

NEWSLETTER

COMMITTEE ON MORMON SOCIETY AND CULTURE

Number 3, 1975

P.O. Box 7528, Univ. Sta.
Provo, Utah 84602

Status of CMSC

This Newsletter has been irregular, to say the least. The first issue was in February 1974. This one completes the second year at three issues per year. A number of correspondents have indicated they find it valuable, but communications from readers have been few and only occasionally have included publishable information. That has left production quite entirely up to the CMSC chairman, John Sorenson. From time to time he and the executive committee discuss whether to continue CMSC and the Newsletter at all. At the moment their intention is to continue, but it would be helpful if the readers would communicate upward rather than simply to await the Newsletter in the mail. If not enough of us are doing real work on the subject of Mormon society and culture, probably the hoped-for "facilitating and encouraging" roles of CMSC are fruitless, and we should in fact quit. We don't need more money to put out the Newsletter; we need information—"news."

During 1976 three more issues of the Newsletter will appear. Contrary to most societies, we are not asking for any money this year. If you paid dues for 1975, you are deemed to be up to date through the end of 1976. If you did not pay in 1975, you owe CMSC \$2.50 if you wish to continue. This issue is being sent to everyone who has been on our list at all, the names being given below with indication of the information we have on your last payment.

Only persons who submit a stamped (13), self-addressed envelope will receive future issues. Send three for the year at once if you desire, but the hope is that you will include information about your activities, concerns, needs when you send your envelope(s). This arrangement will also free some of our volunteer time on this end and allow minimal dues in the long run. Planned publication dates for 1976 are April 30, July 31, and November 30.

Member	Date of payment	Member	Date of payment
Edward Geary	8/75	Glen M. Leonard	4/75
Spencer Palmer	1/74	Tod S. Sloan	5/75
Richard Jackson	5/75	T. Eugene Shoemaker	2/74
Donald R. Snow	9/75	Mark P. Leone	4/74
Duane E. Jeffrey	12/73	Catherine S. Fowler	7/75
F. LaMond Tullis	5/75	Leonard Arrington	5/74

Richard O. Cowan	5/75	Wilfred C. Bailey	5/74
Jack Brotherson	1/74	Douglas M. Campbell	5/75
Victor Purdy	1/74	Mark W. Cannon	6/75
M. Gerald Bradford	11/75	Randall Jones	9/75
V. Lynn Tyler	5/75	Douglas M. Curran	8/75
Kenneth R. Hardy	4/75	Robert Rees	6/74
A. Delbert Palmer	2/74	Alfred L. Bush	6/74
Armand L. Mauss	2/74	Calvin N. Smith	7/75
John C. Alleman	2/74	Joseph B. Romney	6/75
Arturo & Genevieve DeHoyos	2/74	Lowell C. Bennion	7/75
Davis Bitton	2/74	Charles H. Ainsworth	5/75
Glenn M. Vernon	2/74	Scott Kenney	5/75
Richard L. Bushman	2/74	V. Garth Norman	4/75
Member	Date of payment	Member	Date of payment
Fred S. Buchanan	2/74	Paul V. Hyer	8/74
Wilford E. Smith	2/74	Gilbert J. Kocherhans	1/75
Gary L. Bunker	4/75	J. C. Wolfre	4/75
John W. Welch	2/74	Scott C. Mitchell	8/75
Gordon C. Thomasson	2/74	John L. Smith	5/75
J. Kenneth Davies	2/74	Klaus D. Gurgel	5/75
Justus Ernst	2/74	Dean Louder	5/75
Thomas S. Carlson	2/74	Mark A. Riddle	6/75
Clark S. Knowlton	2/74	Russell A. Judkins	6/75
Dee F. Green	2/75	James S. Taylor	7/75
Jay M. Todd	3/74	Jeffrey R. Holland	10/75
William W. Reeder	2/74	Robert Allen	10/75
Evan T. Peterson	3/74	Ward H. Magleby	8/75
R. Lanier Britsch	5/75	S. George Ellsworth	11/75
Michael Raber	5/75	David A. Hales	11/75
Richard D. Poll	10/75	James Smith	8/75
George S. Tate	3/74	John Fribley	11/75
Douglas F. Tobler	2/74	Garth L. Mangum	11/75
Howard Palmer	4/74	S.L. Institute of Rel.	9/74
Larry T. Wimmer	3/74	LDS Histor. Dept. (2 yrs)	9/75
Warren L. d'Azevedo	3/74	Ricks College	11/74
Reed Bradford	3/74	BYU Library	-/75
George Kris Cassity	4/75		

