this job atmosphere overlaps into child rearing practices, promoting a narrow conception of child raising among the lower classes. One of the major points of these studies is that it is not just the lack of money or education, but a total cultural milieu that needs to be considered in understanding the lower classes (Kohn, 1969:659-678; see also: Aberle, 1952; Bronfenbrenner, 1958; Duvall, 1946; Hyman, 1953; Inkeles, 1960; Littman, 1957; Miller, 1958; Pearlin, 1966; Sears, 1957; White, 1957).

Another related theory is that of Anomie, by Robert K. Merton. Merton describes our society as being a social structure which puts pressure on some individuals to engage in non-conforming behavior. Non-conforming behavior is said to be pressured because of the fact that in society culturally defined goals exist which are built up to be legitimate for the members of society. These goals are roughly oriented into a hierarchy of values and aspirational reference. There are acceptable ways of achieving these goals. Delinquents' behavior (called innovation), as defined by Merton, is that behavior which strives toward these goals by means

which are socially unacceptable (1963:185-188). For example, in our society the acceptable mode of obtaining the goal of getting a new car is by working and earning the money to do so; an unacceptable mode would be to steal a car. Then, "as this process of attenuation continues, the society becomes unstable and there develops what Durkeim called Anomie or normlessness" (1963:189).

Anomie is then conceived as a breakdown in the cultural structure, occurring particularly when there is an acute disjunction between the cultural norms and goals and the socially structured capacities of members of the group to act in accord with them. In this conception, cultural values may help to produce behavior which is at odds with the mandates of the values themselves (1963:216).

According to this theory, one of the main reasons crime exists is the heavy emphasis on the desirability of wealth without an equal emphasis on proper modes of achieving that wealth (1963:193). Chaplain Eshelman (1965), of the San Quentin Prison, supported this notion. He stated that most of the inmates he had known, wanted many of the material things that are heavily advertised in society, (e.g. boats, cars, having a fun time, etc.) yet were unable to gain those goals through proper channels (i.e. work).

An interesting application of Merton's (1963) idea of adapting different modes to achieve goals is Oscar Lewis's (1972), "The Culture of Poverty" which is

a culture in the traditional anthropological sense in that it provides human beings with a design for living with a ready made set of solutions for human problems. The pre-conditions are a cash economy with a wage labor and production for profit, a high rate of unemployment, low wages for unskilled. The dominant class asserts

a set of values that prizes thrift and the accumulation of wealth and property, and stresses the possibility of upward mobility. The individual has a strong feeling of fatalism, helplessness, dependence and inferiority [anomie].

Rubington finds fault with Merton's theory of Anomie, stating ". . . a uniformity of cultural values in a complex society, which he [Merton] states exists, is most unlikely, and status discontent does not uniformly lead to deviant behavior. . . ." (1971:145).

Summary of Social Class and Anomie

The present study has just discussed several important macro level theories in the etiology of crime causation. The first theory discussed was social class and its role followed by the closely tied theory of Anomie. Before proceeding to the influence of family environment, the present study will next discuss the influence of religion.

Religious Orientation

Although not the major thesis of the present study, nor, perhaps of theories in crime causation, it seems relevant to discuss salient points pertaining to religiosity because this study will be comparing LDS inmates with LDS non-inmates. It was a major assumption of early sociological theorists that religion played a major role in enforcing order in society. Durkheim (1951), for instance, felt religion had an integrating influence. Weber (1958) argued that the Protestant Ethic was the major reason for capitalism. Even Marx (Freedman, 1968) recognized its power when he called religion the "opiate of the people."

Some modern day theorists recognize religion's importance and cite the decay of churches as a major influence in the decay of norms in modern society, thus leading to greater social disorganization (see Rubbington, 1971:67; Havighurst, 1962; Rhodes, 1970; McCord, 1959). However, other theorists see religion as having little or no influence on people that would keep them from committing deviant acts (Hirschi, 1969). One difficulty in this controversy is that ". . . at the core of the problem is the measurement of religiosity" (Knudten, 1971).

The present writer agrees with the theorists who accept the importance of religion as a delinquency deterrent. The question is empirical, one this study is designed to help answer. The following section will discuss the importance of family environment in the etiology of crime causation. The writer feels that being raised in a religiously cohesive family is the important variable in the religiosity controversy.

Family Environment

Introduction to Overall Family Environment Orientation

Moving from a general literature review to this study's specific orientation of family environment and its influence on delinquency, leads to the studies of Sheldon and Eleanor Glueck. In the early 1950's they compared 500 delinquents with 500 non-delinquents in Boston, Massachusetts. Their studies have revealed several significant findings which are the base of the present writer's theoretical orientation. Their

work has been published in several books and articles, the first was Unraveling Juvenile Delinquency in 1950. In 1962, they published Family Environment and Delinquency, and in 1968 they published Delinquents and Nondelinquents in Perspective, a follow-up study of the 1000 subjects until the subjects reached the age of 31. This study gives their research longitudinal support. It also makes their results more relevant to the present study, since the present study is of adult criminals. In 1966, they published their replicate study of Unraveling Juvenile Delinquency in Puerto Rico, which confirmed all of their previous work. Also, in 1971, Miroslav Ververka did a replicate study in Czechoslovakia using 500 delinquents and 500 nondelinquents and confirmed most of the Gluecks' findings. These last two studies give the Gluecks' results cross-cultural support, supporting their research.

The definition of delinquency the Gluecks used is: ". . . repeated acts of a kind which when committed by persons beyond the statutory juvenile court age of eighteen years are punishable as crimes" (1957:13). For the purposes of the present study, the Gluecks' definition of delinquency will be used. That is, the present study was an examination of people who were convicted of criminal acts and were incarcerated at the Utah State Prison at the time the research was made.

One of the major findings of the Gluecks and the thesis of the present study is that ". . . the family is the cradle, not only of most ideas, sentiments and attitudes of a growing child, but also of most of

his insecurities, anxieties, tensions and other emotional distortions. A family with warm, positive actions can be a boon to the children" (1957: 93). On the other hand, they found that families of delinquents were less warm, positive and conducive to the wholesome rearing of healthy law abiding children (1957:115). When children refuse to follow old footsteps and accept traditional values, ". . . no one can maintain that family machinery is working as intended in preparing the young to assume adult responsibility" (Pepper, 1973:23). The reason behind these statements is as Merton stated: ". . .the family is the major transmission for the diffusion of cultural standards to the oncoming generation" (1963: 212; see also: Banay, 1972:71; Buckner, 1971:86; Heise, 1972:19). And as McClelland (1962) found in studying thousands of cases, parents with certain conditions, especially being warm and encouraging, greatly increase their child's chance of becoming a high "need-for-achiever."

There have been many other theorists who feel, as Hirschi stated, that "One of the strongest deterrents to delinquency is a strong emotional attachment to his parents" (1969:85, 205). Howard James, has indicated that this parental bond can be stronger than peer pressures (1970:199). David Wilkerson (1967:109), a Protestant minister, has for many years been assigned to work with drug addicts in New York City. He feels that parents should care enough to take the time and interest to teach their children about life and its many ramifications. Wilkerson feels that parents who do so will not have delinquent children. He goes on to state that the most effective weapon against delinquency is a strong, happy,

well-adjusted home (107 & 124). There have also been numerous case studies demonstrating that the family is the basic and most important delinquency deterrent in society (see: Babow, 1972; Capote, 1965; Greenwald, 1960; Sands, 1964; Shaw, 1931; Whyte, 1955). Cohen (1955) helps us to understand why the family is so important when he states:

The family, directly through its influence on the interests and preferences of the child, helps to determine the kinds of people and situations he will encounter outside. His experiences in the family are the most important determinents of the frame of reference through which the child perceives, interprets and evaluates the world. And the knowledge, habits and skills which he acquires in the home help to determine his capacity for dealing successfully with situations outside the home (77).

The remaining pages of this chapter will demonstrate some of the ways that the family is the basic and most important socialization agent, whether it be in a positive sense, as McClelland indicated, or whether it be in a negative sense, i. e. the cause of delinquency.

Family Environment and SES

Because the Gluecks' samples came from the slum areas of Boston and because their experimental sample was matched with their control sample on social economic variables, they feel that ". . . in respect to stratification, there was no significant difference between the delinquent and nondelinquent sample" (1968:10).

Even though the samples were both from the slums and were of lower income brackets, there were some physical differences that should

be noted. Basically, they found ". . . the under-the-roof situation was significantly worse among delinquents than nondelinquents. For the most part, the delinquents came from homes where there was . . . a greater dearth of sanitary facilities and . . . where conditions were more crowded" (1957:91). "These homes were also more drab, threadbare and having the sheer necessities only" (1968:63). Also, ". . . there was less planning of household routines, less of refined cultural atmosphere, less self-respect, . . . parents were less ambitious and the standards of conduct were much poorer" (1957:115).

The Gluecks (1968:170) emphasized the interpersonal differences over the physical differences in these homes by stating:

It is not poverty that basically accounts for original differences and continuing diversity of the two groups, it is not a lack of economic and sociocultural opportunity, it is not residence in a slum that is the fundamental cause of delinquency and recidivism. The external culture. . . is not nearly so deterministic of delinquency or normalcy as is the quality of the home. . . .

The fact that delinquency is not a result of poverty alone has been demonstrated by many studies. West (1967:76-96) found a laxness of parental interest, cruel and erratic discipline, and carelessness of attitude in parents of delinquents at all income levels. James, too, found that it is not the slum environment where people live that causes delinquency, but the whole parental atmosphere and attitude (1970:216; see also: Bandura & Walters, 1959:12; Littman, 1957; Reckless, 1967:432).

Paternal Responsibility

One of the factors demonstrating that delinquents came from inadequate homes was that their fathers had poor work habits and were generally unwilling to assume the responsibility of supporting a family. Only 38% of the delinquents' fathers were considered to be good workers in comparison with 71% of the nondelinquents' fathers. While 62% of the delinquents' fathers were considered to be only fair or poor workers, 29% of the nondelinquents' fathers were so judged (data are significantly different at the .01 level Glueck, 1957:106-107 . In the same general theme, Andry (1960:71) found that fathers of delinquents were less of a source of central authority than fathers of nondelinquents. Another important finding of several researchers was that the attitude of the mother may have had as much or even more of an effect on the children than the father (see: Biller, 1970; Cavan, 1962:177; McCord & McCord, 1959:99-100).

Divorce and Separation

The conflict arising from divorce is often cited as being a major factor leading to delinquency. The Gluecks (1957: 91, 121) found a higher rate of divorced or separated parents in the homes of the delinquent sample than the nondelinquent sample. The Gluecks confirmed the above finding in their 1962 study (122). Other theorists have also supported these findings on divorce. They add that it was often the conflict, instability, disharmony, which usually precedes divorce and often

remains afterwards, that is damaging to children and leads them to delinquency (see: Goode, 1971:526; James, 1970:197; McCord & McCord, 1959:83, 1961:89-99; Wheeler, 1973:675). The point of the present study is supported by the belief of so many theorists that unstableness and disharmony in the home lead to delinquency.

Communication and Understanding

Another factor considered to be an inadequacy of delinquents' families was that there was usually little understanding among the family members (Glueck, 1957:281). Probably a great deal of the lack of understanding was facilitated by a lack of parent to child communication. Lemert (1967:70) states ". . . has the effect of weakening the personal integration of the individuals and thus increasing the likelihood of incidence of crime." Hirschi (1969:203) indicated that this breakdown in social communication is a major factor leading to the incidence of crime. In his studies, Andry (1960:41, 50) found that there was a lack of environmental and psychological communication between delinquents and their parents.

Shared Interests

One factor of family environment that is easily measurable and was demonstrated to be an indicator of stability, congeniality, and cohesiveness is family recreation or activities. The delinquents' families participated in significantly fewer family activities than the non-delinquents' families (Glueck, 1957:113). This fact may be related to

Homans' (1950:360) statement: "A decrease in the frequency of interaction will bring about a decrease in the strength of interpersonal sentiment." Low levels of interpersonal sentiment among delinquents' family members may be partially due to a lack of family recreational interaction where sentiments can be built. The hypothesis that there were fewer family interactions among delinquents was confirmed by the Gluecks' later studies (1962:95). Andry (1960:47) and Riege (1972) also found that most delinquents' parents spent very little time with their children. Howard James (1970:198) felt that one of the contributors to delinquency was the television set; for it caused many parents to neglect their children "until the end of the program," which came too late, to help their children when help was really needed. Other parents have been so busy helping other delinquents that they didn't have time to spend with their own children who later also became delinquents (Wilkerson, 1967:112). And in an area related to delinquency, Bandura and Walters (1959:50) found that parents of non-aggressive children spent more time with their children than did parents of aggressive children.

Parental Attitudes

The Gluecks found that delinquents' parents were less ambitious and were generally lazier than the nondelinquents' parents (1962:98). Other studies have demonstrated that parents of delinquents are intemperant, slovenly, ignorant, and promiscuous to a greater extent than parents of nondelinquents (see: Brill, 1938:88; Deykin, 1972; James,

1970). Andry (1960:31) and Rode (1967) both found parents of delinquents to be hostile and rejecting when compared with parents of nondelinquents. Supporting these findings, other researchers have found that children of alcoholic parents are more susceptible to peer influences (Forslund, 1970); have lower scores in school, and were more emotionally disturbed (Krammeier, 1971) than children of non-alcoholic parents. Finally, in the related area of aggression, Bandura and Walters (1958:128) indicated that the parents of the experimental group (aggressive children) were cold and rejecting when compared to the control's parents (non-aggressive children).

Parental Concern

Closely related to the area of parental habits and actions shown toward their children is the area of parental concern. The Gluecks (1957: 129, 275) found that a high percentage of the delinquents studied expressed feelings of not being recognized or appreciated. This same feeling of a lack of being appreciated was confirmed in the Gluecks' later studies (1962:98). Perhaps these delinquents felt unappreciated because their parents in reality didn't appreciate them nor have concern for them. A lower percentage of delinquents' parents than nondelinquents' parents stated, that they had genuine concern for their children, or that they had a healthy, affectionate relationship with them (Glueck & Glueck, 1968: 188). Other studies confirm these findings by indicating that, generally speaking, parents of delinquents gave their children little support and

control (Weigert, 1972); advice when asked for (Wilkerson, 1967:144); or supervision (James, 1970:200).

Concern is also shown by parents who care enough to know the whereabouts of their children and with whom they are playing. This characteristic of a family profile greatly deters children from delinquency (Reckless, 1956). For one reason, it seems that parental concern serves as a shock absorber for the troubles and conflicts that children continue to encounter (Pepper, 1973:22). A lack of concern, which is devastating to children, is often demonstrated by things being substituted for time and affection, and by freedom being given not by plan, but by omission. Children thus treated become members of collectivities only, and they will pursue their own plans and go their own direction as they have watched their parents do before them (Pepper, 1973:14, 16, & 26). Wilkerson (1967:42, 88) found that parents of delinquents were generally so busy going their own ways and doing their own thing that they didn't have the time, nor the interest to really help their children.

Disciplinary Practices

Another parental indicator is the type and method of discipline used. Delinquents' parents, as a whole, were erratic and harsh in their discipline practices. Nondelinquents' parents were firm (unwavering), loving and consistent (Glueck & Glueck, 1957:131). There are a number of studies supporting this view that firm, consistent discipline, with a kindly attitude, decreases the chance of delinquency. Whereas, harsh

and inconsistent or permissive discipline increases a child's chances of becoming a delinquent (see: Andry, 1960:76; Bandura & Walters, 1959: 243; Baumrind, 1969; James, 1970:207; McCord & McCord, 1959:78; Mitscherlich, 1963; Reige, 1972; Wilkerson, 1967:49).

Parental Love

Affection shown to the children by their parents is a strong indicator of parental concern, and was another significantly different variable in the studies by the Gluecks (1957:125). They found that a higher percentage of delinquents came from homes where there was little or no love shown to the children by parents. Nondelinquents had warm and sympathetic relationships with their parents. This was again demonstrated by the Gluecks (1962:95; 1968:188) in both of their follow-up studies. In his research, Reige (1972), also found that most delinquents indicated a lack of love or affection shown by parents. Others (James, 1970:199; Wilkerson, 1967:130) found that many youth who participate in illicit sex, do so because of a lack of love at home. In the related area of aggression, Bandura and Walters (1959:274) stated that the parents of aggressive boys showed little love or affection toward them in comparison with the control samples' parents. Finally, it has been argued that a reason for middle class delinquency is that parents substitute money for love. That is, they give their children all of the material things they need but failed to provide time and affection (James, 1970:198; Wilkerson, 1967:58).

Family Cohesion

All of the previous data lead to the subject which lies at the very heart of the problem of the study: family cohesion. The Gluecks (1957:115) found that delinquents came from homes of little family cohesiveness as compared to nondelinquents who, generally speaking, came from cohesive homes. A cohesive home was defined as being stable and harmonious, having strong emotional ties, joint interests, pride, and security. The Gluecks confirmed this in 1968, showing again that fewer of the delinquents came from cohesive homes than nondelinquents. The McCords (1959:83; 1962:367) supported the Gluecks' findings on cohesiveness of families when they demonstrated that the absence of a stable or cohesive home was strongly related to delinquency. Other studies (Chilton, 1972; Novak, 1970) add to these findings, as they also indicate that delinquents came from disrupted families or had little family satisfaction. The importance of a cohesive home is recognized by others (Brill, 1938:99; Toby, 1962) who stated, that one of the most successful bulwarks against crime is a cohesive family!

Socialization From Generation to Generation

Another significant finding dealing with proper family socialization relates to the old adage, "one raises children the way one was raised." In other words, most parents raise their children the only way they know how--the way they themselves were raised. In this area, the Gluecks (1957:93) found that most of the parents of delinquents indicated also

having had ". . . childhood deprivations, frustrations, and other emotional distortions, which may well reflect the way their own parents raised them." An interesting and supportive fact of this idea is that the Gluecks' (1968:83) later study demonstrated that the delinquents also experienced similar types of marriages and marriage relationships as their own parents.

Prediction

Finally, and perhaps most significant of all is that the Gluecks (1957:261) stated that they could predict, to a large extent, whether a child would become a delinquent by the following five family environment factors: (a) discipline by parents, (b) supervision by parents, (c) affection by father, (d) affection by mother, (e) cohesiveness of family unit. The validity of these factors is supported by Craig and Glick (1963). In over a ten year period, they had an 85.1% accuracy in predicting delinquents and 96.4% accuracy in predicting nondelinquents using the Gluecks scale! Also, West (1964) and Wilkerson (1967:178) came up with a similar scale giving support to the Gluecks' original.

Family Environment vs. Self-Concept

In reference to Reckless's findings, the Gluecks (1957:145) also found a significant difference in self-concepts between delinquents and nondelinquents. They found that delinquents had poor self-concepts while nondelinquents had good self-concepts. However, the Gluecks (1957:145) demonstrated that these self-concepts were related to the type of home from which the child came. Those with poor self-concepts came

from non-cohesive homes, while those with good self-concepts came from cohesive homes. Rosenberg (1965:85, 138) and James 1970:196) confirmed the Gluecks' results by showing that most delinquents had poor self-images. Poor self-images were demonstrated to be a direct result of their parents who also had poor self-images.

Family Environment vs. Peer Associations

In respect to the learning side of the Drift theory and the theory of Differential Association, the Gluecks' (1957:44) findings concerning attitude toward school and peers are interesting. The Gluecks' found that delinquents had a negative attitude toward school, compared with nondelinquents who had positive attitudes. A later study (Glueck & Glueck, 1968:73) confirmed the above finding. But, they still feel the family is the most important contributor to this attitude toward school. They stated: ". . . special services to schools without extensive family work are wasteful, a child's home situation is the primary determining factor in his adjustment to the larger community . . ." (1968:73). The Gluecks go on to indicate that one's attitude toward school and the type of person with whom he associates is strongly related to the type of home from which he came. If one came from a cohesive home, he would have a good attitude toward school and would associate with "wholesome and uplifting" peers. Whereas, if one came from a non-cohesive home, he would have a poor attitude toward school and would associate with peers that are not "wholesome and uplifting." Their study of delinquents

chumming with other delinquents showed ". . . 'birds of a feather flock together' . . . is a much more fundamental fact in any analysis of causation than the theory that accidental differential association of non-delinquents with delinquents is the basic cause of crime" (Glueck & Glueck, 1957:164). The idea that the family is the key to how a child reacts to peer pressures has also been discussed by other writers who have concluded that a child's relationship to his parents can be more significant than his relationship to his peers. If he has a good relationship with his parents, he will probably have the strength to overcome pressure by peers to commit delinquent acts. (see: Forslund, 1970; Hirschi, 1969; James, 1970; McCord & McCord, 1959; Toby, 1969; Wilkerson, 1967).

Family Environment vs. Labeling

The main idea of the Labeling perspective is that once a person "gets in trouble with the law," social and legal agencies treat the person as a criminal, and he soon becomes a delinquent, making a self-fulfilling prophecy (see: Becker, 1963; Goffman, 1961, 1963; Tannenbaum, 1938). The idea that labeling causes delinquency is contrasted with studies that demonstrate that youth who get into trouble generally do not come from cohesive homes (see: Andry, 1960; Biller, 1938; Chilton, 1972; Glueck, 1957, 1962, 1968; James, 1970; McCord & McCord, 1959; Novak, 1970; Pepper, 1973; Toby, 1962; Wilkerson, 1967). There are also studies which suggest that if a child from a cohesive home did get into trouble,

his parents, by using love, concern, and consistent discipline, would help him get out of trouble and stay out of trouble (see: Andry, 1960; Baumrind, 1969; Glueck & Glueck, 1957, 1962, 1968; James, 1970; McCord & McCord, 1959; Mitscherlich, 1963; Reige, 1972). Therefore, negative labeling would not really have a chance to effect children from cohesive homes.

Family Environment vs. Neutralization and Norm Erosion

With respect to the theories of Norm Erosion and Neutralization, the argument is similar to that of Labeling. There are numerous studies (see: Glueck & Glueck, 1957; James, 1970; McCord & McCord, 1959; Pepper, 1973; Toby, 1962; Wilkerson, 1967) which demonstrate that children from cohesive families do not become delinquents; therefore, they would have their norms neither "eroded" nor "neutralized." If a child of a cohesive family did enter into a delinquent pattern, there are studies (see Baumrind, 1969; Glueck & Glueck, 1962, 1968; Mitscherlich, 1963; Reige, 1972) that suggest that the parent would use love, concern, and consistent discipline to help the child back "into the nest."

Summary

This chapter concludes with a statement from J. Edgar Hoover that "Parents are the key . . . they must legislate the code, police it, prosecute infractions, pass judgment on the conduct, and execute justified punishment or provide earned rewards for their children" (Wilkerson,

1967:69). It is the feeling of the present writer that the family is one of the most significant deterrents to delinquency. If a child comes from a cohesive home his chances are very high that he will not become a delinquent. On the other hand, delinquents tend to come from non-cohesive homes. The present study will test hypotheses of stability, congeniality, and shared interests or activities as variables in the family environment of the subjects to test the relationship of family environment to incarceration.

Hypotheses

- I. General Family Hypothesis: Individuals socialized in cohesive families are less likely to be delinquent than individuals socialized in non-cohesive families.
 - A. H_0 (Null): The proportion of non-delinquents is equal to the proportion of delinquents who were raised by fathers who did things with them.
 H_i (Alternative): The proportion of non-delinquents is greater than the proportion of delinquents who were raised by fathers who did things with them.
 - B. H_0 : The proportion of non-delinquents is equal to a proportion of delinquents who were raised by mothers who did things with them.
 H_i : The proportion of non-delinquents is greater than the proportion of delinquents raised by mothers doing things with them.

- C. Ho: The proportion of non-delinquents is equal to the proportion of delinquents in quantity of time available to their parents.
Hi: The proportion of non-delinquents is less than the proportion of delinquents in quantity of time available to their parents.
- D₁. Ho: The proportion of non-delinquents is equal to the proportion of delinquents in the times spent in family activities.
Hi: The proportion of non-delinquents is greater than the proportion of delinquents in the times spent in family activities.
- D₂. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that came from families that participated in LDS activities.
Hi: The proportion of non-delinquents is greater than the proportion of delinquents that came from families that participated in LDS activities.
- E. Ho: The proportion of non-delinquents is equal to a proportion of delinquents raised in congenial families.
Hi: The proportion of non-delinquents is greater than the proportion of delinquents raised in congenial families.
- F. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that came from families that had family stability.
Hi: The proportion of non-delinquents is greater than the proportion of delinquents that came from families that had family stability.

G. Ho: The proportion of non-delinquents is equal to the proportion of delinquents raised in religiously cohesive families.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents raised in religiously cohesive families.

II. General Religious Activity Hypothesis: Church members who are active in the LDS Church are less likely to be delinquent than members not active in the LDS Church.

A. Ho: The proportion of non-delinquents is equal to a proportion of delinquents who came from a background of general Church activity.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents who came from a background of general Church activity.

B. Ho: The proportion of non-delinquents is equal to a proportion of delinquents who spent time in non-church Sunday activities.

Hi: The proportion of non-delinquents is less than the proportion of delinquents who spent time in non-church Sunday activities.

C. Ho: The proportion of non-delinquents is equal to a proportion of delinquents in breaking the Word of Wisdom.

Hi: The proportion of non-delinquents is less than the proportion of delinquents in breaking the Word of Wisdom.

III. General Religious Attitude Hypothesis: Church members who have a positive attitude toward the LDS Church are less likely to be incar-

cerated than individuals who had a negative attitude toward the LDS Church.

A. Ho: The proportion of non-delinquents is equal to the proportion of delinquents who had a positive attitude toward the LDS Church.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents who had a positive attitude toward the LDS Church.

B. Ho: The proportion of non-delinquents is equal to the proportion of delinquents with a positive attitude toward ward leaders.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with a positive attitude toward ward leaders.

C. Ho: The proportion of non-delinquents is equal to the proportion of delinquents with positive experiences from the priesthood quorum.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with positive experiences from the priesthood quorum.

IV. Alternative Hypotheses That Were Tested to Help Control for Extraneous Variance.

A. General Self-Concept Hypothesis: Non-delinquents tended to have a more positive self-concept than did delinquents.

1. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that had general future plans.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents that had general future plans.

2. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that had future plans of a (LDS) religious nature.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents that had future plans of a (LDS) religious nature.

3. Ho: The proportion of non-delinquents is equal to the proportion of delinquents with a positive self-concept in relation to the bishop.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with a positive self-concept in relation to the bishop.

4. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that had good school habits.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents that had good school habits.

B. Peer Relations Hypothesis:

1. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that had positive LDS peer relations.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents that had positive LDS peer relations.

C. Social Class Hypothesis:

1. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that came from a low social class.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents that came from a low social class.

D. Anomia Hypothesis:

1. Ho: The proportion of non-delinquents is equal to the proportion of delinquents with a low Srole Anomia score.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with a low Srole Anomia score.

E. Religiosity Hypothesis:

1. Ho: The proportion of non-delinquents is equal to the proportion of delinquents with a high Glock and Stark Religiosity Orthodoxy score.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with a high Glock and Stark Religiosity Orthodoxy score.

METHODS

Introduction

Although the original purpose of the present research project was to collect data for the compilation of an LDS inmate profile, additional data were also collected for the testing of the above hypotheses. The present chapter will outline the process of how the data were collected to accomplish these goals. In so doing, the research design will first be discussed. Then a discussion of the sampling procedures used will follow. Next, the development and administration process of the instrument used will be discussed. This will be followed by the scaling and analysis used. Finally, the limitations of the project will be presented.

Research Design

An experimental-control design was used. The experimental group were the LDS inmates. The control group were a random sample of LDS male youths. The theoretical independent variable was family cohesion. The dependent variable was prison incarceration.

Experimental Group

A questionnaire actually administered by the researcher through interviews was decided to be the most effective method of collecting the

necessary data. (The researcher personally asked the questions and recorded the answers.) Consequently, a 110 question fixed-response questionnaire was prepared (see Appendix B for a copy of the questionnaire used). Each interview lasted approximately one hour. The first half of the interview was generally spent going through the questionnaire. The second half of the interview was open-ended funnel questioning. The purpose of this questioning was not to test hypotheses empirically, but rather to add depth to the three main areas of research concern--crime causation, family environment, and religiosity.

Control Group

In 1969-70 the Presiding Bishopric commissioned Dr. Evan T. Peterson of the BYU Sociology Department to do an Aaronic Priesthood attitude study. By using cluster sampling, he administered a 150 question survey to 3,000 LDS male youths between the ages of 12-19 in 60 wards west of the Mississippi River. Dr. Peterson was kind enough to let the researcher have access to a sample of his data which was used as the control group in testing the above hypotheses.

Sampling

Experimental Sample

It was felt by the Social Services and the LDS chaplain of Utah State Prison that the interviewing for the experimental sample should be conducted on a volunteer basis. They felt that the inmates shouldn't be

forced to be interviewed. An LDS inmate clerk personally visited each of the inmates, told him about the study, and invited him to come for an interview. Approaching the inmates this way was very time-consuming. The researcher couldn't have approached the inmates himself this way because of prison policy. When the inmates came down to the chapel, they were taken one by one to a classroom where they were interviewed in private.

When the project was first introduced, prison officials stated the opinion that one "would be lucky to get 40 interviews!" However, due to the extensive personal contact conducted by the inmate clerk, 103 of the LDS inmates volunteered to be interviewed. Responses from the other 115 LDS inmates ranged from: "I'm not a Mormon!" to "I don't want to!" indicating that those interviewed were more motivated to do so than those not interviewed. Therefore, the sample was not fully representative of the LDS inmates.

All LDS inmates were approached. There were surprises when some inmates came who were felt to be anti-LDS and wouldn't come, yet did. There were others who were felt sure to come, but never did.

Although randomization wasn't accomplished in the experimental sample, control of extraneous variables was achieved in at least two ways. The first method was to match the control sample with the inmate sample on the three SES variables of age, father's occupation, and father's education. The second control of extraneous variables was by testing five alternative theoretical hypotheses. (Which hypotheses

are listed at the end of the theory chapter.)

There were no significant differences between this study's statistics and the prison's official statistics of LDS inmates in the areas of age, occupation and education (Smirnov $X^2 = 5.2$, $t = .8$; $p \geq .05$). Because of the large sample size, and since samples were drawn from all sections of the prison (maximum security, medium security, B-North, and minimum security), it is felt that the study's sample was typical of the LDS inmates not interviewed.

Of the female prison population, three LDS inmates were interviewed. Although their fixed responses were not used in testing the empirical hypotheses, their open-ended responses were used in interpretation and analysis.

Control Sample

A stratified random sample of 112 sixteen to eighteen year old respondents were selected from Dr. Peterson's data using an SPSS (Nie, et. al., 1970) program. This stratified sample was used as the control group for the present study. As a result of Dr. Peterson's sampling procedures, the control sample is representative of all LDS male youth west of the Mississippi River who were between the ages of sixteen and eighteen in 1969-70, whose fathers tended to be in lower social economic classes.

