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The Case Method - A Technique for Teaching Religion to LDS Youth

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THE CASE METHOD--
A TECHNIQUE FOR TEACHING RELIGION
TO L.D.S. YOUTH

A Thesis
Presented to the
Department of Religious Education
Brigham Young University

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

by
Cal Juel Andreasen
July, 1964
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The writer expresses his gratitude to the several seminary and institute teachers who have assisted in writing cases for this study.

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CHAPTER I

INTRODUCTION

During the past fifty years religious education has been a major topic of conversation among clergymen and laymen alike. Various theories as to the best methods of educating the youth have been developed. Recently religious educators have become actively engaged in curriculum development and the developing of new and more effective techniques of teaching religion.

In a world as fast moving and changing as ours, this re-evaluation of the educational system has been inevitable. With this re-evaluation educators have come to recognize the fact that religious education is more than the mere memorizing of the Ten Commandments, or the repeating of the Lord's Prayer. They must also be concerned with teaching students how to live by the Ten Commandments and how to pray. Dewing states it in this way:

...education must afford training to enable the individual to meet in action the problems arising out of the new situation of an ever-changing environment. It asks not how may a man be trained to know, but how may a man be trained to act. It deals with the oncoming new in human experiences rather than the departing old. 1

Dewing suggests that education must not only teach facts, but it must ALSO train a student to act.

Our world changes too rapidly to assume that "what was good enough

for grandpa is good enough for me." Man today must be able to face problems in a changing environment. Whitehead says, "A merely well-informed man is the most useless bore on God's earth. . . . we have to remember that the valuable intellectual development is self-development."² Religious educators are trying to develop techniques of teaching that will meet this challenge.

One of the more recent methods of teaching is called the case method. Many believe that through this method, self development is achieved. Those who have used this method indicate that through its use students are encouraged to use their imagination and creative talents. They feel that this method will train a person to think and will ultimately train him to act intelligently under conditions of life as he meets them.

The thinking process is not developed merely by teaching facts as such. Cecil Fraser states:

...where thinking occurs there is an element of newness involved and without this element of newness there is no thinking. . . .If we teach people to deal with the new in experience, we teach them to think.³

Thinking is developed only when a student learns to deal with new experiences. The case method strives to allow a student to do this very thing. It attempts to place a student in new experiences where he has opportunity to develop a sound thinking process. This in turn trains him

to meet new situations in his life.

Perhaps the field of Christian religious education is concerned more with what a person thinks and does than most other areas of education. Religion is concerned with the self-development of an individual. A Christian is taught the teachings of Jesus Christ. But the mere learning of these facts is not enough. In order for them to make a difference in his life, he must be able to see that they are valid and true and must put them to action in his daily living.

Religious educators are becoming aware of the fact that effective religious training includes the use of everyday problems, as well as the teaching of the traditional theological facts. Students must be given the opportunity to think creatively for themselves in order to solve the everyday problems as they meet them.

Ernest Chave states:

...as long as churches, seminaries, and other agencies of organized religion are primarily concerned to keep alive traditions and look backward for inspiration and direction, they are powerless to deal with modern problems. Religious education must have faith in a developing process, make use of human experience--past and present--and with the creative interaction of free minds move forward to the solution of current issues. It must coordinate the latent spiritual forces of society, giving intelligent leadership and working in close cooperation with social, economic, and political movements on a world-wide scale.4

Those who have tried the case method of instruction believe that this gap can be bridged to a high degree through its use. This thesis attempts to determine whether or not this can be accomplished,

The Harvard Business School uses the case method to train their students to use their imagination and creative abilities in making decisions that they must make when they are confronted with them in the business world. Realizing that no two situations will be exactly the same, they try to present their students with sample problems which they might face in order that they can train them to think effectively and made sound decisions based on their thinking. Their evaluation of the success of this method is expressed in the following quote:

...We have seen students learn, grow, and mature—their understanding deepen—as a result of this experience. ...We know of no method of learning which is as demanding of students as the "case method."

Christian religious education attempts to teach students a way of life that will make them successful and happy—a life based on the teachings of Jesus Christ. But in life there are no ready made answers that will solve all the problems that an individual must face. Therefore, in addition to being taught the principles of Jesus Christ, a student must also be trained to use these teachings when they could be effective in meeting the problems of life. Application of principles is the most important aspect of religious education.

Evidence from this study strongly indicates that the case method has some pronounced advantages, when an instructor is attempting to make this necessary application. This will thus prepare the student to meet experiences facing him in his world today.

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I. STATEMENT OF THE PROBLEM

The purpose of this study is three-fold:

1. To compile information explaining what the case method is, giving instructions for use of the case method by the student and the instructor, and discussing how cases may be obtained and written.

Three of the major reasons why the case method has not been adopted more in the area of religious education are: (1) lack of knowledge as to what the case method is and what it can accomplish; (2) lack of knowledge as to how to use cases in a classroom situation; and (3) lack of knowledge as how to write cases.

This study examined available research material in order to compile this information in digest form.

2. To analyze the case method of instruction to show the advantages and disadvantages of its use in teaching religion.

The case method of teaching is becoming more and more widely used throughout the United States. It has been used primarily in colleges and universities. Law, medical, educational, and business schools are relying on its help more and more. Perhaps the Harvard School of Business in Cambridge, Massachusetts has done more to develop its use than any other single school today.

The case method of teaching has been used with great success in graduate schools and has been used in undergraduate work in a few areas. But the question has been posed as to whether or not the case method can be used at the high school level.

The writer felt a need to critically examine the case method, in
order to determine the useability of this method in teaching religious subjects at the high school level. In order to determine this useability, these items were considered: What subjects can be taught, at what age levels can the case method be used, how many students can be handled successfully when using the case method, what kinds of assignments can be given, how do you test and grade with the case method, what kinds of visual aids can be used, and an evaluation of the case method by teachers and students.

3. To develop sample cases that could be used in teaching religion in the Church of Jesus Christ of Latter-day Saints.

In order that the case method of instruction might be used most effectively, cases should be developed and if possible, collected, indexed and made available for use by all religious educators. This thesis attempted to start such a collection, by compiling cases for use in teaching the youth of the L.D.S. Church. These sample cases were written by Latter-day Saint Seminary teachers, who had been instructed as to what the case method is and how to write cases.

II. LIMITATIONS OF THE PROBLEM

It is not to be assumed that there is only one case method of instruction. There are as many case methods as there are instructors. Therefore, one cannot assume that this study will discuss the case method.

Since the case method has been used extensively at the Harvard School of Business, and since most of the research available comes from
this source, this study relied heavily upon information obtained here.

The writer interviewed seven Brigham Young University professors, all of whom have had training under the Harvard method of case instruction. The professors interviewed were: Dr. Edward R. Christensen, Stephen R. Covey, William R. Lambert, Dr. Quinn G. McKay, Dr. Parley M. Pratt, Dr. Sterling D. Sessions, and Dean Weldon J. Taylor.

III. DEFINITION OF TERMS

1. Case method: The case method of instruction is a method in which students are given experience in decision making.

   The teacher or some other qualified person selects an actual situation (if possible) as the basis for the case presentation. Care must be used in making sure that the situation is typical of those which the students must learn to handle. The full context of the situation is described. Every attempt is made to make the case as realistic, as vivid, and as demanding of responsible research as possible. Having been confronted with the case through a verbal description (oral or written), the students proceed to deal with it. The students consult reference books, do individual and group thinking, and use every means at their disposal to gather all of the relevant information that they can find, as a basis for handling the case. They talk with each other, sharing their findings and ideas, and evaluating several alternative approaches which seem promising. During all of this time, the teacher helps the group keep addressing its efforts to the handling of the case, keeps track of ideas coming out in discussion, summarizes the progress made to date when the group feels a need for this information, and helps the group to culminate its research and discussion in a firm decision, as to the most appropriate solution of the case. Where it seems to the teacher that some aspects of the cases are being ignored, he probes with pointed questions until the neglected aspects are being given attention.6

2. Case: A written real life experience (if possible) of a

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situation or problem. All available facts concerning the experience are presented. Generally the case is concluded prior to the making of a decision. It is usually desirable that cases have more than two alternative solutions and that more than one of these solutions justifiably could be "correct."

A case, to us, is the nearest we can come to transposing a segment of reality into the classroom.7

3. The LDS Church: Refers to the Church of Jesus Christ of Latter-day Saints.

4. LDS Youth: Refers to young people of high school (9th through 12th grades) age within the Church of Jesus Christ of Latter-day Saints.

IV. SUMMARY

One of the main purposes of religious education is to develop within the student the ability to think creatively and to develop problem-solving techniques, that will aid them in solving their daily problems. Many feel that one method of instruction that will help develop this is the case method.

The purpose of this study is: (1) to compile material explaining what the case method is, how cases may be used in the classroom situation; and how cases may be obtained and written; (2) to analyze the case method in an attempt to point out its values and its limitations in teaching religion; and (3) to begin a collection of sample cases that can be used in teaching religion to the youth of the LDS Church.

CHAPTER II

REVIEW OF LITERATURE

Research for this chapter has been gathered and examined in three major areas:

1. Use of the case method in the Church of Jesus Christ of Latter-day Saints.
2. Use of the case method in the field of religious education.
3. Use of the case method in fields of education other than religion.

I. USE OF THE CASE METHOD IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The L.D.S. Church believes that God has one major objective for His children here on earth, and that is "to bring to pass the immortality and eternal life of man."¹ In order to accomplish this, man must be educated in eternal truths and be able to apply these truths to life. Joseph Smith tells us, "A man is saved no faster than he gets knowledge."² From the very founding of the Latter-day Saint Church, education has been of vital concern to its leaders and members.³ However, in searching for

¹Pearl of Great Price, Moses 1:39
information concerning the use of the case method within the L.D.S. Church, it was found that very little has been written on the subject.

William E. Berrett, in 1939, wrote an article entitled, "Using the Story Approach." This article deals with a "story" similar to the type used in case teaching and states several advantages in using stories in teaching. However, the main purpose pointed out in this article for the use of stories was for motivation, whereas the case method uses the story for the purpose of analysis and development of students' reasoning capacities.

Perhaps the two most prominent men in L.D.S. religious education who have used the case method are Stephen R. Covey, currently serving as President of the Irish Mission and a former professor in the College of Business at the Brigham Young University, and Dr. Quinn McKay, a professor at the Brigham Young University.

Covey published an article in the Instructor (July 1959) concerning the use of the case method. He defines the case method, discusses the role of the teacher in using this method, and provides a sample case that could be used. (See appendix A, for copy of this article.)

Dean Jarman and Neil Flinders, L.D.S. Institute teachers, have also experimented with the case method to some extent in teaching.

The L.D.S. Department of Education has attempted to use this

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method on an experimental basis as explained in a letter on curriculum
development sent to Seminary teachers. This was done primarily as a
result of this thesis, and at present there has been no report made
concerning its use.

II. USE OF THE CASE METHOD IN THE FIELD
OF RELIGIOUS EDUCATION

Very few religious educators in the United States have developed
the case method of teaching. The late Hedley S. Dimock used the case
method to some extent in the training of directors and instructors for
the YMCA Program. His work with the case method was limited to adults
and did not attempt its use with the youth. He made this statement con-
cerning the development of values:

The primary factor in the learning or development of values is
experience. Values are developed, practiced, and deepened in
experience rather than in verbal learning. The value of friendship
and cooperation, for example, is learned and enriched through
experiences in friendliness and cooperation, rather than in the
practice of withdrawal, hostility, prejudice, or competition.

Verbalized teaching about ideals or values is not sufficient or
an effective way of educating for values. If an individual hears
someone tell him what the desirable values of ideals are—honesty,
cooperation, fair play, justice—he is learning just that, namely,
to listen to someone tell him what the desirables in life are.6

The case method of teaching attempts to give the experience needed
to students.

Helen Loudy7 and Virginia A. Palmer8 have done studies involving

6Hedley S. Dimock, "Designing Education in Values": A Case Study in Institutional Changes, Religious Education, Vol. 51, June-July, 1956,
7Helen Loudy, "A Symposium--Case Studies in Religious Education,"
the case method of teaching. Their studies also deal with the training of leaders rather than the teaching of the youth themselves.

Because of the lack of literature available concerning the case method in the field of religious education, letters (see appendix B) were sent to sixteen of the leading religious educators in the United States today asking for further help in gathering material for this study. Twelve of the sixteen responded. Most of the letters expressed interest in the study, but none of them could contribute any additional literature concerning the use of the case method in teaching the youth. Seven of the letters suggested that the writer correspond with Dr. Wesner Fallaw of Andover Newton Theology Seminary. This was done. Fallaw has a manuscript that is ready for publication. However, like Dimock, Loudy, and Palmer, it deals with the training of adult leaders and not the teaching of the youth.

The following are quotes from the letters returned:

Walter Houston Clark, member of the Religious Educators Editorial Committee said: "I believe that your idea that religion might be studied through cases is relatively fresh."

Dr. Denton R. Coker, also a member of the Religious Educators Editorial Committee stated: "I agree with your hypothesis that this


method of teaching in religious education can be an extremely useful procedure. If used well, this may revolutionize our approach to teaching in the field."

Sara Little, author of several books in the field of religious education, summed up the general findings of the review of literature in this field concerning the case method when she said: "I do not know of any material that has been written about the use of this method in religious education."

III. USE OF THE CASE METHOD IN FIELDS OF EDUCATION OTHER THAN RELIGION

Most of the research available concerning the case method has been published by leading educators in fields other than religious education. From the field of psychology we find, "This type of course (the case method) has been given trial at Harvard, Ohio University, Kansas University, and at Colgate." 10 In the fields of law 11 and medicine 12, the case method has been used to quite an extent.

The case method has been used exclusively at the Harvard Business School for several years. 13 It is from here that the greatest amount of research is available. The majority of the Harvard professors have great


12 Philip Cabot, "The Preparation for Tomorrow's Problems," Probleme
faith in this method of teaching. Much of the work at Harvard deals with education in the area of human relations and much literature has been written concerning the use of the case method in this area.

When Roy Sorenson and Hedley S. Dimock developed their curriculum for the leaders of the YMCA Program in San Francisco using the case method, they stated:

In preparation for this process we drew heavily on the experience of the Harvard School of Business Administration, which has used the case method with notable success in its course on human relations in administration.14

For the same reason stated above, this study relied on experiences from the Harvard Business School, along with the fact that there were seven professors at the Brigham Young University who have had experience with the Harvard case method. These men were valuable not only because of their knowledge of the case method, but also because they have had experience in teaching religion in the L.D.S. Church.

IV. SUMMARY

There is a need for further research concerning the use of the case method in the field of religious education within the L.D.S. Church. A few individuals are using the method, but as yet information concerning

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it has not been made available for church educators as a whole.

The field of religious education in general is surprisingly lacking in research as to the use of the case method in teaching the youth.

Other fields of education are using and publishing material concerning this method at the graduate level. The challenge now presents itself for religious educators to analyze research from these areas to determine the value of using this method in teaching religion to the youth.
CHAPTER III

WHAT IS THE CASE METHOD?

One reason the case method has not been used more in the area of religious education, could be that educators lack the knowledge and understanding of the objectives and use of the case method. This chapter will attempt to resolve this problem.

The purpose of this chapter is to develop from available research an answer to the questions: (1) What is the case method? (2) What are cases? (3) How are they written?

Much study and research has been analyzed from other areas of education that use the case method in an attempt to present to the lay reader how this method can be adapted to the teaching of religion to the L.D.S. youth. Where applicable, suggestions are made for its specific use in this area.

I. WHAT IS THE CASE METHOD?

The case method has been described at Harvard in this way:

Just what is it that we so knowingly refer to as "the case method?" In a broad sense we can define it by contrast with the so-called lecture method. Instead of textbooks, the case method uses descriptions of specific business situations. Instead of giving lectures, the teacher under the case method leads a discussion of these business situations. 1

The case method has also been defined as "a form of learning by doing."\(^2\)

In the case method technique of teaching, students are given experiences in problem solving and decision making. These problems are actually real life experiences selected and written by the teacher or some other qualified individual familiar with the case method technique. The cases are written in story form, generally ending just before a decision must be made. Care must be taken to insure that the problem is one in which the students can become actively and emotionally involved. The situation is presented as completely as possible, giving all the important facts relative to the situation. Every attempt is made to make the situation vital, realistic, and interesting. The student is instructed to analyze the problem and make a decision as to what should be done. The students must determine the possible alternatives, the results of each, and which of the alternatives is the "best" solution for the situation. Full responsibility of each student is discussed later in chapter IV.

After the student has thoroughly studied the case, it is discussed in class. All class members are encouraged to participate in the discussion. The students thus become aware of other alternatives and gain further insight into the problem by listening to the opinions of their fellow students.

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As in real life, there are no "right" answers for which the students are searching. Rather, they are encouraged to analyze the situation in order to make the "best" decision in view of the specific problem. The important thing is that students are learning to weigh facts, to discover alternative solutions, to determine the results of each, and finally they are given experience in making decision.

The teacher should not act as the authority. All decisions are made by the student himself. The teacher's role is merely to guide, direct, and lead the discussion. Full responsibility of the teacher is discussed in chapter IV.

Objectives of the case method

Following are quotes from instructors who have used the case method expressing the objectives of this method of instruction.

The objective is to help the student develop ways of thinking and grow in the maturity and depth of his point of view.3

(The objective) . . . is to increase each individual student's capacity to work effectively with others.4

We try to quicken the process of understanding experience and to prepare students for practice at constantly higher levels.5

To develop the capacity to (1) think analytically, (2) to converse

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3Ibid.
articulately, and (3) to arrive at defensible decisions or conclusions.6

To teach the student to reason for himself and commit himself. To
develop something inside the student, rather than to just fill his
head full of certain facts.7

. . . to develop latent qualities in such a way as to broaden the
lives of his students and to increase their usefulness to the
greatest possible extent in whatever work may fall to their lot.8

Stephen R. Covey states the following as an objective for using
the case method in teaching religion:

The objective of the case method is to involve the students, to
help them to see the complicated, ambivalent nature of reality, and
to learn to deal with it. To develop the students' thinking pro-
cesses. To help them fit the gospel principles into reality, to
increase faith and testimony.9

Those who have used the case method attribute its success to the
following factors:

1. The case method is self-motivating.10

2. The case method is a method of experience, analysis, and
diagnosis. It is the nearest practicable imitation of real
life found. It has no ready made answers by the teacher, and
it deals with conditions of constant change.11

6 Statement by Edward L. Christensen, personal interview

7 Statement by Quinn G. McKay, personal interview

8 Cecil E. Fraser, The Case Method of Instruction, (New York:

9 Statement by Stephen R. Covey, personal interview

10 Ibid.

11 Philip Cabot, "The Preparation for Tomorrow's Problems," The
3. Allows the exercise of student judgment.  

4. The case method teaches students to work with others.

5. Allows the exercise of analytical powers.

6. The case method teaches students to recognize issues, single out facts, arrange facts in logical relationship, conjecture alternative policies, balance pros and cons, develop techniques of making decisions.

7. Creates class discussion.

8. Attempts to solve problems.

9. Deals with concrete and specific questions, gives students the habit of decision making, and is real and lifelike.

10. Inspires activity, takes the student out of the role of a passive observer.

11. Helps the student grow in maturity and depth of his point of view. ...is concerned with developing perception. ...and

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15. Ibid.


17. Statement by Quinn G. McKay, personal interview


enhancing their powers of discrimination.\textsuperscript{20}

12. Creates an incentive to acquire knowledge.\textsuperscript{21}

13. Offers great elasticity to the individual instructor.\textsuperscript{22}

14. Develops growth in ability to communicate one's own ideas and allows the student to better understand attitudes and feelings of others.\textsuperscript{23}

Below are other ideas expressed during the interviews with seven BYU professors, showing the potential of the case method in teaching religion to the L.D.S. youth.

1. The case method enables the instructor to know his students.
2. Gives opportunity to bear testimony.
3. Creates a reality orientation in gospel teachings.
4. Personally involves and commits students to a type of behavior.
5. Builds leaders.
7. Allows students to set standards before they face situations.
8. Helps students understand their peers in relationship to the gospel.
9. Gives students an opportunity to commit themselves to gospel principles.

\textsuperscript{21}\textit{Ibid}, p. 26
10. Serves as a means of measuring and evaluating the understanding of concepts or facts learned.

Limitations of the case method

It should not be assumed that there are no disadvantages to the use of the case method.

The case method, however, has its disadvantages. First, progress in developing skills is slow, and student and teacher alike feel thwarted, especially in the early months, when the student comes into contact with the case method. Secondly, the case method assumes a basic knowledge of facts as well as maturity—a readiness for acceptance of responsibility. Sometimes results an overemphasis on positive decisions, decision to take action where action may not be justified or to force a solution where none is feasible. A more important limitation of the case method is that it oversimplifies the . . . situation. 

The limitations mentioned above, along with others found in research, are summarized below:

1. Tends to thwart the students and the teacher the first few weeks.

2. Can oversimplify problems.

3. Is not a rapid way of covering ground. 

4. Is hard to teach properly.

5. The students many times tend to seek answers that will please the teacher.

6. Can sometimes result in an overemphasis on positive decisions, where a solution is not feasible.


\[25\] McNair and others, op. cit., preface

\[26\] Statement by Quinn G. McKay, op. cit., personal interview

\[27\] Ibid.
These limitations should be considered when deciding when and where to use the case method.

For the teacher of religion, three additional limitations are worthy of note:

1. The case method can be overused by an inexperienced teacher.\(^{28}\)

2. Misunderstandings of the gospel might occur if the case method were used by a teacher with little faith.\(^ {29}\)

3. The case method assumes that there are no "right" answers to the problems described in the cases. The LDS Church believes in Eternal Truths, which would mean that in some situations there would be "right" answers. In teaching eternal truths, the case method is not an effective method to use. (See chapter V)

II. WHAT ARE CASES?

A case to us is the nearest we can come to transposing a segment of reality into the classroom.\(^ {30}\)

The case is the tool which the teacher has to help train the student in decision making. It is an experience or problem written in story form. Often the case or experience ends just before a decision is to be made; at other times an entire experience is given. The students analyze this problem in an effort to make decisions which would be "best" in the situation presented. Cases should be actual experiences whenever possible. Armchair or fictitious cases are used at times, but with caution. Usually they are used when the teacher desires to teach a

\(^{28}\)Statement by Ernest Eberhard, personal interview

\(^{29}\)Statement by Stephen R. Covey, personal interview

\(^{30}\)Donham, op. cit., p. 10
certain objective and cannot find actual material to write up. Most leading authorities agree, however, that the real experiences are by far the most effective. It is with the real experiences that students become most involved and the most interest is aroused.

Where are cases obtained?

There are several sources one has in obtaining material for cases in the field of religion.

1. An individual can write them himself, using his own experiences and experiences from people that he has known.

2. The individual can write fictitious cases.

3. Church leaders and other teachers could be asked to write them from experiences they have had.

4. Students in class could write cases from their own experiences.

From each of these sources, material for good cases could be obtained. However, if all cases are written by adults, one will have only adult understandings of situations. Much valuable information can be obtained from the youth, the students in the classroom. When students write about a situation, you will get a "real" student problem. This is also an excellent way a teacher has of seeing into actual problems of his students. Caution must be taken however, when using student cases that names, places, and actual people involved be kept confidential. Cases written by students would often need to be edited and in some cases modified before they are presented to a class.
III. HOW ARE CASES WRITTEN?

