THE ADOLESCENTS PREFERENCE FOR COUNSELORS IN RELATION TO THEIR DEGREE OF RELIGIOUS CONVICTION

by

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in

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INTRODUCTION

In a highly complex culture, there are numerous factors that influence one's life. The more industrialized societies promote tremendous structure for the entire population. The past World War II era has been labeled "The Age of Anxiety" (28, p. 3). In some respects children are being forced to mature at an earlier age. The "storm and stress" period of the adolescent is receiving considerable recognition in our current literature and the adults are taking on increasing amounts of structure which are all resulting in a more complex culture.

The individual is a complex organism as Skidmore (37, pp. 221-222) points out:

An individual is a dynamic, complicated organization of energies and drives, influenced through environmental interplay. Each person strives to maintain his self-esteem and individuality, to gain satisfactions and strengthen his own feelings of personal worth. In the natural course of events, he immediately runs into other people who are doing the same; consequently, conflicts arise. He not only lives in an individual world of his own, but also interests in social worlds with many environmental pressures.

As our culture grew in complexity, the need for personal counseling became more apparent. The goal of counseling is to help the individual help himself so that he can carry his own responsibilities (28, p. 179). He must learn to adapt his aspirations to his abilities.

Among those in our society needing a great deal of direction through some form of counseling are the adolescents. Most American writers place the adolescent within the ages of 13 to 19 (32, p. 14).

Adolescence occupy an ambiguous position in American society. As a phase in personal and social development adolescence is a recognized period experienced by every American Youth. As a status in the social structure however, it is loosely defined
at both entry and exit transition points and offers a set of
vague and often conflicting roles. The age behaviors expected
of adolescents by adults are viewed by society with ambivalence
and anxiety. With the possible exception of old age, no other
phase of individual development is so clearly marked by negative
connotations and lack of positive sanctions. (15, pp. 178-179)

There is nothing biologically inherent within the adolescent that
causes the usual "stress and strain" during this period. Adolescence
is looked upon in our culture as an awkward age and yet the origin of
adolescent problems are not biological, but are social (36, p. 112).

An individual's socialization is determined by many things:

Certainly values, attitudes and convictions do not spring
full-blown into consciousness with the coming of age. As we
know, these intangibles, which underlie behavior, are a long
time in the making and have their beginnings in early child-
hood. Parental attitudes, experience at home, and later in
school with friends, associates, and teachers, all influence
a child's sense of value and maturing adjustment. (41, p. 7)

Because values, attitudes and convictions are formed over a period
of time, the adolescent may seek counseling¹ to clarify his feelings
and objectives or to simply receive direction. It has been found that
one's past experience will influence his choice as to whom he seeks for
counseling as well as what problems are discussed during the counseling
sessions (13, 6, 22).

The adolescent's past experiences, being composed of the influence
of many institutions, will determine to whom he will turn for help in
relation to his personal problems. One of the institutions that in-
fluence the life of the adolescent is the church. Their overall in-
fluence of the church in the lives of the American people is explained
by Cline (4, p. 570).

¹The word counseling, as it will be used in this paper, is much more
"informal" than the word usually implies. An adolescent may casually talk
over a situation with a peer, and for lack of a more accurate word, the
writer will refer to this as counseling.
A great body of evidence suggested that religion in various ways was constantly influencing the daily lives of the masses of men and women in modern America and, more than that, through its impact on individuals, religions make an impact on all other institutional systems of the community in which these individuals participate.

**Statement of Problem**

It is the purpose of this investigation to study the relationships between religiosity\(^2\) and to whom adolescents would seek help in relation to their personal problems.

Two groups of subjects, 9th and 11th grade students, being composed entirely of members of the L.D.S. (Mormon) Church, were given a questionnaire that was structured to measure their religiosity. The subjects were eventually divided into three categories that were determined by their "high," "medium," or "low" degree of religiosity. On a second questionnaire, the subjects indicated their personal problems and to whom they would go for help with their problems.

The writer was interested in finding who the subjects, in the different degrees of religiosity, would prefer counseling with respect to their personal problems.

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\(^2\)Religiosity is a term that describes the overall personal involvement in one's religion. This involvement may be in one's church attendance, the study of the scriptures, personal participation in a responsibility connected with the church, the payment of tithes and offerings, the extent of belief in the doctrine and the implementation of that belief in one's life—or it may be a combination of all of these factors. Overall, religiosity suggests a continuum of various degrees, from the high to the low degrees, in one's religious orientation.
NATURE OF THE PROBLEM

The primary concern of the writer was to determine to whom adolescents go for help with their personal problems. Two groups of adolescents were given a questionnaire that measured their religiosity. On another questionnaire, the two groups indicated to whom they would go for help with a particular personal problem. Then being categorized into three groups of religiosity, a comparison was made as to where the different groups consisting of the "highly" religious, the "medium" religious and those with a "low" religious orientation, go for help in relation to their personal problems.

Justification of Study

It is apparent that adolescents are in need of counseling and guidance. Landis (23, p. 79) indicates that the adolescent wants what all people in our society are seeking:

1. Recognition and status
2. Respect and social favor
3. Response and happy social interaction
4. Security and group acceptance
5. Experience and expression
6. Achievement and success
7. Happiness and freedom

If adults are going to be able to help the adolescents achieve the above goals, then they must be aware of the problems of the adolescent and have a basic understanding of who the youth will turn to for help in respect to particular problems.
REVIEW OF LITERATURE

Characteristics of Adolescence

The period of adolescence, in our culture, is usually looked upon as a time for transition from childhood into the adult society. Marked physical growth, intellectual expansion, and social development are characteristic of the adolescent period. The dependency of the childhood begins to give way to independence as the child enters adolescence, as Gottlieb (11, p. 102) explains:

The child has enjoyed the company of his parents, especially his mother, and has learned to depend upon his parents for teaching him right from wrong, for security against trouble, and for affection. As he enters the adolescent period the young person increasingly sees the need for becoming an independent adult.

The eventual goal of independence to the adolescent is extremely important if he or she is to realize the basic goals most people strive for in our culture (23, p. 79). Complete independence, which includes the responsibilities that our culture places on an adult, is not the primary goal of the young person. He is leery of the future in respect to what roles he will play as an adult. The study by Gallup and Hill (8, p. 66) indicates that the most frequently reported "most serious" problems of adolescence dealt with "a loosely wrapped bundle of worries that they call 'the future.'"

Adolescents ambiguous feelings toward the future result partially from the ambiguous attitudes of the adults concerning the roles of the adolescents (15, pp. 178-179).

Adolescence occupy an ambiguous position in American society. As a phase in personal and social development adolescence is a recognized period experienced by every American youth. As a status in the social structure, however, it is loosely defined at both
entry and exit transition points and offers a set of vague and often conflicting roles. The age behaviors expected of adolescents by adults are viewed by society with ambivalence and anxiety. With the possible exception of old age, no other phase of individual development is so clearly marked by negative connotations and lack of positive sanctions.

Studies show that there is a great deal of difference between the socialization of the adolescent male and female. Some authors suggest that the feminization of the female involves a greater number and more complex determinants than does the masculization of the male adolescent (18, p. 136-137, 29, p. 225-245). Other writers contradict this viewpoint by citing examples dealing with counseling, school work achievement, etc. (34, 12, 11). Overall, whether the adolescent boy or girl have the greatest amount of difficulty in mastering what Havinghurst (11, p. 125) calls the developmental tasks, the researcher cannot determine at this time.

The most important problems to the boys and girls would differ because of their different goals and avenues for achieving their respective goals. The girls generally prepare for an adult role centered around the home, whereas the boys primary concern for his future role lies within his choice and success in his occupation (38, p. 52).

Other evident and different socialization patterns can easily be recognized in the expectation of boys to be more aggressive (25, p. 52). Boys are expected to lead out in the "traditional" decision-making roles (40, p. 346), while girls are expected to increase their "reassuring dependency" upon one another. The adolescent generally follows these patterns of socialization because society directly and indirectly rewards the conforming behavior (38, p. 52).
Another aspect of "dependency" can be observed in the dependency between peers, i.e., the dependency of the girls on the boys.

While boys have access to athletic activities, hot rod, and other extracurricular programs, girls are restricted in their range of social participation. In many instances the adolescent female is placed in a position where entrance into a social activity must wait the action of a male. Each of these factors contributes to the adolescent girls' greater dependency on outside sources for aid in the fulfillment of desired goals and activities. (38, p. 52)

Boys are referred to counseling much more often than are girls (11, p. 133, 34, p. 114). Now, this does not necessarily mean that boys have more problems than do girls, but it may be an indication as to the types of problems boys have in relation to girls. For instance, Gowan (12, pp. 133-134) found that underachievement in school occurs twice as often for the boys as among the girls. Yet, the girls willingly take more of their problems to their school counselor than do the boys.

Who Adolescents Go To With Their Problems

When an adolescent chooses someone to counsel with in relation to personal problems, many things have contributed to the reason for this choice. The social and cultural background may have conditioned the young persons mind in a particular direction. The overall rapport between the counselor and "client" may also be a result of his past experience. The sex of the individual seeking counseling is also a factor to consider when investigating the adolescents choice of counselors (6, p. 84). In a study of university students, it was found that males more frequently prefer a male counselor than females prefer a female counselor (7, p. 465).

The functions that adolescents perceive different potential counselors performing will partially determine their choice for a counselor. Also,
if an adolescent has made a choice on the above basis and the counselor moves out of this framework, the adolescent will react with resistance (13, p. 386). This indicates that adolescents have preconceived ideas concerning the counseling that could be done with parents, school personnel, church authorities and friends.