Prison Psychologists' Data

Three of the prison psychology staff; Doctors Robert J. Howell, A. L. Carlisle, and Allen Roe made available to the study many additional statistics. The first was access to their Bipolar Psychological Inventory which

. . . is designed for use with both normal and clinical populations--recognizing the fact that it is difficult to clearly differentiate between the two groups. Further, it is obvious that all normal individuals are not alike and neither are all abnormal individuals alike. Any psychological evaluation is a process of assessing these individual differences. The primary purpose of this Inventory is to provide a fairly comprehensive personality assessment instrument that has utility in institutions, clinics, educational settings, industry, private work, or in any situation where personality functioning is of interest. The "bipolar" nature of the test gives emphasis to both the positive and negative aspects of personality. The constructive potentials as well as the pathological areas of functioning are important if something beyond diagnosis is desired. In this test, personality functioning has been conceptualized broad and hopefully relevant terms. This conceptualizing is reflected in the dimensions chosen. (Howell, Payne, & Roe, 1972:3).

The reliability of the Inventory is given as follows:

Test-retest reliability coefficients have been established on 117 university subjects. Table 1 indicates these reliability coefficients. The mean reliability of the subscales is .84.

The uses of the Inventory are given as follows:

As an aid to diagnosis of personality functioning, the Bipolar Psychological Inventory provides: (1) a descriptive basis for noting which behaviors and feelings are troublesome and (2) the relative importance or significance of the specific dimension--the higher score being the more pronounced problem area. Although diagnosing exclusively from this test information would not be warranted, support for or against a particular diagnosis is readily discernible. For example, the neurotic categories typically are identified by anxieties

TABLE 1
TEST-RETEST RELIABILITY COEFFICIENTS

Dimensions	r_{12}
Lie - Honest	.83
Defensive - Open	.82
Psychic Pain - Psychic Comfort	.90
Depression - Optimism	.85
Self Degradation - Self Sufficiency	.79
Dependence - Self Sufficiency	.81
Unmotivated - Achieving	.67
Social Withdrawal - Gregariousness	.90
Family Discord - Family Harmony	.91
Sexual Immaturity - Sexual Maturity	.84
Social Deviancy - Social Conformity	.90
Impulsiveness - Self Control	.85
Hostility - Kindness	.86
Insensitivity - Empathy	.81

Source: Howell, et. al., 1972:7.

and tensions (Psychic Pain), by depressive indications (Depression) and by self doubt (Self Degradation). In contrast, the personality disorders are characterized by such things as antisocial behavior (Social Deviancy), hostile acts (Hostility), and lack of controls (Impulsiveness). Familiarity with the diagnostic categories as well as with the Bipolar Psychological Inventory is necessary for optimal use of this test in the diagnostic process. Although there is no stereotyped way in which the psychotic person responds on this test, several indications are worthy of note: (1) confusion--often seen in an elevated score on the Invalid-Valid scale, (2) high scores on almost all of the scales, (3) key items on the Problem index scale (Form B only), and (4) bizarre marking or writing on the answer sheet. Of course, a personal interview is important in confirming or questioning hypotheses generated by the test. Assessing problems as chronic or acute may also require personal information. It is critical to know the "context" of any symptom or fact if diagnostic sense is to be achieved.

Assessment of personality functioning must ultimately combine all of the scores in a unified pattern indicating both strengths and weaknesses. The Bipolar Psychological Inventory provides an accurate description of the individual and indicates clusters of high and low scores which may be regarded as syndromes or areas of normal functioning. Putting this information together in a meaningful way depends on the purposes of the evaluation, the model of human behavior used, and the skill of the examiner integrating the findings. The contribution of the Bipolar Psychological Inventory to this process is to objectify several dimensions of personality which previously have been assessed through clinical impressions. (Howell, et. al., 1972:8).

The Bipolar Inventory was analyzed comparing LDS vs. Non-LDS inmates. The LDS inmate scores were also tested with a male BYU sample of Psychology 111 students. Although not a random sample of BYU males, nor of LDS males in general, the BYU sample did provide a fair control group, representing non-delinquent LDS youth. The Bipolar Inventory was used as supportive and directive information, and was not intended to be the major data source for the study.

The second set of data made available to the researcher by the prison psychology staff was the "Official Utah Prisoner Statistics."

These data were also analyzed by comparing LDS with Non-LDS inmates. These data are basically descriptive, and they aided greatly in the compilation of the LDS inmate profile.

Instrument Development

Questionnaire

The major instrument used in the present research project was a modified version of the questionnaire Dr. Peterson used in his 1969 research of LDS male youth. Approximately 80 of his original questions were included in the questionnaire administered to the inmates at the prison. However, many of the questions for the prison study were re-phrased to the past tense. That is, respondents were asked to answer the questions according to how they felt when they were 16-18 years old. For example, instead of asking: "How do you feel about the LDS Church?" The question was re-phrased: "How did you feel about the Church when you were about 16-18?" Rephrasing the questions to the past tense made the data gathered at the prison comparable with Peterson's. An additional 30 questions were added to Dr. Peterson's original 80 to help determine a sociological profile. Included in these 30 additional questions were items pertaining to race, marital status, geographic location, political preference, etc. Then, as was noted previously, three open-ended questions were included at the end of the questionnaire. The three questions asked were: (1) What are some of the things in life that you feel led you here?

(2) Describe your family when you were a youth. (3) How did you feel about the LDS Church when you were about 16-18? Each of these questions was probed in depth and it took about a half hour to answer them. The responses to these three questions were recorded by the researcher at the time of the interview. The inmates' responses can be read by turning to Appendix D.

Reliability and Validity

Since Dr. Peterson tested the questionnaire and worded it to control for response set, it is felt that reliability and validity of the questionnaire is very good. Because it was a fixed response questionnaire, it has the "advantage of uniformity of measurement and thus greater reliability" (Kerlinger, 1964:470). This type of questionnaire also has the advantage of checking validity through outside measuring criteria, which, in the present study was accomplished through use of prison statistics. To add to the depth of the reliability and validity of the present study, a pre-test of four inmates was accomplished. Then, after discussion with the researchers' thesis committee and procedure revision, the actual data collection began.

Standardized Scales

To give added strength to the areas of anomie and religiosity, two standardized scales were included. The first was Srole's Anomia Scale. Anomia is viewed as an individual's generalized, pervasive sense

of social malintegration of 'self to others alienation' (Robinson & Shaver, 1969:172-173). Concerning the reliability and validity of the scale:

The unidimensionality of the anomia scale was assessed by the procedures of latent stature analysis and found to satisfy the criteria. In addition, in a study in New York City, it was determined that the anomia scale satisfies the requirements of a Guttman-type scale. No quantitative estimates or test-retest data are reported, although some researchers have demonstrated the essentially undimensionality of these items by factor analytic criteria.

The author noted that full validity has yet to be established, but added: a clue to its validity is found in a datum from the current NYC study, involving a geographic probability sample of 1660 resident adults. A single indicator of latent suicide tendency was the agree-disagree item: 'You sometimes can't help wondering whether anything is worthwhile anymore.' The correlation between this item and the anomia scale scores is expressed by a tetrachoric coefficient of .50.

However, the Srole scale

Suffers from a major fault of lack of control over agreement response set. None of the items is keyed in the negative direction. One is more likely to risk making incorrect inferences about which variables are associated with alienation (Robinson & Shaver, 1969:162).

The Srole scale has been widely used and adds depth to the present study. It was especially helpful in adding light to Merton's theory of Anomie.

The second standardized scale used was Glock and Stark's, Orthodoxy Index. The reliability wasn't stated, but indicative of its validity, Robinson and Shaver (1969:556) state that:

Each item was correlated with answers to other items designed to measure the same dimension, and invariably substantial associations were found. Also, patterns of denominational differences were checked to see whether they 'made sense.' For example, the orthodoxy score was expected to increase from a low for Unitarians and Congregationalists to a high for Southern Baptists, and this pattern was indeed observed.

General results and comments about the scale include the following:

The analysis presented in the book was an important contribution because it represented a careful attempt to specify in advance of empirical efforts, what the significant dimensions of religious thought and behavior might be. Results in the 1966 book indicate that the four dimensions are in fact essentially uncorrelated, and that other attitudes and behavior can be predicted from positions on these dimensions. In an independent operation of this analytic scheme, Faulkner and DeJong obtained very similar results.

In both investigations, orthodoxy is the best predictor of all other aspects of religiosity. This is quite important, because it implies that belief is the most significant component of religiosity. When belief wanes, as it is currently among members of the more liberal churches, other indications of religiosity will eventually decline, e.g. church contributions and attendance (Robinson & Shaver, 1969:557).

The purpose of including the orthodoxy scale was to add insight and strength to the present study, especially since it deals with the LDS inmates, a subgroup in the LDS Church.

Instrument Administration

Prison Arrangements

Usually about 41% of the prison population are LDS. The State has employed a full-time LDS chaplain to provide religious services for them. Through arrangements with the LDS Social Services, the LDS chaplain provided invaluable service to the researcher in preparing groundwork for this present study. He made all of the necessary physical arrangements for the study to be accomplished at the prison itself. He arranged with prison officials for permission to do the study, introduced the researcher to various key personnel, scheduled rooms and times. The

LDS chaplain also arranged for the researcher to obtain a volunteer status, thus enabling him to come and go in the prison, to be able to use facilities, and to be alone when conducting interviews. Being alone was a vital necessity for the confidentiality of the study. The chaplain also assigned his clerk, who was an inmate, the task of helping with the research. The clerk obtained the names and prison numbers of all 218 LDS inmates. Then, the clerk talked to them individually and arranged through prison procedures for these men to come to the chapel for an interview.

Questionnaire Aids

To aid the researcher in the actual research, cards were printed with responses to correspond to the responses on the questionnaire. These cards were then placed before the respondent so he could easily see them and the researcher would not be burdened with the task of repeating the possible responses for each question. For example, if the fixed responses were labeled:

Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	No Opinion Or Undecided
1	2	3	4	5

a 2" by 4" card with these same responses was prepared for the respondent to use.

Since Glock and Stark's religiosity scale was designed for individual reading and response, a set of questions and answers for it were prepared on a separate sheet of paper and laminated in plastic.

The plastic coated paper was then given to the respondents to read and the responses were spoken verbally to researcher who recorded them.

Questionnaire Probing

Many times during the fixed response section, clues were given when respondents answered questions. These clues were noted and then probed during the open-ended section. For example, in response to the question: "Did your bishop like you quite a bit?" One respondent answered, "He should have been excommunicated!" The response was noted in the margin and the interview proceeded. Then, in the open-ended section, the clue about the bishop was probed. The responses to these probes, as recorded by the researcher at the time interviewed can be found in Appendix D.

Respondent Attitude

The favorable attitude of the respondents during the course of the interview may have been due to the possibility that only inmates most motivated to cooperate participated. It may have been due to the fact that it was a break for the inmates from their normal routine, and a chance to "air their feelings." Or, it may have been due to other factors. In any case, many became emotional during the course of the interview. Some were upset as they talked about their negative home lives, and some laughed as they discussed humorous incidents. Some also displayed feelings of hostility and anger as other incidents were discussed. However, it was felt that positive rapport was generated throughout the

interviews. Most of the inmates appeared to leave the interview with a positive attitude. Rapport was indicated by the fact that many of the respondents would later acknowledge the researcher as he walked down the halls, and some would stop and talk. Others even came back to the chapel to discuss issues with the researcher.

Rapport may have been built by the researcher's attitude (which was generally positive), but it was especially built by the chaplain and the clerk. The chaplain was most generous when introducing the study as he always did it in a positive, good natured manner. The chaplain often took the researcher to lunch in the inmate culinary, and would often walk in and out of the prison with the researcher. The clerk, also, did many of these same things. He introduced the study in a positive manner, took the researcher to lunch, and walked to and from the gate with researcher. Being seen with the chaplain and the clerk in the culinary and in the halls helped show to the inmates that the researcher was an "okay guy" to the chaplain and his clerk. The general positive attitude of these two enriched the overall outcome of the study. They made it possible for many of the negative feelings that could be generated in similar studies to be reduced, increasing reliability and validity. However, this involvement may have alienated inmates who disliked them. This could not be observed.

Statistics

The major statistic used in testing hypotheses was the Kolmogorov-Smirnov test. The assumptions for this test are:

1. Ordinal Scale.
2. Independent random samples.
3. Hypothesis: Samples have been drawn from populations

having the same continuous distributions. (Blalock, 1972:262).

Information about the Smirnov test includes the following:

. . . the Smirnov assumes no ties, but the procedure is extremely convenient to use in situations where there are large numbers of ties resulting from the grouping of data into ordered categories. If there are four or more such ordered categories [as there are in the present study] the Smirnov test will be especially useful, whereas the number of ties involved would prohibit the use of the Mann-Whitney test.

The principle behind the Smirnov test is also a very simple one. If the null hypothesis that independent random samples is correct, then we would expect the cumulative frequency distributions for the two samples to be essentially similar. The test statistic used in the Smirnov test is the maximum difference between the two cumulative distributions. If the maximum difference is larger than would be expected by chance under the null hypothesis, this means that the gap between the distributions has become so large that we decide to reject the hypothesis. We can take either the maximum difference in one direction only (if direction has been predicted as in the present study) or the maximum difference in both directions.

. . . if one is interested in rejecting the null hypothesis, the Chi-square approximation will actually be conservative. In other words, the probabilities obtained by this method will be larger than the true probabilities. (Blalock, 1972:262-265).

The next item of concern is that of α and β errors and sample size. The α error, is the probability of being incorrect when rejecting the null hypothesis. The β error "represents the error rate of failing to reject a false null hypothesis" (Cohen, 1969:5). These two types of

error lead to ". . . the power of a statistical test of a null hypothesis [which] is the probability that it will lead to the rejection of the null hypothesis, i.e. the probability that it will result in the conclusion that the phenomenon exists." (Cohen, 1969:4).

"The power of a statistical test depends upon three parameters: the significance criterion, the reliability of the sample results, and the 'effect size'; that is, the degree to which the phenomenon exists." (Cohen, 1969:4). The power of the Smirnov test "appears to be intermediate between those of the Runs and Mann-Whitney tests." (Blalock, 1972:262). The present study's one-tailed hypotheses are more powerful than two-tailed tests if the direction is as predicted (Blalock, 1972:247). Cohen indicates that the effect size is a big determining factor of the significance criterion used. He defines "effect size to mean the degree to which the phenomenon is present in the population" (Cohen, 1972:9). A small effect size is illustrated by new areas of research, because the phenomena under study are typically not under good control. A medium effect size is conceived as large enough to be visible to the naked eye, e.g. the difference in intelligence between clerical and semi-skilled workers. A large effect size is illustrated by the mean IQ difference between college freshmen and holders of the Ph.D. degree (Cohen, 1972: 23-25).

Type I and Type II errors, sample size, and effect size are all intercorrelated. The change in one directly results in changes of the others. To help understand this notion, take for example where a

researcher sets his criterion $\alpha = .001$, in so doing, it may decrease the power of his test to .10. This

. . . implies a conception of relative seriousness of type I to type II error (risk of false null rejection to risk of false null acceptance) of $\beta / \alpha = .90 / .001 = 900$ to 1, i. e. he implicitly believes that mistakenly rejecting the null hypothesis under the assumed conditions is 900 times more serious than mistakenly accepting it. In another situation, with $\alpha = .05$, power = .80, and hence $\beta = 1 - .80 = .20$, is $\beta / \alpha = .20 / .05 = 4$ to 1; thus mistaken rejection of null hypothesis is considered four times as serious as mistaken acceptance. (Cohen, 1972:5).

To gain a high power (.95 or .99) with a low significance criterion (.01 or .001), would demand sample sizes so large as to make them quite costly. Even if one had research funds to afford large samples, they would ". . . probably be inefficient, given the nature of statistical inference and the sociology of science." (Cohen, 1972:53). The scientist is in a dilemma as to which type of error to be most concerned about. For as just shown, type of error and sample size are very intercorrelated and a change in one affects the others. However, most behavioral scientists feel that type I error, which result in false positive claims are the most serious and should be more guarded against than type II errors, which result in false negative claims. This is a point of view which is in accordance with conventional scientific view (Cohen, 1972: 54). To find a happy medium of type I and type II errors and sample size, Cohen has a series of tables to achieve the errors level desired and the sample size needed. He proposes:

. . . as a convention, that when the investigator has no other basis for setting the desired power value, the value .80 be used.

This means that β be set at .20. This arbitrary but reasonable value is offered for several reasons. The chief among them takes into consideration the implicit contention for α of .05. The β of .20 with the idea that the general relative seriousness of these two kinds of errors is of the order of .20/.05 i.e., that type I errors are of the order of four times as serious as type II errors. This .80 desired power convention is offered with the hope that it will be ignored whenever an investigator can find a basis in his substantive concerns in his specific research investigation to choose a value ad hoc (Cohen:54).

Because Cohen does not give tables for the Smirnov test, the Lindgren and McElrath (1966:151-153) formula for determining power on a Smirnov test was used. The researcher found that on all of the significant results, the present study's power was greater than or equal to Cohen's convention of $\beta = .20$ when the $\alpha = .05$ and the $n = 103$.

For part of the statistical analysis of the present study, a factor analysis was used. The basic assumption of the factor analysis is that: "Underlying the use of factor analysis is the notion that if we have a large number of indicies, or variables which are intercorrelated, these intercorrelationships may be due to the presence of one or more underlying variables. . ." (Blalock, 1960:383). Factor analysis was used to combine answers to several questions into one factor score. For example, when several of the questions were asking similar things (e.g. "How often did you go to Sacrament Meeting? How often did you go to Sunday School? etc.), the original data were combined into one factor score (see Nie, Brent & Hull, 1970:209 and Kerlinger, 1964:650). Because the factor scores more closely approach an interval level data, a t test for the difference between means, was used in conjunction with the Smirnov

test to test the difference between the two samples where factor scores were created. Because the t test is much more powerful than the Smirnov, the sample size of 103 gives it a power of .94 when $\alpha = .05$ (see Cohen, 1972:53).

There are two other measures that need to be discussed. The first are the two standardized scales included in the questionnaire (Srole, 1956; Glock & Stark, 1965). The way the original authors prepared their data was in terms of scores for "correct answers," then cumulative percentages of these scores, which type of data fits the assumptions necessary for the Smirnov test. The material just discussed concerning the Smirnov is here again applicable, realizing that the control groups are national samples, randomized, larger than 100 (for determination of power) and were collected by experts.

The other measures that need discussion are those collected by the prison psychology staff. The statistical procedures used were quite out of the present researcher's control and so will be taken as given. The prison psychology staff used two statistical tests, both with the same assumptions when the sample size is over thirty. The tests used were the t and the z . The t was used in comparing the results on the Bipolar Inventory, IQ's, birthdates, education, sentences, rap sheet entries, and prison write-ups. The z (see Hays, 1963:584) was used comparing biographical information (e.g. race, religion) and incarceration reasons (for robbery, murder, etc.). It should again be noted that the prison statistics were universal and were around $n = 215$, the power

should therefore be relatively high. Although the BYU male sample was not random, the n was over 100. Again, the purpose of these outside data was for supportive and directive information and were not intended to be used to test major hypotheses.

Limitations

General Limitations

Because the design of the study was survey research, there are several limitations: (see Kerlinger, 1964:371).

1. Inability to manipulate independent variables.
2. Lack of power to randomize.
3. Risk of improper interpretation.
4. Questions do not penetrate very deeply below the surface.

Ideally, the research design would have been an experiment, where one would have randomly placed infants in positive family environments or negative home environments. The research would have then placed one-way mirrors, for continual observation in each of the homes and given thorough periodic interviews to each family member. This would have continued for 15 to 18 years and then a test made to see if a significant number from one type of home developed fewer or more criminals than the other type of family environment.

Even through use of ex post facto research, it would have been more ideal to have taken a random sample of all "criminals" known and unknown, then tested them with a random sample of all "non-criminals."

The above designs were not used. The first wasn't used because

it was unethical and impractical and the second because it was impractical. It was felt that some of the above limitations were lessened in severity through extensive hypothesis testing: There were 13 theoretical and 5 alternative hypotheses tested. It should also be noted that even though the study was ex post facto, most important studies in the social science are done through ex post facto research (Kerlinger, 1964:373). One should also be reminded that the present study's questionnaire was strengthened by a series of funnel open-ended questions, giving the study flexibility and greater depth. Finally, the actual data gathered for hypothesis testing was done through personal interviews, which ". . . far overshadows the others as perhaps the most powerful and useful tool in social scientific survey research" (Kerlinger, 1964:395).

Theoretical Limitations

In the area of family environment, the present study does not completely cover the problem. For example, parent-child communication--supervision by parents and discipline practice of the parents are all areas that were not empirically tested with a control group. These areas of concern were not tested because of the limitations of the schedule used. Dr. Peterson designed the schedule prior to its use at the prison to gather information about LDS male youths. The researcher was therefore limited in not being able to ask questions concerning family environment that were not included in his schedule. However, it should be noted that these areas of concern were probed in the open-ended section. Therefore,

the present study does have information in these areas, but not empirical data.

The reason that Dr. Peterson's data and questionnaire were used was that it saved the present project a great deal of time and money.

Design Limitations

One of the actual design limitations was a lack of randomization. The lack of randomization, of course, is a big one and tough to get by. The sample was self-selecting; therefore, subjects tended to "assign themselves" to groups rather than controlled by the researcher. One may well wonder about the generality of the study since it interviewed only those LDS inmates willing to be interviewed and because of the reasons given by inmates for not wanting to participate in an interview (i.e., lack of motivation, etc.), one may well wonder how biased the obtained sample is. There might have been much important information that could have been brought out by the additional inmates not interviewed, had they been interviewed.

A second design limitation was that of researcher bias. The researcher's theoretical orientation has already been explained. It is possible that this orientation influenced answers during the fixed answer section of the questionnaire. It is obvious from the questions asked during the open-ended response section of the interview, that only questions asking information supporting the researcher's orientation were used. The main response the researcher gives to these limitations is that during the

fixed response section, he tried to be as unbiased as possible. And during the open-ended section, there were a few inmates who admitted coming from positive family environments. These responses, too, were recorded even though they were contrary to the researcher's theoretical orientation.

The second researcher bias was lack of experience. The researcher had had little prior interview experience and no experience working with inmates of prisons. The lack of experience may have biased many responses, and it was noted that most of the later interviews went more smoothly than the earlier ones. As much as possible, however, the researcher tried to follow proper methods of interviewing. That is, he tried to be casual, conversational, friendly, neutral to responses, and impartial.

The lack of experience with prison inmates may have been a help or a hindrance. It may have hindered the project in not being able to detect deception on the part of inmates and then to probe for correct answers. It may have been a help by taking responses as given and not biasing the responses through pre-judgement. It is likely that no one knows how honest inmates' responses in such a setting may be.

Response bias is always a problem, and according to prison officials, it is especially so with inmates. Inmates are men who, generally speaking, have made their livings by "conning their fellowmen." From the first day at the prison, the researcher was warned by guards and other workers that inmates are deceptive. The researcher was also

warned about some of the tricks that they might try to pull. The researcher became more intimately acquainted with several inmates through hours of talk, by going to lunch with them, and by participating in church services with them. These inmates also warned the researcher of the deception of their fellow inmates.

The reason for the continual concern is that the prison is an unreal world. It is a world of lies and deception. Here men are incarcerated for one year to life. They want to get out; they want to be free. In this closed society are criminals living with other criminals. The young inmates learn from the older ones how to steal better and quicker the next time. The older ones become more bitter at the society which placed them there. This is all intensified by the fact that men put them there, and men will let them go. Therefore, the inmates are constantly on their guard to say and to do things that might let them out sooner. They are polite to guards to their face and call them "screws" behind their backs. They show regard to the warden in the cafeteria, yet wish they could get rid of him. In the above described environment, with the above described subjects, it is no small wonder that the researcher was often warned to be wary of the responses obtained. Therefore, it is likely that the present data are more biased than most survey research data. The researcher was comforted, however, by one inmate with whom he became acquainted. This inmate warned the researcher of the problems just mentioned, but he also told the researcher that under the circumstances, the present research was probably the best one could do.

FINDINGS

As was stated previously, all hypotheses were tested using a Kolomogrov Smirnov test comparing the inmate sample and the control sample. The z scores and \mathcal{L} probability are given in this chapter for each question of each hypothesis tested. Also, as was stated previously, questions for individual hypotheses having similar possible answers were factor analyzed. When questions for individual hypotheses were not all of a similar possible response, factor analysis was made of only those questions having similar possible responses. When no questions of individual hypotheses had similar possible responses, no factor analysis was completed. In all of the factor analysis, the factor two eigenvalue did not exceed a value of 1.00 (except for the analyzation of hypothesis II-C, which will be explained later). In the present chapter, only factor one, its eigenvalue and percentage of variance are presented, and then for the more critical hypotheses only, there are two types of tables given. The most common are cumulative proportions of factor scores. These are given for data on which factor analysis was completed. Because the control sample was considered a "normal population," these tables were designed so that percentages for it would come in about 25% intervals. One can then see how the inmate sample loads accordingly. Percentage

intervals as close to 25% as possible were selected when the control sample did not have a value on a 25% interval. For hypotheses for which factor analysis was not completed, proportion tables of raw data are given. Though there are usually two or more questions per hypothesis, only one raw score table is given. The raw score table given is the table felt to be most informative for that particular hypothesis.

I. General Family Environment Hypothesis: Individuals socialized in cohesive families are less likely to be delinquent than individuals socialized in non-cohesive families.

A. H_0 (Null): The proportion of non-delinquents is equal to the proportion of delinquents who were raised by fathers who "did things" with them.

H_1 (Alternative): The proportion of non-delinquents is greater than the proportion of delinquents who were raised by fathers who "did things" with them.

The above hypothesis was tested by the following questions:

247. Father takes you on trips. $\underline{z} = 2.2, p < .001$

248. Father takes you out evenings. $\underline{z} = .8, p \leq .44$

249. Father works with you on projects. $\underline{z} = 2.2, p < .001$

The Kolomogrov Smirnov \underline{z} statistic and α probability are given with each question above. A factor analysis of these three questions was made with factor one having an eigenvalue of 2.11, and factor one accounted for 70% of the variance. The \underline{t} test on the factor score was $\underline{t} = 6.1, p < .001$. The Smirnov test was $\underline{z} = 2.79, p < .001$.

TABLE 2

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON
 COMPARED WITH THE PROPORTION OF LDS NON-INMATES
 WHO STATED THAT THEIR FATHERS PARTICIPATED IN
 ACTIVITIES WITH THEM

Scale of Participation	Factor Scores*	Inmates n = 112	Non-Inmates n = 112
High	-1.0	12%	31%
Participation	-0.66 to -0.32	17	23
	-0.28 to 0.10	19	26
Low	0.13 to 1.65	32	20
Participation	1.65 to 3.82	20	0
Total		<u>100%</u>	<u>100%</u>

Note: a . t = 6.1 p .001
 b . z = 2.79 p .001

The decision is to reject the null hypothesis. These data support the Gluecks' findings that fathers' doing things with their sons is a deterrent to delinquency. However, when the results are examined on a question by question basis, the responses to question 248, "Father takes you out evenings," show no significant differences between the two groups. The results for it are in the predicted direction, however. The data demonstrate that most fathers from both samples didn't do much with their sons in evening activities. This indicates that although it is important for fathers to do things with their sons, few took their sons out in the evenings. The other two questions do confirm the hypothesis that fathers taking the time to do things with their sons deters delinquency.

I. B. Ho: The proportion of non-delinquents is equal to the proportion of delinquents who were raised by mothers who spent time doing things with them.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents who were raised by mothers who spent time doing things with them.

The above hypothesis was tested by the following questions:

250. Mother takes you out evenings. $\underline{z} = .70, p \leq .71$

251. Mother goes with you on trips. $\underline{z} = .46, p \leq .90$

TABLE 3

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON COMPARED WITH THE PROPORTION OF LDS NON-INMATES WHO STATED THAT THEIR MOTHERS PARTICIPATED IN ACTIVITIES WITH THEM

Scale of Participation	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
High Participation	-4.48 to -1.31	14%	0%
Low Participation	-1.24 to -0.56	11	20
Participation	-0.37 to 0.05	15	23
Total	0.65	<u>70</u>	<u>57</u>
		100%	100%

Note: a . $\underline{z} = 1.26, p \leq .08$

The factor analysis gave an eigenvalue of 1.58 for factor one and factor one accounted for 79% of the variance. A Kolmogorov Smirnov on the factor score was $\underline{z} = 1.26, p \leq .08$, demonstrating that even though the direction was as predicted, it was not significant at the

α .05 level. The decision is not to reject the null hypothesis.

There may be several reasons for these negative results. First, one should note that the non-delinquents' fathers didn't take their sons out evenings more than the delinquents' fathers (see above). The cultural folkway is that fathers do things with their sons and mothers do things with their daughters. (This may reflect the incest taboo.) It is, therefore, not too surprising that the non-delinquents' mothers didn't take their sons to a show or bowling more than did the delinquents' mothers.

The above question corresponds with the next question, "Your mother went on trips with you." The answers to this question were also non-significantly different. Both of these questions are worded in such a way as to imply that the mothers alone went on trips or out evenings with their sons. Respondents commented that when their families did go on trips or to a show, their mothers usually went with the family. But, few mothers went alone with their sons to a show or bowling or on trips. It is felt that the above two questions did not tap the Gluecks' original concept. However, if questions were asked more in line with their variables of mother's concern (recognition, love, appreciation, warmth, etc.) a difference would probably have been achieved. It should be noted that in the open-ended response section, many of the inmates did indeed indicate that their mothers had little love or concern for them as the Gluecks had predicted.

I. C. Ho: The proportion of non-delinquents is equal to the proportion of delinquents in quantity of time available to parents.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents in quantity of time available to parents.

The above hypothesis was tested by the following questions:

241. Mother works outside of the home for pay. $z = .80, p \leq .53$

242. Father also works nights. $z = 1.5, p < .025$

TABLE 4

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON
COMPARED WITH THE PROPORTION OF LDS NON-INMATES
IN THE QUANTITY OF TIME THEY STATED THAT WAS
AVAILABLE TO THEIR PARENTS

Scale of Time	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
More Time	-2.54 to -1.61	6%	0%
	-1.58 to -0.62	21	28
	-0.59 to -0.09	24	27
	-0.07 to 0.81	16	23
Less Time	0.84 to 1.30	33	22
Total		100%	100%

Note: a . $t = .4, p \leq .40$

b . $z = .88, p \leq .42$

The eigenvalue for factor one of the factor analysis was 1.18 and factor one accounted for 59% of the variance, the $t = .4, p \leq .40$ and the Smirnov $z = .88, p \leq .42$. The decision is not to reject the null hypothesis.