An important consideration in the case method is "how are cases written?"

"What is the best way to prepare a case?" That one (question) we cannot answer inasmuch as we do not think there is any best way. There are perhaps many good, useful ways. Each of us must develop the one (or ones) that serve us best. 31

As stated, there are no prescribed lengths or complexities in writing a case. However, there are certain facts that should be kept in mind when preparing one.

It is important that the case be written at the level of the students understanding and experience. It is then that it becomes possible for the student to involve himself in the problem. 32

Because the case is a "segment of reality," the case should be written in a realistic manner. All relevant facts pertaining to the case should be included "so that the case has the atmosphere and detail of reality." 33

The case should not ramble but should stick to one fact or objective and should be able to be pulled completely apart and put together again. 34

31 Smith and Christensen, op. cit., p. 13.
34 Paul R. Lawrence, "The Preparation of Case Material," The Case
The case should marshal all the facts, ideas and opinions pertinent to the problems. It should be in proper literary form, with topic sentence and should indicate the writer's source and give credit properly.

The following format is suggested by the writer as a help in writing cases for religious subjects. This is not intended to be a "rule" to follow, but rather an aid to help those persons who have never before written cases:

1. Determine the objective for the case.
2. Lay a ground work, giving a little background of the major characters. This might include ages of characters, home conditions, number of children in the family, peer relationships, community feelings or pressures, church activity, etc.
3. Introduce the specific problem area.
4. Remember that each case should have more than two alternatives if possible. This is usually easy to accomplish when writing cases from real experiences, because many alternatives usually present themselves.
5. Generally end the case just before the decision must be made. The class will determine what should be done.

The writer should include only those facts concerning the particular issue. Do not ramble, but be concise and to the point.

35 Ibid.
The case writer

Those who have studied and taught under the case method for a period of time feel very strongly that a teacher should be trained to write cases. The writing of cases is no easy matter. The case writer will find the writing of cases time consuming.  

The case writer must (1) have writing ability, (2) be enthusiastic, (3) have a background of experiences, (4) be aware of possibilities of potential cases and do constant research, (5) learn all he can about the people in the cases, and (6) be aware of people who have had experiences that could be used.  

In writing a case, the case writer should include any information, in addition to the case, that would help the instructor better teach the case, and be aware of author's rights, copyright, etc. Above all the case writer must keep names and places confidential.  

These few suggestions to the case writer do not cover all the problems he might encounter. Paul R. Lawrence tells us: "Most of the skills of a good case writer must be acquired on a trial-and-error basis." He suggests that a new case writer would profit greatly from experience

38 Culliton, op. cit., pp. 256-58
39 Ibid., pp. 267-58
with cases both as a student and instructor. Such experience can help him more than anything else. 41

What is a "good" case?

The case itself is an important tool in the case method of teaching. Many case discussions are not successful because the case is not effective. Great care is taken in collecting cases to get those which are "real" in their presentation and which present problems in which students can become deeply involved. This brings up the question? How can a person determine if a case is good or not? Lawrence sums up the feelings of case method educators when he says:

Nothing in any one case inherently makes it a good case. When a given instructor uses a given case with a given class at a given time, and the resulting discussion proves to be stimulating to the learning process of most of the people involved, then that case is a good case for that situation. In other words, the only test of the worth of a case is its use within a certain setting. In advance of its use an instructor can only intelligently guess from his experience whether a case will be good in a given situation. 42

It is hard to evaluate a good case. The decision usually lies with the teacher, his class, and the success of it in a given situation. For this reason, it is felt that a teacher should have a large selection of cases from which to choose.

In an interview with Quinn McKay of the BYU, the question was asked: "Would you suggest that each teacher have his own cases?" His reply was:

41 Lawrence, op. cit., p. 224.
42 Ibid., pp. 219-220.
I think the ideal thing would be to get good seminary teachers who are oriented in the case method, scattered all over the church and let them start to write cases. When they found a good case, have them sent it to a central place where it would be duplicated, modified if necessary, and filed in a central location. Eventually as you get an accumulation of them you would want to make a bibliography of them so they would be available to all teachers in the system.\textsuperscript{43}

Chapter VII of this study is an attempt to begin such a collection for use by LDS educators.

IV. SUMMARY

The need was felt to compile information as to what the case method is and what its main objectives and purposes are.

The case method technique of teaching is a method in which students are given experience in problem solving and decision making. The problems are real life experiences written in story form. Every attempt is made to make the situation vital, realistic, and interesting. As in real life, there are no "right" answers for which the students are searching. They are striving to increase analytical skill and decision making ability.

There are many noble objectives of the case method. Some of these are: to help the student develop ways of thinking, to grow in maturity and depth of viewpoint, to increase student's capacity to work effectively with others, to quicken understanding, to help the student think analytically, to converse articulately and to arrive at decisions or conclusions, to help students reason for himself and commit himself to

\textsuperscript{43}Statement by Quinn G. McKay, personal interview.
definite principles, and in general to develop latent qualities within a student.

A religious educator might have opportunity through this method to allow his students to bear testimony, to build leadership qualities, to commit himself to a certain type of behavior, to solve moral issues, and other problems of a religious nature.

The case method is not without its limitations. Some of these are: It can be overused by an inexperienced teacher, it is a slow process to teach facts, it assumes a basic knowledge of facts and maturity, and students often tend to seek answers that will please the teacher. For teachers of religion, the following limitations should be considered: Misunderstandings of the gospel might occur if the case method were used by a teacher with little faith, and the case method assumes that there are no "right" answers. In the LDS Church, eternal truths therefore could not be taught effectively by this method.

This chapter also considered what cases are and how they are written. The case is the tool which the teacher has to help train the students in decision making. The case is an experience or problem written in story form. Students are encouraged to place themselves in the case and to become completely involved in it in order to analyze it fully. Cases can be obtained through many sources. It is felt that real life cases are more effective than "armchair" experiences. There is no one way to write a case, or to determine whether a case is good or not. Actual results of the case determine its success. One important thing to remember when writing a case is that it should be as realistic as
possible. A good case writer is developed mainly through a trial and error process.
CHAPTER IV

THE ROLE OF THE TEACHER AND THE STUDENT IN THE CASE METHOD

Both the teacher and the student must be aware of their respective roles in the case method for the most effective results of its use. The purpose of this chapter is to answer the questions: (1) What role does the teacher play in the case method? and (2) What role does the student play in the case method?

I. WHAT IS THE ROLE OF THE TEACHER IN THE CASE METHOD?

Of utmost importance in teaching by the case method is the manner in which the case is handled in class. The discussion gives the students an opportunity to express their opinions concerning the problem. It also gives them opportunity to see how others would handle the same situation. By becoming actively involved in the problem, students have an opportunity for creative and critical thinking and emotional involvement. Since the teacher is the one who leads this discussion, his role in the classroom is an important one.

At the outset, description of the role of the instructor cannot be a quest for technique. There are many "case methods"; the multiplicity is traceable to differences among successful teachers and to the variety of case materials. No teacher qualified by the communicable enthusiasm demanded by his profession is barred from developing his own gifts. No static procedure should stereotype his approach to his classes.¹

¹Kenneth R. Andrews, "Role of the Instructor," The Case Method at
Because the individuality of the teacher adds to the success of the case method, this chapter does not attempt to state specific rules of instruction. However, it is felt that it would be helpful to explore certain general areas of responsibilities in an attempt to guide a teacher new in this approach.

Kenneth R. Andrews states the following concerning the role of the teacher:

At first glance his (the teacher's) duties seem less onerous than those of a lecturer in the main stream of educational tradition. Students seem to do all the thinking, most of the talking, and make for themselves the relevant discoveries. If they originate the ideas, organize the discussion, and establish their own rate of progress, their instructor need not prepare lectures, prescribe texts, serve up precepts in palatable form, or test for regurgitation of fact and principle. If the end is not knowledge, the instructor need not know all.2

It is true that at first glance the teacher's duties seem to be meager and that anybody could teach by the case method. But this is not the case.

In an interview with Dr. Quinn McKay, he stated that the role of a case instructor is more difficult than that of a teacher who lectures. He continues by stating:

The role of an instructor is not easy, especially when he lectures to the students one day and he is an authority giving out information. When he leads the case discussion, he has to disrobe his authoritarian mantle and this is tough to do because the students have a hard time letting him do it, plus the fact that it is hard for him to do it. He is an answer man on every other day and the students still

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2 Ibid., pp. 98-99.

want him to be an answer man—but he cannot. His role has to be one of neither approval or disapproval to a student's response.

He has to play a very passive role and the role of a person who subtly guides through certain questions. One thing he has to avoid is approval or disapproval of the students' statements, because the minute he approves or disapproves, students begin to respond accordingly. Then it becomes a game of finding out what the instructor approves of or disapproves of rather than getting the student to think through the problem.  

Andrews expresses the idea that the instructor must develop certain skills to be effective:

Case teaching, in short, like case learning, calls for more skill than knowledge. The instructor provides the impromptu services which any group discussion requires. He keeps the proceedings orderly. He should be able to ask questions which invite advance in group thinking and at the same time reveal the relevance of the talk that has gone before. He needs the ability to weave together the threads of individual contributions into a pattern which not only he but his class can perceive. He needs the sense of timing which tells him that a discussion is not moving fast enough to make good use of available time or is racing away from the comprehension of half the class. He knows what to do on such occasions. He exercises control over an essentially "undirected" activity, but at the same time he keeps out of the way, lest he prevent his class from making discoveries new also to him. Since unpredictable developments always distinguish real learning, he examines his class rather than his subject. His workshop is not the study but the classroom. He is the architect of a constantly complicating social structure, for a poorly integrated group cannot provide for itself much educational experience. He must himself be a student.

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Personal qualities and characteristics of a good case method teacher

There are many demands upon the teacher. He is expected to achieve the timing and precision of a specialist, the human relations of a diplomat, and the eagerness of a student.

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3 Statement by Quinn G. McKay, personal interview.
Kenneth R. Andrews states some of the personal qualities and characteristics that are desirable for a case instructor to have:

In case teaching, the instructor not only catches the interest of his students, he keeps them interested in each other, in the case before them, and in the aims of the course. His own share of the pedagogical virtues--inspiration, humor, approachability, enthusiasm, articulateness--must be as substantial as any sophomore spellbinder's, and his skill in drawing upon them must be adequate to situations he cannot predict.5

He states other qualifications of the case instructor:

... the instructor plays a multiple role. He is student, listener, analyst. He is questioner, paraphrase, and minuteman lecturer. He plays these parts without costume changes, and he never steals the show from the rest of the case.6

DeWitt C. Dearborn gives an observer's report of the role of the instructor in case discussion. He states that he observed five distinct roles of the instructor. They consist of (1) discussion leader, (2) resource person, (3) helpful expert, (4) evaluator or summarizer, and (5) judge of performance.7

Kenneth R. Andrews states that there are seven "pedagogical sins" from which a case method teacher must refrain. These seven sins are: condescension, sarcasm, personal cross-examination, discourtesy, self-approval, self-consciousness, and talkativeness.8

5Ibid., p. 99.
6Ibid., p. 109.
In addition to the above qualities mentioned, religious educators must have a personal conviction concerning his objectives in teaching the case. He should be able to justify why he is going to teach the case in relationship to the gospel of Jesus Christ and His teachings. He must also have a testimony that the gospel is true and that what he is teaching is important in the lives of young people.

**Preparation for Teaching the Case**

Assuming that an instructor understands the purposes and objectives of the case method, that he has the personal qualities necessary for success in teaching through cases, and that the case he is about to teach is appropriate for the level of understanding of the student, he is ready now to make immediate preparation for teaching the case.

Robert W. Merry gives the following suggestions for the teacher before entering the classroom:

1. The instructor should master the facts of the case.
2. He should make outlines, marginal notes, and written summaries of the essential details.
3. He should make sure he understands the real issues of the case.
4. He should foresee probable questions and problem areas students might pose.
5. He should consider the specific learning objectives which he wishes to be considered in the case discussion. He should know why he is going to teach the case.
6. He should devise key questions to lead the discussion and consider the wording of some.

The instructor should also have a background of sources and reference material that could be added if the students lack information

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that would be helpful to their understanding of the case. However, he should not present this material unless additional information is needed.

One should divorce the idea that if an instructor has presented a given case one year, all he has to do the next year is to take out his old notes and teach.

Experience suggests also that notes prepared in an earlier year cannot be reused intact. Fresh preparation is essential each time. Old notes are useful for reference, and they may serve to recall to mind certain calculations which need reworking or certain difficulties which developed on an earlier occasion. But modifications will almost always suggest themselves, and fresh study and new analysis are essential each time the case comes up.10

Teaching the Case

What responsibilities does the teacher have when faced with the class and the case discussion begins?

The instructor should consider the following:

Within the latitude thus available, two general activities need additional attention. It seems to me tentatively true that in the way most natural to him the instructor must work consciously first to build and protect a cooperative, informal relationship between himself and his students. The second task common to all varieties of case instruction is the stimulation of discussion toward course and school objectives. Common to both these creative aspects of the instructor's role is the paradoxical problem of control. The instructor must keep discussion free and yet direct its course toward productive ends. As an instructor, he finds himself cast as a student. Now, as a nonauthoritarian leader, he discovers he must be an administrator as well.11

"Students now are not sitting at a professor's feet; they find themselves forced to stand on their own. The instructor cannot be a

10 Ibid., pp. 137-38.
11 Andrews, op. cit., p. 100.
lawgiver or an oracle."¹² He must try to be a fellow student, not an authority or a judge.

An inexperienced teacher might well find this method of teaching quite frustrating and he might feel a great sense of insecurity at first. The students feel the same way and many times will blame the teacher for their feelings. This will make the teacher "want to put the students right." John D. Glover and Ralph Hower state:

The inexperienced instructor (and, indeed, many of the old hands) may feel a great sense of insecurity under the case method, since he must, to a large extent, "play by ear." He will feel a strong sense of frustration, too, because points that seem obvious to him will provide stumbling blocks for his students, and he will be sorely tempted to try to put them right. This temptation will be especially strong about two months after the start, when the students become conscious of the fact that their discussion, so interesting and lively, have not been supplying them with formulas they can put down for memorizing. They then begin to bombard the instructor with demands for answers.¹³

The students will desire the instructor to provide answers, but the effectiveness of the case method will be lost if he does this. The students should present their own thinking. They should wrestle with the case and only when the students have thoroughly exposed their thinking or if the students need further insight into the facts of the case, should the instructor provide his answers or information.

Leading the case discussion is a challenging responsibility. Glover and Hower state:

¹²Ibid.

...we think the "case method" is a most demanding and exacting form of teaching. For he (the teacher) is subject to all the challenges which confront the student. ...We think that the instructor should refrain from trying to force his own diagnosis or "solution" upon the class. We believe that he should think of himself as trying to give the students opportunities and occasions for learning, and not as trying to make the student over into minor and distorted reflections of himself. We believe that the instructor should try to exercise great patience and more-than-average restraint of the natural impulse to "help" the student and to "put him straight" --to give him the "answer." This, we know from experience, will be one of the instructor's most difficult tasks. The instructor has the problem of trying to formulate provocative and stimulating questions, and he also has the problem of deciding when to comment or ask questions and when to be still. Beyond this we feel that the instructor has a responsibility for doing what he can to maintain student interest and courage and for injecting a degree of inspiration into the discussion. The instructor--in our opinions, should--yes--even be willing to learn from the students! And, before it becomes apparent to the students, be willing to confess that he, too experiences self-doubts and need for more knowledge.\textsuperscript{14}

Because the purpose of the case method is to train students in analytical skills, the instructor will have many occasions to question in order to get students to deepen their thinking and see other aspects of the situation. There is one caution concerning questioning which should be considered, however:

Questioning comes to natural to pedagogues that as a tool of the case method it can easily be overused. ...The good case analysis is not a series of questions by instructor and answers by the instructor. When students follow each other without interference by the instructor, his role as questioner is thereafter to keep himself and everybody else informed about what is going on and where they are going.\textsuperscript{15}

In leading the discussion, the teacher should be just and fair, striving to give all the students equal opportunity for thought and


\textsuperscript{15}Andrews, \textit{op. cit.}, p. 106.
expression.

After the case has been completed the teacher would find it advantageous to evaluate the case and his teaching of it in order to make the next experience more valuable.

One additional responsibility the teacher of religion bears concerns the matter of doctrinal interpretation. He should never allow a misunderstanding of doctrine to occur during the course of a case discussion. If he finds that students are not clear on a point of doctrine, he has the responsibility to correct the misunderstanding. The teacher usually must change his method of teaching—to the lecture method perhaps—to achieve this. The main objective of the case method, as before stated, is not to impart knowledge (although this is often an important by-product), but rather is to help students become committed to gospel principles and help him make application of them into his life. A teacher of religion must be sure that no misconcept is taught through use of the case method.

II. WHAT ROLE DOES THE STUDENT PLAY IN THE CASE METHOD?

The important consideration in the case method is the student—his growth and development in decision making. His contribution is essential in the success of the case method. In order for the case method to be most effective, the student should come equipped with three things: (1) a background of knowledge, facts, and experience, (2) a certain maturity and readiness for decision making, and (3) a willingness to accept
responsibility.

The growth of the student is the important consideration but the case method is not easy for the student.

We know of no method of learning which is as demanding of students as the "case method." They are presented with no ready-made general theories. They are given no answers to memorize and parrot back with the security of knowing that, being letter-perfect, they will gain the instructor's favor—and good grades. Instead of "knowing the answer"—especially one ready prepared for them by an "authority" they need not question—and instead of feeling well armed and well armed by an intellectual bag of tricks or "kit of tools," students come to be aware of their own limitations.16

A teacher should be aware of the fact that due to the lack of "traditional authority in which the discussion, goals, minimum requirements, and objectives are very largely determined by the instructor's wishes," the student feels a general sense of insecurity.17 The students become dissatisfied and sometimes mild rebellion occurs.18 They feel confused and frustrated and "the teacher is of course the most likely target for these negative feelings. Only the most experienced teacher can get through this period without strain and self-doubts."19 The student feels an inadequacy and downright insecurity. "They are insecure,


they are uncertain, they are confused, they are inadequate. This seems to be somewhat natural during the first few weeks of the student's experience with the method. This period soon comes to an end as Glover and Hower state:

Many students come to take comfort in the fact that others, including the instructor, have gone through this ordeal and have survived. In due course, generally after some months of disturbing discussions in class and out, most students will begin to think for themselves. They seem to grow in that quality of mental ruggedness and vigor which does not quail before complexity and uncertainty. In time, most students come to feel satisfaction and even exhilaration in concrete, independent, and responsible thinking.

Student's Responsibility

In order for the case method to help a student individually, he must accept responsibility for learning. No longer can he expect a teacher to "give" him all knowledge, but he must search to find truths and knowledge that will aid in solving problems. He must LEARN through his own experience to make wise decisions. This experience will prepare him for life.

Much of a student's preparation for the class discussion of a case is done outside of class. Realizing that beginning students do not know how to go about solving a problem, some teachers give these students a list of instructions for analyzing a case. These lists vary with teachers. Most of them, however, contain some of the following elements:

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21 Ibid.
1. Read and examine the case thoroughly.

2. Discuss the case with others. (Often committees or smaller groups are given specific assignments to do this. In teaching religion, it would be well to have the students discuss the case with their friends and also their parents.)

* 3. Use any research material that might help you understand the problem more fully. (For use in religion, the teacher has an excellent opportunity here to encourage and help the students to use scriptures whenever possible to solve these problems. Thus the scriptures become a living thing for the students.)

* 4. State the problem.

* 5. List all the alternative solutions.

6. Analyze each alternative.

* 7. From your analysis, make a decision as to what should be done.

8. Reappraise your analysis and decision.

* 9. Project the short term and long range results of your decision.

10. Be able to defend the decision you have made in class discussion.

* These could be written assignments if the teacher desires.

The research and discussion done before the class discussion gives the student background for analyzing the case. Many teachers assign small groups to discuss the problem together outside of class. This extra exchange of opinion can make the student aware of new considerations of the problem. Then the case is opened up for full class
discussion and a more complete exchange of ideas takes place. The student is expected to have made some decision before coming to class and be able to defend it. But it is not unreasonable to think that he might have further understanding of the problem in light of the class discussion and change his decision to a more sound one.

The student is expected to do considerable study and research of the problem before coming to class. He is encouraged to take active part in the class discussion and to become emotionally involved in the problem. It is only then that he can reap the full benefits of this teaching technique.

III. SUMMARY

In order to teach by the case method, both the instructor and the student must have an understanding of their responsibilities.

The case method demands much skill and patience on the part of the instructor. He is not an answer man imparting information, but he is a skilled discussion leader. Many personal qualities are desirable for effective case teaching.

As the instructor prepares for the actual teaching assignment, he must prepare by mastering the facts of the case, making notes on essential details of the case, understanding the real issues in the situation, foreseeing possible question and problem areas, and setting up specific learning objectives. Old notes from previous years can be helpful only in evaluation of the case.

As the teacher leads the case discussion, he should always have
firm in his mind the objective and purpose for teaching the case. He must lead the discussion, but still allow students freedom to express their own ideas concerning the case. The teacher must refrain from presenting his own "solutions." The teacher must be willing to learn from his students.

The growth of the student is of prime importance in the case method. In order for the most effective use of the case method, a student will contribute the following: (1) a background of knowledge, facts, and experiences, (2) a maturity and readiness for decision making, and (3) a willingness to accept responsibility.

In the early stages of the case method, the student becomes frustrated and confused. Within a relatively short period of time, however, the frustration is replaced with a feeling of deep satisfaction as the student begins to develop his reasoning and analytical powers. He develops confidence in himself and his decision-making ability matures.

The student has the responsibility for research outside of class in order to widen his scope of understanding. Group discussions outside of class are often very helpful in deepening students' analytical skill. Full class participation is expected of the student in order for the greatest benefit on the part of the student.
CHAPTER V

THE USABILITY OF THE CASE METHOD IN RELIGIOUS INSTRUCTION

Chapter II of this study has shown that books and articles dealing with the actual use of the case method have been written in areas other than the field of religion. These books and articles deal mainly with business and human relations. This study is attempting to determine from research in these other areas whether this method is effective in teaching religion to youth of high school age.

This chapter will: (1) Analyze the case method in an attempt to point out its values and dangers in teaching religion, and (2) Indicate the usability of the case method in teaching religion. A selection of items has been made providing the reader with an overall coverage of some of the most vital questions posed by teachers. These questions include: (1) What types of religious subjects can be taught most effectively through the case method? (2) At what age levels can the case method be used? (3) How many students can the case method successfully handle? (4) Are homework assignments necessary with the case method? (5) How can one test and grade with the case method? (6) What kinds of visual aids can be used with the case method?

It is felt that in order for a teacher to do a satisfactory job of teaching with the case method, he must have a philosophy as to the subjects discussed herein.

Information for this chapter has been obtained from two main sources: (1) research material concerning the case method written by
prominent educators, primarily from the fields of human relations and administration at the Harvard Business School, and (2) interviews made by the writer with seven BYU faculty members. These professors have all been trained under the case method. The writer is grateful for their assistance in this study. Because of their extensive training under the case method and because of their work with the youth of the L.D.S. Church, their insight into this problem has been most helpful.