The Student Research Paper Contest

Newsletter readers will recall the notice of a contest for student papers on Mormon society and culture. Some publicity was given this in Provo and also through a few

professors at other campuses. A total of two papers were submitted, both from former students of John Sorenson. Neither was judged of publishable quality hence no prize is being awarded.

Papers may be submitted for a second competition, due April 25.

Some Recent Reports You Might Have Missed

Ralph D. Barney, with Gary G. Y. Chu, "Differences between Mormon missionaries' perceptions and Chinese natives' expectations in intercultural transactions," *Journal of Social Psychology* 98 (Feb. 1976):135-86.

Wynn Warren Call. The psychological needs and personality traits of Mormon women involved in formal continuing education and LDS Relief Society education. PhD dissertation, Arizona State U., 1976. Xerox University Microfilms #76-1889.

Vicky Burgess Olson. Family structure and dynamics in early Utah Mormon families--1874-1885. PhD dissertation, Northwestern U., 1975. Xerox University Microfilms #75-29,219.

Bert P. Cundick, "Changes in scholastic achievement and intelligence of Indian children enrolled in a foster placement program." *Developmental Psychology* 10 (1974):815-20.

BYU Centennial Symposium: Mormons and the U.S. Constitution

The Political Science department sponsored this affair which drew overflow crowds for many sessions. The papers, discussant comments, and possibly other papers will be published in the spring.

Richard L. Bushman, Prof. of History, Boston U., gave the keynote address: "Virtue and the U.S. Constitution," pointing to the underlying assumption in the founders' thought that public virtue was required if the constitutional system was to remain viable.

D. Michael Stewart, BYU History dept., offered some dimensions along which Mormon thought about the constitution has changed, and not changed.

Noel B. Reynolds, Philosophy, BYU, pointed to principles in the constitution thought by LDS to be inspired. Martin B. Hickman, Dean of Social Sciences, BYU, treated "Limited government: origin and conceptual development." Dalmas H. Nelson, U. of Utah political scientist, spoke on "Church and state."

J. Keith Melville on "Joseph Smith and the Fourteenth Amendment" and W. Clayton Kimball, Bentley College, on "The Constitution and change," both took the view that the

constitution was properly viewed by Latter-day Saints in a dynamic and somewhat liberal manner. Monroe McKay, Carwin Williams and Stewart Grow, discussants, provided valuable critiques, not to say rebuttals of the positions of the two speakers. Then Eugene Shoemaker (Cal. State, Sacramento) and Dwight Israelsen (BYU) offered perspectives on "Economics and the Constitution: The Mormon experience."

On the whole the papers and discussions revealed considerable variety in positions espoused. The intellectual level was very respectable and the whole effect of the symposium stimulating. Especially noteworthy was the absence from the program of some of the more vocal LDS spokesman on the constitution and its interpretation, while the fact that seven of the participants were from organizations other than BYU contributed strength in fact and image. As with the other symposia sponsored by the College of Social Sciences during centennial year, this one will be published.