These findings indicate that quantity of time available for parents to spend at home was not an important delinquency deterrent, at least insofar as the two questions used were valid indicators. Although these questions did not test quality of time, the findings tend to support the view of the Gluecks (1957) and the McCords (1968). These theorists found that the quantity of time available to parents to spend with their children was not as important as the quality of time. Many parents who have to work extra hours make up for the hours that they are gone by really being home when they are home, and by really being with their children when they are with their children. As Wilkerson (1967) stated "one mother worked all week, yet spent each weekend with her children, doing things they wanted to do. Consequently, her children grew up with high standards and moral principles."

I. D₁. H₀: The proportion of non-delinquents is equal to the proportion of delinquents in the time spent in family activities.

H₁: The proportion of non-delinquents is greater than the proportion of delinquents in the time spent in family activities.

The above hypothesis was tested by the following questions:

243. Trips taken together as a family. $\underline{z} = 2.0, p < .001$

245. Work projects together as a family. $\underline{z} = 1.8, p < .001$

The eigenvalue for factor one was 1.53, which accounted for 76% of the variance, the $\underline{t} = 5.7, p < .001$ and the Smirnov $z = 2.5, p < .001$. The decision is to reject the null hypothesis. These data

support the above general hypothesis and the Gluecks. That is, families who participated in activities together were less likely to have delinquent children. Family activities were felt to be important in generating family cohesion.

TABLE 5

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON
COMPARED WITH THE PROPORTION OF LDS NON-INMATES
WHO STATED THAT THEIR FAMILIES
PARTICIPATED IN ACTIVITIES

Scale of Participation	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
High Participation	-3.23 to -1.02	8%	23%
Low Participation	-1.01 to -0.45	12	27
Total	-0.44 to 0.65	32	25
	0.67 to 1.22	<u>48</u>	<u>25</u>
		100%	100%

Note: a . t = 5.7, $p < .001$

b . z = 2.5, $p < .001$

I. D_{2a}. Ho: The proportion of non-delinquents is equal to the proportion of delinquents who came from families who participated in LDS activities.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents who came from families who participated in LDS activities.

The above hypothesis was tested by the following questions:

321. Parents LDS.

$z = 1.04, p \leq .23$

318. Parents have a temple marriage. $\underline{z} = 2.3, p < .001$
322. Activity of your mother. $\underline{z} = 2.6, p < .001$
323. Activity of your father. $\underline{z} = 2.4, p < .001$
267. Activity of your brothers and sisters. $\underline{z} = 1.9, p < .002$

TABLE 6

FATHER'S ATTENDANCE AT CHURCH AS STATED BY THE
PROPORTION OF LDS INMATES AT UTAH STATE PRISON
COMPARED WITH THE PROPORTION OF
LDS NON-INMATES

Attendance*	Inmates n = 103	Non-Inmates n = 112
Weekly	17%	30%
Almost weekly	7	19
Twice a month	2	6
Once a month	3	65
Every 2 - 3 months	3	3
Twice a year	11	7
Seldom or never	<u>55</u>	<u>25</u>
Total	100%	100%

Note: a . $z = 2.4, p < .001$

Because there was a difference in the possible responses for the above questions, no factor analysis was completed. Based on the Smirnov tests, the decision is to reject the null hypothesis. These Smirnov statistics demonstrate that children from families who participated in LDS activities were less likely to be delinquents than were children of the families who didn't participate in LDS activities. The non-significant difference on question 321, "Parents LDS," is explained

by the fact that most of the LDS inmates interviewed came from the predominantly LDS State of Utah (see Profile). Therefore, a majority of their parents were LDS.

Although there was little difference in the proportion of parents who were LDS (No. 321), the last four questions above (Nos. 318, 322, 323, & 267) establish that there was a substantial difference in the proportion of active LDS parents. The inmates' parents probably knew that they should have attended church regularly, yet they did not. Data in Appendix D demonstrate that this hypocritical action of parents, created doubt and confusion in the children, increasing their likelihood of delinquency. Some excerpts follow to give examples of their hypocrisy.

I. D₂. b. Excerpts from Appendix D.

1. His parents fought a lot and his father hated him. His father showed him how to shoplift. Then if his mom found the stuff, his father would put all of the blame on him. His father kept promising to go to church, but he never did.

2. He had many fights with his father. When he got into trouble, he was afraid to go to his father for help. His father would give him a lecture to stop drinking, yet his father drank. His mom encouraged him to go to Boy Scouts, but nothing else. None of his family cared about church.

3. There was little love or unity at his home. His parents got a divorce when he was twelve. His real father was an alcoholic and he

couldn't get along with his stepfather. His stepfather was a Catholic so his mom stopped going to church.

4. His father died when he was three months old and his mother traveled a lot--marrying and re-marrying. She lived with one fellow for four years before she married him. She was sealed in the temple to her first husband, but she never went to church much after he died.

5. His father was killed when he was nine and his mom sent him to live with relatives. He couldn't understand it and thought he was being pushed out. It made him resentful. His aunt and uncle forced the kids to go to church, but they didn't go themselves. He became bitter at the Church.

6. His mother was an alcoholic and fought a lot with his father. They had a lot of money, but he never felt wanted or needed. He liked Church, but he stopped going when his father told him to stop.

7. His mother has been married and divorced seven times. She worked a lot and was never home. At nights she was off "shacking up with guys." She was an alcoholic. She wouldn't let the home teachers even come in.

As can be read, these inmates had poor examples from their parents concerning a religious life. These excerpts, plus the empirical data, support the hypothesis that families who participated in LDS religious activities were less likely to have delinquent children. (They also suggest the role of divorce, death, etc.).

I. E_1 . H_0 : The proportion of non-delinquents is equal to the proportion of delinquents raised in congenial families.

H_1 : The proportion of non-delinquents is greater than the proportion of delinquents raised in congenial families.

The above hypothesis was tested by the following questions:

360. Ability to get along with your father. $z = 4.18, p < .001$
361. Ability to get along with your mother. $z = 4.35, p < .001$
362. Ability to get along with your sisters. $z = .91, p \leq .38$
363. Ability to get along with your brothers. $z = 2.3, p < .001$

TABLE 7

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON
 COMPARED WITH THE PROPORTION OF LDS NON-INMATES
 WHO INDICATED THAT THEY CAME
 FROM CONGENIAL FAMILIES

Scale of Congeniality	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
High	-2.28 to -1.10	4%	20%
Congeniality	-1.08 to -0.80	1	25
	-0.77 to -0.04	14	35
Low	0.03 to 1.43	74	20
Congeniality	1.66 to 1.88	7	0
Total		100%	100%

Note: a . $t = 10.5, p < .001$
 b . $z = 4.4, p < .001$

The eigenvalue for factor one on all of the above questions was 2.2, accounting for 55% of the variance, the $t = 10.5, p < .001$, and

the Smirnov $\underline{z} = 4.4$, $p < .001$. A factor analysis was also completed of just the feelings toward the father and the mother which gave an eigenvalue of 1.6, for the first factor and which accounted for 80% of the variance. The \underline{t} test for these two questions was: $\underline{t} = 12.4$, $p < .001$ and the Smirnov $\underline{z} = 4.79$, $p < .001$. The decision is to reject the null hypothesis.

Here, the study's major hypothesis concerning the importance of family environment, was again supported. Most of the inmates had poor relationships with their families. There was one non-significant difference on question no. 362, "How well did you get along with your sister?" Most of the inmates stated that they got along well with their sisters, or at least that their sisters stayed out of their way! But, for the most part, the inmates' family relationships were poor. This observation was supported by answers to the open-ended questions. Following are some excerpts from Appendix D to illustrate the antagonism and hostility that existed in the inmates' families.

I. E₂. Excerpts from Appendix D.

1. His parents drank and fought a lot. There were no close ties so he just did what he wanted. His parents never went to Church and he didn't like restrictions of the Church or society; his parents had let him be so free.

2. His mom and dad fought and drank a lot. They had little to do with the kids. They would ignore them and tell them to go away.

His mom would step out on his dad. His parents never went to Church and he didn't understand it.

I. F_1 . H_0 : The proportion of non-delinquents is equal to the proportion of delinquents that came from families that had family stability.

H_1 : The proportion of non-delinquents is greater than the proportion of delinquents that came from families that had family stability.

The above hypothesis was tested by the following questions:

259. Which of your parents did you live with? $z = 3.2, p < .001$

260. Marital status of parents. $z = 2.7, p < .001$

TABLE 8

THE MARITAL STATUS OF THE PARENTS OF THE LDS
INMATES AT UTAH STATE PRISON COMPARED
WITH LDS NON-INMATES

Respondent Lived With*	Inmates n = 103	Non-Inmates n = 112
Both parents	49%	85%
Father died, lived with mother	6	2
Mother died, lived with father	3	3
Divorced, lived with mother	16	9
Divorced, lived with father	3	1
Foster homes or on his own	<u>24</u>	<u>1</u>
Total	100%	100%

Note: a . $z = 2.7, p < .001$

The Smirnov tests on these two questions demonstrate that a great deal of the delinquents came from divorced or separated parents. Many of the inmates didn't live with their parents at all, but lived with foster parents or grew up on their own. The decision is therefore to reject the null hypothesis. Family stability and the quality of family environment make an important difference in a person's chance of becoming a delinquent. The researcher is reminded of the many inmates, who as they were interviewed, discussed the above idea as can be read in the following examples:

I. F₂. Excerpts from Appendix D.

1. His parents got a divorce when he was six. His mother re-married and his stepfather would beat him and hit him. His mother fought a lot with his stepfather. When they did so, she would pack up all of the furniture and leave him. His mother never went to Church. She thought it was a gimmick, just something for people to hang on to in life.

2. His parents got a divorce. He couldn't get along with his stepfather, so he left home and went to live with relatives. He didn't go to church because it was too much fun to be out having a good time.

I. G. Ho: The proportion of non-delinquents is equal to the proportion of delinquents raised in religiously cohesive families.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents raised in religiously cohesive families.

The above hypothesis was tested by the following questions:

237. Attend Sacrament Meeting together. $\underline{z} = 2.14, p < .001$
238. Have family prayer. $\underline{z} = 1.76, p < .001$
240. Hold family home evening. $\underline{z} = .80, p \leq .65$

TABLE 9

THE FAMILY RELIGIOUS COHESION OF THE PROPORTION
OF LDS INMATES AT UTAH STATE PRISON COMPARED
WITH THE PROPORTION OF LDS NON-INMATES

Scale of Cohesion	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
High Cohesion	-0.83	24%	56%
	-0.52 to -0.07	29	23
Low Cohesion	0.17 to 0.96	24	11
	0.96 to 2.42	<u>22</u>	<u>10</u>
Total		100%	100%

Note: a . $t = 4.2, p < .001$

b . $z = 2.5, p < .001$

The factor analysis for the above scores had an eigenvalue for factor one of 2.17, and accounted for 72% of the variance, the $t = 4.2$, $p < .001$ and the Smirnov $\underline{z} = 2.5, p < .001$. The decision is to reject the null hypothesis.

Few of either the inmate sample or the control sample held family home evening. A partial reason for this may be that the general population of the LDS Church has only in the last few years increased its percentage of members regularly holding family home evening. The

other two questions do confirm the hypothesis that delinquents came from non-cohesive homes. Attending Sacrament Meeting together, and holding family prayer are good indicators of cohesiveness of families. The present study supports the Gluecks' views that family cohesiveness is most important in delinquency prevention.

In summary of General Hypothesis I, the data overwhelmingly demonstrate that family environment plays a very significant difference in whether or not a person will become a delinquent. Individuals socialized in families that are cohesive, congenial, stable and participated in activities together will have a much greater chance of avoiding delinquency than those who don't come from such cohesive families.

II. General Religious Activity Hypothesis: Church members who are active in the LDS Church are less likely to be delinquent than members not active in the LDS Church. (An active member is defined as one who attends church at least once a month.)

A. Ho: The proportion of non-delinquents is equal to the proportion of delinquents who came from a background of general church activity.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents who came from a background of general church activity.

The above hypothesis was tested by the following questions:

275. Attendance at Primary. $z = 2.3, p < .001$

276.	Primary graduate.	$\underline{z} = 1.6, p < .01$
311.	Attendance at Sacrament Meeting.	$\underline{z} = 3.2, p < .001$
312.	Attendance at Sunday School.	$\underline{z} = 3.7, p < .001$
313.	Attendance at Priesthood meeting.	$\underline{z} = 4.0, p < .001$
314.	Attendance at MIA.	$\underline{z} = 3.2, p < .001$
315.	Attendance at Seminary.	$\underline{z} = 4.0, p < .001$

TABLE 10

THE CHURCH ATTENDANCE OF THE PROPORTION
OF LDS INMATES AT UTAH STATE PRISON
COMPARED WITH THE PROPORTION
OF LDS NON-INMATES

Scale of Attendance	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
High Attendance	-1.72 to -1.52	0%	25%
	-1.43 to -0.09	0	27
	-0.09 to -0.39	0	24
	-0.37 to 0.58	25	21
	00.59 to 0.86	25	0
Low Attendance	0.87 to 1.07	21	1
	1.09 to 1.55	29	2
Total		100%	100%

Note: a . $t = 8.4, p < .001$

b . $z = 6.7, p < .001$

Questions 311 to 315 above were factor analyzed, giving them an eigenvalue of 3.8 and accounting for 76% of the variance: the $\underline{t} = 8.4, p < .001$ and the Smirnov $\underline{z} = 6.7, p < .001$. The decision is to reject the null hypothesis.

Following their parents' examples (see hypothesis I-D₂), the inmates came from a background of less church activity than did the control sample. The inmates as a whole did not regularly attend church when they were youths. Many of the inmates reported in the open-ended interviews that they felt that if they had remained active in the Church they would not have become delinquents.

II. B. Ho: The proportion of non-delinquents is equal to the proportion of delinquents who spent time in non-church Sunday activities.

Hi: The proportion of non-delinquents is less than the proportion of delinquents who spent time in non-church Sunday activities.

The above hypothesis was tested by the following questions:

343. Go to sports events on Sunday. $\underline{z} = 1.9, p < .002$

244. Hunt, fish on Sunday. $\underline{z} = 1.7, p < .005$

245. Loaf around on Sunday. $\underline{z} = 4.4, p < .001$

The eigenvalue of the above questions was 1.8, accounting for 59% of the variance, the $\underline{t} = 5.1, p < .001$ and the Smirnov $\underline{z} = 2.76, p < .001$. The decision is to reject the null hypothesis. This hypothesis is supportive of the preceding hypothesis. It is not surprising that those who weren't active in church, as indicated by the previous hypothesis, spent their Sundays in non-church activities.

II. C. Ho: The proportion of non-delinquents is equal to a proportion

of delinquents in terms of breaking the Word of Wisdom.

Hi: The proportion of non-delinquents is less than the proportion of delinquents in terms of breaking the Word of Wisdom.

The above hypothesis was tested by the following question:

354. How much did you use tobacco? $\underline{z} = 4.7, p < .001$

355. How much did you use beer? $\underline{z} = 4.7, p < .001$

356. How much did you use liquor? $\underline{z} = 3.5, p < .001$

357. How much did you use marijuana? $\underline{z} = 1.4, p < .04$

358. How much did you use drugs? $\underline{z} = 1.3, p < .06$

The factor analysis of the above questions rotated, demonstrating that the first three questions (tobacco, beer, and liquor) represented a different variable from the last two questions (marijuana, and drugs). The eigenvalue for factor one was 3.03 and the eigenvalue for factor two was 1.28. The first factor accounted for 61% of the variance, the $\underline{t} = 9.7, p < .001$ and the $\underline{z} = 4.1, p < .001$. The decision is to reject the null hypothesis.

The confirmation of this hypothesis supports the above general hypothesis and the preceding hypotheses (II-A & II-B). The above data demonstrated that inmates were less likely to keep the Word of Wisdom than the non-inmates. The inmates were also more likely to use drugs. It is interesting to note that a reason for the low significant difference on the two drug related items is that even the inmates did not use drugs much when they were 16-18 years of age. The inmates showed a rebellion

toward the standards of the Church by using tobacco and alcohol, but they did not report using drugs much more than the non-inmates. Again, this was a few years ago for both samples, so the time factor would probably make a difference if these variables were tested today.

The above data support General Hypothesis II. The inmates, generally speaking, were not active in the LDS Church as youths, nor did they adhere to some of its standards. This hypothesis was also supported by the open-ended questions from which the general feeling arises that most of the inmates had had very little to do with the Church as teenagers. The reader is also referred to D316 in Appendix C, which shows the ages of the inmates when they became inactive, and D359 shows the ages of the inmates when they first started to smoke.

III. General Religious Attitude Hypothesis: Church members who had a positive attitude toward the LDS Church were less likely to be incarcerated than individuals who had a negative attitude toward the LDS Church.

A. Ho: The proportion of non-delinquents is equal to proportion of delinquents who had a positive attitude toward the LDS Church.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents who had a positive attitude toward the LDS Church.

The above hypothesis was tested by the following questions:

111. Young men are happier if active. $z = 2.6, p < .001$

112.	The Certificate of Achievement is valuable.	$\underline{z} = 2.8, p < .001$
113.	The teachings of the Church help in life.	$\underline{z} = 3.3, p < .001$
115.	Conflict in teachings, Church and school.	$\underline{z} = 1.3, p \leq .061$
117.	Church has too many restrictions.	$\underline{z} = 1.4, p < .03$
126.	Church teachings are hard to live.	$\underline{z} = 1.7, p < .007$

TABLE 11

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON COMPARED WITH THE PROPORTION OF LDS NON-INMATES HAVING A POSITIVE ATTITUDE TOWARD THE LDS CHURCH

Scale of Attitude	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
More	-1.90 to -1.40	2%	24%
Positive	-1.21 to -0.65	10	26
Less	0.64 to 0.35	37	27
Positive	0.38 to 1.88	<u>51</u>	<u>23</u>
Total		100%	100%

Note: Questions 111 to 113.

a . $t = 5.9, p < .001$

b . $z = 3.4, p < .001$

The first three questions had a factor analysis eigenvalue of 2.3, and accounted for 77% of the variance: the $t = 5.9, p < .001$ and $\underline{z} = 3.4, p < .001$. Because the second three questions measure a "negative attitude" they were factor analyzed separately, giving factor one an eigenvalue of 1.7, accounting for 56% of the variance, the

$\underline{t} = 4.9, p < .001$ and the $\underline{z} = 1.98, p < .001$. The decision is to reject the null hypothesis.

The data for this hypothesis demonstrate that inmates generally had a less positive attitude toward the Church as teenagers than did the non-inmates. This supports the preceding general hypothesis (II) which dealt with activity. That is, as youths, the inmates were less active and had less positive attitudes toward the Church.

There is one non-significantly different question: 115, "Was there much conflict between what you were taught at church and what you were taught at school?" A reason for this non-significant difference is probably due to the fact that most of the inmates were raised in the predominate LDS culture of Utah (see Profile). The probability is high that many of the inmates' school teachers were LDS. Therefore, they probably were taught little contrary to the teaching of the Church.

III. B. Ho: The proportion of non-delinquents is equal to the proportion of delinquents with a positive attitude toward ward leaders.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with a positive attitude toward ward leaders.

The above hypothesis was tested by the following questions:

119. Adults like the youth of the ward. $\underline{z} = 1.9, p < .002$

124. Leaders care about the youth. $\underline{z} = 3.8, p < .001$

319. How well did you know your home teachers? $\underline{z} = 1.4, p < .034$

TABLE 12

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON
 COMPARED WITH THE PROPORTION OF LDS NON-INMATES
 IN ATTITUDE TOWARD WARD LEADERS

Scale of Attitude	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
Good	-1.84 to -0.76	18%	31%
Attitude	-0.76 to -0.40	18	30
Poor	-0.39 to 0.33	21	23
Attitude	0.33 to 1.77	43	16
Total		100%	100%

Note: a . $t = 3.7, p < .001$

b . $z = 2.2, p < .001$

The first two questions had a factor analysis eigenvalue of 1.67, accounted for 83% of the variance, the $t = 3.7, p < .001$ and the $z = 2.2, p < .001$. The decision is to reject the null hypothesis. These data also support the general hypothesis. They demonstrate that the inmates generally had a less positive attitude toward ward leaders when they were teenagers than did the non-inmates.

III. C_1 . H_0 : The proportion of non-delinquents is equal to the proportion of delinquents with positive experiences with their priesthood quorums.

H_1 : The proportion of non-delinquents is greater than the proportion of delinquents with positive experiences with their priesthood quorums.

The above hypothesis was tested by the following questions:

158. Participation of quorum advisor
in sports events. $\underline{z} = 1.2, p \leq .09$
161. Quorum advisor has private
discussions with you. $\underline{z} = 1.9, p < .001$
165. The lesson subject was
interesting. $\underline{z} = 3.0, p < .001$
167. Interesting discussions in
quorum meeting. $\underline{z} = 2.6, p < .001$

The first two questions produce a factor with an eigenvalue of 1.67, accounting for 83% of the variance: the $\underline{t} = 2.0, p < .025$ and $\underline{z} = 2.2, p < .001$. The second two questions had an eigenvalue of 1.72, accounting for 86% of the variance, the $\underline{t} = 3.9, p < .001$ and $\underline{z} = 3.2, p < .001$. The decision is to reject the null hypothesis.

The data on question no. 158 indicate that the inmates' quorum advisors did not participate in sports significantly less than did the control sample's advisors. The general trend of all of these questions does demonstrate that the inmates had significantly fewer positive experiences in their priesthood quorums than did the non-inmates. These data also support the above hypotheses (III-A & III-B) that people with a positive attitude toward the Church are less likely to become delinquent than people with a negative attitude toward the Church. Again, the present general hypothesis (III) is probably correlated to the preceding general hypothesis (II). That is, one with a good attitude toward the Church will probably be active in church and vice-versa.

An important question now presents itself. Does religion or a

cohesive family deter one from delinquency? It is hard to determine empirically a time sequence to answer this question. However, the researcher observed the following general trend in the open-ended responses. The inmates' uncohesive family backgrounds created a negative attitude followed by decreased church attendance. Occasionally other factors entered the picture. But, generally speaking, this was the path most generally followed. This can be observed in the following examples.

III. C₂. Excerpts from Appendix D.

1. He stopped going to church because he ran away from home and he fell in with other types.

2. He started sniffing glue because of poor relationships with his parents, then he wasn't accepted at church any more.

3. His parents worked and drank so much that they were never home. So he just never went to church much at all.

4. His parents thought more of money than their kids. He stopped going to church because he wanted a fun time.

5. His parents got a divorce and his father was able to keep the kids because his father proved that his mother was an adulteress. His father was financially well to do, but worked 16 hours a day. He had everything he wanted except love. When he got into trouble, his father said, "You got yourself into it, now you can get yourself out!" His parents never visited him in State School, nor answered his letters. His mother quit the LDS Church and joined the Catholics. His father smoked a big cigar, but he wouldn't smoke on Sundays.

6. His father never had much time to spend with him and never tried to control his life. He rebelled against society. When he was eleven years old, he ran away to a hippy commune in San Francisco. He got married, but he couldn't stand his wife. He went to church when he was younger, but his parents never went so he stopped.

7. His parents died before he was seven, so he was passed around from relative to relative--a year at a time. It confused and frustrated him to be treated in such a way. His aunts and uncles would give their children privileges, but would not give them to him. They never trusted him and would sneak around behind his back to find out what he was doing. They forced him to go to church, but it confused him to see guys bless the Sacrament who had been drunk or in bed with girls the night before. When he left home, he stopped going to church. He married a girl four years older than he. When she became pregnant, she left him.

8. His mom divorced his father when he was seven. She had their temple marriage canceled because his father was caught in bed with other women. When he was 14, his mother remarried in the temple to a man whose daughter "was incapable of doing anything wrong." He had a lot of fights with his stepfather. He stopped going to church because he had been in trouble with the law. So the ward ostracized him.

IV. Alternative hypotheses that were tested to help control for extraneous variance.

A. General Self-Concept Hypothesis: Non-delinquents tend to

have a more positive self-concept than do delinquents.

1. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that had general future plans.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents that had general future plans.

The above hypothesis was tested by the following questions:

330. Did you plan to graduate from college? $\underline{z} = 4.7, p < .001$
331. To get special training? $\underline{z} = 1.6, p < .01$
332. To go into the Army? $\underline{z} = 2.1, p < .001$

TABLE 13

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON
COMPARED WITH THE PROPORTION OF LDS NON-INMATES
WHO HAD FUTURE PLANS

Scale of Plans	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
More Plans	-2.25 to -1.49	5%	23%
Less Plans	-1.11 to -0.35	14	28
	-0.35 to 0.06	12	27
	0.08 to 1.82	69	22
Total		100%	100%

Note: a . $t = 9.5, p < .001$

b . $z = 3.6, p < .001$

These questions had an eigenvalue of 1.69, accounting for 56% of the variance, the $\underline{t} = 9.5, p < .001$ and $\underline{z} = 3.6, p < .001$. The decision is to reject the null hypothesis. This finding tends to support

Reckless' (1956) findings on self-concept. The inmates had fewer general future plans when they were teenagers than did the non-inmates. This may have been due to a lack of a good self-concept.

IV. A. 2. Ho: The proportion of non-delinquents is equal to the proportion of delinquents having future plans of an (LDS) religious nature.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents having future plans of an (LDS) religious nature.

The above hypothesis was tested by the following questions:

328. Did you plan to go on a mission? $\underline{z} = 3.6, p < .001$

334. Plan to get a temple marriage? $\underline{z} = 3.9, p < .001$

The eigenvalue of these questions was 1.8, accounting for 89% of the variance, having a $\underline{t} = 8.0, p < .001$ with $\underline{z} = 3.8, p < .001$.

The decision is to reject the null hypothesis. The data for this hypothesis support the preceding hypothesis (IV-A 1). The fact that the inmates had made few religious future plans for themselves may also be indicative of a poor self-concept.

The above data also support the idea of general hypotheses II & III. The fact that inmates tended to have fewer LDS future plans than non-inmates is probably related to their lack of attendance at church and their less positive attitudes toward the Church.

IV. A. 3. Ho: The proportion of non-delinquents is equal to the proportion of delinquents with a positive self-concept in

relation to the bishop.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with a positive self-concept in relation to the bishop.

The above hypothesis was tested by the following questions:

134. The bishop liked you. $\underline{z} = 2.7, p < .001$
135. Bishop expected you to go on a mission. $\underline{z} = 5.2, p < .001$
137. Bishop thought you were a good worker. $\underline{z} = 1.4, p < .001$
219. Attend church because you felt needed. $\underline{z} = 2.2, p < .001$
139. Bishop thought you were NOT a good Mormon. $\underline{z} = 4.4, p < .001$
140. Bishop had favorites, but not you. $\underline{z} = 2.6, p < .001$

TABLE 14

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON COMPARED WITH THE PROPORTION OF LDS NON-INMATES WHO HAD POSITIVE SELF-CONCEPTS IN REGARD TO THE BISHOP

Scale of Self-Concept	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
More	-2.10 to -1.49	2%	24%
Positive	-1.26 to -0.26	13	26
Less	-0.28 to 0.42	48	25
Positive	0.43 to 2.11	37	25
Total		100%	100%

Note: Questions 134, 135, & 137
 a . $t = 4.2, p < .001$
 b . $z = 2.9, p < .001$

The first three questions had an eigenvalue of 2.1, accounting for 70% of the variance, with a $t = 4.2$, $p < .001$ and $z = 2.9$, $p < .001$. Because the last two questions measure a "negative" attitude, they were factor analyzed separately giving an eigenvalue of 1.3, accounting for 66% of the variance, with $t = 7.5$, $p < .001$ and $z = 3.3$, $p < .001$ on the factor scores. The decision is to reject the null hypothesis.

These data support the preceding hypotheses (IV-A 1 & IV-A 2). The inmates had less positive self-concepts in relation to their bishops than did the non-inmates. This supports the Reckless hypothesis and the religiosity hypothesis. That is, one with a positive attitude toward the bishop, the Church and the leaders will probably have a good self-concept. Positive attitudes and good self-concepts are inter-correlated and both act as deterrents to delinquency.

The open-ended responses suggested that the inmates' family environment was the origin of both variables, self-concept and religious attitude. Because of uncohesive family, the inmates developed poor self-concepts and negative attitudes toward the Church. (But, poor self-concept may have come before negative attitude).

IV. A. 4. Ho: The proportion of non-delinquents is equal to the proportion of delinquents that had good school habits.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents that had good school habits.

The above hypothesis was tested by the following questions:

327. Attitude toward school in general. $\underline{z} = 3.6, p < .001$

273. GPA $\underline{z} = 2.2, p < .001$

TABLE 15

A COMPARISON OF THE GRADE POINT AVERAGE OF A
PROPORTION OF THE LDS INMATES AT UTAH STATE
PRISON WITH A PROPORTION OF
LDS NON-INMATES

Grades*	Inmates n = 103	Non-Inmates n = 112
A's & B's	11%	21%
B's & C's	24	45
C's	23	21
C's & D's	21	13
D's	<u>22</u>	<u>2</u>
Total	100%	100%

Note: a . $\underline{z} = 2.2, p < .001$

Since the type of answers to the above questions are not similar, no factor analysis was accomplished. Using the above \underline{z} scores, the decision is to reject the null hypothesis. These data support Reckless by demonstrating that the inmates had more poor school habits than did the non-inmates. The poor school habits are probably linked to self-concept. Those that had a good self-concept probably tried harder in school and had a better attitude toward school. Also, in reverse, those that did well in school and had a positive attitude toward it probably also had positive self-concepts. It should be noted that the Gluecks (1957) also found a positive relation between delinquency and school habits.

An important question now arises; which came first, a poor self-concept or delinquency? The answer to this question is felt to come from the open-ended responses. First, the inmates had negative home environments and non-cohesive family relationships. This family environment developed poor self-concepts which directed them toward delinquency. The present research supports Reckless, that self-concept is important in understanding the etiology of delinquency. However, as the Gluecks stated earlier, the home is where the poor self-concept is generated.

Following are some excerpts from Appendix D illustrating that poor self-concepts are a result of a negative home environment.

IV. A. 4_b. Excerpts from Appendix D.

1. His parents had to get married so they resented him, the result of the pregnancy. His father used to hit him a lot. He stopped going to church because of a lack of interest.

2. His parents got a divorce when he was five years old. Neither one felt that he or she could support him so they had him adopted out. It hurt him and made him very resentful. As he was moved from foster home to foster home, he would not let anyone love him. He felt the people at church were the same way.

3. His dad was a heavy drinker. His parents didn't get along too well. He felt like he was a big burden to his parents, that he was just an extra mouth to feed. He left home to get out of their hair. His parents never went to church so he stopped going to church after he was

eight.

4. His parents got a divorce when he was two. His mom went out nights a lot. Then when she remarried, the stepfather said, "Either he goes or I do!" So he was sent to live with relatives. His mom never went to church, so he didn't either.

IV. B. Peer Relations Hypothesis:

Ho: The proportion of non-delinquents is equal to the proportion of delinquents that had positive LDS peer relations.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents that had positive LDS peer relations.

