Attitudes of Members of the Latter-day Saint Church Towards the Church Welfare Program and the Relationship of These Attitudes to Selected Factors

Harold L. Bartlett
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ATTITUDES OF MEMBERS OF THE LATTER-DAY SAINT CHURCH TOWARDS
THE CHURCH WELFARE PROGRAM AND THE RELATIONSHIP OF THESE
ATTITUDES TO SELECTED FACTORS

by
Harold L. Bartlett

A thesis submitted in partial fulfillment
of the requirements for the degree
of
MASTER OF SCIENCE
in
SOCIOLOGY
1952

UTAH STATE AGRICULTURAL COLLEGE
Logan, Utah
ACKNOWLEDGMENT

I wish to express my appreciation to Dr. R. W. Roskelley for his understanding, guidance, and counsel; and to members of the Newton Ward and the Fifth Ward of Logan for their response and cooperation in furnishing me the data for this study.

I am grateful for the moral support of my wife and the many hours she spent helping me gather data and doing other tasks connected with making a study of this kind.
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INTRODUCTION

Historical Introduction

This is a study of an institution. Institutions are established to meet basic human needs, some of which are shelter, association, protection, and self-expression. They formulate within the group patterns of behavior which are intended to guide and develop habits of conformity in the individual. An institution is made up of traditions, habits and attitudes, leaders and members, symbols, regulations, and property. (19, p. 8)

The development of the Church Welfare Program came as such an institution.

In 1936 the Church of Jesus Christ of Latter-day Saints (commonly called the "Mormon" Church) introduced what is known among its members as the Church Welfare Plan. This plan was instituted to meet various needs of the members of the Church. Some of these, as defined by Church leaders, were: (1) to provide food, clothing, and shelter for the worthy members of the L. D. S. Church who are in need; (2) to help people to help themselves; (3) to build character in givers as well as receivers; (4) to provide for spiritual and temporal rehabilitation; (5) to foster sympathy and understanding between the giver and receiver; and (6) to eliminate the "evil of the dole." (7, p. 1-6)

Previous to this time, the Church had endeavored to care for the material needs of its members mainly by means of its "fast offering" donations. The fast offering is a voluntary contribution. Each Church member is expected to fast 2 meals 1 day a month, and give the cost of
these meals to the bishop, who administers the offerings to ward members who are in need. After the depression of the 1930's it became apparent that some other plan was necessary in order to meet the above-mentioned needs.

For temporary relief during the same depression the government had given free dole to many who needed it. Church leaders observed that members who received support began to expect help without reason—a situation often referred to as the "evil of the dole." It has always been a policy of the Church officials to guard the membership of the Church against taking something for nothing (7,p.12) so the above-mentioned sixth need, that of teaching against this practice which had developed, arose.

The Church Welfare Program was organized with the intention of meeting all of the previously-mentioned needs in 1 institution.

Those who were able could donate time, work, and money for those who were in need of services and goods. Those who were able-bodied and were without work could be furnished employment and receive for their services enough in money and "kind" to meet their needs. (7,p.13) According to the Church leaders when those who "give" work together with those who "receive," sympathy and understanding is fostered. The general economic principle behind the Church Welfare Plan is to build up, develop, and establish individual security, which promotes and preserves religious free agency and gives freedom and liberty to individual members. (7,p.15)

The development of institutions is from the simple to the complex. The Welfare had a simple beginning; it first began with a group of women

1. A bishop is the ecclesiastical leader of a ward.
2. A ward is a unit division of a stake; a stake is 1 unit division of the entire Church.
within each ward who were organized as a "Relief Society" to look after those in the ward who were in need of some kind of service. Later, because the tasks of the women became so great, other ward members were asked to help. During the aftermath of the great depression it became apparent that the needs of the members of the Church could be met better by a Church-wide organization. Therefore in 1936 the Church Welfare Plan was organized. Through this organization projects were developed within wards. In these projects bedding and clothing were furnished and made by ward members, food was grown and processed or canned, money was collected, and all was turned in to the Welfare Project. Sometimes the stake or region helped to finance the cost of the materials used.

Regional storehouses were established in strategic areas where food was processed and food and clothing were stored.

As the Welfare Program developed, farms, factories, canneries, food-processing plants, and wheat elevators were purchased by organized units of the Church in various regions. Food is now grown on the farms and processed in the plants; shoes, soap, and other articles are manufactured in the factories; wheat is stored in the elevators. These goods are produced for the needy members of the Church mainly by the voluntary services of Church members.

In Salt Lake City, Utah, there is what is known as Welfare Square—an exchange terminal for supplying to 1 region goods which it cannot supply itself. Welfare Square also processes milk products and provides many other opportunities for employment for members in that area.

It is not the purpose in this Introduction to give a complete account

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1. The ward is the smallest organized ecclesiastical unit of the L. D. S. Church.
of the types of activity and purposes of the Program, but only to present a sketch in order that the reader may have some idea of the purpose and function of the Program, and thereby have a better understanding of the purpose of this study.

Church leaders feel that to be successful the Program must be approved by themselves and by the lay members of the Church. In their minds the Program cannot be called successful until it reaches the lives of all members and benefits them through participation in it, either by (1) contributing work and money; (2) receiving necessities; or (3) by having opportunities to work for these necessities. The General Authorities of the Church feel that the Program does not have the wholehearted support of the membership. They feel that a major reason for this is the fact that these members do not fully understand the Program and lack experience in working with it.

Business leaders feel that the success of any institutional development depends upon the periodical appraisals that are made of the achievements. This is necessary in order to get a picture of what some of the shortcomings are, so that weak points can be strengthened in the future. It is upon this basis that successful programs have been built. The Welfare Program has been in operation for approximately 1.5 years, and as far as the writer can determine there has been no formal appraisal of the institution.

This study is an attempt to examine some assertions to see how they are related to the attitudes of Church members, for upon attitudes depends the success of the Program.

1. Lay members as referred to here are all members of the Church who are not on the General Welfare Board.
REVIEW OF LITERATURE

Church Welfare Program Studies

Studies relating to some phase of the L. D. S. Church Welfare Program have been made by individuals working toward degrees in colleges and universities. One of these studies (12) was designed to determine the amount of supplementation given by Church welfare agencies and public welfare agencies, the nature of the supplementation, and the planning back of the supplementations. Another study (1) related to the Church Welfare Program was designed to review the Social Security Plan and its organization within the L. D. S. Church.

As far as can be ascertained no other formal studies related to the L. D. S. Welfare Program have been made.

Attitude Studies

The study of attitudes has gradually increased during the past 2 decades, especially since Thurstone and Chave (32) perfected a method for measuring attitudes and treating them statistically.

Thurstone perfected a method which was the first to treat attitude measurement quantitatively. This method was effective but laborious. (27,p.24)

Likert contributed to the measuring of attitudes by using the equal appearing interval of Thurstone's and adding an intensity scale.(23)

In the later attitude studies the intensity self-rating type of scale has been used.

In a comparative study made by Ricker where the 3 self-rating types of attitude scales were used (approve-oppose scale and intensity of feeling scale, and graphic self-rating scale) along with Thurstone's scale,
the results were essentially the same. (27, p. 41)

Gold (20) made a study of the responses made to different types of construction. It was the conclusion of Gold's study that the plain "yes" and "no" responses yielded the same result as the more complicated five-point agreement or disagreement scale. Gold's method is reliable only when the list of questions and statements is large enough to examine every key point related to the study.

Definition of attitudes. The concept attitude has many definitions which may be included in a review of the subject. The most common one may be that of John Dewey (11, p. 42): "...an acquired predisposition to ways or modes of response, not to particular acts except as, under special conditions, these express a way of behaving."

There is a distinction between the measurement of attitudes and opinions. Opinions are usually obtained by asking the person to define objects or expressions by presenting a list of objects. (22, p. 290) The measurement of attitudes is more complicated because care must be taken to question the person in various areas related to the one in which the study is being made to determine what the attitude is and what might influence it.

The above definition of the term "attitudes" will be used in this study. The measurement of these attitudes will be accomplished by means of scales, batteries of questions, and methods similar to those already developed. Modifications will be made where necessary for this study.
UNIVERSE STUDIED

Description of the Universe Studied

Two wards of the L. D. S. Church in Cache County, Utah, comprise the universe of this study—Logan Fifth and Newton.

Logan Fifth Ward is located in the central part of Logan, Utah. The city has a population of 16,000. The age and sex composition of this ward is unlike the average in that professional people, students, widows, and retired couples are more numerous than usual. There are about 650 people in the ward. Of these only 380 are permanent residents. This small number of permanent residents may be accounted for by 2 reasons: (1) This ward is one of the few in the Church which has an L. D. S. temple, and retired couples often move to this locality for a short time to do temple work; (2) The nearness to the Utah State Agricultural College brings students there who establish only temporary residence. The principle income of the ward membership comes from professional services, skilled tradesmen, dry farming, G. I. grants for student education, old-age pensions, and savings.

The Newton Ward is rural. The predominant occupation is agriculture (irrigated and "dry" farming). A small number of the ward are laborers employed by the Union Pacific Railroad; a few are skilled tradesmen, such as interior decorators, carpenters and construction equipment operators; 7 are school teachers. Ninety-five percent of the members are permanent residents. Newton is located in the west-central part of Cache County, 20 miles northwest of Logan.

General Church Program

The Church program in both wards is that of the general plan of the
L. D. S. Church explained below:

Sacrament meeting - organized as a meeting for worship and held once each Sunday for all members.

Sunday School - consisting of a group of various religious educational classes held on Sunday for all ages.

Mutual Improvement Association (M.I.A.) - held weekly for those over 12 years of age. It has a program built around recreation, dramatics, speech, religion, and problems of youth.

Primary - held weekly for all junior members under 12 years of age. Its program is one similar to the Mutual Improvement Association but adjusted to the younger age.

Relief Society - Meetings of this organization are held once each week during the 8 winter months and once a month during the summer. Educational features of these meetings deal with theology, literature, home arts, and social science. Some of the Relief Society members (known as teachers) visit each home in the ward monthly to deliver a theological message, to announce any Relief Society business message, and to see if any members of the ward need Welfare assistance.

Priesthood - Meetings of the priesthood are held for its members (consisting of all the male membership over 12 years of age) each week and at special intervals. Religious class discussion and business matters comprise the class time. Assigned members called ward teachers visit the homes each month for purposes similar to those of the Relief Society teachers.

Each ward is presided over by a bishop with his 2 counselors. These 3 choose presidents or superintendents to officiate in all of the organizations explained above with the exception of sacrament meeting, which they take charge of themselves.

The wards are grouped into stakes which are presided over by the stake president and his 2 counselors. A stake high council composed of
12 members assists the stake presidency in planning and giving directions for the wards. Stake officers are also appointed to preside over the various auxiliary ward organizations explained above.

Common directions are given by the General Church Authorities in Salt Lake City to all stakes within the Church. Although these stakes may be different as far as number and type of members are concerned, the Authorities plan the same organization and program for all of them.

General conferences are held semi-annually in Salt Lake City for all members of the L. D. S. Church in the world. Stake conferences are held in each stake every 3 months for the stake members; ward conferences, Sunday School conferences, Relief Society conferences, Primary conferences, and M. I. A. conferences are each held once a year in each ward for the ward members. Each month meetings are also held in the stakes and instructions are given the officers and teachers of the respective wards of each stake.

Direction of Church Welfare Program

The welfare work of the Church is directed by the General Welfare Board of the Church. The General Welfare Board and committee are selected from the entire Church membership and consist of a greatly detailed number of offices. The assigned responsibilities are then sub-divided into regions, the regions into stakes, and the stakes into wards. Each ward has a Welfare committee consisting of the bishop and his counselors, the president of the Relief Society and her counselors, and 1 representative from each of the Melchizedek Priesthood quorums.

The stake Welfare committee consists of the stake president and his counselors, the stake Relief Society president and her counselors, all
ward bishops of that stake, the assistant work director of the men (the first counselor of the ward bishop) and ladies (the first counselor of the ward Relief Society president), and an agricultural agent.

Each regional Welfare committee is made up of the representatives from the various stakes comprising that region. These representatives are the stake president and his first counselor, the stake Relief Society president and her first counselor, and a ward bishop who represents all of the ward bishops.

Church publications are used to instruct officers and teachers in their respective duties in the auxiliary organizations and to inform members of the progress of the general program of the Church, including the Church Welfare Program. These Church publications include a newspaper, The Deseret News. This is similar to other daily papers with the exception of a group of pages included once each week called the "Church Section," which often deal with specific Church Welfare facts. Other important publications of the Church which often deal with the Welfare Program are the Relief Society Magazine and the Improvement Era.

Major Financial Contributions Expected of L. D. S. Church Members

A common practice of the Church is to send out missionaries. These individuals are usually young men and women. For approximately 2 years they proselyte for the Church. The expense of this work is usually borne by the missionary or his family. Occasionally the missionary's ward assumes some or all of the expense by special donations.

Members of the wards are assessed a sum each year to finance the expenses of the various ward Church organizations and the upkeep, furnishings, and replacements of local Church buildings. Part of this money is also sent to the stake to which the ward belongs for similar purposes on
a stake basis. Money necessary to purchase unusual items (equipment such as pianos and gifts) is obtained by special donations.