Parents

Far above anyone else, the adolescent turns to his parents for counseling. Different studies show a variety of statistics in relation to the amount of counseling done by parents. Gottlieb (11, p. 110) said that 70% of the adolescents first turn to their parents for advice and counsel. The study by Gallup (8, p. 80) indicated that although the majority do first turn to their parents, only 41% of them talk over all their serious problems with their parents. This suggests that although the adolescent may first turn to their parents, others are involved in counseling with the young person.

"What would you do if you were worried about something?" This was one of the questions posed to adolescents in the Oakland Growth Study. It was found that the age of the young person was a factor in determining how often the young person brought their problems to their parents. The closer the adolescent came to graduating from high school, the less often he took his problems to his parents. But overall, the parents were the first choice for counselors by the adolescents (18, p. 138).

The relationship of the parents and the adolescent is another factor that determines the extent of the adolescent seeking help from his parents.

Generally speaking, adolescents from democratic homes identify with their parents to a greater extent than do those from authoritarian homes. In a survey of 5,500 high school seniors from the
State of Washington, it was found that 53.9% of those in democratic homes wanted to be exactly like their parents, whereas this was true of only 24.4% of those from authoritarian homes. (18, p. 138)

Glover (10) found that students discussed their problems more often with their mothers than with their fathers. Since authoritarianism seems to repel adolescents, and fathers are usually seen as more authoritarian than are mothers, this may be one of the reasons for Glover's findings.

Thomas, (39, p. 8) suggests that every individual has four wishes, of which security is one. Young people sense a security with their parents, as Skidmore indicates:

Blood ties and social customs insure that parents, for example, will not intentionally do anything to harm their children.

Surely the adolescent is attracted outside the home for new experience, for response from peers, for the development of the socialization patterns, but he is attracted back to the home, to the parents, for help and assurance (33, p. 24).

A study conducted by Kerr, (21, p. 341) involving 1,350 high school students bound for college, found that parents were by far the most influential persons with these seniors in relation to problems dealing with college. Sixty-six per cent of the seniors said that their parents were most helpful to them as they made their college plans. The school counselors were chosen by only 8% of the students as the most helpful with college plans.

School Personnel

A young person's previous experience and expectations structure a definite viewpoint in regards to counseling with the school personnel.

Students concepts of the roles counselors seem to serve in the school environment indicate that they see the counselor
variously as one who is an administrator, a disciplinarian, an activity director, a part-time librarian, etc. In fact, interviews indicated that many students did not recognize the counseling function as a major duty of the secondary school guidance worker. (13, p. 7)

In a study done by Grant, (13, p. 386) with over 1,000 high school seniors, it was found that 62% of them chose the school counselor as their first choice for problems dealing with their educational programs.

Barahal's study (1, pp. 328-331) conducted at Stanford, dealt with 100 incoming college freshman. The purpose of the study was to determine what these freshman thought of their high school counseling. These are the results of the study.

Student ratings of high school guidance programs

<table>
<thead>
<tr>
<th>Rating</th>
<th>Percentage of students</th>
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<tr>
<td>1. Excellent</td>
<td>2%</td>
</tr>
<tr>
<td>2. Good</td>
<td>7%</td>
</tr>
<tr>
<td>3. Fair</td>
<td>21%</td>
</tr>
<tr>
<td>4. Poor</td>
<td>23%</td>
</tr>
<tr>
<td>5. Definitely Harmful</td>
<td>1%</td>
</tr>
<tr>
<td>6. No reaction (because there was no counseling)</td>
<td>46%</td>
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Only 58% of the students that received counseling from a high school counselor felt that it had been beneficial.

The overall extent of help given to the high school student by the school counselor, as perceived by the student, was the context of a study conducted in San Diego (31, p. 158). Some 2,719 high school seniors in the San Diego City Schools were asked to what extent school counselors provided help with the students plans in college attendance. These
were the results:

1. One out of 20 students received help from teachers in selecting a specific school and in making college plans.

2. One out of 10 students received help from counselors in making college plans. About one out of 20 received help from counselors in selecting a college.

3. One out of 10 received help from friends in selecting a specific school and in making college plans.

4. One out of 3 made the selection on his own, without help.

5. One out of 2 received help from parents in selecting a specific school and in making his college plans.

Although school people feel that they are involved in the process of student educational planning, from this study parents, not school people, appear to be the significant group who assist students. (31, p. 158)

There is even a difference between the secondary school counselor and the teacher. The counselor is often perceived as an administrator and disciplinarian. Students needing counseling are often referred to the counselor whereas the student that counsels with the teacher has often sought the teacher himself. As Skidmore points out, (37, p. 153), teachers are often perceived differently than are other potential counselors.

Many students who do not feel free to talk with their parents or peers are able to talk with a teacher whom they respect and consider a real friend. They often develop a sincere admiration for the teacher's knowledge in his field of specialization and feel that he is an "expert" in all fields, including the family.

Clergy

It is estimated that 40% of the population take their personal problems to a clergyman (5, p. 329). Gallup found that the church plays a significant role in the lives of the American adolescent (11, p. 108).

In a survey taken by Gallup and Hill (11, p. 108) the age of the
3,000 subjects ranged from 14 years to 22 years. It was found that 84% of them were church members and more than one-half of them attended church regularly.

Friends

In a study of 904 students, being composed of students from 12 secondary schools in a three state area, Gibson (13, p. 455) found that the adolescent's friends play a significant role in "counseling." "We know they can be trusted" and "They understand our problems" were frequently mentioned in regards to their friends. Skidmore explains:

Most people share personal experiences and feelings with their friends. These friends not only respond as listeners but often take an active part and advise or recommend a course of action. (37, p. 30)

Glover (10) found from the response of 1,265 college students, that friends and relatives constitute 80% of all persons with whom they discuss their personal problems relating to their family relationships, marriage, preparation for marriage and personal adjustment.

Major Problems of Adolescence

The problems facing the adolescent can be broken down into particular categories. The younger adolescent, 12 through 14 years, has many different problems than the older adolescent whose age ranges from 17 to 19 years. Mooney, (27, p. 4) has separated the high school adolescents problems into categories and has separated these from the categories of the junior high school students. The high school and junior high school categories are:

HIGH SCHOOL
1. Health and physical development
2. Finances, living conditions, and employment
3. Social and recreational activities
4. Social-psychological relations
5. Personal-psychological relations
Due to the different socialization patterns of the boys and girls, their problems often differ. A study that included 603 high school students concluded: (26, p. 132)

... That the girls at all grade levels led the boys in the mention of problems in the areas of home, family, and social-psychological relations, while boys led the girls in the areas of adjustment to schoolwork and in future vocational and educational plans.

The studies showing that boys are referred to counseling more often than girls, (11, p. 133) indicate that the boys do have more problems than do the girls in relation to school-related problems. By far, the greatest number of underachievers in school are the boys (12, pp. 133-134). Underachievement, in itself, is not the entire problem. Boys are far more aggressive and independent than are the girls and this is reflected in their school behavior and achievement (25, p. 52). Girls are more conforming than are boys (40, p. 346) which is reflected in their desire to do well in school, i.e., to conform to the desires of their teachers. Kaback, (20, p. 181) found that boys were more reluctant to take personal problems to a school counselor than were the girls. Once again, the reflection of their socialization is apparent; the boys are independent,
wanting to stand on their own feet, whereas the girls are more dependent and are more willing to seek help.

Since girls and boys prepare all through adolescence for different adult roles, their adolescent problems differ to some degree, but many times they share common problems. For instance, their rapid physical growth may cause similar problems. The never ending adjustment to the opposite sex is a common problem among adolescence. Their moral and religious codes may present common problems in relation to their adjustment to their society. Therefore, although many of the boys problems differ from the girls, there are also many similarities between their problems.

It was found that the higher the school grade level, the fewer the personal problems and the greater the number of school-related problems (20, p. 181). The higher the school age, the more importance the vocational interests become for the boy. School-related problems are by far the largest category of problems handled by school personnel (17, p. 503). Grant (13, pp. 386-388) found that in the area of personal-emotional problems, only 4% of the students in his study desired help from the school personnel. Teachers give the greatest amount of counseling in problems relating to progress in the students school work, but they were even ranked lower than the school counselor (17, p. 503). The school counselor gives more counseling to adolescents than any of the other school personnel.

The adolescent often turns to his friends for help with problems relating to "getting along with people" (11, p. 503). Skidmore (37, pp. 39-40) says that an adolescent will seek help from friends when the problem relates to one of these three categories:
1. When there is a need for information or facts.
2. When the problem involves opinions or decisions.
3. When the problem concerns emotional and personality patterns, moods and temperaments.

Influence of Religion in American Culture

Contrary to the view of many at the turn of the century, religion continues to be one of the most influential institutions in the American Culture (24, p. 56). One's religious beliefs and daily behavior are not separated as Cline found from his study: (4, p. 570)

A great body of evidence suggested that religion in various ways was constantly influencing the daily lives of the masses of men and women in modern America and, more than that, through its impact on all other institutional systems of the community in which these individuals participate.

In the extensive study conducted by Lenski (24, p. 323) in Detroit, he also found a relationship between one's religious orientation and daily behavior.

Not only is the behavior of men influenced by the socio-religious groups to which they belong; our evidence also indicates it is influenced by their religious orientation.

Not only is the adult population tremendously affected by religion, but also are the adolescents. Gallup's study of over 3,000 adolescents, (8, p. 70) indicated the extent of their belief:

Seventy-four per cent of our youth believe in God 'very firmly': seventy-six per cent think of God as an omnipresent judge who observes all individual human actions and rewards or punishes them; seventy-eight per cent believe in a hereafter: almost two-thirds of the high-school and working youth believe the Bible is 'completely true,' and twenty-two per cent of our college youth believe every word of the Testaments. Nine per cent of the college boys and five per cent of the college girls say they don't believe in God, but nearly two-thirds of our collegians are 'very firm' believers.
The extent to which the American Adolescent attends church has already been mentioned. Why is religion significant in the lives of so many adolescents? As one fellow expressed while being interviewed in the Gallup study: (8, p. 68)

The laws are there and you can't go wrong with them. It gives you security: it gives life hope and meaning.