BYU Centennial Symposium: the Gospel and Behavioral Science

The organizers (primarily Allen Bergin) saw this meeting as opening the subject up to consideration rather than reaching conclusions. Their post mortem is that it did so very effectively. Large and apparently interested crowds attended the sessions. "Behavioral science" meant mainly psychology, but sociology, psychiatry and philosophy were also significantly represented. The sessions expressed hopes for bridges to be built between the gospel and behavioral science positions, but nobody did much more than throw a line across, and some lines definitely fell short.

Papers were: "Personality change: behavioral and gospel perspectives," Allen Bergin, Psychology, BYU; "Strategies of achieving psychological and spiritual maturity," Clyde E. Sullivan, New Jersey Medical School Psychiatry Dept.; "Clinical psychiatry and the gospel: 'One in thine hand?'," Merritt H. Egan, Psychiatry, U. of Utah Medical School; "Gospel psychology: spiritual therapy for covenant people," Stephen Covey, Organizational Behavior, BYU; "Conscience: is the still small voice religious or psychological?," Victor B. Cline, Psychology, U. of Utah; "Behavioral catastrophes," H.R.P. Ferguson, Mathematics, BYU; "Identity, integrity, and being part of a minority," Howard M. Bahr, Sociology, BYU; "Self-deception: mechanism or intention?," C. Terry Warner, Philosophy, BYU; "Some elements of an agent psychology," Dillon K. Inouye, Psychology student, Stanford; "Agency theory and cultural change in a time of crisis," A. Don Sorensen, Political Science, BYU. Discussants were Robert Hamblin, Sociology, Arizona, and Joseph F Rychlak, Psychology, Purdue, the only non-Mormon involved. (He was a visiting professor at BYU last summer and is one of the most penetrating scholars on personality theory). Elder Neal A. Maxwell's keynote address was characteristically on the mark. The symposium papers will be published.

BYU Centennial Symposium: The Expanding Church (April 7-9, 1976)

This is the last of the symposia planned by the College of Social Sciences. F. LaMond Tullis, Political Science, BYU, is chairman of this event. Since it promises to be of considerable interest to CMSC members, the entire program is listed here.

Tues., March 30. Forum assembly address: Ernst Wilhelm Benz, Professor of Church History, University of Marburg (Germany), "Mormonism and the secularization of religions in the modern world."

Wed., April 7. Noel B. Reynolds, Philosophy, BYU. Keynote address: "Cultural diversity in the universal church." Discussants: Hugh Nibley and John Sorenson. Moderator: Arthur Henry King. Panel: Augusto Lim, Pres., Manila Philippines Stake; Ho Nam Rhee, Pres., Seoul Korea Stake; Seiji Katanuma, Hokkaido National Educ. University and Counselor, Japan Sapporo Mission. Discussants: Spencer J. Palmer and Lanier Britsch. Moderator: Russell N. Horiuchi, Geography, BYU.

Harold Brown, Regional Representative, "Cultural challenges in moving from mission districts to stakes." Enrique Rittscher, Pres., Guatemala City Stake, "Building stakes into organs of substance as well as form." Orlando Rivera, Assoc. V.P. U. of Utah, "Mormonism among ethnic minorities in the U.S." Efrain Villalobos, Supt. of LDS schools in Mexico, "Educating Mormons in Latin America." Moderator: F. LaMond Tullis.

Thurs., April 8. Panel: "The Church in Europe." Charles Didier, Regional Representative; F. Enzo Busche, Regional Representative; Caj-Aage Johansson, Sweden; Peter Morley, Regional Representative, England. Discussant: James R. Christianson, Regional Director, Church Educ. System. Moderator: Douglas F. Tobler, History, BYU.

Robert S. Jordan, Political Science, SUNY-Binghamton, "The political challenge: Mormons, governments, and politics"; Merlin G. Myers, Anthropology, BYU, "The social challenge: families in disarray"; D. Tobler, "The philosophical challenge: Mormonism and marxism -- competing creeds to live by." Discussants: Neal A. Maxwell, Church Commissioner of Education, and Louis C. Midgley, Political Science, BYU.

