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RELIGIOSITY AND DELINQUENCY: A TEST OF THE RELIGIOUS ECOLOGY HYPOTHESIS

by

S. Cory Harmon

A thesis submitted to the faculty of

Brigham Young University

in partial fulfillment of the requirements for the degree of

Masters of Science

Department of Sociology

Brigham Young University

April 2001

BRIGHAM YOUNG UNIVERSITY

GRADUATE COMMITTEE APPROVAL

of a thesis submitted by

S. Cory Harmon

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

16 March 2001	Bruce A. Chadwick, Chair
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15 March 2001	Renata Forste
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Date	

BRIGHAM YOUNG UNIVERSITY

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

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ABSRACT

RELIGIOSITY AND DELINQUENCY: A TEST OF

THE RELIGIOUS ECOLOGY HYPOTHESIS

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Department of Sociology

Masters of Science

Research testing the relationship between adolescent religiosity and delinquent behavior is inconclusive. Some studies show a significant negative relationship while others indicate no relationship. Stark (1996) asserts that the relationship between religiosity and delinquency is a function of community religiosity as opposed to personal religiosity. Thus, in areas of high religiosity, there will be a strong relationship, while areas of low religiosity will show no relationship. This study looks at the relationship between religiosity and delinquency of LDS youth in four different religious ecologies: Utah County (high religious ecology), the East Coast (moderate religious ecology), the Pacific Northwest (low religious ecology), and Great Britain (very low religious ecology). Structural Equation Modeling of the data indicates that the relationship

between religiosity and delinquency is strong regardless of religious ecology. Thus, the religious ecology hypothesis is not supported.

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RELIGIOSITY AND DELINQUENCY:

A TEST OF THE RELIGIOUS ECOLOGY HYPOTHESIS

INTRODUCTION

The so-called "hellfire and damnation hypothesis" of delinquency postulates that religiosity among teenagers is associated with lower delinquency. It is hypothesized that religious involvement encourages compliance with social norms through three mechanisms discussed by Durkheim. First, religious belief systems legitimate social values. Second, a system of rites and rituals encourages commitment to these values. Finally, belief in eternal rewards and punishments help to transform belief in these values into behavior (Yinger, 1957 as cited in Hirschi and Stark, 1969). Thus, religious belief systems supply and reinforce the values, rites and rituals, while hope for eternal rewards and punishments guides behavior.

Despite the compelling logic underpinning this hypothesis, tests of it have yielded mixed results. Some studies report that religiosity inhibits delinquency while others report that religiosity has no effect. In a meta-analysis of sixty studies testing the hellfire hypothesis, Baier and Wright (2000) found an overall significant negative relationship ($r = -.12$) between religious behavior/beliefs and individuals' criminal behavior. They postulate that the inconsistency of previous findings results partly from conceptual differences of religiosity and delinquency and methodological differences in studying the relationship between them.

Similarly, in a review of 65 studies, Tittle and Welch (1983) found 55 studies reported a significant negative relationship between religiosity and delinquent behavior. While this support appears convincing at face value, Tittle and Welch (1983) also identify numerous methodological and statistical weaknesses in most of the studies and emphasize the fact that there are still ten studies reporting no relationship between religiosity and delinquency. Thus, the validity of the hypothesis remains inconclusive.

One attempt to understand the inconsistent relationship between religiosity and delinquency is to define religion as a social force rather than a spiritual or psychological influence. Stark (1996) asserts that the relationship between religious practice and delinquency is a function of community religiosity as opposed to personal religiosity. In other words, social pressures influence religious youth living in high religious environments, or ecologies, to commit less delinquency than religious youth residing in low religious ecologies. For example, members of The Church of Jesus Christ of Latter-day Saints (LDS) living in Utah, where the Church is headquartered, are less likely to buy alcohol or cigarettes with false identification if the clerk at the local convenience store also happens to be a church member or if their religious friends discourage such behavior (Garrett, Chadwick, and Top, 2001). The general social environment as well as the presence of other church members acts as a salient deterrent to delinquent behavior.

This study proposes a unique test of the religious ecology hypothesis by comparing the strength of the religiosity/delinquency relationship among LDS youth in four rather different religious ecologies. The strongest religious ecology is Utah County, Utah. Using church membership rates, Stark and Bainbridge (1996:75-79) found that the

Provo-Orem metropolitan area of Utah County has the highest religious ecology in the nation, indicated by a church membership rate of 97 percent. The second area, the East Coast, is a moderate religious ecology, with a church membership rate of 62 percent. The Pacific Northwest, with a church membership rate of 36 percent, has the lowest religious ecology in the United States. The fourth area, Great Britain, has an even lower religious ecology than any area of the United States, as only 12 percent of the adult population in 1990 held membership in a Christian church (Bruce 1995: 37).

The cross-cultural comparison between the United States and Great Britain is appropriate, as delinquency rates in Great Britain are similar to those of the United States. According to a 1996 study published by the Office for National Statistics in Great Britain, approximately four percent of persons aged ten to seventeen in England and Wales were found guilty or cautioned for all indictable offenses including assault, sexual offenses, burglary, robbery, theft, and drug offenses. Likewise, the Uniform Crime Report, 1995 and U.S. Census population estimates indicate that approximately three percent of all children under the age of 18 in the United States were arrested in 1995 (Day, 1996; Federal Bureau of Investigation, 1997). Thus the four different religious ecologies have similar rates of delinquency, which facilitates the test of the relationship between religiosity and delinquency.

The specific purpose of this study is to test the relationship between religiosity and delinquency of LDS youth living in four different religious ecologies: Utah County, the East Coast, the Pacific Northwest, and Great Britain. These ecologies range from very high to very low which provides a powerful test of the relationship between

religiosity and delinquency for LDS youth. This study will determine if LDS youth internalize religious principles that prevent them from engaging in delinquent behavior, or whether it is the family, friends, or congregation ecology that inhibits such behavior.

RELIGIOSITY'S LINK TO DELINQUENCY

Prior to 1969, testing of the relationship between religiosity and delinquency was largely ignored. The link between them was assumed based on common sense. Prevailing sentiment held that religiosity decreased delinquent behavior. In addition, theoretical perspectives seemed to hypothesize that religiosity was an inhibitor of delinquent behavior. For instance, functionalism posits that social mores, many of which are reinforced by religion, work to keep people from engaging in rule breaking behavior. Social control theory postulates that attachment to peers, family and religious groups, as well as educational goals and religious beliefs serve to inhibit delinquent behavior. Freudian theory suggests that delinquency is inhibited by a strong superego that consists of the moral rules of society, which are fostered by religion. Thus, religious forces were assumed to be instrumental in combating delinquency.

Hirschi and Stark's (1969) study of youth in Western Contra Costa County, California underscores the importance of testing what sometimes appears to be the obvious. Questionnaires were administered to 4,077 students entering public junior and senior high schools in this county, yielding a response rate of 74 percent. In addition to questionnaires, school records on the entire sample, and police records on the males in the sample were obtained. Delinquency was measured by the number of offenses, including larceny, auto theft, vandalism, and assault, the respondent reported committing in the last year.

The test of the relationship between religiosity and delinquency revealed that religion, as measured by church attendance and belief in Hell was not related to

delinquency. Analyses indicated that a belief in life after death did not prohibit delinquent action. Respondents who believed in Hell and life after death were just as likely to engage in delinquent behavior as were respondents who did not subscribe to those beliefs. Also, weekly church attendance was not related to lower delinquent behavior. Respondents who attended church weekly were just as likely to have committed delinquent acts as those respondents who attended church rarely or not at all (Hirschi and Stark, 1969).

A number of studies undertaken after Hirschi and Stark's (1969) watershed study have conflicted what first appeared to be a clear case of common sense gone awry. Some studies found that religiosity attenuated delinquency, others did not. Rhodes and Reiss' (1970) questionnaire study of 21,720 junior and senior high school students in Tennessee measured delinquency using a composite delinquency/truancy score based on whether the individual had been referred to the juvenile court system, school truancy reports, and the individual's response to a question of whether they "break laws" or "swipe things" "pretty often." Religiosity was measured by respondent's religious preference and church attendance, as well as parent's church attendance. They found that delinquency varied with religious orientation, church attendance, and parental religious participation.

Rhodes and Reiss (1970) found that youth with no reported church connection had the highest delinquency rates. For instance, young men who expressed no religious preference had a delinquency rate nearly twice as high as young men who expressed a religious preference, after adjusting for age, family structure, respondent and parental religious participation, and father's occupational status.

On the other hand, Burkett and White (1974) reinforced the earlier report that religiosity does not inhibit delinquent behavior with a questionnaire study of 855 senior class students in the Pacific Northwest. They found that belief in the supernatural was only weakly related to delinquent behavior, with one important distinction. Religiosity inhibited some types of delinquent behaviors but not others.

Burkett and White noted in their analyses, that Hirschi and Stark used larceny, auto theft, vandalism, and assault as measures of delinquency. These three offenses are condemned not only by major religions, but also by the secular world. Therefore, Burkett and White used the so-called "victimless" crimes of marijuana and alcohol use to isolate the effect of religion on behavior. In contrast to the weak correlation between church attendance and "victim" delinquency (gamma = -.15), a moderately strong inhibiting relationship existed between church attendance and alcohol and marijuana use, with correlations of -.36 and -.32, respectively. Thus, Burkett and White's study revealed that the relationship between religiosity and delinquency was not as clear as Hirschi and Stark (1969) had reported. They found that religious participation and belief in the supernatural inhibited victimless delinquency.

Higgins and Albrecht's (1977) study of tenth grade students in Atlanta added an additional qualifier to the controversy surrounding the hellfire and damnation hypothesis. Questionnaire data obtained from 1,383 respondents yielded a moderate negative relationship between church attendance and seventeen delinquent behaviors. Gammas ranged from a low of -.21 for "running away from home" to a high of -.51 for "used narcotics." A gamma of -.48 was obtained between church attendance and a composite

delinquency score of the seventeen items, which ranged in seriousness from "skipped school" to "sold narcotics."

Higgins and Albrecht (1977) partially explained the incongruity of their findings with earlier reports by suggesting that Hirschi and Stark's (1969) findings may not be generalizable to all areas of the country. Higgins and Albrecht suggested that religion may be more salient for students in Atlanta than in California simply because the South is in the so-called "Bible Belt." The impact of geographic location would later become an essential element in explanations of the inconsistency in findings concerning religiosity and delinquency.

Albrecht, Chadwick, and Alcorn (1977) obtained questionnaires from 244 youth residing in six LDS congregations in Los Angeles, central Utah, and southern Idaho. Delinquency was measured by asking youth whether they had participated in ten different activities including cigarette, alcohol, and drug use, petting, premarital sex, larceny, and starting fights. Religiosity was measured by church attendance, frequency of personal prayer, and a four item scale that asked respondents about their belief in God, Jesus, the Bible, and the devil.

Results of this study were consistent with the Higgins and Albrecht (1977) findings. Albrecht and associates (1977) found that the correlation between religious participation, measured by church attendance and prayer, and self reported delinquency was -.43 for young women and -.34 for young men. Thus, results indicated a substantial inverse relationship between religiosity and delinquency.

In 1982, Stark, Kent, and Doyle posited a solution to the inconsistency of the findings. They postulated that the degree of religion's importance in the community has a greater delinquency inhibiting effect than personal religiosity. Thus, in communities, or ecologies, in which religion is more salient, the relationship between religiosity and delinquency will be stronger. On the other hand, in secularized communities, an individual's religiosity will not make her or him less delinquent. Stark and associates tested this hypothesis by determining the religious ecology of the geographical locations of previous studies. Both the original Hirschi and Stark (1969) study and the Burkett and White (1974) replication were conducted on the West Coast, a region identified by Stark and Bainbridge (1985) as being the least religious in the United States. This area is highly secularized and traditional churches are relatively weak. In contrast, the Higgins and Albrecht (1977) and Albrecht et al. (1977) studies were carried out in Georgia, Utah, and Idaho, fairly strong religious ecologies. Thus, Stark and associates postulate that religious ecology was the factor causing conflicting findings on the relationship between religiosity and delinquency.

To support their suppositions about the influence of religious environment, Stark et al. (1982) analyzed data from Seattle and Provo, Utah, two areas with very different religious ecologies. Seattle's church membership rate of 28 percent is one of the lowest in the nation. Delinquency was assessed using the same measures as the Hirschi and Stark (1969) study. Analyses of questionnaire data collected from 1,213 males in Seattle yielded a gamma of -.13 between church attendance and incidence of delinquent acts.

Provo's very high church membership rate of 97 percent provided a good contrast to Seattle (Stark, 1996). Provo's high religious ecology is further emphasized by findings from a study of 273 boys in Provo. Empey and Erickson's (1972) study indicated that 55 percent of the young men attended church at least once a week and another 30 percent attended church at least three times a week. Stark et al. (1982) found a strong correlation between religiosity and delinquency in the sample of the 273 young men in Provo. Analyses yielded a gamma of -.46 between church attendance and the number of times the youth had been arrested, and a gamma of -.45 between church attendance and a self report measure of delinquency. Thus, analyses in these two cities supported the religious ecology hypothesis. Religion was not related to delinquency in the low religious ecology, Seattle, while there was a strong negative relationship in the high religious ecology, Provo.

In addition to the regional studies, Stark et al. (1982) tested the hypothesis on a national sample of 1,799 sixteen-year-old boys in 87 high schools. Religiosity was measured using a Religious Values Index that asked students if it is a good thing for people to do four religious behaviors including: be devout in religious faith, attend religious services regularly, live one's religion in everyday life, and encourage others to attend church and live religious lives. Religiosity was also measured by church attendance and a question asking how important religion was in the respondent's life. Stark et al. (1982) points out that it is important to use measures of religiosity other than church attendance because some youth have little control over their church attendance owing to the fact that parents sometimes dictate attendance behavior.

The Religious Values Index data were aggregated to determine the religious climate of each school. Schools were classified as "secular" if over 60 percent of the sample scored below the mean on the Religious Values Index and if no more than 20 percent of the students in the school scored at the top of the Index. All other schools were classified as "moral" schools.

In "moral" schools, religiosity was negatively correlated with self report delinquency measures including frequency of trouble with police and participation in 26 delinquent acts (-.29 and -.30, respectively). On the contrary, secular schools yielded correlations of -.16 and -.19 between religiosity and delinquency. Thus, in high religious ecologies, there was a negative relationship between religiosity and delinquency, while in low religious ecologies, the relationship was much weaker. This study provided strong support for the religious ecology hypothesis.

Another study using the religious ecologies of different standard metropolitan statistical areas (SMSA's) and delinquency further supported the religious ecology hypothesis. Stark, Doyle, and Kent (1980) used the Uniform Crime Report of 1972 and national church membership data to test the correlation between religiosity and delinquency according to religious ecology. Stark found a correlation of -.44 between the number of church members per 1,000 and the overall delinquency rate. Stark et al. (1980) asserted that "in highly secularized communities religion does not bind even its adherents to the moral order." Thus, delinquency was lower in areas with high church membership, and it appeared that the mystery of conflicting findings had been solved.

Subsequent attempts to test the religious ecology hypothesis have yielded outcomes that are less than uniform. In a study of 1,993 residents aged 15 and older in Iowa, New Jersey, and Oregon, Tittle and Welch (1983) examined the impact of contextual factors on the relationship between religiosity and juvenile delinquency/adult crime. Sociodemographic factors including age, religious affiliation, city size, marital status, race, socioeconomic status, sex, and state of residence were used as "contexts" in testing the religiosity/delinquency relationship.

Respondents were interviewed and asked about the likelihood of their participating in nine delinquent activities. Thus, respondents were asked about *future* deviance. Included in the measures of the dependent variable were: small theft (approximately $5), large theft (approximately $50), pot smoking, illegal gambling, assault, lying to a significant other, tax evasion, remaining seated during the national anthem, and one of four role-specific behaviors such as, using employer's equipment for personal benefit (asked of employees), cheating on a test (asked of students), spending money on yourself instead of for intended purposes (asked of homemakers), and overcharging a client (asked of self-employed persons).

Tittle and Welch (1983) measured religiosity by frequency of attendance at religious services. Context categories such as age, marital status, and religious affiliation were created to show how the relationship between religiosity and delinquency changes under different circumstances. In addition, respondents were asked questions to determine their perception of different types of integration and conformity. For example, normative consensus was measured by "how morally wrong" the respondents judged the

nine delinquency measurements to be. Social integration was measured by six items asking respondents to indicate such things as how many people they knew personally in their neighborhood, and the sense of belonging they felt in their area of residence. Perceived conformity was operationalized by asking respondents how many people they felt would commit the nine delinquent acts. Aggregate religiosity was measured by the percentage of people who reported a religious preference. Finally, status inequality was determined by analysis of the SES within each context.