The professors interviewed were:

Edward L. Christensen, Professor of Business Education and Office Management, BS, MS, PhD at U of U, 1953, presently serving as Mission President for the L.D.S. Church.

Stephen R. Covey, Assistant Professor of Business Management, MBA, Harvard Graduate School of Business Administration, 1957, presently serving as Mission President of the Irish Mission for the L.D.S. Church.


Quinn G. McKay, Associate Professor of Business Management, MBA and DBA, Harvard University, 1956.

Parley M. Pratt, Associate Professor of Business Management, MBA, Harvard Graduate School of Business, 1954, PhD, Ohio State University, 1960.

Sterling D. Sessions, Assistant Professor of Business Management, MS, New York University, DBS, Harvard University, 1962.

Weldon J. Taylor, Professor of Marketing, Dean, College of Business, MBA,
Harvard Graduate School of Business Administration, 1937, PhD, Graduate School of Business Administration, New York University, 1955.

This chapter will be organized as follows: First, statements will be selected from prominent educators concerning the use of the case method; second, information received through interviews with the BYU professors will be given; third, a summary will be presented regarding the thoughts of the prominent educators and the interviews; and fourth, suggestions for the use of the case method in teaching religion to the L.D.S. youth will be made by the writer.

I. WHAT TYPES OF RELIGIOUS SUBJECTS CAN BE TAUGHT MOST EFFECTIVELY THROUGH THE USE OF THE CASE METHOD

The youth of the L.D.S. Church are taught a variety of subjects through the auxiliaries and educational program of the church. These subjects include: doctrine and theology, scriptures, historical subjects through the Old Testament, New Testament, Church History, and Book of Mormon, moral and ethical principles, and leadership development. Emphasis during the last few years in the educational program has been one of commitment to the doctrines and principles of the gospel, along with the application of these principles to the lives of the young people.

With such a variety of subjects, it is apparent to a teacher that one method of teaching cannot be effective in all areas. The question is then raised, "What types of subjects can be taught most effectively through the case method?"
Views of Prominent Case Method Educators

The case method has not been used to any great degree in the field of religious education. Because of this fact, no information is available as to which specific phases of religion can best be taught through this method.

However, emphasis should be made here again concerning a major objective of the case method. That is, the case method does not attempt to teach facts as such, but rather its "objective is to develop student capacity to deal with specific problems of human relations in an infinitely complex and continually changing environment. This capacity involves both intellectual and emotional maturity. In other words, the objective is to enable the students to grow."

When the case method is used, it is with the understanding that the student brings with him facts and knowledge received prior to the receiving of a case that might assist him in analyzing the case. Then he is instructed, through the case method, how to "use" this knowledge in an intelligent manner.

Interviews with BYU Professors:

The question, "What parts of the gospel could be taught most effectively through the case method?" was asked of the BYU Professors interviewed. Their responses were as follows:

In the event that we were going to teach these kinds of courses,

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Church History, Book of Mormon, New Testament, etc., I think the case method would best be used in those classes which involved application rather than which involve the dissemination of a large group of information. History, I think can be taught more efficiently through the lecture method and through the reading of textbooks. It is far more organized, far more clarified--so with pure doctrine, so with the theology of the Church. So I would say that I would not use the case method so much in theology classes, if the purpose is to entirely teach theology, or in history classes. (Statement by Stephen R. Covey, personal interview.)

I can see some real limitations here. I think the moral principle area and the ethics area, are very suitable for case study. History, I think, would also lend itself to be studied through the case method. This could be done through using the approach of emphasizing the cause and effect relationship. "This is what happened. What will probably be the result?" This type of case work could be developed fairly easy.

Teaching of the scriptures could probably be taught by the case method, but I think it would take a better case writer than the ordinary seminary teacher to write up good cases in this area.

Doctrine, in my opinion, should be taught in a class participation--lecture method, not by the case method. Because I believe that the case method leaves a great deal of room for free thought, perhaps the teaching of doctrines, or least during the introductory stages, should be presented in a straight-forward lecture presentation. This does not mean that true doctrines would not be arrived at through use of the case method, but some students might not be able to arrive at acceptable logical conclusions, because of varied or inadequate backgrounds. In any event, the case method could be used to advance ideas or reinforce commitments to the doctrinal principle after they have once been presented. The important principle to recognize is that a person will more likely conform to a doctrine which he is able to develop and understand (internalize) than one which he is merely told to follow. (Statement by William L. Lambert, personal interview.)

I think the case method would be most useful in the areas of instruction where you are attempting to apply the doctrines of everyday living. In other words, the application areas of religion. In terms of doctrines or theology, I tend to think that the case method is not too appropriate. You might find a few specific areas for it. But the case method is used where there are no right answers as such. The "right answers" are those you can make work. But theology just isn't this way. We have to instruct students in theology and let them know what is right and what is wrong. Because the purpose and intent of the case method is to develop reasoning and decision making,
I don't think theology is the best area to use this method. Our belief in the source of theology and doctrine precludes this type of analysis. I believe that if we accept that it comes from revelation, there is no reason for us to debate or reason that it is difficult from what is stated. So I would stay away from those areas of teaching. But I think in application the case method would be successful. (Statement by Quinn G. McKay, personal interview.)

Cases dealing with moral and ethical principles, I believe lend themselves very adequately to the case method. (Statement by Parley M. Pratt, personal interview.)

Summary

Although there are several opinions expressed concerning the matter of subjects best taught by the case method, there is unanimity on one very important point. That is, in teaching doctrines of the Church. In the opinions of these instructors, doctrinal facts should be taught by using some method of teaching other than the case method. The idea is expressed that historical subjects could possibly be taught through the case method, but caution is made concerning it. The most effective areas for use of this method in religion is found in commitment and application to principles of the gospel. It was also agreed that moral and ethical principles can be taught very effectively and efficiently through cases.

Suggestions for use in Teaching Religion to the LDS Youth

In using the case method the teacher should remember that this method is not used primarily to teach facts. Therefore, subjects that deal with the dissemination of a large number of facts are not suited to this method of teaching. The writer suggests therefore that the case method NOT be used in teaching doctrines and theology. However, once the doctrine is learned, the case method is an excellent technique to rein-
force it in the minds of the students. It is also believed that in teaching historical subjects, care be taken not to misuse the case method.

Because of these limitations, it is apparent that the case method alone will not teach all phases of the gospel. It must be used along with other methods of teaching. However, the case method has an important place in areas where human behavior is concerned. This method can help students become committed to moral and ethical principles. It can also be successful in training the youth for leadership responsibility. Once doctrines have been taught, it is an excellent way to reinforce the importance of them in the minds of students and to help them make application of these principles in their lives.

For example, suppose a teacher gave a lesson on honoring parents and the importance of maintaining a good relationship between youth and parents. Once the scriptural background has been presented, a case could be given in which the students could identify themselves and their attitudes toward the problem. When a student can see some application in his life, he can become involved in the problem and will be more likely to make a personal commitment regarding the commandment. Then application of a gospel principle can take place.

Effective use of the case method can make the gospel a vital, living part of the students' lives—not merely facts that have been memorized to satisfy a teacher.
II. AT WHAT AGE LEVELS CAN THE CASE METHOD BE USED?

The case method was originally used at the graduate level of study only. After it was seen what an effective teaching technique it was, the question soon arose in the minds of educators, "Can the case method be used at lower levels of learning?"

Views of Prominent Case Method Educators:

Donham, of the Harvard School of Business, was concerned as to whether or not the undergraduate college student, younger and less experienced, could handle the case method. He states:

Few if any, undergraduate courses in the college were taught by the case method. We had grave doubts whether we could in one short course attain student initiative and participation in case discussion to the extent that it is attained in professional schools. Our relief was great when, after preliminary exposition of the way we proposed to conduct the course, nearly all the opening class--34 out of 37--took part voluntarily in the discussion of the first case given. We soon realized that we could go into class confident of interest and of spontaneous discussion.2

After experimenting at the undergraduate level, Donham's doubts soon left. He further states:

I am fully convinced that the case approach is widely applicable to undergraduate work in college. In the whole social science field, to a considerable extent in the sciences, and to a large extent in the humanities, I believe it possible to tie the development of theory responsibly into the lives of men--the life they led before they came to college, and the life that surrounds them at the university, as well as the life that they realize they must be

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prepared to struggle with soon after they leave college. If college education is tied effectively into life so that it is recognized by students as preparation for life, it develops an appeal much like the vocational appeal of professional training.3

Another question to be answered concerning the use of the case method at lower levels of learning dealt with the matter of experience. The case method assumes that the student brings with him certain tools with which to work. One of these tools is experience. Has a younger student had enough experience to enable him to make wise decisions?

Donham states:

Contrary to the assumption that childhood is a time of little experience on which education can be built, I submit that the first 18 years of life are filled with immensely diversified and long-lasting activities and experiences. Indeed I question whether there is any other period in life where so much activity and so much experience is crowded into so few years as between the ages of two and eighteen. There is no period where experience has so much effect in moulding whole lives as in this early period.4

Fraser suggests another point well worth considering:

Because of the fact that the case method of teaching business was first developed to its greatest extent in a graduate school, there has grown up a natural feeling on the part of many of our ablest teachers that this method of instruction is unsuited for undergraduate classes. This impression is most unfortunate. While a milder form of treatment is perhaps necessary in introducing younger men to a subject than would be the case with more mature students, it is the application of the method rather than the method itself that occasionally requires modification.5


4Ibid., p. 248.

Thus the point is brought out that the case method can be used effectively at the undergraduate level of study providing the method is modified to fit the age group taught.

Interviews with BYU Professors

Keeping in mind the findings of the case method instructors as to its success on an undergraduate level, the question was asked of the BYU professors, "Do you believe the case method can be used successfully at the high school level?" Their responses were as follows:

I think a myth that alot of people believe is that you have to be old and more mature to be able to handle the case method. In my opinion, the very opposite is true. The older and more mature you are, the less you need to have the case method. It is the young groups that need the case method. In fact if you will study teachers of the early primary years, you will find that they cannot give lectures. They have to use real problems, they have to use real situations. I think that in getting away from that early kind of reality oriented teaching has gotten us into many of the problems of education. Unless you have your hands on the pulse of life, you never learn to understand it. So I say there is no minimal age. We can start with the case method at the early possible ages, right at the time of primary in school. This isn't to say the case method exclusively, but it only says the case method at times. (Statement by Stephen R. Covey, personal interview.)

I don't think the age group makes as much difference as the person who is directing the discussion. The real problem is getting a competent and experienced staff. (Statement by William R. Lambert, personal interview.)

I believe that the case method, no matter at what age level it is used, can be a very effective teaching device. I believe that at the high school level, cases can be very effective if used correctly and if written for people of that age. (Statement by Parley M. Pratt, personal interview.)

I have learned that the older the student is generally the less emotionally involved he gets in the case. For the very simple reason that he believes it is play acting and he will not be caught in a role different than he portrays in life itself. It is my experience that frequently older people will not succumb to the emotional
involvement that the case method generates. On the other hand, if
the students were too young, it would be purely play acting and they
would miss some of the important insights into the case. (Statement
by Sterling D. Sessions, personal interview.)

With proper skill the case method can be taught at any level of
learning providing the case is written to the level of the student
and the students are equipped to handle the case. This is determined
largely by the capacity of the teacher. (Statement by Weldon J.
Taylor, personal interview.)

Summary

The preceding statements have expressed a unanimity of belief
that the case method can be used at any age level so long as the teacher
is qualified and the method is modified to fit the age being taught.

Dunn gives us this thought:

(In the case method) the student must be willing to state his
analysis and conclusions and to defend them in a critical atmosphere.
In addition, he must be prepared to expose his conclusions to re-
buttal, knowing that he lacks complete knowledge of the situation.6

Thus we see that the students, no matter what their age, must be
willing to accept this method in order for it to be successful.

Suggestions for use in teaching religion to L.D.S. youth

The evidence presented in this study has indicated that the case
method can be used to teach high school youth. College students, however,
are equipped for its more extensive use because of their age, experience,
and perhaps most important, their knowledge and background of subjects
discussed. High school students can benefit much from its use, however,

6Albert H. Dunn, "Basic Characteristics of the Case Method," The
Case Method at the Harvard Business School, ed. Malcolm P. McNair and
if the cases are modified to meet their needs and consideration is given to their experience, understanding, and knowledge of subjects to be discussed. A teacher must be skilled for its most effective use. Care must be taken to adapt the cases to each classroom situation. It should be remembered that this method is built around the students. They must show a willingness to be on their own and seek answers to the problems. Then their decision making ability can be developed through use of the case method.

III. HOW MANY STUDENTS CAN BE HANDLED SUCCESSFULLY WITH THE CASE METHOD?

At Harvard the classes range in numbers from 50 to 150 students. In adapting the case method to younger students, a question arises concerning the population of the class.

**Views of Prominent Case Method Educators**

The following statements indicate the feelings of many of the case method instructions.

Merry states:

When the class is too large, the group may be somewhat unmanageable. The success of the case method depends to a marked degree, of course, on the development of active discussion. In a very large class, it may well be impossible to give an opportunity to everyone who wishes to speak; and when students are repeatedly denied the chance to contribute, their interest diminishes. Furthermore, when the class is large and more students volunteer than can be heard, non-volunteers cannot easily be drawn into the discussion. The initially reticent stay reticent. In a very large class also, the instructor has difficulty in getting to know the students, and the students to know one another, with the result that a too formal atmosphere prevails well into the year. In a class of more moderate
size, these disadvantages are not present.\(^7\)

Berrien reports on the reaction of students who have studied under the case method. He found that:

The students considered a class composed of 25 members a trifle too large for satisfactory intercommunication. Too large a class prevented students from becoming intimately acquainted with each other and fostered sub-groups which inhibited individuals from expressing themselves as individuals. In addition many students found that lack of opportunity to express themselves when so motivated, was particularly frustrating and conducive to withdrawal from participation.\(^8\)

**Interviews with BYU Professors**

In answer to the question, "How many students can be handled successfully with the case method?", the interviews provided some interesting thoughts.

In my opinion 35 to 40 students is an optimum class size for case discussion. If the class is larger than that, it becomes difficult for each one to share in the participation. And participation is one of the most important aspects of the case method experience. If the class numbers over 40, it becomes unwieldy, difficult to control, and the leader cannot keep interest high. This is especially true in the adolescent or teen-age group. On the other hand, if the class size is 15 or less, the members don't react with as many points of view. There are just too few of them. The ideal class size should facilitate everyone's getting an opportunity to say something, to feel as if they have made a contribution, to feel very much a part of the end result, and to feel satisfied at the end of the period that it was a worthwhile experience for him. (Statement by Edward L. Christensen, personal interview.)

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I wouldn't have under 12 students. If you have under 12 they get to know each other's thinking too well. They become very predictable. You don't get quite the quality of discussion. Of course they can't always be generalized on, because you can't measure the quality of thinking. You get three students who can really think deeply and they can go ten times as deep as ten students who think superficially. But I do think it is valuable to try to get a heterogeneous mixture in terms of experience, background, age, sex--this type of thing--rather than to get them uniform. I'll tell you the best size if I were trying to really do a good job would be 25 to 30, but excellent results can come from classes of 100 or more. (Statement by Stephen R. Covey, personal interview.)

I would think that around 30 to 40 would be about the right size. I think 14 or 20 would be the minimum. An important factor in determining the optimum size of the group is the level of maturity of the students. I find that the greater the maturity, the larger the class group is permissible. (Statement by William L. Lambert, personal interview.)

My guess is between 15 and 45 would be a good class size for high school students. My reason would be that if the class is too large the students don't get a chance to talk enough--the involvement is the big thing here. One of the advantages of the case method is that a student talks, he makes a point, he is challenged on his point, he gets to defend his point. Another remification is that he has time to elaborate on his point as it is questioned. If the class becomes a hundred, it becomes difficult to do this. If the class is smaller than 15 you lack the resources. In other words the students bring their experience to these case discussions. This is an important part. And usually where you have divergent points of view you get better case discussion. If you have smaller classes, it is less likely that you will have divergent points of view, especially among immature students. (Statement by Quinn G. McKay, personal interview.)

**Summary**

There are no absolute rules to follow as to the best size class under the case method. The important factors to consider are: Does each student have an opportunity to participate and defend his views? Is the class of a heterogeneous mixture in experience, background, age, sex, and thinking capacities?

If the class is too large, students lack the opportunity to
participate freely. Thus they do not become involved. If the class is too small there are other problems to consider. There is little reaction of students one with another. There is a lack of resources from which to draw. And the students tend to know each other's thinking too well.

Indication was made that the class should not be less than twelve to fifteen, unless the students are deep, mature thinkers. The maximum size was put somewhere between twenty-five and forty.

Suggestions for Use in Teaching Religion to L.D.S. Youth

From the experience of the writer, it is felt that the best size class for high school level students would be between eighteen and twenty-five, with a minimum of about twelve and a maximum of about thirty-five. When a teacher gets more than thirty-five young people in a classroom discussion, discipline problems might arise, because all students cannot be given opportunity to participate. Success of a class smaller than twelve, would certainly depend on the quality of the students' thinking and reasoning capacities.

IV. ARE HOMEWORK ASSIGNMENTS NECESSARY IN THE CASE METHOD?

Because there is little opportunity for textbook assignments, memorization of facts, and other traditional homework assignments, the question was asked, "Are homework assignments necessary? If so, what types of assignments are applicable?"

Views of Prominent Case Method Educators

From research concerning the case method in other fields it was
found that assignments are definitely given. The student has a definite responsibility to study the case outside of class. In most instances, the teacher assigns students to work in small groups outside of class to discuss the case and its implications, possible alternative solutions, outcomes, etc. The purpose of this type of assignment is to broaden the students' outlook and background of the case, before it is discussed in an entire class, thus enabling the students to make more sound decisions through greater understanding. These assignments can be written, but more often are not.9

Interviews with BYU Professors

Interviews with the BYU professors proved to be of great assistance in answering the question, "Are homework assignments necessary? If so, what types are applicable?" They all express that the assignment plays an important part in the success of the case method.

One professor from Hawaii who has used the case method for 16 years maintained that he gave homework so that the students would have the background, a depth of insight, that would help them when they came to make a decision on this case. This background he felt was essential for understanding the facts of the case. (Statement by Edward L. Christensen, personal interview.)

Every class period there should be an assignment or a case to study. My own experience has been that if they study this case on their own and then also get in groups of five or six and informally discuss it, the qualitative level of the discussion is raised. But if they only read it on their own, they come in and share ignorance.

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I also feel that if you give students real problems which have personal significance in their lives, you will unleash motivations within them to do more homework outside, more background study than you have ever seen them do before. It is my own experience in teaching religion classes with the case method that this is so. They will do more study and reading because they know that they will need it to answer the problems which are posed and which they are facing. In other words, people learn based on need. (Statement by Stephen R. Covey, personal interview.)

Committee or small group preparation is very good. This is what really improves the case discussion. In other words, if you give group assignments, the small groups convene and discuss the case; then when the small groups come together in the class, the discussion will be on a much higher plane because the students will start the discussion with a broader range of ideas and perhaps will have discarded some of their more superficial ideas before class. (Statement by William R. Lambert, personal interview.)

I don't think you can run a case program without homework and preparation. (Statement by Sterling D. Sessions, personal interview.)

The case itself should be worked over thoroughly by the student before he comes to class. It is immature to think that a student can take a case alone, or even work with several people and find a simple answer, because every case represents a situation and every situation has many answers. Quite a bit of homework should be expected of the students in reading and analyzing the case before coming to class. (Statement by Weldon J. Taylor, personal interview.)

I would certainly encourage students to prepare before they come to class. I think it would be legitimate to have them prepare in small groups, informal groups, in preparation for oral presentation. I think that periodic written analysis of the case would be good. In other words, you would have the student go home and write up his analysis of the case, including his reasons why he would do this or that or the other. I think when they work in groups they get used to accepting the other person's ideas. And there is some advantage in this because alot of the learning will take place in these little groups. But then you need to get them out on their own sometimes to get them to do their own individual piece of work. In other words, solo flight. The written assignment can do this. Of course we use the written assignment too because it gives students skill in the communicative skills which we find are sadly lacking even in graduate students. But I would guess that the number of written works would be limited. You might want them to go out and make some interviews concerning the subject at hand. You might encourage them for instance by saying, "In preparation for this case I would encourage
you to have an interview with your bishop, your Sunday School teacher, with your younger brother, or someone else, on the subject." This then becomes a tapping of sources. This becomes homework and gives the student additional information with which to work. (Statement by Quinn G. McKay, personal interview.)

Summary

Here again we find unanimity of ideas. It is evident that assignments should be given to make the most effective use of the case method. The most valuable assignment would be to have the students read the case and discuss it with others outside of class. Written assignments could be given periodically, depending upon the class.

The reasons given for reading and discussing the case outside of class are: (1) Too much time is lost reading the case in class, (2) In order for the student to obtain a broad outlook on the problem, he needs time to think and analyze his thoughts before entering into the full class discussion, and (3) With this broader understanding and extra exchange of opinions with other students, more sound reasoning and decision making will result.

Suggestions for use in Teaching Religion to L.D.S. Youth

For work with the LDS youth in the field of religion, it is suggested that the students be given the case at least one or two days prior to the class discussion. The case should be read outside of class, discussed with other students, and also discussed with their parents. By such an assignment the student will have the case on his mind for a long period of time, and not just during the class discussion. By discussing it with his friends he is able to evaluate how they feel about certain principles. By discussing the case with his parents, the student can
better understand his parents and perhaps the more important aspect, the parent might better be able to understand his child. Also, if there are any questions concerning theology, the student and his parents can work together to find the answers.

Written assignments could be given occasionally to put the student on his own to do his own thinking and analyzing. It is not felt, however, that written assignments should be a burden upon the student.

V. HOW CAN ONE TEST AND GRADE WITH THE CASE METHOD?

Testing and grading becomes a serious consideration in some phases of the educational program of the LDS youth. Because of the nature of the case method and its objectives, one might question the types of tests that could be used. Certainly a true-false exam, a multiple-choice test, or similar objective tests cannot be used in this method of teaching with any real effect.

Views of Prominent Case Method Educators

In searching for information on this subject from educators who are experienced in using the case method, the following was found:

In courses employing the case method of instruction, the examination itself is a case, or a series of cases, typically accompanied by two such general questions as: "What is your analysis of the situation described in this case? What action, if any, would you recommend?"

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A case examination... is designed to test the student's analytical power, not his store of facts.\textsuperscript{11}

Fuller states the value of case tests in this way:

In his personal affairs as in his business life, the student will have to make many decisions "under pressure." To the extent that an examination warns both the student and the teacher of the likelihood of the student's reverting under pressure to rigid ways of thinking, preconceived ways of feeling, and authoritarian ways of acting, the examination can serve as a useful educational tool.\textsuperscript{12}

Grading of these written tests would be done subjectively by the teacher.

**Interviews with BYU Professors**

The interviews contributed some additional thoughts on the matter of testing and grading. The professors agreed that another case is the best type of test to give.