Evening: Elder Gordon B. Hinckley, "The expanding church among the nations and cultures of man."

Fri., April 9. Spencer J. Palmer, History and Religion, BYU, "Mormon views of religious resemblances"; S. Katanuma, "Mormon doctrine and traditional Japanese patterns"; Gordon C. Thomasson, Cornell graduate student, "Teaching across dispensations: comparative religious perspectives on the challenges of being a world church"; Truman Madsen, Philosophy, BYU, "The role of symbolism East and West." Discussants: Arthur Henry King, Gordon C. Whiting, Communications, BYU, and Ernst Wilhelm Benz. Conference summary by F. LaMond Tullis.

Bibliography on Mormon Family

Boyd C. Rollins of the Dept. of Child Development and Family Relations, BYU, has prepared "An Annotated Bibliography on the Contemporary Mormon Family", dated April 10, 1975, under auspices of the BYU Family Research Center with support from the Church Education System. It contains 350 separate references in 18 categories, with some duplication among categories. Most of the references are "empirical studies rather than essays or source documents." Of the total 22% are journal articles, 8% books and monographs, 5% unpublished papers, 62% theses and dissertations, and 3% BYU and LDS magazines. Most of the studies obtained data from an accidental or purposive rather than a probability sample. The annotations de-scribe the sample used where the information is available.

Harold T. Christensen is the most prolific writer on the Mormon family, according to the bibliography. In a forthcoming special issue of *Dialogue*, it is re-ported, he will publish a feature article on "Mormon sexuality viewed in cross-cultural perspective," which reviews his nearly 40 years of research on sexuality, fertility and divorce among Mormons. "By systematic comparisons of Mormons over time and with other cultural groups, he [will discuss] through an analysis of value-behavior discrepancies sources of strain in Mormon society, including the possibility of some unintended negative consequences of strict doctrinal positions on birth control and sexuality." Rollins also reports that a book "forthcoming" from Holt, Rinehart and Winston, will include a chapter by Eugene Campbell, LDS historian, and his son Bruce, a family sociologist, on "The Mormon Family." (In C. H. Mindell and R. W. Habenstein, eds. *American Minority Family Life Styles*. N.Y., "1975.") "They provide an integrated statement on Mormon doctrine in relation to polygyny...and contemporary Mormon family life."

Rollins also notes a study scheduled for publication this year as a book tentatively titled "Utah Families: Patterns, Problems and Preferences," by BYU sociologists Bruce Chadwick, Phil Kunz, Howard Bahr and S. Albrecht. Rollins' description gives conflicting information about this study in the introduction and in the annotation on the unpublished report. Kunz reports personally that approximately 1200 households were studied. Seventy-three percent were Mormon. The annotation continues: "Systematic evaluation of 8 major family roles as an index of family stability, strain and conflict in Utah. Comparisons of Mormon and non-Mormon families. Mormon families similar to non-Mormon families in terms of family roles." (Bahr's paper in the Behavioral Science symposium touched on the last point.) A paper using this data will appear in the next issue of *Journal of Marriage and Family*, and a book manuscript is under consideration by a publisher.

The same team is currently conducting a study of divorce. Originally sampling the Utah population, it has now been extended to some 11,000 subjects throughout the mountain west.

Rollins also notes a sizable study underway by Stephen Bahr on employed mothers in

Utah, to be published this year.

Categories in the bibliography are: Mormon culture and the family, marital adjustment, divorce, post-divorce adjustment, family roles, maternal employment, power relationships in marriage, elderly, fertility, premarital sexual attitudes and behavior, dating, early marriage, courtship and mate selection, temple vs. non-temple marriage, non-marriage, family life education and counseling, family home evening, and socialization of children. Copies are not for sale but are available. If you wish one, write to Rollins (203 SFLC, BYU) explaining in some detail your need; he must obtain "permission" to dispatch this publication outside BYU.