Tithing is a donation expected of the L. D. S. members; they are asked to contribute 10 percent of their net income to the general Church fund to finance the operating expenses of the Church.

Another contribution which the L. D. S. Church members give is the fast offering, which consists of the equivalent of 2 meals per month in cash. This money helps to provide services and supplies for needy members.

**History of the Welfare Program in the Logan Fifth and Newton Wards**

Although the Welfare Program was first introduced by the Church in 1936, the Cache Region (to which the Logan Fifth and Newton Wards belong) did not begin to operate as such for 3 years. Until the region was ready to function the bishop of each ward cared for the needy members from the fast offering contributions and the Relief Society supplied services and goods from their organization.

By September 1, 1939, the storehouse in Logan for the Cache Region was ready to operate. The Welfare Program for the wards and stakes centering about Logan, including Logan Fifth and Newton Wards, was placed on a regional basis. Supplies for the needy were secured by voluntary donations by Church members. Individuals donated canned goods, old clothes, furniture, and anything they thought would be used by those who needed it. The furniture and old clothes were renovated in the storehouse so that they would be in good condition for those who received them. Ward bishops wrote "orders" on the storehouse for their needy, as they do at the present time.

In 1940 the first assessments were made by the regions to the wards and stakes. These assessments were made in terms of goods in preference
to money. That year the Newton Ward furnished 170 bushels of wheat, 10 bushels of barley, 62 pounds of butter, 15 cases of canned vegetables, and $16.65 in cash. Logan Fifth furnished 150 sacks of potatoes and 1000 pounds of cheese.

To supply the grain and potatoes called for from the 2 wards, the members either supplied them from their own farms or donated the equivalent in money to purchase them. The cheese and butter were purchased with cash donations of the members. The canned goods required of the Newton Ward had to be processed. In 1940 the Newton Relief Society officers canned the required vegetables donated from members' gardens, in their own homes. After that year facilities were provided at the storehouse so that wards could bring their products there to can them.

As other wards belonging to the region, the 2 mentioned wards were called regularly during the summer months for several years to go to the storehouse to quilt, can, sew, and clean. At present it is necessary for wards to do this only about twice a year because there is a surplus of most goods on hand. Then too, the equipment has been improved to lessen the burden and the California Packing Company does part of the vegetable processing.

Until the last 2 or 3 years the region furnished quantities of cloth to the stake Relief Societies who, in turn, divided it between the wards. The members of these wards made them into articles of clothing to turn back to the regional storehouse. At the present time no such sewing is done because the material is now stored as yardage at the storehouse and those who need clothing are given the material to sew for themselves. (If they cannot sew, someone is asked to instruct them.) A surplus of sewed articles on hand also has made it unnecessary to do additional
sewing at present.

For many years the Relief Society teachers collected a small contribution each month from homes they visited. This was used as an aid to the needy. In 1944 this practice was discontinued because the Welfare Program replaced the need for these contributions.

At present the ward assessments are greater than those made the first year. In 1950 Logan Fifth Ward was assessed $1456 (to be used for the purchase of cheese) and Newton Ward was assessed $1352 (also to be used for the purchase of cheese).

The stake to which Logan Fifth Ward belongs owns a farm. This farm was purchased in 1949. Each ward of this stake (East Cache) contributed a proportionate share of money to make the purchase. Each ward is assessed a certain amount of money for further purchases and improvements. Each ward is also assessed a certain amount of work to be done on the farm. Logan Fifth Ward is assessed a part of the hand labor that is needed to operate the farm.

The stake to which Newton Ward belongs is in the process of raising money to purchase a farm (1951). Consequently there is no central project for the ward members to work on. As a substitute the ward has rented land and carried on various small projects such as raising sugar beets and wheat. The only experience Newton has had with a stake farm project is that of raising money to purchase one.

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METHOD OF PROCEDURE

Defining the Problem

The writer examined and explored many possible fields of study before deciding upon the topic selected. In attempting to restrict the study to something that could be handled within the scope of a master's thesis many areas of the welfare field were explored. Considerable attention was given to an appraisal of the effectiveness of the L. D. S. Welfare Program. This topic was dropped, however, because it was too difficult and the writer felt incompetent to handle a project of such magnitude.

After considerable study it was decided to study certain phases of the L. D. S. Welfare Program as an institution, defined in sociological terms. This definition usually includes consideration of established patterns of behavior which are permanent and quite universal.

The Welfare Program is a social invention. It is relatively new and much energy has been expended by the Church in trying to create a favorable attitude toward the program and as much understanding of it as possible.

Exploratory steps were directed toward gaining information about the program through interviews and examination of literature. The writer discussed various possible studies with Church personnel, members of his advisory committee, and other faculty members. He read extensively in Church literature concerning the Church Welfare Program, as well as social research literature dealing with methods and procedures of social investigation of institutions.

After extensive preliminary investigation the writer decided that
he would like to do a study which would deal with the attitudes of Church members toward the L. D. S. Church Welfare Program, determine how much information members had about it, what contacts they made with it, and try and determine some factors which were associated with attitudes toward the Welfare Program.

The Hypothesis

In developing the problem as suggested above a tentative hypothesis was set up to help give direction to the study. It was that attitudes of the L. D. S. Church members toward the Church Welfare Program are related to the amount of information they have about the Program and to other related factors.

Participation in the L. D. S. Welfare Program is on a voluntary basis. Hence the success of such a voluntary program depends, to a large extent, upon the attitudes which people have toward it. In order to really understand attitudes, however, it seems important to try and determine what variables in the areas of human relationships seem to be related to the formation of attitudes toward the Welfare Program.

Early investigation in this study confirmed what has been found in other studies, namely that some of the important variables that influence attitudes are (1) information the people have about the subject or program under study; (2) contact they have had with the program; (3) participation in the program; and (4) occupation and years of schooling.

Validity and Reliability

In the preliminary exploration it became evident that much attention must be given to the question of validity and reliability. These problems are particularly significant in attitude studies because attitudes are usually related to values. (33, p. 9) Whenever an attempt is made to inquire
into a person's value system, or to deal with topics that are emotionally toned, the problem of validity and reliability assumes significant proportion. The usual definitions of validity and reliability were used in this study. A study is said to be valid if it measures what it proports to measure, and it is reliable if it gives the same results consistently.

The writer decided at an early date that validity and reliability in this study would depend upon achieving success in 4 broad areas: first, in the construction of some instruments for measuring the items which it was desired to measure; second, in the methods and techniques used in obtaining the information; third, in methods of tabulating the data; and fourth, in methods of interpreting and analyzing the data.

The discussion which follows outlines how the project was developed. Attempts were made in this study to achieve validity and reliability.

Definition of Attitudes

The problems which usually are encountered in the measurement of attitudes are the determining of what an attitude is and which is the best procedure to measure it. Droba (13) classifies the theories of Bogardus (2), Faris (15), and Young (34) as "tendencies to act." Thomas says:

The attitudes of a given person at a given moment are the result of his original temperament, the definitions of the situation given by society during the course of his life, and his personal definitions of situations derived from his experience and reflection. The character of the individual depends upon these factors. Any mobilization of energies in a plan of action means that some attitude (tendency to action) among other attitudes has come to the front and subordinated the other attitudes to itself for the moment, as the result of a new definition of the situation. (30, p. 214)

According to Thomas, then, it is to be expected that the attitude
of some people toward the program would vary with the situation in which they found themselves.

Schank says:

For the purpose of this study those attitudes which an individual was willing to give wide publication in this community, and which may be obtained with methods which do not demand any particular rapport with the subject, are called "public attitudes" and those gained in intimate relationships, "private attitudes." It is, of course, possible that in the case of 2 public responses, 1 may be more widely admitted. It is assumed that the term "public attitude" refers to a mean of totality of public responses and "private" to a mean of totality of private responses. (29, p. 6)

Studies of attitudes and overt behavior have been made in which the consideration of "public" and "private" attitudes were made.

"Public attitudes" are those which respondents present to the public in public situations. They may be obtained by methods which do not demand rapport with the respondent from which they are desired. "Private attitudes" are revealed only after rapport has been established between the interviewer and respondent or when strangers meet and talk freely to one another for many reasons. This is known as the "psychology of the stranger." In most cases the private and public attitudes are the same. (26, p. 136) However, it was considered necessary to take measures to determine the extent of these private attitudes as they exist, exclusive of public attitudes.

Preliminary Exploration

Attitude exploration. The first step taken to determine what attitudes exist among members of the Church was to review the literature written by officials of the L. D. S. Church about the Church Welfare Program. Key statements about the objectives of the Welfare Program were taken from sermons and writings of Church leaders. These statements,
Local Church leaders were asked to provide the names of several members whose attitudes ranged from strongly favorable to strongly opposed. The compiled list of attitude statements was then taken to these members and they were asked to rate the statements according to their feeling toward them. Comparisons were then made between the answers to the statements and the known attitudes of these members. The statements which measured the attitudes according to the Church leaders’ judgment were kept for use in the study.

The next point of attitude exploration was that of specific attitudes. That is, what are some things vital to the Welfare Program that might be examined? Upon the suggestion of committee members and others it was decided to question selected members about special projects and policies of the Welfare Program to see how their attitudes toward these particular items corresponded with their general attitude. How do members feel about their stake owning a farm? What do they think of the policy of assisting the needy members of the Church with material goods? How do they feel about the type of work they are asked to do on Welfare projects? Does this type of work affect their attitude one way or another? Do members who pay their Welfare assessments fully and promptly favor the Welfare Program more than do the ones who do not pay or pay only part of the assessment? Does working on a Welfare project make a member more favorable than a member who does not work? How do members feel about Church authorities who direct the Program? All of these questions were explored to determine what things influenced an attitude.

After exploration and testing of many different areas in which attitudes might be influenced, the following areas were selected for the
influence they had on attitude formation: (1) monetary participation in welfare assessments; (2) work participation in welfare projects; (3) feeling of respondent about stake-owned projects; (4) feeling of respondent about the Church Welfare policy of assisting Church members who are in need of food and clothing; and (5) feeling of the member toward the Church authorities.

Other attitude studies have made use of the continuum (4) as a method of measuring attitudes. In this method each respondent would be asked to rate himself on the continuum as to how he feels toward the Welfare Program. After field tests this device was included in the plans for the study.

The method for determining the existence of "private" and "public" attitudes toward the Welfare Program was the next consideration. After reviewing literature of similar attitude studies it was decided to select key persons in "neighborhood" groups and key persons of the community to give what they thought the individual respondent's general attitude toward the Welfare Program was. These attitudes were measured on a five-point attitude scale. This procedure was used in order to have a check on the public attitude reported on the schedule by the respondent himself. This plan was carried out at the conclusion of gathering the data from all of the respondents.

Information exploration. It was assumed that the knowledge members have about the Welfare Program may have an important influence upon their attitude towards it; therefore the writer decided to make some preliminary investigations to see if others thought likewise. Church leaders in the field of welfare were contacted; members who had worked in the Welfare
organization were interviewed; staff members at the Utah State Agricultural College who had taken part in or directed attitude studies previously were solicited for their personal appraisal. The results were, in the opinion of these various people contacted, that the information the Church members have about the Welfare Program might be an important factor in the formulation of an attitude regarding the Program.

The following question then arose. What kinds of information would have the greatest effect on attitude formation—would it be (1) technical data; (2) the more general objective type of information; or (3) the knowledge of what was being done on various Welfare projects within the Church?

The writer then went to 8 members of the Church who represented attitudes ranging from strongly favorable to strongly opposed to the Welfare Program (these people had been suggested or recommended by local Church leaders). The purpose of these visits was to determine what it was in the experiences of these people that might be related to their attitude toward the Church Welfare Program. Case histories were obtained from these members with respect to their Church Welfare activities. Results of these case histories revealed that the amount of information members had about the objectives, projects, and source of supply of the Program were associated with their attitude toward it. It was brought out also that contact with the Program, attitude toward Church authorities, participation in Welfare activities, and contributions to Welfare projects were related to the attitude the member expressed toward the Welfare Program.

Extensive exploration of Church literature which had been written
on the subject of the Welfare Program supplied information about areas in which members of the Church would be interested if they were Welfare-minded.

After exploring all possible sources and kinds of information on the Welfare Program the writer chose 5 major fields as those with which a member of the Church should be acquainted if he could be considered well informed about the Welfare Program. The fields are: (1) objectives of the Program; (2) projects that come under the Welfare Program; (3) committees which function as part of the General Welfare Program; (4) administrative personnel within their ward; and (5) source of money and supply of goods for the Welfare Program.

As was mentioned in the previous paragraph, another factor influencing attitude in this study would likely be the amount of contact the members have with the Program. It should be helpful to know by what means the individuals are indoctrinated. Review of Literature suggested that many of the organizations are responsible for imparting information to members of the Church. Lesson material has been given in the Sunday School as a special course on the subject. (3) Relief Society, ward teachers, and other Church organizations have discussed it in connection with their regular classes or messages. A Welfare film has been shown in accessible places to acquaint people with the plan. Excursions have been conducted and visits encouraged to regional storehouses and Salt Lake City's Welfare Square. It is likely that the more of these informative sources with which members have come in contact, the more their attitude would be influenced.