The above hypothesis was tested by the following questions:

- | | | |
|------|---|-----------------------------------|
| 114. | The youth of the ward were friendly. | $\underline{z} = 2.9, p < .001$ |
| 211. | Attended church because of friends there. | $\underline{z} = 1.7, p < .007$ |
| 256. | Number of friends who were LDS. | $\underline{z} = 1.2, p \leq .13$ |
| 120. | Living religion is tough at school. | $\underline{z} = .95, p \leq .33$ |
| 227. | Didn't attend church because of unfriendly youth. | $\underline{z} = 2.3, p < .001$ |
| 231. | Didn't attend church because of hypocrites. | $\underline{z} = 2.4, p < .001$ |

The last two questions were factor analyzed giving an eigenvalue of 1.7, and factor one accounting for 86% of the variance, the $\underline{z} = 2.3, p < .001$. Utilizing the factor statistics and the above Smirnov statistics, the decision is to reject the null hypothesis. The two questions which didn't produce significantly different answers (256 & 120) are

probably indicative of the predominate LDS culture of Utah. That is, most of the inmates were from Utah, so most of their friends were LDS though they were not active members. The trend of the above data is in the predicted direction and the data generally support the hypotheses of Sutherland's Differential Association theory. Friends and peer relations make an important difference in the etiology of delinquency.

TABLE 16

THE PROPORTION OF LDS INMATES AT UTAH STATE PRISON
COMPARED WITH THE PROPORTION OF LDS NON-INMATES
WHO STATED THAT THEY DIDN'T ATTEND CHURCH
BECAUSE OF A POOR RELATIONSHIP WITH
PEERS AT CHURCH

Scale of Relationship	Factor Scores*	Inmates n = 103	Non-Inmates n = 112
Good Relationships	-1.49 to -0.37	34%	52%
Poor Relationships	0.10 to 0.57	12	23
	0.59 to 0.62	17	10
Total	1.07 to 1.56	<u>37</u>	<u>15</u>
		100%	100%

Note: Questions 227, 231.
a . $z = 2.3$, $p < .001$.

IV. C. Social Class Hypothesis:

Ho: The proportion of non-delinquents is equal to the proportion of delinquents that came from a low social class.

Hi: The proportion of non-delinquents is less than the proportion of delinquents that came from a low social class.

The above hypothesis was tested by the following questions:

261. Education of father.

262. Occupation of father.

TABLE 17

THE PROPORTION OF LDS INMATES AT UTAH STATE
PRISON COMPARED WITH THE PROPORTION OF
LDS NON-INMATES IN FATHER'S OCCUPATION

Occupations	Inmates n = 103	Non-Inmates n = 112
Household worker	2%	1%
Laborer	26	7
Operative	3	7
Clerical	5	5
Service	10	4
Craftsmen	20	18
Farmer	6	6
Technician	1	1
Sales	3	8
Owners	6	8
Professionals	9	23
Other	9	12
Total	100%	100%

Note: Because the previous tables used a stratified sample of non-inmates, it was felt that this table should be a comparison of a simple random sample of the LDS non-inmates. See discussion below for the full details of sampling.

As was stated earlier, a stratified random sample of Dr. Peterson's data was used in all of the above hypotheses testing (hypotheses I-A to IV-B inclusive). Out of Dr. Peterson's 3,000 subjects, 112 16 - 18 year old respondents were drawn to match the inmate sample in terms of father's occupation and education. But, before the above sampling procedures were completed, a simple random sample of Dr. Peterson's

data was drawn. This simple random sample was tested against the inmate sample on the above SES variables (father's education and occupation). Using a Chi-square test, these two samples were found to be significantly different at the .001 level. The fact that the simple random sample was different from the inmate sample supports Bonger's (1969) and Mannheim's (1965) hypothesis that SES is important in understanding crime. Most of the inmates came from lower social classes. However, because a stratified sample was drawn from Dr. Peterson's data to hold education and occupation constant, the hypotheses of Reckless (1967) and the Gluecks (1957) are supported more than the above (IV-C) SES hypothesis. The Gluecks demonstrated that social class is not as important as family environment in the etiology of crime. It should be noted that had the present study used a better technique of stratified sampling, (e.g. matching person by person) the present study would have more strongly supported the Gluecks.

IV. D. Srole's Anomia Hypothesis:

Ho: The proportion of non-delinquents is equal to the proportion of delinquents with a low Srole Anomia score.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with a low Srole Anomia score.

The above hypothesis was tested by comparing Srole's (1956) standardized scale scores (which define a non-delinquent) with LDS inmates' answers on the same standardized scale.

Srole's standardized scale (abbreviated for the complete scale,

see Appendix B):

- 435. Little use writing to public officials.
- 436. Live for today only, not tomorrow.
- 437. The lot of mankind is getting worse.
- 438. Children have a bleak future.
- 439. One doesn't know whom to count on.

The LDS inmate scores on the above questions were tested with Srole's Springfield sample (see methodology chapter for a discussion of the Srole Scale) by using Smirnov test. The results are: $X^2 = 7.2$, $p \leq .10$. The decision is therefore not to reject the null hypothesis.

The Springfield, Massachusetts sample was made up of white, Christian native born residents who were mass-transit riders between the ages of 16-19 years. Ethnically speaking, there was little difference between the inmate sample and Srole's sample (see inmate profile). These data tend to discount Merton's theory of Anomie. It is interesting to find no significant difference between these two samples. One reason for these results may have been due to the fact that 50% of the inmates sampled regularly attend church at the prison. It is possible that had more non-church attenders been included in the sample, the results would have been different.

IV. E. Glock and Starks (1965) Religiosity Orthodoxy Hypothesis:

Ho: The proportion of non-delinquents is equal to the proportion of delinquents with a high Glock and Stark Religiosity Orthodoxy score.

Hi: The proportion of non-delinquents is greater than the proportion of delinquents with a high Glock and Stark Religiosity Orthodoxy score.

The above hypothesis was tested by comparing Glock and Stark's (1965) standardized scores (which define a non-delinquent) with LDS inmates at Utah State Prison on the following questions (abbreviated, for the complete wording, see Appendix B):

- 440. Know that God exists.
- 441. Know that Jesus is Divine.
- 442. Believe in Biblical miracles.
- 443. Believe the devil exists.

The inmates' scores on the above questions were tested against Protestant scores giving a Smirnov $X^2 = 4.57$, $p \leq .30$. The decision therefore is not to reject the null hypothesis. There was little difference between the inmate sample and Glock & Stark's national sample of Protestants. Perhaps a reason for this non-significant difference is that about 50% of the inmates interviewed attended church regularly (see inmate profile), compared with Glock & Stark's (1966:16) sample of whom 63% attended church regularly. That such a high percentage of inmates attended church regularly indicates that they were getting some weekly religious training. This continual reinforcing of Christian ideals, added to their previous religious backgrounds, may account for the lack of a significant difference between the two samples on the above scale. (It should be noted that the questions to both this scale and the Srole scale

were asked in the present tense, not in the past tense as were the questions for all of the preceding hypotheses.)

V. Prison Psychologists Data.

As was discussed in the methodology chapter, the prison psychologists made available the results of their Bipolar Psychological Inventory. It should be recalled that their samples were the prison inmate universe, both LDS and non-LDS. Although their data were not used to test hypotheses, they do provide supportive information. Only one of their scales was significantly different between the LDS inmates and the non-LDS inmates; this was the Social Withdrawl Scale. (For a discussion of the Bipolar Scales, see Appendix E.) The differences found in the Social Withdrawl Scale indicates that the LDS inmates were more "gregarious, sociable, outgoing, extrovertive, and affiliative than the non-LDS inmates." The prison psychologists helped the researcher to understand that this difference in Social Withdrawl between the two inmate samples coincided with sociological differences between the two samples.

These sociological differences included the fact that the LDS inmates were incarcerated more for forgery than the non-LDS inmates, but the non-LDS inmates were incarcerated more for robbery than the LDS inmates (see Appendix C). Also, the LDS inmates had more education, had been incarcerated fewer times, had fewer rap sheet entries, had fewer write-ups and had been tattoed less than the non-LDS inmates. These differences paint a picture of the LDS inmate as being milder and more easy going than the non-LDS inmate. These differences indicate

that the LDS inmates are more prone to take a "less hostile approach." They tend to commit crimes where "no one gets hurt with--a fountain pen." Also, they are generally easier to get along with in the prison, as demonstrated by fewer prison write-ups. It may be that the religious background of the LDS inmates and the fact that many of them did participate in prison church services caused these differences.

More LDS inmates were married and divorced than the non-LDS inmates. This fact may relate to the over-all Mormon culture of "marriage and family."

As will be recalled, the prison psychologists also gave their Bipolar Inventory to a control sample of BYU Male students. This BYU sample was significantly different from the LDS inmates on all of the scales (i.e., the inmates were more defensive, unmotivated, etc.) except for two; dependence and impulsiveness. The scores on the Dependence scale demonstrates that there was little difference between the two samples in terms of one sample being more "dependent, meek, gullible," etc. than the other. The scores on the Impulsiveness scale demonstrates that there was little difference between the two samples in terms of one being more "joy seeking, uncontrolled, moody," etc. than the other.

There is one significant difference between the LDS inmates and the BYU sample that should be noted: Family Discord. The LDS inmates scored significantly higher on this item ($t = 5.71, p < .001$) than did the BYU sample. This significant difference demonstrates that the inmates

came from homes of "family discord, hatred, mutual rejection, dissension, and interpersonal conflict." The significant difference between the two samples on the above scale supports the present study's main theoretical hypothesis concerning Family Environment. This finding is very important to the present study as the data were collected by sources outside the present study's design.

DISCUSSION

This chapter will discuss and summarize the findings of the present study. Implications of the findings for theory will follow, and finally implications for future research will be considered.

General Family Environment Hypothesis I

Individuals socialized in cohesive families are less likely to be delinquent than individuals socialized in non-cohesive families. Many of the theorists cited in the theory chapter stated that, among other things, family congeniality, family stability and family activities built family cohesiveness (Glueck & Glueck, 1957, 1962, 1968; James, 1970; McCord & McCord, 1959; Pepper, 1973; Wilkerson, 1967). They further stated that in most cases, cohesive families were one of the most important deterrents to delinquency. As was observed in the findings chapter, the data of the present study strongly support these theorists and the above hypothesis. The empirical data, plus the open-ended responses, demonstrate that generally speaking, the type of family that one comes from is the most significant factor in the etiology of delinquency. (Except in special cases, i. e. the Mafia family, where cohesion leads to delinquency.)

Family Activities

One of the ways family cohesiveness is often built is by family activities. Going on trips together provides an opportunity to achieve closeness because of shared experiences. Traveling together provides parents an opportunity to talk to their children without the numberless interruptions that occur in modern life. Trips also provide warm memories and a chance to reminisce. Then, retelling stories of family trips and family experiences provides another excellent family activity.

Another excellent way to build the "we sense" that the Gluecks described as being necessary for family cohesiveness is by working on projects together such as raking leaves or painting the back room. Working on projects together provides parents the opportunity to teach their children correct principles by precept and example. For example, a parent can usually have a good effect on his children when, as they paint the back room together, he states "A job that is worth doing, is worth doing well!" And the parent makes an extra effort in painting the room well. Such an example usually creates a desire in the children to try harder themselves to do their work well. On the other hand, a parent may do a poor or haphazard job (or no job at all). This too, reflects on the children, causing them to have a haphazard attitude in their work.

The parents of the inmates seldom went on trips with them, or worked on projects with them. In the open-ended questions, most of the respondents commented that their parents were too busy in their own lives to take the children on trips or to work with them on projects. Most of

the inmates' parents were too involved in their "own worlds." And they had neither the time nor the desire to be with their children.

Church Activities

Another important way parents can build family cohesion is by going to church with their children. Doing so gives the parent a prime opportunity to teach basic moral values through precept and example. Many important lessons of Christian living are taught over Sunday dinner as the children ask for clarification of lessons taught in Sunday School. Since the parent is taking the child, instead of sending him, the child is usually more firmly entrenched with the feeling that attending church is a good thing to do. Most often, the child will then have a better attitude toward church and the moral principles taught there.

Attending church with their parents, the children learn what is expected of themselves and their parents. If they see their parents trying to live Christian principles taught at church, they probably will do likewise. However, if the parents are hypocrites, saying one thing, doing another, rationalizing and giving excuses for misbehavior, the children will probably do likewise.

Some examples of hypocrisy were given in previous excerpts of Appendix D. For example, one inmate told of his father who kept promising to go to church and yet never did. Then, in the week, his father would smoke and drink alcohol. Another inmate told of his father who always smoked a big cigar, except on Sundays. And another inmate's

father told him to go to church and to refrain from smoking or drinking. However, his father seldom attended church himself, and he often drank and smoked.

The empirical data and the open-ended responses support these concepts (church attendance and hypocrisy). Few of the inmates' parents neither took their children to church nor attended themselves, although most of them were members of the LDS church. As Appendix D demonstrates, most of the inmates' parents set poor examples in regard to church attendance and to the principles taught therein. The present study has demonstrated that parents not attending church with their children will usually retard the establishment of family cohesion and increase their children's chance of delinquency.

Family Congeniality

Another important method of building cohesiveness is through family congeniality. The empirical data demonstrated that the inmates came from homes of low congeniality. The answers to the open-ended responses support this conclusion. They demonstrated that in the homes of the inmates there was a great deal of fighting, arguing, and hostility. This lack of congeniality is reported in the excerpts in Hypothesis I-E and in Appendix D.

Many theorists also found that congeniality is an important element in building family cohesiveness (Glueck & Glueck, 1957, 1962, 1968; James, 1970; McCord & McCord, 1959; Pepper, 1973; Wilkerson,

1967). These theorists stated that in our modern hectic society, congenial families often provide a bulwark to withstand the pressures to delinquency. Both the above studies and the present study have demonstrated that congenial families are an important variable in the etiology of delinquency.

Family Stability

One of the most important indicators of family cohesion is the quality of husband-wife relationships. Parents that get along well with each other usually set the stage for stability in their family. As the theory chapter indicated, many theorists have discussed the importance of parent stability (Glueck & Glueck, 1957, 1962, 1968; James, 1970; McCord & McCord, 1959; Pepper, 1973; Wilkerson, 1967). They demonstrated that delinquents overwhelmingly came from homes of divorced or separated parents. The inmates of the present study also came from homes of divorced or separated parents. Many of the inmates indicated that one of the main reasons that they started delinquent activities was because of the hostility which consistently existed between their parents. This hostility often ended in divorce. Therefore, the present study supports earlier studies which found that parental separation is an important indicator of family uncohesiveness. And family uncohesiveness was a main cause of delinquency.

Family Cohesion

Many theorists have emphasized the importance of family environment in the etiology of delinquency. Their central point being that a cohesive family is one of the most important deterrents to delinquency. They defined a cohesive family as being stable, harmonious, having joint interests, pride, and a sense of security. The present study did not test cohesiveness as completely as these theorists have. Also, in addition to tests of family cohesion (family activities, family congeniality, and family stability), the present study also tested it in a religious way. The inmates' families held family prayer less often and went to church less often than did the control group. Attending church as a family usually builds cohesiveness by enhancing similar religious principles, holding family prayer is another way that usually generates cohesiveness. As the old saying goes, "families that pray together, stay together." This daily ritual may be expected to teach children moral principles through precept and example. These two religious activities are good methods of building family cohesion and therefore preventing delinquency.

Summary of Family Environment

A prime example of the above ideals of family cohesion is a family known personally to the researcher; a family that has demonstrated stability, congeniality, and shared activities with their children. For example, as their children have been confronted with pressures at school and from friends, each child has at times felt very insecure and unsure.

The parents have gone far out of their way to show love and warmth to reinforce them and to build them up. Consequently, these children knew that they could always come home and be loved, accepted and supported in their efforts. All of the children are now happy, law abiding people, whereas, many of their neighborhood friends are suffering the consequences of uncohesive families through illegitimate births, common law marriages, and disassociation from moral principles.

The antithesis of the above family were the families of the inmates. Generally speaking, the researcher found that the inmates came from homes uncondusive to adequate child raising. With the support of the empirical data and the open-ended responses, this writer feels that the present study is supportive of the Gluecks, McCords, and others who assert that a cohesive family environment is one of the most important deterrents to delinquency. Parents who show love and concern to their children by participating in activities with them, establishing congeniality in their families and attending church with their children will develop family cohesion. In most cases, family cohesion is the most important deterrent to delinquency.

General Religious Activity Hypothesis II

Church members who are active in the LDS Church are less likely to be delinquent than members not active in the LDS Church. Once again, the data supported this hypothesis which indicates that those who attend

church are much less likely to be incarcerated than those who do not attend. One reason for this may be simply that when they are at church, they have less time to get into trouble. However, it is probably closely tied to the next general hypothesis which states that attitude plays a big part in participation.

The data for the above hypothesis support the theorists who discussed the importance of religion as a deterrent to delinquency (Havighurst, 1962; McCord & McCord, 1959; Rhodes, 1970; Rubbington, 1971). It also tends to discount Hirschi (1969) who stated that religion has little influence in keeping one from delinquency. Regular attendance at church can act as an important deterrent to delinquency.

General Religious Attitude Hypothesis III

Church members who have a positive attitude toward the LDS Church are less likely to be incarcerated than individuals who have a negative attitude toward the LDS Church. This hypothesis, as indicated in the findings chapter, was confirmed. This means that those LDS persons who had a good attitude toward the LDS Church, its' teachings, and its' leaders were less likely to become delinquents than those who didn't have such good attitudes. This hypothesis is closely tied to the preceding one. Those persons who had a good attitude toward the Church were also probably active participants in it. And those persons who were active in church, probably also had good attitudes toward it. These two hypotheses tie into delinquency on the premise that those persons having

good attitudes toward the Church and are active participants will also have good attitudes toward the laws of the land. The LDS Church teaches that one should be " . . . subject to kings , presidents , rulers , and magistrates , and in obeying , honoring and sustaining the law " (Articles of Faith , No. 12).

Alternative Hypotheses

General Self-Concept Hypothesis IV-A

Non-delinquents tend to have a better self-concept than do delinquents. In general, the main result of the tests of these hypotheses (IV-A: 1, 2, 3, & 4) supports Reckless' hypothesis that a good self-concept will deter one from delinquency. That is, delinquents generally have poor self-images. They perceive themselves as persons who are neither of worth to themselves nor to their associates. With low self-concepts, they feel inadequate and are more likely to commit deviant acts.

This hypothesis was especially indicated by the questions in IV-A 1, on future plans. Most of the inmates really had no goals in life. A reason for this may have been that they didn't think enough of themselves to plan what they wanted to do or to be, or it may be cultural. Also, the open-ended responses helped to illustrate that the inmates had poor self-concepts. One can read in Appendix D about inmates who said such things as the following: "My wife divorced me, and I had nothing to live for, so I threw all caution to the wind!" "I don't like being around people!" and "My family moved to a new town and I felt like the

people there didn't like us!" When one has a low self-image, doing delinquent acts may seem like the "easy way out," which in the long run results in the "hard way out."

It should be noted that, as can be seen in Appendix D, that poor self-concepts were often a direct result of uncohesive families. The open-ended responses gave many examples of unconcerned, non-loving and hostile parents. These parental factors played a major role in shaping the poor self-concepts of the inmates.

General Hypothesis IV-B

Delinquents are less likely to have "good" friends than are non-delinquents. The confirmation of this hypothesis is supportive of Sutherland's Differential Association theory. It is fairly obvious that if one associates with friends who perform delinquent acts, he will be more likely to do them too. But, if one has friends who attend church Sundays and clean up widows' yards on Saturdays (etc.), one may do these things also. The type of friends with whom one associates does influence the kinds of things one does. Type of friends is important in the etiology of delinquency.

The above hypothesis confirmation is also supportive of the previous general hypothesis (IV-A). If one has a good self-concept, he is more likely to have good friends. If he has a poor self-concept, he is less likely to have good friends.

The above hypothesis was supported by open-ended responses.

This is indicated by the following inmates' statements. "I was just with the guys when we got drunk and robbed an Artic Circle," or "The guys I was with decided to rob a store to get more beer." Another one said, "I stopped hanging around with the kids at church because it was more fun to mess around on Sundays and stuff--then one thing led to another." And finally, "The guys at church seemed hypocritical so I started going with fellows who smoked and stuff, then we got into drugs."

It should be noted that the Gluecks' also found that the type of friends with whom one associates does make a difference. The open-ended responses demonstrated that one main reason the inmates developed the type of friends they did was because of their family environment. The inmates' families were so hostile and argumentative that they often left home "just to get away from it all." Often left to their own devices, they soon fell in with peers who participated in delinquent activities. It was nearly always the inmates' home life that caused them to seek the type of friends that they did.

Implications for Theory

Family Environment

It is felt that the present study adds to the understanding of family environment as related to crime causation. Basically it supports the Gluecks and other studies by demonstrating that a cohesive home is one of the most important deterrents to delinquency.

Religiosity

It is also felt that the present study supports the hypothesis that religiosity makes an important difference in keeping one from becoming a delinquent. This is supported by the fact that most of the inmates had less positive attitudes toward the Church and towards attending church when they were teen-agers than did the non-inmates. A poor attitude toward the Church is also indicative of a poor attitude toward the laws of the land. The Church teaches ". . . let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land" (D & C 58:21).

The significance about the poor attitude toward the Church and toward laws of the land is that this attitude was usually a reflection of the attitude of their parents. As can be observed from the open-ended responses, most of the inmates demonstrated that their religious feelings were largely molded by their parents. Most of the inmates said that their parents had poor attitudes toward the Church themselves, and were non-supportive of it. Some of their parents even told their children not to go to church. Hypotheses II & III are not only supportive of religiosity as a deterrent to delinquency, but they also highlight how family environment can be one of the prime delinquency deterrents. That is, parents of the inmates, through example and precept, have developed negative attitudes in their children towards the Church and to the laws of the land. Moreover, the parents' example and feelings towards the Church were related to family instability, uncongeniality, and lack of cohesiveness.

Therefore, these two hypotheses add more support to family environment as a deterrent to delinquency.

Self-Concept and Peer Relations

Hypotheses IV-A & B demonstrated that self-concepts and peer relations were found to be important variables in the etiology of delinquency. However, the responses in Appendix D supported the Gluecks by demonstrating that one of the most important sources of poor self-concepts and the development of negative peer relations was the home. In most cases, it was determined from reading this appendix that the inmates' parents' actions and attitudes caused the inmates to develop poor self-concepts and to have less positive peer relations. Most of the inmates' parents were negative and non-supportative of them, creating the significant difference in self-concepts. Parental apathy, hostility, and negative type of example was usually what caused the inmates to choose the type of friends that they did.

Social Economic Status

No one would deny that SES is an important variable in understanding the total picture of crime. For not only the present study, but many others have shown that most prison inmates do come from lower social classes. Because the inmates of the present study were tested against a stratified control sample, the social class hypothesis was not strongly supported.

Summary

In summary, when considering all of the various theories of crime causation, the present researcher acknowledges that each is valuable and each makes an important contribution to the total understanding of a complex problem. However, the researcher feels that the present study cites evidence to support the hypothesis that in most cases family environment is the most important of all variables when studying the etiology of crime causation.

Implications for Research

There are many areas that could be further researched. Some of the more prominent ones are here discussed.

In testing the hypothesis of family cohesion, a more complete test could be made. The variables of parental supervision, discipline, and parental love could be tested. Doing so would give a more complete picture of family cohesion.

Another important research project would be to test how specific aspects of home environment lead to specific results. For example, do uncongenial fathers lead to drug related crimes? Or is it hostile parents that lead to drug related crimes? Or is there any specific family trait that leads to a specific crime? To determine a path of the various parts of family environment and their specific results would be a beneficial research task.

A more idealistic research project would be to test each

alternative hypothesis adequately and completely. Using sophisticated research techniques, it could be determined how much each variable really affects delinquency. For example, tests could determine if peer influences are more or less important than self-concept and how much influence each has, or both together, in the etiology of delinquency.

Another important project would be a complete test of SES and delinquency. One could test delinquency at the different levels of SES to determine what effect social class really has, and to see what crimes, if any, are different at the different social levels.

One other research project that would be important is in the area of religiosity. More data need to be gathered to determine how religion does or does not affect delinquency. Along with this, more research needs to be accomplished in the definition of religiosity. In the present study, for example, it is not clear how comparable the inmate sample is with Glock and Starks' sample. It might have been more conclusive to have given their religiosity scale to a sample of LDS non-inmates and then compared the results.

APPENDIXES

APPENDIX A
ASSUMPTIONS

ASSUMPTIONS

- I. General Assumption: Family Cohesiveness is a basic factor in adequate socialization to the rules of society.
 - A. Fathers who participate in recreational activities with their sons demonstrate love for them.
 - B. Mothers who participate in activities with their sons demonstrate love for them.
 - C. Quantity of time available to parents is an important factor in developing family cohesion.
 - D₁ & D₂. Families that share activities tend to have joint interests (both LDS activities and general activities).
 - E. Family congeniality is an important indicator of family cohesiveness.
 - F. Families that are stable demonstrate family cohesion.
 - G. Family Home Evening, Family Prayer and attendance at church indicate family cohesiveness.
- II. General Assumption: LDS religious activity plays an important part in the socialization process pertaining to the rules of society.
 - A. Attendance at meetings enhances the socialization process by increasing the possibility of learning conventional rules.
 - B & C. Compliance to the rules of God generally increases the possibility of compliance to the rules of society.
- III. Individuals who have a good attitude toward the LDS Church and toward the leaders of the Church will also have a good attitude toward society and toward the rules of society.

IV. Assumptions for alternative hypotheses.

- A. Self-concept may act as an "insulator" from delinquency.
 - 1. Having general future plans is an indicator of a good self-concept.
 - 2. Having LDS future plans is an indicator of a good self-concept.
 - 3. Feeling needed or approved of by the bishop is an indicator of a good self-concept.
 - 4. Having good school habits is an indicator of a good self-concept.
- B. Individuals are influenced to change behavior by their peers.
- C. Delinquency is related to class.
- D. Delinquents are often "anomic" in relation to society.
- E. Most delinquents haven't internalized a belief in God.

APPENDIX B
QUESTIONNAIRE

The LDS Social Services has asked us to conduct a survey of the LDS inmates here. We would like to ask some questions concerning background information in general, about your family and about your attitude toward the LDS Church. This information will be kept strictly confidential and although a general report will be published, no one will be allowed to see your individual responses. We will take these with us when we leave and only we will have access to your responses.

The results of this study will be of great benefit to the Social Services in their programs here and to the whole LDS Church in general. It is a very important study and your responses will be valuable. We hope that you will answer honestly and tell us exactly how you feel. We want you to know that we appreciate your time, for you are being of great service to us.

As we talk we would like for you to think back and answer these questions as you would have if you were a Priest, about the age of 16 or 17. How would you have answered these questions if we would have asked you then?

Open-ended questions:

1. What are some of the things in life that you feel lead you here?

2. Describe your family when you were a youth (was it close, etc.)?

3. How did you feel about the LDS Church when you were about 16 or 17?

From time to time we hear young men say things about the ward, church, or church programs. Sometimes they talk about things they don't like, we would like to ask you some questions about your feelings towards the LDS church. How much would you have agreed or disagreed with each of the following statements when you were about 16-17?

001

	Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	No Opinion Or Undecided
A young man is happier when he (11) is active in the church than when he is not.	1	2	3	4	5
The Certificate of Achievement (12) Program in the Aaronic Priesthood gives a young man training and experience in things that he really needs.	1	2	3	4	5
Knowing about the teachings of (13) the church helped you in your daily life.	1	2	3	4	5
The young people in your home (14) ward were very friendly.	1	2	3	4	5
There seemed to be a lot of (15) conflict between what you were taught at church and what you were taught at school.	1	2	3	4	5

	Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly	No Opinion Or Undecided
Memorizing scriptures really (16) helped you in your daily life.	1	2	3	4	5
The Church puts too many (17) restrictions and requirements in a young man's life.	1	2	3	4	5
The adults in your home ward (19) seemed to like youth.	1	2	3	4	5
Trying to live according to (20) church teachings made it hard to be accepted at school.	1	2	3	4	5
The ward leaders really cared (24) about the happiness of the youth.	1	2	3	4	5
Church teachings are often hard (26) to understand or believe.	1	2	3	4	5
The youth should have more say (29) in planning their activities.	1	2	3	4	5

The bishop of your home ward when you were about 16-17 probably had a lot to do with you. As a result of your relations with your bishop,

DO YOU FEEL THAT:	Definitely True	Probably True	Probably Not True	Definitely Not True	Not Sure
Your bishop liked you quite a bit. (34)	1	2	3	4	5
Your bishop expected you to go (35) on a mission.	1	2	3	4	5
Your bishop thought you were (37) a good worker.	1	2	3	4	5

Your bishop thought you were (39) 1 2 3 4 5
not a very good Mormon.

Your bishop had favorites, but (40) 1 2 3 4 5
you were not one of them.

Another man in the church that had something to do with you was the quorum advisor. As you think back over experiences you have had, how often would you say that the quorum advisor: (If you didn't hold the priesthood, skip to V.)

	Every Week Or Almost Every Week	About Once A Month	Every Two Or Three Months	Once Or Twice A Year	Never Or Almost Never	Don't Know
Played basketball or other (58) sports with the young men.	1	2	3	4	5	6
Talked to you privately about (61) your problems or interests.	1	2	3	4	5	6

In all of your Priesthood quorum meetings, certain activities go on at different times. When you were about 16 or 17, how often did you feel that in Priesthood meeting: (If you didn't hold the Aaronic Priesthood skip to Section V.)

	All of the Time	Fairly Often	Once In A While	Seldom Or Never	Not Sure
The lesson subject was interesting. (65)	1	2	3	4	5
The young men in the quorum had (67) interesting discussions of the lesson.	1	2	3	4	5

When you were active, how important were each of these reasons for your activity?

<u>002</u>	Very Important	Somewhat Important	Not Very Important
Most of your friends were there. (11)	1	2	3
You felt the church needed you. (19)	1	2	3

When you were inactive, how important were the following reasons for not being more active?

	Very Important	Somewhat Important	Not Very Important
The young people your age were (27) not very friendly.	1	2	3

It bothered you to go to church (31) and see a lot of self-righteous "good-goody" boys.	1	2	3
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We have found that different families do things in different ways. Sometimes, if we know something about the family customs of young men, we can understand them better. Please let us know how often each of the following happened in your family when you were a youth. (If you lived with only your mother or father, please indicate that the statement is not applicable when it concerns the parent with whom you did not live.)