Tittle and Welch's (1983) results were directly opposite to those reported by Stark and his associates. They found that religiosity inhibited delinquency more effectively in areas of low social integration, normative ambiguity, low peer conformity, and in areas where there was a high percentage of nonreligious people. They suggested that religion has a strong inhibiting effect on delinquency only when other constraining factors, such as conformity and integration, are absent or weak.

Stark (1996) criticized Tittle and Welch (1983) for using faulty contexts. For instance, according to Stark, the contexts used were "analytical constructs having no physical existence." In the study, respondents were grouped by age, marital status, and religious affiliation, and their church attendance was correlated with a deviance scale. These contexts are not characteristics of real social groups, but are instead control variables (Stark, 1996). In addition, Tittle and Welch themselves concede that their findings may be methodological artifacts because they used approximated contexts and because the indicator used to operationalize aggregate religiosity was very weak.

A similar problem was reported by Baier and Wight (2000) in their meta-analysis of sixty studies on religiosity and delinquency. They found that "religious selectivity," a variable indicating whether subjects were selected from populations of known church members, was a significant and negative predictor of effect size. However, Baier and Wight's (2000) notion of religious selectivity does not constitute a test of the religious ecology hypothesis. Religious selectivity merely indicates that study subjects were known church members, it does not indicate anything about the level of religiosity in the communities in which the church members lived.

Elifson, Petersen, and Hadaway (1983) asked 600 students in grades nine to twelve in a suburban county of Atlanta how often they had engaged in twenty delinquent acts in the past year. The severity of the offenses ranged from stealing an inexpensive car part to getting in trouble with the police. Delinquency items were weighted by seriousness to create an overall weighted delinquency scale. In addition, each respondent's alcohol and marijuana use was determined. Religiosity was measured by respondent's church attendance, parents' church attendance, and religious denomination. In addition, religious salience was measured by asking, "All in all, how important would you say your religion is in influencing the way you live?" An orthodoxy scale asked respondents if they believed in life after death, the existence of God and the devil, Jesus as the divine Son of God, a God that answers prayers, and the doctrine that Jesus was born of a virgin. Sex, respondent's GPA, friends' drug use, parent's attitude towards friends, and closeness to parents were also included in the model.

Elifson and associates found a weak negative relationship between respondent's church attendance and the general weighted delinquency measure (gamma of -.17). Moderate negative relationships existed between respondent's church attendance and alcohol (-.32) and marijuana (-.32). Similarly, they found moderate relationships between belief in personal prayer and the overall weighted measure of delinquency (gamma of -.37) and religious salience and delinquency (gamma of -.31). However, when control variables such as parental and peer influence and school success were added to the model, religious salience as a predictor of delinquency became unimportant. Elifson et al. suggested that religiosity is so closely linked to the family and "other moral influences" that it "has little influence that is statistically independent of the other predictor variables" (1983, p. 521). While it is true that religious youth are less delinquent, Elifson and associates suggest that the lower delinquency is the product of religious youths' families and friends.

Elifson, Petersen, and Hadaway's (1983) study was criticized by Stark (1996) as having two fatal faults. First, the authors proposed to have eliminated the religion effect by controlling for context. However, Stark points out that this context was simply a "multivariate context" consisting of nothing more than the addition of control variables to the model. Thus, the "context" created did nothing to increase understanding about religious ecology. The second flaw in the Elifson et al. (1983) study, according to Stark, was the use of control variables that "were highly contaminated with the dependent variable" (Stark, 1996). For example, friends' marijuana use and obedience to parents, two items highly correlated with the delinquency scale, were used as controls for context

(Stark, 1996). Thus, some of the variables introduced to "control" for context could very easily have been included in delinquency scales.

In a study of 75 American metropolitan areas with populations greater than 500,000, Bainbridge (1989) focused on the relationship between religiosity and crime by adults. Although he studied adult crime rather than juvenile delinquency, the findings are supportive of the relationship between religiosity and deviance. Church membership data were obtained from a large private survey of denominations conducted by Quinn, Anderson, Bradley, Goetting, and Schriver (1982) while crime data came from the Uniform Crime Report (UCR) published by the Federal Bureau of Investigation. The UCR includes statistics on arson, motor vehicle theft, forcible rape, homicide, burglary, aggravated assault, larceny-theft, and robbery. Bainbridge (1989) found that the church membership rate had significant negative correlations with rape, assault, burglary, and larceny. However, when poverty and race were introduced as controls, church membership only showed significant negative correlations with assault, burglary and larceny.

Cochran and Akers (1989) studied 3, 065 seventh through twelfth grade students in three Midwestern states. Delinquency was measured by frequency of marijuana and alcohol use. Religiosity was measured by an item asking, "How religious a person are you?" and by a question that asked respondents about the importance of participation in church group activities. Finally, an aggregate religiosity variable was created by computing the percent respondents in each school district who expressed strong

religiosity. Schools were said to have "high" aggregate religiosity when 50 percent or more of the students said they were "quite religious."

Results of this study were contradictory. Religiosity had a stronger negative relationship with alcohol use in areas of lower religiosity. With regards to marijuana use, strongly religious youth from both low and high religious ecologies were equally unlikely to use marijuana while weakly religious youth were equally likely to use, regardless of the level of aggregate religiosity. Such inconsistent findings are difficult to explain.

Stark faults Cochran and Akers' (1989) study for three reasons. First, according to Stark (1996), Cochran and Akers did not use delinquency as the dependent variable. Instead, the study looked at the influence of religion on alcohol and drug use despite the fact that all studies, regardless of the subjects' religious ecology have determined that religiosity influences drug and alcohol use. Second, Stark points out that all of the study subjects came from one religious ecology, the Midwest, an area of high religious membership and participation. Finally, the study suffers because it employs a measure of religious ecology that has limited variation (Stark, 1996).

Using data collected from 2, 667 respondents from a national sample of Catholic parishes, Welch, Tittle, and Petee (1991) investigated the relationship between religiosity and deviant behavior among adult Catholics. Again, the study tested the link between religiosity and adult crime rather than delinquency. Nevertheless, the theoretical explanations are useful.

Deviant behavior was measured by asking respondents the likelihood that they would cheat on their tax returns, drink excessively, or use an employer's equipment for

personal use if they "were in a situation tomorrow where [they would] have an extremely *strong* desire or *need*" to do so. Private religiosity was measured by summing responses to four questions: frequency of Bible reading, watching religious television programs, listening to religious radio, and praying with families or close friends. Religious ecology was measured by aggregating the private religiosity scores for each parish.

There was a slight, significant correlation between private religiosity and excessive drinking, tax evasion, and personal use of employer's equipment. Gammas ranged from -.08 to -.06. However, parish level private religiosity was only significantly correlated with tax evasion (-.10), and personal use of employer's equipment (-.05). Importantly, an interaction term (private religiosity X parish level private religiosity) failed to achieve significant correlations with any of the delinquency measures.

Stark (1996) faults Welch, Tittle and Petee (1991) for failing to examine the religiosity/delinquency relationship *within* parishes. Instead, the aggregate religiosity of each parish was attached to the data file of each individual as though it were an individual trait of each person. In addition, the study only looked at members of the parish and did not investigate the religious environment of nonmembers who were within the geographical boundaries of the parish. Stark points out that parishes are not closed communities and that much contact occurs between members and nonmembers within parish boundaries.

Chadwick and Top (1993) tested the relationship between religiosity and delinquency of 1,398 youth aged fourteen to nineteen living in the moderate religious ecology of the East Coast. These data were compared with information obtained by

Albrecht et al. (1977) from LDS youth living in highly moral communities in California, Idaho, and Utah. Delinquency was measured by asking respondents if they had "ever done" 44 delinquent activities. These activities were broken down into victimless offenses (drug use, premarital sex, etc.), property offenses (shoplifting, vandalism, etc.), and offenses against others (attacking parents, other teens, etc.) Religiosity was measured in six dimensions: religious belief, private, public, and family religious behavior, spiritual experiences, and religious integration.

They found that the religious ecology hypothesis was not supported; there was a strong negative relationship between religiosity and delinquency in both the high and low religious ecologies. The only significant difference between the two ecologies was for boys' victim delinquency in the low moral environment. In addition, even when competing variables such as peer and family characteristics were added to the model, religiosity still made a significant contribution.

Chadwick and Top (1993) point out the necessity of using multiple measures of religiosity. In this study, private religious behavior and acceptance in religious congregations had the strongest relationship to delinquency, while other measures of religiosity were unrelated. This supports Stark et al.'s (1982) earlier assertion that it is necessary to use multiple measures of religiosity owing to the fact that some youth have little control over their church attendance behavior. It is important to distinguish between measures of religiosity because some elements of religiosity are more strongly related to delinquency than others.

In an attempt to put the confusion definitively to rest, Stark and Bainbridge (1996) examined data from a national sample of 11,995 seniors in The Study of High School and Beyond. Youth in this study answered "yes" or "no" to a question asking if they had been in serious trouble with the law. Religious involvement was measured by church attendance. Strong negative correlations between religiosity and delinquency were found for all areas of the United States excluding the Pacific Northwest, which had a correlation of only -.02. Thus, the data indicated that religious ecology is an important factor in the relationship between religiosity and delinquency.

Garrett, Chadwick, and Top (2001) note that in a study of the peer, school, family, personality, religiosity, and delinquency characteristics of LDS youth, the religious ecology hypothesis is not supported. This study included a test of the relationship between religiosity and delinquency in two different religious ecologies, Utah County (high religious ecology) and the Pacific Northwest (low religious ecology). Using delinquency and religiosity measures very similar to those of Chadwick and Top (1993), Garrett et al. (2001) found that religion made a significant contribution to explaining delinquency in a multivariate model including peers, school, personality, and family influences in the highest and lowest religious ecologies in the United States. Thus, the religious ecology argument was not supported for LDS youth.

Comparing the religiosity/delinquency relationship in different ecologies in the United States and Britain will be a significant test of the religious ecology hypothesis. Britain's religious ecology is distinct in that it is even lower than the religious ecology of the Pacific Northwest, a region that Stark and Bainbridge (1985) have identified as the

"Unchurched Belt" in the United States. Three studies conducted by British researcher, Peter Brierley, reveal that not only is attendance in Christian churches low in England, but it continues to decline. The 1979 English Church Census revealed that approximately 12 percent of the adult population attended church on an average Sunday (Bruce, 1995a). A decade later, attendance had dropped to approximately 10 percent. Finally, the 1999 Christian Research survey of 38,000 churches, also conducted by Brierley, shows that adult church attendance in England has fallen to less than eight percent of the adult population on a given Sunday (Cable News Network, 2000). However, it is important to note that these figures are for Christian churches only.

In addition to church attendance figures, belief in God has decreased in Britain. Using data from a combination of surveys including Gallup International and British Social Attitudes Survey, Gill, Hadaway, and Marler (1998) found that while 79 percent of respondents in the 1960s indicated that they believe in God, only 68 percent of respondents in the 1990's indicated that they believe in God. The 1991 British Social Attitudes Survey indicates that 75 percent express some belief in God or a "higher power." However, only 23 percent say, "I know God really exists and I have no doubts about it" (Bruce, 1995b). The remainder have doubts or are inconsistent in their belief. Stark and Iannacone (1995) fault Bruce for equating religiosity with Christianity and point out that though it is true that only a minority gave a "Christian" response, there are still 79 percent who express at least some belief in the supernatural.

Stark and Iannaccone (1995:518) challenged the widely held view that religiosity in Britain has decreased substantially since 1900. They concede that religious

participation is low, but contend that Great Britain has a "very substantial reservoir of subjective religiousness, *despite* the low level of participation in organized religion." While these views are disputed (Bruce, 1995b), it is important to note that Stark and Bainbridge (1985:78-81), in fact, said essentially the same thing about the West Coast. They point out that the majority of Americans living along the Pacific Coast still hold religious ideals. For instance, Westerners are not especially more likely to doubt the existence of God, as 11 percent in the Pacific region and six percent nationally reject the existence of God. Stark and Bainbridge thus conclude that the Pacific region has a low religious ecology not because it is Godless, but simply because participation in formal church organization is low. Thus, while most British researchers posit that Britain is highly secularized (Bruce, 1995b), Stark and Iannaccone's (1995) assertion that Britain is not Godless does not alter the fact that Great Britain has an even lower ecology than any region in the United States.

Comparison with United States figures indicates that the religious ecology of Great Britain is substantially lower than the religious ecology of the United States. A January 2000 Gallup poll of the United States found that 32 percent of those surveyed attended church or synagogue at least once a week (Newport and Saad, 1999). A 1972 study conducted by the National Opinion Research Center, found that 94 percent of respondents accept the existence of God (Stark and Bainbridge, 1985:79). Contrary to the increasing disbelief among the British, a December 1999 Gallup poll indicated that 95 percent of respondents believe in either God or a universal spirit/higher power (Gallup

Topics, 1999). Thus, the overwhelming majority of persons living in the United States continue to believe in the existence of God.

SPECIFIC OBJECTIVES

This study has three primary objectives. First, the study will test the religious ecology hypothesis by comparing the religiosity/delinquency relationship among LDS youth living in a high religious ecology (Utah County), a moderate religious ecology (East Coast), a low religious ecology (Pacific Northwest), and a very low religious ecology (Great Britain). Based on the initial findings of Chadwick and Top (1993) and Garrett, Chadwick, and Top (2001), it is hypothesized that there will be a significant relationship between religiosity and delinquency of LDS youth in the four different ecologies.

The second objective is to test the hypothesis postulated by Burkett and White (1974) that religiosity is a stronger inhibitor of victimless crimes (status offenses) than offenses against others or offenses against property. It is hypothesized that religiosity will have a greater inhibiting effect on victimless offenses.

The final objective is in response to the finding of Elifson, Peterson, and Hadaway (1983) that the relationship between religiosity and delinquency becomes trivial in a multivariate context. A multivariate model will be tested to determine if the relationship between religiosity and delinquency is maintained despite the addition of competing family and peer variables.

METHODOLOGY

Data Collection

A mail questionnaire survey was administered to LDS youth living on the East Coast (1990), Utah County (1995), and the Pacific Northwest (1995). Church Educational System (CES) enrollment lists, which contain all LDS youth in grades nine through twelve regardless of church activity, were used as a sampling frame in each area. Four mailings yielded a response rate of 67 percent on the East Coast, 62 percent in Utah County, and 66 percent in the Pacific Northwest. Methodological details are available in Garrett, Chadwick, and Top (2001) and Chadwick and Top (1993).

The Great Britain data were obtained from LDS youth of high school age living in England, Wales, and Scotland in the fall of 1999. Researchers at the Brigham Young University London Centre, including the author, collected the data. A questionnaire was sent to LDS teenagers living in seven British stakes, or groups of congregations, one Scottish stake, and one Welsh stake. A stake includes five to ten congregations.

CES listings were used to obtain a random sample of 1481 LDS secondary school students residing in nine British stake. CES listings contain the names of all LDS youth aged 14 to18 who are eligible for enrollment in release time or early morning religious study. CES listings provide an excellent sampling frame because all LDS youth aged 14 to 18 are included in the listings regardless of whether or not they are active participants in the LDS church.

The sample consists of 144 teens from the Birmingham area (West Central England), 99 from Hyde Park (London), 131 from Maid Stone (South East England), 138

from Plymouth (South West England), 329 from Preston (North West England), 168 from Northampton (Central England), 161 from Leeds (North Central England), 199 from Glasgow (Scotland), and 112 from the Merthyr Tydfil (Wales) Stake.

A packet was sent to the parents of the teenagers in the sample explaining the study and asking permission for their youth to participate. The cover letter explained that the questionnaire contained items of a sensitive nature including questions about delinquency, drug use, and sexual activity. Parents were instructed to return the mailing label of the survey in the enclosed postage paid envelope if they did not want their child to participate. Thirty-two parents returned the mailing label. Parents were encouraged to give the questionnaire to their teenager. Youth were assured that their answers were completely confidential and were asked to return the survey in the enclosed postage paid envelope.

Approximately two weeks after the first packet was mailed, a postcard reminder was sent encouraging respondents to participate. Two weeks following this, another complete packet including a new cover letter, questionnaire, and return envelope was mailed. Finally, approximately five weeks after the initial mailing, another complete packet was mailed. In addition, special presentations within the stakes were given to parents and youth by the research staff to facilitate completion of the questionnaires.

The sample of 1481 youth was decreased to 1289 as a result of incorrect addresses. In addition, the response rate was hampered because of the selection of the oldest teenager in a family with more than one youth in the sample frame. The older teens were selected because they were assumed to be more established in their religious and delinquency patterns. However, compulsory education in Great Britain ends at age

16. Therefore, many older respondents were not available because they had already left high school, moved away from home to attend college, or entered the labor force. Four hundred and seventy-nine British teens completed the survey, for a response rate of 37 percent.