While searching for methods and measures of determining what the attitudes of Church members were toward the Welfare Program and what
would be expected to influence these attitudes, the writer found the following facts to be consequential: (1) members who worked on the Welfare projects (which are part of the Program) would have a more favorable attitude than those who had never been in contact with this activity; (2) those who contributed financial support more than likely would be more favorable than those who had not contributed financially.

Other items which were deemed important in influencing an attitude toward the Program were those considered as general information, such as age, sex, occupation, income, activity in general Church functions, and education.

With the above-mentioned items in mind the schedule was then constructed. The various parts of it, along with the discussion of the validity and reliability of each section, will be discussed in the following paragraphs.

The Schedule

The instrument of measurement used for this study is composed of 5 parts: (1) a section on attitude, which is designed to obtain reactions on specific policies of the Church as well as reactions to statements made about the Welfare Program; (2) a section on the amount of information Church members have about the Church Welfare Program; (3) a section on sources of information and the amount of contact they have had with various agencies used by the Church to inform the member; (4) a section devoted to general information about education, sex, age, occupation, income, and Church attendance; and (5) a section for participation in the Welfare Program.

The sections in the schedule were developed with the aid of
(1) interviews with various stake and ward officials and lay members;¹
(2) a review of literature on the subject of the Welfare Program and attitude studies; (3) reviews of attitude studies made in other areas of human behavior; and (4) consultations with the thesis director, committee staff members, and graduate students.

After the first draft of the schedule was made actual tests of it were made in the field to determine where the weaknesses were, so that revision could be made. These field tests were made in the Newton Ward where attitudes toward the Welfare Program of the members tested were familiar to the writer. The discussions with these people were pointed toward finding out what questions and statements could be expected to be reacted to without seeming to be too personal. The experience and suggestions gained from these field tests proved to develop some of the most valuable parts of the schedule in obtaining responses.

Section on attitude. In previous discussions it has been shown that literature regarding the Church Welfare Program was studied carefully. This was done for 2 major reasons: (1) to determine what members should be expected to know about the Program; and (2) to find statements made about the Church Welfare Program which could be used to measure attitudes of members toward the Program.

Validity and reliability of the attitude section. This section of the schedule consists of 5 parts. It was constructed on the basis of the theory that a generalized attitude is a composite of a number of specific attitudes and values.

Part 1 is a direct question about a specific part of the Welfare

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¹ Lay members referred to here mean those members of the Church who do not hold a stake or ward office.
Program, i.e. "Do you favor your stake's owning a farm?" Attitude toward a specific part of the Program should indicate what the general attitude toward it is and at the same time serve as a check on the validity of the general attitude section of the schedule.

Part 2 (A) deals with the granting of assistance to the needy. It consists of 4 questions and requires a positive or negative answer. Reaction to these questions indicates specific attitudes.

Part 2 (B) includes statements which were made by members who were interviewed previously to the making up of the schedule. It provides a short list of common reasons for preferring either Church Welfare assistance or government assistance. The respondents' reactions to these statements were evaluated according to their positive or negative nature.

Part 3 is a self-rating continuum with a strongly favorable rating on 1 end and a strongly opposed rating on the opposite end. This was included in the schedule as a means of checking consistency and reliability but proved to be of little value because of the limited number of respondents who checked it. (This occurred because of the oversight on the part of the interviewer in calling the respondents' attention to that part of the schedule when the continuum was left blank.)

Part 4 deals with a list of statements both complimentary and opposed to the Program. Statements were gathered and compiled from articles found in Church literature, statements made by leading Church officials, and civic leaders; and comments made by other people acquainted with the Program, both members and nonmembers. The original list was much longer than that used, but after the writer subjected this original list to members of the staff of the Sociology Department,
committee members, graduate students, and others who had experience in research work, it was discovered that a number of statements were ambiguous or suggested the answers to the statements that followed. Of the original list of 30 statements, 20 were selected with which to make field tests. After field tests were made it was obvious that 3 of the statements were not clear in meaning, so they were omitted. A five-point intensity scale was used to record the reactions to these statements. In the judgment of members of the committee and various members of the sociology staff, the remaining 17 statements were judged to be representative of the important phases of attitudes toward the Welfare Program.

Part 5 is composed of 6 statements which indicate the attitude of people to any type of Welfare assistance. It is not designed especially for any specific program, but is representative of social-minded authorities in the field of social work. This list was included in order to compare reactions to it with reactions to the specific Church Welfare Program. The original list included 10 statements, but upon testing it, it was decided to eliminate 4 which caused confusion in meaning or were repetitious.

After field tests of this schedule were made it was decided that this part of the schedule was constructed with a variety of approaches to the problem of Church Welfare and in such a way that it gave an accurate account of the respondent's attitude.

Another method used to check reliability and validity of the attitude section (other than the one referred to in Table 3) is as follows: A list of all of the respondents was compiled on a five-point intensity scale ranging from strongly favorable to strongly opposed to the Welfare
Program. Five people were selected from the wards represented in the data and were asked to rate each of the respondents according to his attitude toward the Program. The persons selected for this attitude check were past bishops, past and present Relief Society presidents and people in the community who were long-time residents and had served in offices which would qualify them to rate objectively the people listed on the attitude scale.

Table 1. A comparison of percentages of ratings in the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program, 1951

<table>
<thead>
<tr>
<th>Attitude</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rating by key people</td>
<td>62</td>
<td>17</td>
<td>21</td>
<td>143</td>
</tr>
<tr>
<td>Rating of attitude section</td>
<td>61</td>
<td>21</td>
<td>18</td>
<td>143</td>
</tr>
</tbody>
</table>

Table 4 shows a high degree of agreement between the results of Part 4 of the attitude section in the schedule and the ratings by key people in the community. Upon the basis of this kind of check and result it was concluded that the schedule proved to be a reliable instrument of measurement of attitudes of Church members toward the Church Welfare Program.

Section on information. This section was made up of 5 multiple choice questions dealing with objectives, programs, organization and administration, and sources of supply of the Welfare Program. Each question had from 3 to 5 correct answers. Six other questions which asked specific facts about the money or produce furnished by the wards and stakes to the Program were also included in this section. All questions used were based upon facts which experienced members who had worked with the Program
felt should measure what a person should know about the Program if he could be considered well informed. These questions, when formulated, were judged by several people, including bishops, Relief Society officers, Welfare committee men, and stake Welfare officials.

Validity and reliability of the information section. When this section was constructed care was taken to include all important areas pertaining to the operation of the Welfare Program—objectives, administration, sources of supply, type of work done, and services supplied. These were considered by Church authorities and members who were interviewed previous to the study to be the ones necessary for the well-informed person to know. Therefore they should be a reliable list of questions.

Field tests proved that questions regarding these areas of information about the Welfare Program were not too difficult for the average respondent to understand. They were constructed so that danger of misinterpretation was nonexistent. When answered they proved to be an accurate index of the respondent’s knowledge of the Welfare Program, and they were worded in such a way as not to arouse antagonism in the respondent.

People generally want to make a good impression when questioned about a popular program, and would therefore answer them to the best of their ability. This would be reason to expect a valid reply to this part of the schedule.

Field tests proved that these questions stimulated the people who were interviewed to make as high score as possible. Most respondents were apologetic for not knowing more about the Program and indicated that they would like to know more about it.
Section on source of information and amount of contact. This section of the schedule deals with 2 things: (1) which educational agencies in organizations of the Church the respondent participated in to obtain information about the Welfare Program; and (2) the effort he had made to gain knowledge himself by visiting the institutions operated by the Welfare Program. This section is made up of questions designed to be answered with ease. A list of 9 sources of information is given and the respondent is asked to check the ones from which he has received information. Questions are also asked as to whether the respondent has taken the opportunity to see the Welfare film and visit the regional storehouse or Welfare Square on excursions or otherwise.

Validity and reliability of the section on sources of information and the amount of contact. The field test, interviewing, consulting, and reading of literature which the writer did in order to obtain material to construct this part would give reason for assuming that there was a high degree of reliability present in this section. Questions on this section proved to be of such a nature that they were accurate in revealing the sources of information. They did not antagonize the respondent and they were uniformly interpreted and not difficult to understand.

Section on personal background of respondent's characteristics. Information about the respondents which might have a bearing upon their attitude toward the Program made up this part of the schedule. Independent variables other than information about the Program which could influence their attitude are: (1) years of schooling; (2) sex; (3) age; (4) home ownership; (5) occupation; (6) income; (7) priesthood held (if male); (8) attendance at Church meetings; (9) Church offices held; and (10) payment of cash Welfare assessments and working on Welfare assignments.
In the original list of general information was a question asking if the member was a convert or was born into the Church. This one was later omitted because the sample proved there were too few converts to make it significant to the study. The net income information was not obtained from the respondent; after several field tests it became apparent that the question was considered by some respondents as being too personal. This information was, therefore, obtained from their ward bishops. The writer has reason to believe that this information from Newton is correct because he is personally acquainted with the bishop and members of the Newton Ward.

Section on participation in Welfare project activities. This section of the schedule was composed of 2 parts. Part 1 dealt with the cash Welfare assessments which are expected of members of the Church. The payment of cash Welfare assessments was considered a method of determining how sincere a member was about the success of the Welfare Program. The attitude of the respondent might be reflected in part by his participation in cash Welfare assessments. This part of the section was composed of a question which asked the respondent to indicate whether he always paid his Welfare assessments, paid them part of the time, or never paid them.

Part 2 of this section deals with the work participation on Welfare projects. The Welfare work assessment was considered important, because in it is involved one of the fundamental principles or objectives of the Welfare Program—that of fostering sympathy and understanding between giver and receiver. If a person works in the project when he is called to do so, he puts himself in a position to know more about the Program and at the same time "experiences whatever influence" might be present at the time of working.
Validity and reliability of the participation section. In addition to questioning the respondents on the Welfare Program assessments and assignments, a second check was made with bishops and Relief Society presidents, who have the ward Welfare Program in charge, to determine how representative the answers from respondents' tests were. This tended to confirm that the respondents' answers were highly reliable.

Field Tests

After completion of the schedule field tests were made. These tests proved that some of the parts of the schedule were difficult to understand and other parts dealt with questions which had little value as far as the purpose of this study was concerned. After a revision the schedule was again tested by a person other than the writer. Results of this second test revealed that the schedule was consistent and reliable with a proper explanation of a competent interviewer.

Before actual interviewing began visits were made to stake presidents and bishops who presided over the stakes and wards involved in this study. The purpose of these visits was to explain the study and obtain the cooperation of these respective officers. These officers gave permission to make the study and offered whatever assistance they were capable of giving.

The Sample

The Newton Ward and Logan Fifth Ward were selected as samples in which to make this study. These wards were selected because (1) of the convenience in gathering the data from them; and (2) the advisability of taking a sample of rural members' attitudes and a sample of urban members' attitudes. Newton Ward, consisting of approximately 600 members, which includes 98 percent of the town's inhabitants, was used as the rural
sample. Logan has a population of 16,000 and is considered urban. As Logan Fifth is a part of Logan it was chosen as the urban sample.

Some people felt that these 2 wards included enough of the various occupations, ages, and income groups to make a representative sample of Church membership. This may or may not be true.

The sampling procedure used in this study was based upon the sampling by regular-interval method. (21, p. 336)

Plans for the study called for 150 samples. Upon the basis of the 1940 census Cache Valley was made up of approximately 60 percent rural and 40 percent urban population. (5, p. 67) There has been a degree of migration from rural to urban during the last 10 years and we might therefore assume that Cache Valley now consists of approximately 50 percent urban and 50 percent rural. Upon this basis it was decided to take an equally proportionate sample from rural and urban wards.

The names for the sample were taken from the rolls kept by the respective ward clerks. Logan Fifth Ward has a roll membership of about 225 families. Every third name was selected from this family roll for the sample. Only adults were chosen. This list was then arbitrarily divided into male and female respondents by selecting every alternate name as the female respondent. From Newton Ward a similar procedure was used in selecting the sample. However in this case, since the ward contains only about 150 families, every second name was selected instead of every third as before. This was done to insure an approximate 50 percent rural and 50 percent urban sample.

Of the 150 original samples chosen, 6 of the samples had moved away and it was impossible to contact 2 others. Substitutes were obtained for these from the ward clerk's roll. The substitutes represented as nearly
as possible the original sample in terms of occupation, income, age, and sex.

The Interviewer

Special consideration was given the problem of selecting the people who were suitable for doing the interviewing. Three people were chosen who had a thorough understanding of the purposes of the study and were familiar with every detail of the culture of the L. D. S. members. Personal interviews were held with each respondent. Care was taken to assure each one of anonymity. In most cases the interviewer remained with the respondent while the schedule was being filled out. In other cases, because it was more convenient for the respondent, the schedule was left and called for later by the interviewer. In such cases the purpose of the schedule was explained to the respondents when it was left and discussed with them when it was called for. Comments on the Program were encouraged from all who cared to give them. Some of these comments were very valuable when used as illustrations in analyzing the data.