When teaching with the case method, grading and testing seem to be pushed into the background. Some instructors do not give too many examinations that would tend to push the students to give factual information. What they do is give another case and test the students' ability to analyze. And there again, when evaluating these papers, they don't care whether the student has made this decision or that decision, but rather how effectively he analyzed the case and how neatly he structured the available proof or evidence back of the case. (Statement by Edward L. Christensen, personal interview.)

The best test in my opinion for a case course is another case. In other words, how can people deal with reality, except by dealing with it? Of course to test them on the principles of theology and doctrines, other kinds of tests would be used. Primarily the case test


is designed to test diagnostic ability, analytical skill, creative thought, and judgment in decision making in reality-based situations. (Statement by Stephen R. Covey, personal interview.)

Some of the reasons stated for using this type of test were:

There will always be students in class who won't take an active part in class discussions. I think you should have examinations to give these students an opportunity to demonstrate their thinking processes. (Statement by Sterling D. Sessions, personal interview.)

You can't possibly cheat using this type of examination. You can ask the students when they come into class to bring their books, bring their scriptures. You are dealing with reality. You can have all the resources you can find. They can't talk during the test, but they can talk before the class, they can collaborate all they want. But when they are actually writing up their analysis of the case, they are all on their own. See, this cheating is an artificial thing set up by the educational system which says that when taking a test you can't look into a book. But reality doesn't have it that way. Reality says you can look into a book. Tell the students they can have access to the Bible. They are trying to solve a human problem. The students who really delve into those cases get to know the Bible, they get to use the scriptures, they get to understand them. (Statement by Stephen R. Covey, personal interview.)

Grading was another problem discussed:

This is the biggest controversy that exists. This takes real subjective skill. Grading a case test is undoubtedly the toughest grading there is to do and probably the most inexact there is. The teacher just has to rely on his best judgment. When I grade an exam, I don't try to look at the case and say, "Now if a student were really wise he would have arrived at this decision." What I do is grade him on how thoroughly he analyzed the problem. In other words, did he fail to see major considerations in this problem. When we grade the tests best is when we get three teachers together and analyze the case. We'd say the very best student would bring up these eight major points, a mediocre student would bring up five of these. Any student who fails to bring up this one ought to fail. It is so important, so obvious. I usually look for thoughtful analysis in contrast to superficial conclusions. (Statement by Quinn G. McKay, personal interview.)

After you have worked with the cases for a few years, you are able to pick out the A papers, B papers, etc. (Statement by Stephen R. Covey, personal interview.)
Summary

It was evident that educators agree that the best type of test to be used with the case method is to give a case examination. Through this media, the reasoning and analytical power of a student can be evaluated. Fuller suggests that tests are good because they put the student "under pressure" which is exactly what they will be under when they have to face a problem in reality.

The grading of case tests is very subjective. Most teachers in their grading set up certain criteria for grading each case. It was indicated that after a person grades for a time, he will be able to discern A papers from B papers, etc. One thing that a teacher should keep in mind is that the student is not graded on the decision at which he arrived, but his analysis that led him to that decision.

One of the real values of the case test, is that students can not cheat. They are open book tests, students can bring anything they want with them to solve the case. This is as it should be. The case method deals with reality. Therefore, let the students have all the help they would have if they were actually solving a problem in real life.

Suggestions for use in Teaching Religion to L.D.S. Youth

It is suggested that when testing in a case method class, the test be another case. Let the student bring with him, and use anything that would be at his disposal in real life, except talking with his classmates during the test itself. The grade given should evaluate the student's ability to analyze, see alternative solutions, and come to a reasonable conclusion. The answer itself is not the important consideration, but
"how" the student arrived at the answer. The analysis, depth of thinking, and sound reasoning are the important products of the test.

Because the teacher of religion will not be using the case method exclusively, other tests will be necessary to test the facts of theology and doctrine learned by the students. The case test could be used to test the student's understanding and conviction of principles taught.

It is recognized that subjective grading is difficult, but through experience teachers can develop it effectively. The grade a student receives is not the important criteria of the student's worth, but rather how well this method of teaching prepares him to meet his future.

VI. WHAT KIND OF VISUAL AIDS ARE BEST
FOR THE CASE METHOD?

Views of Prominent Case Method Educators

Very little was found from the research available concerning the question, "What kinds of visual aids are best for the case method?" One of some significance that was mentioned, however, was the chalkboard.

In planning his strategy the new instructor ought not to overlook the potentialities of the chalkboard as a teaching aid. He will turn to it naturally to set down figures. But he will find it useful also for such things as listing the pros and cons brought out by the class, or jotting down notes as to major areas for discussion, or developing steps in a program of action to carry out a decision. When analysis of a case entails calculations, these very probably will need to be put on the board.13

Interviews with BYU Professors

The interviews indicated that the chalkboard is the most important visual aid when using the case method.

A teacher who is adept on the blackboard can be much more effective than one who is not. Any visual aid that would make the case seem more real and tangible would be most helpful. (Statement by Weldon J. Taylor, personal interview.)

There are those who do not use the blackboard in the case method, but there are those who do and use it effectively. If you can record on the blackboard the thinking of the group as they move along and go from issue to issue, the students can glance up and see where the discussion has gone and what has taken place. You won't be getting a repetition of facts. I would say that a blackboard could be an important visual aid. (Statement by Edward L. Christensen, personal interview.)

There are some cases on film that could be used. There may be diagrams or charts. But your emphasis wouldn't be on visual aids so much except to clarify or if the visual aid was such as to help get the students emotionally involved. You want to keep doing something to him inside, not giving him something from outside. You want to stimulate him. (Statement by Quinn G. McKay, personal interview.)

Summary

The case itself is a visual aid and perhaps the most important one. Only two other types of visual aids were mentioned by those interviewed. These were the blackboard and films. All seem to agree that the use of the blackboard can be of value. The use of films actually is a way of presenting the case in a visual way.

McKay's statement, "You want to keep doing something to him inside, not giving him something from outside," is quite significant. No visual aid should be used that would tend to distract from the case method.

Suggestions for use in Teaching Religion to L.D.S. Youth

It is suggested that visual aids be used at a minimum except for
the blackboard. This would be of extreme value in teaching very young classes or when introducing a class to the case method. The blackboard could help students see what alternatives have been suggested, what points have been considered, and would guide them in their final analysis of the problem. Care should be taken not to discriminate between student's comments. Andrews states: "All student comments should be put on the board, not just those the teacher thinks are good, or those he feels will lead to 'his' solution."^{14}

The development of films showing problems of typical L.D.S. youth might be considered here. The L.D.S. Department of Education has one film, "Moment of Decision," that lends itself excellently to the case method. More of these would be of extreme value.

VII. SUMMARY

From the research presented in this chapter, it is evident that the case method of teaching can be successfully adapted to the teaching of youth in the field of religious education.

There are many things that must be taken into consideration, however.

1. It is important to remember that this method is not a good communicator of facts, and therefore it would be unwise for an instructor to teach doctrines and other facts using this method exclusively. This

is not to say that doctrines and other facts cannot be reinforced by this method. In fact this is one of the real values of the case method. The case method is also very effective in committing students to moral and ethical principles. Leadership ability can be developed through the decision making process. Application of gospel principles in the lives of students is an excellent end product. Students become highly involved in this method of teaching, and interest is maintained.

2. It is erroneous to assume that the case method can not be used in teaching high school youth. Any individual who is willing to face reality and is capable of making decisions can be taught by the case method, providing the teacher is skillful in adapting his teaching approach to the level of experience to the level of experience, understanding, background, and knowledge of the students. Because of the limited background knowledge and experience, however, it is suggested that the case method not be used exclusively for students at the high school level.

3. The case method will not be most effective in a class that is too large or too small. Eighteen to twenty-five would be the best size class for students of high school age. If the class has too few students, it lacks depth, experience, background, and quality. On the other hand, if the class is too large, not all students are able to participate.

4. Cases should be handed out to students one or two days before the class discussion. This will give the student an opportunity to read the case, talk to friends and parents, and come to class with a background and depth of thinking.
5. If the teacher wishes to test and grade, it is felt that another case is the best type of test to give. The grade is not based on whether or not the student arrived at the same conclusion as the teacher, but rather the depth and accuracy of analysis.

6. Visual aids, other than the case itself and the blackboard, are relatively insignificant.
CHAPTER VI

EVALUATIONS OF THE CASE METHOD BY TEACHERS AND STUDENTS

The real test as to whether or not the case method can be used effectively in teaching religion is its use in the classroom. This was evaluated to a limited degree for purpose of this study.

A letter was sent to forty-three L.D.S. Seminary and Institute teachers, asking for their help in experimenting with the case method of teaching. The letter consisted of: (See Appendix I for copy of letter).

1. An introduction and explanation of the case method.
2. Suggestions for writing cases.
3. Suggestions for presenting the case.
   a. Teacher preparation
   b. Student instructions
4. "Joy, the Goal of Life," a case written by Stephen R. Covey, (Reprint of an article from the Instructor, July 1959.)
6. An evaluation form.

The teachers were asked to write a case, use it in class, evaluate its success, report on student reactions to this method of teaching, and submit the case and evaluation form for use in this study. Chapter VII contains the cases submitted by these teachers. Of the 43 letters sent, 19 of them were returned, for a 44.2 percent return. This percentage is excellent considering the amount of work involved in the writing up and presenting of the cases.
Further experimenting with the case method was conducted by the writer, with 120 ninth-grade students in the Seminary Program. (Old Testament Class) A survey was taken to determine their reactions to this method of teaching.

The purpose of this chapter is to present the evaluations of the Seminary and Institute teachers regarding their experiment with the case method and also to present the reactions of the Old Testament students who were taught under this method.

While these experiments were limited in scope, it is felt that the results are typical of the reactions of teachers and students reported in this study in other areas of education. Recommendations for further research in this area will be presented in Chapter VIII.

Teachers' Evaluations of the Case Method

One of the questions on the evaluation form sent to the Seminary and Institute teachers was: "What are your feelings concerning the case method of teaching?" The teachers' comments were:

1. Offers great opportunity for the student to get himself involved and do some analyzing.

2. Very good potential. Requires evaluative thinking on the part of the student. Excellent teaching device. Does take time.

3. I believe the "case study" is a terrific tool to be used to gain "Understanding and Conviction."

4. I am convinced that this is among one of our best teaching methods.

5. I observed that there are many points hit with a case study (at least this one), and I don't know if that is good or not.

6. It takes some "doing" but is so real that the students get into it without further motivation. Like it.
7. I believe it is a very fine method if used in the proper way. It helps bring variation into your teaching.

8. I believe it has a great future. I've never found the kids really participating like they did with this type of real life activity.

9. I would like to use more case studies--time it takes to make them up is the greatest drawback.

10. May be very successful--certainly careful wording of the problem is essential to student understanding.

11. I believe that this method of teaching has merit, but that it is a method that requires adequate preparation on the part of the instructor to make it function.

12. I really like it and so do the students.

13. It can serve a very useful purpose if it is used properly.

14. Good if not overdone. Has some limitations.

15. One factor which seems to limit use of cases, is the lack of background our students have in the scriptures. One of our functions is to get the gospel into them so they can use it to solve situations in their own lives similar to those in cases. In solving cases they draw mainly on experiences of themselves and others, rather than on the principles of the gospel. They "share their ignorance" in a sense. I favor the use of cases, but I have seen them used almost exclusively to the extent the students were always "giving out" instead of taking something in to give out. It appears from your sample case that cases could also be used to stimulate getting the right answers, so maybe my use of them has been limited.

16. I believe real application can be pulled out of every student through this thinking; a case study calls for.

17. Great! I had students who hardly ever participate become really excited to comment.

18. I feel that the case study method is a legitimate approach to helping our young people solve their problems, prior to their actually coming face to face with the situation. If we can get individuals to think critically in an open discussion of some problems, it will fortify them when the actual situation arises. As it usually happens the young persons face the problem first in real life, when mistakes are costly.
19. If I had enough practice to use them right, I think they would improve my teaching.

**Teachers' Evaluation of their Students' Reactions**

Another question on the evaluation form was: "What were your students' reactions to the case?" Some typical responses were:

1. Good. I have had more than one who dated before becoming 16, resolve to stop and actually do so.

2. I feel that it will be a marvelous aid in teaching, especially in application.

3. The students became highly involved. One day was spent with individual work on the assignment and the next two days were used in the students' discussing the problem, alternative solutions and outcomes. During the discussion many references were made to their own problems related to those in the case. I felt this was good, but I don't know whether the idea of consecration was specifically put over. However, the total effect from using the case seemed very beneficial.

4. They became deeply involved and associated many of their own problems with those in the case.

5. Receptive and interested.

6. They (the students) say that it is a fun way of applying what they have learned.

7. This has proven to be very successful as students almost unanimously have indicated how this approach has helped them to understand the gospel more fully. Many have also said this has greatly increased their testimony, because they have had to plan and organize their thinking, to present the gospel to their imaginary friend (which in some cases was a real friend).

8. Generally well received. Students felt some empathy with the problem.

9. Many who usually don't participate, did and many students opened up and told of personal problems, because they dealt on the issue at hand.

10. The reaction in Junior and Senior classes was good, but in the Sophomore class this changed to a fair reaction.
11. At first--division of ideas. Then blending--finally unity. Wanted more.

12. You were very correct in saying that cases are enjoyable, motivating and educative. My students really enjoyed thinking this one through. It was apparent as they responded in class discussion, that they were thinking about themselves and evaluating their own life objectives.

13. The "case" is real enough for them to play the part of the characters.

14. The effect was very good. Brought their attention to a reverence problem, though it did not completely solve it.

These teacher evaluations indicate two main points. First, the teachers who experimented with the case method tended to agree that the case method can be used effectively in teaching the youth of the L.D.S. Church, with caution given by several that high school students do not have the experience, knowledge, and maturity necessary to be taught by it exclusively. Second, the teachers felt that most of their students were very interested in it and became actively involved in the case and its discussion.

Reactions of Old Testament Students to the Case Method

During the 1962-63 school year, the writer used the case method to a limited degree with five ninth-grade Old Testament classes. This involved 120 students. The case method was introduced at the beginning of the year and an explanation was given as to its purposes and values. Cases were presented to these students at different times throughout the year. They were also tested by the case method.

In November of 1963, five months after these students had worked with the case method, seventy-five of them were asked to evaluate it.
The writer felt that the student comments were valid because he had had no personal contact with the students since June of 1963. Students were not required to put their names on their papers and two other teachers were asked to administer the evaluation sheets.

The students were asked to comment on what they considered advantages and disadvantages of the case method of instruction. Their actual comments have been compiled below. (Comments of similar nature were included under one statement.)

**Advantages**

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<thead>
<tr>
<th>No. of Responses</th>
<th>Comments</th>
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<tbody>
<tr>
<td>29</td>
<td>1. The case method was interesting.</td>
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<tr>
<td>7</td>
<td>2. It was interesting and helpful to work out solutions for people who are confronted with problems similar to our own.</td>
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<tr>
<td>1</td>
<td>3. It always had problems I liked to solve. It helped me know what to do if I ever became involved in these situations. They were very interesting.</td>
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<tr>
<td>2</td>
<td>4. They were interesting. I liked it when you used real people to show examples. You could put yourself in their place and decide what you would do.</td>
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<tr>
<td>1</td>
<td>5. I liked the story and always thought it was interesting to read, but I wish we could have known how they ended. I also liked what I would do if I were the person involved.</td>
</tr>
<tr>
<td>1</td>
<td>6. I learned how to help myself and others who had problems, too.</td>
</tr>
<tr>
<td>1</td>
<td>7. You are more aware of individual problems. If problems arise in your life you can follow this example.</td>
</tr>
<tr>
<td>5</td>
<td>8. You learn about other people's problems and...</td>
</tr>
</tbody>
</table>
Advantages, continued

No. of Responses

sometimes it helps you understand yourself and others.

12  9. I think it helps you understand the lessons better.

1  10. Showed that others make mistakes.

3  11. We were given the opportunity to apply the teachings of the gospel to lives of people like us.

1  12. Helped in solving our own problems.

2  13. Experience true to life's problems help you to solve your own.

8  14. It brought out ways in our life in which we could apply the lesson.

3  15. It helped you apply the stories of the Bible and helped you remember what the people did.

3  16. A case study helps you to know what to do when the problem arises for yourself.

1  17. It makes you look at all the possible solutions to a problem and analyze them.

6  18. You are able to defend your answer. It taught us to study both sides of an answer in order to defend it.

5  19. The case method makes you think and look at problems in different ways and find ways of solving it. This helps you if you ever meet the problems in your life.

3  20. They were true stories with only names changed. You knew that other people have troubles also. You get a chance to give your opinion on subjects and not just jot down the "right answer."

1  21. We could discuss our problems in class through the cases.
Advantages, continued

No. of Responses

1 22. It took alot of thought—almost too much for me.

8 23. It would help us make decisions.

2 24. I didn't think it was the best way of teaching, but it did make you learn.

35 25. It made you think and reason.

2 26. They didn't confuse me. They kind of make you look into a problem much more deeply than you normally would.

2 27. It gave me a chance to see problems as other people have them, and to really stop and think of what I could do to help them, or what I would do in their case.

1 28. You can imagine or place yourself in each case.

2 29. The case made me think of my own experiences.

1 30. Helped develop the ability to think and speak your mind. Also gave us opportunity to get other's ideas. Made the subject clearer.

12 31. They made you want to give your opinions about the subject.

2 32. Hear others opinions.

1 33. My views were different on some problems. But after we discussed it I was able to understand. Using this method we were all able to take part more.

1 34. It used real life experiences. It forced me to think a little. And it made considerable more work for the teacher, in that he had to read every paper thoroughly.

1 35. This method wasn't confusing. We knew what to do and all we had to do was examine each step and use our heads about it.
Advantages, continued

No. of Responses

1  36. No single answer was correct.
1  37. The case played the part of visual aids.
1  38. You did not have to know much, or study.
1  39. I like to read different articles. I like to read about other people's problems and I also got to make suggestions.
6  40. They were quite easy.

Disadvantages

No. of Responses:

1  1. The teacher's opinion and the student's sometimes did not coincide.
1  2. You can give your feelings and opinions, but maybe they aren't the same as what the teacher is after.
5  3. You were never wrong or right, because there was no one definite answer.
5  4. You might think your opinion is right when someone else thinks his is.
1  5. Some were not interesting.
6  6. I didn't like them. It was just boring.
1  7. You didn't learn as much about different things.
5  8. Too many.
1  9. I didn't like "when you have to look up scriptures" for cases.
4 10. It required too much thought, writing, and general work.
2 11. The work involved in thinking.
Disadvantages, continued

No. of Responses

1 12. Too much work.
1 13. It takes too long to do a good job. Too much thinking was necessary. The cases weren't practical.

2 14. We had too much homework.
1 15. You were fearful of putting down what you really thought because of grades.

2 16. I don't feel that a teacher can grade a student on how he thinks.
1 17. Can't really grade correctly because cases deal with opinions.

2 18. Sometimes it was hard to think of an answer.
1 19. In class we sometimes had a hard time arriving at a conclusion.

6 20. It was hard to do. It took a lot of analyzing to answer the questions.

7 21. When they were long and hard then I became bored and confused. Or they were about problems I couldn't understand.

3 22. Sometimes you couldn't think of a solution when analyzing the problem.

2 23. I could not always find solutions and couldn't decide which solution was the best.
1 24. Sometimes the case didn't seem to have much to do with the subject we were studying.

1 25. The cases were so dumb and not usually something a good L.D.S. person would do.

2 26. I didn't like to talk to others about the case.

2 27. I had a hard time defending my decision in class.
Disadvantages, continued

No. of Responses

3 28. Hard to express myself.
1 29. I didn't know what to say, to discuss, etc.
6 30. Not enough time.
3 31. They took too much time.
1 32. Not enough time was given to analyze and write up solutions of the cases.
1 33. I knew which answer I should put down, but the answer I'd do was usually different.
3 34. It really depended on the case, but they were usually quite easy to analyze.
1 35. It didn't often apply to real life with me.
1 36. Sometimes you learn more from lessons prepared.
3 37. I didn't learn as much.

These reactions substantiated much of the research done for this study. In listing the advantages, the students stressed points brought out in previous chapters:

1. The case method is interesting. As has been discussed in Chapter III, the students become emotionally involved in this method teaching. Interest is a very important factor in learning.

2. Students can see themselves in the cases and can apply principles learned. As stated in Chapter III, one of the objectives of the case method is to help students see themselves and their problems through the cases presented.

3. It forces students to think, analyze, and make decisions. Chapter III indicates that these are three of the major objectives of the
case method.

4. **It is realistic, true to life.** Chapter III again points out that in order for the case method to be of real value, the cases must be realistic. The best cases are usually those taken from actual experiences.

5. **Students can discuss their problems in class and learn from the opinions of others.** The case method should provide free discussion and expression as indicated in Chapter III.

The reactions as to what the students regarded as disadvantages were also revealing. These students reacted in much the same way as other students who have been introduced to the case method.

1. **Frustration was present.** Some of the students indicated that their opinions did not agree with the teachers, or other members of the class and that there was never a "right" answer. Chapter IV indicated that this is a typical reaction to the case method. Students often feel that they are not learning anything and hence become frustrated.

2. **Students were concerned about fairness in grading under the case method.** As pointed out in Chapter V, grading is difficult because of its subjective nature.

3. **Some students expressed the idea that the thinking process was too hard for them and therefore they would rather be taught by some other method, that requires less mental activity.** Chapter III indicated that the very purpose of this method is to train students to analyze and make decisions—the skills that they lack.

The students also pointed out areas, where caution must be
exercised in the use of the case method.

1. **The case method takes time.** Chapter V stated that the case method is not the best method of teaching when the time element is important.

2. **There was indication that some cases were good while others were poor.** Chapter III pointed out that good case teaching can only be performed with "good" cases.

**Summary**

The real test as to whether or not the case method can be used successfully in teaching religion is its use in the classroom. This was evaluated to some degree by three means: One, teacher evaluations of the case method; two, teacher reports of their students' reactions to the case method; and three, comments by students as to their feelings, after being taught by the case method.

The teachers who participated in the experiment for this study seemed, in general, to be interested in this method. It was a new challenge to many of them. They indicated that it was a good way to teach application and to reinforce gospel teachings in the lives of their young people. They also could see limitations, such as teachers not having enough experience in teaching by this method, and the lack of available cases.

The teachers also reported on their students' reactions to being taught by the case method. Perhaps the primary observations were that the students were emotionally involved, they were motivated, and a great deal of thinking was done by the students.
The reactions of a group of ninth grade students who were taught under this method, to a limited degree for a year, were also revealing. The students' reactions supported other parts of this study. They pointed out a number of advantages, such as: student interest, understanding and application of gospel principles learned, involvement in the problems, opportunity for increasing analytical skills, and opportunity for participation in class discussions. Some of the disadvantages pointed out by these students were: frustration, grading difficulty, lack of communication skills, too much time involved, too hard, too much work involved, and the fact that some cases were not good.
CHAPTER VII

SAMPLE CASES

In order that the case method of instruction may be used most effectively with the Latter-day Saint youth, the writer feels that cases should be developed, collected, indexed, and made available for use by all L.D.S. educators. Effective case teaching requires many "good" cases from which to select. Each case instructor is different and a case that might be used very effectively by one instructor may have little success when used by another. This chapter will attempt to start such a collection.