Kinship Relations Among General Authorities

Many of you are acquainted with the valuable work of D. Michael Quinn, of the Church Historical Department and completing a doctorate at Yale. A presentation he gave in Provo in December 1975 to the Utah Valley Chapter of the Utah State Historical Society and reported in the December 3 Provo Daily Herald by Theron Luke provides a concise summary of part of Quinn's work (see also his article in the Winter 1976 BYU Studies on "The Mormon succession crisis of 1844.")

"He detailed the inter-family relationships of 125 men during the century (1832-1932) selected for the study who were members of the LDS First Presidency, Quorum of 12 Apostles, First Council of Seventy, Presiding Bishopric and Patriarch.

"He termed it an 'extended family,' comparable in some respects to the dynasties of Europe but different in the significant factor that non-related persons could enter it and become part of it.

"Statements of Mormon Church founder Joseph Smith, the speaker said, indicated that leaders of the Mormon Church 'could expect to have their seed' function in positions of government within the church. It has been an accepted, sanctioned practice, he said, bolstered by the Mormon belief that while other factors enter in, ultimate selection is the result of divine influence.

"Brigham Young, said Mr. Quinn, had three sons named to the LDS Quorum of 12, and told other leaders it was their privilege to do likewise. He noted that in the 100 years of the study, the following presidents of the church had sons in the Quorum of 12: Brigham Young, three; John Taylor, two; Wilford Woodruff, one; and Joseph F. Smith, three.

"From 1832 to 1932, 29 sons of general authorities became general authorities, or 24 per cent of the 125 men involved in the study.

"All members of the original 1835 LDS Quorum of 12 were related either by blood or marriage except one, Thomas B. Marsh, he said. This quorum when first named contained

three sets of brothers, a similar instance to the apostles selected by Jesus, the speaker noted.

"The speaker gave percentages at 11-year intervals over the century study of blood or marriage relationships in the Quorum of 12 as follows: 1833, none because the quorum did not exist; 1844, 75 per cent related by blood or marriage; 1855, 91 per cent; 1866, 100 per cent; 1877, 100 per cent; 1888, 93 per cent; 1899, 75 per cent; 1910, 75 per cent; 1921, 66 per cent, and 1932, 75 per cent. He said inter-relationships also exist within the quorum today.

"Numerous examples of blood relationships were given, some of whom included: Willard Richards was the first cousin of Brigham Young; Franklin D. Richards was the nephew of Willard Richards; George F. Richards and Stephen L. Richards, serving in the quorum at the same time, were second cousins; George Albert Smith was a cousin of John Henry Smith, who was the father of George Albert Smith, mid-20th century president of the church; Richard R. Lyman and George Albert Smith were second cousins.

"Other LDS general authorities not related by blood, said the speaker, such as David O. McKay and Melvin J. Ballard, became related by marriage when their children married children of other general authorities. The speaker cited from the journal of a descendant claiming at least one arranged marriage of children of two general authorities.

"Polygamy, said Mr. Quinn, offered a 'dimension of relationship by both blood and marriage' unavailable to other societies."

New BYU Center for Religious Studies

A new center has been announced which aims to support and coordinate "religion-oriented" research at the school as well as provide liaison with similar centers at other institutions. Jeffrey R. Holland, Dean of Religious Instruction has been named director. Keith H. Meservy, assistant professor of ancient scriptures will serve as administrator. Assistant center directors appointed include: LaMar C. Berrett, for church history; Paul R. Cheesman, for scripture; Spencer J. Palmer, for world religions; and Truman G. Madsen for Judeo-Christian religions. The center will assume and expand upon functions previously performed by the "Book of Mormon Institute" and the "Institute of Mormon Studies," both of which will be discontinued. Dean Holland said the center will coordinate and promote religious studies not only in the area of religious instruction but also in the social sciences, humanities, fine arts, communications, and other areas at the university.