Attitude Data Used in This Study

In this study only public attitudes will be reported. Of the 150 samples gathered for this study, 4 samples were discarded because they apparently did not represent public attitudes.

A brief review of steps taken to determine the existence of both private and public attitudes will be necessary at this point.

A list of all respondents in this study was compiled and a copy of the list was taken to key people in the respective communities. These people were asked to rate the respondents on a five-point scale according to the degree of favorableness the respondent had toward the Church Welfare
Program. The 2 ratings (community checks and attitudes scales in the schedule) agreed in 123 of the cases. Four cases were rated unfavorable toward the Program, yet they reported favorable in the attitude scale (see Table 1, p.31). The public attitude of these 4 respondents was unfavorable. In other words these respondents wanted to appear favorable in the eyes of the interviewers who were making a study of a Church program. These schedules were discarded because they would misrepresent the public attitudes toward the Church Welfare Program as Church leaders and other members of the community knew them to be.

In 6 other cases the community checks did not correspond with the attitude rating of the schedule. After making a careful check the writer has reason to believe that the response to the schedule more accurately measured the general attitude of the respondents to the Church Welfare Program. The schedule was constructed on the basis of the theory that a generalized attitude is a composite of a number of specific attitudes. It is possible that the community checks were rating the respondent on the basis of a specific attitude. The respondent in each case indicated to the interviewer that he was opposed to the program as it now operated. One of these respondents remarked as follows:

I am not favorable to the Program because I do not like the way in which it is administered; further, I think that an "assurance" program would be better wherein a person could pay and contribute during the working years of his life. Then when he can no longer work and is in need he can draw upon it as a matter of right. Church assistance seems like charity.

This person always pays the Welfare assessments and feels that it is a just obligation.

The other said:
I always work in the Welfare Program, but am not favorable to the way it operates. There is so much stigma attached to the services that are rendered. It is humiliating for people who are worthy to come begging. I think the Church plan also ought to provide more services.

The community checks were apparently basing their judgment upon the fact that these persons work in the Welfare projects and pay their assessments to it. This is a specific act and reflects a specific attitude. The person feels that part of the Program is commendable, but is more unfavorable than favorable toward the whole Program.

Four of the respondents were rated as favorable by community checks who rated neutral on the attitude scale. These 4 respondents indicated to the interviewer that there were various things about the Program of which they did not approve. The ratings of "favorable" by the community checkers were no doubt based upon specific attitudes, as were those previously discussed.

Data from 7 other samples were not used in the presentation of data. Three of these members refused to cooperate with the interviewer. These 3 members were contacted by the interviewer and the purpose of the study was explained to them. They were unhesitant in saying that they did not care to have anything to do with the study or with the Welfare Program and would therefore not fill out a schedule. The schedules of the other 4 samples were discarded because of the inadequate amount of information they reported. (This perhaps occurred because there was a misunderstanding between the interviewer and the respondent.)

In the final analysis of data there were included 139 schedules of the 150 collected for the study.

Cross Tabulations Between Dependent and Independent Variables

Cross tabulations were made between the independent variables
(amount of information the member has about the Program, his contact with it, his age, etc.) and the dependent variable (attitude of L. D. S. Church members toward the Church Welfare Program). Percentage relationships were calculated on all tabulations. The data were further refined by using chi-square ($x^2$) to determine whether this relationship could be due to chance alone. (24) According to statisticians, a relationship that is higher than .05 percent level is not statistically significant. If a relationship is significant at the .01 percent level it means that the distribution of responses could not fall by chance in a particular distribution more than 1 time out of 100 times. At the .02 percent level it could not happen by chance more than 2 times in 100 times.

The observable relationships were further treated with the coefficient of contingency ($\tilde{C}$) to indicate the amount of association that was present between the independent variable and dependent variable.
PRESENTATION AND ANALYSIS OF DATA

Attitudes Toward the Welfare Program

In this study 6 out of 10 of the sample were found to be favorable toward the Welfare Program; 1 out of 5 were opposed (Table 2).

A respondent has a favorable attitude when he is more in favor of the total program and objectives of the Welfare Program than he is opposed to them.

A respondent has a neutral attitude when he is neither for nor against the Program, because the aspects he thinks are favorable are offset by the unfavorable aspects.

A respondent has an opposed attitude when he feels that the Welfare projects and objectives are not meeting his approval.

Table 2. The distribution of various attitudes expressed by L. D. S. Church members in 2 wards toward the Church Welfare Program

<table>
<thead>
<tr>
<th></th>
<th>Neutral</th>
<th>Opposed</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
<td>59</td>
<td>20</td>
<td>139</td>
</tr>
<tr>
<td>%</td>
<td>59</td>
<td>20</td>
<td></td>
</tr>
</tbody>
</table>

There are a variety of factors which are related to the various attitudes of members (see page 49 for discussion).

Members who have a favorable attitude toward the welfare program. Fifty-nine percent of the respondents have a favorable attitude toward the Church Welfare Program (Table 2). Some of them were favorable toward it because the Program is part of the Church program and they believe the Church to be right in the things it undertakes. Others were favorable to the Program because of the practical aspects, such as the storing of commodities in
times of surplus to be used in time of need. Others liked the idea of having members work together as they do in Welfare projects, for they felt that sympathy and understanding was fostered in this way. One member remarked thus: "When we get out there on the farm working together we forget the dollar sign."

Some of the members were favorable to the theoretical aspects of the Program, but felt the administration to be weak. Others felt that the Program was good, but that the organization used when working on the projects needed strengthening.

Following are typical comments from the people who felt that it was serving good purposes:

I used to be neutral. When I've gone there to work I've had to bear my testimony, as I was a Relief Society counselor. This did something spiritually for me; and to do good for others makes one feel good, too.

The contact members have with each other and the understanding that is generated by this contact is of the most importance as far as the Welfare Plan is concerned.

The fact that the Welfare Program is designed to provide people with work who need work is commendable. There are many weaknesses in the Program, but there is need for it from the standpoint of providing work.

I favor the Program only if it can be operated economically sound. Otherwise it is a contradiction to Church doctrine. The storing of food and supplies for an emergency is a commendable undertaking. Spiritual assistance and personal understanding are very important and are often overlooked in the administration of the Program.

Some respondents were favorable, but realized that there are shortcomings, principally in administration. Following are some of their comments:

I think the Program is basically fine. The administration is weak in many respects. The most valuable part of the Program is that of providing for men and women a chance to work together
for the welfare of others. The priesthood project is good for this reason.

The weakness of the Program lies in the administrative part. How to get members to share more equally the burden and blessings of working together on a project is the problem. We cannot hope for perfection in this respect because human nature is present.

Members who are opposed to the welfare program. Of those members who had an attitude of opposition it should be pointed out that part of them were members who were active in other Church practices, but were opposed to the Welfare Program for various reasons. Many of these respondents told the interviewers that they did not favor the Program, but paid their cash Welfare assessments because they wanted to be recognized as members in the community who supported the Church. Others who were opposed were members who did not usually take an active part in any Church function and felt that the Welfare Program was only an added burden.

Attitudes of opposition for various reasons were expressed. Some members were opposed to the expense involved, others were opposed to helping only Church members, and still others felt that the Church was trying to control the members. Reasons given by some of these were numerous. Many of them were nothing more than excuses, but in some cases the interviewer felt they were sincere and should have consideration. Following are some of the usual reasons given by these respondents.

The following respondent was in his "late sixties," "well-to-do" and had little reason for ever suspecting that he would need the material assistance the Church Welfare Program would give him. He apparently saw no evidence of the other values of the plan. "It aggravates me to give a donation, but I guess I will get over it."
The following respondent was a person in her thirties. Whatever the reasons for her not favoring the Program might be, it is obvious that she feels that the Welfare Program is doing some damage to the function of religion.

Our assessment for our Elders' Quorum was $5.00 plus a $75.00 assessment for our ward budget. There aren't many people just starting out who can meet an assessment like that. I think the Church is starting to take our freedom away—freedom of religion. It has turned my husband so he doesn't care whether he goes to Church or not, and I am beginning to feel the same way. Church just isn't freedom to worship like it used to be. Besides working your head off for the Church you are assessed to death.

Two other comments were:

I don't think the Church should just give help to their own members; it should be for everyone in need and that want. I guess the Church wouldn't think I was a very good member, but if the Church sees this survey maybe they will iron out some of the kinks in the Welfare Program that most of the members don't approve of.

The Church seems to want to control people. Why don't the Church authorities ask the people about their wishes and opinions when they undertake to do something?

Members who were neutral toward the Welfare Program. The neutral respondents fall in between the 2 extremes discussed. They were neutral because they could not subscribe to enough of the practices of the Program to be rated favorable, yet they were not opposed to the Program in general. These members come from all ranks of age groups and income groups. There seems to be no common characteristic except that they are usually not as active in Church functions as the favorable group.

Information About the Welfare Program

Forty-five percent of the respondents had a high degree of information about the Welfare Program, 33 percent had a medium degree of information, and 22 percent had a low degree of information (Table 3).
Those who were well informed had a high degree of information about the Church Welfare Program in all of the following terms: objectives, function, administration, and organization.

The respondents who had a medium degree of information usually were lacking in knowledge about organization, function, and administration, but they were usually well informed about the objectives of the Program. One possible reason for this is that most of their information was likely gained from stake conference (Table 4 shows that this is the source from which most information is gained) where the stress is placed on the objectives.

There is a tendency for urban residents to know more about the Welfare Program than rural residents do. Reasons for the difference in the urban and rural sections are not apparent. However there is a factor which may be significant and that is that the urban sample belongs to a stake which owns a stake farm while the rural sample is not operating one. The latter sample, therefore, lacks the experience gained in operating a farm. Other variables here which may be related to the amount of information are: (1) the amount of education—here the urban sample has a slight advantage; however, the amount of schooling did not register any significant correlation with attitude; (2) occupation—this may have some relationship to the amount of information. The rural sample was made up of about 85 percent farmers and farmers' wives, while the urban was made up of many occupations, some of the highly-professional type.
Table 3. Frequency distribution of L. D. S. Church members in 2 wards having various degrees of information about the Church Welfare Program, 1951

<table>
<thead>
<tr>
<th>Information</th>
<th>High %</th>
<th>Medium %</th>
<th>Low %</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>45</td>
<td>33</td>
<td>22</td>
<td>139</td>
</tr>
</tbody>
</table>

Sources of Information from Which Members Learn of the Welfare Program

There are many sources from which members may receive information about the Welfare Program. For the purposes of analysis these sources will be grouped into 2 types: Type 1, or the discussion, lecture, and publication group, which includes all of the discussions and lectures given in various Church gatherings, and articles printed in Church magazines and newspapers to inform the members of phases and practices of the Church; and Type 2, or the special feature group, which includes the Welfare film shown on special occasions, and tours conducted at the convenience of members who wish to view the Program as it operates in the storehouses and Welfare Square.

Type 1. Stake conference is the source from which most members of the Church received the most information about the Welfare Program. This is significant in view of the fact that stake conference is held only quarterly (once every 4 months) and all of the other meetings, with the exception of General Conference, are held each week or each month.

Church publications rate next in importance in furnishing information. These come weekly in the form of a Church section in the Deseret News, a Church-owned newspaper, and monthly in the form of the Relief Society Magazine, Children's Friend, Instructor, and Improvement Era.

General conference rates third from highest as a source of Welfare.
information. It is held semi-annually in Salt Lake City. Local broadcasts are made of each service so that many of the Church members may listen.

With the exception of Sacrament meeting, the ward organizations rate rather low in furnishing information about the Welfare Program (Table 4).

Inasmuch as the ward auxiliary organizations are developed to inform members about the general program of the Church, it would be reasonable to expect that they might assume a greater responsibility of informing members about the Welfare Program. According to this study a high degree of information is related to a favorable attitude toward the Program (see page 49); if this is important perhaps more should be done within the wards to educate the people to the Program.

Table 4. Percentage distribution of L. D. S. Church members in 2 wards according to the source from which information about the Welfare Program was received, 1951

<table>
<thead>
<tr>
<th>List of agencies which impart information about the project to L. D. S. Church members</th>
<th>Percentage of respondents who checked each source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stake conference</td>
<td>69</td>
</tr>
<tr>
<td>Church publications (other than newspapers)</td>
<td>64</td>
</tr>
<tr>
<td>Sacrament meeting</td>
<td>60</td>
</tr>
<tr>
<td>General Conference</td>
<td>60</td>
</tr>
<tr>
<td>Newspapers</td>
<td>51</td>
</tr>
<tr>
<td>Relief Society</td>
<td>48</td>
</tr>
<tr>
<td>Priesthood quorums</td>
<td>48</td>
</tr>
<tr>
<td>Ward teachers</td>
<td>33</td>
</tr>
<tr>
<td>Sunday School</td>
<td>27</td>
</tr>
</tbody>
</table>
Type 2. Slightly more than half of the respondents have heard of the Church Welfare film. Only 19 percent have seen the film.

Only 9 percent of the sample have visited Welfare Square in Salt Lake City.

Members are often called to the storehouse to work on canning and sewing projects. These calls are within their own region. This may be one reason for 68 percent having visited the regional storehouse nearest their home and only 9 percent having visited Welfare Square.