The overall meaning of religion usually takes on a different interpretation as the younger adolescent matures.

Since adolescence is the time of the intense realization of self-hood and of the unfolding of the developing personality, it is a period during which religion as a personal experience assumes special importance. In earlier childhood the youngsters believe what they are taught, in religion as well as everything else, but with the arrival of adolescence, the elevation of ideals, the rapidly developing sense of social and moral obligations, affords the background and provides the foundation for a new and enlarged spiritual experience. The early years of this period are the ideal time for the birth and rapid expansion of an increased appreciation of truth, beauty and goodness. (32, p. 362)

Maturity is partially characterized by:

1. Escaping the level of immediate biological impulse.
2. The need to be reflecting and have insight about life; we need a good perspective.
3. Having some unifying philosophy of life. (35, p. 187)

Silverman (35, p. 187) has said that ones personality is enhanced by maturity and maturity is enhanced by religion. Brooks (2, pp. 341-342) feels that sound mental health is another by-product of religion.

Under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl. It satisfies his groping for a fundamental synthesized understanding of the whole realm of experience. It gives him a sense of values, a sense of personal relationships and obligations. It facilitates the formation of high ideals of unselfish service. It gives him help in attaining that self-control and self-discipline which characterize strong personality. It reinforces his moral conflicts of impulses and desires, and thus assists him in attaining sound mental health.
One of the primary concerns of religion is to invoke obedience in the individual (30, p. 459) which may eventually result in an authoritarian view towards one's environment. The very religious person has long been stereotyped as a rigid and very authoritarian type of individual. Many studies support the assumption that religiosity breeds authoritarianism. Lenski (24, p. 328) found that:

By and large, our evidence leads us to the conclusion that religious subcommunities foster and encourage a provincial and authoritarian view of the world.

In a study done in the Northeast and Southern sections of the United States, (11, p. 78) it was found that adolescence who were skeptical of religion scored lower on measures of authoritarianism "than did declared Christians." The bulk of the evidence does suggest that religion does foster authoritarianism.

Different religions undoubtedly influence their members differently. If a measurement of authoritarianism between many religious groups was available, it would probably show a difference between the groups. The writer makes this statement because of particular studies conducted among a high percentage of Latter-Day Saint (Mormon) people. Dr. Cline's study of religiosity dealt with 154 subjects in Salt Lake City, of which the majority were L.D.S. (Mormon). As result of his study, his comments in regards to religiosity and authoritarianism were:

Some commonly held stereotypes such as 'religious people are more authoritarian than nonreligious' did not hold up.

Christensen's study (3, pp. 45-46), being composed of 87 per cent of Mormon subjects, also indicates a reverse in the usual thinking concerning religiosity and authoritarianism.
The population in this study was composed largely of members of the Latter-Day Saint (Mormon) religion which affirms a patriarchal order. This arises from the fact that man in the church hold the Priesthood and are recognized as being the head of their family. Because of this, added significance might be given to the finding that men in this study were considerably more equalitarian than were the women. The influence of this particular religious belief appears either to be absent, or to be expressed mostly through women. It may be, however, that when the wife supports the husband and takes a firm view that he is "head of the family," the husband does not have a need to take a strong defensive stand in order to insure recognition of himself as head of the family and prove to himself and others that this is 'his' position. He isn't threatened: thus he can, in turn, afford to be more equalitarian.

Aside from the studies and references that have been quoted, largely from adult subjects, "there has been amazingly little research on religion in relation to the adolescent and his behavior" (ll, p. 77).
HYPOTHESES

Many factors contribute to the choice an adolescent makes when he chooses someone to confer with about a personal problem. His previous experience with counseling and the nature of the problem at hand will largely determine his choice of counselors. Since the adolescent perceives the available "counselors" as having ability to help solve problems in specific areas, he will choose a counselor that he feels is qualified to help him with his particular problem.

The Latter-Day Saint Church (Mormon) places a great emphasis on the importance of good family relationships. Although religiosity often develops an authoritarian view of the world, the L.D.S religion fosters a more equalitarian atmosphere in the home. This equalitarian or democratic atmosphere causes the adolescent to feel closer to his parents than in the home ruled by the authoritarian viewpoint.

The age of the adolescent will determine the major types of problems he will have at a given time. The age of an adolescent will also influence the number of problems of the adolescent. The younger adolescent will have fewer problems than the older adolescent.

Because of the difference in the socialization patterns of the boys and the girls, their problems will differ. The girls will express more concern over problems relating to the home, whereas the boys are more concerned with preparation and success in their lifes vocation.

The patterns of dependency for the girls and independence for the boys also influence their choice for counselors. The girls develop a greater dependency upon their families and friends than do the boys.
Considering the above, the following hypotheses are given:

1. Adolescents with various degrees of religiosity will prefer different sources for counseling with their personal problems:
   
   A. The "highly" religious Mormon adolescent will prefer help from available sources in this order:
      (1) His immediate family
      (2) A religious "authority"
      (3) School personnel
      (4) His personal friends
   
   B. The "medium" religiously oriented adolescent will prefer help from the available sources in this order:
      (1) His immediate family
      (2) School personnel
      (3) A religious "authority"
      (4) His personal friends
   
   C. The adolescent with a "low" degree of religious orientation will prefer help from available sources in this order:
      (1) His immediate family
      (2) School personnel
      (3) His personal friends
      (4) A religious authority

2. The older adolescent will indicate more personal problems than the younger adolescent.

3. The average female adolescent will seek counseling more often than the average male.
METHOD OF STUDY

Pilot Study

A pilot study was conducted to determine the most pertinent problems of the ninth and eleventh grade adolescent. This study was carried out in the following manner:

1. A class of 28 students at the Logan Senior High School Seminary and a class of 25 students in the Logan Junior High School Seminary were selected for the study. The subjects consisted of 14 boys and 14 girls at the senior high school and 13 boys and 12 girls at the junior high school.

2. The items on the Mooney Problem Check List were read to both groups and the students indicated on a corresponding paper, the items that were personal problems to them.

3. The writer then chose from the results the items that had been mentioned by six or more subjects.

4. There were thirty problems selected in this manner for the senior high school students and twenty-five problems for the junior high school students.

Major Study

The subjects used for the study were L.D.S Seminary students attending the Logan Junior High and Senior High School Seminaries. Both the junior and senior high school participate in a release time program enabling students to be released from school one hour a day to attend a Seminary (religious) class. In the junior high school, the ninth grade was the only age group eligible to be released from school for this
program. In the ninth grade, there were two hundred eighty-eight students. Fifteen or twenty of these students were not of the L.D.S. faith, which would account for them not being in Seminary. The ninth grade class has 90% of all the students in this age group enrolled in Seminary.

In the senior high school, 75% of all the students were enrolled in Seminary. Combining the percentage of both schools, 82% of all the students had elected to attend Seminary. This 82% of the total student body gives a good sample of all of the students in both schools. A total of 196 students were used in this study: the girls in both grades numbered 113 and the boys numbered 83.

Both questionnaires used were given to all the subjects during the same day. The instructor of the respective classes gave these brief instructions before the students began their work on the questionnaire:

1. There were to be no names written on these questionnaires.
2. The questionnaires were a study from the Utah State University and had no implications for their seminary work.
3. They were to indicate their first impression on the questionnaires rather than writing down what they thought they might be expected to write.
4. They were to work fast and yet accurately to be able to finish in the allotted time. (They had 40 minutes and the majority of the students finished in less than 30 minutes.)
Religiosity Questionnaire

The questionnaire used to measure the adolescents religiosity was originally prepared by Dr. Victor B. Cline for his study of religious belief and behavior. Questions 4, 7, 14, 16, 23, 31, 32, 48, and 56 were eliminated from Dr. Cline's questionnaire because the writer felt they did not apply to this age group.

The general make-up of the questionnaire included questions relating to these categories:

1. Personal behavior: "Public"
2. Personal behavior: "Private"
3. Personal Religious "Experience"
4. Beliefs about God
5. Beliefs about God vs. Evil (Satan)
6. Beliefs about the Church or "Organized Religion"
7. Beliefs about Immortality
8. Beliefs about the Scriptures

The individual questions were weighted with points and the writer simply added the points to each questionnaire and then arbitrarily divided the totals into three categories: high, medium, and low.

These three categories were arrived at by separating the subjects at what appeared to be the "natural breaks"3 in the numerical scale from the individual tests. The eleventh grade subjects ranged from 1120 points to 580. The ninth grade subjects scored from 1030 points down to 260 points.

The comparison below shows that the groups derived from using the "natural breaks" are comparable in size.

---

3The writer felt that the method of the "natural breaks" would be more accurate in placing an individual test score in a particular category rather than dividing all of the subjects into three equal categories and placing them into the three degrees of religiosity.
To examine the questionnaire used to measure religiosity in this study, see Appendix A.

**Problem Check List Questionnaire**

The writer determined the adolescents most pertinent problems from the pilot study. The ninth and eleventh grades used the same measurement for religiosity but since their problems differed considerably, two problem check lists were prepared for the respective classes.