To explore possible bias in the data due to inactivity of respondents, a sample of nine bishops (leaders of congregations) were telephoned and questioned about the church activity of 179 youth in their congregation. Bishops were given the name of the youth in the sample and asked to describe the youth's activity level as "active," "semi-active," or "inactive." Active denotes a high degree of participation in Sunday worship and church activities. Semi-active denotes the youth comes to some church functions less often. Finally, inactive denotes that the youth attends church functions rarely or not at all. Youth whose names were unrecognized by the bishop were assumed to be inactive.

The bishops' ratings revealed considerable bias. Active youth returned the questionnaire significantly more often than inactive youth. For example, 64 percent of those who returned the questionnaire were rated **active** by their bishop while only 18 percent of the non-respondents were rated as active. Only three percent of the respondents were considered **semi-active** as compared to 11 percent of the non-respondents. Finally, 33 percent of the respondents and 71 percent of non-respondents were rated by their bishops as **inactive**. Obviously, most of the bias was a consequence of those having little to do with the Church not filling out the questionnaire. In addition, a substantial number of incorrect addresses for the inactive youth were obtained from CES, as compared to the active. Thus, some inactive youth did not have the opportunity to respond.

This is fairly high bias that prevents generalizing about the activities of all LDS youth in Great Britain. But the sample is appropriate for testing the model predicting delinquency of LDS youth. The sample contained a wide range of activity, which clearly demonstrates religiosity's relationship to delinquency.

Missing data

Cases with missing data were excluded from analyses. This yields an average loss of 48 cases per religious ecology with a range of 28 to 68. No attempt was made to keep cases with missing data owing to possible bias in doing mean substitution on attitudinal variables. For example, it is possible that nonreligious youth completely skipped over the religiosity questions with the feeling that the questions did not pertain to them. Substituting the mean score of those who answered the religiosity questions may bias the data.

Measurement of Variables

This study utilized the questionnaire used by Chadwick and Top (1993) in the United States. The instrument was changed slightly to reflect British culture. For example, the questions concerning educational attainment were altered to reflect Britain's educational systems. In addition, the three questions about the use of guns, selling drugs, and gang fights were deleted as these activities occur very infrequently among teenagers in Britain. On the other hand, a question about the use of the drug "Ecstasy" was added because we were informed by British colleagues that use is prevalent in the British Isles. Finally, owing to the large number of converts to the Church in Great Britain, a question was included asking whether the respondent had been a member of the LDS church all their life. If a convert, a follow-up question asked their age at conversion. Converts were

also instructed to answer the questions based on their behavior and beliefs since joining the LDS Church.

Delinquency

The questionnaire asked the youth if they had **ever done** any of 42 different delinquent activities. Previous research using the three United States ecologies found that principle component factor analysis of the 42 delinquency questions yields three factors, **offenses against others**, **offences against property**, and **status offenses** (Garrett, 1997). An extensive discussion of this factor analysis including eigenvalues, factor weights, and Chronbach's alpha coefficients for each of the factors are reported in Garrett (1997). Offenses against others included 14 items involving aggression against peers, parents, and school officials. A sample question is, "Have you ever picked a fight with other kids?" Offenses against property includes 11 questions about theft, vandalism, and shoplifting. For instance, youth were asked if they had ever "purposely ruined or damaged someone else's property or possessions." Finally, status offenses includes 17 items about alcohol and drug use, cheating, and pornography use. A sample question asks youth if they have ever "been drunk or high on drugs." A mean score of whether or not the youth had **ever done** the offenses included in each of the three delinquency factors was computed as a scale score for each respondent.

In this study, the definition of delinquency included non-conventional behavior as well as illegal behavior. For example, while cursing at a parent, defying a teacher, viewing pornography, and cheating on tests are all legal, these activities were included because they are appropriate measures of delinquency for the population being studied since they violate the moral code of the LDS church.

Religiosity

Earlier analyses indicate that it is important to differentiate religiosity into different dimensions. For example, Chadwick and Top (1993) found that different dimensions of religiosity inhibited delinquency among different populations. Therefore, six dimensions of religiosity were included in the questionnaire. **Religious belief** was measured by 10 questions regarding traditional Christian beliefs as well as beliefs unique to the LDS church. For example, one item asked respondents if they believed that "Jesus Christ is the divine Son of God." **Private religious behavior** included four questions about personal prayer, scripture study, payment of tithing, and fasting. A sample item is, "I read the scriptures by myself." **Public religious behavior** was assessed by five questions concerning attendance at church meetings and testifying of religious belief in a formal church meeting. A sample item is, "I attend Sunday School."

Three questions dealt with youth's feelings of guidance, forgiveness, and comfort measured in **spiritual experiences.** A sample item is, "I have been guided by the Spirit with some of my problems and decisions." Eight questions assessed the youth's opinion about the **importance of religion** in their life. For example, youth were asked to respond to the statement, "In my life there are more important things than religion." Finally, three items gauged **social acceptance,** the youths' feelings of acceptance in their church congregation. A sample item is, "I sometimes feel like an outsider in the Church." Response categories for the religious belief, spiritual experiences, importance of religion, and social acceptance questions range on a scale from 1 "strongly disagree" to 5 "strongly agree." Response categories for public and private religious behavior range

from 1 "never" to 5 "very often." Mean scores for each dimension of religiosity were computed for individual respondents.

Peer Influences

Peer example was measured by asking how many of the respondents' friends were involved in 11 property offenses, 14 offenses against others, and 14 status offenses. Response categories include "none," "some," "most," and "all." Mean scores of friends' involvement in the three types of delinquency were computed.

Peer pressure was determined by asking whether anyone had tried to get the respondent to engage in the property offenses, offenses against others, and status offenses. Response categories were "yes" and "no." A peer pressure score consisting of the number of delinquent activities a youth was pressured to engage in was computed.

Number of LDS Friends was determined by asking respondents, "How many of your friends that you do things with are LDS?" Responses categories were "none," "a few," "about half," "most, " and "all."

Family Characteristics

Family Connection was measured by ten questions originally developed by Schaefer (1965) and tested by Barber et al. (1994) exploring parental involvement, support, and praise of their teenage children. Youth were asked if their mother engaged in certain positive behaviors including smiling at them, giving them lots of attention, and making them feel better after talking over worries. Response categories included "not like her," "somewhat like her," and "a lot like her." A sample question is, "My mother is a person who enjoys doing things with me." Mean scores for connection to mother were computed.

Parental Regulation includes five questions asking how much parents monitor their youth's activity (Barber et al., 1994; Dornbusch et al., 1987; Steinberg, Fletcher, & Darling, 1994 as cited in Garrett, 1997). The measure asks how much parents really know about the youth's friends, evening and afternoon activities, spending habits, and use of free time. Response categories range from "doesn't know," "knows a little," and "knows a lot." A sample question is, "How much does your mother REALLY know where you are most afternoons after school?" Mean scores of mother's regulation were calculated.

Psychological Autonomy was determined using ten questions asking about parental use of psychologically controlling behavior. These items were originally developed by Schaefer (1965) and later used by Barber et al. (1994). Youth were asked if their mother engaged in certain negative behaviors including telling youth all of the things she has done for them, always trying to change the youth, and wanting to control whatever the youth does. Response categories were reverse coded to indicate high psychological autonomy and include "a lot like her," "somewhat like her," and "not like her." A sample question is, "My mother is a person who is less friendly with me, if I do not see things her way."

Family Religiosity was measured via three questions asking about family prayer, scripture study, and home evening. Family home evening is an evening set aside once a week, usually a Monday, when the family spends time together doing a special activity. Response categories were "never," "rarely," "sometime," "often," and "very often." A sample question is, "My family reads the scriptures together."

Family Structure was measured by asking respondents to identify who they live with. Response categories were "mother and father," "mother and stepfather," "father and stepmother," "mother alone," "father alone," and "other." Responses were grouped to create three categories, "mother and father," "parent and stepparent," and "single parent."

Maternal Employment was determined by a single item asking respondents if their mother was employed. Responses categories included "no," yes- part time," and "yes-full time." Factor analysis of the delinquency, religiosity, peer influences, and family characteristics scales are reported in Garrett (1997). We replicated the factor analysis with the data from Great Britain, and similar factor weights, eigenvalues, and alpha coefficients were obtained.

Religious Ecology

Religious ecology for Great Britain was determined using various statistical representations, including church membership and attendance rates. Stark and Bainbridge's (1996) religious ecologies classification for the East Coast, Pacific Northwest, and Utah County, which are based on church membership rates, were used to identify the religious ecology of the United States samples.

RESULTS

Characteristics of the Sample

The LDS youth in the four religious ecologies have fairly similar demographic characteristics. For example, the sex ratio and racial composition are nearly the same across ecologies. On average, the samples contain slightly more young women (57 percent) than young men. Further, the samples were predominantly white in both the United States (96 percent) and Great Britain (93 percent).

While youth in the four samples have many similarities, there are a few notable differences. Specifically, the British sample is a little older because we selected the oldest student in families with two or more children in the sampling frame were selected. The British sample is also unique because approximately 30 percent of the respondents are converts to the LDS Church. Fortunately, 90 percent joined the LDS Church before they were 12 years of age, which minimizes the influence of pre-LDS life experiences on their current delinquency.

While the families in the United States samples were remarkably similar, there were a few differences between families in the United States and families in Great Britain. For example, most of the youth in the United States (86 percent) lived with both biological parents and had fathers who were employed full-time (91 percent). On the other hand, only 61 percent of youth in Great Britain lived with both biological parents and only 70% of the British youth indicated that their fathers were employed full-time. Furthermore, 22 percent of the British youth lived in single parent homes, compared to only six percent in the United States.

Additionally, the samples differed on parental education. In the United States, the teenagers' mothers were highly educated, as 34 percent held college degrees and seven percent held advanced degrees. Similarly, 32 percent of the teenagers' fathers were college graduates while an additional 32 percent held postgraduate degrees. The youth in the British sample had parents who were substantially less educated than their United States counterparts. Only thirteen percent of the British mothers were college educated and only three percent earned advanced degrees. Similarly, 16 percent of the teens' fathers held a college degree and seven percent a postgraduate degree.

Delinquency

Property Offenses

Youth involvement in property offenses is presented in Table 1. It should be noted that nearly all of the delinquency rates reported by LDS youth in the four religious ecologies are significantly lower than those reported by youth in general in the United States and Great Britain (see Garrett, 1997). In spite of the lower occurrence of delinquency among LDS youth, the relationship between religiosity and delinquency can still be tested.

-- table 1 about here –

Rates for offenses against property were virtually identical among LDS youth living in the low, medium, and high religious ecologies of the Pacific Northwest, the East Coast, and Utah County. Interestingly, youth living in the lowest religious ecology, Great Britain, had participated in fewer property offenses than youth in the United States. For example, British young men were substantially less likely to vandalize property or trespass than young men in the United States.

Young men had engaged in property offenses more often than young women in all four religious ecologies. British young men committed less property offenses of any kind than their counterparts living in the stronger ecologies of the United States. Although their delinquency scores were lower on the whole, British young women were more similar to youth in the United States than were British young men.

Offenses Against Others

Table 2 presents the proportion of LDS youth who had committed offenses against others. The rates are similar across all four religious ecologies, with a few notable differences. Compared to youth in the United States, British youth were less involved in making obscene phone calls and picking on other kids. Other than these differences, the youth in the four different religious ecologies were remarkably similar in their commission of offenses against others.

Not surprisingly, a substantially higher percentage of young men than young women in all four religious ecologies reported committing offenses against others. For instance, 22 percent of young men in the study, compared to only eight percent of the young women, admitted to physically beating up other kids.

-- table 2 about here --

Status Offenses

Youth involvement in status offenses was similar across the four ecologies (see Table 3). For example, nearly identical percentages of youth reported that they had run away from home. Additionally, fairly equal percentages of youth in the four ecologies reported skipping school without a legitimate excuse.

-- table 3 about here --

Despite similarities between the four ecologies, there were a few differences. For example, substantially higher percentages of British youth had used alcohol, cigarettes, or marijuana, or had premarital sex than their United States counterparts. Specifically, 17 percent of British males and 19 percent of British females had participated in sexual intercourse compared to six percent of males and nine percent of females in the United States. Interestingly, substantially lower percentages of British youth indicated that they had cheated on a test in school. In the United States samples, 60 to 70 percent of teens had cheated on tests as compared to only 17 percent of men and 25 percent of women in Great Britain.

Substantial gender differences exist for status offenses in all four religious ecologies. Generally, higher percentages of young women than young men drank alcohol, participated in heavy petting, and had sexual intercourse. On the other hand, higher percentages of young men used smokeless tobacco and read and watched sexually explicit material than their female counterparts.

Religiosity

Religious Belief

Youth in all four religious ecologies had strong religious belief systems, as reported in Table 4. For example, over 90 percent of youth living in the three highest ecologies, Utah County, the East Coast, and the Pacific Northwest, expressed a belief that God lives and is real, that Jesus Christ is the divine Son of God, that Satan actually exists, and that there is life after death. Similarly, over 80 percent of youth living in the lowest religious ecology, Great Britain, expressed these beliefs. Thus, although British youth

generally score 10 to 15 percentage points lower than their United States peers for each measurement of religious belief, religious belief is still high in all four ecologies. Additionally, young men and young women in all four ecologies had similar belief levels.

--table 4 about here --

Private Religious Behavior

Private religious behavior was fairly strong among all of the youth, as reported in Table 5. However, once again, there were religious ecology and gender differences. Youth in Britain were consistently lower in their private religious behavior than youth in the United States. For example, 50 percent of youth in the United States samples said they pray privately "very often" compared with 31 percent in Britain. Youth in the highest religious ecology, Utah County, were the most privately religious, while youth living in the lowest religious ecology, Great Britain were the least privately religious. Surprisingly, youth living in the Pacific Northwest, the lowest United States religious ecology were more privately religious than their East Coast counterparts.

There were some gender differences in private religiosity. More young women had private scripture study and prayed than young men in all four ecologies. For example, 39 percent of young men and 51 percent of young women in the study said they prayed privately "very often." Despite these differences, the youth in all four religious ecologies have reasonably high private religiosity.

--table 5 about here --

Public Religious Behavior

Youth from all four ecologies reported high levels of public religious behavior (see Table 6). Youth were especially involved in attending Sunday meetings like

Sacrament, Sunday School and Young Women's Meeting or Priesthood Meeting (Young Men's Meeting). A smaller, but still substantial, number report that they are involved in church social activities, with youth living in the highest religious ecology, Utah County, reporting the least involvement. Similar to private religiosity, youth living in the lowest ecology, Great Britain, were substantially less religious than the rest of the sample. For example, while over 80 percent of youth living in the United States attend Sacrament meeting "very often," 63 percent of youth living in Britain do so. All things considered, public religious behavior was remarkably similar for young men and young women in all four ecologies.

-- table 6 about here --

Spiritual Experiences

Most of the youth report that they have had spiritual experiences (see Table 7). A majority agreed or strongly agreed that they had felt the Holy Spirit, been guided by the Spirit in making decisions, and knew what it felt like to repent and be forgiven. Similar to the other religiosity measures, lower numbers of youth living in Great Britain reported having spiritual experiences. Despite the lower numbers relative to the other ecologies, a majority of these youth reported having spiritual experiences. Near equal percentages of young men and young women indicated that they had spiritual experiences.

-- table 7 about here --

Importance of Religion

The majority of youth in the four religious ecologies felt that religion was an important part of their life, as reported in Table 8. In keeping with the other religiosity measures, youth in the higher United States ecologies all held strong, remarkably similar

attitudes about religion. For example, approximately 90 percent of these youth stated that they plan to be active in the church. Moreover, over 80 percent of these youth felt that their relationship with God is an important part of their life. Interestingly, youth living in the extreme high (Utah) and extreme low (Great Britain) ecologies thought about religion less than the two middle range religious ecologies (East Coast, Pacific Northwest). Once again, although the majority still felt that religion was important, the youth living in the lowest ecology, Britain, did not believe as strongly in the importance of religion compared to youth in the higher religious ecologies. For example, 64 percent of these youth plan to be active in the church and 62 percent believe their relationship with God is important. Slight gender differences were found across all four ecologies. For example, more males than females in all four ecologies consistently reported that they seldom think about religion.

-- table 8 about here–

Social Acceptance

Table 9 reports youths' feelings of acceptance within their church congregation. The majority of youth in the four ecologies felt accepted by fellow church members. For example, over 70 percent of young men and 67 percent of young women in the sample felt well liked by members of their church congregation. A higher proportion of British youth expressed that they sometimes felt like an outsider at church. Males consistently scored higher than females on feelings of social integration.