	All Of The Time	Fairly Often	Once In A While	Seldom Or Never	Not Applicable
You went to Sacrament as a family. (37)	1	2	3	4	5
You had family prayer. (38)	1	2	3	4	5
You had Family Home Evening. (40)	1	2	3	4	5
Mother went to work outside the home. (41)	1	2	3	4	5
Father worked nights as well as days. (42)	1	2	3	4	5
You went on trips or outings together as a family. (43)	1	2	3	4	5
You worked together on projects as a family (gardening, hobbies, etc.). (45)	1	2	3	4	5
You and your father went together on trips (hunting, fishing, etc.). (47)	1	2	3	4	5
You and your father went out evenings together (shows, bowling). (48)	1	2	3	4	5

You and your father worked (49) 1 2 3 4 5
together on hobbies, projects or
chores.

You and your mother went out (50) 1 2 3 4 5
evenings together.

You and your mother went out (51) 1 2 3 4 5
together on trips or vacations.

Now we would like to ask you a few fairly personal questions. We remind you that this information will be regarded with the strictest of confidence, so we hope that you will respond fully and frankly.

Of your five best friends when you were a youth, how many were members of the LDS Church?

(56) 0 1 2 3 4 5

What grade of school did you finish?

(58) 1. 8th 2. 9th 3. 10th 4. 11th 5. 12th 6. Some
 7. B.S. 8. Some Trade Tech. 9. Trade Tech. Grad. college

Most young men lived with their parents, but sometimes this is not possible because a parent has died or lives somewhere else. Indicate the statement that shows whom you lived with as a youth, that is, spent most of your life with.

(59) 1. You lived with both parents (even if one was a step-parent).
 2. You lived with your mother only.
 3. You lived with your father only.
 4. You didn't live with parents at all: you lived with _____

Please indicate the appropriate statement concerning the status of your parents' marriage when you were a youth (even if there had been a re-marriage).

(60) 1. Your mother died.
 2. Your father died.
 3. Parents were divorced or separated: lived with your mother.
 4. Parents were divorced or separated: lived with your father.
 5. You didn't live with any parents at all.
 6. You lived with both parents (even if adopted).

Please indicate the kind of education your father (or male guardian) had. If you did not live with a father or step-father, indicate your mother's.

(61) 1. 8th 2. 9th-11th 3. 12th 4. Trade or College
 5. College Grad. 6. Grad. Work 7. M.S. or Ph.D.

Tell us your father's (or male guardian's) occupation when you were a youth. If you did not live with your father, tell us your mother's.

(62) _____

When you were a youth, how many of your younger brothers and sisters were very active in the church?

- (67) 1. All of them were very active. 2. Most were very active.
 2. Some of them were very active. 4. Few were very active.
 3. None of them were very active. 6. You had no brothers & sisters.

Which office do you hold in the Priesthood?

- (71) 1. Deacon 2. Teacher 3. Priest 4. None 5. Not sure
 6. Elder 7. Seventy 8. High Priest

What is your age? (72) _____

As a youth, what grades did you get for the most part?

- (73) 1. All A's and B's 3. Almost all C's 5. Mostly D's
 2. Mostly B's and C's 4. C's with a few D's

At what age were you baptized?

- (74) 0. 8 1. 9 2. 10 3. 11 4. 12 5. 13
 6. 14 7. 15 8. Other years 9. Don't know

Before you turned 12, did you usually attend Primary?

- (75) 1. Always 2. Often 3. Sometimes 4. Seldom 5. Never

Did you graduate from Primary?

- (76) 1. Yes 2. No 3. Can't recall for sure.

As a youth how often did you attend each of the following meetings?

	Every Week	About Every Week	About Twice A Month	About Once A Month	Every 2 or 3 Months	2 or 3 Times A Year	Never Or Almost Never
003							
Sacrament Service (11)	1	2	3	4	5	6	7
Sunday School (12)	1	2	3	4	5	6	7
Priesthood (13)	1	2	3	4	5	6	7
MIA (14)	1	2	3	4	5	6	7

	Every Day	Almost Every Day	About Twice A Week	About Once A Week	Every 2 or 3 Weeks	Every Month Or Two	Never Or Almost Never
Seminary (15) (leave blank if did not start grade 9)	1	2	3	4	5	6	7

Were your father and mother married in the Temple?

(18) 1. Yes 2. No 3. Not Sure

As a youth how well did you know the home teachers that called on your home?

(19) 1. Very well 2. Fairly well 3. Not very well 4. Not at all well 5. They never came.

Are the parents you lived with members of the Church?

(21) 1. Yes, both parents were. 2. No, neither parent was. 3. Father was, but mother wasn't. 4. Mother was, but father wasn't.

When you were a youth, about how often would you say that your mother attended Sunday church meetings?

(22) 1. Every week. 2. Almost every week. 3. About twice a month. 4. About once a month. 5. Every two or three months. 6. Two or three times a year. 7. Never or almost never. 8. You didn't live with your mother.

When you were a youth about how often would you say that your father attended Sunday church meetings?

(23) 1. Every week. 2. Almost every week. 3. About twice a month. 4. About once a month. 5. Every two or three months. 6. Two or three times a year. 7. Never or almost never. 8. You didn't live with your father.

When you were a youth, how would you say you felt about school in general?

(27) 1. You liked it very much. 2. You liked it fairly well. 3. You didn't like it too well. 4. You didn't like it at all.

Following is a list of future expectations which some young men have indicated they expect to happen. Please indicate the number that shows how sure you were that you expected these things to happen in your future life when you were a youth.

	Definitely	Probably	Maybe	Probably Not	Definitely Not
You would go on a mission (28)	1	2	3	4	5
You would graduate from college.(30)	1	2	3	4	5
You would go to school for (31) special training of some kind (trade tech.).	1	2	3	4	5
You would go into the military.(32)	1	2	3	4	5
You would get married in (34) the temple.	1	2	3	4	5
You would join the Peace Corps.(35)	1	2	3	4	5

Different people use Sundays to do different things. Please tell us how often you did each of the following things on Sundays when you were a youth.

	Always	Fairly Often	Once In A While	Seldom	Never
Go to sports events. (43)	1	2	3	4	5
Go fishing or hunting. (44)	1	2	3	4	5
Just loaf around. (45)	1	2	3	4	5

Remembering that we keep the strictest of confidence with this questionnaire, how often did you use each of the following when you were 16-17?

	You Tried It Once or Twice but quit	You Used It Now and Then	You Never Tried It	You Used It Fairly Regularly	Age
Tobacco (54)	1	2	3	4	—
Beer (55)	1	2	3	4	—
Liquor (56)	1	2	3	4	—
Marijuana (57)	1	2	3	4	—
Drugs (58)	1	2	3	4	—

All things considered, how well would you say that you got along with each of the following members of your family when you were a youth?

	Very Well	Fairly Well	Not To Well	Very Poorly	No Such Member
Father (60)	1	2	3	4	5
Mother (61)	1	2	3	4	5
Sisters (62)	1	2	3	4	5
Brothers (63)	1	2	3	4	5

Sex of respondent.

004 (11) 1. Male 2. Female

To which of the following groups do you trace your identity?

(12) 1. Negro 2. Oriental 3. Indian 4. Mexican-American 5. Caucasian 6. Other _____

What is your present marital status?

(13) 1. Married 2. Divorced 3. Separated 4. Widower (widow) 5. Single (never been married).

Were you married in the Temple?

(14) 1. No 2. Yes 3. Single

Have you ever had a temple recommend or ever done temple work for the dead?

(15) 1. Baptismal 2. Endowment 3. Sealings of Parents 4. No 5. Not sure

Where have you lived most of your life? Where were you brought up mostly?

(16) 1. On a farm. 2. Less than 2,500 population. 3. From 2,500 to 9,999 population. 4. 10,000 to 49,000. 5. 50,000 to 99,999. 6. 100,000 or more. 7. Other _____

In what part of the country have you lived most of your life? Where were you brought up mostly?

(17) 1. Utah 2. Intermountain West 3. West Coast 4. East Coast 5. Midwest 6. South 7. Foreign Country 8. Other _____

Have you been on a mission for the Church?

(18) 1. No 2. Yes (where) _____.

What is the reason for your present incarceration? (crime for which convicted).

(19) _____.

Were you guilty as charged?

(20) 1. Yes 2. No 3. Won't Say

(21) Comments or explanation _____.

Are you in: (22) 1. Minimum 2. Medium 3. Maximum

What rank did you achieve in Boy Scouts?

(23) 1. Tenderfoot 3. First Class 5. Life 7. Not Sure
2. Second Class 4. Star 6. Eagle 8. None

How many Certificates of Achievements did you earn?

(24) 1 2 3 4 5 or more 6. None

Did you receive your Duty to God Award?

(25) 1. No 2. Yes 3. Not Sure

What rank did you achieve in Cub Scouts?

(26) 1. Bobcat 3. Bear 5. Webelos 7. None
2. Wolf 4. Lion 6. Not Sure

How much did you participate in Church athletics (basketball, etc.)?

(27) 1 year 2 years 3 years or more 4. None

What church programs did you participate in or awards did you receive?

(28) _____.

What is your political affiliation? What party would you likely join?

(29) 1. Republican 2. Democrat 3. Independent 4. Other _____

At what age did you first have run-ins with the law? (arrests, etc.)

(30) 1. Under 7 2. 8-9 yrs. 3. 10-11 yrs. 4. 12-13 yrs.
5. 14-15 yrs. 6. 16-17 yrs. 7. 18 and over.

How many children do you have?

(31) 1 2 3 4 or more 5. None 6. Not Married

What was your occupation prior to incarceration? (specifically)

(32) _____

What are some of the prison programs you have participated in?

(33) _____

In this next section we would like for you to tell us whether you now agree or disagree with the following statements.

There's little use writing to public officials because they often aren't really interested in the problems of the average man.

(34) 1. Agree 2. Disagree

Nowadays a person has to live pretty much for today and let tomorrow take care of itself.

(35) 1. Agree 2. Disagree

In spite of what some people say, the lot of the average man is getting worse, not better.

(36) 1. Agree 2. Disagree

It's hardly fair to bring children into the world with the way things look for the future.

(37) 1. Agree 2. Disagree

These days a person doesn't really know whom he can count on.

(38) 1. Agree 2. Disagree

We would now like to ask a few questions concerning your feelings toward religion? Which of the following statements comes closest to expressing what you believe about God?

- (39)
1. I know God really exists and I have no doubts about it.
 2. While I have doubts, I feel that I do believe in God.
 3. I find myself believing in God some of the time, but not at other times.
 4. I don't believe in a personal God, but I do believe in a higher power of some kind.
 5. I don't know whether there is a God and I don't believe there is any way to find out.
 6. I don't believe in God.
 7. None of the above represents what I believe. What I believe about God is (specify) _____

Which of the following statements comes closest to expressing what you believe about Jesus?

- (40)
1. Jesus is the Divine Son of God and I have no doubts about it.
 2. While I have some doubts, I feel basically that Jesus is Divine.
 3. I feel that Jesus was a great man and very holy, but I don't feel Him to be the Son of God any more than all of us are children of God.
 4. I think that Jesus was only a man although an extraordinary one.
 5. Frankly, I'm not entirely sure there was such a person as Jesus.
 6. None of the above represents what I believe. What I believe about Jesus is (specify) _____

The Bible tells of many miracles, some credited to Christ and some to other prophets and apostles. Generally speaking, which of the following statements comes closest to what you believe about Biblical miracles?

- (41)
1. I'm not sure whether these miracles really happened or not.
 2. I believe miracles are stories and never really happened.
 3. I believe the miracles happened, but can be explained by natural causes.
 4. I believe the miracles actually happened just as the Bible says they did.

The Devil actually exists. (Please indicate how certain you are this is true.)

- (42)
1. Completely true.
 2. Probably true.
 3. Probably not true.
 4. Definitely not true.

APPENDIX C

PROFILE OF THE LDS INMATE

Official Utah Prisoner Statistics
January, 1974

Prisoner Population

LDS	215	41%
Non-LDS	<u>309</u>	<u>59%</u>
Total	524	100%

"Typical" Prisoner

Height	LDS	5' 8"
	Non-LDS	5' 7 1/2"
Weight	LDS	160.4 lbs.
	Non-LDS	157.07 lbs.
Age	LDS	32.5 years
	Non-LDS	33.9 years
I.Q.	LDS	103.5
	Non-LDS	102.8
Grade in school completed	LDS	10.4 years*
	Non-LDS	10.2 years
No. of times arrested	LDS	9.7 times
	Non-LDS	12.8 times*
Write-ups	LDS	73% had one in first year
	Non-LDS	83% had one in first year
Tattooed	LDS	56% have at least one
	Non-LDS	53% have at least one
<u>Serving Time on More Than One Offense</u>	LDS	21%
	Non-LDS	33%

*Indicates that the two samples are significantly different at the p .05 level.

<u>Injury to Person</u>	LDS	23%
	Non-LDS	36%
<u>Weapon Used</u>	LDS	35%
	Non-LDS	42%
<u>Prison Sentences Served (including present)</u>	LDS	1.58
	Non-LDS	1.89*
<u>Parole Violation Record</u>	LDS	32%
	Non-LDS	35%
<u>Juvenile Record</u>	LDS	65%
	Non-LDS	63%
<u>Escape Record</u>	LDS	12%
	Non-LDS	15%
<u>Drug Use</u>	LDS	42%
	Non-LDS	40%
<u>Alcohol Use</u>	LDS	83%
	Non-LDS	87%

<u>State Where Born</u>	LDS		Non-LDS	
	#	%	#	%
Utah	155	72	73	24
Central States	8	4	71	23
Mountain	28	13	61	20
Pacific	14	7	34	11
Southern	4	2	36	12
Eastern	4	2	31	10
Non U.S.A.	2	1	4	1

<u>Sex</u>	LDS		Non-LDS	
	#	%	#	%
Male	209	97	304	98
Female	6	3	6	2

Race	LDS		Non LDS	
	#	%	#	%
Caucasian	200	93	181	59
Mexican	6	13	69	22
Negro	0	0	53	17
Indian	7	3	7	2
Other	2	1	0	0

Marital Status	LDS		Non LDS	
	#	%	#	%
Single	62	29	130	42 *
Married	99	46	111	36 *
Divorced	52	24	59	19 *
Widowed	2	1	8	3

Prior Occupation	LDS		Non LDS	
	#	%	#	%
Laborer	86	40	139	45
Craftsman	44	20	52	17
Service	14	7	40	13
Operative	21	10	17	6
Farm	8	4	4	1
Clerical	4	2	5	1
Sales	5	2	9	3
Student	5	2	5	1
Professional	7	4	5	1
Manager	0	0	1	0
General	2	1	8	3
None	17	8	25	8

Military Service	LDS		Non LDS	
	#	%	#	%
No Service	132	61	191	62
Honorable Discharge	48	22	55	18
Dishonorable Discharge	1	--	13	4
Other Type Discharge	36	17	49	16

Age of First Arrest	LDS		Non LDS	
	#	%	#	%
5	--	--	2	1
6	1	--	2	1
7	2	1	2	1
8	4	2	5	2
9	5	2	8	3
10	8	4	17	6
11	6	3	19	6
12	19	9	21	7
13	22	10	20	7
14	23	10	24	8
15	21	10	39	3
16	12	6	30	0
17	9	5	22	7
18	17	8	25	8
19	10	5	14	5
20	5	2	6	1
21	6	3	13	4
22	8	4	12	4
23	2	1	9	3
24	5	2	4	2
25	1	--	5	2
26	7	3	4	2
27	3	1	2	1
28	0	0	4	2
29	2	1	0	0
30-39	6	3	2	4
40-49	3	1	0	0

Plea	LDS		Non LDS	
	#	%	#	%
Guilty	134	62	203	66
Non Guilty	81	38	107	34

Offenses	LDS		Non-LDS	
	#	%	#	%
Burglary	54	25	80	26
Robbery	17	8	46	15*
Forgery	30	14	25	8*
Grand Larceny	24	11	45	14
Murder 1	4	2	16	5
Murder 2	2	1	6	2
Insufficient Funds	4	2	9	3
Assault	7	3	16	5
Narcotics	17	8	19	6
Child Sex	4	2	6	2
Rape	7	3	9	3
Other	50	21	45	14

VARIABLE D359 AGE SMOKED

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
8 OR UNDER	0.0	24	23.3	23.3	23.3
9 YEARS	1.00	4	3.9	3.9	27.2
10 YEARS	2.00	7	6.8	6.8	34.0
11 YEARS	3.00	3	2.9	2.9	36.9
12 YEARS	4.00	9	8.7	8.7	45.6
13 YEARS	5.00	14	13.6	13.6	59.2
14 YEARS	6.00	13	12.6	12.6	71.8
15 YEARS	7.00	12	11.7	11.7	83.5
16 YEARS	8.00	4	3.9	3.9	87.4
17 OR OVER	9.00	13	12.6	12.6	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE 0271 OFFICE IN THE PRIESTHOOD

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
DEACON	1.00	25	24.3	24.3	24.3
TEACHER	2.00	30	29.1	29.1	53.4
PRIEST	3.00	18	17.5	17.5	70.9
NONE	4.00	24	23.3	23.3	94.2
NOT SURE	5.00	1	1.0	1.0	95.1
ELDER	6.00	4	3.9	3.9	99.0
HIGH PRIEST	8.00	1	1.0	1.0	100.0
TOTAL		103	100.0	100.0	100.0
VALID OBSERVATIONS -		103			
MISSING OBSERVATIONS -		0			

VARIABLE D316 AGE QUIT CHURCH

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
10 OR UNDER	0.0	16	15.5	15.5	15.5
11 YEARS	1.00	3	2.9	2.9	18.4
12 YEARS	2.00	10	9.7	9.7	28.2
13 YEARS	3.00	11	10.7	10.7	38.8
14 YEARS	4.00	21	20.4	20.4	59.2
EVERY 2-3 WEEKS	5.00	10	9.7	9.7	68.9
ONCE A MONTH	6.00	15	14.6	14.6	83.5
NEVER	7.00	0	5.8	5.8	89.3
18 YEARS	8.00	9	8.7	8.7	98.1
19 YEARS	9.00	2	1.9	1.9	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D428 NUMBER OF CHURCH PROGRAMS AS A YOUTH

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
NOT LDS THEN	0.0	9	8.7	8.7	8.7
NONE	1.00	51	49.5	49.5	58.3
ONE KIND	2.00	24	23.3	23.3	81.6
TWO KINDS	3.00	4	3.9	3.9	85.4
THREE OR MORE	4.00	2	1.9	1.9	87.4
RECIEVED AWARDS	5.00	13	12.6	12.6	100.0
TOTAL		103	100.0	100.0	100.0

VARIABLE D427 YEARS PARTICIPATED IN CHURCH ATHLETICS

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
NOT LDS THEN	0.0	7	6.8	6.8	6.8
ONE YEAR	1.00	12	11.7	11.7	18.4
TWO YEARS	2.00	13	12.6	12.6	31.1
THREE OR MORE	3.00	27	26.2	26.2	57.3
NONE	4.00	44	42.7	42.7	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D433 NUMBER OF PRISON PROGRAMS

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
NONE	1.00	20	19.4	19.4	19.4
ONE	2.00	22	21.4	21.4	40.8
TWO	3.00	22	21.4	21.4	62.1
THREE	4.00	22	21.4	21.4	83.5
FOUR OR MORE	5.00	17	16.5	16.5	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D444 ATTENDANCE IN PRISON FAMILY HOME EVENING

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
YES	1.00	32	31.1	31.1	31.1
NO	2.00	62	60.2	60.2	91.3
NOT SURE	3.00	9	8.7	8.7	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D432 OCCUPATION PRIOR TO INCARCERATION

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
HOUSEHOLD WORKER	1.00	1	1.0	1.0	1.0
LABORERS	2.00	26	25.2	25.2	26.2
OPERATIVES	3.00	50	48.5	48.5	74.8
CRAFTSMEN	6.00	3	2.9	2.9	77.7
FARMER	7.00	4	3.9	3.9	81.6
TECHNICIAN	8.00	2	1.9	1.9	83.5
SALES	9.00	4	3.9	3.9	87.4
OWNERS, MANAGERS	10.00	1	1.0	1.0	88.3
CRIMINAL	12.00	12	11.7	11.7	100.0
TOTAL		103	100.0	100.0	100.0

VARIABLE D422 AREA OF RESIDENCE IN PRISON

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
MINIMUM	1.00	22	21.4	21.4	21.4
MEDIUM	2.00	78	75.7	75.7	97.1
MAXIMUM	3.00	3	2.9	2.9	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D414 TEMPLE MARRIAGE

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
NO	1.00	75	72.8	72.8	72.8
YES	2.00	2	1.9	1.9	74.8
NEVER BEEN MARRIED	3.00	26	25.2	25.2	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D415 DID YOU EVER HAVE TEMPLE RECOMMEND

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
BAPTISMAL	1.00	38	36.9	36.9	36.9
ENDOWMENT	2.00	3	2.9	2.9	39.8
PARENTS SEALED	3.00	2	1.9	1.9	41.7
NONE	4.00	60	58.3	58.3	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D431 NUMBER OF CHILDREN

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
ONE	1.00	29	28.2	28.2	28.2
TWO	2.00	19	18.4	18.4	46.6
THREE	3.00	13	12.6	12.6	59.2
FOUR OR MORE	4.00	13	12.6	12.6	71.8
NONE	5.00	28	27.2	27.2	99.0
	6.00	1	1.0	1.0	100.0
	TOTAL	103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D420 WERE GUILTY AS CHARGED

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
YES	1.00	57	55.3	55.3	55.3
NO	2.00	46	44.7	44.7	100.0
	TOTAL	103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D416 SIZE OF CITY RAISED IN

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
ON A FARM	1.00	5	4.9	4.9	4.9
LESS THAN 2,500	2.00	7	6.8	6.8	11.7
2,500 TO 9,999	3.00	19	18.4	18.4	30.1
10,000 TO 49,999	4.00	32	31.1	31.1	61.2
50,000 TO 99,999	5.00	35	34.0	34.0	95.1
100,000 UP	6.00	5	4.9	4.9	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D429 POLITICAL AFFILIATION

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
REPUBLICAN	1.00	9	8.7	8.7	8.7
DEMOCRAT	2.00	33	32.0	32.0	40.8
INDEPENDENT	3.00	1	1.0	1.0	41.7
NONE	4.00	60	58.3	58.3	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D424 CERTIFICATES OF ACHIEVEMENT EARNED

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
NOT LDS THEN	0.0	9	8.7	8.7	8.7
ONE	1.00	13	12.6	12.6	21.4
TWO	2.00	15	14.6	14.6	35.9
THREE	3.00	6	5.8	5.8	41.7
FOUR	4.00	4	3.9	3.9	45.6
FIVE OR MORE	5.00	3	2.9	2.9	48.5
NONE	6.00	53	51.5	51.5	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D425 RECEPTION OF DUTY TO GOD AWARD

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
NOT LDS THEN	0.0	9	8.7	8.7	8.7
NO	1.00	88	85.4	85.4	94.2
YES	2.00	6	5.8	5.8	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D443 LDS CHURCH ATTENDANCE AT THE PRISON

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
YES	1.00	49	47.6	47.6	47.6
NO	2.00	54	52.4	52.4	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

VARIABLE D423 RANK ACHIEVED IN BOY SCOUTS

VALUE LABEL	VALUE	ABSOLUTE FREQUENCY	RELATIVE FREQUENCY (PERCENT)	ADJUSTED FREQUENCY (PERCENT)	CUMULATIVE ADJ FREQ (PERCENT)
TENDERFOOT	1.00	19	17.5	17.5	17.5
SECOND CLASS	2.00	16	15.5	15.5	33.0
FIRST CLASS	3.00	21	20.4	20.4	53.4
STAR	4.00	11	10.7	10.7	64.1
LIFE	5.00	12	11.7	11.7	75.7
EAGLE	6.00	8	7.8	7.8	83.5
NOT SURE	7.00	2	1.9	1.9	85.4
NONE	8.00	15	14.6	14.6	100.0
TOTAL		103	100.0	100.0	100.0

VALID OBSERVATIONS - 103
MISSING OBSERVATIONS - 0

APPENDIX D

OPEN-ENDED RESPONSES

APPENDIX D₁

INMATES COMING FROM COHESIVE HOMES

Number: 20; Age: 45; Offense: Incest

1. What are some of the things in life that you feel lead you here?

When he was 13, he was arrested at a church dance for drinking whiskey and for stealing. He had had an older brother who was just released from Colorado State Prison and he was with him when they stole some nickels from parking meters. He was then sent to State School for three years, mainly because he was with his brother who had a record.

When he was 18, he married a woman of loose standards. She had five kids and had been to prison. They were married only two weeks when they had it annulled. When he married again, his wife was pregnant. They were married for 18 years and had 9 kids. Then troubles started again.

He had to work on Sundays and his wife was not a member of the LDS Church. He had Mexicans who lived nearby who slept with his girls and his wife. (He was sent up for attempt to incest with his 13 and 15 year old daughters.) He had started drinking again at this time.

His wife and daughters were known by the police for shoplifting and prostitution and he tried to get them to stop. They got mad at him for doing so and signed a complaint against him. He didn't have enough money to get a good lawyer to get him off.

His main problem was his wife who was a real "bitch" who raised the kids to not be active in church. It seems that since he left his home at 13 years of age, he never really got back into the swing of things. His wife was not LDS and although he went to church occasionally, he never took his kids.

2. Describe your family when you were a youth (was it close, etc.)?

His mother had 18 kids plus three foster kids and 3 half brothers. He had a good relationship with his parents who were quite active, but

*These are the paraphrased responses as recorded by the writer at the time of the interview, they are therefore fragmented and choppy.

there were just too many kids to develop a bond with his parents.

3. How did you feel about the LDS Church when you were about 16 or 17?

He had a good relationship with church and was quite active. He thought his bishop was a good man.

Number: 21; Age: 25; Offense: Theft and Forgery

1. What are some of the things in life that you feel lead you here?

He started to use drugs just to see what it was like and enjoyed them, so he used them more and more until he got hooked on them. Then he had to steal to support his habit. He enjoyed working, etc. except for when he was strung out on drugs. Then he got money the only way he could. He has been dependent on drugs for six-eight months and has been strung out all that time, day to day and night. He was in State School for five months when he was 17 for auto theft.

He was happily married for a while. He got married at 17 years. She was 16 years old. Then they just changed ideas as they grew up.

2. Describe your family when you were a youth (was it close, etc.)?

He had a pretty close family. He felt independent and that he could do what he wanted. His parents always gave good advice. They have always been close and done things together. He felt he could count on his father. He loved his parents, and felt sure that they loved him. He felt perhaps going to church together would have helped.

3. How did you feel about the LDS Church when you were about 16 or 17?

His neighbor friends were LDS. They took him to church, and he was baptized at eight years of age. But when he was 14, he lost interest in religion; he wanted cars and girls. The friends he started associating with didn't go to church and made fun of it. He went with some older boys in "doodle bugs" and cars. It seemed more exciting than church did.

In the eighth grade he went with guys that seemed more exciting and stopped going to church. But, his parents didn't much care what he did. They didn't support him one way or the other in religion. His mother was a Catholic and his father a Protestant, but they never went to church at all.

Number: 22; Age: 69; Offense: Sexual Crimes Against Children

1. What are some of the things in life that you feel lead you here?

By failing to hold to what he knew was right and wrong, he allowed the devil to get a hold of him. The devil got a hold of him through the permissiveness of these times. He has been divorced for 13 years and has since been living alone.

His wife wanted the divorce. She was working and going to college. She was 48 years old and she remarried a wealthy 80 year-old man. Then she divorced him.

2. Describe your family when you were a youth (was it close, etc.)?

Fairly active and friendly life. Moderately happy life. He didn't go to church when he was younger.

3. How did you feel about the LDS Church when you were about 16 or 17?

He didn't go to church when he was younger, but later he joined the LDS Church and it meant a great deal to him. It gave life a purpose and it gave a logical purpose for existence. He was even a Branch President at one time in his life.

He started slipping in activity and becoming susceptible to satanic spirits. Satan tempted him in his weakest feeling and won!

What did Satan tempt him to do? -- Child molesting. He had stopped being active in Church and had started reading pornographic literature. Then because of his inactivity, he gave into the constant thoughts on his mind of sexual activity. He feels highly repentant and says he is resolved never to repeat it.

Number: 25; Age: 54, Offense: Armed Robbery

1. What are some of the things in life that you feel lead you here?

Has a history of drinking problems; in fact, he was convicted once for drunken driving. He is an alcoholic and started drinking heavily in the Navy during the war. He was on the Battleship Tennessee in the

bombing of Pearl Harbor. A concussion flattened his left lung and he is hard of hearing. So, alcohol has affected him much more after the bombing.

He was married for four months and his wife said that he had the marriage annulled. He then married again. He was sent to prison for bigamy, which was forced by the woman's husband. He came to Utah and married Evelyn and started going to Church again. After awhile he was sent back to California on parole violation for leaving California. Evelyn's bishop pushed her to divorce him. When he came back, he wanted to see her again, but she refused to see him. So he married someone else and Evelyn really got mad. So he divorced this third wife because he really wanted Evelyn.

At the time of the present offense, he was living alone and lonely for Evelyn. So he started drinking a lot again. One time he went to see some bootleggers for more alcohol. He started drinking at their place and woke up in the hospital. He can't even remember what happened between the time he started drinking and when he woke up. At the trial, he was only able to see a public defender for five minutes before seeing the judge. The public defender advised him to plead guilty. So now he is in prison and Evelyn still won't see him. She is presently a temple worker in one of the Utah temples.

2. Describe your family when you were a youth (was it close, etc.)?

He seemed to have come from a fairly happy family. They would have family reunions occasionally and so forth. His parents were very religious Baptists. His father would read the Bible each night to the family. His parents didn't want him to join the Mormon Church.

3. How did you feel about the LDS Church when you were about 16 or 17?

He said that if he had gone back to Church, etc., he probably wouldn't have drank and so forth. He joined the Church after going to classes in the California State Prison. When he got out he joined the Church.

The subject was very easy going and pleasant to talk to. It appears that his big problem is alcohol. He is probably a wholly different person when drunk.

Number: 26; Age: 45, Offense: Parole Violation

1. What are some of the things in life that you feel lead you here?

He is in prison for just being at the wrong place at the wrong time! A guy was being robbed on a street in Heber City, Utah when he was just walking by. He was convicted as an accessory. However, he was on four years probation for kidnapping at the time. When he was 31, he found the deputy sheriff sleeping with his wife. He slugged the sheriff and got one year in the county jail. He had a J.D. record, which he feels is what convicted him of the charge.

2. Describe your family when you were a youth (was it close, etc.)?

His dad worked hard, and provided well for the family. His dad loved all the family and did his best for them. His mother did very well, too. However, his sister ran around a lot which caused ill feelings because she used her parents a lot.

3. How did you feel about the LDS Church when you were about 16 or 17?

He came to Utah to help with drug addicts as a religious counselor. He was sent to prison for robbery; he started going to church and was converted here at the prison. While he was in the V.A. Hospital his wife came to visit him and with the aid of missionaries she was converted too, and they were both baptized. Soon after he got out of the hospital, his wife talked him into going to New York to see her relatives. This was against parole so now he is in on parole violation. (However, another inmate stated the reason the above subject had his parole revoked was because he was drunk and causing a public disturbance.)