The subjects indicated whether the statements on the check list were problems to them and to whom they would go for help with the problem. The subjects had three choices: "Yes," it was one of their personal problems; "No," it was not a personal problem; and "Undecided," they did not know whether it was a problem. To gain the greatest amount of data, the subjects were asked to indicate to whom they would go for help with all of the possible problems even though many of them would not be problems to them. There was a space marked "other" and the subjects were told that if they would take a problem to someone not listed, then they were to write the person in the space marked, "other."

To examine the Problem Check List, see Appendix B or C.
Scope and Limitations

All of the subjects tested were in their respective Seminary classes at the time they were tested. Most people have a tendency to answer questionnaires in a way that makes them feel secure as they perceive the intent of the questionnaire. Therefore, the students may have a tendency to answer the religiosity questionnaire as they thought their teacher would like them to answer it.

The subjects live in a relatively uniform socio-economic environment. The availability of specific counselors was the same for the majority of the subjects. If the study had been conducted in a large city where the environment would have shown considerable variation, the results of the study might have been different.

All of the subjects were members of the Latter-Day Saint Church. Being seminary students, it is assumed that most of the subjects know what the Church "expects of them" and this could have been reflected in their measurement of religiosity. Had the same questionnaires been given to subjects of many religious backgrounds, there may also have been a difference as to who the subjects would have chosen for counselors.
FINDINGS AND DISCUSSION

Findings in General

The results of the study show that there is a difference in whom adolescents turn to for counseling in relation to their religious background. The adolescent in the categories of high, medium, low, indicate different trends in their preference for counselors.

The type of problem confronting the young person will also have a part in determining to whom he will turn for counseling. If a young person perceives that a particular individual has the ability to help with a personal problem, all other factors being equal, the young person will choose that individual for counseling. The study also indicated that there is a difference as to who adolescents choose for counselors even with the same problem if the subjects have different degrees of religiosity.

The 96 eleventh grade subjects indicated problems in eight different categories. They were:

1. Finances, Living Conditions, and Employment
2. The Future: Vocational and Educational
3. Social-Psychological Relations
4. Adjustment to School Work
5. Personal-Psychological Relations
6. Morals and Religion
7. Social and Recreational Activities
8. Courtship, Sex and Marriage

Grouping all of the students together, irregardless of their religiosity, it was found that the family was the first choice for counseling for all of the categories of problems. This shows the great significance of the adolescents family in his life.
### TABLE I

Table I shows the preference of all of the eleventh grade subjects for counselors in relation to specific categories of problems.

<table>
<thead>
<tr>
<th>Categories of problems</th>
<th>Choice of counselors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Family</td>
</tr>
<tr>
<td>1. Finances, Living Conditions and Employment</td>
<td>1 choice</td>
</tr>
<tr>
<td>2. The Future: Vocational and Educational</td>
<td>1 choice</td>
</tr>
<tr>
<td>3. Social-Psychological Relations</td>
<td>1 choice</td>
</tr>
<tr>
<td>4. Adjustment to school work</td>
<td>1 choice</td>
</tr>
<tr>
<td>5. Personal-Psychological Relations</td>
<td>1 choice</td>
</tr>
<tr>
<td>6. Morals and Religion</td>
<td>1 choice</td>
</tr>
<tr>
<td>7. Social and Recreational Activities</td>
<td>1 choice</td>
</tr>
<tr>
<td>8. Curriculum and Teaching Procedure</td>
<td>1 choice</td>
</tr>
</tbody>
</table>

The 100 ninth grade subjects indicated six areas that composed the majority of their personal problems. Their categories were:

1. Health and Physical Development
2. Relations to People in General
3. Money, Work, the Future
4. Boy and Girl Relations
5. Self-Centered Concerns
6. Home and Family

The most significant finding in this area of the study was that the family, again, was the first choice in all of the different categories of problems.
TABLE II

Table II shows the preference for counselors in relation to all six categories of the ninth grade subjects problems.

<table>
<thead>
<tr>
<th>Categories of problems</th>
<th>Choice of counselors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Family</td>
</tr>
<tr>
<td>1. Health and Physical Development</td>
<td>1 choice</td>
</tr>
<tr>
<td>2. Relations to People in General</td>
<td>1 choice</td>
</tr>
<tr>
<td>3. Money, Work, the Future</td>
<td>1 choice</td>
</tr>
<tr>
<td>4. Boy and Girl Relations</td>
<td>1 choice</td>
</tr>
<tr>
<td>5. Self-Centered Concern</td>
<td>1 choice</td>
</tr>
<tr>
<td>6. Home and Family</td>
<td>1 choice</td>
</tr>
<tr>
<td>7. School</td>
<td>1 choice</td>
</tr>
</tbody>
</table>

The study shows that there is only a slight difference between the ninth and eleventh grade students when comparing their preference for counselors. Friends are more important to the ninth grade subject for counseling than the eleventh grade subjects. The fact that the eleventh grade adolescents are more independent than the ninth, may account for this difference in their preference for friends as counselors.

Overall, the preference for counseling with the religious authority and the school personnel, show no significant difference between the ninth and eleventh grade subjects.

The study indicated that the greatest difference between the choice for counselors was not between the ninth and eleventh grade subjects but between subjects in different degrees of religiosity.
TABLE III

Table III indicates the eleventh grade subjects preference for counselors in their respective groups of religiosity, in relation to specific problem areas.

<table>
<thead>
<tr>
<th>Categories of problems</th>
<th>Religiosity</th>
<th>Choice of counselors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Family</td>
<td>Rel.</td>
</tr>
<tr>
<td>1. Finances, Living Conditions and Employment</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>2. The Future: Vocational and Educational</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>3. Social-Psychological Relations</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>4. Adjustment to School Work</td>
<td>high</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>5. Personal-Psychological Relations</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>6. Morals and Religion</td>
<td>high</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>7. Social and Recreational Activities</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>8. Courtship, Sex, and Marriage</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
</tbody>
</table>

It was interesting to find that the only deviation from choosing the family first for counseling, was done by subjects in the high category of religiosity. They differed from anyone else in two categories: (1) Adjustment to School Work, and (2) Morals and Religion. In both incidents, they chose a counselor that they perceived as having specific
qualifications. In the "Adjustment to School Work Category", they indicated they would seek school personnel and in the "Morals and Religion Category", they chose a religious authority.

**TABLE IV**

Table IV indicates the ninth grade subjects preference for counselors in their respective groups of religiosity.

<table>
<thead>
<tr>
<th>Categories of problems</th>
<th>Religiosity</th>
<th>Choice of counselors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Family</td>
<td>Rel.</td>
</tr>
<tr>
<td>Health and Physical Development</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>School</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td>Relations to People in General</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td>Relations to People in General</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td>Money, Work and the Future</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>Boy and Girl Relations</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>Self-Centered Concerns</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
<tr>
<td>Home and Family</td>
<td>high</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>medium</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>low</td>
<td>1</td>
</tr>
</tbody>
</table>

A comparison was made to determine if there was a difference between the male and female adolescent preferences for counselors. The findings indicated that there were differences, but only slight differences
between the sexes.

The family was the first preference for both the boys and the girls. The second preference for both groups was the school personnel. The boys and girls differed on their preference for their third choice: The boys preferred the religious authority and the girls preferred their friends. The fourth choice was just the opposite: the girls preferred the religious authority and the boys choose their friends for their fourth or last choice.

The chart below indicates the overall preference for counselors by all of the subjects being divided by sex.

<table>
<thead>
<tr>
<th></th>
<th>Family</th>
<th>Religious Authority</th>
<th>School Pers.</th>
<th>Friends</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1 choice (1.3)</td>
<td>3 choice (2.7)</td>
<td>2 choice (2.4)</td>
<td>4 choice (3.3)</td>
</tr>
<tr>
<td>Female</td>
<td>1 choice (1.3)</td>
<td>4 choice (2.9)</td>
<td>2 choice (2.7)</td>
<td>3 choice (2.8)</td>
</tr>
</tbody>
</table>

At first glance, one may have a tendency to think that there was a great difference between the sexes in relation to their preference for counselors. But a careful review of the figures indicates the true difference in their preference is only slight. The girl's average preference differed only so slightly between the categories of the religious authority, the school personnel and the adolescent's friends. Therefore the writer feels that the significant difference is shown in the preference for ones

3NOTE: The numbers in parentheses represent the average preference for counseling with the respective categories. It is based on a continuum scale from 1 through 4: Number one being the first choice and number four being the last preference for a particular counselor.
friends. The girls preferred their friends for counseling to a much greater extent than did the boys with their friends.

Findings in relation to the hypothesis

All of the hypothesis were substantiated by the analysis of the data within this study. In some cases there was a significant difference between the subjects choice of counselors, in relation to the first hypothesis, but often there was very little difference. The fact that the subjects in the three categories of religiosity differed in their preferences for counselors is shown in their rank order in Table V.

**TABLE V**

<table>
<thead>
<tr>
<th></th>
<th>Family</th>
<th>Religious Authority</th>
<th>School Personnel</th>
<th>Friends</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>1 (1.17)</td>
<td>2 (2.75)</td>
<td>3 (2.78)</td>
<td>4 (3.22)</td>
</tr>
<tr>
<td>Medium</td>
<td>1 (1.32)</td>
<td>3 (2.97)</td>
<td>2 (2.47)</td>
<td>4 (3.11)</td>
</tr>
<tr>
<td>Low</td>
<td>1 (1.44)</td>
<td>4 (3.06)</td>
<td>2 (2.70)</td>
<td>3 (2.76)</td>
</tr>
</tbody>
</table>

The first hypothesis postulated that the highly religious person would seek counseling from the above sources in this order: (1) Family, (2) Religious Authority, (3) School Personnel, and (4) Friends. The family was by far the first preference for the subjects. The difference between the religious authority and school personnel was not enough to be considered significant. On a scale of one through four, one being the first choice and four being the last choice for preferring a counselor, the religious authority received an average preference of 2.75, whereas the school personnel was close behind with an average preference of...
The fourth category chosen, being friends, received an average preference of 3.22. The largest margin between any preference was between the first preference, which was the family being preferred on an average of 1.17 times, compared to the second preference receiving an average preference of 2.75.