-- table 9 about here –

LDS youth living in Britain were somewhat less religious than LDS youth living in the United States. This difference would probably have been even larger if a higher response

rate had been obtained in Britain. Active members of the Church responded more often in all four religious ecologies, but the lower response rate obtained in Britain indicates a stronger bias than in the other three samples. Part of the lower religiosity reported by the youth in Britain may be the consequence of a substantial proportion who are converts to the Church and don't have long-standing habits of traditional LDS religious practices. Whatever the reasons, the LDS youth in Great Britain are not as heavily involved in the Church as are youth in the United States.

Peers

Number of LDS Friends

Not surprisingly, youth living in the highest religious ecology, Utah County, had many friends who were LDS (see Table 10). Ninety four percent of Utah County youth indicated that most or all of their friends were LDS. This contrasts with 31 percent of youth living in the weaker ecology of the Pacific Northwest and 21 percent of youth living in Great Britain who indicated that their friends were primarily LDS.

--table 10 about here--

Peer pressure

Table 11 reports the percentages of LDS youth whose friends pressured them to commit property offenses, offenses against others, and status offenses. Interestingly, despite strong differences in the percentages of youth whose friends were primarily LDS, youth in all four religious ecologies experienced similar patterns of peer pressure to engage in delinquent activities. One notable difference between ecologies is larger percentages of British youth reported pressure to engage in status offenses. Specifically, larger proportions of these youth felt pressured to smoke, drink, and have sexual

intercourse. On the other hand, British youth were substantially less pressured to cheat on exams and purposely make fun of other kids than youth in the higher religious ecologies. Generally, higher percentages of young men than young women felt pressured to engage in delinquency.

--table 11 about here--

Peer example

Table 12 reports percentages of youth who reported that "most" or "all" of their friends had engaged in the different delinquent acts. On the whole, larger percentages of youth living in the moderate ecology of the East Coast and the lowest ecology of Great Britain reported that most or all of their friends had engaged in status offenses such as, smoking, drinking, using pornography, heavy petting, and sexual intercourse. Youth in all four ecologies show similar patterns of peer involvement in offenses against others, although higher percentages of East Coast youth had friends who openly defied parents, school officials, and church leaders. Peer involvement in property offenses was similar across ecologies. Generally, larger percentages of young men than young women indicated that their friends had engaged in delinquent behavior.

--table 12 about here–

Family Characteristics

Parental Employment

Maternal employment was remarkably similar across ecologies. On average, 39 percent of the youth had mothers who were not employed outside of the home, while about 30 percent were employed part time and another 30 percent were employed full time. There were sharp differences in paternal employment between the United States

and Great Britain. On the average, only four percent of fathers in the United States ecologies were unemployed. This contrasts with 22 percent of the British fathers. Similarly, while 91 percent of the United States fathers were employed full time, only 70 percent of fathers in the British sample were employed full time. Perhaps youth in Britain are more likely to have fathers who are unemployed owing to the strong British social welfare system.

Family Religiosity

The youth in all four religious ecologies reported moderate amounts of family religious behavior, as indicated in Table 13. The youths' families were less involved in family scripture study and family home evening compared to family prayer. Strong gender differences exist for all four ecologies. Young women consistently reported lower levels of family religious behavior than young men in all four ecologies.

--table 13 about here --

Family Connection

Family Connection focuses on parental involvement with, support of, and praise of their teenager. The majority of youth in Utah County, the Pacific Northwest, and Great Britain generally felt loved and connected to their parents. Unfortunately, results for Family Connection, Regulation, and granting of Psychological Autonomy were not obtained in the East Coast study. Thus, data for only the other three religious ecologies is reported in Table 14. In addition, owing to substantial missing data on British fathers, only youths' relationships with their mothers were considered in analyses. Interestingly, both boys and girls in all religious ecologies felt more connected to their mothers than

their fathers. Notwithstanding this, 58 percent of the youth in the three religious ecologies felt that their fathers enjoyed doing things with them.

--table 14 about here--

Parental Regulation

Parental Regulation refers to parents setting rules, monitoring compliance, and disciplining disobedience. Previous research has demonstrated that five items asking how much parents "really know" about their teen's friends and activities adequately measure regulation. The youth generally felt that their mothers knew what was going on in their lives (see Table 15). In addition, the youth in all three religious ecologies felt that their mothers knew more about their activities than their fathers. Seventy percent of the youth indicated that their mothers knew where they went at night while only 49 percent indicated that their fathers knew their evening whereabouts.

--table 15 about here--

Psychological Autonomy

Psychological Autonomy deals with parents' encouraging teens to develop independence of thought, ideas, perception, opinions, and feelings. The scale asks about love withdrawal and guilt induction as measures of parental control, discipline, and manipulation. Contrary to parental connection and regulation, youth felt that both their mothers and their fathers were fairly equal in granting psychological autonomy (see Table 16). For example, 64 percent of the youth said it was "not like" their mother and 63 percent said it was "not like" their father to want to "control whatever I do." Additionally, the youth in the different religious ecologies were all fairly similar in their assessment that their parents granted them psychological autonomy.

--table 16 about here–

Bivariate Correlations

Composite Measures

Composite measures of religiosity and delinquency were created by summing each respondents' scores on the six religiosity subscales and the three delinquency subscales, respectively. Owing to gender differences in delinquency and religious involvement described above, the data were analyzed separately for males and females. Table 17 reports the correlations between the composite religiosity and delinquency scores. As expected, all of the correlations were negative and significant at the .01 level.

--table 17 about here--

Analyses suggest a slight religious ecology effect for males and no ecology effect for females. Correlations range from r = -.503 for young men in the highest ecology and decrease to r = -.323 for young men in the lowest religious ecology. However, despite the decrease among young men, religiosity still has a significant negative correlation with delinquency in all four ecologies for both young men and young women.

Delinquency and Religiosity Subscales

Owing to earlier reports (Stark et al., 1982; Chadwick and Top, 1993) that the relationship between religiosity and delinquency changes according to how it is defined, the composite measure of delinquency was analyzed with the six measures of religiosity. Table 17 reports the correlations between the six measures of religiosity and delinquency by religious ecology and gender.

Bivariate correlations indicate a strong relationship between the six religiosity measures and delinquency for youth living in all four religious ecologies. Correlations

range from a low of -.211 to a high of -.517 between religiosity and the composite delinquency score. While there are subtle differences between ecologies, the relationship patterns are inconsistent with the religious ecology hypothesis. For example, correlations between delinquency and public and private religious behavior and acceptance in congregation, were strongest for young men living in the highest ecology, Utah County, compared to other young men. On the other hand, young men living in the moderate ecology of the East Coast showed a substantially stronger correlation between belief in the importance of religion and delinquency, compared to young men living in the stronger and weaker religious ecologies. Thus, correlations are strong for young men living in low religious ecologies as well as the high religious ecologies.

Further, youth living in the lowest religious ecology, Great Britain, have the distinction of having some of the strongest and weakest relationships between measures of religiosity and delinquency. British females had the strongest correlation between religious belief and spiritual experiences, with delinquency, while British males had the weakest correlation between delinquency and private behavior and spiritual experiences.

The broad overall picture suggests the relationship between the six religiosity measures and delinquency does not follow the model predicted by the religious ecology hypothesis. Support of this hypothesis requires strong consistent correlations between the religiosity measures and delinquency of youth living in Utah County, successively weaker correlations as religious ecology weakens (East Coast and Pacific Northwest) and virtually no relationship between religiosity and delinquency in the lowest religious ecology (Great Britain). Contrary to this hypothesis, the data indicate that the

relationship is strong across ecologies. Thus, the relationship between religiosity and delinquency is more than a function of the social control within a religious community.

Generally, correlations were higher for young women than for young men in all four religious ecologies except the highest religious ecology, Utah County. Correlations between Utah County males' private religious behavior and acceptance in their religious congregation with delinquency were the only exceptions.

Status Offenses

Status offenses are distinct from the other two measures of delinquency because research shows that the relationship between religiosity and status offenses is especially strong. This is most likely due to the decreased legal and social sanctions placed on status offenses compared to offenses against property and others. Table 18 shows bivariate correlations between six measures of religiosity and status offenses, by gender and religious ecology. As expected, all of the correlations are negative and significant at the .01 level. Correlations range from a low of -.186 to a high of -.497.

--table 18 about here--

Correlations between the six measures of religiosity and delinquency were strong in all four ecologies. The data reveal no clear relationship strength patterns across religious ecologies, as correlations were consistently negative and high. The religious ecology hypothesis would dictate that following Utah County, the correlations between religiosity and status offenses would consistently decrease as religious ecology weakens. On the contrary, the correlations frequently rise and fall irrespective of religious ecology.

Consistent with earlier research (Burkett and White, 1974) indicating a relationship between religiosity and victimless crimes, correlations between the six

religiosity measures and status offenses were especially high. Interestingly, 38 percent of the correlations between the six measures of religiosity and status offenses were .4 or above. In comparison, six percent of correlations between religiosity and property offenses and six percent of correlations between religiosity and offenses against others were .4 or above.

Model of Delinquency

Structural Equation Modeling (SEM) was used to estimate the direct and indirect effects of religiosity, peers, and family on delinquency. SEM is especially appropriate for this analysis because in addition to estimating effects through path analysis, SEM performs confirmatory factor analysis on latent variables in the model. Thus, SEM tests the relationship between observed and latent variables in the model while simultaneously performing factor analysis of the observed variables that comprise a latent variable.

The baseline model is shown in Figure 1. The exogenous, observed variables included in the model include parental connection, regulation, and autonomy as measured in the youth's relationship with their mother, the number of LDS friends, family religiosity, mother's employment, two parent household and stepparent household. Single parent was left out to serve as the reference category for the household structure variables. Peers and religiosity are included as endogenous, latent variables each consisting of six observed variables. Finally, the dependent variable, delinquency, is a latent variable comprised of three observed variables.

Each of the eight models is distinct owing to the fact that different variables are significant in each of the models. For instance, while the religiosity and peer variables are significant for each ecology, the exogenous family variables have different significant

paths for each ecology and gender. Figure 2 shows a representation of a typical model for young women (Pacific Northwest) with insignificant paths omitted. Peer influences have the strongest relationship to delinquency (B = .61) followed by religiosity (B = -.35). Mother's connection, regulation, and autonomy have indirect relationships with religiosity, as betas range from .12 for autonomy to .26 for regulation. Similarly, autonomy and regulation have direct relationships with peers, -.17 and -.25 respectively. Interestingly, mother's connection does not have a direct relationship with peers. Family religiosity has a direct effect on religiosity (.17) and number of LDS friends has a direct effect on religiosity (.26) and peers (-.11). Finally, the paths between the two endogenous variables and delinquency are .61 for peers and -.35 for religiosity. Mother's employment, two parent home, and step parent home were insignificant and were excluded from analyses. The model explained 65 percent of the variance in delinquency for Pacific Northwest young women (R^2 = .65).

Figure 3 shows a typical model for young men (Pacific Northwest) with the insignificant variables and paths dropped out. Mother's employment, two parent home, step parent home, and psychological autonomy from mother were dropped. Mother's regulation had a direct effect on religiosity (.21) as well as peers (-.34). Connection with mother, on the other hand, was only directly related to religiosity (.26). Similarly, family religiosity was directly related to religiosity (.17). Number of LDS friends had direct links with religiosity (.30), peers (-.17) as well as delinquency (.16). Finally, the coefficient between peers and delinquency was .49 and the coefficient between religiosity and delinquency was -.35. The model explained 42 percent of the variance in delinquency for Pacific Northwest young men (R^2 = .42).

Surprisingly, there was a significant, positive correlation between the number of LDS peers and delinquency for males in the Pacific Northwest and Great Britain. This counterintuitive finding suggests that youth who have more LDS friends are more likely to be delinquent. One likely explanation for this is explained by the statistical occurrence of suppression. According to Collins and Schmidt (1997), a suppressor variable is "a predictor that correlates very low (or zero) with the criterion (dependent variable) but correlates substantially with one or more predictors that do have substantial correlations with the criterion, causing the suppressor variable to obtain a substantial regression weight despite its low validity. This regression weight is opposite in sign to the sign of the validity of the suppressor variable." It appears that this phenomenon is occurring with the LDS friends variable.

Analysis of the bivariate relationship between the number of LDS friends and delinquency of Great Britain males yields a regression weight of .02 (p=.338) a near zero relationship that is theoretically sound. The suppression effect occurs because the LDS friends variable has a substantial correlation with another independent variable, religiosity, which is highly correlated with the dependent variable. Thus, although there is no significant bivariate relationship between LDS friends and delinquency, the inclusion of another independent variable that is highly correlated with both the number of LDS friends and delinquency causes the LDS friends variable to acquire an invalid regression weight in the sign opposite to what is proposed by theory. To say it another way, the independent variable of religiosity "pulls" the overlapping effect of LDS friends into the religiosity variable. This happens such that what is "left behind" of the LDS friends variable now represents those who had LDS friends but were not religious

themselves, thus eliciting a significant negative correlation with delinquency (see McClendon, 2000 for an additional explanation of suppression in LDS Church data). The same procedure was repeated for Pacific Northwest males with similar results.

Goodness of fit

In addition to estimating regression coefficients and factor loadings, Structural Equation Modeling also assesses the fit of the data to the model. The chi-squares of the Pacific Northwest models are 494.826 with 140 degrees of freedom for females and 389.338 with 126 degrees of freedom for males. Generally, better fitting models have chi-square/degrees of freedom ratios less than 2. The chi-square/degrees of freedom ratios for the Pacific Northwest models suggest a moderate goodness of fit. However, chi-square/degrees of freedom ratios are generally larger for the other religious ecologies, suggesting poor goodness of fit.

Peer and Family Influences

Structural Equation Modeling of the data tests the relationship between religiosity and delinquency in a multivariate model that includes peer and family influences. In order to account for gender differences in behavior, the baseline model was tested separately for men and women living in each of the four religious ecologies, yielding eight distinct models (see Figures 2-9). Our results are consistent with earlier findings that peer pressure and example are strong determinants of delinquent behavior. In each of the eight models, peer influences consistently have the strongest link to delinquency. Coefficients between peers and delinquency range from a low of .49 for Pacific Northwest young men to a high of .69 for British males.

Further, results indicate that there is a strong, significant, negative relationship between religiosity and delinquency, even when the influence of peers has been controlled, regardless of religious ecology and gender. Coefficients between religiosity and delinquency for the male samples range from a low of -.28 for Utah County young men to a high of -.38 for British young men. Similarly, coefficients for the females range from a low of -.31 for Utah County young women to a high of -.37 for British young women. It is especially interesting to note that these results run directly counter to results predicted by the religious ecology hypothesis. According to the ecology hypothesis, the relationship should be strongest for Utah County, and weakest for Great Britain.

It is important to note that the relationship between religiosity and delinquency is strong and significant even in a multivariate model including peer and family influences. Theorists have long postulated that the relationship between religiosity and delinquency would drop out with the inclusion of peers in the model. However, even with the strong peer influence on delinquency demonstrated in the models, religiosity continues to exert a strong, negative influence on delinquency.

Consistent with earlier findings (Bahr, Marcos, and Maughn, 1994; Aseltine, 1995) family factors influenced delinquency mainly through indirect paths. For example, family structure, mother's parenting, and family religiosity rarely had a direct effect on youth delinquency. For example, the East Coast is the only sample that showed any direct effect between the parenting variables. However, this finding must be interpreted in light of the fact that the East Coast had only one parenting variable (connection to mother) and that the questions comprising this parenting variable were different than questions used in the other ecologies. Thus, the relationship between family variables

and delinquency is primarily an indirect one that is mediated through religiosity and peers.

Additionally, the number of LDS friends reported by respondents was included as an exogenous variable along with the family variables. Number of LDS friends was not inserted into the peer latent variable because it did not load as well on this factor as the other peer variables. Failure to load well indicates that the variable is measuring something distinct from the other variables in the factor. Similar to the family variables, number of LDS friends had primarily an indirect effect on delinquency. Thus, there were strong direct coefficients between number of LDS friends and the peers and religiosity latent variables in most of the samples, while only a direct effect between number of LDS friends and delinquency in two of the samples (British and Pacific Northwest young men).

Consistent with myriad studies of youth delinquency, analyses of the eight models indicate that peer influences have the strongest relationship to delinquency. Yet, even when considered alongside peers, religiosity makes a major contribution to youth delinquency in all four religious ecologies. Thus, even in a multivariate model, religiosity continues to have a strong, significant influence on delinquent behavior in all four religious ecologies. Similarly, although family influences show little direct effect on delinquent behavior, family characteristics exert strong indirect effects through peers and religiosity on delinquency.