Number: 32; Age: 43; Offense: Missappropriation of Corporate Funds

1. What are some of the things in life that you feel lead you here?

The reason he is here is because of procrastination and trusting other people, errors in business, bankruptcy and people lying on the stand. The District Attorney also had a personal grudge against him.

2. Describe your family when you were a youth (was it close, etc.)?

He had a fairly close relationship with his parents and family.

3. How did you feel about the LDS Church when you were about 16 or 17?

His parents were converts and were slightly inactive. He was brought into activity and stayed active most of his life. He was sealed in the temple to his parents when he was 12 years old. He has been on a mission to Sweden and was married in the temple.

The LDS Program here at the prison should be better organized. That fact that the chaplain and local leaders are not well correlated has an effect on the fact that program is not smoothly run. This has an adverse effect on the inmates.

Number: 37; Age: 39; Offense: Second Degree Murder

1. What are some of the things in life that you feel lead you here?

He was drunk; he saw a man at night and thought the man was reaching for a gun, so he shot him with a .22 in defense.

The police gave him a great deal of harassment. They bugged him and had relatives fined, etc. The man was an off-duty policeman. Then, too, the D.A. was using some personal desires to show points of the law. This all happened in Nevada.

He moved to Utah Prison to be close to his family and because his ex-wife was going with a prison guard in Nevada who made things sticky for him there.

He was first married when 18 years old because he had to. He then went to Japan and was divorced a year later. He never really lived with her.

He then went to Las Vegas and had several jobs there. When he was 24 he married again and had one child, but he was only married for about ten months. They had to get married and she wanted to be a dancer so she thought it ruined her life to have to get married and she blamed it all on him. This caused him to start drinking so he wrote some bum checks and did 20 months in prison.

When he was 26, he married the prison ranch superintendent's daughter. He has stayed out of trouble until this last time. Then when he went back this last time, prison officials didn't like him because he had married the superintendent's daughter. They gave him a rough time.

He knew he would be in prison for a long time so he divorced his wife so the kids would have a father.

2. Describe your family when you were a youth (was it close, etc.)?

He lived away from home because he wanted to help work with horses.

His real father died when he was four years old, so his mom remarried when he was seven years old. His stepfather worked a lot.

When 15, he quit school to go to work and kept at it. He thought money was more important than school. He lived with a grandfather who encouraged him to want money and to try to get a lot of money.

3. How did you feel about the LDS Church when you were about 16 or 17?

He was baptized when he was 12 here in Utah. He spent a lot of his earlier years in Utah but he didn't go to Church because he worked so much. He felt more or less indifferent toward the Church. His mother didn't go but his father did, but his father didn't encourage him to go. His parents are now "Jehovah's Witnesses."

Number: 39; Age: 28; Offense: Statutory Rape

1. What are some of the things in life that you feel lead you here?

Because of hypocritical high society. He got into trouble with friends in high school, their parents got them out of it and put the blame on him--they were high society types.

He used drugs and marijuana and spoke out against the Vietnam War so the eye of the community was on him.

When he took girls out, they thought all he wanted was sex. A mother of one girl was really hypocritical. She said, "Don't go with him because he drinks," yet she drank. She is the mother who pressed charges, because he was "a dirty old man." Also, the girl testified against him. Statutory rape, although the 16 year old girl actually wanted it.

After high school, he joined the Navy and is where he started using drugs.

When he was 24, he forged a check and was put on probation.

2. Describe your family when you were a youth (was it close, etc.)?

He got along okay with his parents. They spent a lot of time together. Although they weren't active in the church, the family were out on Sundays hunting, etc. His mom smokes, but is religiously inclined. His parents don't believe in killing and the war either. The whole family was looked down upon by the society they lived in.

3. How did you feel about the LDS Church when you were about 16 or 17?

Undecided; no opinion one way or the other. He has a liberal type philosophy.

His old bishop was the prosecuting attorney for his case. This substantiated a feeling he had when he was younger that the bishop did not like him. The bishop of the ward thought he was better than the subject's family and looked down upon them.

He stopped going to church because his parents took him fishing and hunting.

Number 47; Age: 32, Offense: Burglary and Forgery

1. What are some of the things in life that you feel lead you here?

He had trouble reading and writing, especially when younger; and felt ostracized by society because of it. He didn't know how to read or write until he was 21 and learned at Oregon State Prison.

He is now in on burglary, but was also convicted of forgery which "he is not guilty of."

He committed one crime a few years ago and spent 20 months. He then knew how to commit crimes, so he wanted to see if crime was really all that easy; he tried it and got caught.

His first crime was one of violence, when he was severely provoked. Then prison taught him how to commit more crimes and to lead to the life of a criminal.

2. Describe your family when you were a youth (was it close, etc.)?

They felt close but at times they had trouble getting along. His parents divorced when he was 16 years old and he went to live with his father.

3. How did you feel about the LDS Church when you were about 16 or 17?

He started running around with a different group which kept him from church, but it really wasn't a bad crowd.

He believes in different gods and thinks that the Chariot of the Gods is the way things happened.

Number: 77; Age: 24, Offense: Sale of Drugs

1. What are some of the things in life that you feel lead you here?

This is the first arrest or conviction of a major sort. He had a small juvenile record. At 13, he ran away. He was sent to court is all, but the guy he was with stole a car and that too is on his record.

When he came home from Vietnam, his sister's husband was beating her up so he hit the husband. The husband wanted revenge so he framed the subject by saying the subject sold him drugs.

When he was 22, he married for two years. He was then divorced by his wife. She hates him. He doesn't know why she divorced him. She told the pre-investigating committee that he did all sorts of hateful things and that is part of the reason that he is now incarcerated.

2. Describe your family when you were a youth (was it close, etc.)?

His father died when he was eight years old. His mom never remarried and he was the oldest boy. It was hard on him because he had to help with things. He took odd jobs and stuff to help. He felt close to his mom and family and it was a fair family.

Some of his family are active now and some of them are not. His mother lived on welfare and social security.

3. How did you feel about the LDS Church when you were about 16 or 17?

He enjoyed church and felt there was a God. If you wanted to get to heaven, you must live by His rules.

He stopped going because he was in the Army and had scheduling problems. He had to work on Sundays and stuff. He hasn't gone back since.

He would let the home teachers visit him, but he just never got back in the habit of going back to church.

APPENDIX D₂

INMATES COMING FROM NON-COHESIVE HOMES

Number: 1; Age: 40, Offense: Armed Robbery

1. What are some of the things in life that you feel lead you here?

His first prison incarceration was for armed robbery. He was drunk and took ten dollars and used it for more alcohol. The man he took it from pressed charges and he was sent up.

He was sent to the State School for the first time for statutory rape. The police caught him and a girl in the back seat of a car. Since he had already stolen, taken drugs and vandalized, etc., he was sent up for this offense. The law had given him a lot of chances before to go straight. But, he wanted to be noticed and to escape from a terrible home life so he kept doing things.

The second time he was sent to State School; was in Colorado for stealing cars and taking them across the State line.

The third State School sentencing came as a result of breaking into a safe in San Bernadino, California. He has been in and out of prison ever since.

On the present incarceration charge, he says he loaned his car to a friend who used it to commit crimes. He knew this is what it was being used for, but he just didn't tell anyone so he was committed as an accessory to the fact.

2. Describe your family when you were a youth (was it close, etc.)?

He had a very disrupted home life. His whole family; mother, brothers, and sisters and even, at the end, his dad were all alcoholics and were always fighting and the emotional instability made life terrible.

3. How did you feel about the LDS Church when you were about 16 or 17?

He liked church but started drifting away when he was 16. He began hanging around the wrong bunch of boys who drank and smoked, etc. He felt disgusted with home--"Why should I be a good boy when the rest of them are so bad?" (His mother was an alcoholic and she caused a lot of heartache for the family. She would have sexual realtions with different men and she would do it in their house in front of everyone!)

Because of his horrible home life, he never went to church much. When he was sent to prison, his wife was refused help from LDS welfare which turned him against the Church. (However, later in the interview he said his wife was not a Mormon at all, this was a reversal in what he was saying and makes one wonder at the validity of the rest of the things he said.)

Number: 2; Age: 50, Offense: Armed Robbery

1. What are some of the things in life that you feel lead you here?

Thirty years as a drug addict. He feels that religion in his early life might have made a difference. He started stealing to raise his self-image in eyes of his peers. He started using drugs in the Navy. He had an inferiority complex and did things for feelings of superiority. He was first convicted of armed robbery, but when he was out on parole, he would break parole by using drugs.

2. Describe your family when you were a youth (was it close, etc.)?

There wasn't any real family life. His father had nothing to do with the kids, except to beat them. There wasn't any talk or communication between family members. His mother was about the same, the kids were allowed to grow pretty much on their own. There was little family unity at all. Neither of the parents had the skills necessary for parenthood, which they neither had had in their own families as children. He ran away from home many times before he was seven years old. There was little religion of any kind and few prayers. There wasn't any explanation or instruction of religion. His parents were divorced when he was eight years old. There was a lack of love and lack of ability to love or be loved. His mother worked as a nurse to support the family because his father wasn't ever around. There were never any teachings of any kind, so he learned everything on his own. He had no closeness to his mother, and never knew his father. There was not any teachings about life and what to expect in life and no questions were answered.

3. How did you feel about the LDS Church when you were about 16 or 17?

He went to Church a few times when younger. He rejected God and anyone who believed in God. He believed in the philosophies of men. He was converted to the LDS Church in later years as an inmate at prison when he was 46. He says it's different being converted to

know and then to have to live it. He has a need to learn how to love others.

Number: 3; Age: 34, Offense: Forgery

1. What are some of the things in life that you feel lead you here?

His problem was not responding to other people. He was rebellious to good, concerned people and he didn't listen to them. He drank a lot. He said if he had had active parents he probably wouldn't have come to prison. He wanted church activity but didn't want to sacrifice other worldly things for it, things that his grandfather taught him to do.

2. Describe your family when you were a youth (was it close, etc.)?

He was raised by grandparents who were very bitter against the Church, due to the death of their sons and other disappointments. His grandmother wanted him to go to church though. His father was killed in a coal mine accident when he was three and his mother didn't want the responsibility of raising the kids so she shifted them off on different relatives. He was kicked and booted from one family to another until he was 10 and then he lived with his grandparents until he was 17.

Number: 4; Age: 23, Offense: Burglary and Grand Larceny

1. What are some of the things in life that you feel lead you here?

Rebelling against society and himself because of a lack of love in the home. He didn't know how to give or receive love.

2. Describe your family when you were a youth (was it close, etc.)?

His father left his mother when he was one year old. Before his mother remarried they were close and would go places together. Since then, he let her have her life and he wanted to have his. She remarried when he was nine years old. His mother worked as a registered nurse while he was growing up. They lived in Cedar City until he was about nine years old, they they moved to Salt Lake City. (The move probably affected him also.) He said he would give anything to have a good cohesive family with love. He's rebelling against a poor environment.

3. How did you feel about the LDS Church when you were about 16 or 17?

He enjoyed Church until it was pushed on him, then he stopped caring. He was told to go to Church by his parents! "Take your grandfather for his sake, not yours." His parents didn't go with him. He felt the bishop like him only because he was suppose to, not because he wanted to. The bishop accepted him at times, but other times he wouldn't. He liked some priesthood meetings and some not.

Number: 5; Age: 33, Offense: Armed Robbery

1. What are some of the things in life that you feel lead you here?

He had feelings of inferiority due to a lack of understanding. He blames God and parents for this lack of understanding. He was sent to State School when he was 13. He smoked and drank as a kid and knew it was wrong and because it was wrong, he felt inferior and bad so he felt as though he might as well be bad so he did bad things and was committed to jail. When asked if guilty of the present charge, he said that two Highway Patrolmen tried to rob him so he handcuffed them to a telephone pole. He is now divorced and has one son.

2. Describe your family when you were a youth (was it close, etc.)?

A constant harassment by his mother and his grandmother about his smoking and drinking habits caused a great fear that he would lose their love. When he was in State School they visited him and he knew they would still love him. This was a relief to him. He then felt he could do the things he enjoyed without fear of losing their love. He used to have guilt complexes that whst he was doing was wrong and it bothered him. Now, it doesn't bother him any more, he just had fun doing them. He had one brother he couldn't get along with.

3. How did you feel about the LDS Church when you were about 16 or 17?

He can't figure out religion. He's afraid of it and can't respect it. He is very confused and mixed up and says that going to church confuses him more so he doesn't go.

Number: 6; Age: 21, Offense: Sales of Marijuana

1. What are some of the things in life that you feel lead you here?

Personalized individual caring is where it's at.

2. Describe your family when you were a youth (was it close, etc.)?

His father was too busy being in the bishopric and working to care about him. There was little communication between them. In a spirit of rebellion he started using drugs, soon he was quite heavy on drugs and started selling them. He was convicted of sales.

Number: 7; Age: 27, Offense: Armed Robbery

2. Describe your family when you were a youth (was it close, etc.)?

He was baptized at an Ettie Lee home when he was 11 years old. He was active off and on for the next three to four years. His real parents are Protestants.

Number: 8; Age: 27, Offense: Burglary and Forgery

1. What are some of the things in life that you feel lead you here?

Greed--He likes real nice things that are way above what normal people like or can afford. He had a lot of trouble with his wife. She divorced him so he stopped caring about things and just let things go. "You need things that are worth working for to keep going in life."

He wanted to settle down, but his wife wanted to party and go to bars. She wasn't very understanding and there wasn't any communication between them. She now works as a bar maid.

He spent six months at County jail at age 18 for burglary. He was sent to State School when he was 17. He has a long juvenile record; he stole cars, petty larceny, etc. His sister married a guy who makes a living hustling, so there is some thieving around in his family.

He thinks life is a game and people play games. "We shouldn't have to play games to get around." He has also used a great deal of drugs. He said he wasn't guilty of passing bad checks.

2. Describe your family when you were a youth (was it close, etc.)?

His family was all pretty far apart and he was usually a loner. Everyone did their own thing. His parents were divorced when he was six. His mother remarried when he was eight and divorced again when he was twelve. All of this turned him against marriage. He has never seen one where neither spouse steps out on the other.

He had six younger brothers and sisters who he was left to tend most of the time while his mother worked; therefore, as soon as his mother came home, he would leave and go out. He likes nights better than day.

He is a loner because he doesn't trust people. "Everyone is playing a game." He "got took" too many times. "Every time you help someone, you get took." People don't care about other people's feelings. He was never able to discuss any of these feelings with his mother because he figured she never cared.

3. How did you feel about the LDS Church when you were about 16 or 17?

He believed in God as much as he knew, but he was afraid of God because of his sins. He feels people in the Church are hypocritical. They go to church to wear fancy clothes and gossip. People with less income are down-graded. This turned him away from church.

His mother encouraged him to go, yet she didn't go; he couldn't see any sense going if she didn't go. Religion confused him when he was younger, and no one took the time or interest to help him understand. He was baptized when he was nine years old.

Number: 9; Age: 26, Offense: Rape

1. What are some of the things in life that you feel lead you here?

He had a juvenile record. At eight years he was arrested for cutting a kid with a knife. Other offenses were from petty theft to running away from home. At 15 years he ran away and was sent to State School for 10 months. Then he went back to the Bishop's family.

He then married and went in the Marines. While he was gone, his wife slept with other guys so he divorced her when he came home. He married again when he was 21. He was working and going to school and buying a home. He has lost everything to pay attorney fees. One night he picked up a hitchhiker. He had long hair and a full beard and was picked up and questioned for drugs. At the same time a girl was being raped and she put the blame on him.

He wasn't active in the Church at all at the time. He says he is not guilty. The girl put the blame on him because of his long hair and past record. In fact, he said he was in the custody of the police at the time it happened.

2. Describe your family when you were a youth (was it close, etc.)?

His parents were divorced when he was four. She was married and divorced three times. Because his mother worked, he was left on his own a great deal. He fell in with a wrong crowd. His mother worked at a government mass production plant. She was not LDS.

At the age 10, he was placed in a foster home and was moved around to different foster homes until he was 18 because his mother couldn't control him. This was due to the fact that she was never home. When he was 12, the foster home he was put in was headed by a father who was a bishop. This was a good family; however, this bishop put a stipulation on sports. "If you don't go to church, you can't play sports." This made him bitter. It seemed to be hypocritical and he now doesn't like the Church because the bishop held sports as a means of discipline.

He is bound up inside and has great feelings of hostility against hypocrites. He didn't like the bishop's discipline. Also, because his foster father was the bishop, he was set up as an example and he didn't like it, so he rebelled.

3. How did you feel about the LDS Church when you were about 16 or 17?

He joined the Church when he was 12. He was in a foster home with LDS people at the time. He then moved to a home of a bishop and stayed there off and on for nearly eight years.

He enjoyed the Church, but because he was the bishop's son, he was supposed to set an example; he had to be good. Hypocrites made him bitter. (Both in the Church and his parents.) "The key to religion should be true brotherly love; accept people for what they are."

His wife is not active now because people in the ward won't accept her. She had a child out of wedlock and had a rough time with bishops over the whole thing. Now she feels looked down upon at church and doesn't want to attend.

Number: 10; Age: 18, Offense: Burglary

1. What are some of the things in life that you feel lead you here?

His friends talked him into doing stuff such as staying out late, smoking, drinking, taking dope, etc. His J.D. record also has runaways on it. He was sent to State School when he was 14 for being incorrigible at home. He was in an Ettie Lee home but couldn't do what he wanted to

so he sluffed school, etc. and was sent to State School. He went to Birdseye Boys Home for stealing a car. He asked to go to Orangeville Boys Home because he couldn't get along with his family. He argued about things and liked to hang out at the malt shop. His parents didn't like it, but he did it anyway. He went to Blanding Boys Home for sluffing school. He went to Mapleton Boys Home for sniffing glue. Then he stayed at a guy's apartment and shared the rent. They didn't have any money and were really hungry so they broke into a store and stole some stuff. They were caught with the goods and he was sent to prison.

2. Describe your family when you were a youth (was it close, etc.)?

His church inactivity started quite a few fights with his mom because she wanted him to go, so did his father but he didn't go in spite of what they said. He had trouble with his dad. When he asked to do things; his father said "No" so he rebelled and would go do them anyway (going downtown; to the moview, or hanging out with the guys).

His dad smoked and drank a lot and there was little communication with his dad. If his parents told him to do things, he would say "No" and rebelled. His dad was rebellious himself and fought with his wife a lot.

He was the youngest of all the kids. The next oldest is ten years older. He wanted to do the same as they did; go out and have fun. His parents told him, "No, you have to wait until you are the same age," but he wanted to do it then.

3. How did you feel about the LDS Church when you were about 16 or 17?

He got along good until he was eight, then after he was baptized he got into trouble and pulled away from the Church. His friends were playing so he wanted to be with them. He never felt good around kids at church. His mom made him go though until he was about 16. Then he totally rebelled no matter what. He said he would rather go downtown with the guys, which seemed more exciting. He just couldn't sit still in church. He liked the church, but he just would rather hang around with friends.

Number: 11; Age: 21, Offense: Armed Robbery

1. What are some of the things in life that you feel lead you here?

Friends! In church he had trouble with peers because he was overweight. He was pushed aside and left out of things so he met friends outside of the church that accepted him for what he was. They accepted him and so he accepted them. These friends used drugs so he used them too. They would call him and invite him to parties, etc., and he was quite easily talked into things they wanted to do.

He was burglarizing before long for money for drugs. One night they were drunk and on drugs. They decided to rob an Arctic Circle (age 20). He started burglarizing because it was an easy way to get money. He was never very serious and always wanted to have fun. He and his friends started burglarizing when they were stoned and needed some money. He committed the robbery when he was bombed out on drugs and alcohol.

2. Describe your family when you were a youth (was it close, etc.)?

His father was a work freak--always working and wanted him to work too. His father tried to pound it into his head to work, work, work. But also his father was very lenient and never reprimanded or disciplined the kids. His father was very easy going and he smoked and drank a little.

His mother was a wonderful person, although she was very emotional and nervous. She needed to be doing things. The family was not really close to each other. After he became inactive, he never really communicated with his parents.

He was never able to talk over the over-weight problem with them. He very seldom talked about personal problems or concerns with his parents at all.

3. How did you feel about the LDS Church when you were about 16 or 17?

He loved the Church and wanted to be accepted, but because of weight and the attitude of the ward, they wouldn't accept him. People were very unaccepting of those around them. They were stuck on themselves. His wife now goes to the ward and they look down on her and won't accept her. "If you weren't up to their standards or their level, they think that you are no good and they won't talk to you for what you are."

His family was one of the poorer families in the ward and thus felt ostracized. "The Church should stress more to be forgiving and accept others for what they are. Don't judge others until you walk in their shoes."

Number: 12; Age: 22, Offense: Armed Robbery and Assault with Intent

1. What are some of the things in life that you feel lead you here?

Inability to face his own problems. He ran from problems rather than trying to solve them. He has a mistrust of other people and a lack of faith in God. He has an inferiority complex. He was at State School at the age of 15 for robbery and runaway and technical kidnapping-- girls. He was sent to Inglewood, Colorado for car theft and then in Vista for robbery.

He tried to rob a store, the manager tried to stop him and he shot the manager.

He has four kids, but he has never been married.

2. Describe your family when you were a youth (was it close, etc.)?

His parents were divorced when he was seven. His dad was only around four to five months of the year because he was out running around with other women. His mom was married to his father for 18 years and finally divorced him after all of those years of trouble. His mom was then working and going to school (College Secretary School) so there was not much of a relationship between them. She remarried when he was 14. He fought quit a bit with his stepfather who had a daughter "incapable of doing anything wrong." This stepfather had a wishy-washy attitude and was hard to get along with.

His mother was married to both husbands in the temple and is now divorced to both. There was a temple cancellation of the first marriage because of the father's adultery. The stepfather created a bad environment in the home. He was married six years to his mother and caused a lot of bad feelings in the family.

His mother is really hurt because he is now in prison. She is now kind of discouraged with him. She is now afraid to help. She used to try.

He didn't like the fact that his stepfather could see no wrong in his own daughter, but a great deal wrong in others. Then when it would be pointed out to his stepfather that his daughter did something wrong, his stepfather would rant and rave and say that his daughter could do no wrong.

3. How did you feel about the LDS Church when you were about 16 or 17?

"The Church should teach kids how to work, the value of money and how to use it right. They should give them the opportunity to live on a farm and work hard for a while."

He accepted religion although he didn't have a testimony, but he thought it had better answers than anything else. He felt the ward was actually hostile toward him. He went inactive because of hypocritical and snobbish actions of the people and because a person should practice what they preach but they usually didn't. He went back several years later because the foster home made him. He enjoyed it for a while, but when the members found out he was a criminal, they socially ostracized him and that discouraged him again. He quit again when he went back to prison--but socially he was forced to quit.

His home ward ostracized him and he became a social outcast. They had interests that were different and so he went one way and the ward went another. He went to Juvenile Hall and liked people of another character, so the ward outcast him. The ward thought he should go and do things different than he was doing. Since he didn't do as they said to, they didn't accept him.

Number: 13; Age: 20, Offense: Robbery

1. What are some of the things in life that you feel lead you here?

He married when he was 16. He thought he was a big shot and owned everything. He wouldn't listen to others when told to do things. He married because he thought he was big enough to, but things got too heavy to handle, so he started using dope to escape because there was too much responsibility for him. He was turned down for jobs and he felt very insecure. He used dope as a crutch.

Some people would dare him to do things and he finally got hooked on drugs, especially LDS. He robbed to get money to buy drugs. He was in and out of detention homes since he was 12 and was even sent to State School for awhile.

2. Describe your family when you were a youth (was it close, etc.)?

There was a lot of fighting at home. The only love shown was on special occasions. His father was never home at all and he disliked his parents very much. He could never communicate with his dad or older brothers who smoked and fought a lot.

He didn't want to go home because of all the fighting. He ran away from home and was sent to a detention home. He disliked the authority figures of his parents. His father was an alcoholic and his mother smoked heavily.

3. How did you feel about the LDS Church when you were about 16 or 17?

His parents told him that the people in the Church were phony. He could see hypocrites and couldn't understand why. He liked the Church and some people, but they smoked and swore on the side yet at church they seemed so good. He couldn't understand this double standard and his parents didn't help him to; in fact, they increased the problem, even though they were married in the temple.

Number: 14; Age: 24, Offense: Sales of Narcotics

1. What are some of the things in life that you feel lead you here?

Drugs, rebellion against authority. He had a failure in marriage, was inactive in the LDS Church. He used and sold drugs some before entering the service but used it more in the army. He used alcohol a lot but stopped using it and turned to drugs. He used alcohol as a sign of rebellion against authority. He rebelled against society as a whole because it looked like people with long hair were coming. He had rap sessions about society with other kids who wanted to change the world. Some thought drugs and alcohol were the answers. He was also running with a girl three years older than he and his older brother. They had a lot of these ideas when he started running with them. He then started his own little groups and used forged I.D.'s, etc. to buy alcohol. He got married when he was 17 to a girl 20. She wanted to settle down but he didn't and was getting heavier on drugs. They were married five years but he only lived with her two years of it. He got heavy on rebellion and drugs and fighting the establishment. In Vietnam, he was out to bust the military but he got busted by forging checks. When he got out of the army, he sold drugs for a couple of years and lived with a prostitute. He was caught selling drugs and sent to prison.

2. Describe your family when you were a youth (was it close, etc.)?

His parents were well to do, had enough money to keep things going. His father and mother both worked six days a week so Sundays were spent on activities, not going to church. His father was a strict person and would give a lot of lectures of what to do and what not to do.

His father told them to go to church a lot but the parents didn't, so it caused a spirit of rebellion in the kids and they didn't want to go either. His mother was more mellow. She understood and didn't put as much pressure on the kids to go. His older brother was very active in church, a missionary, etc., and he influenced some of the sisters to go to church. However, his other older brother who was wild, got along well with his sisters and influenced them to go wild too. It was a split household--half liked the LDS Church and half did not. The father was hypocritical in that he told the kids to go to church, yet in the same sentence he swore, nor would he go to church. He was a Senior-Aaronic. He gave "two hour" lectures that were boring and very hard to take, especially when he seemed so hypocritical in the lectures.

3. How did you feel about the LDS Church when you were about 16 or 17?

The kids he was running with weren't good church members because they were doing the same things he was to be a bully and to be cool. He ran with kids who drank and whose fathers drank. The fathers told him things he could use and do in life, yet at church he was told things he couldn't see or feel. He was mixed up about religion and its doctrine. He couldn't relate to spiritual things. He went to church because his father told him to. If he went to ride horses, he was happy and could relate to it, so stopped church and fell in with other kids who rode horses and played. He liked it and could understand it.

Number: 15; Age: 28, Offense: Rape

1. What are some of the things in life that you feel lead you here?

He had a speech problem until he was about eight years old. He then had an operation to increase his hearing ability. He had a hard time in school because of it and was quite far behind at school. His mother really babied him about it. The kids at school teased him about it and he fought his way back because his big brothers taught him to fight. His first arrests were for stealing and he has been in jail a lot. He was arrested for shoplifting when he was 12. He kept stealing until he was 17 when he was sent up for armed robbery.

2. Describe your family when you were a youth (was it close, etc.)?

He had no close family unit. There was no love in the family. His parents told him to go to church but they didn't take him. There was no communication in the family. He didn't think at the time that his parents loved him. His mother worked at the Mayflower Cafe. His father drank a lot. There was a lot of arguing and fighting. He couldn't

get along with his parents because he wouldn't listen to them. He thought he was 100% right all the time and his father thought the same thing. His mother told him to go to church and forced him to. He rebelled against such force because she didn't go. It bothered him that his parents told him to go to church, yet they didn't and would smoke and drink. He thought that they were hypocrites. His father had done time before for burglary and checks.

His parents yelled and screamed about the police visits. His father knew what it was like and perhaps over-reacted and gave long lectures. His father could see the way of crime that he was headed for and so he over-reacted on the discipline techniques and yelled and screamed a lot at him and gave him long lectures of how he might end up in jail.

3. How did you feel about the LDS Church when you were about 16 or 17?

The Church had a lot of good-looking girls and he went to church to chase girls. He had fun, but religion didn't sink in. He really liked MIA, baseball, etc. He had a fight with the bishop at a New Year's Eve party. The boys he was with had been drinking but he himself hadn't been. The bishop threw them all out. He got mad because he himself didn't drink that night and he blew the whole thing out of proportion. So he and the whole gang left the Church. He developed a very negative attitude toward the Church. He smoked and drank a lot. Hypocrites would get on him for it, yet they did bad things too.

Number: 16; Age: 27, Offense: Insufficient Funds

1. What are some of the things in life that you feel lead you here?

He lost track of the checkbook. He had a lot of in-law problems which caused him to lose track of the checkbook. He has had no other arrests. His son and his dad died, with a lot of other problems; it caused great emotional stress so he just lost track of his checking accounts and was heavily withdrawn.

2. Describe your family when you were a youth (was it close, etc.)?

He started working when he was 12. He helped support the family by holding a job and going to school, too. He helped his dad until he died. His first father was killed in World War II and his mother remarried when he was 3. His mother joined the Church when he was 14. His father showed favoritism to the other children. All of his brothers have been in trouble with the law. He fought with them since they were

very young. His father drank a lot and that created a lot of antagonism between him and his father. His mother worked at a flour mill. She showed him favoritism over the others which made his father quite angry and jealous. This could have made his father over-reactive towards him. His father was too sick to work or go anywhere. His father had a bad case of hiccups, in fact he was written in the Guinnesses World Book of Records for six years of continuous hiccups. So, he didn't go anywhere but stayed home for fear of embarrassment.

3. How did you feel about the LDS Church when you were about 16 or 17?

He felt very good toward the Church and was quite active. His mother was fairly active and so were his two sisters. However, his father and brothers were not active at all. His dad liked the Church but was too sick (hiccups) to go. His mother was baptized when he was 14. His step-grandfather was quite active in the Church; however, he once saw the bishop drunk and out with a girl. This made him angry so he left the Church and hasn't been too active since. He was baptized when he was 13.

Number: 18; Age: 46, Offense: Murder

1. What are some of the things in life that you feel lead you here?

Alcohol and a sense of guilt. He is an alcoholic. He started drinking during the depression when he was 3 to 4 years old and he hasn't stopped. His father was a big drinker also. He started as a social drinker then he became addicted. He has been divorced five times from two different women. He was in prison before for bank robbery. He killed his third wife when he was drunk and in a fit of anger. She was a no good woman and made him miserable. One day she stole all his work tools (carpenter) and wouldn't let him get them back. He was drunk so he took out a gun and killed her. He wanted nothing more to do with her. They had married in a fit of passion one night when they were both drunk and he wanted to go to bed with her.