The second part of the first hypothesis, part "B", dealt with subjects that were categorized as being in the medium degree of religiosity. It was hypothesized that this group would prefer counselors in the various categories in this order: (1) Family, (2) School Personnel, (3) Religious Authority, (4) Friends.

This portion of the hypothesis was also substantiated by the data. The greatest difference in the preferences for counselors was between the first choice, being family, with an average preference of 1.32, and the second category, being school personnel, with an average preference of 2.47. The difference between the second and third category was very slight. The second receiving 2.47 and the third receiving an average preference of 2.97. The least difference between any of these categories was between the third and fourth categories. Friends were the last choice with an average preference of 3.11.

The last part of the first hypothesis, part "C", was also upheld by the data. It was hypothesized that the subjects measuring in the low degree of religiosity would choose counselors in this order: (1) Family, (2) School Personnel, (3) Friends, and (4) Religious Authority. The family being the first choice had an average preference of 1.44. Again, there was considerable difference between the first and second category. The second category chosen was School Personnel with an overall average
of 2.70. The second choice differed only slightly from the third category of friend which had an overall preference of 2.76. The last category chosen was the religious authority with an average preference of 3.06.

One of the interesting findings of the study dealt with the family as the first preference. Although the family was the first preference for all of the categories, it was preferred to a greater degree by the subjects measuring high in religiosity. The higher the religiosity, the greater the preference for counseling with the family. The category of "high" in regards to religiosity, preferred the family with an average of 1.17. The medium category preferred the family with a 1.32 average preference and the low category preferred the family with a lower average of only 1.44.

The second hypothesis was found to be correct as hypothesized. It was found that the older adolescent does indicate that he/she does have more personal problems than does the younger adolescent. The writer drew the data that concluded the above, from the information dealing with the pilot study.

The 28 eleventh grade subjects indicated 1,880 personal problems. This indicated an average of almost 75 problems per person. The 25 subjects in the ninth grade indicated 1,060 problems for an average of only 43 problems per person.

Although there was a difference in the number of questions on the Mooney Problem Check List for the ninth and eleventh grade subjects, the difference did not compensate for the great difference found between the grade levels.
The third hypothesis, that the female adolescent will seek counseling more often than the male was also supported by the data. The girls in the ninth and eleventh grades combined, sought counseling 71.3 times, whereas the boys in the combined grade levels sought counseling only 64.6 times.

In comparing the different grade levels, it was found that the average ninth grade boy chose to counsel 65.9 times and the eleventh grade boy 63.1 times. This does not show very much difference between the ninth and eleventh grade boys, but the girls differ to a greater extent. In comparing the ninth and eleventh grade girls, it was found that the ninth grade girl chose to counsel 64.1 times whereas the eleventh grade girl chose to counsel 75.3 times.

The greatest differences were not found in comparing the age levels, but rather in comparing the degrees of religiosity. The combined ninth and eleventh grade male subjects in the high degree of religiosity indicated they would counsel 76.3 times. The combined groups in the middle category indicated they would counsel 72.0 times, but the low groups preferred to counsel only 49.7 times.

The differences between the girls, in comparing the combined ages, in relation to their degree of religiosity was found to be slightly less than the boys. The combined average for the high degree of religiosity in preferring to counsel with someone was 75.8 times. Those in the medium group preferred to counsel 70.2 times, but again, the great difference was with the low category which preferred counseling only 56.6 times.

In summary, the data supported the hypothesis that the average female adolescent will seek counseling more often than the male.
Discussion of the results

The question might well be raised, "Why was the family the overall first choice or preference for all of the categories of religiosity"?

First, whether a person is religious or an avowed atheist, his family is usually very important to him. These were the first people he came to know in this life. The young person has spent considerably more time with the members of his family than anyone else. Part of the process of socialization within the home entails asking questions of the parents. It stands to reason that as the "Family" became the most important source of information to the young child as he/she grew into adolescence, that the family would remain the major source of information. One develops patterns of behavior or habits that are not easily broken. As the young child learns to depend upon his parents for so many things in childhood, surely there is a great deal of "established dependency" carried over into adolescence.

The family's constant availability is another factor that is significant to the occasionally impetuous adolescent. He/she has a question and wants an immediate answer. With the parents usually available, the adolescent can get an answer very quickly from them.

Adolescents usually feel a degree of security with their immediate family. They often discard the pretense that often accompanies some adolescents outside of the home. In being able to do this, they obtain a feeling of security and trust in the different members of their family.

Parents are usually observant in regards to their children and their problems. If a young person has been in a particular "mood" for a few days, the parents are able to detect this quite easily and question the
adolescent about his problem. As a result, the adolescent not only takes his problems to his family, but the different members of his family can occasionally initiate a conversation that will help the adolescent unload his problem.

The feeling of security is such an important part of most peoples lives that one naturally confides in a person with whom he/she has confidence. Oftentimes, an adolescent will seek his parents advice because he is assured that the "problem" will remain within the family group.

As it was brought out in the review of literature that if an adolescent perceives a person with special talents for solving a problem, then that person becomes a likely candidate for the role of counselor. The nature of the problem must also be considered when trying to determine why a particular person was chosen to help an adolescent with a problem.

In the area of finances, living conditions, and employment, it seems reasonable that the adolescent would first turn to his family, just as the study indicated. The child has grown up receiving money from his parents for entertainment, and later as an adolescent, it seems natural that he would first turn to his family for money. Although an adolescent may want employment, he may not know how to go about obtaining it, therefore, the closest source of information would be his family.

The second preference for the high religiously oriented person, in relation to the area of finances, living conditions and employment, was the religious authority. The conclusion for this preference was that when an adolescent in this category felt he couldn't go to his family, he would look to the Church. In this particular sub-culture, the L.D.S. Church places great emphasis on the importance of their welfare program.
This program takes care of all the financially needy members of the Church. The adolescent may grow up subconsciously feeling that if his family was unable to provide the necessities of life, the Church could be relied upon.

The spending of money is usually done in the presence of other adolescents through various forms of entertainment. Finances are a part of a teen's life. In some teen groups, if one cannot afford a particular type of entertainment, like skiing or golfing, then his financial position automatically eliminates him from the group. It is understandable that the adolescent would seldom look towards another adolescent for advice concerning employment. The lack of finances is often embarrassing to adolescents. If a young boy does not have sufficient funds for a particular activity, he may use an excuse to divert the attention of the group away from the real issue and place the blame on another reason that is less threatening to him.

The average adolescent does not perceive the school personnel as a means of assistance in regards to personal finances. School personnel often frown on the employment of adolescents. Our culture is continually gaining more structure and some high schools that provide college "prep" courses are so demanding that the adolescent has very little time for employment. Overall, the adolescent usually separates the procurement of employment and the spending of money from the perceived role and function of the public school.

The school seems to play its greatest role in counseling the adolescent as the problems relate to the future, which includes the vocational and educational plans of the adolescent. The review of literature indicated that there were differences of opinion as to which played the greatest role in the life of the adolescent in regards to this category. Parents and the school counselor seem to be very close as to the
adolescents' first preference. This study indicated the parents as first choice and the school personnel were the second choice. The writer feels that the difference between the two categories, if it were measured, would be very slight as it usually appears to be in other studies.

The third choice for the category of the future in relation to the adolescents' vocational and educational plans was the religious authority. Since the Latter-Day Saint Church places such a great value on education, perhaps the adolescent would turn to the religious authority with the feeling that he must be able to give adequate advice since he has stressed the importance of education.

Different assignments given to the young boy such as working for a few hours on the church grounds may cause the boy to associate these assignments with an occupation. There is also a high value placed on work itself by the L.D.S. Church and this may have some bearing on the adolescents' perception of the relationship between the church and one's occupation.

The last choice was the category of friends. It is understandable that adolescents would not readily turn to their friends for guidance concerning their future. They would naturally turn to someone they felt was qualified to give them positive direction. Education often becomes the means to one's occupation and to the older male adolescent, it is often the greatest source of concern. When something becomes extremely important to a young person, he/she will think twice before they accept the advice of "just anyone." Adolescents want adequate direction when so much will depend on the years they will spend in preparation for their life's work.
The last category the writer wishes to discuss, in relation to the eleventh grade subjects problems, is the category of morals and religion. The family again, plays, the most significant part in the adolescents life, in regards to this category. The religiosuity of an adolescent is often a reflection of his home environment. Since basic attitudes are largely established in the home, it seems only natural for the young person to turn to members of his family when questions of this nature arise.

The second preference for the category of morals and religion was the religious authority. To the writer, this seems only natural. The religious authority is perceived by the adolescent and the adult, as the source for guidance concerning problems dealing with morals and religion. To a great extent, the moral code of the majority of the people in the United States is a result of their religious beliefs.

Their third preference was their friends. It is very important to the adolescent to know how his friends feel about certain subjects, such as morals. The adolescent, going through the various stages of puberty, is very much aware of sex. In the process of learning about themselves and the opposite sex, ones peers play a significant part. The writer has assumed that the greatest amount of information dealing with sex does not come from the parents, the church, or our school systems, but it comes from ones peers. Therefore, friends would take preference over the last category or preference for counselors, the category of school personnel.