Church members are not familiar with the special feature group which provides information about the Welfare Program.

Table 5. Percentage of L. D. S. Church members in 2 wards who were familiar with the Welfare film, Welfare Square, and regional storehouses, 1951

<table>
<thead>
<tr>
<th>Questions regarding sources from which information is gained about the L. D. S. Welfare Program</th>
<th>Percentage of 139 respondents who gave positive answers for each question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Have you heard of the Church Welfare film?</td>
<td>55</td>
</tr>
<tr>
<td>2. Have you seen the Church Welfare film?</td>
<td>19</td>
</tr>
<tr>
<td>3. Have you heard of the Church Welfare Square in Salt Lake City?</td>
<td>63</td>
</tr>
<tr>
<td>4. Have you visited the Welfare Square?</td>
<td>9</td>
</tr>
<tr>
<td>5. Have you visited the regional storehouse nearest your home?</td>
<td>68</td>
</tr>
</tbody>
</table>

Contact With Sources of Information About the Welfare Program

Thirty-five percent of the respondents had a medium amount of contact with the Welfare Program sources of education. Thirty-three percent had a high amount of contact, and 32 percent had a low amount of contact (Table 6).
By a high amount of contact it is meant that a respondent is in close contact with every agency that the Church has for distributing information. A member who received a high score in the amount of contact had seen the Church film, visited 1 or more storehouses, and been in attendance at various Church auxiliary meetings where the Welfare plan was discussed.

The medium degree of contact meant that the member usually had not seen the film or visited a storehouse or project.

The low degree of contact usually meant that the member had no contact with any source.

Table 6. Percentage distribution of L. D. S. Church members in 2 wards having various degrees of contact with Welfare Program sources of education, 1951

<table>
<thead>
<tr>
<th>Contact</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>33</td>
</tr>
<tr>
<td>Medium</td>
<td>35</td>
</tr>
<tr>
<td>Low</td>
<td>32</td>
</tr>
</tbody>
</table>

Attitude Toward Church Authorities and the Welfare Program

Forty-five out of 100 have a favorable attitude toward Church authorities as they direct the Church Welfare Program. More than half of the Church membership in this sample is either neutral or opposed to the Church authorities as they direct the Welfare Program.

By a favorable attitude toward authority is meant that the respondent feels that the Program is inspired of God through the Church authorities; that it is a sound program, because it is directed by Church authorities; that it comes from men who know what is best for the Church, and that it will succeed in spite of opposition from some members of the Church.

A neutral attitude toward authorities means that the respondent
agrees to some of the previously-mentioned statements but not to all of them.

An opposed attitude is indicative of those respondents who feel that the Program should stand on its own merits and not depend upon its authors or directors.

Table 7. Percentage distribution of L. D. S. Church members in 2 wards who have various attitudes toward the Church authorities as they direct the Welfare Program, 1951

<table>
<thead>
<tr>
<th>Attitude</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>44</td>
<td>28</td>
<td>28</td>
</tr>
</tbody>
</table>

Work Participation of Members in the Projects of the Welfare Program

Only 20 out of 100 members work on the Welfare projects whenever they are asked, and 17 members out of 100 work part of the time; while 63 members out of 100 never work on a Welfare project (Table 8).

For a member to be sympathetic and favorable toward the Program it is assumed by many that he must take part in the work of the Program.

Those members who score "always" participate are those who work in projects whenever they are asked and are able to do so. Those who score "part" work only part of the time, although they could contribute more work to the project. One who "never" participates is one who does not work at all on the projects.

Those respondents who work whenever they are asked are characteristically regular Church attenders; they are usually officers in some auxiliary organization; and they feel that it is their duty as well as privilege to support the project.

The respondents who work only part-time are divided into 2 groups:
(1) those whose occupation permits them to work only part-time; and (2) those who, when asked, work only part of the time because they feel they have done their share.

There were many reasons given by those who never work. The main reason seemed to be that the respondent’s occupation interfered with working on the project. In many instances this may have been true. These members tended to belong to that group who did not regularly attend Church activities or were not officials in some Church auxiliary organization.

Table 8. Percentage distribution of the L. D. S. Church members in 2 wards who participate in the Welfare projects, 1951

<table>
<thead>
<tr>
<th>Work Participation</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td>Part</td>
</tr>
<tr>
<td>%</td>
<td>%</td>
</tr>
</tbody>
</table>

| 20 | 17 | 63 |

Members Who Prefer Church Assistance to Government Assistance

Even though the Welfare Program has been in operation 15 years, less than half of the members of this study prefer Church assistance to government assistance; 4 out of 10 members prefer government assistance and 1 out of 10 gave no choice (Table 9).

In previous discussions it has been pointed out that 1 of the important objectives of the Welfare Program is to provide food and clothing for the needy members of the Church. This policy of aiding the needy parallels a state and county welfare program where all citizens who can qualify for assistance can get it from government sources.
There were various reasons why the respondents preferred either government assistance or Church assistance (Tables 10 and 11).

Table 10. Percentage of L. D. S. members in 2 wards who agreed with reasons given for preferring government assistance, 1951

<table>
<thead>
<tr>
<th>Reasons for preferring government assistance</th>
<th>Percentage of sample who checked each reason*</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;Money instead of produce is given and is more easily adjusted to personal needs.&quot;</td>
<td>50</td>
</tr>
<tr>
<td>2. &quot;The receiving of government assistance is more confidential than the receiving of Church assistance.&quot;</td>
<td>35</td>
</tr>
<tr>
<td>3. &quot;I feel entitled to government assistance because I have paid taxes to support the government.&quot;</td>
<td>36</td>
</tr>
<tr>
<td>4. &quot;Government assistance helps me to feel independent of close friends.&quot;</td>
<td>29</td>
</tr>
<tr>
<td>5. &quot;There is a thorough investigation by trained people of all who apply for government assistance.&quot;</td>
<td>20</td>
</tr>
<tr>
<td>6. &quot;Church assistance seems like charity.&quot;</td>
<td>37</td>
</tr>
</tbody>
</table>

* Percentage is based upon 139 responses.
Table 11. Percentage of L. D. S. members in 2 wards who agreed with reasons given for preferring Church Welfare assistance, 1951

<table>
<thead>
<tr>
<th>Reasons given for preferring Church Welfare assistance</th>
<th>Percentage of sample who checked each reason*</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;I feel that the government should not be responsible for me.&quot;</td>
<td>27</td>
</tr>
<tr>
<td>2. &quot;The Church tells us we should not accept government assistance.&quot;</td>
<td>37</td>
</tr>
<tr>
<td>3. &quot;I have contributed to the Program and feel entitled to Church assistance if I need it.&quot;</td>
<td>59</td>
</tr>
<tr>
<td>4. &quot;I feel more secure with Church assistance.&quot;</td>
<td>33</td>
</tr>
<tr>
<td>5. &quot;There are not as many people receiving Church assistance who do not need it as there are who receive assistance from the government.&quot;</td>
<td>40</td>
</tr>
<tr>
<td>6. &quot;The Church has a better way of distributing to the needy.&quot;</td>
<td>42</td>
</tr>
</tbody>
</table>

* Percentage is based upon 139 responses

Other Variables and Attitudes Toward the Welfare Program

In addition to the previously discussed variables this study attempted to find out whether there is any relationship between members' attitudes towards the Church Welfare Program and (1) schooling, (2) age, (3) income, (4) sex, (5) occupation, (6) attendance at meetings, (7) church offices held, (8) payment of cash Welfare assessments, and (9) priesthood held by members.

Information and Attitude Toward the Welfare Program

The more information the members have about the objectives, organization, and functions of the Welfare project the more favorable they tend to be towards the Program.

More than half of the members of this study who have a low amount
of information about the Welfare Program are either neutral or opposed to it.

Approximately 3 out of 4 members who have a high degree of information are favorable to the Program. One out of 3 are either neutral or opposed.

Table 12. Percentage relationship between the attitudes of L. D. S. Church members in 2 wards towards the L. D. S. Welfare Program and their amount of information about it, 1951

<table>
<thead>
<tr>
<th>Amount of Information</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>76</td>
<td>13</td>
<td>11</td>
<td>62</td>
</tr>
<tr>
<td>Medium</td>
<td>55</td>
<td>26</td>
<td>19</td>
<td>45</td>
</tr>
<tr>
<td>Low</td>
<td>34</td>
<td>28</td>
<td>38</td>
<td>32</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>29</td>
<td>27</td>
<td>139</td>
</tr>
</tbody>
</table>

\[ x^2 = 17.37 \ (p = 0.01) \]

*Chi-square proved to be statistically significant. See page 35 for explanation.

Contact and Attitude Toward the Welfare Program

The more contact members have with various sources of information about the Welfare Program the more favorable they are toward the Program.

Sixty-six percent of those respondents in the low degree of contact area are either neutral or opposed to the Welfare Program. The rest are favorable. The number of members who are favorable toward the Program and who have had little contact with the agencies for furnishing information may be accounted for in part by quoting a typical statement from 1 respondent:

"I don't know much about the Welfare Program and I don't go to Church much, but if it comes from Church authorities it must be right."

This statement and many similar ones support ideas referred to in
other sections of this study, i.e. because the Welfare Program comes from Church authorities, members favor it.

Table 13. Percentage relationship between the attitudes of L. D. S. Church members in 2 wards towards the L. D. S. Welfare Program and the amount of contact with educational agencies of the Program, 1951

<table>
<thead>
<tr>
<th>Amount of contact</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>76%</td>
<td>19%</td>
<td>5%</td>
<td>47</td>
</tr>
<tr>
<td>Medium</td>
<td>69%</td>
<td>21%</td>
<td>10%</td>
<td>49</td>
</tr>
<tr>
<td>Low</td>
<td>34%</td>
<td>23%</td>
<td>43%</td>
<td>43</td>
</tr>
<tr>
<td>Total</td>
<td>83%</td>
<td>29%</td>
<td>27%</td>
<td>139</td>
</tr>
</tbody>
</table>

\[ X^2 = 23.41 \text{ (0.01 = 13.277)} \quad \chi^2 = 51^* \]

*Chi-square proved to be statistically significant. See page 35 for explanation.

Only 1 in 20 who have a high degree of contact with the Welfare Program are opposed to it, and only 1 in 10 who have a medium amount of contact are opposed.

**Attitude Toward Church Authorities and Attitude Toward the Welfare Program**

Many of the respondents expressed the thought, "Because the Welfare Program is administered by Church authorities, I am favorable to it."

There is a high degree of relationship between how members feel about the Church authorities and how they feel toward the Church Welfare Program (Table 14).

Three out of 4 respondents who had a favorable attitude toward authorities are favorable toward the Welfare Program. Eighty percent of the members in this sample who are opposed to the Church Welfare Program are either neutral or opposed to the Church authorities as they direct
the activities of the Program. Whether one of these attitudes is the cause of the other would be difficult to say without further study, but it would be safe to suggest that as long as members reject Church authorities they will probably not favor the Church Welfare Program.

Of those who had an opposed attitude toward Church authorities and a favorable attitude toward the Program, the following comment will serve to illustrate one point of view: "I think the Program is sound and good, but not because it is administered by Church authorities. It is basically sound and is built upon sound principles."

The following comment came from a respondent who had a medium income: "I favor the government program for practical reasons, but I favor the Church Welfare Program because it comes from the Church, and I believe the Church is right."

Another respondent indicated that she disapproved of the way the administration was handled in the ward, but added: "I hope I haven't said the wrong thing, because I want to support the Church authorities."

Table 14. Percentage relationship between the attitudes of L. D. S. Church members in 2 wards toward the Church Welfare Program and their attitude score toward the general authorities of the Church, 1951

<table>
<thead>
<tr>
<th>Attitude toward authority</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
<td>74</td>
<td>18</td>
<td>8</td>
<td>61</td>
</tr>
<tr>
<td>Neutral</td>
<td>76</td>
<td>18</td>
<td>6</td>
<td>39</td>
</tr>
<tr>
<td>Opposed</td>
<td>20</td>
<td>28</td>
<td>52</td>
<td>39</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>64</td>
<td>72</td>
<td>139</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 44.40 \quad (.01 = 13.277) \quad \bar{c} = .66^* \]

*Chi-square proved to be statistically significant. See page 35 for explanation.
Age and Attitude Toward the Welfare Program

Respondents between the ages of 35 years and 54 years tended to be less favorable toward the Welfare Program than did the age levels under 35 and over 55 years.

The age group from 35 to 54 were less favorable toward the Welfare Program than were the other 2 age levels.

Table 15. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program and different age levels, 1951

<table>
<thead>
<tr>
<th>Age level (in years)</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 34</td>
<td>62%</td>
<td>22%</td>
<td>16%</td>
<td>37</td>
</tr>
<tr>
<td>35 to 54</td>
<td>49%</td>
<td>26%</td>
<td>25%</td>
<td>57</td>
</tr>
<tr>
<td>Over 55</td>
<td>68%</td>
<td>11%</td>
<td>21%</td>
<td>45</td>
</tr>
<tr>
<td>Total</td>
<td>83%</td>
<td>29%</td>
<td>27%</td>
<td>139</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 6.68 \quad (20 = 5.98 \quad \bar{c} = 0.27^* \]

*Chi-square proved to be statistically significant. See page 35 for explanation.