DISCUSSION

Studies of the relationship between religiosity and delinquency have prompted numerous questions. Are religious youth less likely to be delinquent than their nonreligious counterparts? Does religious belief and behavior inhibit delinquency even in areas of low aggregate religiosity? The main objective of this study was to test the assertion first alluded to by Higgins and Albrecht (1977) and emphasized by Stark (1996) that the strength of the relationship between religiosity and delinquency is a function of overall religious environment. Specifically, is religiosity's relationship to delinquency simply a function of community religiosity as opposed to personal religiosity?

This study yields three important findings. First, bivariate correlations between composite scores of religiosity and delinquency suggest a slight religious ecology effect. However, this effect disappears when the data are analyzed using multiple measures of religiosity. This suggests that prior inconsistencies regarding the relationship between religiosity and delinquency do not result from the level of community religiosity. Instead, it appears that methodology may be the culprit. Stark et al. (1982) and Chadwick and Top (1993) both show that the relationship between religiosity and delinquency changes according to how religiosity is defined. For example, for some youth, church attendance may be a more valid measurement of obedience to parents than personal religiosity. In order to alleviate this problem, this study uses six measures of religiosity. Additionally, multiple measures of delinquency and peer influences are used in order to more accurately study relationships between latent variables.

Another possible explanation for the findings stems from the use of LDS youth as research subjects. Would the same results occur with Baptist of Muslim subjects? An

important test to determine if these findings can be attributed to an inhibiting link between religiosity and delinquency as opposed to religious group would be to conduct a study using the same religiosity and delinquency measures with Catholics or Baptists living in different religious ecologies. Such an undertaking would shed additional light on what is really occurring between religiosity and delinquency.

The second main finding of the study is that factors leading to delinquency are different for males and females. For example, the delinquent behavior of young women is more often influenced by psychological autonomy (through the paths of religiosity and peers) than it is for young men. Psychological autonomy is only significant for males in one religious ecology, Great Britain. One possible explanation for this stems from Gilligan's (1982) theory that socialization of females is more "other oriented" than that of males (Mears, Ploeger, and Warr, 1998). Gilligan suggests that females are socialized to value human relationships and nurture others while males are more socialized towards hedonism and competition. Mears et al. (1998) suggest that Gilligan's theory can be used to explain the so called "gender gap" in which males are more involved in delinquency than females. This explanation can be taken further to help explain why psychological autonomy has a stronger impact on females' path to delinquency. Persons granted psychological autonomy feel free to act and think for themselves. If women are in fact socialized to be other oriented, then the negative effects of psychological autonomy may have more of an impact on them. If they are concerned about pleasing others and nurturing relationships then they would perhaps be more strongly affected by negative interaction with their mothers.

The third main finding of the study is the strong relationship that family characteristics have with youth involvement in delinquency. Family characteristics have a strong indirect effect on delinquency through peers and religiosity. Family variables have an influence through youths' choice of friends and through youths' religious belief and practice. Thus, although there is not a direct relationship between family and delinquency, family is still critical in preventing delinquent behavior of youth.

On the whole, the general model goes a long way in explaining delinquency. Religiosity, peers, and family characteristics explain between 42 and 65 percent of the variance in youth involvement in delinquency. While the addition of variables to a model automatically increases variance, such high R^2 coefficients cannot be attributed to model complexity alone. Much of the variation in LDS youth's delinquency is explained by religiosity, peer, and family characteristics.

The religious ecology classifications used in this study add credence to the results. Many previous studies have analyzed the relationship between religiosity and delinquency in only two religious ecologies, high and low. The use of a continuum of very low, low, medium, and very high provides a stronger test of the religious ecology hypothesis. In addition, the inclusion of Great Britain enables the hypothesis to be tested cross-culturally. Similarly, many previous studies have suffered from problems relating to religious ecology classification. For example, results of earlier studies of the hypothesis were confounded because researchers used control variables as contexts, or used subjects that all lived within a relatively strong religious ecology (Stark, 1996). This study is important because it uses church membership and attendance figures from national data sets to determine the strength of the religious environment.

The inclusion of a variable asking respondents how many LDS friends they have further bolsters this test of the religious ecology hypothesis. Critics argue that the relationship between religiosity and delinquency of LDS youth may be confounded by the number of LDS friends a youth has (Stark and Bainbridge, 1987). For example, some may posit that having friends that are primarily LDS may create a kind of "mini" ecology that supercedes the effects of the broader religious environment. However, even with the inclusion of this variable, the relationship between religiosity and delinquency remains strong in all four religious ecologies.

However, it should be noted that the inverse may also be true. Delinquency may also lead to lower religiosity. As youth start to engage in delinquent behavior they may begin to withdraw from religious activity. With cross sectional data, it is not possible to determine exactly how much this occurs. Nevertheless, conversations with LDS church leaders suggest that while occasionally delinquency does lead to lower religiosity, for most of the youth in the sample, their religious activity declined before they began to engage in delinquent behavior. Comments by youth written in the British questionnaire indicated this same pattern. One youth wrote, "After I quit going to church I started to hang out with different friends who introduced me to drinking." Expressions such as these give credence to the fact that most of the association probably goes from religiosity to delinquency.

One limitation of the study is the lack of generalizability of the data. On the whole, the religiosity and delinquency patterns of LDS youth are different from other youth in the population. Studies of youth who have a different religious affiliation, or youth who have no religious affiliation at all, might indicate a very different pattern of

relationship between religiosity and delinquency. In addition, bias in the data may result from the fact that youth with higher church activity levels may be more likely to return the questionnaire. This seems to be the case with the Great Britain sample. We tried to avoid an activity level bias by using all possible LDS youth, whether inactive or active in the Church, as the sampling frame. However, it remains likely that youth with higher religious involvement were more likely to return the questionnaire, making the findings more representative of youth with higher religious involvement.

Notwithstanding these limitations, the results indicate there is a strong relationship between religiosity and delinquency regardless of aggregate religiosity. This indicates that religiosity is more than a social force. Instead, youth internalize religious principles that lead to lower delinquency.

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Table 1

Percent of LDS Youth Who Have Committed Offenses Against Property, by Religious Ecology and Gender								
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Offenses Against Property:	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Took something from a store without paying for it.	34%	19%	34%	20%	39%	22%	22%	29%
Stole from a locker, desk, purse, etc.	18%	11%	12%	11%	17%	12%	10%	9%
Stole anything worth more than $50.	6%	4%	6%	2%	6%	4%	6%	3%
Stole anything worth between $5 and $50.	19%	10%	19%	10%	22%	12%	14%	12%
Stole anything less than $5.	33%	19%	37%	22%	40%	21%	25%	24%
Took car or motor vehicle without owner's permission.	12%	12%	8%	6%	10%	8%	5%	2%
Threw things at cars, people, or buildings.	40%	17%	41%	18%	40%	14%	34%	17%
Broke into a building, car, house,	13%	6%	15%	4%	11%	5%	8%	2%
Went onto someone's property without permission.	51%	37%	53%	34%	51%	34%	34%	18%
Purposely ruined/damaged someone else's property or possessions.	29%	13%	26%	12%	29%	11%	11%	11%
Purposely damaged or destroyed things at school, store, etc.	20%	10%	18%	10%	20%	9%	14%	13%

Question: Have you ever done the following activities?

Table 2

Percent of LDS Youth Who Have Committed Offenses Against Others, by Religious Ecology and Gender

	Utah Valley		East Coast		Pacific Northwest		Great Britain	
	Men	Women	Men	Women	Men	Women	Men	Women
Offenses Against Others:	(460)	(598)	(636)	(754)	(261)	(370)	(200)	(275)
Cursed or swore at a parent.	21%	20%	19%	21%	19%	20%	21%	25%
Pushed, shoved, or hit parent.	9%	8%	10%	14%	12%	10%	11%	8%
Openly defied church teacher/leader.	16%	12%	20%	18%	12%	10%	24%	16%
Openly defied school teacher/offcial.	27%	18%	36%	26%	34%	22%	33%	26%
Created a disturbance in a public place.	42%	33%	48%	43%	39%	34%	31%	30%
Been suspended or expelled from school.	13%	5%	20%	6%	19%	7%	17%	8%
Forced or pressured sexual activities.	6%	4%	5%	5%	6%	3%	3%	2%
Called on telephone to threaten/bother.	27%	27%	21%	23%	32%	27%	8%	11%
Picked on kids/made fun of/ called names.	41%	31%	52%	43%	52%	34%	29%	30%
Picked a fight with other kids.	23%	10%	25%	17%	26%	11%	22%	19%
Physically beat up other kids.	19%	5%	25%	8%	25%	6%	19%	12%
Took money by using force or threats.	4%	1%	2%	2%	6%	1%	3%	2%
Hurt someone badly enough to need doctor.	9%	2%	8%	3%	10%	1%	11%	5%
Threatened or attacked with knife gun, or other weapon.	5%	1%	6%	2%	6%	1%	6%	4%
Been in a gang fight.	6%	2%	8%	2%	6%	3%	- -	- -

Question: Have you ever done the following activities?

Table 3

Percent of LDS Youth Who Committed Status Offenses by Religious Ecology and Gender

Status Offenses:	Utah Valley		East Coast		Pacific Northwest		Great Britain	
	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Smoked cigarettes.	17%	9%	24%	24%	18%	19%	30%	42%
Used "smokeless" or chewing tobacco.	10%	2%	12%	3%	10%	5%	- -	- -
Drank alcoholic beverages (beer, wine, liquor).	16%	13%	24%	27%	13%	19%	37%	50%
Used marijuana ("grass," "pot").	8%	4%	7%	5%	8%	9%	17%	15%
Used cocaine ("crack," "coke").	2%	1%	2%	1%	2%	1%	2%	4%
Used other drugs (heroin, LSD, etc.).	5%	2%	3%	3%	4%	3%	6%	7%
Been drunk or high on drugs.	8%	7%	12%	13%	8%	11%	24%	28%
Run away from home.	13%	12%	12%	13%	10%	13%	10%	14%
Skipped school without legitimate excuse.	52%	46%	44%	41%	41%	48%	43%	41%
Cheated on a test.	69%	65%	70%	72%	66%	71%	17%	25%
Read sexually explicit/pornographic books/magazines.	37%	11%	46%	20%	48%	16%	36%	14%
Watched sexually explicit/ pornographic movies, videos, or television programs.	39%	16%	42%	27%	46%	21%	41%	26%
Been involved in heavy petting.	19%	19%	29%	32%	23%	29%	25%	34%
Had sexual intercourse.	6%	5%	7%	12%	6%	9%	17%	19%

Question: Have you ever done the following activities?

Table 4

Religious Beliefs by Religious Ecology and Gender								
	Percent who "strongly agree" or "agree"							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
	Men	Women	Men	Women	Men	Women	Men	Women
Religious Beliefs	(460)	(598)	(636)	(754)	(261)	(370)	(200)	(275)
God lives and is real.	94%	96%	94%	97%	97%	98%	85%	82%
Jesus is the divine Son of God.	96%	98%	95%	98%	97%	99%	86%	86%
Satan actually exists.	97%	98%	95%	97%	97%	98%	80%	79%
There is life after death.	94%	97%	91%	95%	96%	93%	81%	81%
God really does answer prayers.	90%	90%	88%	88%	90%	92%	73%	71%
Joseph Smith actually saw God the Father and Jesus Christ.	94%	96%	91%	94%	96%	95%	73%	75%
The Book of Mormon is the word of God.	94%	95%	93%	94%	96%	95%	78%	76%
The Bible is the word of God.	91%	94%	93%	96%	93%	94%	79%	79%
The president of the LDS Church is a prophet of God.	96%	97%	95%	95%	96%	97%	81%	76%
The Lord guides the Church today through revelations to Church leaders.	93%	95%	91%	92%	95%	95%	76%	74%

Question: How strongly do you agree or disagree (strongly agree, agree, mixed feelings, disagree, strongly disagree)?

Table 5

Private Religious Behavior of LDS Youth by Religion Ecology and Gender								
	Percent "very often"							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Religious Behavior	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
I fast on fast Sunday	40%	45%	33%	35%	37%	37%	21%	22%
I pay Tithing on the money I earn	53%	57%	54%	56%	53%	60%	34%	32%
I read the scriptures by myself	27%	43%	21%	30%	32%	42%	16%	20%
I pray privately	50%	65%	34%	47%	45%	56%	25%	37%

Question: How often do you do the following activities? Very often, often, sometimes, rarely, never.

Table 6

Public Religious Behavior of LDS Youth by Religious Ecology and Gender								
	Percent "very often"							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Religious Behavior	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Attend Sacrament Meeting	81%	81%	87%	87%	88%	88%	63%	63%
Attend Priesthood/ Young Women's Meeting	76%	76%	82%	84%	83%	82%	60%	57%
Attend Sunday School	74%	86%	86%	83%	82%	80%	56%	58%
Attend Church Social Activities	35%	39%	51%	56%	42%	47%	40%	36%
Bear Testimony in Church	5%	5%	5%	9%	6%	7%	8%	10%

Question: How often do you do the following activities (very often, often, sometimes, rarely, never)?

Table 7

Spiritual Experiences Reported by LDS Youth, by Gender and Religious Ecology								
	Percent "Strongly Agree" or "Agree"							
	Utah		**East Coast**		**Pacific Northwest**		**Great Britain**	
Spiritual Experience	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
I have been guided by the spirit with some of my problems and decisions	76%	83%	74%	77%	76%	79%	59%	62%
There have been times in my life when I have felt the Holy Ghost	86%	88%	81%	83%	84%	86%	66%	73%
I know what it feels like to repent and be forgiven	72%	70%	67%	68%	60%	66%	56%	57%

Question: How strongly do you agree or disagree that (strongly agree, agree, mixed feelings, disagree, strongly disagree)?

Table 8

Importance of Religion to LDS Youth by Gender and Religious Ecology								
	Percent who "strongly agree" or "agree"							
	Utah		**East Coast**		**Pacific Northwest**		**Great Britain**	
	Men	Women	Men	Women	Men	Women	Men	Women
Importance of Religion	(460)	(598)	(636)	(754)	(261)	(370)	(200)	(275)
During the past year, I have really tried to live the standards of the church.	79%	82%	73%	79%	81%	79%	64%	58%
I am a good example of living the gospel to my friends.	56%	69%	48%	62%	55%	66%	37%	41%
I have a strong testimony of the gospel.	74%	81%	73%	76%	76%	78%	59%	59%
I plan to be active in the church.	91%	92%	90%	89%	94%	92%	66%	62%
I plan to marry in the temple.	92%	93%	90%	88%	92%	91%	61%	61%
My relationship with God is an important part of my life.	81%	83%	78%	84%	81%	84%	60%	64%
I seldom think about religion.	24%	14%	14%	9%	14%	7%	30%	21%
In my life are there are things more important than religion.	20%	13%	19%	14%	18%	10%	28%	25%

Question: How strongly do you agree or disagree (strongly agree, agree, mixed feelings, disagree, strongly disagree)?

Table 9

Acceptance in Congregation by Gender and Religious Ecology								
	Percent who "strongly agree" or "agree"							
	Utah		**East Coast**		**Pacific Northwest**		**Great Britain**	
Acceptance	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
I am well liked by the members of my ward (congregation)	67%	65%	74%	77%	79%	69%	67%	59%
I seem to fit in very well with the people in my ward (congregation)	61%	68%	63%	64%	70%	58%	59%	48%
I sometimes feel like an outsider in the church	25%	31%	27%	32%	23%	32%	40%	46%

Question: How strongly do you agree or disagree (strongly agree, agree, mixed feelings, disagree, strongly disagree)?

Table 10

Proportion of Friends Who are LDS, by Religious Ecology and Gender								
	Percent saying "most" or "all"							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Proportion of LDS friends:	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
All of my friends	58%	57%	- -	- -	5%	5%	4%	4%
Most of them	64%	38%	- -	- -	24%	27%	17%	17%
About half	5%	4%	- -	- -	23%	23%	8%	11%
A few of my friends	3%	1%	- -	- -	41%	37%	40%	33%
None of them	0%	1%	- -	- -	7%	8%	32%	35%
Total	100%	100%	- -	- -	100%	100%	100%	100%

Question: How many of your friends that you hang out with are LDS (none, some, most, all)?