Adolescents view the school as an institution dealing with "facts and figures." The fact that students become accustomed to learn particular things to be able to pass tests with good grades, indicates the importance of grades to the adolescent. Our school systems are operating
on the basis that students will follow the rules and learn what the school dictates if they are to advance the adolescent through the grades. As the adolescent learns to "play the rules," they learn that the school promotes specific areas for learning, of which morals and religion are not necessarily included. "Freedom of religion" is upheld in our public school systems and therefore adolescents divorce the school from any other institution that would promote particular religious beliefs.

The junior high age group have some personal problems that differ from the senior high adolescents. In the category of Health and Physical Development, the family was the first choice from the majority of the adolescents. The family is a "natural" counselor, for this kind of personal problem. All of the other available "counselors," the school, friends, and the religious authority recognize the family's responsibility to the child in regards to his health. If an adolescent becomes sick at school, the personnel will provide a ride home because they feel the child is the responsibility of the home. The adolescent not only learns the attitudes of his family in relation to his health, but he also learns the attitudes of the community at large. He learns that his home is where he seeks help and advice in relation to his health and physical development.

One's friends, especially those of the same sex, are extremely important to the junior high school adolescent. When the usual physical development occurs, the close friends of the adolescent would naturally be among those to whom the adolescent would turn for "counsel or advice." It is not surprising to find that the friends of the adolescents were their second preference for counseling with problems relating to health and physical development.
The fact that the religious authority was preferred third, which was more than the school personnel, probably indicates that the adolescent identifies closer to the religious authority than he does with the school personnel. In this particular culture, the L.D.S. Church (Wards) are composed of the membership living in close proximity of one another. The religious authority that the adolescent chooses to counsel with, would either be his neighbor or someone living within two or three blocks from the adolescents home. Over the years, the adolescent would come to know this individual quite well and may have established a strong relationship with them.

Since the school personnel are usually perceived as being disciplinarians, the likelihood of them being chosen by the adolescent to help with their personal problems is very slight. Although the majority of the adolescents are willing to seek the help of the school counselor with problems relating to school or vocational areas, they are reluctant to seek their help with personal problems. In the area of personal problems relating to health and physical development, the school is the last category preferred by the adolescent.

Parents often promote the first dating experience for the young adolescent when he/she is about 12 or 13 years of age. Planned parties, where a group of friends are invited to the home of a particular person, are often the first introduction to what later develops into the traditional dating experiences. These first experiences are usually chaperoned by the parents living in the home. The parents usually take pride in introducing these kinds of activities to their children. In some areas, the dating of the younger adolescent is regarded as a status symbol for the parents.
As the adolescent grows older, his parents usually control the hours he keeps when he/she begins "dating" outside of the home atmosphere. Parents are genuinely concerned with the young people dating their boy or girl. Ones socio-economic status, religion, and in some area more prevalent than others, ones nationality, are factors parents consider when advising their teen about dating. For these reasons, and others that have not been mentioned, the adolescent learns to depend on his parents for some advice in regards to dating. The rebelliousness of adolescents is well recognized, but the writer feels that the majority of adolescents want the approval of their parents concerning their dating practices. The study supported this line of reasoning.

It has been found that it is important for adolescents to have good, close relationships with ones own sex so that they can use one another as a "sounding board" as they learn the traditional male and female roles. They express opinions and even become critical of one another as they mature and experiment with new roles.

The third choice was the religious authority for discussing problems dealing with the "boy and girl" relations. The L.D.S. Church encourages dating among the older adolescents by sponsoring dances, parties, and an assortment of activities to promote dating. The Church encourages dating and marriage between people of the same religion. The young L.D.S. adolescent is encouraged to "marry in the Temple" and for the most part, the Church is the institution that conducts the marriage ceremony.

The least important to the adolescent in discussing problems relating to girl and boy relationships is the school. The public schools are influenced by the community in which they are found. In the Logan
community, the public school board reflects the desire that the junior high school 
abstain from promoting dating activities. Dances are held quite frequently, but dates are discouraged. The young adolescents attend such functions with their particular friends or clique. The entire image of our public schools among the adolescent is one that does not involve a service for counseling with "boy and girl" problems. For these reasons the writer assumed the school was the last preference for counseling in relation to boy and girl relationships.

It was interesting to find that there is very little difference in the preference for counselors between the two grade levels. For the ninth and the eleventh grades, the subjects usually chose the same counselor to discuss particular kinds or problems. But there was considerable difference between the different degrees of religiosity in relation to who the adolescents chose for counseling.

As it has already been stated, the higher the degree of religiosity, the greater the preference for the family as the first choice for counseling. Many studies indicate that when there is a high degree of religiosity, there is a greater chance that the parents will have an authoritarian view of their environment. This authoritarian viewpoint tends to cause the adolescent to seek help with his problems from someone other than his parents. But this was not found to be the case with these families represented in this study. The L.D.S. Church places great emphasis on unity within the home. Many opportunities for expression between the children and parents are sponsored by the L.D.S. Church. The Church encourages the family to spend one night a week together with all members of the family in an outlined program within the home. Often the children
participate in this "Family Night" and this naturally builds a reciprocal relationship between the children and the parents. The Church also encourages the parents to teach the doctrine of the church to their children in the home which would build a teacher-counselor relationship between children and the parents.

The group measuring "medium" in their degree of religiosity, have less of this type of interaction with their families. It is assumed that the "low" category have even less of this type of parent-child interaction. Therefore, in regards to religiosity, the different degrees of parent-child interaction within the home exhibits a tremendous influence in the lives of the children as they prefer to counsel with or not to counsel with their parents.

All of the three categories, high, medium, and low, preferred the religious authority differently. The high category chose the religious authority for their second preference; the medium group chose this category as their third choice and the low category chose it for their fourth preference.

Respect for authority is stressed by the L.D.S. Church. Certainly, this respect for authority would be carried over into the life of the highly religious adolescents. Perhaps this emphasis on respect for authority would cause the adolescent to have greater respect for his parents than normally. Greater respect for ones parents may be one of the factors that cause the highly religious adolescent to prefer his parents for counseling more often than the adolescents with lower degrees of religiosity.

The adolescent in the medium degree of religiosity does not feel much attachment for the religious authority. Overall, the religious authority is his third choice. Perhaps he may recognize that the religious
authority has more ability and could possibly give him more positive direction and information, but this individual prefers school personnel to a religious authority for counseling.

The very last preference for an adolescent in the low category is the religious authority. Although this adolescent probably realizes that his friends cannot provide as definite advice or information, he still prefers them to the religious authority. It seems that this individual perceives the religious authority as an authoritarian, and therefore, seeks another source for help.

In both the medium and low categories, the subjects preferred the school personnel for counseling as their second choice. The high category preferred the school as their third preference. The adolescents that are highly religious identify closer to the religious authorities than to the school personnel. Although the adolescent spends much more time around school personnel, his feeling of identity is closer to those connected with the institution that has the greatest significance in his life: the church. The school was the second preference for counseling for the medium and low categories.

Friends are very important to the adolescent. It should not be interpreted that since the high and medium groups chose their friends as their last preference that they are not important to them. There is a difference in choosing someone for counseling and feeling an attachment to someone. The adolescent usually realizes that his friends, no matter how much he cares for them, are a poor source of information and direction when it comes to specific problems. He may confide his problem to a friend, but the data indicates that he prefers seeking help from another source.
Of the three categories, the high and medium chose their friends as their last preference for all of their counseling, but the low category differed. The low category chose their friends as their third preference. All adolescents, in all of the categories seek acceptance and security from someone or some group of people. If the family does not provide this feeling of worth and security, then the adolescent will seek it from another source. Therefore, the writer suggests that when the family group becomes less important, the adolescent will turn to another source for the fulfillment of these needs. It appears that the adolescent in the low category turns slightly away from his family and toward his friends.

The second hypothesis, that the older adolescent will indicate more personal problems than the younger, also proved true from the data. The girls socialization is oriented towards the home and their future family. Boys are oriented towards their adult occupation. The difference between the number of problems for the boys in the ninth grade, in comparison to the boys in the eleventh grade, is great. In comparing the ninth and eleventh grade girls, it was found that there was very little difference, although the older girls did indicate a few more problems.

It seems that the socialization process for the girl in relation to her future role is usually a continuous process throughout adolescence. As a child, she helps with the house work, and in growing older, she accepts greater responsibilities around the home. The boys do not have this early association with their future occupations. If they choose a trade as an occupation in their adult life, they are often prohibited from working by the law, even on a part-time basis until they reach a certain age.

Anxiety is often a result when one's plans are frustrated. The adolescent that develops frustration due to the lack of having a work role, may indicate this frustration in his number of personal problems. Once again,
the number of personal problems of boys increase with his age, and his lack of employment or a definite work role may be one factor involved for the increased number of problems.

The past World War II era has created an age of specialization. The requirements necessary to be prepared to accept an adult work role are becoming increasingly more difficult. Adolescents realize that education and training will be an important part of the required preparation for his or her adult role. As a result of this, the older the adolescent, the greater his/her anxiety concerning the preparation for their adult roles. This is especially true of the male adolescent.

The process of becoming more independent as an adolescents age increases, suggests that he/she is accepting more responsibility. When one assumes more responsibility, they naturally assume more problems. No longer can an adolescent feeling a need for independence, shut his eyes and let his parents solve all his problems. He must help solve the problems that normally come as his need and acceptance for more independence increases. Independence also creates more problems because the adolescent expands his environment. Working away from home, meeting more and a greater variety of people and continually learning new things creates a greater frame of reference for the individual, which results with more problems to them.

The eleventh grade boys indicated more personal problems than did the ninth grade boys and yet the older boy preferred counseling less often than did the younger boy.

The average younger boys preferred counseling 64.6 times but the older boys preferred counseling 63.1 times. The opposite trend was found for the girls, except to a much greater degree. The younger girls preferred counseling 64.1 times, but the older girls preferred it 75.3
times.