Income and Attitude Toward the Church Welfare Program

The higher income group tends to be less favorable toward the Church Welfare Program than the lower income group (Table 16).

Those members who have an income of $4,000 and over per year are less favorable toward the Welfare Program than those who have a lower income. This may be due to the added security the higher income group has. There was no significant differences in the occupation of members and their attitude (see Appendix Table 3); hence the difference in attitude may be credited in part to the difference in income.
Table 16. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program and their net income level, 1951

<table>
<thead>
<tr>
<th>Income per year</th>
<th>Favorable (%)</th>
<th>Neutral (%)</th>
<th>Opposed (%)</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $2,499</td>
<td>62</td>
<td>22</td>
<td>16</td>
<td>73</td>
</tr>
<tr>
<td>$2,500 to $3,999</td>
<td>67</td>
<td>22</td>
<td>11</td>
<td>36</td>
</tr>
<tr>
<td>Over $4,000</td>
<td>46</td>
<td>17</td>
<td>37</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>29</td>
<td>27</td>
<td>139</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 7.69 \quad (p = 0.01 \cdot 7.79) \quad \bar{c} = 0.30^* \]

*Chi-square is not statistically significant. See page 35 for explanation.

Attendance at Meetings and Attitude Toward the Welfare Program

Those members who attended numerous Church meetings are more favorable toward the Church Welfare Program than those who attend fewer or none (Table 17).

Those Church members who attend 2 or more different meetings per week are more favorable to the Program than those who attend only 1 specific meeting. Members who never attend possibly see value in the Welfare organization as a material benefit to those in need and sanction it for this reason.

Those who attend only 1 specific meeting are not usually as regular attenders as those who attend 2 or more different meetings. Relationship to Church activities in general probably accounts for this group being more favorable than the group who attend only 1 meeting.
Table 17. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program and frequent attendance at Church meetings, 1951

<table>
<thead>
<tr>
<th>Attendance at meetings per week</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Several</td>
<td>66</td>
<td>18</td>
<td>16</td>
<td>100</td>
</tr>
<tr>
<td>1</td>
<td>52</td>
<td>14</td>
<td>34</td>
<td>21</td>
</tr>
<tr>
<td>0</td>
<td>33</td>
<td>44</td>
<td>23</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>29</td>
<td>27</td>
<td>139</td>
</tr>
</tbody>
</table>

\[ X^2 = 9.77 \] (\(0.02 = 9.837\)) \[ c = 0.36^* \]

*Chi-square proved to be statistically significant. See page 35 for explanation.

Church Offices Held and Attitude Toward the Welfare Program

The Church members who hold 1 or more offices in the ward organizations are more favorable toward the Welfare Program than those who hold none.

The members who hold only 1 Church office in the ward organization tend to be slightly more favorable toward the Welfare Program than those who hold more than 1 office (Table 18). A tendency for members to feel "overworked" when they have several offices may be 1 reason for their not being as favorable as the "1 office" group. Only 1 out of every 3 people who hold no office are favorable to the Welfare Program.
Table 18. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program and number of Church offices held, 1951

<table>
<thead>
<tr>
<th>Church offices held</th>
<th>Attitudes</th>
<th></th>
<th></th>
<th></th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Favorable</td>
<td>Neutral</td>
<td>Opposed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>More than 1</td>
<td>61%</td>
<td>20%</td>
<td>20%</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>71%</td>
<td>17%</td>
<td>12%</td>
<td>66</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>39%</td>
<td>29%</td>
<td>32%</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>83%</td>
<td>29%</td>
<td>27%</td>
<td>139</td>
<td></td>
</tr>
</tbody>
</table>

\[ x^2 = 10.62 \quad (p = 11.66) \quad \bar{c} = .36^* \]

*Chi-square proved to be statistically significant. See page 35 for explanation.

**Work Participation and Attitude Toward the Welfare Program**

Those members who work on the Welfare projects have a tendency to be more favorable toward the Welfare Program than those who do not work.

Eighty-seven of the Church members in this study do not work on a Welfare assignment, yet one-half of this number are favorable toward the Welfare Program. Again it may be suggested that the attitude members have for Church authorities may be the relative factor here rather than the work participation, due to the fact that a large number of Church members are not in a position to participate in the Welfare project because of their health or occupation. There is a tendency for those who participate by working in the Program to be more favorable than those who do not work. Whether it is "always" or "part" is apparently not important as far as this study is concerned (Table 19).
Table 19. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program and their participation in the work projects of the Program, 1951

<table>
<thead>
<tr>
<th>Work participation</th>
<th>Attitudes</th>
<th></th>
<th></th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Favorable</td>
<td>Neutral</td>
<td>Opposed</td>
<td></td>
</tr>
<tr>
<td><strong>Always</strong></td>
<td>65</td>
<td>24</td>
<td>11</td>
<td>29</td>
</tr>
<tr>
<td><strong>Part</strong></td>
<td>73</td>
<td>17</td>
<td>10</td>
<td>23</td>
</tr>
<tr>
<td><strong>Never</strong></td>
<td>54</td>
<td>21</td>
<td>25</td>
<td>87</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>83</td>
<td>29</td>
<td>27</td>
<td>139</td>
</tr>
</tbody>
</table>

$\chi^2 = 5.91 \quad (\alpha = 0.05) \quad \bar{G} = 0.27^*$

*Chi-square is not statistically significant. See page 35 for explanation.

Other Independent Variables

Other independent variables such as home ownership, occupation, schooling, priesthood, sex, and money participation, which were thought might have a significant relationship to attitudes toward the Program, were tested for association. It was found that these variables had no significant relationship to attitudes. (See Appendix A for tables.)

Rural or urban residence and attitude toward the Welfare Program. Place of residence apparently makes no difference in a member's attitude toward the Welfare Program. The table indicates that rural members are slightly more favorable but this could have been due to "chance." (See Appendix Table 1.)

Home ownership and attitude toward the Welfare Program. The owning of a home made little or no difference in the attitude a member had compared to one who rented his home.

The security that may come to members by virtue of their owning a home apparently does not influence their attitude toward the Church Welfare
Program. The formation of attitudes is dependent upon other variables. (See Appendix Table 2.)

Occupation and attitude toward the Welfare Program. The occupation which a Church member pursues does not affect his attitude according to this study. (See Appendix Table 3.)

Formal education and attitude toward the Welfare Program. The amount of formal education a member had seemed to influence his attitude; however, it is not statistically significant. Those who have had 2 years of high school or less are more favorable than those who have 4 years of high school. Those who have been to college are also more favorable than those who have only high school training. (See Appendix Table 4.)

Priesthood held and attitude toward the Welfare Program. The priesthood which male members of the Church hold had little or no observable relationship to the attitude expressed toward the Welfare Program. (See Appendix Table 5.)

Sex of the respondent and attitude toward the Welfare Program. There is no statistical difference in the attitude of men or women toward the Church Welfare Program. (See Appendix Table 6.)

Money contribution and attitude toward the Welfare Program. There is a tendency for those who pay money assessments for the support of the Welfare Program to be more favorable than those who do not. However, the findings in this study are not considered statistically significant.

Half of the members in this sample pay their full cash assessments to the Welfare Program. About one-third pay part of their assessments, and less than one-tenth never pay. (See Appendix Table 7.)
SUMMARY AND CONCLUSIONS

Summary

Summary of procedure. After extensive and intensive study in the area of attitude studies the writer decided to make a study of the attitude of the members of the L. D. S. Church towards the Church Welfare Program.

The attitudes considered in this study have been the object of emotional cultural conditioning. They constitute a part of Church philosophy peculiar to the L. D. S. people. The Welfare Program is a definite institution within the framework of the Latter-day Saint Church organization. However, an attempt is made to measure attitudes which are emotionally toned; care must be taken to determine (1) what factors influence the formation of attitudes, and (2) to what extent private attitudes exist exclusive of public attitudes.

The investigation in the field of attitude research revealed that the primary considerations in making an attitude study of this kind are validity and reliability. The instruments used in measuring the attitudes and independent variables which are studied must be valid and reliable in what they measure. Care was taken in this study to insure validity and reliability in all areas of measurement.

Case histories from various Church members, review of other attitude studies similar to this one, and consultations with the director and committee members of this study revealed that such things as information about the Program, contact with the Program activities, participation in the Welfare work projects, attitude toward the Church authorities, regular Church participation, and various other variables were suggested as having possible relationship to attitude formation.
An instrument of measurement to be used as a guide in interviewing people to determine their attitude toward the Welfare Program was the next consideration. Extensive reading in Church literature, interviews with members of the Church, consultations with Church officials and Welfare workers were the sources from which statements about the Welfare Program were selected. It was the opinion of experienced people that these statements, when reacted to by members of the Church, would reveal the attitude of each member toward the Welfare Program.

After the schedule was constructed for the purposed study it was tested under actual field conditions. Changes were made where tests proved that weaknesses existed. A retest was then made of the revised schedule. After further alterations were made the actual field work began.

The sample for this study was taken from 2 wards which were parts of 2 separate stakes in Cache County, Utah. The 1, Logan Fifth Ward, is located in the central part of Logan City (an urban community of 16,000 people with various occupations). The other, Newton Ward, is located 20 miles from Logan and comprises nearly all of the town of Newton (a rural community of 650 people, principally engaged in agriculture). The latter ward was selected because of the writer's familiarity with habits, practices, and attitudes of the people living there. This fact was considered by the writer and advisor to be an important consideration in undertaking a study of this kind.

Summary of analysis of data. Fifty-nine percent of the sample in this study are favorable toward the Welfare Program; 21 percent are neutral; 20 percent are opposed.
A member having a favorable attitude subscribes to all or most of the objectives of the Welfare Program as well as its organization, administration, and functions.

The favorable members tended to be those who had a high degree of information and contact with the Program. They had a high respect for the authorities of the Church, took an active part in the Welfare projects and Church activities in general.

A member having an opposed attitude to the Welfare Program is opposed to its organization and function.

Members who were opposed tended to be those who knew little about the Welfare Program, who had little contact with it, and who had little respect for the authorities as they directed the Program. They participated very little in the Welfare activities and Church functions in general.

A member having a neutral attitude towards the Welfare Program falls in between the favorable and opposed group. This respondent could subscribe to some of the practices of the Program but is opposed to others.

In this study less than 3 percent of the members expressed a different private attitude than public attitude. This indicates that attitudes toward the Welfare Program are rather permanently established and members see little reason for maintaining a dual set of attitudes.

**Information about the Welfare Program.** Forty-five percent of the sample were well informed about the Welfare Program. Their information was in the areas of (1) objectives, (2) administration, (3) source of supply, and (4) organization of the Welfare Program.

Thirty-three percent were mediumly well informed about the Welfare
Program. Their information was mainly in the area of objectives of the Program. They were relatively uninformed in other areas.

Twenty-two percent were very poorly informed about the Welfare Program. They knew very little in any area.

Principal sources of information were stake conferences, Church publications, sacrament meetings, and general conferences. Ward organizations generally did not rate very high as sources of information.

Nineteen percent of the people interviewed have seen films that have been prepared by the general Welfare committee to inform members about the Welfare Program. Nine percent have visited Welfare Square in Salt Lake City.

Amount of contact members have had with the Welfare Program's educational activities. About one-third of the members in this sample have a high amount of contact, one-third have a medium amount, and one-third have a low amount. Contacts consist of working in or visiting the regional storehouses or Welfare Square.

Attitude toward Church authorities and the Welfare Program. The attitude a member has toward the Church authorities as they direct the Welfare Program is an important factor in forming his attitude toward the Welfare Program. Forty-four percent of the sample had a favorable attitude toward the Church authorities as they administered the Welfare Program, 28 percent were opposed to the Church authorities as they directed the Welfare Program, and 28 percent were neutral.

Work participation and the Welfare Program. There is a tendency for those who work on Welfare projects to be more favorable toward the Welfare Program than those who do not; however, only 37 percent of the people work on projects. Sixty-three percent never work on projects, and many of this
latter number are favorable to the Program.

Members' preference for Church assistance to government assistance.

Forty-eight percent of the sample preferred Church assistance and forty-one percent preferred government assistance. Eleven percent had no choice.

The principal reasons for preferring Church assistance to government assistance are: (1) the Church authorities do not want members to accept government assistance, and (2) the members have contributed to the Church Welfare Program and therefore feel entitled to its assistance.

The principal reasons for members preferring government assistance are: (1) money instead of "kind" is given and is more easily adjusted to personal needs; (2) members have supported government welfare programs and feel entitled to government assistance; and (3) government assistance is more "confidential" than Church assistance.

Attendance at meetings and Church offices held are variables which had a significant relationship to attitudes. Those members who were regular attenders at meetings and held 1 or more offices were more favorable to the Welfare Program than those who did not attend regularly or hold any offices.

Other variables and attitudes toward the Welfare Program.

Other variables which tended to have a relationship to the attitude of Church members toward the Welfare Program but which were not statistically significant were: (1) payments of cash welfare assessments; (2) priesthood held by male members; (3) age of respondent; and (4) income of respondent.