Table 11

Percent of LDS Youth Whose Friends Have Pressured Them to Commit Offenses Against Others, by Religious Ecology and Gender								
	Percent With Friends Who Have Pressured							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Offenses Against Others (pressure to):	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Curse or swear at parent	12%	13%	16%	20%	16%	17%	17%	19%
Push, shove, or hit parent.	5%	5%	6%	7%	6%	4%	7%	4%
Make obscene phone calls.	36%	30%	32%	36%	47%	42%	26%	22%
Purposely pick on/make fun of, or call other kids names.	59%	48%	68%	64%	73%	60%	44%	46%
Physically beat up other kids.	34%	10%	40%	16%	46%	12%	25%	16%
Take money or other things by using force or threats.	8%	4%	11%	3%	14%	5%	11%	7%
Join in a gang fight.	9%	3%	15%	4%	8%	4%	- -	- -

Question: Has anyone tried to get you to do the following activities (yes, no)?

Table 11 (continued)

Percent of LDS Youth Whose Friends Have Pressured Them to Commit Offenses Against Property, by Religious Ecology and Gender								
	Percent With Friends Who Have Pressured							
	Utah Valley		East Coast		Pacific Northwest		Great Britain	
Property Offenses (pressure to):	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Take something from a store without paying for it.	36%	21%	49%	30%	47%	26%	37%	32%
Steal anything more than $20.	15%	7%	16%	6%	22%	10%	16%	12%
Steal anything less than $20.	38%	20%	48%	27%	49%	27%	33%	29%
Take a car or other vehicle without the owner's permission.	17%	18%	10%	10%	13%	10%	11%	1%
Throw things at cars, people, or buildings.	52%	27%	55%	26%	53%	29%	40%	22%
Break into a building, car, house	19%	8%	21%	8%	14%	6%	18%	5%
Purposely ruin or damage someone else's property or possessions.	41%	25%	46%	27%	53%	28%	33%	19%+L85

Question: Has anyone tried to get you to do the following activities (yes, no)?

Table 11(continued)

Percent of LDS Youth Whose Friends Have Pressured Them to Commit Status Offenses, by Religious Ecology and Gender								
	Percent With Friends Who Have Pressured							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Status Offenses (pressure to):	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Smoke cigarettes.	30%	22%	46%	40%	43%	36%	51%	61%
Use "smokeless" or chewing tobacco.	18%	6%	29%	7%	36%	16%	- -	- -
Drink alcoholic beverages (beer, wine liquor).	27%	24%	49%	53%	40%	41%	65%	72%
Use marijuana ("grass", "pot").	17%	12%	19%	16%	23%	25%	34%	33%
Use cocaine ("crack", "coke").	5%	5%	10%	6%	10%	7%	8%	7%
Use other drugs (heroin, LSD amphetamines, etc.).	9%	6%	12%	9%	10%	10%	9%	12%
Run away from home.	13%	16%	15%	17%	11%	17%	11%	19%
Skip school without legitimate excuse.	68%	61%	57%	62%	61%	18%	66%	66%
Cheat on a test.	67%	68%	76%	77%	72%	75%	29%	35%
Read sexually explicit or pornographic books or magazines.	44%	15%	64%	33%	60%	26%	52%	25%
Watch sexually explicit/pornographic videos, or TV programs.	42%	21%	62%	47%	53%	35%	52%	37%
Be involved in heavy petting.	20%	25%	35%	45%	28%	39%	30%	43%
Had sexual intercourse.	11%	12%	24%	29%	16%	21%	30%	32%

Question: Has anyone tried to get you to do the following activities (yes, no)?

TABLE 12

Percent of LDS Youth Whose Friends Have Committed Offenses Against Others, By Religious Ecology and Gender								
	Percent with "most" or "all" of friends							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
	Men	Women	Men	Women	Men	Women	Men	Women
Offenses Against Others	(460)	(598)	(638)	(754)	(261)	(370)	(205)	(275)
Cursed or swore at parent	7.6%	8.7%	18.2%	30.5%	10.4%	15.7%	12.6%	26.6%
Pushed, shoved, or hit parent	1.5%	1.2%	4.4%	8.0%	1.9%	2.5%	0.5%	4.3%
Openly defied church teacher/leader	5.9%	3.2%	7.7%	5.7%	2.7%	2.7%	4.3%	7.6%
Openly defied school teacher/official	12.6%	7.5%	22.5%	19.5%	13.8%	11.4%	22.9%	19.6%
Created a disturbance in public place	21.1%	16.2%	27.5%	24.6%	19.1%	20.0%	23.7%	27.9%
Been suspended or expelled from school	5.7%	3.1%	8.3%	5.6%	5.0%	1.9%	8.7%	10.6%
Forced or pressured sexual activities	0.9%	2.3%	4.1%	4.4%	1.1%	1.9%	2.2%	4.0%
Called on telephone to threaten/bother	12.2%	11.9%	9.6%	12.4%	14.9%	14.1%	7.1%	9.2%
Picked on kids/made fun of/called names	22.0%	14.6%	35.6%	33.7%	32.2%	22.1%	24.3%	24.9%
Picked a fight with other kids	12.0%	5.7%	17.1%	12.6%	11.5%	5.6%	17.8%	22.7%
Physically beat up other kids	9.1%	2.7%	14.7%	6.6%	8.1%	2.2%	9.1%	12.8%
Took money by using force or threats	1.1%	0.2%	2.3%	1.5%	2.3%	0.5%	2.1%	3.8%
Hurt someone badly enough to need doctor	1.9%	1.0%	2.4%	0.8%	1.1%	0.0%	2.7%	4.3%
Threatened or attacked with knife, gun, or other weapon	0.9%	0.0%	1.4%	0.7%	1.5%	0.3%	1.6%	2.3%
Been in a gang fight	1.6%	1.7%	4.0%	2.1%	1.1%	1.9%	--	--

Question: Have your friends ever done the following activities (none, some, most, all)?

TABLE 12 (continued)

Percent of LDS Youth Whose Friends Have Committed Offenses Against Property, By Religious Ecology and Gender								
	Percent with "most" or "all" of friends							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
	Men	Women	Men	Women	Men	Women	Men	Women
Offenses Against Property	(460)	(598)	(636)	(754)	(261)	(370)	(205)	(275)
Took something from a store without paying for it.	9.3%	3.5%	13.2%	6.7%	13.0%	7.3%	9.7%	11.1%
Stole from a locker, desk, purse, etc.	5.9%	2.5%	5.0%	3.0%	6.9%	4.3%	4.8%	4.6%
Stole anything more than $50	3.9%	1.5%	1.6%	0.8%	3.1%	1.1%	2.7%	6.5%
Stole anything woth between $5 and $50	7.8%	3.8%	8.7%	5.6%	10.7%	5.7%	11.5%	9.2%
Stole anything less than $5	13.7%	6.6%	24.3%	11.9%	18.4%	10.0%	19.0%	13.8%
Took car or motor vehicle without owner's permission	4.3%	5.4%	3.9%	2.4%	1.1%	1.6%	2.1%	1.9%
Threw things at cars, people, or buildings	20.9%	8.8%	22.5%	9.2%	16.9%	8.4%	19.7%	18.8%
Broke into a building, car, house, etc.	3.9%	1.4%	3.6%	1.0%	1.5%	1.4%	1.0%	3.5%
Went onto someone's property without permission	21.9%	14.3%	26.7%	14.6%	22.2%	13.0%	16.3%	9.6%
Purposely ruined/damaged someone else's property or possessions	10.0%	3.9%	13.0%	6.3%	9.5%	6.2%	6.5%	8.4%
Purposely damaged or destroyed things at a school, store, etc.	7.2%	3.6%	7.6%	5.5%	9.2%	5.1%	7.7%	10.2%

Question: Have your friends ever done the following activities (none, some, most, all)?

TABLE 12 (continued)

Percent of LDS Youth Whose Friends Have Committed Status Offenses, By Religious Ecology and Gender								
	Percent with "most" or "all" of friends							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Status Offenses:	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Smoke cigarettes	6.3%	6.2%	18.4%	23.2%	11.1%	16.5%	34.7%	50.2%
Used "smokeless" or chewing tobacco	3.0%	2.4%	8.6%	3.9%	5.8%	6.2%	--	--
Drank alcoholic beverages (beer, wine, liquor)	7.6%	6.2%	36.8%	46.9%	14.1%	24.1%	57.4%	67.0%
Used marijuana ("grass", "pot")	4.8%	4.0%	5.5%	5.8%	5.4%	10.3%	15.9%	18.3%
Used cocaine ("crack", "coke")	0.4%	0.8%	1.4%	2.1%	0.8%	1.1%	2.1%	5.4%
Used other drugs (heroin, LSD, etc.)	1.7%	2.2%	2.7%	2.5%	1.5%	3.0%	2.7%	8.6%
Been drunk or high on drugs	5.7%	5.3%	21.6%	26.0%	9.2%	15.4%	38.4%	43.4%
Run away from home	3.1%	6.0%	2.1%	2.7%	1.9%	2.7%	3.8%	5.9%
Skipped school without legitimate excuse	38.7%	35.2%	39.4%	40.3%	35.3%	41.4%	30.4%	36.7%
Cheated on a test	25.8%	22.1%	37.0%	39.8%	29.1%	34.3%	10.2%	9.5%
Read sexually explicit/pornographic books/magazines	12.4%	2.5%	27.9%	11.7%	18.7%	7.1%	31.5%	11.8%
Watched sexually explicit/pornographic movies, videos, or television programs	12.8%	4.3%	26.6%	17.5%	18.0%	9.4%	30.4%	20.4%
Been involved in heavy petting	8.5%	9.7%	28.1%	37.4%	13.7%	25.2%	29.7%	47.1%
Had sexual intercourse	3.1%	2.8%	19.3%	22.0%	6.1%	11.6%	27.8%	31.0%
Used ecstasy	--	--	--	--	--	--	3.2	5.5

Question: Have your friends ever done the following activities (none, some, most, all)?

Table 13

Family Religious Activities Reported by LDS Youth by Religious Ecology and Gender								
	Percent "Very Often/Often"							
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Family Religious Activities:	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Family prayer	63%	57%	47%	54%	69%	56%	50%	38%
Family scripture study	37%	31%	29%	28%	33%	25%	29%	20%
Family home evening	45%	40%	46%	41%	49%	40%	40%	28%

Question: How often do you do the following activates (very often, often, sometimes, very rarely, never)?

Table 14

Connection with Mother Reported by LDS Youth, by Religious Ecology and Gender								
	Percent "A lot like her"							
	Utah Valley		East Coast		Pacific Northwest		Great Britain	
Family Connection:	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Makes me feel better after talking over my worries.	55%	59%	- -	- -	49%	56%	46%	54%
Smiles at me often.	63%	68%	- -	- -	63%	65%	51%	64%
Is able to make me feel better when I am upset.	53%	52%	- -	- -	51%	55%	53%	57%
Enjoys doing things with me.	61%	71%	- -	- -	65%	72%	46%	63%
Cheers me up when I am sad.	48%	53%	- -	- -	46%	50%	47%	55%
Gives me lots of attention.	60%	65%	- -	- -	59%	64%	56%	62%
Makes me feel like the most important person in her life.	35%	38%	- -	- -	29%	32%	30%	35%
Believes in showing her love for me.	69%	71%	- -	- -	67%	71%	60%	65%
Often praises me.	47%	52%	- -	- -	42%	51%	43%	51%
Is easy to talk to.	52%	49%	- -	- -	50%	48%	51%	53%

Question: My mother is a person who (not like her, somewhat like her, a lot like her)?

Table 15

Mother's Regulation Reported by LDS Youth, by Religious Ecology and Gender								
	Utah Valley		**East Coast**		**Pacific Northwest**		**Great Britain**	
Parental Regulation:	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Who your friends are?	56%	67%	- -	- -	47%	70%	50%	63%
Where you go at night?	65%	76%	- -	- -	71%	75%	64%	66%
How you spend your money?	42%	52%	- -	- -	38%	53%	42%	41%
What you do with your free time?	50%	59%	- -	- -	50%	62%	45%	54%
Where you are most afternoons after school?	69%	76%	- -	- -	77%	82%	60%	65%

Question: How much does your mother REALLY know (doesn't know, knows a little, knows a lot)?

Table 16

Mother's Granting Psychological Autonomy, Reported by LDS Youth, by Religious Ecology and Gender

Psychological Autonomy:	Utah Valley		East Coast		Pacific Northwest		Great Britain	
	Men (460)	Women (598)	Men (636)	Women (754)	Men (261)	Women (370)	Men (200)	Women (275)
Tells me all the things she has done for me.	27%	31%	- -	- -	22%	36%	30%	33%
Says if I really cared for her, I would not do things that cause her to worry.	57%	64%	- -	- -	55%	67%	51%	55%
Is always telling me how I should behave.	29%	42%	- -	- -	31%	41%	29%	37%
Would like to be able to tell me what to do all the time.	51%	58%	- -	- -	49%	52%	52%	55%
Wants to control whatever I do.	61%	66%	- -	- -	60%	60%	71%	68%
Is always trying to change me.	61%	67%	- -	- -	65%	67%	63%	69%
Only keeps the rules when it suits her.	55%	57%	- -	- -	57%	61%	65%	63%
Is less friendly with me if I do not see things her way.	49%	52%	- -	- -	50%	53%	49%	52%
Will avoid looking at me when I have disappointed her.	67%	65%	- -	- -	63%	68%	59%	61%
If I hurt her feelings, stops talking to me until I please her again.	71%	69%	- -	- -	69%	68%	60%	62%

Question: My mother is a person who (not like her, somewhat like her, a lot like her)?

Table 17

Bivariate Correlations Between Six Measures of Religiosity and Total Delinquency, By Gender and Religious Ecology								
	Correlations with Total Delinquency							
	Utah County		**East Coast**		**Pacific Northwest**		**Great Britain**	
	Men	Women	Men	Women	Men	Women	Men	Women
Measure of Religiosity	(460)	(598)	(636)	(754)	(261)	(370)	(200)	(275)
Religious Beliefs	-.279**	-.318**	-.281**	-.314**	-.206**	-.297**	-.235**	-.452**
Public Behavior	-.419**	-.436**	-.260**	-.310**	-.292**	-.319**	-.290**	-.383**
Private Behavior	-.484**	-.469**	-.383**	-.444**	-.384**	-.429**	-.335**	-.440**
Spiritual Experiences	-.278**	-.316**	-.266**	-.292**	-.233**	-.259**	-.211**	-.395**
Acceptance in Congregation	.358**	-.331**	-.254**	-.273**	-.248**	-.398**	-.249**	-.324**
Importance of Religion	-.416**	-.495**	-.470**	-.496**	-.342**	-.517**	-.350**	-.473**
Composite Religiosity	-.503**	-.502**	-.428**	-.460**	-.387**	-.481**	-.323**	-.474**

Significant .01 level

Table 18

Bivariate Correlations Between Six Measures of Religiosity and Status Offenses, By Gender and Religious Ecology

	Correlations with Status Offenses							
	Utah		**East Coast**		**Pacific Northwest**		**Great Britain**	
	Men	Women	Men	Women	Men	Women	Men	Women
Religiosity	(460)	(598)	(636)	(754)	(261)	(370)	(200)	(275)
Religious Beliefs	-.293**	-.240**	-.283**	-.268**	-.186**	-.274**	-.359**	-.428**
Public Behavior	-.458**	-.455**	-.272**	-.349**	-.347**	-.332**	-.373**	-.370**
Private Behavior	-.452**	-.438**	-.416**	-.457**	-.428**	-.419**	-.366**	-.413**
Spiritual Experiences	-.265**	-.266**	-.295**	-.236**	-.227**	-.238**	-.285**	-.366**
Importance of Religion	-.404**	-.461**	-.437**	-.492**	-.340**	-.497**	-.425**	-.492**
Acceptance in Congregation	-.353**	-.307**	-.220**	-.286**	-.200**	-.406**	-.329**	-.331**