The writer attributes the greatest influence for these results to two factors: (1) The traditional independence of the male and the dependence of the female, and (2) That girls identify closer to the people in the various categories for counseling than do the boys.

One of our culturally defined attributes of a "man" is to be able to be independent—to be able to stand on his own two feet. The opposite is true for the female. The young girl, growing into adolescence learns that society really desires her to assume a more dependent role than the young boy. She stays closer to the home. As she matures her friends become more important to her than do the boys friends.

When a person seeks a particular counselor, it is assumed that this person feels "comfortable" towards that person or category to whom he/she has chosen for counseling. For an example, since the boys have more school-related problems and are referred to the school counselor more often than girls, this may cause them to feel "uncomfortable" in counseling with a school counselor. For this reason, there may be a greater preference for the school counselor among the girls.

Other data from the study indicate that there were over three times as many girls as there were boys in the high category of religiosity. This may also be a factor as to why the girls might seek counseling with a Religious Authority more often than boys. They simply feel more comfortable.

In summary, the evidence suggests that girls identify closer to their families, school personnel, the church authority and even to their friends than do boys. Having a closer identification with all four of the categories, they would naturally feel more at ease to discuss their personal problems than would the boys.
Suggestions for Further Study

The following suggestions might be considered, providing there was sufficient interest to enlarge this study or to conduct one of a similar nature.

1. Determine the kinds of problems that are most prevalent among adolescents in different categories of religiosity.

2. Use a sample that would include subjects representing different religious denominations. The nature of the study might be to determine if there were different trends in preferring counselors, in relation to ones denomination.

3. Since a religious Latter-Day Saint family tends to be more equalitarian than the usual "religious" family, what factors are involved that foster this trait?

4. Make a study of the general personality characteristics of the subjects found in each of the three different degrees of religiosity. Then, determine the personality traits that may cause one person to seek counseling and another to reject counseling.
SUMMARY AND CONCLUSIONS

The overall purpose of this study was to categorize the subjects into three degrees of religiosity and then determine the subjects preference for counselors in relation to their indicated degree of religiosity.

The data gathered from this study supported all of the hypothesis. The first hypothesis was that adolescents with various degrees of religiosity, would prefer different sources for counseling. It was found that each category did differ somewhat from the other two, but there were also similarities between all of the categories. All of the categories indicated the family as their first preference, although the high category preferred them to a greater degree than the medium and low category. The medium group preferred the family more often than did the low category.

Religious authority was the second preference for the high group, the third preference for the medium group, and the last preference for the low group.

The school personnel were preferred third for the high category but preferred second for both of the other two groups.

One's personal friends were the last preference for counseling in both the high and medium categories but they were the third preference for the low group.

The study indicates that the higher the degree of one's religiosity, in the L.D.S. culture, the more important his family becomes to him as a source of counseling.
In relation to counseling the lower the degree of religiosity, the more important one's friends become to the individual in relation to counseling. It seems that the less important family category is compensated by the more important category of friends for those in the low degree of religiosity.

The fact that adolescents differ in their preference for counselors in relation to their degree of religiosity, suggests that adolescents in the various degrees of religiosity have had similar past experiences. The past experience of these individuals has caused them to perceive the potential counselors differently.

The second hypothesis postulated that the older adolescent would have more personal problems than the younger adolescent. On the basis of this study, this hypothesis was also supported. The older adolescent not only has more problems, but he/she also has different kinds of problems. The new roles adolescents assume as they mature indicate greater complexity in their lives which often results in a greater number of personal problems.

The third hypothesis stated that the average female adolescent would seek counseling more often than the average male. The fact that this hypothesis was substantiated indicates the difference in the male and female socialization patterns in the American culture. The results of the study suggested that the average female adolescent identifies closer to all of the suggested categories for counseling, the family, the religious authority, the school personnel and ones friends. The basis

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4See page 2 for the explanation of the term "counseling" as used in this paper.
for these differences between the male and female adolescent are not caused biologically, but are caused socially.

This study also indicates that an adolescent will choose a counselor according to the type of problem with which he/she wishes help. For instance, irregardless of the degree of religiosity, if an adolescent needs direction or counseling with a school related problem, he usually perceives help coming from the school counselor or parents rather than friends or the religious authority.

The age of the adolescent has very little bearing on who he will choose for counseling. The ninth and eleventh grade students will generally choose the same "category" of counselor for the same type of problem. The great difference in the personal preference for a particular category of counselors was not due to age but rather the religiosity of the individual. This is not to say that one's degree of religiosity is the all inclusive factor involved, but it was found to make a considerable difference in one's preference for a particular "category" of counselor.

The sex of the adolescent was also taken into consideration to try and determine if one sex preferred a particular category over another. It was found that the sex of the individual made no difference in the categories of family and school personnel. But there was a difference in preference in relation to the religious authority and category of friends. The study indicated that the boys choose the religious authority as their third preference, whereas the girls choose their friends as their third preference. A close examination of the data suggests that the significant difference dealt with the boys and girls preference for their friends. The boys are much more independent of their friends in regards to "counseling" than are the girls.
Overall, the most prominent factor in determining to whom a young person will turn to for counseling is the adolescent's past experience. The age of the adolescent has very little to do with his/her preference for counselors. The sex of the adolescent also plays an insignificant role in determining the preference for counselors. The past experience of the adolescent, of which religiosity plays a part, is the most influential factor in determining to whom an adolescent will turn to for counseling in regards to the variables used within this study.


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APPENDIXES
APPENDIX A

Religiosity Questionnaire

Age____  Grade____  Sex____

INSTRUCTIONS: There are no right or wrong answers on this questionnaire. Read each question and answer it frankly as it applies to you. Give your own personal opinion and not what you think others might expect of you. Answer all the questions by marking the best alternative for each question as it applies to you.

1. I am a member of an organized religious faith or church?
   1. Yes
   2. No

2. Within the last few years I have attended religious services:
   1. Once or twice a week or better
   2. Several times a month
   3. About five or six times a year
      (more or less)
   4. Very infrequently or never

3. Within the last two years I have held some volunteer or paid position, job, etc., in a religious organization:
   1. All of the time
   2. Most of the time
   3. A little of the time
   4. Not at all

4. I have taught a "Sunday School" or other religious class or group within the last two years:
   1. Regularly
   2. Occasionally
   3. Rarely
   4. Never

5. Within the last two years I have invited someone (not of my faith) to attend religious services with me:
   1. Frequently
   2. Occasionally
   3. Rarely
   4. Never

6. Within the last few years I have discussed religious topics with my friends:
   1. Frequently
   2. Occasionally
   3. Rarely
   4. Never
7. When I have a problem I stop and ask God for guidance:
   ______ 1. Frequently
   ______ 2. Occasionally
   ______ 3. Rarely
   ______ 4. Never

8. Within the past two years I have prayed:
   ______ 1. Frequently
   ______ 2. Occasionally
   ______ 3. Rarely
   ______ 4. Never

9. In my family we have the practice of blessing the food we eat at meal times:
   ______ 1. Frequently and regularly
   ______ 2. Occasionally
   ______ 3. Rarely
   ______ 4. Never

10. In my family we have had the practice of having family prayer:
    ______ 1. Frequently and regularly
    ______ 2. Occasionally
    ______ 3. Rarely
    ______ 4. Never

11. Within the past two years I have spent periods of time in private religious thought or meditations:
    ______ 1. Frequently
    ______ 2. Occasionally
    ______ 3. Rarely
    ______ 4. Never

12. Within the past few years I have read literature of and about my faith (or church):
    ______ 1. Frequently and regularly
    ______ 2. Occasionally
    ______ 3. Rarely
    ______ 4. Never

13. I have sincerely tried to live by the teachings and standards of my faith or church within the past two years:
    ______ 1. Frequently and regularly
    ______ 2. Occasionally
    ______ 3. Rarely
    ______ 4. Never

14. Within the past two years I have given money (or donations) to a church or religious group:
    ______ 1. Regularly
    ______ 2. Occasionally
    ______ 3. Rarely
    ______ 4. Never
15. Within the last few years I have contributed the following portion of my income to the church or religious organization:
   1. 10% or more
   2. About 3% to 9%
   3. About 1% to 2%
   4. None

16. I have never seen any "miracles," faith healing, or felt the presence of God, or had any other thing happen of this nature:
   1. Agree
   2. Uncertain
   3. Disagree

17. I have sometimes been very conscious of the presence of God:
   1. Agree
   2. Disagree
   3. Uncertain

18. I have had what some people call a "personal religious experience."
   1. Agree
   2. Uncertain
   3. Disagree

19. I know that some of my prayers have been answered through the power of God:
   1. Agree
   2. Disagree
   3. Uncertain

20. I or someone close to me have been helped or healed. I believe, of an illness, accident or affliction through the power of God:
   1. Agree
   2. Uncertain
   3. Disagree

21. I feel that my life has been protected or saved on one or more occasions by the Spirit or Power of God which has watched over me:
   1. Agree
   2. Uncertain
   3. Disagree

22. I have a very strong personal conviction and feeling deep within me that God lives and is real:
   1. Agree
   2. Uncertain
   3. Disagree

23. I strongly feel that God has blessed me in my personal life:
   1. Agree
   2. Uncertain
   3. Disagree
24. I feel that I have been guided or inspired by the Spirit of God with some of my problems and decisions:
   1. Agree
   2. Uncertain
   3. Disagree

25. I believe in God:
   1. Agree
   2. Uncertain
   3. Disagree

26. In this life we can never really know whether God exists or not:
   1. Agree
   2. Uncertain
   3. Disagree

27. I am personally convinced that God lives, that He is our Eternal Father, and has a personal interest in our welfare:
   1. Agree
   2. Uncertain
   3. Disagree