The cases contained in this chapter have primarily been written by Seminary and Institute teachers who participated in an experiment for this study. The writer is grateful for their assistance.

I. INDEXING OF CASES

The cases herein have been edited, modified in some cases, and indexed by the writer of this study.

In 1961, the L.D.S. Department of Education set up forty Directional Objectives to guide the teaching of L.D.S. Seminary teachers. These objectives have been used as subjects for indexing the cases. One additional subject, honoring parents, has been used.
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<td>21. Missionary Work</td>
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Explanation of Index Coding

No.  -- Number assigned to the case
T.  -- Indicates that case is taken from true experience
F.  -- Indicates that case is fictitious
Un. -- Unknown as to whether case is true or fictitious
Grade -- Grades in which case could be presented

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II. CASES

No. 1
"The Results of a Single Cigarette"
Richard H. Morley
F, 9-12

I am thinking of a girl who I once knew. She was 15 at the time I knew her and came from a home with wonderful parents who Marjorie loved. Marjorie had always attended Sunday School and Sacrament meeting, not because her parents forced her but because she actually felt something special there.

As Marjorie related her story to me I could easily see how other students growing into young men and woman could make the same mistake, and I suppose many have and some in our high school are today.

I wonder who could have done more for Marjorie to save her all this grief. She was to me a choice and sweet daughter of our Heavenly Father as she sat there in tears. This is the story she told me as nearly as I can remember it.

"Brother Morley, I know there is no better Church on the earth than ours. I have believed it to be true ever since I was a little girl. I believe the "Word of Wisdom" is a good doctrine for all people to follow. (This is where Marjorie began to sob, so I handed her a facial tissue and told her she would feel better if she told me what was eating her heart out.)

"When we kids were decorating for the "Sophomore Slide", we were just having so much fun and it took us till after 11:00 that night to finish. I had called mother telling her that I would be later than expected. She understood. Howard Cox stooped over to lift a riser for my friend, Betty, and lost a package of cigarettes out of his jacket pocket. Howard didn't see them fall amidst the crepe paper, and when he turned his back Betty put them in her purse.

"When we left the gym and were walking home together a man lit a cigarette just as he passed us on the sidewalk. Betty said, "Hey Marj, want a smoke too?" We giggled and kidded about it, making fun of the man who had just passed. Then Betty pulled the partly empty pack out and showed me. I remember they were "Fall Malls." We kind of laughed when she told me how she got them. We seemed so carefree and I hadn't even thought about God or the Church all evening. There was no one around and we were four blocks from home. Betty said, "I've got matches too. Come on, let's light one just for fun." We laughed and Betty lit it. She coughed and told me that it tickled her throat. She leaped out in front of me, holding the cigarette between her fingers and strutting like a model, swinging her hips.
"As she strutted around in front of me she made the end of the cigarette glow as she sucked in on it again. Betty came running back and handed the little white, warm, stick of tobacco to me. She was laughing hilariously, my mind was completely carefree, and so I put it to my lips and tasted the ugly smoke filled with nicotine for the first time. We finished smoking that one and then lit up two others. By this time we had stopped laughing and were more engrossed in tasting the smoke. When I got to my front door, for the first time in my life I hoped my mother was not waiting up for me and a terrifying thought came over me that she may want to kiss me good night and talk about the dance decorations. Luckily she was talking to my big sister on the phone, and just asked if I had had a good time decorating.

"Well, to shorten this story, Brother Morley, I don't think another person knows about this experience, but I know how dirty I feel because Heavenly Father knows; and I'm worried sick about having the cigarette habit. Will Heavenly Father forgive me? I never want to look at another cigarette again. What can you do to help me feel clean again and help me stop feeling so guilty?"

No. 2
"Basic Honesty Versus Friendship"
Alda Fugal Gardner
T, 9-12

Bill, a Junior at a high school of which his father is principal, was scuffling with his friend, Joe, over a ball club they had been using.

Joe gained possession of the club, but in doing so lost his balance and accidentally broke the tail-light of a car parked by the field. He handed the club to Bill while he examined the light. It suddenly dawned on Joe that the car belonged to one of his teachers of whom he was somewhat afraid. He didn't know that the teacher didn't like Bill's father of whom he was jealous.

Because no one had seen the accident, Joe asked Bill not to tell anyone what had happened. Bill agreed with some hesitation.

However, the teacher who owned the car happened to see Bill cross the field with the ball club in his hand as he (the teacher) walked around the back of his car. He suddenly noticed the broken light and because Bill started to run, thought he had broken it. (Bill had not seen the teacher but was just running out of habit.)

Neither boy said anything, but the teacher began to leave his room untidy when he left at night to go home. At first Bill's father paid little attention to it, but when the Janitor started to complain he decided to speak to the teacher about it.
He spoke very kindly to the teacher who snapped back, "When you teach your son to leave my car alone, I'll clean my room!" This was the first time that Bill's father had heard of the accident. He asked Bill about it. Bill told him how it happened, but wouldn't tell who had done it because he liked Joe and didn't want the teacher angry at him.

Bill's father insisted that unless he did give the boy's name, Bill would have to remain guilty in the teacher's eyes, and would have to pay for the damage.

Because the story was beginning to spread among the students and faculty, Bill felt sure that Joe would "come clean" and confess his part in the accident. He didn't.

As a result of the delay in getting action, the teacher took the matter to the School Board. The Board took the problem to Bill's father, stating that Bill should either pay for the light or tell who did it.

Bill is sorry for the difficulty which he has caused his father and himself. He also feels sorry for Joe, but is disappointed in him. What should he do?

Should he pay the fine and appear guilty now it had gone so long? Should he tell the teacher exactly how it happened and risk having Joe deny it? Should he "square off" with Joe and tell him the friendship is off if he doesn't tell what happened? Or what should he do?

No. 3
"Importance of the Home"
John F. Heidenreich
T, 9-12

Steve is fifteen. It has been only a week since his mother's funeral and he has to make one of the most important decisions of his life. His mother died three days after being involved in a bad accident that also claimed the lives of two other people. An elderly couple, whose car was not in good condition, had stopped for a stop sign and then started slowly across a very busy intersection and stalled their car right in the middle of a through-street. Mrs. Brown, Steve's mother, was hurrying home from a day's shopping to get supper ready for her family. She was late and the family had planned to have supper early that evening. She was driving about fifteen miles an hour above the speed limit on the inside lane. The car ahead of her was going about the same speed. Suddenly the car ahead of her swerved to the right and barely missed the elderly couple in the stalled car. Mrs. Brown could not turn quickly enough and hit the stalled car almost broadside. The elderly couple were thrown from their car and killed instantly by brain concussions. Mrs. Brown died three days later of a fatal
lung injury.

After a thorough investigation of the accident, all the parties involved shared the blame. Steve still feels that the real cause of the accident was his father who had scolded his mother severely on the morning of the day of the accident because supper meals were nearly always late. Steve feels that his mother had been under pressure or she would not have been in a hurry and driving too fast. Steve and his father have not gotten along well for a long time. Steve will soon be sixteen. He feels that his father is trying to dominate him in every detail.

Steve's father is an intelligent, generous and kindly man, modestly successful in his business. Mr. Brown has a brother who is highly successful in business toward whom he has some feeling of jealousy. Mr. Brown's brother has no children and is envious of his brother who has a fine son. Steve's uncle has always been fond of him and has at different times given Steve some valuable gifts. He has also offered to finance Steve's college education. Mr. Brown and his brother have never discussed their feeling toward each other.

Steve has no brothers and only one married sister who has been unable to have any children. His sister's husband, Jed, likes Steve very much. Jed has no brothers and thinks of Steve as his own brother. Since his mother's death, Steve has a strong desire to live with his sister who has always given in to him and taken his part in family disagreements. Steve's sister feels indebted to her mother who did not approve of her early marriage. She wants to do something for Steve and to make amends for the way she treated her mother, so she has asked Steve to live with her. Jed also wants Steve to come and live with them. Steve's father does not want him to leave home, but he has told Steve that he can make his own choice.

No. 4
"The Jr. M-Men"
Jay L. Risenmay
T, 9-12

Sam, Bob, Bill and Mike were having a root beer following a Jr. M-Men basketball practice. Their discussion was about the good practice session they had just completed and the possibilities of their team winning the league championship and going on to the division tournament.

"But Sam," Mike said, "you've got to come to all the meetings Sunday and Mutual next Tuesday or you won't be eligible to play."

"Yeah, I know," said Sam, "but I can hardly stand church. And I'll bet you guys wouldn't go either if your dads didn't make you. My dad says it's up to me whether I go or not. I missed the last two
Sundays because we were out hunting ducks. By the time I got home I was too tired to go to Sacrament meeting.

Besides, I think that you can get just as close to God out hunting as you can in Church. When you and your dad are out in the fields and the sun is just coming up, you just can't help but feel close to God. It's a lot better than sitting in an old stuffy class being preached to." Sam was really warming up to the subject now.

"I'll bet you don't dare say that in Seminary tomorrow," Bill broke in.

"I'll say that and a lot more," replied Sam.

Sam was 16 and a good athlete. He always tried to be the very best at things he attempted and he had worked hard for many hours on his own to become a top athlete. His family was not very active in the Church. His father was a successful businessman who was fairly well-to-do. He often worked on Sundays during the rush season to keep ahead in his business. Sam used to attend church regularly, but the last year his attendance had dropped sharply.

The next day in Seminary, following the devotional, Bob raised his hand. "Sam has something he wants to say." Bob, Bill, and Mike grinned. Sam hesitated, looked at the others, and then said, "Brother Garnder, I don't think a person has to go to church to get close to God. I feel closer to God out hunting ducks that I do in a Sunday School class. It seems to me the church is always interfering with a guy's life. First, they say you can't have any fun on Sunday. Then they're always after you to do something, like ward teacher, preparing the sacrament, or working on the welfare farm. Then when you get older they're always after you for money—tithing, fast offerings, money for buildings and missionaries. And speaking of missionaries—Sam was really going strong now—I don't want to go on a mission. It takes you away from your class in college and puts you two or three years behind. Just think, you could be making a full salary two or three years earlier if you didn't go on a mission. Besides, the church has lots of money. Why don't they pay the guys who go on missions?

"I guess religion is all right when you get old and can't enjoy anything else, but right now it just seems to interfere. What I want to do someday is be a real good engineer so I can make enough to have a big, comfortable home and provide a good living for my family. Then I might have time for religion."

With that Sam sat down.

The teacher was puzzled. What had led to Sam's outburst? Should he call Sam in and talk with him privately or try to answer him in class? Should he ignore Sam's statement and just go on with the lesson? Should
he talk to Sam's parents first? Should he go to the scriptures to try
to show Sam he was wrong about the church?

No. 5
What is God
Cal J. Andreasen
T, 9-12

Two young men in Denmark became very much interested in religion,
but there were some things that bothered them. As they were discussing
the Bible one day, they read John 17:3. (Read). After reading this
scripture they gained the understanding that one of the main purposes
of life is to learn about and to understand who God is. They had heard
many people say that it doesn't matter how you worship just as long as
you worship God. But just what and who is God?

They began to study what the churches of the world believe about
God. The following were some of the beliefs they discovered in various
churches:

_____ a. A personal spiritual invisible being, omnipotent, omniscient,
and omnipresent.

_____ b. God is an infinite, eternal spirit, source and support of all
things, without form of body and is the same perfect spirit
from beginning.

_____ c. The Father has a body as tangible as ours, the Son also, but
the Holy Ghost is a personage of spirit.

_____ d. God is a personal spirit, infinite, transcending and eminent,
without form, body, parts or passions, so that His divinity
will not be lost.

_____ e. God is a spirit who is absolute personally eternal without
body, without parts, (of comprehensible shape,), of infinite
power, omnipresent, omnipotent, omniscient.

_____ f. God is a personal spirit without body or parts, and in unity
of the Godhead, there are three persons, one of substance,
power and eternity--the Father, the Son, and the Holy Ghost.

_____ g. God is a spirit. No such thing as "form" or "shape" connected
with God. Man is like God in his creation only in a moral
and spiritual sense.

_____ h. God is a spirit, which permeates the entire universe, no
definite form or limit. Some unchangeable substance from
beginning. Spiritual incorporeal. In the Baltimore Catichism
#3 it says: "God, a pure spirit, has no eyes, ears, hands, etc. We need these, but God does not need them." p. 17

_____ i. A spirit, not transcendant but eminent. No tranquility or
materiality. Traditionally anti-trinitarian. Opinion now
ranges from belief in the Fatherhood of God to agnostic
humanism, emphasizing human values.
God is a spiritual personal substance, and as an infinite spirit, He is everywhere at the same time. Some unchangeable substance from beginning.

After they found out what the Churches of the world believe about God, they began to study the Bible to find out what it teaches. They felt that the Bible would give them the true understanding of the nature of God. As they studied, they seemed to receive the understanding for which they were seeking.

What conclusion would you come to?

Assignment

1. Read the above case carefully.
2. Read the following scriptures
   a. Genesis 1:26-27
   b. Genesis 32:30
   c. Exodus 20:3; 33:9-11; 34:21-23; 34:9-10
3. Determine what the Bible teaches concerning God.
4. Check the church beliefs that the Bible best supports.

No. 6
"Plan of Salvation"
Cal J. Andreasen
F, 9-12

As the boys were in the shower room after football practice, a heated discussion developed concerning why we live here on earth. Don was quietly listening but did not join in the conversation. Don was an L.D.S. boy. He attended church sometimes, but tried to find excuses for getting out of going. He really didn't know much about the Church. His parents were inactive because they couldn't see any purpose for attending. They felt that they could be just as good as the next person without going to church.

As Don sat listening to the boys, several comments bothered him. Fred said that life was a time when people lived and died and that a person should enjoy it everyday. Most of the boys agreed with Fred, but they seemed to disagree on how they could best enjoy life. Bill didn't believe in God or a hereafter. He believed that mankind just came about as a result of chance. Mirl disagreed and said this wasn't true. Mirl felt that mankind must have lived somewhere before coming here. He asked the question, "Why are we all different in our interests and desires?" He felt that we lived with God before we came here. Sam asked Mirl for proof from the Bible concerning the creation, but Mirl didn't know the Bible very well.
As the discussion continued, most of the boys seemed to agree that there was a God, but they didn't know why He would put us on earth, nor did they know what we should do here on earth. What is the purpose of life, Don asked himself.

Again Bill disagreed and wanted to know what was going to happen after we die. One boy said that death is the end, there is no life after we die. Another boy said that the good people would sleep forever and the evil would burn forever.

Don wanted to know the answers to three questions. Where did I come from? Why am I here? Where am I going? He wondered if the Bible could give him the answer.

Assignment

You are Don's friend. He comes to you with the three questions he wants answered. How will you help him find them?

The following scriptures may help you:

Pre-existence of Christ . . . . John 1:1-2, 14
   John 8:56-58
Pre-existence of man . . . . John 9:1-3
   Jeremiah 1:4-5
Activities in pre-existence . . Revelation 12:7-12
   Mark 3:11-12
Life after this . . . . . . . . Luke 23:43
   1 Peter 3:18-20, 4:6
   Romans 14:19-13
   1 Cor 15:40-42

No. 7
"A Friend who is in Need of Repentance"
Curtis B. Hunsaker
T, 12

John and Mary made a lovely young couple. John was 17 and possessed looks, talents and real good athletic abilities. He was very popular among the kids at school. He came from a very fine religious home and in his younger days served faithfully in his priesthood assignments.

Mary, age 17, was a very attractive senior and held a position as part of the student body officers. She also came from a good home. It was plain that Mary really liked John because she was too easy going and gave in to John all too often.

During John's senior year he was chosen all-state end of the football team, all-state forward in basketball, and was also chosen to
play catch in the North-South baseball game.

While John was rising to great athletic fame his church duties were rapidly slipping; he was having extreme difficulty getting along with his family at home; and he was demanding greater affection from his girl, Mary. Mary, wanting to keep John, was willing to go along with his increased advances. Yes, John had risen to great honors and his name was on the lips of most of the townspeople and in many of the leading newspapers.

Naturally John was voted the athlete of the year at school and was awarded a scholarship and a fine watch at the annual awards assembly.

Everything looked so rosy and John thought himself man enough now to do a little drinking and the love-making took on new dimensions until finally the inevitable happened. John and Mary had to get married and a few months later their first baby came.

John went to college, made the team, but by now his mind and life were so mixed up that he didn't play his best and was soon benched much of the time. It was hard to sit and watch, without any glory, after having been the big star for so long.

It would not be fair to the parents of both John and Mary, to not mention their terrible sorrow as they stood by watching their son and daughter go continuously down hill and no doubt they wondered where they had failed in bringing up their children.

John finally graduated from college with low grades because he had spent his whole life while in high school on athletics and had never learned to study. Add to this that now the childhood lovers, who had taken too many liberties as teenagers no longer found each other so charming, and their marriage was on the verge of break up.

Well, John got a job coaching, but despite the fact that he really knew basketball and produced some good teams, he was released from his position as coach. As John walked slowly out the door of the school board office, after receiving his release, he wondered in his own mind where he had failed in his life to end up such a failure in marriage, in coaching, and in his moral life.

As he wandered aimlessly down the street he thought back over his life and what had caused his failure. Was it possible that he had thought himself so superior and athletic success so big that he even rationalized himself into thinking that church, school, morals, marriage and all that was wholesome was for someone who couldn't succeed like he had done? Did he think he could live another standard of living and get away with it? Was it possible that he had thought he was not to be subject to all the laws of God and nature so as not to have to face reality with all its terrible faces of consequences for wrong doing?
Had all the glory he once received been really worth what he now was suffering, not to mention the suffering being experienced by his wife, parents, and in-laws? Why had the public been so cruel as to give him all the glory and recognition—building such an unreal life for him—

BUT the big questions still to be answered were these: WHAT SHOULD AND COULD HE DO NOW? WHERE COULD HE GO TO START ALL OVER AGAIN? WHO COULD HELP HIM PATCH UP HIS AWFUL LIFE?

If John had come to you, his friend, tears boiling up in his eyes, what would you do, and what could you counsel him to do?

No. 8
"A Study of Sin"
Stephen R. Covey
Un., 12

Mark Jones was born and raised in Utah. His family belonged to the Mormon Church and he lived under that environment. Mark's parents were fairly active L.D.S. Mark was taught the difference between right and wrong and the basic Mormon Doctrine and morality codes. Throughout Mark's childhood, his thoughts of God and religion were very passive. He was a good boy, although he did sway from the paths of his learned ideals in high school. Mark's character was somewhat weak according to strict standards. It was quite easy for him to follow others, both good and bad. Girls had always greatly influenced him and his actions. Mark's intellectual capacity was never developed; even though studies had been easy for him, he had never applied himself. He always had the potential but never really produced; he had the idea that he was working to the end that he would do better in the future, but he always felt guilty for not living and working as he knew he should.

Mark was quite sinful. He drank beer once in awhile with the boys, he stole candy bars from the store on the corner, he lied to his mother and father about his actions, and he petted heavily with girls on his dates. He attended Sunday School and priesthood most of the time, largely because he felt it was the right thing to do and also because his parents wished him to. He advanced in the priesthood and finally was ordained a priest. He tried to live a better life and he did make some progress, but sin did not cease in his life. Mark fluctuated between good and bad, but always had the sense of guilt when he sinned.

Mark joined the service, and for the first time in his life wanted to change; and he did manage to change somewhat. He found it necessary for him to defend his religious beliefs and the more he defended them and studied them, the more logic and sense and propriety he saw in them. As he studied, however, he found that his temptations did not leave him. Once in a while, he would slip below his ideals and
standards which meant an evening drinking with the boys or passion with some girlfriend.

The last six months of his service he did "shape up." Prayer became a regular part of his daily life which led Mark to some real spiritual experiences and he felt once or twice that he was sure the Spirit of the Lord was with him. He came home from the service determined to live the kind of life he knew he should—the kind of life that made him the happiest. Still his sins did not cease entirely.

He attended Brigham Young University for one year which helped him considerably, both intellectually and spiritually. The summer, however, found him in a position of living and working with two atheists. They were men of high character, leaders in their fields, who had attained a high degree of intellectual development. One had completed a mission for the Church and had done a good job as a missionary. After his mission, this man had studied philosophy at a university he had attended and through study, critical reasoning, and logic, he became an atheist. These two men systematically disproved Mark's religion, at least to Mark's satisfaction, for every question he brought up they managed to have a logical answer for, simply because they had already asked that same question of themselves earlier. Mark sought answers to his questions from other sources, but he also found that there were many questions he could never answer because faith played such an important part in any religion or belief.

Here is Mark's situation now. He does not pray because he is not sure prayer does any good. He thinks of prayer as an emotional release for placing one's troubles in God's hands, because man is too weak to stand pressure himself. Fasting to him is a mode of placing the body in a physical condition so that emotion will play a greater part. He disbelieves some basic Bible stories, for example, the story of Noah. How Noah or even we today could get two animals of every kind, even catch them, then to keep them alive for that period of time in an Ark the size of Noah's—seemed impossible to comprehend. Then to have no geological evidence to account for the flood. He doubts the Joseph Smith story, the Book of Mormon, and other Mormon doctrine. He doubts the existence of the Spirit of Christ or the Holy Ghost.

No. 9
"Personal Rights"
Lawrence B. Gardner
F, 9-12

You are captured in East Germany while there as a missionary. You have been taught the gospel of Jesus Christ and the power of righteous prayers. You have been there a year and have been quite successful in your work, having baptized quite a number of contacts.

Your parents are not too strong in the church and were dubious about your accepting a call to Germany. The expense has been very
high and it has been a constant concern to your parents. You were promised by one of the general authorities before you left the mission home in Salt Lake City that the Lord would preserve you and bless you with the power to do many wonderful things.

While you and your companion are holding Church services in a rented hall, the East Germans pick you up and place you in a detention camp, with no apparent opportunity for release, unless you make a public statement denying your qualifications to instruct or indoctrinate the peoples of East Germany. The question arises as to "Just how should we pray?" Would you deny your qualifications in an effort to stop further persecution against the church, but pray to be able to serve God anyway? Should you deny your qualifications and pray to return home before things get worse for the folks and maybe the Church? Should you stay in detention and pray that it will work out for the good of the missionary work in the land, or stay in jail, but pray that the Lord would give the church power to subdue its enemies and to go forth in power in the land?

No. 10
"Early Dating"
Robert L. Hales
T, 9-12

One evening at Sacrament meeting the Bishop announced that he had received some special instructions from the First Presidency of the Church. He said he would like to read the letter and he proceeded to do so. The letter, which was signed by President McKay and his counselors said that after due consideration they had decided that it was not a good policy for our young people to be dating under 16 years of age and that to help discourage this practice they were eliminating the Scouts and Beehives from the Mutual dance activities, and were counseling young people to refrain from dating until after 16 years of age.

After the meeting two teenage girls who were both under 16 were overheard in their conversation together. It went something like this:

Sally: "I think it's stupid to refrain from dating until we're 16 years old. They don't know what they are talking about. I've been dating for two years and it hasn't hurt me any."

Sue: "That's the way I feel. I think the General Authorities ought to stick to counseling us on Church matters and leave us alone to lead our own private lives."

Suppose you were present in a group where this subject was being discussed. What would be your reaction to this problem? Would you agree with these girls? Is it true that the General Authorities have no right to counsel us concerning our own private lives? Are they behind
times? Can we disregard their counsel and not be hurt?