2. Describe your family when you were a youth (was it close, etc.)?

His family was quite poor. They lived in a tent on the banks of **the Snake River** in Idaho. His parents often argued and fought with each other. His father was the town drunk. The family went fishing together a lot, but it was always for food and never for companionship. Even when they would go on these trips, they were never close as a family. They all did their own fishing by themselves.

3. How did you feel about the LDS Church when you were about 16 or 17?

He enjoyed the LDS religion. He quit going because the people seemed hypocritical and they looked down on the family even though they would smoke and drink, too, but hide it. He had a fight with a kid at church when he was 14, and never went back. The bishop of the ward hated the family and looked down on them strongly. The bishop thought he was in a higher class than they because all they had was a tent to live in and his parents drank and fought a lot. However, whenever the bishop would get up in the hills, he too drank and smoked if he thought no one was watching him. Because of all of this, he was the only one that ever went to the LDS Church. Later his mother started going to the Salvation Army. She would often take his brothers and sisters with her. He was baptized when he was 13 years old.

Number: 19; Age: 36, Offense: Armed Robbery

1. What are some of the things in life that you feel lead you here?

Misunderstanding between him and his mother. He rebels at authority. If people ask, that is fine; but if not, then there is trouble when they try to force him. He ran away with guys using drugs. He would steal money, run away, and was incorrigible at home. He was sent to reform school when he was 13 because his mother was tired of having him at home.

When he was out only two weeks, he was sent to Englewood, Colorado for car theft and spent two years. He then joined the army and felt it was a good experience. He was there 11 1/2 years then left because he didn't want to go to Vietnam again. He was sent to Utah State Prison in 1967 for sale of marijuana. He was sent to Utah Prison in 1970 for armed robbery. He was sent to Utah State Prison in 1972 for parole violation and armed robbery. He felt he had to steal because the cops wouldn't let him work. He was on parole this last time and had pulled several robberies. He pleaded guilty to one that he actually hadn't done to get off of the others. He has been married three different times.

2. Describe your family when you were a youth (was it close, etc.)?

He had a poor relationship with his mother. He always seemed to get blamed for things that happened. She made him rebel against everyone else. His father would stick up for him but he was seldom home.

His mother really hen-picked him into going to church. Once after a fight, she told him not to go anymore. This caused him to feel hurt and unsure as to the purpose of church.

The family moved when he went to reform school because of embarrassment. They put all of the blame back on him. His mother seemed to not have any real love for him. All she wanted was for him to get out of her hair so she had him committed to State School because he was so mean and incorrigible.

3. How did you feel about the LDS Church when you were about 16 or 17?

He liked church; however, he saw the bishop drunk four times and it made him feel that the Church was full of hypocrites.

He got into a fight with the first counselor's son and broke his jaw. Then his mother told him not to go to church any more because he embarrassed her for his actions at church.

He felt church was a place to go to get better, not a place for perfect people. When he saw others do wrong and then condemn him for doing wrong too, it confused him about church and he decided not to go again.

When he was a deacon, he had a good quorum advisor that he really liked and with whom he had a good relationship.

Number 23; Age: 35, Offense: Attempted Burglary

1. What are some of the things in life that you feel lead you here?

He ran with people of a rough crowd. This crowd accepted him when others wouldn't so he kept their friendship. He started running with a bad crowd and causing trouble. He has been a real hell raiser. He was very hostile and angry toward everyone. He was in and out of jail and prison. He has a long police record and the police wanted to lock him up to keep him out of their hair. He is also a drug and alcohol user. He feels like he was convicted because of his past record. He is very mixed up and hostile toward law enforcement officials and "goodies" of the Church.

2. Describe your family when you were a youth (was it close, etc.)?

He couldn't really confide in his parents because they gave him a "you really don't know what you are doing" feeling. Then when hostile feeling came he did things to draw attention to himself. His parents would then get mad, scream, and tell him how dumb he was. They were inconsistent in their discipline towards him. He didn't get along well with his parents at all. Some of his plans to turn good fell through so his parents have lost patience with him.

3. How did you feel about the LDS Church when you were about 16 or 17?

He was mixed up and wanted to go to church but was ostracized from church because he was going with older kids that did things against the law. The ward didn't like him to associate with their kids. He disagreed with the policy of making him go to church just so he could play on the ball teams.

Number: 24; Age: 24, Offense: Burglary

1. What are some of the things in life that you feel lead you here?

There was little closeness within the family group. There was a lot of discouragement and lack of trust. There was a lot of hatred in him and he tried to get attention because of it. In the service he went AWOL seven or eight times because of his disrespect for authority. He didn't agree with the army. He married while he was in the service and he burglarized to support his wife. They were divorced after three years of marriage. His wife left him because of their incompatibility and a lack of communication. He didn't really know how to treat a wife as he had never been shown the proper way by his parents. At age 7, he was arrested for shoplifting and fighting. At age 8, he was arrested for shoplifting. He has been arrested about twice a year and has been in and out of jails and on probation, etc., ever since. He now is in for burglary, and probation violation of a check charge. He had only been out of jail 11 days when some friends broke into a store and he was an accessory. Since he was on probation they sent him back up.

2. Describe your family when you were a youth (was it close, etc.)?

His parents were divorced when he was only 6 months old and his father left for Canada taking five of the boys with him. He and his sister then lived with their mother. His mother was always working-- day and night, so he was left on his own. He ran the streets. He went to live with his sister at age 17 when his mother died. His brother-in-law worked at a dairy farm and he helped at the farm too. He didn't get along with his brother-in-law. When he sluffed school, his brother-in-law would get mad and use a bull whip on him. So he joined the service to leave the situation.

His mother once told him that if he was going to steal things to make sure they were worth stealing and getting caught for. His sister was divorced once. His mother worked as a cook when they lived in Nevada and she worked as a bar maid here in Utah.

3. How did you feel about the LDS Church when you were about 16 or 17?

He joined the Church when living with his sister when he was 18. His brother-in-law was a member and persuaded he and his sister to take the lessons. He enjoyed it for three or four months and then when he went into the service he went away from the Church and has never really come back. His whole Church experience only involved about five months while he was living with his brother-in-law who helped convert him to the Church, but at the same time used a bull whip on him for sluffing school. So, he feels the Church members are hypocritical.

Number: 27; Age: 22, Offense: Burglary

1. What are some of the things in life that you feel lead you here?

Problems: People, his mind, and withholding problems. When he came out of State School the people in the ward wouldn't let the kids associate with him and this made him feel rejected. His mind was burned from drugs. He held things inside himself and wouldn't talk to anyone about his problems. Finally his emotions built up and exploded and he stole.

At age 12, he was sent to State School for beating up a kid and then he went to State School seven or eight times in the following years for not going to school, smoking, etc. It was just for small things, but people said he was a bad example. When he was 18, he joined the service for two years. When he was 20, he opened up underground deals for a new revolutionary group. When he was 21, he was sent up for burglary but he didn't really need the money.

He was married and divorced--both while in prison. He was taken out of prison to the County Court House to get married. He then divorced her because she admitted to prison officials that she was bringing in drugs for him. (He does have problems--his eyes roll a lot, he can't concentrate on what he is saying.)

2. Describe your family when you were a youth (was it close, etc.)?

When he was between three and eleven years of age, he was sent around from one foster home to another. His real father left before he was born. When he was 3, his mother was sent to prison, he never saw her again. He only went to live with one foster family which was good and who cared about him. It was the first main family that took him to church. They tried to help but they didn't know he was hooked on junk and he wouldn't tell them so they couldn't help. (He got hooked about the time he went to live with this family.) These foster parents tried to help but he was too far gone for help and wasn't able to communicate

with them. Their love did help him through some of his bad problems though.

3. How did you feel about the LDS Church when you were about 16 or 17?

He had good feelings toward the Church. It was home away from home and he liked going. He stopped going because of different beliefs. He thought that the beliefs of the Church were Communist ways. This plus the fact that he was ostracized by the wards and driven away. When he was baptized (8 years) he didn't know why it was happening. It was just what the foster family he was living with wanted him to do at the time.

Number: 28; Age: 27, Offense: Sales of Marijuana

1. What are some of the things in life that you feel lead you here?

He was a student at Weber State College and a politically active liberal. He was pushing for freedom of marijuana. The police tried to put the heat on him to shut him up because he wrote a lot of news articles. The police made a set up for him to sell marijuana and he was convicted.

He left home when 19 years old and went in the army for six months. He took machine shop course and also went to Guard Flight School. He did six months at a county jail when he was 25 for being drunk and beating up a cop. He is divorced. He has worked off and on and was going to school part time. He would work by day and get high at night. He sold speed to a NARC agent and was put on probation. He has been to the University and to different hospitals to try to kick dope; but he is now a heroin addict. When pressures would get too high he would get loaded on drugs and/or alcohol.

2. Describe your family when you were a youth (was it close, etc.)?

When his older brother went inactive, it tore up his parents. They were good Mormons and very active. He has a rather naive father but who is a very good man. His mom is very sensitive and prone to worry. She is also somewhat intolerant of others. His mother made inferences that inactive people were substandard. This would alienate him from his mother. She would put them down and use them as bad examples. For example, "so and so boys is bad so don't be like him!" He felt his parents wouldn't accept him leaving the Church either, so he never told them he left.

He was raised to be very social conscious and his parents were quite concerned about his clothes. They wouldn't accept him for what he really is and love him for what he really is. Even now when they come to visit, his mother still argues with him and tells him what to do.

3. How did you feel about the LDS Church when you were about 16 or 17?

He believed the Church out of fear. As a teenager, he found heroes outside of the Church. Their behavior was no longer black and white so he stopped believing in the Church but kept going to please his parents. The people inside the Church seemed self-righteous and were hypocritical. They were very intolerant of others. The fact that he continued going to church caused some great splits in his personality. He was playing two different parts and it was tearing him up inside. It embittered him against the Church and against his parents. He left the Church when he was 18 or as soon as he graduated and went to B. Y. U. He told his parents he was going to a B.Y.U. Ward but would go get drunk or something instead. When he was 19 he was ordained an Elder just to play the game and keep his parents happy.

Now he goes to LDS Institute and seems happy to go on his own without any pressures. He is trying to learn about the Church on his own without their pressures.

Number: 29; Age: 42, Offense: Forgery

1. What are some of the things in life that you feel lead you here?

"All of us are thieves, and at certain times when the pressure is too great, it is released."

He had no trouble with the law until he was 39, and he then started drinking every day. He had lost his business so he went to California to work. When he came back, his wife wanted another man. After that, when pressures got too great he would write a lot of bum checks to even things. He has spent many sentences in county jails and federal prison for the last ten years, mostly for checks and stealing cars. A lot of it was under the influence of booze.

2. Describe your family when you were a youth (was it close, etc.)?

The family was poor, and there were seven kids. Often they went without food and clothes, but they thought everyone was in the same fix, so it didn't bother him.

He had a religious conflict with his father who was very fundamental in the LDS religion, except he smoked. He didn't believe in the way his father did, so they fought a great deal about religion. He didn't believe in Joseph Smith.

When he was younger, he was very close to his mother. Even now he has kind of an "ESP" relationship with her.

3. How did you feel about the LDS Church when you were about 16 or 17?

He would have fought in behalf of the Church, but he didn't know anything about it. Then the snobbery turned him away. He didn't like the idea of people thinking they had the only light of truth.

When he was once busted in Idaho, he spent time reading and he read various books and turned from the Church completely.

He feels that God is depth, emotion, desire, and light.

The following was given to the researcher by the respondent during the interview.

Dear Mother,

I want you to know, if I am not there when you decide to leave this sphere; if I'm not there to see your face and dry your eyes and guess the songs we used to hear when we were near, or cuss and swear about the year; I want you to know that in my place you'll see most faintly of what should be my place with thee.

I want you to know, that I will know when you decide to say good-bye. Those bars surround my worthless hyde, I'll know and this I promise you, they cannot hold my place with you. The bars and stones and guns and chains, may surround my bare remains. They cannot hold our kindred souls, they cannot touch nor even try to separate although we die.

And if I'm left alone from you, I want you to know this solemn truth, that I will wait and see your face again on earth and in our race; as I saw Dad when he was gone, yet born again my sister's son.

Jack

Greetings and Salutations,

To Earth, my Brothers and Sisters, my Mother and Father, myself and my Sons. Today you will celebrate my birthday, or rather I should say, our birthday. Yet I would that you hear me in the third person in that for the enlightenment of your understanding as to the meaning of my word.

This is not the first birthday you have so honored me. Many billions of times have you held this day holy and you will do so in as many years to come.

You have also celebrated my death and departure from life as you see it and you have seen my return in many fales and costumes of the time.

Deep in your souls you have asked the meaning of my words and this you have pondered greatly; yet, the meaning is in you all hidden deep within your souls.

You are my dream and the conclusion of my dream. You ask, Why do the nations so furiously rage together and, why do the people imagine a vain thing? The kinds rise up and the rulers take counsel together against me and against my annointed which is you.

You are my answer. You are my gratitude. You are my destiny. Unto me you are my holy treasure on earth.

In your temples you worship my holy trinity, which is birth, life, death. Behold in this order is all things become and are now.

Today you shall hear my voice in the squeals of delight from my children gathered around your tree and you shall see my face in each others eyes through a mist of tears of joy and gladness from the act of giving.

Bless you this day and peace be with you forever and ever.
Amen.

Your Companion and Friend

Number: 30; Age: 19; Offense: Burglary

1. What are some of the things in life that you feel lead you here?

By not being very responsible and never thinking before doing things. He just didn't care what happened. A friend just said he was going to get some money. He didn't know the friend was going to do it by stealing. So, when he was 15 years old, he burglarized homes with friends, just to have something to do. He just went along with the gang. He started hanging around with them and was placed on probation and given fines. When he was 17, he was picked up for shoplifting and released to the custody of his sister. He split and went to California so he never went to court on it. He split because he was bored of being in Salt Lake City. He also hung around with a nephew who was a troublemaker.

2. Describe your family when you were a youth (was it close, etc.)?

He had a friendly relationship with his family, mainly because they let him do what he wanted. They never bugged him to do things. His parents weren't active but told him he could go if he wanted. His dad smoked and drank. His mother died of cancer two years prior to the interview. After she died, he just went to live with friends. He just doesn't have any goals or direction in life. His parents let him run his own life when he was younger, so that is what he did.

3. How did you feel about the LDS Church when you were about 16 or 17?

He went to the Church programs that interested him but mostly he didn't go. They were too boring to him. He went until he was about 12, then found other things to do. He went fishing almost every weekend. He had to talk his friends into going to activities in the Church. The bishop would call him up and tell him about it; then he would try to get friends to go--sometimes they went and sometimes they wouldn't go. His parents never encouraged him one way or the other.

Number: 31; Age: 23; Offense: Burglary

1. What are some of the things in life that you feel lead you here?

Misleading friends, drinking, drugs, greed, women and sex. His friends would do stuff and he would do things with them. He liked what they did, so he followed them. Drinking gave him a violent attitude toward people; and drugs soon became a habit, so he had to

have it. He married too soon and before he knew what he was doing (19 years). He was still having a good time when they had to get married because of a pregnancy. He didn't like the idea of getting married because he wanted all his job money for himself. He considers sex as a misillusion as he built it up on his mind as too big of a thing. When he was 13, he stole a car. As a result, he got detention. At 14, he was drunk, so he got detention. As a teen, he was arrested several times for drinking, concealed weapons, fighting, etc. At 18, he was arrested for drinking, drugs, having a concealed weapon and drunk driving. The result was probation and 18 days in jail. He was in jail then, off and on until he was sent up the present time for burglary.

2. Describe your family when you were a youth (was it close, etc.)?

The family was kind of spread out. Everyone was doing their own thing. He didn't get along with his father, because his father tried to push him into a lot of things and used force. He fought back both physically and verbally. He felt pushed into church and school. He felt they expected too much of him; more than what he thought he could do himself.

When he was in trouble, his parents said, "Why do you have to do this, it causes us embarrassment." They didn't seem as concerned about him as how they would look in the eyes of their friends. There was little communication with them.

He wanted to escape from his parents, because they pushed the Church on him too much; so he drank, used drugs, etc.

3. How did you feel about the LDS Church when you were about 16 or 17?

"Church is buggy!" He thought most of the people were hypocritical. He had friends of other churches and they only believed in the Bible; not in the Book of Mormon. "It doesn't say anything about Joseph Smith in the Bible." He didn't want anyone forcing their ideas on him; also he didn't want things repeated and repeated so it would "sink in." It bothered him to use so much repetition.

People would go to church and then during the week, they would do other things such as drink cokes, coffee, smoke, swear, be violent to their children, etc.

He stopped going because he had fun drinking, and going to parties. He needed a relief from it all. His parents were too religious. His Dad would stress it so much, it bugged him to hear his Dad preach religion all day long; therefore, he sniffed glue in the 8th grade. He used it as an escape and turned away from the Church at age 11.

Number: 33; Age: 42, Offense: Theft, Larceny

1. What are some of the things in life that you feel lead you here?

Men are creatures of habits. Bad habits were formed when he was young. They grew and he continued to use them. For example: He would lie, cheat, take things the easy way out. He was inactive in church and was not living up to its teachings. Also he was using drugs and alcohol and was not associating with the right people.

When he was 16, he was arrested for impersonating an enlisted man. Later he joined the service. He then married and lived in Phoenix, Arizona. While there he stopped drinking, etc. and went to church. When he again started drinking, he left the Church and his attitude changed. He drank a lot and overdrew a bank account.

At 25 years, he was convicted of insufficient fund checks so his wife divorced him.

At 30 years, he was incarcerated for the parole violation of drinking and associating with criminals.

At 35 years, he married again and then again divorced for drunkenness as his wife wanted someone home, not running the streets.

At 37 years, he was convicted in Nevada for insufficient fund checks.

At 42 years, he is here now in Utah Prison for grand larceny.

He started drinking while in the service where he started associating with drinkers.

2. Describe your family when you were a youth (was it close, etc.)?

He comes from a large family of seven kids. His father was gone a lot working. They were basically religious, but they never shared their religion with the kids. His father drank a lot which caused a divorce. He then went to live with relatives.

They were never close as a family and they never went to church together. His father was unfair. His father never explained things--he just would hit the kids. Because of this he avoided his father and stayed out of the house. His mother was more understanding.

When he went to live with relatives he took an easy way out. He felt that there was less tension in other homes.

He joined the service when he was about 17 years old. He did so shortly after going to live with relatives because he felt he was forcing them to keep him and he wanted to be on his own.

His father and mother argued a lot. His father used him as a whipping post.

His parents had a lot of friends that drank and stuff with whom they spent a great time with. Lack of money caused many fights--money that was spent on liquor, and could have been spent on food.

3. How did you feel about the LDS Church when you were about 16 or 17?

Religion is the thing everyone should do, but he didn't have too much of a desire to live a religious life.

He was the only one of his family who ever went to church. He was semi-active until he went into the service. He found in order to have friends and belong he had to drink and smoke to go along with the crowd.

The main reason he went to church when he was younger was because he had friends there. He was quite subject to the peer relationships, so when he joined the service, he had to acquire new friends--they drank.

His brothers and sisters weren't active in the Church. They might have learned a few things about life to stay out of trouble. He might have been an example not to get into trouble.

He wanted to say this to LDS youth:

"Religious activity, as a youth, if sincere, and adapting it into your life will act as an insulator against prison. The LDS Religion will do the best."

Number: 34; Age: 25, Offense: Armed Robbery

1. What are some of the things in life that you feel lead you here?

Drugs lead him here as he robbed to get money to buy drugs. He started using drugs because he was curious. He tried it and he liked it. Then things led from one to another.

At the age of 17, he joined the Navy for three and one-half years. There he increased his consumption of booze, tobacco, and drugs. He increased his consumption because of peer pressure

When he was 21, he goofed around. For awhile he worked, then he went on unemployment, etc., just to have some money. He didn't want to settle down, just wanted to kick around and keep using drugs. At 24, he developed a no-care attitude and tried to commit suicide by an overdose of drugs. He was very depressed with a non-care attitude. He felt many times that all the hassle to get what one wanted, just wasn't worth the effort. Drugs were the big reason for the depression. If he was up on speed, he would want a downer, so he would steal to buy some downers.

He was busted once for associating with drug users. Then later, outdated traffic tickets got him arrested again. The sheriff didn't like his father and in a small town he was in a burglary--but used a gun to escape.

2. Describe your family when you were a youth (was it close, etc.)?

He came from a family of 13 kids. His parents were divorced when he was nine. His mother remarried when he was 16 years old and three more kids came with the stepfather. He didn't like his stepfather because he was a "prick, a real weany." After his stepfather moved in, most of his older brothers and sisters moved out. His stepfather was very antagonistic and thought that he was lord and master of the house. So the subject moved out of the house and lived with relatives. He felt that his mother cared for the kids, but lost respect for her when his stepfather moved in because she didn't or she wouldn't stand up to him. She did seem to care when the stepfather was out, but only when he was gone. He stopped going to school because he didn't have enough clothes, books, and money to feel adequate with the other kids.

3. How did you feel about the LDS Church when you were about 16 or 17?

He enjoyed church when he was younger. He left church because of the hypocrites at church. People would say one thing and do another. They thought they were better than others. He would rather play on Sundays and his parents and family never went, so he developed a habit of not going to church. He couldn't see what church would do for him.

He had a brother that was active and he is the only one of the whole family that now is not in trouble, and he had goals and directions in life. He found an active girl and married her, got converted and went to church; whereas, the subject and the rest of the family were just left to their own devices and never went to church much.

Number: 35; Age: 29, Offense: Obtaining Money Through False Pretenses, Mortgage and Finances.

1. What are some of the things in life that you feel lead you here?

He didn't know that what he was doing was against the law.

He dropped out of high school when in the 9th grade--but went back later as an adult.

2. Describe your family when you were a youth (was it close, etc.)?

His family was very far apart. His mother worked and was not close to the kids. His closest brother was 13 years older than he. His dad was gone a lot or ill, but he did feel close to him. His father would read the Bible to him sometimes. He was not a roudy kid, but when he was 14, he stopped being able to get along with his parents at all.

His family wasn't very closely knit. They didn't even have a meal together, consequently this made him very independent and self-sufficient.

He decided to go into a business without knowing a lot about legal matters and felt too independent to ask. His parents should have taught him to ask questions and to search into things before stepping in over one's head.

3. How did you feel about the LDS Church when you were about 16 or 17?

He was converted when he was 21 years of age. His parents went to the Baptist and the Lutheran Churches when he was younger. He went to church with them occasionally. His older brother was a Pastor of a Protestant Church and would take him occasionally.

He was quite inactive in the Church at the time of incarceration. He now feels that had he been going to church, the Spirit of the Lord would have helped him through the problem.

He feels, "If a young person will follow the teachings of the Church, he will be safe."

Number: 36; Age: 26, Offense: Sales of Marijuana

1. What are some of the things in life that you feel lead you here?

Drugs lead him here. He left home and went to California and ever since that time, he has had a habit of running away from responsibility.

From the ages of 13 to 16, he has had warrants out for running away but he was never busted for them.

At 17, he was arrested for possession of drugs in Utah. His mother found it on him and she called the police. He was fined \$300 and then flew back to California. The whole thing made him very angry at his mother.

He worked in a singing group in California doing rock concerts.

When he was 19, he felt he needed money and he had a lot of stuff. Because he traveled back and forth between here and California a lot, the police thought he was a bigger wheel than he really was. Actually, he made most of his money by singing--but the group was in a state of flux at the time of the incarceration, so he was using drugs more than he usually did.

2. Describe your family when you were a youth (was it close, etc.)?

His parents aren't close to him any more. They figure he is the black sheep of the family. They have their life--church and bowling and he has his. They spend much of their time bowling. He felt that if his parents would have gone to California and picked him up and said, "Please come home, we love you. We will sit down together and figure out a fence that will give you freedom, yet will still keep you within a given limit--and that fence we will agree upon together." If they had done so, he would not now be in prison.

The family had some good times together, however, there were many problems with his dad being gone so much to work. His mom didn't like the father being gone so much, and it made her nervous.

He was adopted into the family and felt he had to prove himself to the family.

It was a good family background, but there were troubles with his mom. She tried too hard. She tried to impose too much on him, and he over-reacted causing friction.

He went to California when he was 13 to live with other people and to live in a commune. There he started going with the drugs. He went there to get away from his family, Utah, and Mormons--a rebellion.

He didn't feel like he fit in school or church. When he got into trouble his mother said, "Look what you are doing to me!" Not, "Look what you are doing to yourself!"

His mom sent cops out for him when he went to California. They didn't like it when he came back. They still gave him too tight of a reign on his life. He wanted more freedom to choose some of his activities, not to keep to a tight schedule on his life.

3. How did you feel about the LDS Church when you were about 16 or 17?

For some people, it's a good thing, but not for others. He wanted to get away from Mormons. His mom crammed religion down his throat. He didn't have any choice. He started sluffing church at age 13 because of the great pressure to go; but actually he did enjoy it, he just didn't want the pressure. His mom would get others to give him pressure to get him back on the straight and narrow. That also made him mad.

Number: 38; Age: 19, Offense: Burglary and Parole Violation

1. What are some of the things in life that you feel lead you here?

His attitude, the friends he hung around with, by not caring, and by trying to be slicker than the law.

He has been picked up before in Colorado for fighting, causing a riot and stealing cars. He stayed out nights fighting and stuff.

When he was 17, he was sent to the State School for car theft. He was living in Colorado and he wanted to come home to see his mother. His aunt and uncle didn't like her and wouldn't let him come; therefore, he stole a car to come. He was sent to the State School for 18 months.

He came to Utah and married at 18. The marriage didn't turn out because they were too young.

When 18, he was caught burglarizing and was put on probation.

When 19, he burglarized again and was sent up. He just stole for something to do, he didn't really need the money.

2. Describe your family when you were a youth (was it close, etc.)?

It was falling apart, there was no closeness. His mom was a heavy drinker so all of the kids were taken away from her. She started drinking heavy when he was eight years old.

His parents were divorced when he was four because his mother couldn't get along with his father. His mother then lived with her sister and parents. He can remember that his father would hit his mother and slap her, etc. She would drink when she became depressed. She worked as a waitress.

When he was 12, he went to live in a boy's ranch to get away from home.

When he was 13, he went to live with his aunt and uncle. He lived there for three years. They were good to him but he left and came back to Utah to stay with his mother.

His mother didn't really take care of her kids. She was either working or drinking. There was no discipline nor love shown by his parents to him or the other kids. His aunt and uncle in Colorado didn't keep a very tight rein on him either and after a while, they stopped trying to help him.

3. How did you feel about the LDS Church when you were about 16 or 17?

He liked the Church. When he was 15, he stopped going. He started smoking and drinking and he stopped altogether when he was sent to the State School. He never went back after State School.

He went to church when he was in Colorado with relatives. Some people in the Church tried to help and give advice, but he didn't listen.

Number: 40; Age: 19, Offense: Possession of Burglary Tools

1. What are some of the things in life that you feel lead you here?

Because of poor family unity. He had friends who he went shoplifting with when he was 9 and 10.

He didn't have a good trade to earn enough money to get by with so in order to buy the things he needed, it seemed the only way out was by stealing.

He hated to ask his step-father for money because of the poor feelings. He felt dependent on himself for financial needs.

He went to State School at the age of 16 for running away and burglary. He was sent back for a parole violation. He was picked up several times for run aways.

He was once picked up for public intoxication. He had to bond-out and pay the fine, so he started getting in debt and thus stole to pay to get out of debt.

2. Describe your family when you were a youth (was it close, etc.)?

Very little time was it ever close because his parents divorced when he was 1 year old and remarried when he was 5. The good relationship he had with his mother until the remarriage caused ill feelings toward his step-father. They had a little girl and his step-father showed more attention to her. His step-father also had an older daughter and his own mother paid little attention to her, and this caused arguments.

He used to run away from home a lot whenever problems arose. His mother seemed to be on his side. She cared for both kids, but his step-father thought she favored her own son. It caused ill feelings.

He couldn't be close to his father because his step-father got mad and when he would try to be close to his mother, his step-father would get jealous. He went and found other friends to be with and left the troubles of home.

3. How did you feel about the LDS Church when you were about 16 or 17?

He liked church because he could get away from his family and the arguments.

Soon he met friends at church who encouraged him to skip and play in the part.

His parents didn't go to church and they let him make up his own mind, although his mother encouraged it. He stopped going because he was sent to State School and didn't feel like going back.

He felt the activities were great, but he didn't like the religious aspect. The main reason he went was because of a close friend who went to church. He would rather be out doing other things. Once he got in a fight with a kid at church and was told not to come back until he would behave. He didn't go back.

He was baptized at 12 years.

Number: 41; Age: 19, Offense: Theft

1. What are some of the things in life that you feel lead you here?

Dope lead him here. He started using drugs when he was 17. At first it was just to see what it was like, then it helped him forget some of his problems. He had a bad home life and he didn't like school. He stole bikes to pay for the dope. He also cashed checks to get Acid.

When he was in the 6th grade he was caught sniffing glue. The court gave him probation. Also in 6th grade he broke into school and started stealing stuff.

When he was 16 he went joy riding in his mom's car and was given probation.

When he was 18, he was arrested for carnal knowledge and receiving stolen property. He took pictures of a girl friend without any clothes on.

He treated his girl quite badly. He beat her and took pictures of her naked. She had tried to help him but she finally grew tired of him and left him.

2. Describe your family when you were a youth (was it close, etc.)?

His parents were divorced when he was two years old. His mother went out nights a lot with other guys. Often she left the kids with a baby sitter, so he and a brother did a lot together. When they got into trouble his mother "bitched" a lot and caused hard feelings.

His mother remarried when he was 15 and his step-father said, "Either he goes or I do." So he left to live with his grandmother. His mother didn't seem to love or care for him but his grandmother really tried to help as his brother had been sent to State School and she wanted to keep him from going also.

Once he told his mom where to go. He just had no dad to really discipline him right. He thought he was right about everything he did.

3. How did you feel about the LDS Church when you were about 16 or 17?

He was active until he was about 9 years old. He stopped because it seemed boring to him. He would rather be out doing fun things. His mother pushed them to go, but she didn't go. His grandmother tried to get him to go also; however, by then the habit of not going had been formed and so he never went back.

Number: 42; Age: 35, Offense: Grand Larceny

1. What are some of the things in life that you feel lead you here?

He never learned self-responsibility.

At the age of eight, he stole marbles from a store and was put on probation. From then on, he was in and out of trouble with the law. He has since been in correctional institutions eight times. He became hooked on drugs while in prison.

To him, stealing never seemed wrong--nor does it yet. What was wrong was getting caught.

He lost an auto body shop to pay for heroin, then when he needed money, he stole for it. He always stole for money when things were going rough.

His wife is still sticking it with him; however her parents have become disillusioned with him and they want her to divorce him.

He has a problem of sexual relations with other women. He liked to wine and dine them, and then go to bed with them even though he was married. He would steal to support the habit of keeping other women on a string for fun and food.

2. Describe your family when you were a youth (was it close, etc.)?

They were nomadic and always moving. His father and step-mother are alcoholics. His father never held jobs very long because booze caused problems. The kids lived with an assortment of relatives because no one wanted the responsibility of raising them.