** significant .01 level

Figure 1
Baseline Model

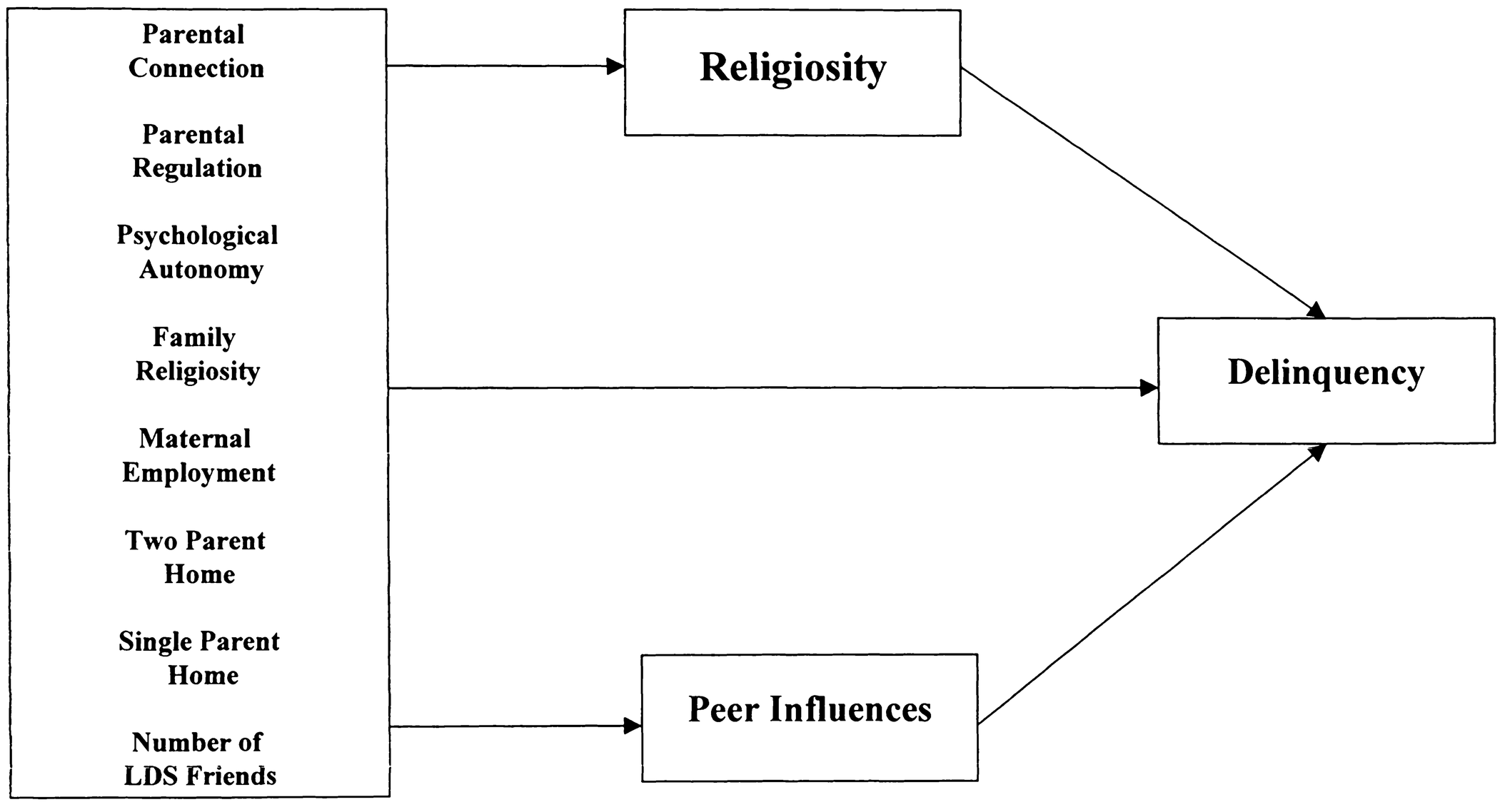

Figure 2
Pacific Northwest Females

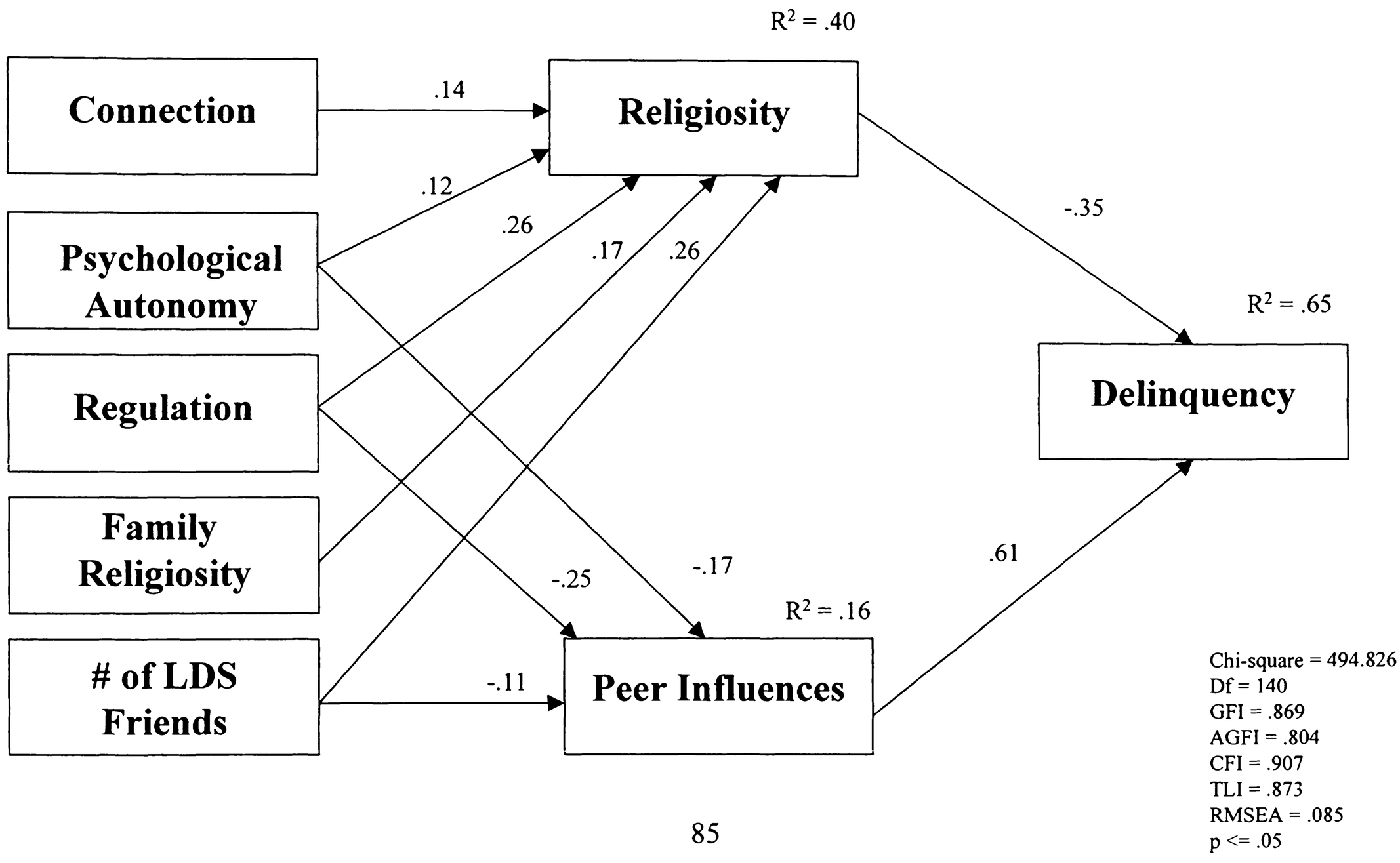

Figure 3
Pacific Northwest Males

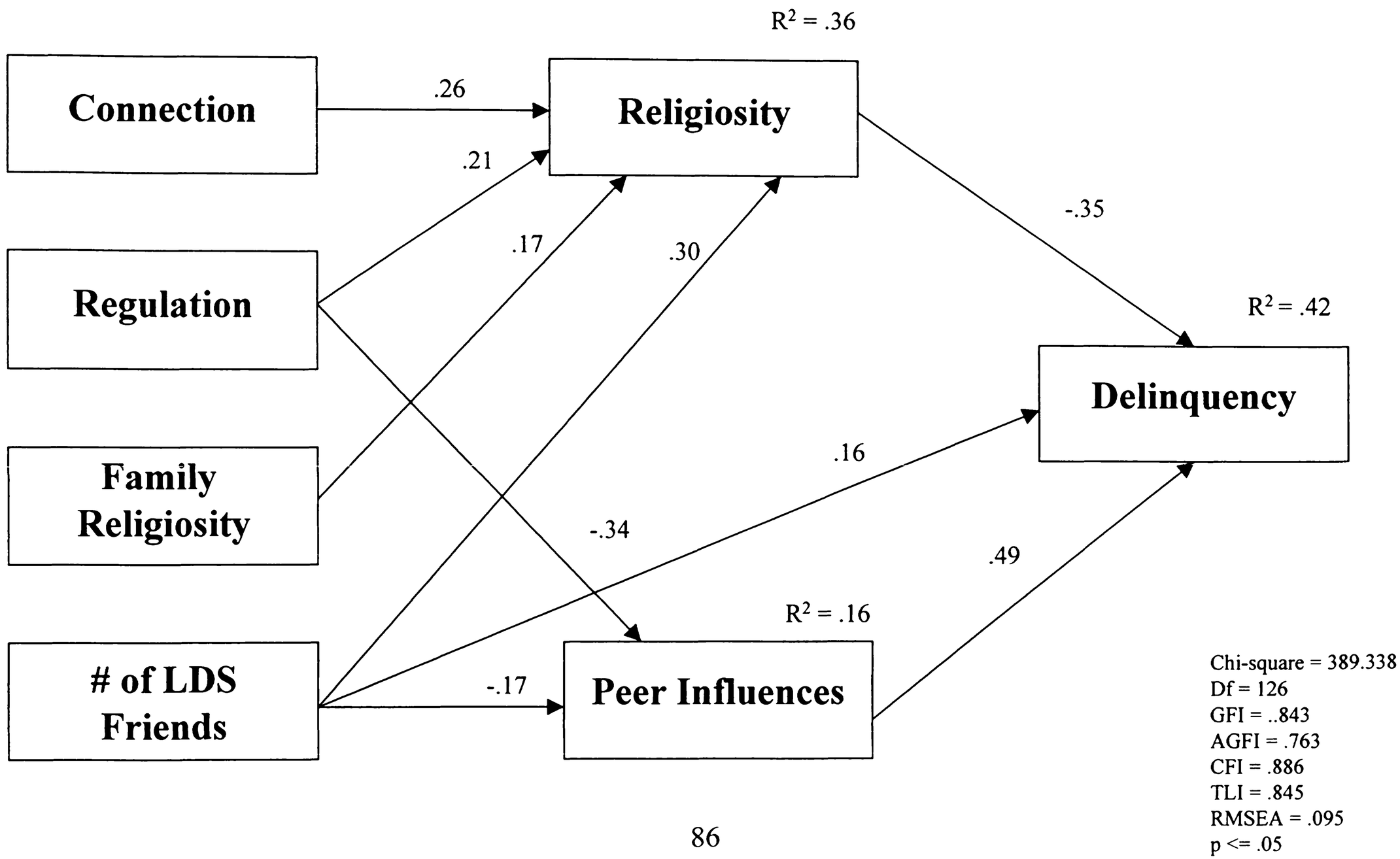

Figure 4
Utah County Females

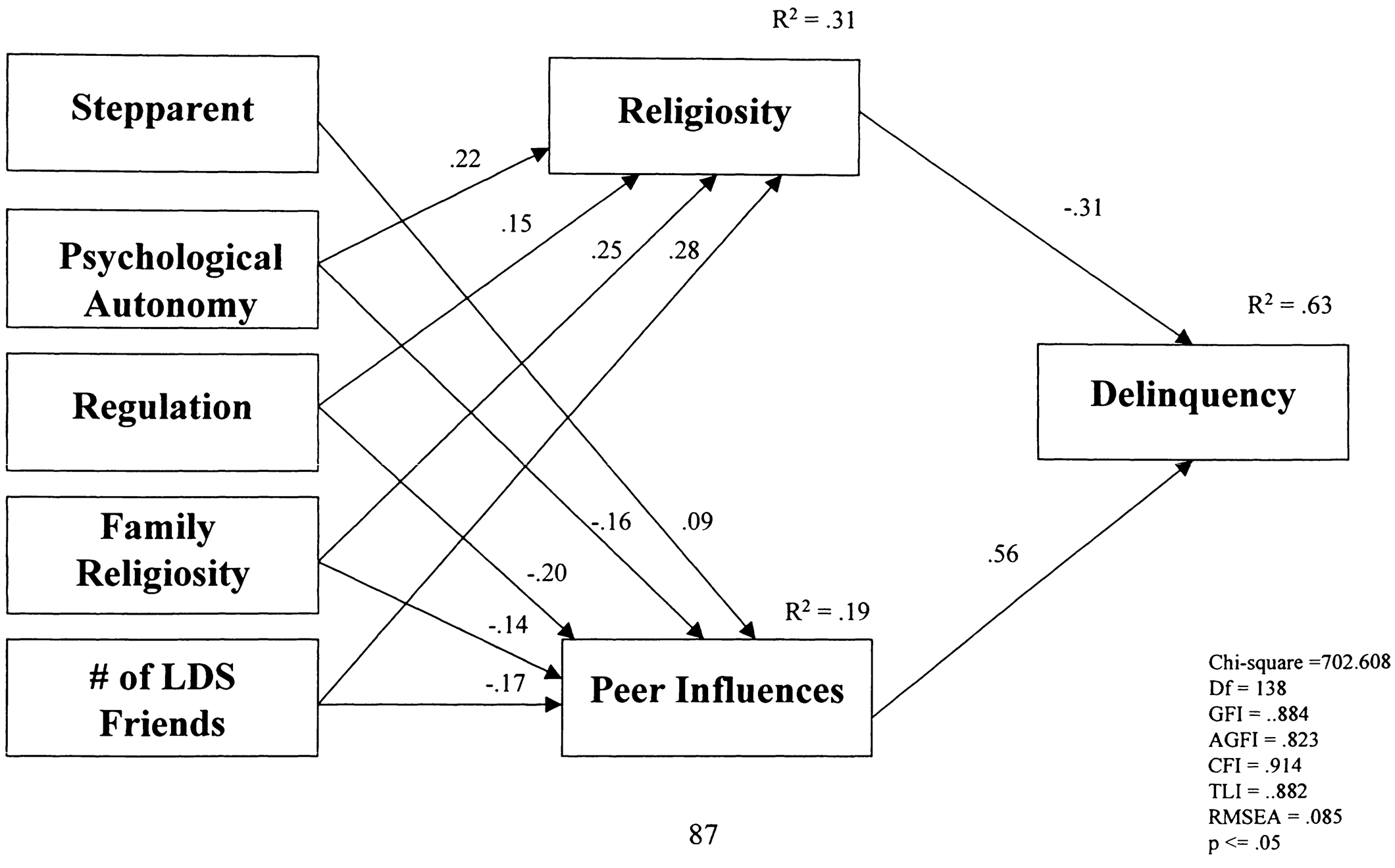

Figure 5