28. I have never doubted the existence of God:
   1. Agree
   2. Uncertain
   3. Disagree

29. God is merely the name man has given to the sum total of the physical law which govern the universe:
   1. Agree
   2. Uncertain
   3. Disagree

30. If there is a "God"—it is only in the sense of an impersonal creative force in the universe:
   1. Agree
   2. Uncertain
   3. Disagree

31. I frankly believe that God has a definite plan or purpose which He is working out in the world:
   1. Agree
   2. Uncertain
   3. Disagree

32. Those who obey God's commandments will be "rewarded" while those who disobey them will suffer in some way for doing so:
   1. Agree
   2. Uncertain
   3. Disagree
33. God does marvelous things which are called miracles by some:
   1. Agree
   2. Uncertain
   3. Disagree

34. Prayer is a way of communicating with God:
   1. Agree
   2. Uncertain
   3. Disagree

35. I believe God is actually seeking me out through his word and inspired servants:
   1. Agree
   2. Uncertain
   3. Disagree

36. I believe there exists an evil intelligence or spirit in the universe referred to by some as Satan or the Devil:
   1. Agree
   2. Uncertain
   3. Disagree

37. There is no such thing, actually as good and evil:
   1. Agree
   2. Uncertain
   3. Disagree

38. The idea of the Devil or Satan is just a creation of the human mind:
   1. Agree
   2. Uncertain
   3. Disagree

39. I believe that Satan can and does tempt men to do those things which are wrong or evil:
   1. Agree
   2. Uncertain
   3. Disagree

40. I believe that there is a great struggle going on in the world today between the forces of God and Satan:
   1. Agree
   2. Uncertain
   3. Disagree

41. Good actions will be rewarded and evil actions punished either in this life or in the life to come:
   1. Agree
   2. Uncertain
   3. Disagree
42. The church is the instrument of God on Earth:
   1. Agree
   2. Uncertain
   3. Disagree

43. While one may believe in God he can never come into God's presence
    in the next life unless he is member of the Church:
   1. Agree
   2. Uncertain
   3. Disagree

44. Man can and do live just as good and moral and "religious" lives
    outside the church as in:
   1. Agree
   2. Uncertain
   3. Disagree

45. Organized churches probably do more harm than good:
   1. Agree
   2. Uncertain
   3. Disagree

46. I believe there is only one true church:
   1. Agree
   2. Uncertain
   3. Disagree

47. The teachings of my church are more correct and true than those
    of any other church:
   1. Agree
   2. Uncertain
   3. Disagree

48. I believe that in order to be truly religious a person must take
    part in some organized religious group:
   1. Agree
   2. Disagree
   3. Uncertain

49. I believe that even though our physical body dies, our soul will
    live on:
   1. Agree
   2. Uncertain
   3. Disagree

50. After death we will regain our bodies and in a real sense be
    resurrected:
   1. Agree
   2. Uncertain
   3. Disagree
51. After death we will continue to exist as an "identity" (person) is some form:
   1. Agree
   2. Uncertain
   3. Disagree

52. We die when our body dies and we will never live again in any form:
   1. Agree
   2. Uncertain
   3. Disagree

53. I believe the Holy Scriptures are primarily myths and legends originating in the minds of men:
   1. Agree
   2. Uncertain
   3. Disagree

54. Generally speaking, I believe the Holy Scriptures are the Word of God:
   1. Agree
   2. Uncertain
   3. Disagree

55. I believe the holy writings of all religions have much that is good in them:
   1. Agree
   2. Uncertain
   3. Disagree

56. The Holy Scriptures were written in human language by men inspired by God:
   1. Agree
   2. Uncertain
   3. Disagree

57. When it comes to religion—my father (or male "parent or guardian")
   1. Was a very devout and extremely religious man
   2. Was somewhat more religious than average
   3. Was somewhat less religious than average
   4. Had little or no interest in religion

58. When it comes to religion—my mother (or female "parent or guardian")
   1. Was a very devout and extremely religious woman
   2. Was somewhat more religious than average
   3. Was somewhat less religious than average
   4. Had little interest in religion
APPENDIX B

Senior High School Problem Check List

INSTRUCTIONS: Read each statement and decide whether it is true as applied to you or false as applied to you. If a statement is true or mostly true as applied to you, place a check (x) in the "true" square and then check the person or persons to whom you would go for help with this problem. If the statement is false, place a check (x) in the "false" square and check the person or persons to whom you would go for help if this were a problem of yours. If you are in doubt as to whether the statement applies to you, then mark the "undecided" square, but again, mark the people to whom you would go for help if it were a problem to you.

If the person to whom you would go for help with a problem is not listed, you may write their name in the space marked "other."

Remember to give your own opinion of yourself. There are no right or wrong answers. Do no leave any questions blank.

EXAMPLE:
A. I worry to much about school.
TRUE / FALSE / UNDECIDED /    

1. Needing to learn how to save money
TRUE / FALSE / UNDECIDED /    

2. Wanting to earn some of my own money
TRUE / FALSE / UNDECIDED /    

3. Not knowing how to spend my money wisely.
TRUE / FALSE / UNDECIDED /    

4. Family worried about money
TRUE / FALSE / UNDECIDED /    

5. Wanting to buy more of my own things
TRUE / FALSE / UNDECIDED /    

Girl Friend  Boy Friend  School Teacher  School Counselor  Seminary Teacher  Heavenly Father  Brother  Sister  Other
    x         x         x               


|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 6. | Needing money after school | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 7. | Needing a job during vacations | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 8. | Trouble in keeping a conversation going | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 9. | Needing to know my vocational abilities | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 10. | Being nervous | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 11. | Not spending enough time to study | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 12. | Unable to express myself well | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 13. | Not getting studies done in time | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 14. | Can't keep my mind on my studies | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 15. | Worrying about grades | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 16. | Don't know how to study effectively | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 17. | Getting low grades | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 18. | Wanting a more pleasing personality | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 19. | Feeling inferior | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 20. | Hurting peoples feelings | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
| 21. | Worrying how I impress people | TRUE ☐ | FALSE ☐ | UNDECIDED ☐ |
22. Not living up to my ideal
   TRUE ❑ FALSE ❑ UNDECIDED ❑

23. Can't forget some mistakes I've made
   TRUE ❑ FALSE ❑ UNDECIDED ❑

24. Having a certain bad habit
   TRUE ❑ FALSE ❑ UNDECIDED ❑

25. Not getting enough exercise
   TRUE ❑ FALSE ❑ UNDECIDED ❑

26. Girl Friend
   TRUE ❑ FALSE ❑ UNDECIDED ❑

27. Boy Friend
   TRUE ❑ FALSE ❑ UNDECIDED ❑

28. Of all my problems, this one bothers me the most: (write it in)
APPENDIX C

JUNIOR HIGH SCHOOL PROBLEM CHECK LIST

INSTRUCTIONS: Read each statement and decide whether it is true as applied to you or false as applied to you. If a statement is true or mostly true as applied to you, place a check (x) in the "true" square and then check the person or persons to whom you would go for help with the problem. If the statement is false, place a check (x) in the "false" square and check the person or persons to whom you would go for help if this were a problem of yours. If you are in doubt as to whether the statement applied to you, then mark the "undecided" square, but again, mark the people to whom you would go for help if it were a problem to you.

If the person to whom you would go for help with a problem is not listed, you may write their name in the space marked "other".

Remember to give your own opinion of yourself. There are no right or wrong answers. Do not leave any questions blank.

EXAMPLE:
A. I worry to much about school
   TRUE / FALSE / UNDECIDED

   1. Don't get enough sleep
      TRUE / FALSE / UNDECIDED

   2. Afraid of tests
      TRUE / FALSE / UNDECIDED

   3. Can't keep my mind on my studies
      TRUE / FALSE / UNDECIDED

   4. B Dull classes
      TRUE / FALSE / UNDECIDED

   5. Don't like to study
      TRUE / FALSE / UNDECIDED
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6. Trouble with arithmetic  
   TRUE   FALSE   UNDECIDED

7. So often feel restless in class  
   TRUE   FALSE   UNDECIDED

8. Not interested in certain subjects  
   TRUE   FALSE   UNDECIDED

9. Too much school work to be done at home  
   TRUE   FALSE   UNDECIDED

10. Worried about grades  
    TRUE   FALSE   UNDECIDED

11. Not spending enough time in study  
    TRUE   FALSE   UNDECIDED

12. Not interested in books  
    TRUE   FALSE   UNDECIDED

13. Getting low grades in school  
    TRUE   FALSE   UNDECIDED

14. Teachers not practicing what they preach  
    TRUE   FALSE   UNDECIDED

15. Wanting a more pleasing personality  
    TRUE   FALSE   UNDECIDED

16. Never chosen as a leader  
    TRUE   FALSE   UNDECIDED

17. Wanting to know more about college  
    TRUE   FALSE   UNDECIDED

18. Choosing best subjects to take next term  
    TRUE   FALSE   UNDECIDED

19. Deciding what to take in high school  
    TRUE   FALSE   UNDECIDED
20. Needing to decide on an occupation
   TRUE □ FALSE □ UNDECIDED □

21. Needing to know more about an occupation
   TRUE □ FALSE □ UNDECIDED □

22. Boys don't seem to like me
   TRUE □ FALSE □ UNDECIDED □

23. Not being able to use the family car
   TRUE □ FALSE □ UNDECIDED □

24. Sometimes not being as honest as
    I should TRUE □ FALSE □ UNDECIDED □

25. Not getting along with a brother or
    sister TRUE □ FALSE □ UNDECIDED □

26. Of all my problems, this one bothers me
    the most: (write in)