No. 11
"Civil or Temple Marriage"
Stephen R. Covey
Un., 12

Sarah Knickerson and Tom Collins, students at Brigham Young University, are engaged. Both parents want to begin planning for the wedding. Sarah and Tom have told them they they still have a few things to talk over and will tell them at the end of the week when they would like the wedding. The reason for waiting is that Sarah cannot decide whether she wants a temple or civil marriage.

Sarah joined the Mormon Church when she was seventeen. Her parents are not members and neither are any of her relatives. Sarah believes her new-found religion with all her heart. She has dreamed of a temple marriage since she joined the church. Her patriarchal blessing tells her to let nothing stop her from having a temple marriage. While Sarah was investigating the Church, she attended her cousin's wedding which was held in a Methodist Church. Even at that time she felt the wedding was not valid. She felt that authority was lacking. Sarah feels that a civil ceremony would be just ceremony and nothing else. She wouldn't feel the marriage was valid within herself.

Sarah's parents have always planned a big church wedding for her. At one time Sarah liked the idea too. Sarah is the only grand-daughter. Her grandparents have doted on her all her life and think the world of her. They too, are looking forward to a nice wedding for their grand-daughter.

Sarah and her mother have always been very close. Since Sarah has become a Mormon, her mother and she have drifted apart. In the last year, though, it seems that things are just the same as they used to be, and the barrier or Mormonism is gone. Mrs. Knickerson has often talked about making Sarah's wedding dress. She is very anxious to start now that her daughter is engaged.

Sarah has always been an obedient daughter. Whatever her parents have thought best, she has complied with. It always bothered her a great deal to have her parents unhappy with her. She has always felt it her duty to comply with their wishes.

Sarah wants her family to join the church. Her parents have had the missionary lessons, but cannot accept Mormonism. Among other things, they are against the principle that non-Mormons cannot be admitted to the temple. They feel this to be discrimination. Mrs. Knickerson has said to Sarah many times that she hopes she will not be married in the temple because none of the family could be present. She has told Sarah
that it would hurt her grandparents very much if they could not be at
the wedding of their only granddaughter. Therefore, it would be her
duty to have a wedding which the whole family could attend.

Sarah's Uncle John has started going to the Mormon Church. He
is the black sheep of the family and leans heavily on alcohol. The
one person he really likes and admires is his niece. Sarah knows
that Uncle John is watching her carefully because she is a Mormon and
that he is looking forward to seeing her married.

Two of Sarah's great aunts and one great uncle have heard the
missionary lessons. They have the same attitude as her parents and
cannot accept all the Mormon doctrine. They, too, are watching Sarah.

Tom's parents are members of the church and are descendents of
the first pioneers in Utah. Tom's uncle is an apostle and two other
uncles are bishops. His father is stake president. Everyone in the
family has been married in the temple and it is naturally assumed that
Tom will be too.

Tom has been on a mission and has always looked forward to a
temple marriage. He realizes Sarah's problem and has told her that he
will abide by her decision. He feels that the only help he can give
her is prayer. Tom knows that his parents would be terribly hurt if
he were not married in the temple. This he does not tell Sarah, but
senses that she knows.

Should Sarah choose a civil ceremony or a temple marriage?

No. 12
"The Achievement Program"
J. Alden Richins
T, 9-12

Cathy's parents from the time she was a little girl, encouraged
her to attend all her church meetings. She didn't mind though as it
gave her a chance to be with her friends. It was no problem for her to
go to church meetings as nearly all the teenagers in the ward were
usually in attendance. The past two years Cathy has received an
individual award and is working for one again this year.

Cathy's friend, Sharon, goes to church occasionally but she
hasn't yet earned an individual award. Sharon feels Cathy and others
in the ward look down on her because she hasn't achieved. In fact she
says, "One reason I don't attend M.I.A. is because every time I go my
teacher reads out my percentage of attendance at meetings and it embarrasses
me. If the church would forget about trying to force us to church or
quit trying to bribe us with awards, I would go."
Cathy still feels that her parents and church leaders are right in encouraging her to go to church and earn an individual award. Whenever the girls talk about awards they seem to think that the achievement program gets a larger percentage of young people to church meetings and once they are there something will rub off on them.

There must be some good reason why the church has the achievement program but they haven't been able to convince Sharon. Should the achievement program be done away with? Is it helping our young people? What would you tell Sharon?

No. 13
"The Irreverent Seminary"
Hal G. Ferguson
E, 9-12

I have been taking seminary for three years and each year the irreverence has been building up until I now feel that the Spirit of the Lord no longer exists in our seminary classes. Because He cannot come and dwell in a house of confusion and disorder, I feel that seminary is becoming a waste of precious time. When students come streaming into class all through the devotional, and even later, when everyone's mind is on feeding his stomach instead of his soul, when those who have been assigned to take part in the devotional groan and moan and don't show up to do their parts, nothing but turmoil and confusion exists. The Lord said, "My House is a House of Order." Because of what I have seen of the attitude of the seminary students, I have decided to quit seminary and recommend that my friends not enroll, because I wouldn't want them to feel the spirit that is prevalent in the seminary classes that I have attended.

I only wish there was some way I could change this situation or help to bring the Lord back with us. I know what a wonderful opportunity we are given to have the advantages of good buildings and good teachers. I know what good can come to us if we could only take the right attitude. Brother Ferguson, can't something be done?

No. 14
"Pray or Prayer?"
Cal J. Andreasen
T, 9-12

One Sunday evening, Kirt and Alice were walking home from Church. Kirt was 16 and his sister Alice was 14. They were discussing the talk they had heard that evening at Church. The speaker had talked about the importance of prayer for each individual.
Kirt and Alice had been raised in a family that was aware of the importance of prayer. Their parents tried to have family prayer every night before going to bed, but this was not always possible because all the members of the family weren't always at home and sometimes they just forgot. Their parents had taught the children from childhood that they should have their own personal prayers each night before going to bed. Even now they often reminded Kirt and Alice to have their personal prayers in their rooms. They tried always to remember, but on some occasions both would forget until they were in bed. At times they felt that they were just too tired to get out of bed and kneel in prayer.

This evening both Kirt and Alice had been impressed by the talk and of the importance of personal prayer. As they were walking along, they expressed their feelings to one another.

Kirt started the conversation by asking, "Do you remember the example Brother Harris gave in his talk about the telephone? He asked the question, 'What would be your reaction if a neighbor frequently called you on the telephone to ask a question and then hung up before you had the chance to answer?' Do you think we are guilty of doing this in our prayers to God? Do we really listen for an answer?"

Alice admitted that she really didn't know. She asked Kirt to explain what Brother Harris meant when he had said; "Prayer helps to keep a man from sin, and sin keeps a man from prayer." But Kirt was too deep in thought to give Alice much of an answer. Kirt was thinking of the many comments he had heard other people make about prayer. He told Alice he had heard people say: I only pray when I'm in trouble or really in need of help. Another person had said, "I don't feel worthy of praying to God." Still another person had said, "I don't think it is too important to pray to our Heavenly Father at all."

Then Kirt told Alice the story he had heard of two missionaries. One missionary prayed when he got up in the morning, he asked the blessing on the food, and then he prayed again before he went out tracting. At noon he prayed over his lunch and prayed again as he went out to tract after lunch. He prayed over his evening meal, again when he went out at night, and then he always prayed before he went to bed. The other missionary felt that the blessing on the food should be said three times a day, but he felt that one prayer in the morning and one at night was enough for the entire day.

Kirt asked these questions, "What is the purpose of prayer? How should we pray, and how often should we pray?" He recalled that the Lord said we should pray always. Was this necessary and if so, how could it be done?

As Kirt was telling Alice these things, she too was thinking about prayer. She had an extreme desire to do what the Lord wanted her
to do. She wanted to become more aware of prayer. She wanted to sincerely pray from then on and not just hurry through her prayers while thinking of other things. She wanted to set up some kind of plan whereby she could really communicate with our Father in Heaven.

No. 15
"Can People Change Just by wanting to?"
Dean Jarman
Un., 12

John had been a "character" all his life. He did nothing but cause trouble in school, and as a result his grades were low. Profanity was the rule and not the exception in his speech. He rarely went to church or performed his duties in the priesthood. He always had to have a drink or two before he went to a dance, and on occasions he became disgustingly drunk. Money burned holes in his pockets, and he spent it quickly for the first thing which caught his fancy. He had no respect for his father and mother and spoke of them as the "old man" and the "old woman." The girls whom he dated felt heavy petting was not too great a price to pay for his favors and attentions and he was as likely as not to speak about girls with little respect.

Then at twenty-three he met Sue. He was fascinated by her sweet, demure ways. They were so different from the brassy manners of his previous girl friends of whom he was now tired. He began to feel wonderful when he was around her, and he continued to feel that way after the few dates she would give him. He no longer felt a desire to talk about her in the manner in which he had talked about his former girl friends. But there were several things which disturbed him. She wouldn't take a drink, not even a sociable one. She objected in various ways to his smoking. In no uncertain terms she told him that vulgarity and profanity were absolutely out when he was with her. She had even mentioned going to church. A time or two she had tried to talk with him about his activities in the church.

This relationship went on for some time. Gradually John fell desperately in love with this lovely creature who radiated something which to him was so delightful, so desirable, so clean, and so uplifting that he felt life would not be worthwhile if he could not win her as his bride.

One memorable evening, after a Gold and Green Ball, at which they had both enjoyed themselves greatly, he asked her to share her life with him. Sue was stunned. She had not known that he felt so serious about her. John was only a teacher, he had no interest in the church. In addition he still smoked and drank. She could see they could not have a temple marriage.

After a few moments of reflective thought, Sue outlined these
conditions and the fact that she would never marry out of the temple. Then John really became ardent. He vowed that if Sue would only marry him he would certainly change. Sue would be a strength to him and keep him on the path of clean living. Then sometime, soon, they would be married in the temple. With a pleading look in his eyes that threatened to melt all resistance in Sue's womanly heart, he waited for an answer.

What would have been your answer? The promise had been made in good faith by John, but how would Sue know if she could really rely on the promise?

No. 16
"She Got Hurt"
William Nelson
T, 11-12

Barbara is an attractive L.D.S. girl. She comes from a fairly active L.D.S. family, whom she regards as cooperative and helpful to her. She is the youngest of three girls, the older two girls having married. Cella, her oldest sister, married outside the Church and Barbara has noticed some of the problems that a "split" marriage produces. Sue, the sister next to Barbara, married a fine L.D.S. boy in the temple. Barbara someday would like to have a marriage and homelife like her sisters, which to her seems "ideal."

For several years, it seemed that Barbara would never have dates. Whenever a dance came around, it seemed that all the other girls were asked instead of her. She became quite conscious of this and began to look for ways to make herself look more appealing. She started to read fashion magazines, glamour articles, etc., and found that by applying these techniques, it seems to have gotten the desired results. For now she never lacks for dates.

Lately, however, Barbara has been going out with a fellow named Bob Richter. He is not a member of the church or the same nationality, but she enjoys dating him because he has been "more fun" than some of the L.D.S. fellows she had gone out with. Barbara's parents are quite opposed to her seeing Bob because of his nationality and religion. She feels that her parents are unjust in asking this because she observes that in many ways they could live their religion better. Barbara hopes that in the future she may be able to change her parents attitude about her dating outside of her religion.

The thing that is most concerning Barbara is that although Bob seemed like such a fine fellow, all he has wanted to do when they go out on a date, is to go park and neck. At first she relented because she was afraid that she would lose Bob, but on subsequent dates when he tried to go father, she rebuffed his advances by telling him, "I'm not that type of a girl." Bob told her that he was just trying to
show his affection because of his "love" for her. Barbara told him she felt the same way, but they had better stop parking because it would probably destroy the affection that they had for one another. This displeased Bob, and has not called her since that night. When she has seen him in the hall at school, he tries to avoid her.

At first Barbara was quite hurt, but recently has started to date other fellows, most of whom are L.D.S. Some of these boys want to "neck" after a date, and when she refuses, they don't ask her out again. She wants to be popular, have dates, and even date some of the boys she has recently gone out with, but feels that she would rather reserve her affection for that "someone special." She begins to wonder, "Will it always be this way?"

No. 17
Early Marriage
Kent E. Morgan
F, 12

Bob is the captain of the football team this year. He lives in a city in Utah. His father is a doctor and his mother is a wholesale buyer for a large department store. His parents are good L.D.S. people and were married in the Temple. They have always talked of Bob going on a mission when he is old enough. Bob is in accordance with this, in fact he has put money aside for quite some time to help himself while on a mission.

At the beginning of his senior year, Bob meets a new girl who has just moved from the east. She is not a member of the Church but has been going to Bob's ward with him and seems somewhat interested in his religion. After their fourth date they begin going steady, then at the end of the football season, they announce to you that in the Spring they are thinking of tying the knot. The reasons they give you are these: We are in love. Bob has spent his savings on a ring. They want to marry young so they can grow up with their kids and be pals to them. Bob has a job promised him in April as a traveling salesman for a new company that manufactures a new type of cosmetics. His beginning pay will only be $225 a month, but he will have a chance to increase this if he proves himself the first year.

Bob is a very close friend of yours and asks what you think of his plans. What would you tell him?

No. 18
"I have a date"
Unknown Student
T, 9-12

Kathy Jones is an L.D.S. girl, active in the church, and an active
participant in seminary. In seminary they had been studying the 10 Commandments and just finished the 9th one which says, "Thou shalt not bear false witness."

It is the spring of the year and prom time at Kathy's school. She can hardly wait for Jack Lunt to ask her to the dance. She knows he is going to ask her tomorrow, because Jack's sister told her.

Kathy is now home dreaming of what she will say to Jack when he asks her. The telephone rings. It is Frank Petersen. And he asks Kathy to go to the Prom with him. Kathy quickly refuses, saying that she already has a date.

She knows Jack is going to ask her tomorrow. So it is all right, isn't it?

No. 19
"The Small Town Boy"
Neil Flinders
F, 9-12

Elmer Bradfield is 39 years old, married and the father of 5 children--3 sons, 2 daughters. He is a native Utahn and the son of a Mormon family who have lived in the state for 5 generations. He was reared on a farm near a small town in south-central Utah.

Elmer quit school when he was in the 10th grade. There were a number of reasons for this--he didn't see eye to eye with his teachers, it was hard for him to read, history was very dull, and English couldn't be as necessary as they tried to make it. His dad was successful, wasn't he? And he surely didn't speak the best English. Anyway, Dad said that book learning wasn't nearly as important as learning how to make a living. Dad also said that he needed Elmer to help out with the spring work--in fact he could use him full time for that matter. Elmer's mother was sad but she didn't say much. She had always dreamed of seeing her sons graduate from high school.

Three years after Elmer quit school he married a local girl, Annette Brown, who had just graduated from high school. As the next few years passed it seemed the family farm became less and less able to support two families. Elmer and Annette now had 3 children of their own. Besides this, Elmer's younger brothers and sisters were getting older now and disagreements over sharing the profits on the farm were becoming harder to settle each year. So Elmer moved his family into the local town. Here, he worked at odd jobs, seasonal labor and started his own sideline as a livestock trucker. He though of better jobs but lacked the education and confidence to attempt them.

Elmer is not considered a very religious man, but he is well
liked and willing to help out when asked to on the ward welfare pig farm. Elmer's dad has never been active in the Church, but his Uncle Norm is a councilor in the Stake Presidency. Elmer's mother is a faithful member of the local ward. She has done her best to keep all the children active in Church. But, when Elmer quit school he soon dropped the Church too. "It was too long to sit and listen to those old duffers talk about things that weren't important anyway," he had said.

His wife, Annette, had wanted a temple marriage. But Elmer had been sowing his wild oats so to speak. And during those three years after he quit school he had picked up some bad habits. He wasn't about to go see the bishop for a recommend or quit his bad habits. He loved Annette just as much anyway, he said, no matter where they were married. Besides all this, some of those ideas he'd heard about polygamy, the United Order, and Brigham Young didn't sound much like religion to him. He enjoys visiting with the ward teachers each month. But, he says he needs his money worse than the Church does for tithing. Annette teaches primary and sees that the kids go to Sunday School. Tom, their oldest son, is 19. He quit going to Church when he was 15. His Sunday School teacher had to ask him to leave the room because he was creating a disturbance. Elmer told him he was old enough to make up his own mind about religion. His mother has been unable to persuade him to go back.

No. 20
"How Much to Pay"
Cal J. Andreasen
F, 9-12

Bill was a 16 year old boy who had lived in the city most of his life. He had worked in a warehouse during the summer making $175 per month. However, he had never seen the total sum of his money because $25 of his monthly earnings was taken out for federal taxes, state taxes, and social security. Just before school started in the fall, Bill and his friend John went out to a lumber camp to visit Bill's cousin, Jack.

John had worked during the summer as a gardener. In order to make he had to have some equipment. So he had borrowed $100 from his Dad. John paid tithing on this borrowed money. At the end of the summer, John had made $600. He didn't have to pay taxes or social security because his earnings had not reached the minimum taxable earnings.

After Bill and John had visited with Jack a little while, Jack told them how much money he had made during the summer. In two months, he made $1,025. From this amount he had to pay $150 federal taxes, state taxes, and social security. He also paid room and board at the lumber camp amounting to $200. Jack thought his job was very good,
except that he had to pay $50 for insurance. He was also paying back $50 that he had borrowed during the school year for which he had not paid tithing.

The boys began questioning each other as to how much tithing each of them should pay. They were unsure as to what the scriptures said about tithing and began to read the Standard Works to find out a little more about this law.

According to the scriptures, does it make any difference how much tithing a person pays, or is it the attitude that is the important thing? Or are both important? Why do we pay tithing?

(Additional help: Bill and John both worked 2 1/2 months. Jack worked only 2 months.)

No. 21
"Golden Rule"
Cal J. Andreasen
P, 9-12

Bill had always been taught the Golden Rule. He was told that we should do unto others as we would have them do unto us. He tried to live this rule, but during his life he found out that just because he had been nice to someone, that person didn't always return the same goodness.

For example, during Bill's speech class the teacher had to leave the room. He instructed the students to present their talks to the class while he was gone. He said that Cheryl was to be first, and Ronald and Bill would be last. During Cheryl's talk, Bill remembered something very interesting to tell Fred, who was sitting next to him. Even though he wanted very much to tell Fred about it, he refrained from doing it because he wanted everyone to listen to him when he gave his talk. Cheryl finished and even though her talk wasn't the best prepared, the class showed their respect by listening. Marsha was next. She gave a good talk and the class was eager to hear her.

The students in turn gave their talks, and it was now time for Bill to give his. He had been preparing his talk for weeks. He felt it would be interesting to both boys and girls. But as he began to talk, Cheryl and Marsha began to talk to one another. Bill became upset because they didn't return the same respect that he had shown them while they were speaking. As a result he felt his talk was a failure.

Bill said to himself, "I don't believe that the Golden Rule is paying off. I don't believe that I am gaining anything by living it." (Later that same year in a speech contest Bill won first prize as he presented the same talk that he gave in class that day.)
Bill Jones, a boy of 17, had many of the nice things of life. His father had a high paying job and had a little extra money to help Bill buy a car and nice clothes. Each birthday Bill had, his father would ask him what he desired for a birthday present. The car had been a present on his 16th birthday. On his 17th birthday, his father had asked Bill what his greatest wish was, and after a great deal of thought, Bill said that he desired to go on a mission. So his father had put $750 in the bank for Bill's missionary fund. A few days later Bill's father was stricken with tuberculosis and confined to a hospital for at least five years. The father had sickness insurance that would pay the family $200 per month which would barely be living expenses for Bill's mother. There would be no more allowance or gas money. Bill was told by his Bishop that he would need at least $2,000 to go on a mission, which Bill still desired with all his heart. Bill had never had a job, but a friend offered him an after-school job at 75c per hr. and also offered him $1,000 for his car if he sold it right now.

Mary and Tom Anderson, a young, married couple, were attending the Brigham Young University. One summer they had two teenage boys living with them.

Ned, the older of these boys, was 17 years old. He had just graduated from a small high school in Utah and was working in Provo to earn some money to start college in the fall. This money would supplement the athletic scholarship he had received to play basketball at the BYU. He came from a semi-active home and hadn't been attending church regularly. About the only religious training that he had was in seminary, from which he had graduated as a junior in high school.

Also living with the Andersons was Mary's younger brother, Eddie. Eddie was 15 years old and would be a sophomore in school the following year. He was from a small town in Wyoming. He came from an active L.D.S. family and had always attended church regularly. He had had one year of seminary.

Eddie had a birthday in August and the Andersons took the boys up to the canyon for a party. Also invited were two girls who lived in an apartment near the Andersons. These girls were Carol, age 16, and Sue, age 14. They came from a very active L.D.S. family in Arizona
and had had much religious training. Carol would be a senior in high school the following year and Sue would be a Sophomore. These young people had a very enjoyable time during the evening. As they were driving hom, Carol asked this question: "What would you do if your teacher asked you an examination question like this. "When did the human race begin?"" Carol continued by saying that the class was a science class and that they had been studying about pre-historic men. Carol said that the teacher believed that the human race began millions years ago by a process of evolution. But Carol herself knew that Adam was the Father of the human race. How should she answer the question on the exam?

No. 24
"Testimony"
J. Aidan Richins
T, 9-12

A seminary instructor gave his ninth grade students some questions to answer in a Church History class. On the answer to one question, Helen wrote:

"I don't see why we should expect people to believe in Joseph Smith just because he said he saw God."

After the teacher returned the test and the students were working the teacher went to Helen's seat to talk to her about her answer. She started to cry and got up and left the room. The teacher followed her out and she said:

"Why can't I be like the other kids. They accept what the church teaches and it doesn't bother them. I can't see why we should expect people to accept the Joseph Smith story. I don't know if it true myself and it upsets me because other kids my age seem to accept it as a matter of fact. Why can't I feel like other L.D.S. girls? Is there something wrong with me?"

How would you help Helen?

No. 25
"Why Should I?"
Weldon Thacker
T, 9-12

Following a lesson to a 9th grade seminary class concerning the plan of salvation, in which much discussion had ensued concerning the three degrees of glory and what type of people would go to each one, one of the students of the class approached the teacher and asked if she might talk with him sometime concerning something that bothered her
personally about the plan of salvation. The girl appeared troubled and upset so an appointment was made for later that same day. When the appointed hour arrived, and the girl was seated in the teacher's office, she explained to him what was troubling her.

"I was very impressed with our class discussion of the three degrees of glory and especially of how wonderful it must be to obtain the Celestial Kingdom. But the thing that troubles me is that I know my parents, who are inactive in the church and have some habits that are not in harmony with the teachings of the church, are not worthy of or interested in obtaining the Celestial Kingdom. They just don't seem to care. Now, with all their faults, I love them and they love me. My mother and I are very close and is interested in me and my school activities, more so than some others I know of. So I find myself preferring to settle for a lesser kingdom of glory so I can be with them. After all, I can't see any reason for wanting to achieve the Celestial Kingdom if my parents won't be there. I just don't have any desire to do so. I want to be where they are."