Utah County Males

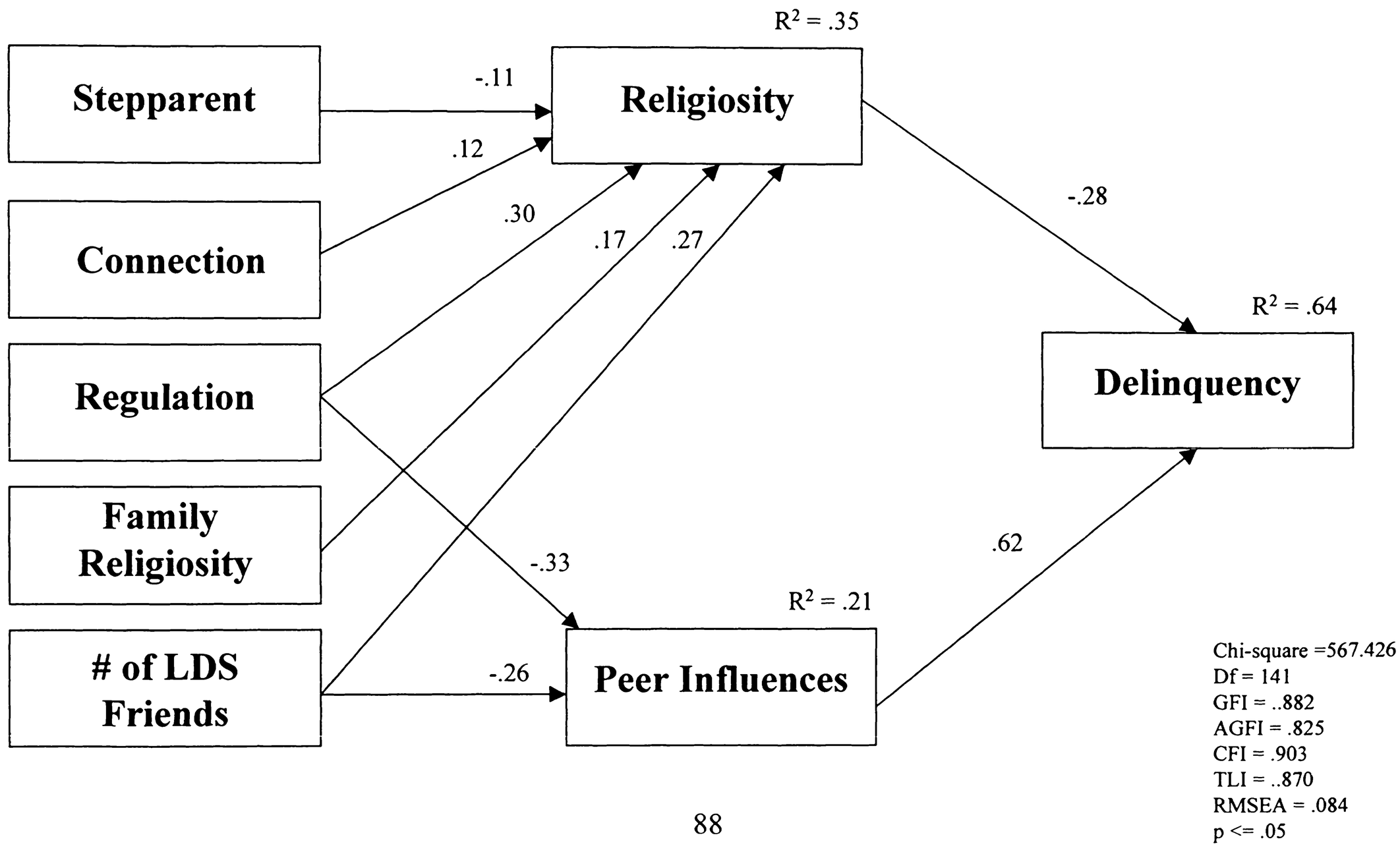

Figure 6
East Coast Females

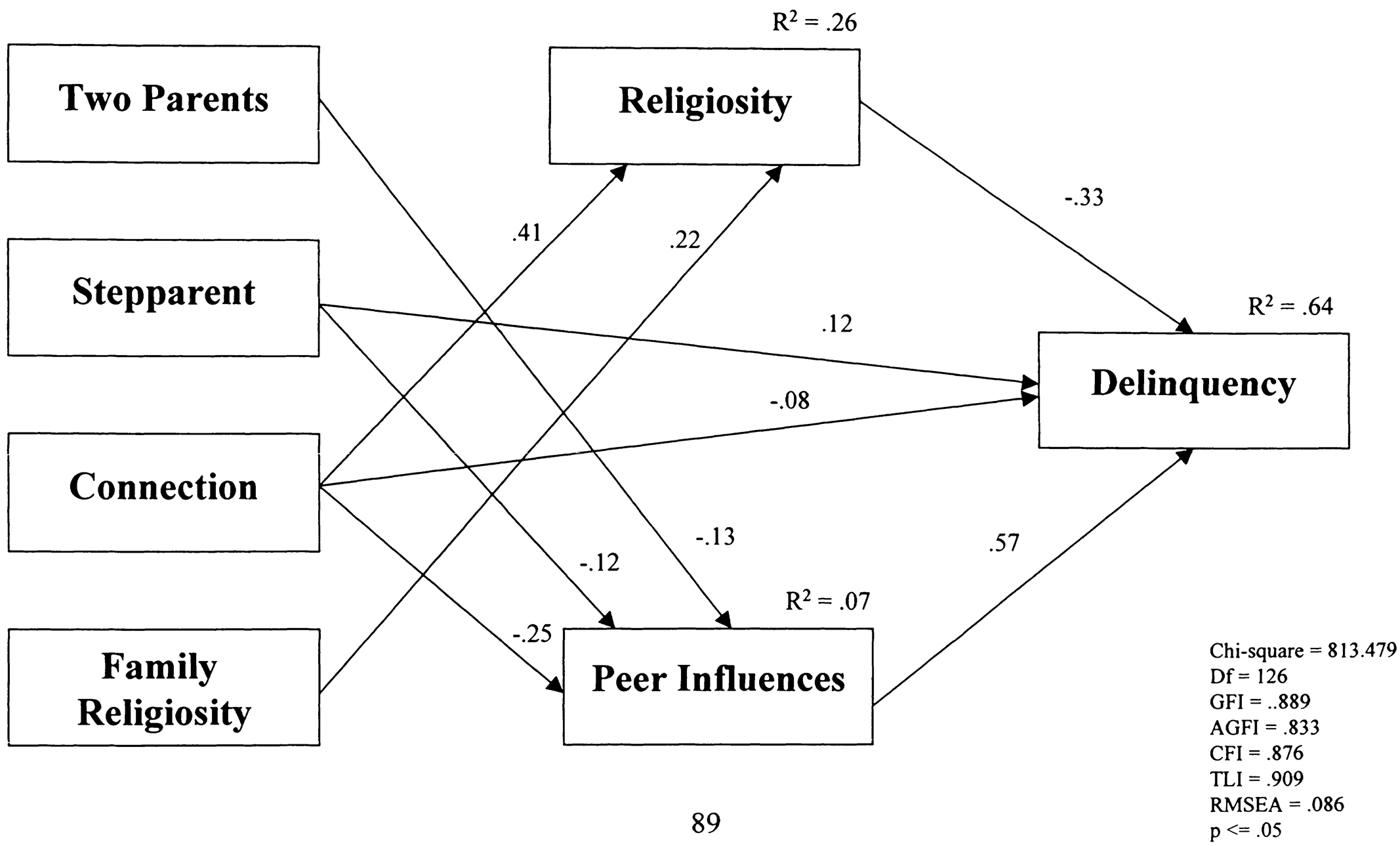

Figure 7
East Coast Males

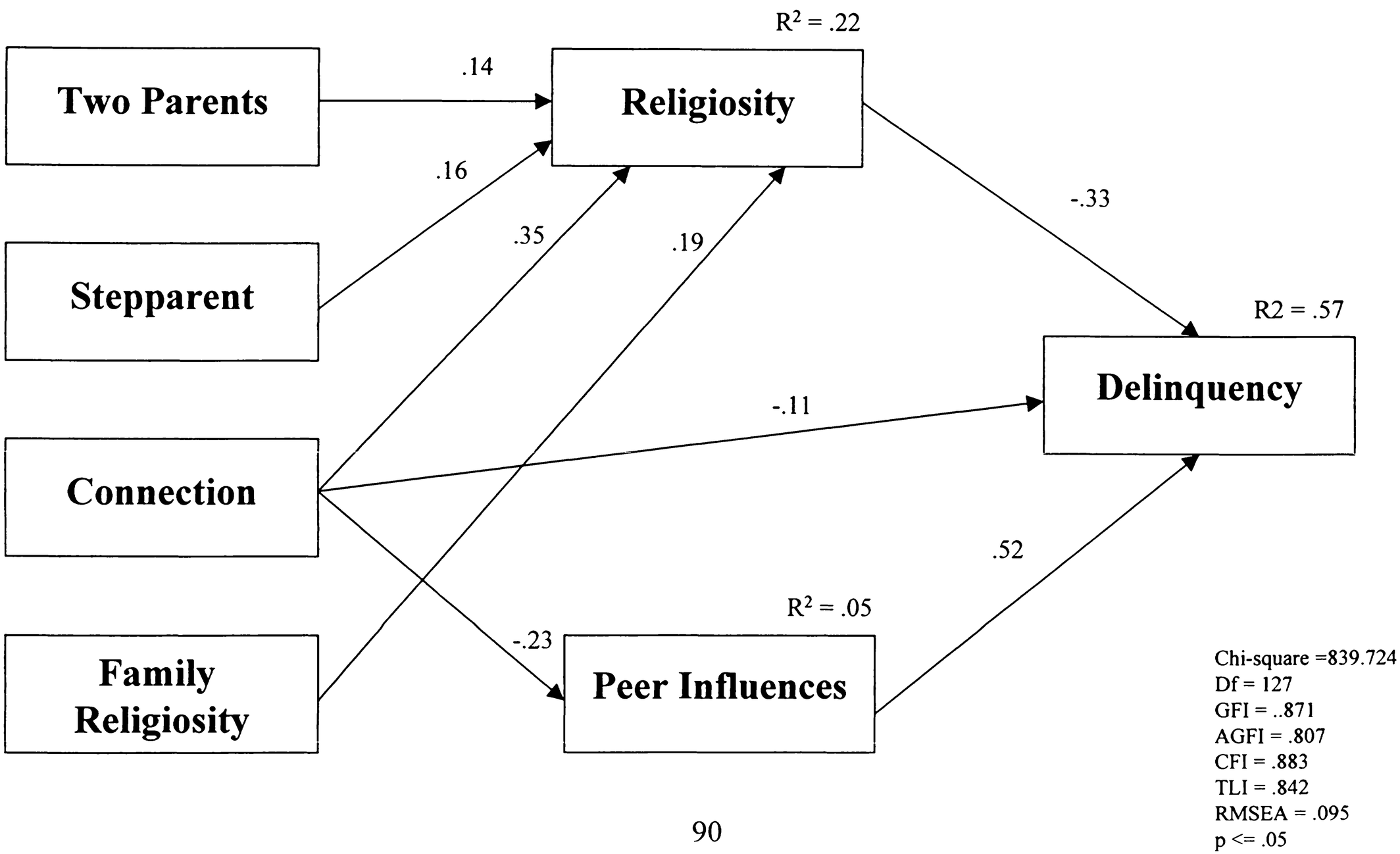

Figure 8
Great Britain Females

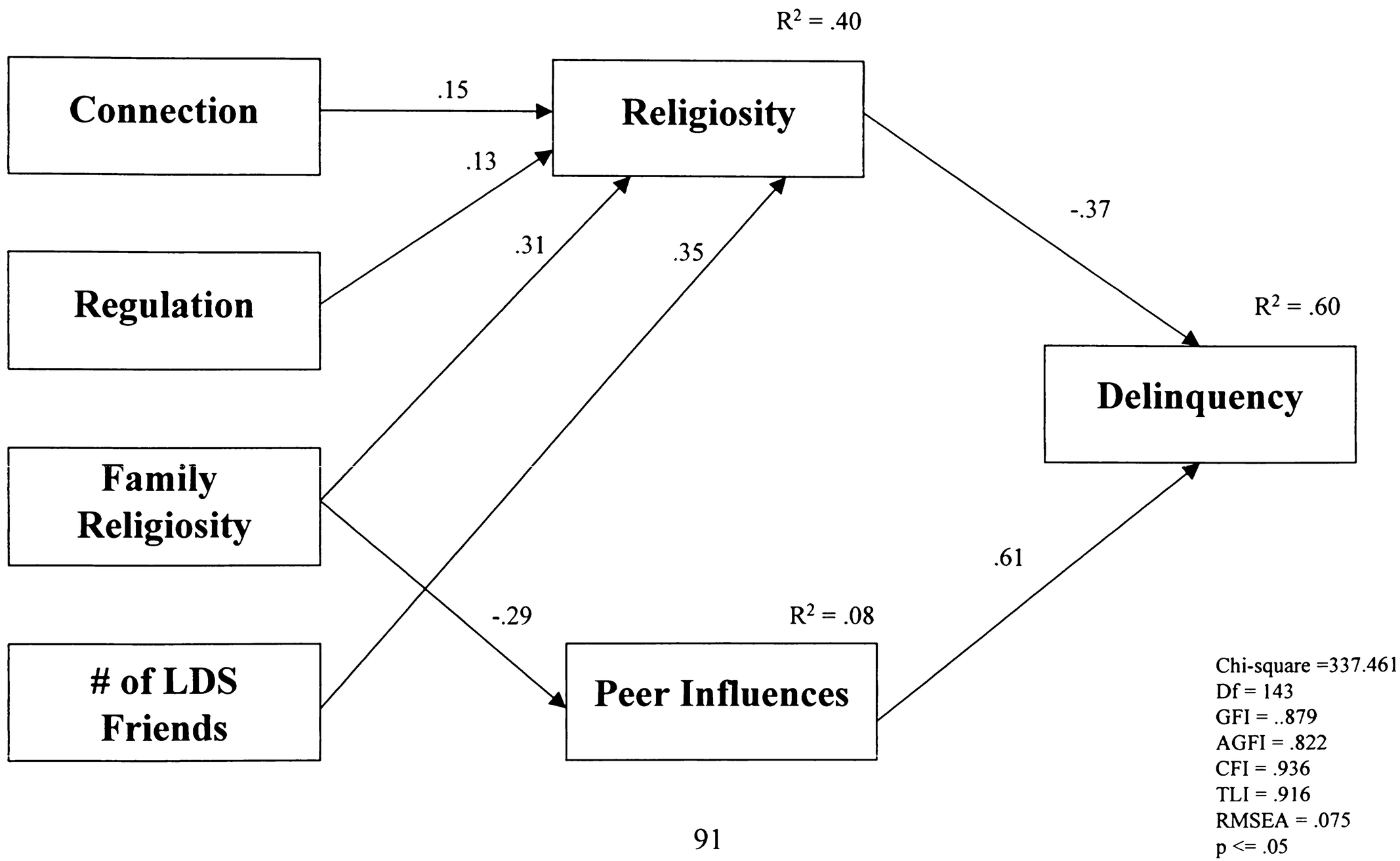
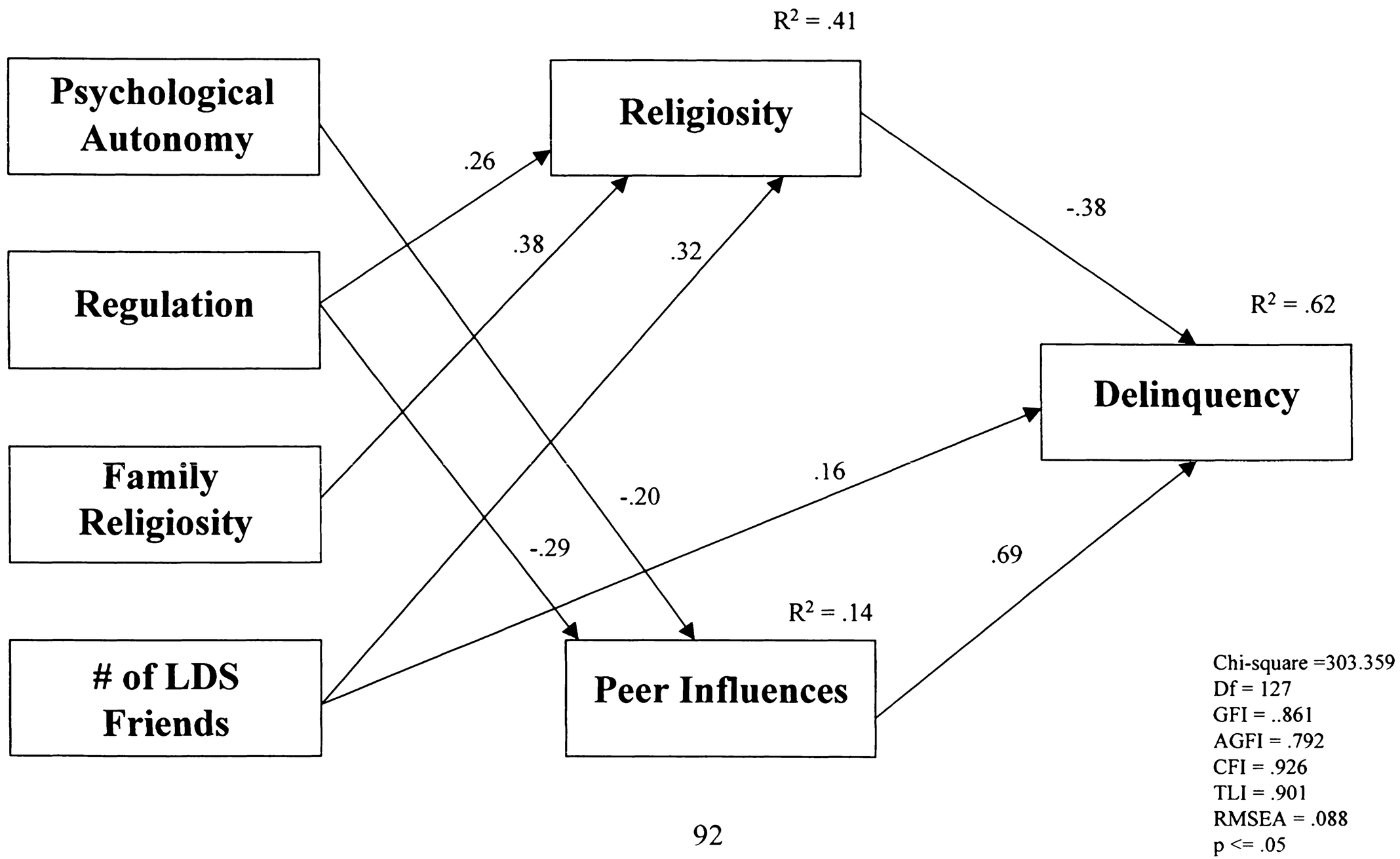
Figure 9
Great Britain Males