When he was three years old, his father and mother were divorced because his father used to beat his mother. His mother couldn't function with three kids, so she put them in a foster home for a year. Then she wanted the kids adopted out, so the father was able to get the kids back. His father sent them to live with grandparents, aunts, uncles, etc.

He left his parents and relatives when 15 and never went back. He hated them. He always needed to feel love, but never received any from them.

His father disowned him when he was baptized a Mormon.

3. How did you feel about the LDS Church when you were about 16 or 17?

He was raised in a Catholic environment and went to Parochial School, taught by Nuns, etc.

When he was 15 in a state school in Englewood, Colorado, he was encouraged to go to MIA because of the girls--then he became interested in the Church. He liked the fact that the Church answered many questions.

He was baptized when he was 25. His wife was very active in the Church when he married her when he was 20. He would have joined before, but he was in and out of jail so much he never got around to it.

Since he has had periods of activity and inactivity. He has never really had friends in the Church. His friends were always in bars; although, his wife kept active through all of this. He was on drugs the last time out of prison, so he didn't go back to church.

To the LDS Church he says, "Treat the inmates here as men, treat them as individuals, show attitudes as is given on the outside streets. For example, fornication is a more grievous sin in the eyes of God than is stealing, yet when one fornicates, he is not so completely ostracized by the people in the Church as are ex-cons for stealing. The Church should preach to accept people for what they are."

Number: 43; Age: 21, Offense: Second Degree Murder

1. What are some of the things in life that you feel lead you here?

He had a temper that was hard to control and anything could set it off. He was tending his fiancée's boy who was four years old. The boy fell off a slide and was dizzy and wouldn't walk so the subject lost his temper and pushed him to get him to walk. The boy fell against a table and it hurt his liver such that he soon died.

He lost his temper and his head went blank and he didn't know what he was doing. He was 19 at the time. His fiancée works as a waitress and still comes to see him occasionally.

He started using drugs when he was 15. Before he took the drugs, he could control his temper; afterward, he couldn't control it. He was on speed on the day of the accident. He had used drugs every day for the previous two years prior to incarceration. He paid for the drugs through the work he did.

He committed petty larceny when he was nine. He was stealing bikes and ran away from home because he didn't like it. He was given probation and put in a foster home. He didn't like the parents there, so he broke probation by running away. As a result, he was sent to State School. He was sent back off and on for the next six years for parole violation, etc. Examples of violation were sluffing school, hitting teachers, and breaking windows.

2. Describe your family when you were a youth (was it close, etc.)?

There was always arguing and fighting with his mom and sisters. He had a sister a year younger and he felt like he didn't have any use for her. She irritated him and they would fight a lot.

His parents were divorced when he was 15. Every time his mother became pregnant, his father took off for Idaho. Also his father would just periodically leave, he didn't like to stay in one place too long.

The subject didn't get along with his father and they fought a lot. He also fought with his mom because he stayed out nights. She spanked him, so he rebelled against her. Once she threw a knife and it stuck in his elbow. He lost a lot of respect for her.

He didn't listen to his parents because they were hypocrites. They told him not to smoke or drink because it wasn't good for him, yet they did.

3. How did you feel about the LDS Church when you were about 16 or 17?

He didn't feel like church did him any good. He went to a total of four priesthood meetings which bored him and put him to sleep. The lessons were too dry.

He stopped going to church when he got heavy on drugs. The church was full of hypocrites. He once saw the bishop drinking a beer.

He was excommunicated at the time of the murder. He doesn't feel right about it because he didn't have an opportunity to defend himself at the Church court.

Number: 44; Age: 30, Offense: Second Degree Murder

1. What are some of the things in life that you feel lead you here?

Running away from himself. He didn't want to accept reality.

At 17, he pulled a bank job for money. Also at 17 he was running guns to Cuba from Canada for the Bay of Pigs. He was arrested for it in Canada and did three years, but was taken out for bank robbery. He beat the bank charge because he was illegally taken out of Canada. He hadn't had any other arrests until the present charge.

He associated with underworld characters and that is what he thinks convicted him of the present charge. He is still fighting it in court. He was a bodyguard for a mafia member.

He had a juvenile record off and on for vandalism against his uncles. He was put on probation.

He is very hostile and bitter against the world. He doesn't think there is anything wrong with the mafia. "They are just businessmen."

2. Describe your family when you were a youth (was it close, etc.)?

His father was very talented, but was also an alcoholic. His father was always traveling to various jobs and just didn't settle down. His father also worked a great deal of the time--he worked himself to death. The father raised his own younger brothers and sisters and he was more concerned about them than his own sons and daughters.

The subject tried to cause trouble for his uncles because they tried to get everything out of his father they could. The subject didn't like it, so he left home. He took a rifle and pistol and stole his father's car. The father tried to have him picked up for car theft, but never did.

His brothers and sisters were better off and stuck it out with his father. In the end, the subject raised his brothers and sisters along with his own family. They all had enough money to get by on, but raising his brothers and sisters caused trouble with his wife and she divorced him. He worked so hard that he was never home with his wife and kids.

His mother was good, but it was the poor relationship with his father.

3. How did you feel about the LDS Church when you were about 16 or 17?

He stayed with another family off and on from the time he was 12 until 16 years old. It was a good family.

The bishop really tried to help, but it didn't work. He was baptized at 12 years of age.

Number: 45; Age: 30, Offense: Robbery and Burglary

1. What are some of the things in life that you feel lead you here?

When he went into the service, he stopped being active. Also he found out that people are hypocrites. He thus lost the spiritual boost that was a great help in daily living and overcoming discouragement and coping with stress.

When he was 17, he was charged for car theft. He was given probation for five months. He then robbed several stores (armed). He was twenty years old at the time and got six years.

He was then out on probation for 27 months and he started robbing again, so he went up on two charges.

He can't remember why he robbed the first time; but the second time, he needed the money.

2. Describe your family when you were a youth (was it close, etc.)?

His family was kind of close until he went into the service when he was 18. He wanted to get out on his own. His parents disagreed with him about going into the service. They tried to get him to come back and he wouldn't.

His parents were very active but he couldn't talk to them about the feelings of the hypocritical actions of Mormons. Generally, he did have a good communication with his parents, except for the area of hypocritical actions of others.

He did feel his parents were fair in discipline and they did love him.

He had a desire to wander as a kid and his parents thought it was a fantasy; so, at 16, he decided never to discuss it again until after he got out of the service.

He wants to leave society and move to the mountains to be away from people.

3. How did you feel about the LDS Church when you were about 16 or 17?

He felt very strongly about religion. He left because of the hypocrites--some claimed to be good members and yet he caught them at bars. This turned him away from association in the Church.

He had kind of started going away from the Church just prior to joining the Marines. While there, he stopped going completely. He got out of the habit and just never went back. He started hanging around with guys that drank.

When he was younger, he talked to the bishop about the hypocrites and the bishop said that he was just blowing it all out of proportion. He felt like the bishop was trying to govern his mental thought and he didn't like it.

He never talked to his parents about it. Perhaps the bishop should have mentioned it to his father as his father was 2nd Counselor and could have stopped a lot of problems.

Number: 46; Age: 22, Offense: Grand Larceny

1. What are some of the things in life that you feel lead you here?

The community he lived in was a 'uppity-up' class and they wouldn't associate with his family; so, he went overboard in crime as a reaction. The first major incarceration is the present one.

2. Describe your family when you were a youth (was it close, etc.)?

His father drank a lot and his mother drank some which created conflicts.

The whole family was rejected from the community; therefore, they all went to where they could have friends.

His family drank and smoked in Cache Valley--where the Mormons do just the opposite, thus they were ostracized. The ward looked down on his family. It seemed to have a cliché and wouldn't let his family be accepted in the ward.

3. How did you feel about the LDS Church when you were about 16 or 17?

He went, but he never had any real feeling. He went because his parents asked him to.

Just before he went inactive, at age 13, his parents went through Project Temple. They then took the family and were all sealed in the temple.

He didn't believe that God had much power. The world is really just up to chance.

The bishop accused him of murder when he was in a car accident and another person was killed. This happened when he was 19 years old.

When he was 17, his sister was in a car accident with the stake president. The stake president sued the family for \$250,000 and it turned the whole family inactive.

Number: 48; Age: 23, Offense: Parole Violation, Attempted Forgery

1. What are some of the things in life that you feel lead you here?

He had no self-discipline and was being lead by other people and their thoughts and actions.

His friends kept him going their way, that is, the people he grew up with.

He went AWOL from the Army and had no money or job, so he tried to cash a bum check.

He was busted in Los Angeles for burglary and did six months when he was 18 years old. His parents didn't say anything nor did they come down to see him. He was then sent up on probation violation and then again for parole violation.

2. Describe your family when you were a youth (was it close, etc.)?

His father provided well. He and his brother always were running around causing trouble because they didn't have anything else to do. His Dad tried talking and helping him to understand but he didn't pay attention to his parents. His older sister had to get married when she was 16 years old.

3. How did you feel about the LDS Church when you were about 16 or 17?

He wasn't really involved too much. Most of the time it was an excuse to get out of the house. He wanted to get out and run around. His Dad wasn't too involved, he had other things on his mind. He had to keep up a gas station. His mom was not involved in it either, she worked as a clerk on Sunday. He was active until he was 17 years old, then he joined the Army. He was just not interested, so he didn't bother to go any more. Church wasn't one of their big things. He was baptized at 12 years of age.

Number: 49; Age: 20, Offense: Burglary

1. What are some of the things in life that you feel lead you here?

Too much emphasis on money. His wife was in the hospital and had an operation for \$900. He had just started as a contractor and was told that the insurance wouldn't cover it. He panicked and went to the State Welfare for help. They wouldn't help so he broke in and took a color television to help pay for it. Then he confessed to a policeman and signed a statement.

The insurance came through three months later and paid the debt to the hospital.

2. Describe your family when you were a youth (was it close, etc.)?

As a kid he never ask his parents for money and he had the feeling that they made it on their own, so he must also, without any help. As a youth he thought that his parents were all too strict and demanding, but now he thinks they were okay as he looks back.

His parents had money problems. They didn't have money for things such as they didn't buy him hot lunches. He felt they didn't have it.

He has a feeling that one must get it all on his own without any help. His dad was not a member all his life and started to smoke, just not around the family.

3. How did you feel about the LDS Church when you were about 16 or 17?

He started going inactive when he was about 18 years old. He wanted to try some of the things of life. He started drinking beer, which lead to wine, which lead to "Weed," which lead to liquor, which lead to drugs.

He did it for a feeling of classiness and it gave him a big head.

He feels that had he been more active in the Church, he wouldn't have done it.

He went to church when he was younger because his parents did. He didn't have a testimony or get anything spiritually from the Church.

He was ostracized from his peers in his home town because of a bad incident. Then he went to Provo to get away from them and there he fell in with other kids who used drugs.

A message from the subject to the youth of the Church:

"If you don't think you have freedom, think about us here in prison the next time you go to the store, or turn off the light, or go to the bathroom. How much do you enjoy your freedom?"

Number: 50; Age: 20, Offense: Embezzlement and Grand Larceny

1. What are some of the things in life that you feel lead you here?

He went to State School when he was 14 and has been to jail a lot since.

He went to Vietnam and used drugs a lot there.

He has had a girl friend since he was 12 years old. She has been quite active in church, but hasn't forced religion on him. She did stop him from using drugs. She told him either the drugs or her, so he said he did stop using drugs.

2. Describe your family when you were a youth (was it close, etc.)?

His mother has married and divorced seven times. She worked a great deal of the time so it was hard to talk to her. She was out "shacking up with guys" a lot. She was an alcoholic and beat up his step-father several times.

He didn't like his little brothers and sisters.

His mom wouldn't let the home teachers teachers come in.

3. How did you feel about the LDS Church when you were about 16 or 17?

He had a bishop that burned him. The bishop told him that, "No one with your background or actions could believe in God." So he never went back to church again.

He lived with some families on occasion that took him to church.

He is not impressed with religion now. He said just because a person goes to church doesn't make him a Christian.

He was baptized at 12 years of age.

Number: 51; Age: 43, Offense: Assessorry to Robbery

1. What are some of the things in life that you feel lead you here?

Drinking and going with the wrong crowd. Drinking, he wanted to go to a party with some girls. The guys he was with had robbed a store and they were all caught together. He was charged with assessorry.

He joined the Army when 17 years old and stayed in for 15 years. He had been out for six months and was living in Moab driving a truck.

He was forced to get married when he was 32. He had met her at a bar. He stayed with her for 15 months and then she took off.

When in the Army, he was in Korea. He stepped on a land mine. It was then that he started smoking and drinking. When he got out he became a truck driver and lived a happy carefree life going when and where he wanted.

He had no prior convictions but has been in for six years.

2. Describe your family when you were a youth (was it close, etc.)?

His mother died when he was 3 years old. He then went to live with an aunt and uncle until he went into the service.

He joined the Army to see the world and get away from home.

His real father was in the Army and he didn't see the kids too much.

3. How did you feel about the LDS Church when you were about 16 or 17?

He lived with an aunt who preached hell-fire and damnation. If nothing happened for sinning, he thought it was a bunch of foey. Because he wasn't punished, he stopped believing in God.

His uncle never went to church.

Number: 52; Age: 23, Offense: Burglary

1. What are some of the things in life that you feel lead you here?

Drugs, using speed. He stole from drugstores to get speed.

When he was 15, he was sent to State School for stealing cars, assault, and armed robbery. He was there for one year.

At 16, he was in a car ring stealing for parts. He was sent back to the State School.

At 17, he started doing dope and drugstores. He did it because his friends did it and he thought it was fun.

At 19, he was sent up for stealing and was released on parole when he was 21 years old.

At 21, he burglarized a house for money to live on.

When 12 or 13, he started bucking the system. He felt like some were trying to make him like they were. He didn't like the system and thought each should have more freedom.

He didn't want to go along with the norm. He didn't want to be a robot so he had a rebellious attitude.

2. Describe your family when you were a youth (was it close, etc.)?

He had to wait for things until he grew to a certain age. But a two year younger brother would get things as soon as he would, so he said, "Why do I have to wait and not him?" The parents would reply, "Cause he is little." It was a wishy-washy attitude and it made him hot and mad.

He didn't like the fact that his dad would smoke, yet forced the kids not to. He thought they were trying to keep all the good stuff for themselves.

He thought he should figure life out all himself, so he didn't go to anyone to ask questions. He felt he was bright enough to get by himself in all things. He didn't talk ideas over with his parents because they wouldn't have talked to him about it. They would have called him stupid for even thinking such things.

3. How did you feel about the LDS Church when you were about 16 or 17?

He now believes in the Chariot of the Gods.

His father was a Catholic so religion didn't seem real or there was no explanation for it. His mother went until the subject was caught stealing, then the people at church looked down on her, so she stopped going too. This also turned him more away from the Church.

He stopped going to church because it messed with his head too much. After he was 14, he only went to MIA. He felt like the people at

church tried to impose their will on him too much. They even shunned his little sister because of her older brothers and their roudyness.

He thinks the Church is full of hypocrites. They should help people. They turned him away from it.

He said there might have been a guy named God once.

Number: 53; Age: 27, Offense: Attempted Burglary

1. What are some of the things in life that you feel lead you here?

Immaturity--by trying to grow up too fast and to be someone he wasn't. He wanted to be Number One.

He ran with a group that drank and smoked and he is now an alcoholic.

He grew up in a very rough neighborhood where drinking and smoking was just the thing to do.

He had been convicted of similar charges prior to the present one.

He has been married and divorced.

At the time of the crime for which he is now convicted, he was drunk and can't remember it even happening.

2. Describe your family when you were a youth (was it close, etc.)?

When he was 16, he felt he knew more than his father. He felt he could do whatever he wanted to on his own.

He said, "Hurray for me, the hell for everyone else."

His father wasn't too active in church.

3. How did you feel about the LDS Church when you were about 16 or 17?

He was active until he was 16. His house burnt down so he felt it was his duty to help rebuild the house. After that he just stayed away from church altogether. He just never got in the habit again.

Number: 54; Age: 28, Offense: Sale of Marijuana

1. What are some of the things in life that you feel lead you here?

He was arrested many times before, but he had no convictions.

When he was 21, he was sent up for burglary and grand larceny. He wasn't guilty of the charge. He finally got out on a court order and all charges were dismissed.

He was a troublemaker but was not guilty of the charge.

He married, then divorced because she started shacking up with another fellow.

The previous prison experience had built a wall around him from others.

2. Describe your family when you were a youth (was it close, etc.)?

It wasn't really close. His father would whip him because he wouldn't do what his father said. He felt that his father tried to control his life too much. His father was overly strict and wouldn't let him do anything. His mother showed more understanding. He could talk with her, but he couldn't communicate at all with his father. His father was a perfectionist and couldn't even get along with his wife.

When he was 15, his parents moved to Denver and he stayed in Salt Lake working as a bouncer in bars and was involved in petty theft. He had his own apartment.

3. How did you feel about the LDS Church when you were about 16 or 17?

His priesthood quorum teacher publically embarrassed him in a quorum meeting by stating that he would go to Hell for having sex. He liked the Church itself, but then he had no respect for the people in it. They seem to be more hypocritical than ever before.

He went to church a couple of times in Denver with his little sister and could feel a difference there. They seemed more Christian, more accepting of others and less hypocritical than the ones in Utah.

He now believes that God is just a person from another planet, a super being.

Number: 55; Age: 36, Offense: Burglary

1. What are some of the things in life that you feel lead you here?

When he was 15 he ran away from home with a girl and she became pregnant. They were later married and then divorced one year later.

When he was 16, he was sent to reform school for car theft.

He then went to Las Vegas and again married. A baby was born to them the same day he entered prison again.

At 18, he was sent to prison for burglary and spent seven years.

When he was out, he married and divorced twice. It was then eight years before he went back to prison.

At 34, he was again sent up for burglary.

2. Describe your family when you were a youth (was it close, etc.)?

His parents didn't get along too well. He felt like he was a big burden to them so he left to get out of their hair. He was just one extra mouth to feed.

A girl friend had a hard life at home so they took off together. They both needed someone so they went with each other.

He felt like he was just in the way at home. He had a younger brother who married when he was 14 because the girl was pregnant. When this happened, the subject was the only one left at home and when troubles started with his parents, he left.

His dad was a heavy drinker.

3. How did you feel about the LDS Church when you were about 16 or 17?

He never went to church after he was eight years of age.

Number: 56; Age: 34, Offense: Armed Robbery

1. What are some of the things in life that you feel lead you here?

He didn't commit himself to living the gospel.

When he was 19, he married and at 20 he was divorced. He left the kids in the care of maternal grandparents.

When he was 22, he was sent up for forgery in Oregon. He co-signed a bum check and was double crossed. He was in for four years.

When he was 26, he wrote bum checks and bought some fraudulent postal orders. He was sent to California's Federal Prison. While there, he was converted to the Church. He came back to Utah and joined the Church. Later, he became inactive when he lost his job and became depressed so he robbed a Seven-Eleven store for money.

2. Describe your family when you were a youth (was it close, etc.)?

His parents were divorced when he was five years old. It was a great shock to him. He was put up for adoption and was moved between many families, foster homes, etc., and then sent back to an orphanage because of his antagonism. He couldn't get along with fathers. He was finally adopted to a family when he was seven, but didn't get along with the foster parents there either.

At 14 he got into a big fight with the father and from then on the father would not talk to him. Communication was always through others or in the way of notes. He never felt any love there, it was more of a room and board situation. He had to work hard on the farm and his foster parents fought a lot between themselves.

His father was active in a local Protestant Church and had a lot of money and a great influence in the county and local church.

He joined the Marines at 17 to get away from home.

3. How did you feel about the LDS Church when you were about 16 or 17?

While in the federal prison, he had a good friend who was LDS. Missionaries came to see his friend and gave the subject the discussions and reading material. He was baptized when he got out and came to Salt Lake City.

He was in a ward where a lot of responsibility was placed on him in MIA, etc. He resented it and felt he wasn't ready for it. He moved to another ward and became inactive, thus he fell into his old ways again. He didn't like the responsibility or pressure.

When he was younger, the Church was a ritual and his parents went for show and were very hypocritical at church. They went for show--e.g. they were late so everyone could see them come in with bowed head in silent prayer to show how "religious" they were.

Female, Age: 20, Offense: Forgery

1. What are some of the things in life that you feel lead you here?

When she was 15 years old she was arrested for possession and was placed on probation. Since, she has been to jail several times. She also went to a hospital for drug treatment.

At 19, she was sent to prison for forgery. (She just turned 20.) Most of her problems are drug related. She tried drugs because people pressured her to see what they were like.

2. Describe your family when you were a youth (was it close, etc.)?

She was adopted and is bitter against her natural mother for rejecting her. Her brother was 10 years older and is a natural son. There is some resentment against him for it. Her mother treated her as an object rather than an image. Her mother really doted on her and pampered her. Her parents were strict LDS and she felt her parents loved the Church more than they loved her because they pressured the Church on her so much. Her mother saw her as a wicked person. She had to do things exactly their way, there wasn't any flexibility. She had a good relationship with her father, so much that her mother may have been jealous. She did a lot of things to try to hurt her parents and would put on a show to make herself as a tough person. She is a very skillful manipulator. She became involved as a prostitute to Negroes knowing how it would hurt her parents. She uses drugs but is not that heavy on them. She takes them more to make herself appear to be big than because she is addicted. Because her mother seems to love herself more than her daughter, she never tried to change herself to help the daughter.

There was a great deal of tension between the mother and herself. Her mother eats and sleeps religion. Her mother forced her to go to church and used it as a punishment.

She feels that when she was 12-13 years old, perhaps if the issue hadn't been pushed so far as religion was concerned, things might have been different. Her parents just talked and threatened: "If you didn't go to Church, there were threats of disownment."

At 15 she left home and went to live with her brother. Soon he married so she went to Idaho to live with an aunt. Finally, she went out on her own. (Brother filled a mission before his marriage.)

At 16 her parents went into the mission field as Mission Presidents. This made her feel proud that they were that good, but didn't change her.

3. How did you feel about the LDS Church when you were about 16 or 17?

She started making friends outside the Church. It was more fun to raise Hell than to go to MIA.

She had a good relationship with her bishop. Her bishop spent a lot of time trying to help but she still kept going the way she was. The bishop had to excommunicate her while her parents were in the mission field because she was a prostitute and wouldn't stop.

APPENDIX E

BIPOLAR - DESCRIPTION OF SCALES

DESCRIPTION OF THE SCALES

Opposing Ends of the Scale	Meaning of Score
Invalid - Valid	<p><u>High Score.</u> Gross confusion (psychosis, brain damage, retardation), inability to read, random marking of the answer sheet without reading the items, uncooperative, practical joker, or defiant individual.</p> <p><u>Low Score.</u> Accurate reading of items and following of instructions.</p>
Lie - Honest	<p><u>High Score.</u> Dishonest in test taking, exaggerates positive traits, minimizes deficiencies.</p> <p><u>Low Score.</u> Meticulously honest, tendency to exaggerate weaknesses.</p>
Defensive - Open	<p><u>High Score.</u> Defensive, doesn't like to reveal self or personal problems, keeps feelings to self, resists professional help, guarded, does not solicit feedback.</p> <p><u>Low Score.</u> Open, accepts help, reveals problems freely, solicits professional help.</p>
Psychic Pain - Psychic Comfort	<p><u>High Score.</u> Psychic pain, emotional, behavioral and physical symptoms of anxiety, dissatisfaction, nervous, tense.</p> <p><u>Low Score.</u> Comfort, contentment, relaxed, calm, satisfied, unconcerned, controlled.</p>
Depression - Optimism	<p><u>High Score.</u> Depression, fearful of future, regret of the past, feeling of impending doom, suicidal, failure experiences, unhappy.</p> <p><u>Low Score.</u> Happiness, optimism, successful, satisfaction, cheerful, energetic.</p>
Self-Degradation - Self-Esteem	<p><u>High Score.</u> Self-degradation, self-critical, inferiority feelings, dissatisfaction with self,</p>

- self-depreciating, poor self image, low ego strength, intropunitive.
- Low Score. Self-esteem, secure, self-satisfied, confident, self-assured, high self regard.
- Dependence -
Self Sufficiency
- High Score. Dependent, inadequate, meek, gullible, follower, acquiescing, submissive, deferent.
- Low Score. Self sufficient, independent, assertive, confident, leader, self-directing.
- Unmotivated -
Achieving
- High Score. Unmotivated, underachiever, lazy, procrastinator, unassuming, slothful, irresponsible.
- Low Score. Achievement oriented, competitive, aggressive, untiring, recognition seeking, academically oriented, successful, hard working, accomplished.
- Social Withdrawal -
Gregariousness
- High Score. Social withdrawal, loner, solitary, avoids interaction and confrontation, schizoid, social avoidance, introverted.
- Low Score. Gregarious, sociable, seeks companionship, outgoing, extrovertive, affiliative.
- Family Discord -
Family Harmony
- High Score. Family discord, hatred, mutual rejection, dissension and interpersonal conflict.
- Low Score. Family harmony, closeness, pride, love, acceptance and unity.
- Sexual Immaturity -
Sexual Maturity
- High Score. Sexual immaturity, deviant tendencies, sexual anxieties, promiscuity, sexual guilt.
- Low Score. Heterosexual maturity, adequacy and satisfaction, and sexual control.
- Problem Index, High -
Problem Index, Low
- High Score. Possibly severe problems with multiple symptoms--psychotic reactions are possible. Dissatisfaction high. Many areas

to explore in interview. See individual items endorsed on scoring key.

Low Score. Few problems in areas sampled by test.

Social Deviancy -
Social Conformity

High Score. Social deviancy, antisocial, criminal behavior, societal conflict, anti-establishment, irresponsible, psychopathic, law breaking, rebellious.

Low Score. Social conformity, law abiding, ethical, socially sensitive, conforming, pro-social attitude.

Impulsiveness -
Self Control

High Score. Impulsivity, joy seeking, narcissistic, uncontrolled, moody, erratic, changeable, unreliable.

Low Score. Self control, consistent, dependable, reliable, persistent, planful, stable.

Hostility - Kindness

High Score. Hostility, anger, challenging, aggressiveness, verbally assertive, "eye-for-eye" attitude, threatening, intolerant, violent, vengeful.

Low Score. Friendliness, easy going, accepting, kind, forgiving, cooperative, peaceful.

Insensitivity - Empathy

High Score. Cruelty, insensitive, morbid, punitive, calloused, sadistic.

Low Score. Empathy, concern, sensitive to others, kind, considerate, sympathetic.

TABLE 18
 COMPARING LDS INMATES WITH MALE
 BYU SAMPLE BIPOLAR STATISTICS

Dimension	Mean	S.D.	Mean	S.D.	t (* = p < .05)
Invalid	0	0	0	0	---
Lie	0	0	0	0	---
Defensive	9.48	3.97	8.40	3.20	2.7
Psychic Pain	9.51	4.56	6.40	3.80	2.66
Depression	9.02	4.45	4.91	3.14	10.02
Self-Degradation	6.27	4.35	3.49	2.81	7.5
Dependence	6.78	3.86	6.12	3.24	1.65*
Unmotivated	6.68	3.54	4.79	2.53	5.73
Social Withdrawal	7.74	4.74	5.60	4.29	4.20
Family Discord	7.66	5.33	4.86	3.75	5.71
Sexual Immaturity	5.05	3.60	6.38	3.76	-3.17
Social Deviancy	10.89	3.47	4.21	2.74	19.09
Impulsiveness	9.44	4.6	9.65	4.29	-0.42*
Hostility	5.51	3.53	4.21	3.47	3.25
Insensitivity	6.12	2.93	7.13	2.90	3.06

Note: Inmates 259, BYU males 107

TABLE 19
 COMPARING LDS WITH NON-LDS INMATES
 ON BIPOLAR STATISTICS

Dimension	Mean	S.D.	Mean	S.D.	t (* = $p < .01$)
Invalid	0	0	0	0	---
Lie	4.71	2.80	5.14	2.94	-1.85
Defensive	9.48	3.97	9.81	4.17	-1.01
Psychic Pain	9.51	4.56	9.15	4.65	0.96
Depression	9.02	4.45	9.05	4.45	-0.08
Self-Degradation	6.27	4.35	6.55	4.16	-0.77
Dependence	6.78	3.86	6.56	3.88	0.69
Unmotivated	6.68	3.54	7.03	3.44	-1.22
Social Withdrawal	7.74	4.74	8.94	5.38	-3.10*
Family Discord	7.66	5.33	8.49	6.02	-1.90
Sexual Immaturity	5.05	3.60	5.14	3.41	-0.33
Social Deviancy	10.89	3.47	11.14	3.40	-0.89
Impulsiveness	9.44	4.6	9.55	4.84	-0.30
Hostility	5.51	3.53	5.98	3.70	-1.62
Insensitivity	6.12	2.93	6.26	2.92	-0.61

Note: LDS 259, Non-LDS 354

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A SOCIOLOGICAL PROFILE OF LDS INMATES
AT UTAH STATE PRISON

Robert David Payne
Department of Sociology
M.S. Degree, April 1975

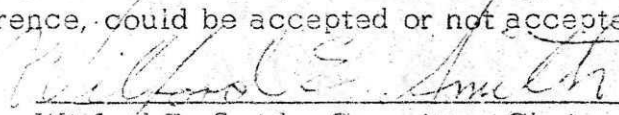
ABSTRACT

The present thesis is a study of 103 LDS inmates at Utah State Prison. It tests the hypothesis that the inmates are more likely to come from non-cohesive homes. In 1969, Dr. Evan T. Peterson completed a study of three thousand 12-18 year old LDS male youths. Out of Dr. Peterson's respondents, 112 sixteen-eighteen year old subjects were selectively drawn to match the inmate sample in terms of fathers' occupation and education. This stratified sample was used as the control group.

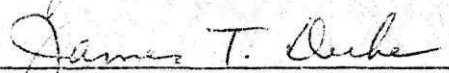
The study confirmed the above family environment hypothesis. It found that when compared to the control group, the LDS inmates more frequently came from homes where there was a general lack of congeniality, of family activities, and of family stability. The study concluded that a cohesive family environment is one of the most important deterrents to delinquency.

The study also tested alternative hypotheses. The study confirmed hypotheses concerning religiosity, peer relationships and self-concept. This indicated that religion, good peer relations and a good self-concept are also important deterrents to delinquency. The study also tested hypotheses concerning SES and Anomie. It was concluded that a better stratified sampling technique should be used before the hypothesis, that social class makes a difference, could be accepted or not accepted.

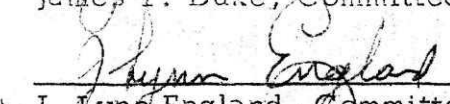
COMMITTEE APPROVAL:



Wilford E. Smith, Committee Chairman



James T. Duke, Committee Member



J. Lynn England, Committee Member



Evan T. Peterson, Department Chairman