As the teacher listening to this problem, how would you counsel her? Would you sympathize with her point of view? Would you de-emphasize the importance of being with her parents, if her parents are not interested? Would it be wise to show her what the church and the scriptures say about seeking for the Celestial Kingdom? What scriptures can you find that might help her solve her own problem. Could you give her any real reason for desiring to achieve the Celestial Kingdom even though her parents might not?

**Actual experience resolved:** The discussion of her responsibility to her future husband and family seemed to have the greatest effect upon her. She concluded it would be unfair to deny them the companionship of their wife and mother in the Celestial Kingdom.

No. 26
"Can You Change Conditions?"
Neil Flinders
T, 9-12

Ellen and Don are juniors in high school. Don comes from a well-to-do family in the community. He is the youngest of two children. His older brother was killed in the Korean war. His mother is very much involved in the social life of the community and spends most of her time in the affairs of society. She attends church only because it is the thing to do in the predominately L.D.S. community where they live.

Don's father generally plays golf on Sunday afternoons but he goes to priesthood more or less regularly and serves as a ward teacher. He is so involved in his many business affairs that he spends very little
time at home.

Ellen is the second child in a family of five children. Her mother is quite active in church, but her family duties often prevent her from attending meetings. Ellen's father is an eminent scientist at the state university located in a nearby town. He was influenced at an early age by his father who was a scientist and an inactive church member. Because of this influence, Ellen's father gradually rejected religion as incompatible with science. This took place while he was away from home attending an eastern university. His present state is a condition of spiritual inactivity. He occasionally attends church with the family but this frequently results in his making disparaging remarks about people who bear their testimonies and the general foolishness of church worship, etc.

Ellen's mother is deeply unhappy because her husband has failed to honor the vows they both took in the temple at the time of their marriage. The Word of Wisdom is not lived by either Ellen's or Don's father. Both sets of parents have provided the material things of life for their families and in general have been what they considered conscientious parents who love their children.

Ellen and Don are both enrolled in seminary this year. Neither of them have a very strong conviction that the church is really true. They do not find it easy to discuss religion in their homes.

Both Ellen and Don are members of a small drama club in the high school. Here they associate with a group of classmates who all happen to come from homes and families where there are strong religious convictions and practices. Very often Don and Ellen visit in the homes of these friends for social purposes, rehearsals, etc. On different occasions they have been invited to participate in family prayers, home nights, and two or three times they have observed the father in one of these homes exercise his priesthood and administer to a sick member of the family. These experiences have made deep impressions on both Ellen and Don. They have seriously discussed these experiences several times with one another.

Because of the pressures for spirituality and religious conviction from the seminary class and the discussions in church urging unity and love in the daily family life, Ellen and Don are experiencing strange feelings within themselves. They both are beginning to feel very strongly that their own homes have many shortcomings.

How do you feel this is going to affect the lives of Ellen and Don? Justify your conclusions. If there anything that Ellen and Don can do to change the uncomfortable situation they find themselves in? What comfort, help, or direction could you offer them? Do you feel Ellen and Don's situation is really an unusual problem for young people in our church today? Explain.
No. 27
"Only Mormons?"
Cal J. Andreasen
T, 9-12

A seminary class was studying the plan of salvation. The students were very interested in the subject and the class spent three days diagraming and discussing where we came from, why we are here, and where we will go after we die.

To summarize the lesson, the teacher asked a few questions and then asked the students to write up the answers to these questions. One of the questions was: "Do people who have a civil marriage and then later are sealed in the temple have a chance to reach the highest degree of the Celestial Kingdom?"

One of the class members was a boy named Bill. He was 15 years old and was in the tenth grade. He was a shy boy and had few friends. Bill had seemed very withdrawn during class and didn't take part in the class discussion unless called on. He was an average student in school.

Bill answered the question in this way: "I don't get the point. I think if you are any religion you will go to heaven as long as you believe in God. God doesn't say if you aren't a Mormon you're not going to the highest degree. But I guess in the Mormon religion if you're sealed in the temple and live up to the ways of religion and God, you will go to the Celestial Kingdom. But this doesn't mean just because you are married in the temple you will go to the Celestial Kingdom. To me, God puts us where he wants us. If he wanted us all to be Mormons we would all be Mormons. So I think any religion as a chance to go to the Celestial Kingdom just as much as Mormons. Mormons aren't the only people in the world."

As the teacher was grading the papers, he read Bill's answer. He was puzzled as to what he should do. How could he grade it? Or should he grade it at all? Should he call the boy in and discuss the question with him? Should he forget about Bill's problem or does he have an obligation to make sure he understands this question? Would it be wise to quote scriptures to him and simply tell him where he is wrong?

What should the teacher do?

No. 28
"Case on Repentance"
Cal J. Andreasen
T, 9-12

George lives in a small community. He is a typical young man of
of 14 years of age. He has been raised in a semi-active church going family. His father is a rancher and is almost never seen in church. His mother attends Sunday School sometimes. One of his older brothers, Dan, is going to a trade school. He has one other brother who has served a mission for his church and is now a deputy sheriff.

George is all boy. He has often been called a hothead; and as a result of this trait, he has often been in trouble at school. Since attending high school, he has been sent to the principal's office many times and has gained a reputation among the teachers as being short tempered. Whenever a teacher tries to correct him in class, George fights back. He does not respect their authority and has even threatened teachers with physical violence. In fact, one time he along with another boy, sat one of the teachers on a water fountain and turned it on.

About his grades. He likes to play basketball. As long as basketball season is on, he does his work fairly well. But when he does not have this incentive, he refuses to do the work and does not study at all. Most of his grades are in the 4's and 5's, with an occasional 3 slipping in during basketball season.

While playing basketball, George often loses his temper when things don't go as he wants them to. He argues with the referees and has been heard to swear at some of the players on the opposite team.

He very seldom attends Sunday School or any of the other meetings that his church holds. But whenever he is asked about his religion, he very clearly says he wants to serve God and is planning to go on a mission like his older brother. He feels quite sure that he will be ready to go when he is old enough to be called.

Is there anything George must do before he goes on his mission? What advice might you give him if he were talking to you about his plans for the future.

No. 29
"Why Serve"
Neil Flinders
Jn. 9-12

Glen is a boy of superior intelligence, but is not at all popular among people his own age. He is a priest in the Aaronic priesthood and performs his assignments regularly, but does th--- mostly because his parents are highly religious. Being scientifically minded and after having taken classes from people who encourage him to question everything before accepting anything, he questions the church considerably. He says he tries to find good and truth in the church and its teachings but all he can see are the weaknesses of its members, including the general authorities. He says he wants to gain a testimony of the gospel
very badly and knows that one comes through work, study and prayer, together with church activities. He can do the first three okay, but does not enjoy the last one.

It is obvious that Glen is not accepted by others and he is very often seen by himself. Thus not being accepted makes everyone else does automatically wrong. He is a sincere boy and means well but everyone seems to be against him. He always is prepared in his assignments and gets the highest grades, but is unable to associate with others.

Now that you have seen his situation, and in light of King Benjamin's teaching on service to fellowmen, what can you do to be of service to Glen?

No. 30
"The Scout Trip"
Cal J. Andreasen
T, 9-11

Last summer Troop 33 planned an overnight hike to a camp in the Uintah Mountains. The boys had been planning the trip for a month and everyone was very excited about the event.

On Friday night the Scouts left their homes and drove to the foot of Mt. Baldy. They camped there for the night and left early the next morning to hike up to the camp in the mountains. They arrived at the camp about 9 a.m. and spent part of the day passing off scout requirements. The remainder of the time they spent swimming and participating in the recreation planned for the day. The camp was very well equipped with recreational equipment. The boys were especially interested in the archery equipment made available by the Scout Committee for this particular camp.

The boys left that night, tired but happy after their day's events.

The next Tuesday the Scout Master received a call from the chairman of the Scout Committee stating that some of the archery equipment had been damaged the day the troop had been at the camp. The Scout Master didn't know what to do. He assumed that some of his boys had done the damage, but didn't know who. He thought that perhaps the boys that had done it might tell him about it, or that some of the boys that had seen it happen might have reported it to him. But he had heard nothing about it. The Committee felt that the Troop should pay for the damage because they were the only ones in the camp that day.

The Patrol Leader had been in charge of the day's activities. Should he pay for the damages? Maybe the persons who had done the damage should pay for it. But what if they wouldn't confess? Should
other Scouts tell on them? What if the guilty parties were never found? Should the troop pay for it out of their own pockets? Or should the troop take the money out of their travel fund? What should be done?

No. 31
"Honor Thy Father and Thy Mother"
Phil D. Harris
F, 9-12

The parents of a high school student asked him to clean out the garage. They counseled with him to make sure it didn't interfere with any activities he had planned. He was free that whole day. When he and his father surveyed the job, it looked like it would take about an hour and a half to complete it. Soon after this meeting of the minds, the rest of the family left to journey to a neighboring town to visit a sick relative. They were gone the better part of the afternoon and arrived back home about 6:30 p.m. Their son was putting on the last touches of preparation for his date. He had worked long and hard to get a date with this girl—the real queen of the high school campus. He came into the front room where his folks were to say good-by and give him the car keys. When asked how long it took him to clean out the garage, he stammered and replied: "Well, I just didn't have time, but I'll do it Monday after school, I promise."

If you were this boy's father what would have been your reaction and what measures would you have taken to teach this boy to follow the instructions of his parents? Take into consideration also the desire of parents to develop within their children a proper attitude toward the principle of joy in working.

No. 32
"Who is Joseph Smith?"
Cal J. Andreasen
F, 11-12

Frank, not a member of the Mormon Church, had visited briefly with two Mormon missionaries. After they left he began to think seriously about the message they had given him. He kept thinking about this man, Joseph Smith, whom they said had had a dream in a grove of trees. He couldn't get it out of his mind. So he went to his friend John, who was a Mormon, for help.

"John, your missionaries said you believe that a man named Joseph Smith had a dream in a grove of trees. Where can I find out more about it? What was the dream about? They said they knew it was true! How do you know it is true? How can I know?"
Mr. Rome, a middle-aged man, was being taught the gospel in Denmark by two young missionaries. He was very interested in their message and accepted it as it was taught to him.

During one visit the missionaries taught Mr. Rome about the Priesthood and the power a man has who holds this priesthood. They told several experiences of people who had been healed through this power.

Mr. Rome responded very well to the lesson and asked many questions about the priesthood, especially about its healing power. He told the missionaries that he had been ill for many years with a heart condition.

During each visit after that, Mr. Rome brought up the subject of the healing powers of the priesthood. He told the two young men that he had been many places to be healed. He had gone to Germany to be healed by a man who had healed thousands. He had traveled to Sweden because he had heard of a healer there. He had even gone to France to bathe in a spring of water that was supposed to have healed people of their afflictions. He had spent much time and money in this effort, but had not been healed.

Then he looked at the missionaries and asked, "Do you really believe you have the power to heal?" The missionaries bore testimony that they knew of the healing powers of the priesthood, if it was the will of God that a person be healed.

Mr. Rome was accepting the gospel readily, and the missionaries asked him to be baptized. He recognized the importance of baptism and was living the gospel as he understood it, but he told the missionaries that he wanted to wait until his wife was ready to accept the gospel and they could be baptized together.

Mr. Rome did however ask if he could be administered to in order to be healed of his heart condition. The missionaries told him they would fast for two days and then come back to administer.

These two young men fasted and prayed for two days, but at the end of this time, they both felt concern for administering to Mr. Rome. They had some questions in their minds that were unanswered: "Did they approach Mr. Rome correctly concerning the priesthood? Has the Lord given instructions concerning the healing of the sick? What blessings come through membership in the church? Should they administer."
No. 34
"Vandalism--So What?"
Cal J. Andreasen
T, 9-12

A principal of a high school has to face many problems. Mr. Young tells of one problem he had last year.

Early in the year he found that most of the desks had been marked up and many of the walls in the school had been written on. Then in October someone poured rubber cement into several of the typewriters in the typing room. An attempt was made to find out who had done the damage, but with no avail. It cost considerable money to have the typewriters repaired.

There were other minor incidents that happened, such as things being stolen from lockers, towels taken from P.E. classes, etc. But the most costly incident took place in the school gymnasium. The school had sacrificed a number of things in order to purchase a trampoline for the girls and boys P.E. classes. This piece of equipment was very valuable to the school during the winter months because the students had to stay indoors. All classes in P.E. were involved in the use of it.

One morning when the coach walked into the gym, he found that someone had taken a knife and sliced a two-foot long hole in the trampoline. Students and faculty both were anxious to find out who had done such a terrible thing.

It was felt that one or more of the students in the school had done it. The sheriff was called in, and he privately interviewed each student in the school. But no one confessed to the cutting of the trampoline or would indicate that they knew who did it.

What is vandalism? Is it worse to steal or to commit vandalism? What does the law do to people who destroy property? If someone knew who cut the trampoline, is it really friendship not to tell the authorities what does this incident have to do with the commandments of God?

No. 35
"Will She Make the Grade?"
Cal J. Andreasen
T, 9-12

A prominent businessman in a small community had a large family. Three of his children had graduated from high school and had gone on to college. This was the pattern the father wanted all his children to follow.
Jan and Susan were in high school at the same time. Jan was two years older than Susan. She was a cheerleader, popular, and got good grades in school. She won a scholarship to college and was admired by both students and teachers.

Susan on the other hand was slower than her sister, Jan, both in social development and in her school work. She had to work much harder and longer on her assignments than Jan did, and still could only make C and D grades. She put forth every ounce of effort she could, but could not get any higher grades.

In her junior and senior years, pressure was put on her to get better grades. Her folks took for granted that Susan would go to college like the rest of her family had done.

One of Susan's teachers talked to her parents and suggested that Susan was a slow learner and would not be able to do well in college. The teacher also reminded them that Susan's grades were not high enough for her to be accepted into a university. He encouraged them to look for other talents in Susan and help her develop these.

Susan's parents disregarded the suggestions of the teacher and pressured Susan even more to get high grades. Susan felt she could do one of two things. She could cheat in school and get higher grades, or she could continue to try hard, but would probably not be accepted into college. She didn't know which was more important—to cheat and be accepted at home, or to have her parents disappointed because she couldn't go to college.

What things should Susan consider in solving her problem?

No. 36
"The Traffic Tickets"
Dean Jarman
T, 10-12

My name is Karen. I am a senior at the Brigham Young University and for the past few years I have been living with Mary, a girl from back east. We have found a very closely knit friendship during these years, and look upon each other as sisters. We have spent vacations at one another's homes. A couple of months ago Mary was given a new car as a graduation gift. Within a short period of time she had accumulated eight parking tickets on campus, because she had out of state license plates. One day one of the campus police officers knocked on our door with a summons for Mary to appear before the Honor Council with the charge of excessive tickets. She told the officer that she was responsible for only part of the tickets, and that her roommate was responsible for the others. A student does not have to appear before the Honor Council until he gets over five tickets. The officer told her
that she would be okay if she paid for the tickets she received and
then had her roommate go down to the traffic office and claim her
tickets and also pay for them. Thus Mary would not have to appear
before the Honor Council.

I arrived home a little while after the officer left. Mary
has just told me what she has done and pleads with me to help her
out by claiming half of the traffic tickets. I just don't know what
to do.

(Actual Result: Karen did not help Mary out but they remained
best of friends. In fact Mary flew from back east to be a bridesmaid
at Karen's wedding.)

No. 37
"Parents Don't Understand Me"
Jay L. Risenmay
T, 9-12

Janet is 15. She enjoys school and many of the school activities.
She has one special friend, but enjoys being with lots of other class-
mates. She gets B to B+ grades. Her home is not ritzy, but is nice.
Janet is active in the church and attends most of her meetings
regularly. Her family is active also. Her father and mother both hold
positions in her ward. In fact, this is one of the things that bothers
her. It seems that both parents are always going to some church event
and don't have time for the family.

Janet used to talk things over with her parents. When she was
in grade school she often told them about the day's events, but now they
don't seem to want to listen. Once she had a quarrel with her girlfriend
which left her quite upset. But when she tried to tell her mother about
it the reply was, "Oh, you'll get over it. When I was your age I had
quarrels all the time, but we always made up. By the way, will you
set the table? I have a preparation meeting to go to tonight."

The thing that bothers Janet most about her family is the constant
bickering and fighting. Her father and mother often use the supper
table as a place to discuss the financial problems and the various
failures by family members. Often Janet gets so angry she can't eat.
But she doesn't dare speak back to her father. Another source of trouble
is over which TV program to watch. No matter which channel is on,
someone is dissatisfied. Because of these conditions, Janet is often
embarrassed while friends are visiting her. How can she improve her
home situation?
No. 38
"Temple Covenants"
Jay L. Risenmay
Un., 9-12

Bob has attended church fairly regularly all his life. He is a Teacher, but will soon be a Priest. His mother usually goes to church with him, but his dad goes only on special occasions, such as Easter, Christmas, or Father's Day. He went when their new baby sister was born, but Bob's grandfather had to bless her because Bob's dad didn't feel worthy. He is an Elder and was married in the temple, but has since begun smoking and drinks socially.

Bob has learned in his Priesthood lessons that his family will not be sealed together in heaven unless they live worthy. This has caused him to worry. He also gets embarrassed at times when his father smokes in front of his friends. Their fathers don't smoke and they seem quite ill-at-ease. Bob knows the gospel is true, but whenever he tries to mention religion to his father, it is always passed off with some kind of joke. How can Bob improve his situation?

No. 39
"Should I Honor?"
Jay L. Risenmay
Un., 9-12

Frank is 15, going on 16. He lives in a Mormon community and was baptized when eight. He used to go to church, but hardly ever goes now. He would rather work on his buddy's car or go hunting. He doesn't have much money and would like to quit school and get a job.

His parents are divorced and he lives with his father. His father drinks alot and often is gone from home for long periods of time. He doesn't care much what Frank does as long as he doesn't cost him any money. Frank has little regard for his mother since she ran off with another man.

Frank signed up for seminary because some of his buddies did and he heard it was an easy credit. He hasn't done much in class, getting by with D's. You are the seminary teacher and are going to teach a lesson about honoring your parents. How would you plan your discussion so it would help Frank?

No. 40
"The Challenge"
Blair L. Glee
T, 9-12

Being 9th grade students at our high school poses a problem on
dating. In seminary we are taught the L.D.S. standards set up by the First Presidency of the Church, cautioning dating activity before 16 years of age. We, being 15 and Freshman, are invited to attend all high school functions day and/or night. We are too young to drive the car and unless our parents take us we must stay home or go with an older person either as a date or a friend or brother or sister.

Older fellows, since there are more boys than girls in the 10th, 11th, and 12th grades, always ask the younger girls out for dances and car rides. This is a real problem in a small school where everyone knows each other and we could lose friends. What can be done to hold our L.D.S. standards high and still be accepted in the high school?

No. 41
"Honor Thy Parents"
Cal J. Andreasen
T, 9-12

I really don't know what to do. Last week I was grounded from going to Sacrament meeting next Sunday because I wasn't home before 10 p.m. after MIA. I had been warned it would happen, but I enjoy going to Church activities and being with the fine group of young people at MIA so much that I forgot the time.

My parents are inactive members of the church. They know it hurts me to be punished in this way. From the teachings I have received at church, I have become confused.

The Standard Works of the Church don't help me either. For example, the Lord has told us in the Bible to honor our parents, to keep the Sabbath Day holy, to attend to our duties in the priesthood, and to attend Sacrament Meeting each Sunday. Who comes first--God or my parents? Or do they both come first?

I believe that I would like to find some proof as to what I should do from the scriptures, but I don't know of any scriptures that deal with my problem.

Should I go to Church or should I stay home? What might be the results in each case? If my parents aren't active members, maybe if I go I can show them I really care about the church and want to set an example for them. What should I do?

(The writer of this case suggests that extreme caution be exercised when presenting this case so that students understand that honoring and obeying parents is of utmost importance at this point in their life.)
No. 42
"The Cheerleader"
Marsha Lofgreen (Student)
T, 9-12

Janice was very popular at school. She was a cheerleader, was involved in many school activities, and was a good member of the Church. She had always gone to her meetings and strived to obey the commandments, but what was most important to her was the Word of Wisdom. One day while at a game, two of her friends went to a nearby stand for some Pepsi's for each of the cheerleaders. All of the girls took one. When Janice was offered one, she hesitated, then went ahead and took it.

That night she felt she had done the wrong thing, yet she wasn't sure. Drinking one little Pepsi wasn't going to hurt anything, and all the Mormon girls drank it. Besides our Church doesn't say that it is against the Word of Wisdom. Yet, Janice felt that it was and that by taking a Pepsi now and then could someday lead her to really breaking the Word of Wisdom. She finally decided that if she was going to keep this commandment, she would keep it all the way.

At the next game, the two girls again brought Pepsi's for the cheerleaders. Each girl took one. But when they came to Janice she said, "No thanks. I don't drink Pepsi." One of the girls, who was a Mormon, said, "Oh Janice, it's all right to drink it." But Janice stuck to her word and she really felt good. In fact her two friends went all the way back to the stand and got her something else to drink.

Does it ever take courage to live the commandments of God? Analyze some of the traits of character Janice must have had to make this decision and stick to it.

No. 43
"Accepting Advice"
Charles D. Salisbury
F, 9-12

As a young L.D.S. boy, I have always been quite active in the Church. Lately I have been concerned about my older brother, a senior in high school. I remember how I used to look up to him as sort of an ideal. When I was a deacon, I thought, "Gee! Look at Bob up there blessing the sacrament." Then there was the night he made 22 points in the Explorer basketball game.

All of this has changed lately. Bob very seldom goes to church anymore. A month ago when he came into our room, I could smell cigarette smoke. I thought that it must just be from the new guys he runs around with that smoke. But last week when he came home, I knew that he also had started to smoke and drink. When I accused him of smoking, he
became angry and told me to mind my own business. Then he threatened me and told me never to tell the folks. I am worried about Bob. I'm sure he believes the gospel, but he is pushing it aside and doing things that we know he shouldn't.

What should I do? Should I tell the folks? Should I try to talk Bob out of going with the crowd he runs around with now? Should I read some scriptures which tell us about the importance of keeping God's commandments and about the Word of Wisdom? Should I just let him go and hope that he will straighten out by himself? Perhaps the Bishop could talk to him. I hope that he will come back to the Church and be able to have the blessings which we have studied in Sunday School and seminary.

No. 44
"The Apostasy and Restoration"
J. Gordon Vaughan
F, 9-12

You are traveling on a train and reading the Bible. Another passenger observes you and, being interested, begins a conversation on religion. He soon finds out that you are a Mormon and is immediately more interested because he has heard something about the Church. But he is having a difficult time accepting our claim that there was an apostasy from the Church of Jesus Christ and our bold claim that there was a restoration of this same Gospel of Jesus Christ.

Give as complete an answer as you can to this man regarding the apostasy and the need for a restoration of the Gospel. Use the Bible and the knowledge you have gained from study on this subject.

DISCUSS THE ABOVE, AND THEN FOLLOW UP WITH THE FOLLOWING:

You are visiting temple square in Salt Lake City and suddenly someone comes up and taps you on the shoulder and says, "Haven't I met you someplace before?" As you talk with each other you both recognize that you had met on a train not long ago. He said, "I have given considerable thought and study on the apostasy that we discussed before and I am convinced that there must have been an apostasy. I remember you mentioned something about your belief in some kind of a restoration that had taken place, but we didn't have time to discuss it. This is why I'm here in Salt Lake and I'm sure glad I saw you. Will you take time to explain to me about this "Restoration of the Gospel" that you spoke of?