Variables which had no observable relationship to the attitude of Church members toward the Welfare Program were: (1) occupation;
(2) amount of schooling; (3) sex of respondent; and (4) owning or renting of a home.

Conclusions

The findings of this study support the main thesis which was set up to be tested, namely that attitudes toward the Welfare Program are related to the information people have about it and to other factors. The amount of association between information people had and their attitude toward the Program was not great, but it was of such a magnitude that the association cannot be accounted for by chance; hence the association must be considered significant. The findings also support the second phase of the study, namely that attitudes are associated with variables other than information and this association is of such a magnitude that they cannot be accounted for by chance. The independent variables other than information which prove to be associated with attitudes toward the Welfare Program were: (1) contact with the sources of information about the Welfare Program; (2) attitude toward the Church authorities as they administer the Welfare Program; (3) number of Church offices held; and (4) attendance at meetings.

In examining these it seems likely that they are all highly related to each other and to information. Further testing for the inter-relationship of these variables seems advisable but is beyond the extent of this study. A number of other variables which were thought to be associated with the attitudes toward the Welfare Program were studied, but the evidence collected suggested that the association was not conclusive. The fact, however, that the association approaches significance, points out the need for further study. Other variables which were tested
for association with attitudes toward the Welfare Program proved to have no significance. It is not unlikely that if more careful and refined methods of measurement would have been used, the nature and the extent of the association would have been changed.

This study has confirmed beyond a question of a doubt the importance of standardized and acceptable research procedures. Some of these procedures which have proven most valuable in this study are the following.

Case histories. Case histories have proven extremely valuable in the exploratory work that was done in setting up the study, in discovering points that needed special consideration, in pointing out suggestive methods of studying important issues, and in answering questions to which other methods would not readily lend themselves.

Knowledge of part of the universe. Intimate acquaintance with part of the universe studied was extremely important and used as a frequent check on the validity and reliability of the methods used and the data collected.

Definition of terms. Precise definition of terms insured consistent interpretation and avoided many errors. Standardization of instruction for interviewing provided a common operation for different people who did the interviewing, and gave a consistency to the study throughout the time the field data were being collected.

Preliminary testing of the questionnaire. The preliminary testing and retesting of the questionnaire proved valuable in locating the weaknesses in the instrument of measurement that had to be corrected. Such preliminary testing is a prelude to effective field work.

Use of multiple instruments to measure variables. Although some of the variables in this thesis did not prove too valuable, often they served
the constructive purpose of pointing out to the interviewer certain phases of the problem.

**Public and private attitudes.** Although there were only a few people who expressed different public than private attitudes, the number was still great enough to confirm the concept and support the advisability of developing methods to investigate both public and private attitudes when making a study in the field.

**General and specific.** The importance of considering both specific and generalized attitudes is brought out very clearly in this study. Time and again it became evident that a person's specific attitude about the Welfare Program was quite different than his general attitude.

**Statistical test of significance.** Statistical tests to determine significant association proved very valuable in this study. The tests suggested limits beyond which the writer could not go in interpreting the data.

This study supports the basic theory about the development of institutions. The Welfare Program is changing. Much of the control and direction comes from Salt Lake City. The regulative norms to date are not so extensive nor so rigid that they cannot be changed and modified. The extent to which crystallization and rigidity will occur in the structure in the future we do not know. If it follows the patterns of others it will become increasingly rigid and resistant to change.

This thesis raised again the whole field of the advisability of institutional audits, not in terms of books and financial structure but in terms of goals and objectives, and how they are being achieved. Attention needs to be given to the extent to which institutions influence the lives of people. What could be done to increase their efficiency?
These questions pose problems for further study. Some such problems are closely related to this study, others are in the general field. Studies such as this need to be done in other geographic areas, for example isolated agricultural areas; industrial centers like Salt Lake City; coastal areas where large numbers of the Church can be found; areas where Church membership is very sparse; areas where resistance to the Church Welfare Program has been great; areas where acceptance to the Program has been significant; areas where the Welfare Program was first accepted.

A study such as this one might be made about attitudes as they are formed under crises situations.

Studies are needed which would cover periods of time and point out changes in the nature of people's attitudes toward the Welfare Program. How do these attitudes change as an individual becomes older? What influence does school and education have upon the formation of attitudes? How important is responsibility in the development of attitudes toward the Welfare Program?

A case history study might well be made of members who are elected to official positions of the Church. How are their attitudes influenced by virtue of these official positions which require the administration of some phase of the Welfare Program at the ward or stake level? Such studies contrasted with studies of the attitudes of lay members might indicate worthwhile comparisons. We need to compare the attitudes and points of view of the recipients of Church Welfare Programs with governmental programs over a period of time to evaluate their respective influences upon the lives of people.

How effectively is the Welfare Program administered in terms of
standards for administrating such programs? To what extent does the Welfare Program follow the basic principles and practices of welfare administrations which are recognized as part of the professional field?

This study has shown a number of associations. Further studies could well undertake the cause for the associations which have prevailed. On the other hand, at a number of points deviations from what was expected have prevailed. Studies could be undertaken to show why these deviations from the expected exist. For example, how can one account for the fact that attitudes toward Church authorities were very favorable?

A careful persuicg of the findings of this thesis suggests many other possible studies.


(8) Clark, Pres. J. Reuben, Jr. and others. Addresses (delivered at a special welfare meeting held in the Salt Lake Tabernacle, April 5, 1949). Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, n.d.

(9) Clark, J. Reuben, Jr. Fundamentals of the Church Welfare Plan. (A talk delivered at General Conference, October 6, 1944, in Salt Lake City.) Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, n.d.


(26) Moyle, Elder Henry D. Practical Christianity. (Address delivered over the Columbia Broadcasting System, "Church of the Air," originating in the Mormon Tabernacle in Salt Lake City, Utah, November 2, 1941.) Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, n.d.


APPENDIX A
Appendix Table 1. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program and place of residence, 1951

<table>
<thead>
<tr>
<th>Place of residence</th>
<th>Attitudes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Favorable</td>
<td>Neutral</td>
</tr>
<tr>
<td>Rural</td>
<td>62</td>
<td>17</td>
</tr>
<tr>
<td>Urban</td>
<td>57</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>29</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 1.46 \]  
\[ (.50 = 1.36) \]  
\[ \bar{c} = .14 \]

*Chi-square was not statistically significant. See page 35 for explanation.

Appendix Table 2. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program and the ownership of a home, 1951

<table>
<thead>
<tr>
<th>Home ownership</th>
<th>Attitudes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Favorable</td>
<td>Neutral</td>
</tr>
<tr>
<td>Home owner</td>
<td>60</td>
<td>21</td>
</tr>
<tr>
<td>Home renter</td>
<td>58</td>
<td>21</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>29</td>
</tr>
</tbody>
</table>

\[ \chi^2 = .13 \]  
\[ (.95 = .103) \]

*Chi-square was not statistically significant. See page 35 for explanation.
Appendix Table 3. Percentage relationship between attitudes of L. D. S. Church members in 2 wards toward the Church Welfare Program and their occupation, 1951

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farmer</td>
<td>65</td>
<td>10</td>
<td>25</td>
<td>20</td>
</tr>
<tr>
<td>Housewife</td>
<td>56</td>
<td>26</td>
<td>18</td>
<td>62</td>
</tr>
<tr>
<td>Business</td>
<td>62</td>
<td>25</td>
<td>13</td>
<td>8</td>
</tr>
<tr>
<td>Professional</td>
<td>56</td>
<td>22</td>
<td>22</td>
<td>23</td>
</tr>
<tr>
<td>Retired</td>
<td>66</td>
<td>17</td>
<td>17</td>
<td>6</td>
</tr>
<tr>
<td>Student</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>75</td>
<td>0</td>
<td>25</td>
<td>8</td>
</tr>
<tr>
<td>Laborer</td>
<td>23</td>
<td>44</td>
<td>28</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
<td>29</td>
<td>27</td>
<td>139</td>
</tr>
</tbody>
</table>

\[ x^2 = 3.51^* \ (p = 0.05, \chi^2 = 3.00) \quad \bar{O} = 0.19 \]

*Chi-square was not statistically significant. See page 35 for explanation.

Appendix Table 4. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Welfare Program and their amount of schooling, 1951

<table>
<thead>
<tr>
<th>Years of Schooling</th>
<th>Attitudes</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Favorable</td>
<td>Neutral</td>
</tr>
<tr>
<td>Less than 4 years of high school</td>
<td>62</td>
<td>20</td>
</tr>
<tr>
<td>4 years in high school</td>
<td>51</td>
<td>26</td>
</tr>
<tr>
<td>More than high school</td>
<td>64</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>81</td>
<td>28</td>
</tr>
</tbody>
</table>

\[ x^2 = 2.34^* \ (p = 0.05, \chi^2 = 2.40) \quad \bar{O} = 0.19 \]

*Chi-square was not statistically significant. See page 35 for explanation.
Appendix Table 5. Percentage relationship between the attitude of male L. D. S. Church members in 2 wards toward the Church Welfare Program and priesthood they hold, 1951

<table>
<thead>
<tr>
<th>Priesthood office held</th>
<th>Attitudes</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Favorable</td>
<td>Neutral</td>
<td>Opposed</td>
</tr>
<tr>
<td>Elder and below</td>
<td>63%</td>
<td>16%</td>
<td>21%</td>
</tr>
<tr>
<td>Above elder</td>
<td>64%</td>
<td>19%</td>
<td>17%</td>
</tr>
<tr>
<td>Total</td>
<td>40%</td>
<td>11%</td>
<td>11%</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 0.60^* \] \quad (0.70 = 0.72)

*Chi-square was not statistically significant. See page 35 for explanation.

Appendix Table 6. Percentage relationship between the attitudes of L. D. S. Church members in 2 wards toward the Church Welfare Program and sex of respondent, 1951

<table>
<thead>
<tr>
<th>Sex of respondent</th>
<th>Attitudes</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Favorable</td>
<td>Neutral</td>
<td>Opposed</td>
</tr>
<tr>
<td>Male</td>
<td>66%</td>
<td>16%</td>
<td>18%</td>
</tr>
<tr>
<td>Female</td>
<td>54%</td>
<td>25%</td>
<td>21%</td>
</tr>
<tr>
<td>Total</td>
<td>83%</td>
<td>29%</td>
<td>27%</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 2.10^* \] \quad (0.30 = 0.40) \quad 0 \leq .13

*Chi-square was not statistically significant. See page 35 for explanation.
Appendix Table 7. Percentage relationship between the attitude of L. D. S. Church members in 2 wards toward the Church Welfare Program and payments of Welfare assessments, 1951

<table>
<thead>
<tr>
<th>Attitude</th>
<th>Favorable</th>
<th>Neutral</th>
<th>Opposed</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Always</td>
<td>68%</td>
<td>18%</td>
<td>14%</td>
<td>75</td>
</tr>
<tr>
<td>Part</td>
<td>50%</td>
<td>22%</td>
<td>28%</td>
<td>48</td>
</tr>
<tr>
<td>Never</td>
<td>50%</td>
<td>25%</td>
<td>25%</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>83%</td>
<td>29%</td>
<td>27%</td>
<td>139</td>
</tr>
</tbody>
</table>

\[ x^2 = 5.48^* \quad (30 = 4.87) \quad \bar{c} = .22 \]

*Chi-square was not statistically significant. See page 35 for explanation.
We are interested in finding out the amount of information members of the L. D. S. Church have about the Church Welfare Program. Please check the answers which you think are most nearly correct.

**A.** Check any of the following which you know to be the objectives of the L. D. S. Welfare Program.

1. Provide food, clothing, shelter, and bedding for the worthy members of the L. D. S. Church who are in need.
2. Help people to help themselves.
3. Build character in givers as well as receivers.
4. Make the members of the Church independent of each other.
5. Spiritual and temporal rehabilitation.
6. Teach members to be dependent.
7. Foster sympathy and understanding between giver and receiver.
8. Other ____________________
9. Don't know.

**B.** Check the following programs which you know come under the L. D. S. Welfare Program.

1. Deseret Industries.
2. Co-op self-help projects.
3. Regional storehouse.
4. Bishop's storehouse.
5. Welfare Square.
6. Aaronic priesthood project.
7. Don't know.

**C.** Check from the following list the committees which you know are committees of the General Welfare Program.

1. General Welfare committee.
2. Agricultural committee.
3. Deseret clothing factory supervisory committee.
4. Cheese processing committee.
5. Deseret Industries supervisory committee.
6. Food processing committee.
7. Advertising committee.
8. Finance committee.
9. Special projects committee.
10. Housing committee.
11. Don't know.
D. Check the following persons or groups of persons which you know are responsible for the administration of the L. D. S. Church Welfare Program within the ward.
1. Bishopric.
2. Y.M.M.I.A.
3. Relief Society presidency.
5. Ward teachers.
6. Relief Society teachers.
7. Sunday School superintendency.
9. Don't know.

E. Check the following which are the main sources of money and/or goods which supply the L. D. S. Welfare Program.
1. Stake Welfare project.
2. Fast offering.
5. Welfare assessments to ward members.
6. Don't know.

F. Check the correct answer to questions about your ward Welfare project. (A project consists of any means to raise money or produce.)
1. Does your ward have a Welfare project?
   Yes ______ No ______ Don't know ______.
   6. ______
2. What does your ward furnish for the L. D. S. Church Welfare Program?
   Money ______ Produce ______ Don't know ______.
   7. ______

G. Check the correct answer to questions about your stake Welfare project.
1. Does your stake have a Welfare project?
   Yes ______ No ______ Don't know ______.
   8. ______
2. What does your stake project furnish for the L. D. S. Church Welfare Program?
   Money ______ Produce ______ Don't know ______.
   9. ______
3. What type of produce does your stake project furnish the L. D. S. Welfare Program?
   ______ Don't know ______.
   10. ______

II. Sources of information.
A. Check any of the following organizations for items which you have received information about the L. D. S. Welfare Program.
1. Relief Society.
   11. ______
2. Sacrament meeting.
   12. ______
   13. ______
   14. ______
5. Priesthood quorum.
   15. ______
6. Stake conferences
   16. ______

B. Check answers to the following questions.
1. Have you heard of the Church Welfare film? Yes ____ No _____.
2. Have you seen the Church Welfare film? Yes ____ No _____.
3. Have you heard of Welfare Square in Salt Lake City? Yes ____ No _____.
4. Have you visited Welfare Square in Salt Lake City? Yes ____ No _____.
5. Have you visited the Regional storehouse nearest your home? Yes ____ No _____.

Total score 25. ____

III. Attitude.
A. Are you in favor of your stake owning a farm? Yes ____ No _____.

B. Check in the space provided your answer to the following statements.
1. I would feel entitled to Church Welfare aid if I needed it. Yes ____ No _____.
2. I would prefer government assistance to Church Welfare assistance. Yes ____ No _____.
3. I would prefer Church Welfare assistance to government assistance. Yes ____ No _____.

C. Check from the list your reasons for preferring government assistance.
1. "Money instead of produce is easier and is more easily adjusted to personal needs." ____ 30. ____
2. "The receiving of government assistance is more confidential than receiving of Church assistance." ____ 31. ____
3. "I feel entitled to government assistance because I have paid taxes to support the government." ____ 32. ____
4. "Government assistance helps me to feel independent of close friends." ____ 33. ____
5. "There is a thorough investigation of all who apply for government assistance by trained people." ____ 34. ____
6. "Church assistance seems like charity." ____ 35. ____

D. Check from the following statements your reasons for preferring Church assistance to government assistance.
1. "I feel that the government should not be responsible for me." ____ 36. ____
2. "The Church tells us we should not accept government assistance." ____ 37. ____
3. "I have contributed to the Program and feel entitled to assistance if I need it."

4. "I feel more secure with Church assistance."

5. "There are not as many people receiving assistance who do not need it as there are from the government."

6. "The Church has a better way of distributing to the needy."

E. Check the position on the line which most nearly describes your attitude toward the L. D. S. Church Welfare Program.

F. Check on the line below the position which best represents the attitude of your marriage partner.

G. Following is a list of statements about the L. D. S. Church Welfare Program. Check in the space which best represents your feeling.
### The Welfare Program:

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly: Agree</th>
<th>Strongly: Disagree</th>
<th>Neutral</th>
<th>Strongly: disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Is meant to benefit all L. D. S. members.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Does some harm and some good.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Does more harm than good.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Is of no value to self-sustaining members.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Benefits only those who won't work.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Has served its purpose and is no longer needed.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Is an enemy to free enterprise.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Is weakening the faith of devout members.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Comes from men who know what is best for members of the Church.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Takes too much of a busy person's time.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Is a severe financial burden upon Church members.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Is sound because it is directed by Church authorities.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Is not needed because the state cares for all who need help.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Will succeed in spite of opposition from some members of the Church.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Has succeeded where spirituality has been high and has lagged where spirituality has been low.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Is meant to carry out the fundamental purpose of the United Order.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Is inspired of God.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total 61.
Total 62.
Total 63.
H. Check in the space provided to the right the degree which best represents your feeling toward assistance statements.

<table>
<thead>
<tr>
<th></th>
<th>Strongly:</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>disagree</td>
<td>Disagree</td>
<td>Neutral</td>
<td>Agree</td>
<td>agree</td>
<td></td>
</tr>
</tbody>
</table>

1. No one must be permitted to starve in our midst.

2. Relief shall not be extended as Charity except to the sick and the infirm.

3. Relief to those who are able to work is demoralizing.

4. Work should be provided for those who are in need and who are able to work.

5. From each according to his ability; to each according to his need.

6. It is not always possible for a man to find work when he needs it.

Total 64
IV. General Information.

A. Schooling

<table>
<thead>
<tr>
<th>Grade</th>
<th>High School</th>
<th>College</th>
<th>Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2</td>
<td>3-4</td>
<td>5-6</td>
<td>7-8</td>
</tr>
<tr>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>1-2</td>
<td>3</td>
<td>4</td>
<td>RA</td>
</tr>
<tr>
<td>MA</td>
<td>PhD</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Decree: 65.

B. Sex

| Male | Female |

Sex: Male 66.

C. Age

1. Under 25
2. 25-34
3. 35-44
4. 45-54
5. 55-64
6. 65 over

Age: 67.

D. Home owner

1. Home owner

2. Tenant

Home owner: 68.

E. Occupation

1. Farmer
2. Housewife
3. Business
4. Professional
5. Retired
6. Student
7. Other
8. Laborer

Occ: 69.

F. Gross income per year

1. Under $250
2. 250-599
3. 600-999
4. 1000-2499
5. 2500-3999
6. 4000-5999
7. 6000-9999
8. 10,000 over

Income: 70.

G. Priesthood (of male) held

1. Priesthood

a. Deacon
d. Elder
b. Priestee

c. Teacher
f. High Priest

g. Seventy

Priesthood: 71.

2. Attendance at meetings

a. Priesthood
c. Auxiliary

b. Sacrament
d. Conferences

3. Church offices held

a. Ward teacher
d. Other

b. Auxiliary teacher
e. Relief Society teacher

c. Bishopric

Church offices: 73.

V. Participation in Welfare assessments.

A. Money:

Always  Part  Never

Money: 74.

B. Work:

Always  Part  Never

Work: 75.
KEY FOR SCORING AND CODING THE SCHEDULE

The underscored numerals represent the column number on the I.B.M. punch card. The bracketed numerals denote the row numbers on each column. Other numerals represent the numbers in the body of the schedule.

Page 1

1, 2, 3, Number of schedule (001-150)
4, Place (1) Newton
(2) Logan
1. Information members have about the Welfare program.
   A. 1, 2, 3, 5, 7 correct answers
   B. 1, 3, 4, 5 correct answers
   C. 1, 2, 3, 5, 6, 8, 9, 10 correct answers
   D. 1, 3, 4, 5, 6 correct answers
   E. 1, 2, 5 correct answers

5, Total information score
(1) Very high 25-30
(2) High 19-24
(3) Moderate 13-18
(4) Some 17-12
(5) Very little 0-6
(The total score is obtained by adding the total number of correct answers and subtracting the incorrect answers. If the score was negative a zero was given. No negative sums are used. An interval of 5 is used to place the scores in 5 categories ranging from "very high" to "very little.")

Page 2

F. Ward project information

6, Have one (1) yes
   (2) no
   (3) don't know

7, Furnish (1) produce - correct answer
   (2) money - correct answer
   (3) both

8, G. Stake project information
   Have one (1) yes

1. The answers are coded so that all the information can be placed on the International Business Machine (I.B.M.) punch cards for tabulation and sorting ease.
II. Sources of information.

A. One point was given for each one of the 9 scores of information checked.

11, (1) 12, (1) 13, (1) 14, (1) 15, (1) 16, (1) 17, (1) 18, (1) 19, (1)

B. Question 1. One point was given for a positive answer.
Question 2. Two points were given for a positive answer.
Question 3. One point was given for a positive answer.
Question 4. Two points were given for a positive answer.
Question 5. Two points were given for a positive answer.

(For total score the points were added and an interval of 5 was used to classify the scores into 3 ranges.)

20, (1) yes (2) no
21, (1) yes (2) no
22, (1) yes (2) no
23, (1) yes (2) no
24, (1) yes (2) no
25, (1) high 13-17 (2) medium 8-12 (2) low 0-7

III. Attitude

A. Farm
26. (1) yes - 1 point was given for a positive answer.
(2) no - 1 point was given for a negative answer.

B. Choice of assistance

27. (1) yes - 1 point was given for a positive answer.
(2) no - 1 point was given for a negative answer.

28. (1) yes - 1 point was given for a positive answer.
(2) no

29. (1) yes - 1 point was given for a positive answer.
(2) no

Page 3

C. Government assistance

30. (1) - 1 point was given for each of the statements
31. (1)
32. (1)
33. (1)
34. (1)
35. (1)

D. Church assistance

36. (1) - 1 point was given for each of the statements
37. (1)
38. (1)
39. (1)
40. (1)
41. (1)

E. Own line

42. (1) S.O.
(2) O
(3) N
(4) F
(5) S.F.

F. Partner's line

43. (1) S.O.
(2) O
(3) N
(4) F
(5) S.F.
G. Statements concerning the Welfare Program.

44. (same as checked) \(+2\) if agree \(-2\) if disagree \(0\) if neutral

45. (same as checked) \(-1\) if agree \(+1\) if disagree \(0\) if neutral

46. (same as checked) \(-1\) if agree \(+1\) if disagree \(0\) if neutral

47. (same as checked) \(-1\) if agree \(+1\) if disagree \(0\) if neutral

48. (same as checked) \(-1\) if agree \(+1\) if disagree \(0\) if neutral

49. (same as checked) \(-1\) if agree \(+1\) if disagree \(0\) if neutral

50. (same as checked) \(-1\) if agree \(+1\) if disagree \(0\) if neutral

51. (same as checked) \(-1\) if agree \(+1\) if disagree \(0\) if neutral

52. (same as checked) \(+1\) if agree \(-1\) if disagree \(0\) if neutral

53. (same as checked) \(-2\) if agree \(+2\) if disagree \(0\) if neutral

54. (same as checked) \(-1\) if agree \(+2\) if disagree \(0\) if neutral

55. (same as checked) \(+1\) if agree \(-1\) if disagree \(0\) if neutral

56. (same as checked) \(-1\) if agree \(+1\) if disagree \(0\) if neutral

57. (same as checked) \(+1\) if agree \(-1\) if disagree \(0\) if neutral

58. (same as checked) \(+1\) if agree \(-1\) if disagree \(0\) if neutral

59. (same as checked) \(+1\) if agree \(-1\) if disagree \(0\) if neutral

60. (same as checked) \(+1\) if agree \(-1\) if disagree \(0\) if neutral

61. Limited attitude score

   (1) very favorable
   (2) favorable
   (3) neutral
   (4) opposed
   (5) strongly opposed

(The limited attitude score was computed by adding algebraically only the points in Part G of the attitude section. A five-point interval was used to classify the scores into a five-point scale.)
62. General attitude score
   (1) very favorable
   (2) favorable
   (3) neutral
   (4) opposed
   (5) strongly opposed

(The general attitude score was computed by adding the points in Parts A, B, C, D, and G algebraically and using a five-point interval to classify the scores into a five-point scale.)

63. Authority score
   (1) high
   (2) medium
   (3) low

(The authority score was computed by totaling the assigned valuation to statements 9, 12, 14, 15, 17. The score of 5 was high, 4 medium, and 0-3 low.)

64. H. Attitude towards assistance
   \[\frac{3}{2} \text{ if agree} - 2 \text{ if disagree} \quad 0 \text{ if neutral}\]
   \[-2 \text{ if agree} \quad \frac{3}{2} \text{ if disagree} \quad 0 \text{ if neutral}\]
   \[\frac{3}{2} \text{ if agree} - 1 \text{ if disagree} \quad 0 \text{ if neutral}\]
   \[-1 \text{ if agree} - 1 \text{ if disagree} \quad 0 \text{ if neutral}\]
   \[\frac{3}{2} \text{ if agree} - 1 \text{ if disagree} \quad 0 \text{ if neutral}\]

(Scores of 6-8 are high, 4-5 medium, and 0-3 are low.)

(1) for 8
(2) for 7
(3) for 6
(4) for 5
(5) for 4
(6) for 3
(7) for 2
(8) for 1

IV. General information.

65. A. Schooling
   (1) for grade school
   (2) for first 2 years of high school
   (3) for last 2 years of high school
   (4) for 2 years of college
   (5) for 4 years of college
   (6) for Bachelor's degree
   (7) for Master's degree
   (8) for Ph. D

66. B. Sex
   (1) male
   (2) female

67. C. Age
   (1) under 25
   (2) as marked
68. D. (1) home owner
     (2) renter

69. E. Occupation (same as checked)

70. F. Income (same as checked)

71. G. Priesthood held (same as checked)

72. H. Attendance at meetings
     (1) for only one
     (2) for more than one

73. I. Offices held
     (1) for only one
     (2) for more than one

V. Participation in Welfare assignments.

74. A. Money
     (1) always
     (2) part
     (3) never

75. B. Work
     (1) always
     (2) part
     (3) never