This now becomes your challenge to organize and plan your own approach to your friend and explain in an intelligent way the vital points in the Restoration of the Gospel.
I'm a typical Latter-day Saint high school girl of 16, and I'm very confused. Yesterday, after playing tennis with my best girl friend, we started discussing what we were going to do in school this coming fall. We enthusiastically anticipated the importance of our senior year--how seniors are the "big wheels" of the school, and how they are the ones who just about run the school. We could hardly believe that in a few months we would be working on the biggest dance of the year (the Senior Ball); putting on the greatest assembly of the year; having dates with all the neatest boys in school and going to all the parties; and if we prove popular enough, having membership in the best club of the school (the Pep Club). We both want so much to have a lot of friends and to be popular so we can enjoy all these activities; and, as seniors, we want to be looked up to by all the other students as being leaders--attractive, good dressers and socially very active.

Bubbling over with enthusiasm, I returned home and burst into the house. Immediately I began explaining to Mother how important this coming year was going to be, excitedly relating to her what my girl friend and I had concluded about the importance of social clubs and activities, dressing just right and becoming popular with the right kids.

For some reason Mom didn't seem as thrilled over my expectations as I had anticipated. I asked her if something was wrong, and she suggested that I be cautious, that popularity with students might not be popularity with God. She asked me to think about whom I really wanted to please, what my goal in life was and how I was planning to obtain this goal. She then pointed out that certain activities some of the "popular" students engage in might not please God at all.

My Mother's reaction puzzled me, and I kept asking myself over and over again what was it that I really wanted in life? Could I engage in all the activities I was planning on and still maintain my Church activity and be true to the teachings of the Church? Did the boys I wanted to date live up to Latter-day Saint standards? Perhaps my mother is somewhat old-fashioned and doesn't understand the importance of being active and popular in high school.

As I pondered these questions I wanted to be alone and to think very seriously, so I isolated myself in my room and started to read out of the scriptures. One of the first things I read was at the top of page 55 of the Book of Mormon: ...and men are, that they might have joy." It seems to say that joy is the goal of life. I wondered what this meant. I read further in the Doctrine and Covenants, 42:61; 101:36 on joy:
"If thou shalt ask... thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal."

and

"Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full."

I asked myself how these scriptures applied to me and my future plans. I couldn't help wondering if I was preparing myself properly for full Church activity, a temple marriage and all the wonderful things in life I had dreamed of which, in the long run, would bring a fullness of joy. I observed that several of my friends had become so concerned with social activity and prestige that they seemed to have lost interest in the Church and its activities, even though they usually attended their meetings. A few of them gradually got into real trouble and disobeyed certain laws of God.

I wondered if I could maintain popularity both with my fellow students and with God, and if I could be very active in school and social life, as well as in Church. But even assuming that I could, I continually returned to these perplexing questions: What is my first goal in life? Is it popularity, social prestige, dating, clothes? What things seem to occupy my time and my interests? What particular activities next year should I definitely avoid participating in and which ones are entirely acceptable and desirable? What kind of a price would I have to pay to be popular with everyone?

No. 46
"Work Brings Joy"
Cal J. Andreasen
F, 9-12

You are a Bishop, and because of this position, it becomes your responsibility to head the welfare program in your ward. In working with this program, you discover some of its main objectives. You come to realize that "welfare" in the Church is not charity in the usual sense; but it is a means of providing to people in need in order to give them opportunities to help themselves. The welfare program is designed not only to provide physical needs, but also to give people encouragement, confidence, and moral strength. It helps people to appreciate the principle that work brings joy.

One day a request comes across your desk to give welfare help to a widow in your ward. The woman's husband has recently passed away, leaving her in poor circumstances and with three small children to care for. The family has not been active in the church, but are members. They are certainly in need of help.
You feel an obligation to help this widow, both in her physical needs and her spiritual needs. You recognize that this woman needs to learn the principal that work brings joy. How can you help her through the Welfare program of the Church?

No. 47
"Kathie"
Ira Ralph Telford
F, 9-12

Kathie is a sixteen year old junior in high school. She is an active member of the Church and fairly popular in school. Being a junior she still hasn’t quite reached the top rung of popularity, but that is what she desires most. Especially she wants to become a member of the Pep Club since its members are the social leaders of the school. She feels that if she can just get in, then social success will follow and she will become one of the more popular girls in school. Her desire to make an impression on the club members has led her in the past to do only those things that will insure her of being considered for membership.

Kathie has recently made friends with Joanie, a welfare girl who has been living with a family in her neighborhood. Joanie has not been accepted by the girls at school. In fact, there has been much open criticism concerning her. Joanie is very shy, dresses poorly, and has not learned the social graces. But Kathie tries to help Joanie in every way possible. She has taken her to M.I.A. several times and tries to help her become acquainted with other people. Joanie is eager for friendship, and soon the girls become good friends. Because of Kathie’s influence, Joanie begins to gain some self confidence and actually is beginning to enjoy other people.

Soon their friendship is known all over the school, and Kathie’s reputation begins to suffer. Kathie realizes this, but she feels an obligation to Joanie and decides to ignore the criticism. After all, she is not doing anything wrong.

For several weeks, Kathie has been trying to get Joanie to go to school activities with her. Even though she has gone to church functions, Joanie has been hesitant about going to school functions because of the treatment she receives from the other students.

One night Kathie’s phone rings. When she answers, it is Joanie who says: "I’ve decided to go to the basketball game at the school with you tonight. Is that all right?"

"Hey, that sounds neat! Pick me up in about 15 minutes and we will walk to the school together."
A few minutes later, Kathie gets another call. That conversation goes something like this:

"Hello, Kathie? This is Gail of the Pep Club. I just wanted to call and let you know that the Club wants you to become a member. Will you accept?"

"Will I! This is what I've been waiting for for a long time. Of course I'll accept."

"Good. There is just one condition, though."

"Just name it. Whatever it is, I'll do it!"

"Well, I don't quite know how to say this... but... well, you know how the Club has no one but leaders and all. Well... we can't afford to have anything said about any of the members that might reflect upon the Club. We know that you have been keeping company with Joanie and we feel that she is just not the right kind of girl to associate with. As part of your initiation, you must promise not to have anything to do with her from now on."

"Gee, I don't know. She is my best friend... still... Yes, I'll do it. From now on I'll have nothing more to do with Joanie."

"Fine. Well, see you at the basketball game tonight!"

After the conversation Kathie had some misgivings about what she had done. "I want so much to join the club. If I turn it down I'll be socially 'dead' at school. But what about Joanie? She's so dependent upon me. What will happen to her if I just break off my friendship with no explanation? I just can't let her down... or can I? After all, I have my life to live too."

Just then the doorbell rings, and Kathie sees through the window that it is Joanie. What would you do in this situation?

(Actual experience resolved: Chose to remain true to her friend in spite of the problem it caused.)
CHAPTER VIII

SUMMARY AND CONCLUSIONS

I. SUMMARY

The field of religious education is faced with two challenges: (1) to teach the facts and knowledge of theology; and perhaps more important, (2) to help students make application of these principles in their lives. This second challenge has created a growing interest in the development of more effective teaching methods to achieve success.

A relatively new technique of teaching that has been developed is called the case method. This method has been used quite extensively and very successfully in some fields of education. However, it has not been experimented with to any degree in the field of religion. It was felt that this method has great potential in the field of religious education. This study critically analyzed the case method in an attempt to determine if this method has a place in teaching religion to the youth of the Church of Jesus Christ of Latter-day Saints.

The case method is a teaching technique that enables the students to develop the art of decision making. Its prime objectives are to encourage creativity, to develop analytical skill, and to commit students to positive action. It is unique in that the responsibility of learning rests not with the teacher, but with the student. The teacher leads and directs the students in discussion of cases, in an attempt to help them analyze problems, make decisions, and become aware of the results of such decisions. The case is a description of a real life situation, in which
the making of a decision is vital. Because of the reality of the situations, students become deeply involved and learn to face the reality of life. The important consideration in the case method is the self-development of the student.

The case is an important aspect of the case method and takes skill and experience to write. There is no one way to write a case, and no criteria for determining if a case is "good" or not. The success of the case in a particular class is the test.

The following questions were posed in the study: What religious subjects can best be taught by the case method? At what age levels can the case method be used? How many students can the case method best handle? How do you test and grade in the case method? What visual aids may be used?

It was found that areas of religion pertaining to commitment to gospel principles, application of gospel principles, ethical and moral standards, and leadership development could be taught effectively through the case method. The teaching of theology and history could best be accomplished by other methods. Opinion was expressed that the case method could be used at any age level, providing that modification of the case and the discussion is made to fit the particular age group. The case method cannot be used exclusively at the high school level, because students lack the proper background of knowledge and maturity. However, used properly and at the right time it can add much to a student's development and decision making skill. The best size class was placed someplace between eighteen and twenty-five. The purpose of testing is to
evaluate the students' analytical skill. Therefore, case tests are given which involve the student's written analysis of a case. Grading is subjectively done by the teacher. The most important visual aids are the case itself and the blackboard. Films can be used effectively in presenting the case to a class in a visual and realistic manner.

The case method is demanding of both the student and the instructor. The instructor has an important role as discussion leader, in which he guides the students to find their own answers to the cases presented. This takes much skill and patience. Responsibility for learning rests with the student. He has an obligation to do much outside work, to give him the background necessary to intelligently discuss the problem in class. LDS students would do well to discuss the case with friends and parents and to seek help from the scriptures in its analysis.

For most effective use of the case method, it was felt that cases should be collected, indexed, and made available for use by all LDS educators. This study attempted to start such a collection.

II. CONCLUSIONS

Evidence from this study indicates that the case method can be an effective technique in teaching certain aspects of the gospel to the youth of the Church of Jesus Christ of Latter-day Saints.

The writer feels the case method can teach the LDS student to deal with reality, to face problems, to make decisions, and to apply in his life the principles of the gospel he has learned. Even though the case method is not the best method to use in teaching facts, it provides the
field of religious education with many possibilities. Evidence from this study indicates that it is possible for an inspired teacher, and one who uses the case method effectively, to teach moral and ethical relationships, help the student commit himself to positive actions of behavior, build character and leadership qualities, give opportunity for students to work with each other, and develop within the student an ability to make decisions. It appears that if the teacher makes every attempt possible to create real problems for the students to solve, they will become deeply involved and interest will be high.

From the available research and the responses of the teachers and students, indications are that the case method can be adapted to all age groups, providing it is modified for use at that age level. It is the writer's opinion that if the student has the necessary background of facts and fundamentals of doctrine for a given case, he will be able to achieve the desired objectives of the case method. The youth of the L.D.S. Church seem to have the background of experience and imagination necessary to handle the case method.

Caution must be given, however, to the instructor to make sure that the case method is not misused. As was indicated a basic knowledge of the gospel is necessary as background for the student to deal with a case. This knowledge is not best taught through cases. Students are still learning these basic concepts during their high school years. For this reason, it appears that the case method should not be used exclusively at the high school level. The instructor could use this method, along with others he finds successful, to adequately teach all phases of the gospel.
In the case method, the student takes upon himself the responsibility of gaining an understanding of the case being presented. This study has indicated that outside work by the student is desirable in reading the case and discussing it with friends and parents. Use of the case method requires that the student not try to seek answers from the teacher, but rather should accept the fact that he has within himself the creative ability to find the answer. This is where the real growth of the student appears.

This study also indicates that the teacher's role is not an easy one. To be effective a teacher should equip himself with the ability to handle the case discussion. The research has suggested that he should not give answers to students. He must at times, however, be able to ask pointed questions which will help students probe deeper into the case. The teacher should be free from prejudice and have a willingness to continue learning. Much of this "learning" may come from his own students.

It is hoped that the end result of the case method will be the self-development of the student. This study indicates that the case method, when used effectively, can be a means of teaching students to deal with reality and help them make application of gospel principles into their lives.

III. RECOMMENDATIONS FOR FURTHER STUDY

It is recognized by the author that this study of the case method in an attempt to evaluate its effectiveness in teaching religion is still in a pioneering stage. The writer makes the following recommenda-
tions for further study:

1. Experimental studies could be attempted to further evaluate the use of the case method in teaching within the field of religious education. These studies could include:
   a. Correlations between students doing well in a case method class and their activity in the L.D.S. Church.
   b. Comparisons to determine the effectiveness of helping students make commitments to gospel principles. Two classes could be compared, one having a case as the reinforcement and the other using the traditional summary or review technique.

2. A course of study could be developed to assist religious educators to fully understand the objectives of the case method and be instructed in its use.

3. The collection of cases begun in this study could be greatly enlarged by contribution of all teachers of L.D.S. religion.

4. The development of more case films would certainly be an aid to L.D.S. educators in using the case method of teaching.
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B. PERIODICALS


Bibliography, continued


APPENDIX A

LETTER SENT TO SEMINARY TEACHERS

Dear Brother:

The Department has given us a real desire to improve our teaching. They have encouraged us to experiment in order that we might be able to contribute to the development of a better curriculum. They have expressed the desire to have us teach in such a way that the students will be placed in real life situations, where they learn to solve their own problems through creative thinking. I think this is a real challenge to us as teachers.

I am writing my thesis on the case method of teaching which I believe will help students to apply Church principles to everyday problems and experiences. Stephen R. Covey, who has taught at the BYU and is now President of the North Ireland Mission, describes the case method by saying: "The case method of instruction has demonstrated amazing power in creating a real learning experience in which a student comes to understand and deal with reality and to achieve a significant integration with ideality." (Instructor, July 1959, p. 224)

The main purpose of the case method of instruction is three-fold: (1) to help students become involved in a problem; (2) to give them opportunity for critical and creative thinking; and (3) to train them to make sound decisions based on this thinking. As I see it, this is what we are trying to do in Seminary, with emphasis on the making of decisions, based on gospel principles.

In using the case method of instruction, the teacher presents a case to the class. The case is a problem written in story form, with the story ending just before a decision is to be made. The best cases for seminary students are those involving actual experiences of youth from 14 to 18 years of age. The students are instructed to read the case and think about it, giving particular attention to the problem and its several solutions. The case is then discussed in class by the students. The students are encouraged to think critically about the problem and to express their opinions concerning what should be done in view of all the facts. The analysis is made entirely by the students, with the teacher acting only as a discussion leader. He tries to focus the discussion upon the lesson objective, but avoids at all times expressing his own opinions concerning the case.
Letter sent to Seminary Teachers, continued

I think this method has real possibilities in the application section of our lesson planning.

I would appreciate it very much if you could help me in carrying out my thesis project, by writing a case and using it in your classroom. I think you would find it a very rewarding experience, both for you and your students.

The following are enclosed to aid you in your experiment:

1. Suggestions for writing a case
2. Suggestions for presenting a case in class
3. A sample case (written by Stephen R. Covey)
4. An evaluation form

Your case and evaluation of it would greatly aid me in the writing of my thesis. I am planning to compile cases which could be used in seminary classes. I would be happy to send you this compilation when I have completed it.

Success to you in this year's work.

Sincerely your brother,

Cal J. Andreasen
421 South Fraser Drive
Mesa, Arizona
SUGGESTIONS FOR WRITING CASES

1. Select one of the 33 Seminary Directional Objectives.

2. Write a problem in story form using one of the above objectives.

3. The case should be a possible life experience. It might even be a real life experience. Be careful to use fictitious names and places, however.

4. Present all the facts relevant to the problem.

5. Where possible present a little background of the major characters and culture. (Ages of characters, poor relationships, church activity, community and family feelings, family conditions, etc.)

6. Strive to have at least three alternative "solutions." None of these solutions should be an absolute, dogmatic "correct" answer. In other words, in real life we have problems where there could be several answers. Such should be the case in these problems.

7. Introduce the specific problem area, clearly describing the situation involved in the case.

8. End the case just before a decision is to be made.

SUGGESTIONS FOR PRESENTING THE CASE

1. Teacher Preparation
   a. Mimeograph the case. Hand it out to the students a day or two before the class discussion if possible.
   b. Read and analyze the case. Try to think of all the alternative solutions.
   c. In leading the discussion, avoid talking too much. Act merely as a discussion leader and repress the desire to express your opinion.
   d. Remember that there may be several answers. The important thing is that the student is able to see the problem, analyze it, make a decision, and then defend it.
   e. At the conclusion of the case, you may summarize if you desire.
Suggestions for presenting the case; continued

f. Extreme caution must be taken not to leave students with false impressions concerning the doctrines of the Church.

II. Instructions to the student

a. Read and think the case through carefully.

b. Discuss the case with parents and friends.

c. State the problem.

d. List all the alternative solutions.

e. Analyze the alternative solutions.

f. Use scriptures to solve the problem where possible.

g. From your analysis, make a decision as to what should be done.

h. Predict the short term and long range results of your decision.

i. Be able to defend the decision you have made in class discussion.

j. The student could grade his own assignment in light of the discussion in class as to how deeply he had thought through the case.

* These could be written assignments if the teacher desires.
"Joy, the Goal of Life"

by Stephen R. Covey


TO THE INSTRUCTOR: The case method of instruction has demonstrated amazing power in creating a real learning experience in which a student comes to understand and deal with reality and to achieve a significant integration with ideality.

PURPOSE OF CASE DISCUSSION: The objective of class discussion is to encourage students to freely exchange thoughts and to explore their own feelings in relation to a problem and its relevant issues. It is not to convey information nor to give a predetermined answer. The lesson is successful if students become identified with a problem, deeply involved in the issues being discussed and, above all, if they continue to think, discuss, ask questions and appraise their own value system after the class is over. That students accept responsibility for analysis and decision-making is essential for any real learning in terms of rewarding introspection, personally-meaningful insight, scripture understanding and self-directed motivation and growth.

ROLE OF THE INSTRUCTOR:

1. Read the case to the group, direct the discussion, raise salient issues for analysis, encourage wide student participation.
2. Create a free, spontaneous atmosphere in which the participating student directs his contributions to his fellow students as often as to the instructor.
3. Listen respectfully and non-evaluatively to every expression, avoiding moralizing, agreeing or disagreeing.
4. Use the blackboard to clearly visualize the problem, important issues, alternative solutions, criteria in evaluating relative alternatives, etc.
5. Do what is necessary to encourage student identification with the problem concerning situations which students in that particular community and culture are facing. If the discussion bogs down in disputing case facts, or with semantics, give working assumptions and definitions and move forward.
6. Do not direct a question-answer session.
7. Do not superimpose personal analysis and solution to the problem as being "the" answer. Repress this desire continually. The instructor should withdraw almost entirely during an active and involving discussion.
The following is an authentic description of a real situation. The problem involves issues surrounding the concept of joy as the goal of life. (See page 131, case number 45, for the case, "Joy, the Goal of Life." Also included in this letter was case number 27, found on page 119, "Only Mormons," by Cal J. Andreasen.)
EVALUATION FORM

(Please return this form along with the case you have written, to: Cal Juel Andreasen, 421 South Fraser Drive, Mesa, Arizona.)

1. YOUR NAME

2. DATE

3. INDICATE THE LESSON IN WHICH YOU BELIEVE THE CASE COULD BEST BE TAUGHT

   COURSE _______ UNIT _______ LESSON _______

4. INDICATE THE YOUNGEST SEMINARY CLASS IN WHICH THE CASE COULD BE PRESENTED.

5. WHERE DID YOU OBTAIN THE MATERIAL FOR THIS CASE? (Own experience, student experience, parent, bishop, fictitious, etc.)

6. IF THIS WAS AN ACTUAL EXPERIENCE, HOW DID THE PERSON RESOLVE THE PROBLEM? (Answer if you desire)

7. DID YOU FEEL THAT THE DIRECTIONS IN THIS LETTER WERE ADEQUATE FOR YOUR WRITING AND EXPERIMENTING WITH THIS CASE? _______ IF NO, HOW COULD THEY BE IMPROVED?

8. WHAT ARE YOUR FEELINGS CONCERNING THE CASE METHOD OF TEACHING?

9. WHAT WAS YOUR STUDENTS' REACTION TO THE CASE?

I WILL ALLOW CAL J. ANDREASEN TO USE MY CASE IN A THESIS, MAKING ALTERNATIONS IF NECESSARY.

   Yes _____ No _____

________________________
Teacher's Signature
APPENDIX B

LETTER TO RELIGIOUS EDUCATORS

October 8, 1962

I am doing research for my master's thesis which deals with the use of the case method of teaching in the field of religious education. Since you are vitally interested in religious education and are actively engaged in this work, I would appreciate any help you could give me.

I believe that the case method can be used very successfully in teaching religious subjects. Your comments concerning its use in this field would be appreciated. Could you also send me the names of any books or articles with which you are familiar, that discuss this method of teaching.

Thank you.

Sincerely,

Cal J. Andreasen
421 South Fraser Drive
Mesa, Arizona

P.S. A stamped envelope is enclosed for your convenience in answering.
THE CASE METHOD--
A TECHNIQUE FOR TEACHING RELIGION
TO L.D.S. YOUTH

An Abstract
of a Thesis Presented to
Department of Religious Education
Brigham Young University

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

by
Cal Juel Andreasen
July, 1964
An Abstract of a Thesis

THE CASE METHOD--
A TECHNIQUE FOR TEACHING RELIGION
TO L.D.S. YOUTH

The purpose of this study was three-fold: (1) to compile information explaining what the case method is, giving instructions concerning the use of the case method for students and instructor, and discussing how cases may be obtained and written; (2) to analyze the case method of instruction to show the advantages and disadvantages of its use in teaching religion; and (3) to develop sample cases that could be used in teaching religion in the Church of Jesus Christ of Latter-day Saints.

This study examined available research material from three major sources: (1) the use of the case method in the L.D.S. Church, (2) the use of the case method in the field of religious education, and (3) the use of the case method in fields other than religious education. The research material was examined in order to determine the usability of this method in teaching religious subjects at the high school level.

Letters were sent to 43 seminary teachers within the L.D.S. Church giving them information as to what the case method is and instructions for writing cases. These teachers were asked to write a case, use it, give the reactions of their students, and submit an evaluation of the case method. The cases written by these teachers are included in this study.
CONCLUSIONS

The case method technique of teaching is a method in which students are given experience in problem solving and decision making. The problems are real life experiences written in story form. Every attempt is made to make the situation vital, realistic, and interesting. It is assumed when using this method that there are no "right" answers for which the students are searching. They are striving to increase analytical skill and decision making ability.

Evidence from this study indicates that the case method can be an effective technique in helping school students to live certain aspects of the Gospel. Even though the case method is not a good teacher of facts, it provides religious educators with innumerable possibilities. It can reinforce doctrines already learned, point out moral and ethical relationships, help students commit themselves to positive actions of behavior, build character and leadership qualities, and help students learn to work together.

The case method demands much skill and patience on the part of the instructor. He is not an answer man imparting information, but he is a skilled discussion leader, guiding students to use the knowledge they have learned in dealing with the problems of reality.

Caution must be given, however, to the instructors to insure that the case method is not misused. Students must have a background of knowledge and experience to handle the case being presented. The case method is not a good method to teach facts, only to reinforce them. Extreme care must be taken in the field of religious education, to insure
that false concepts are not taught. The students must have maturity to accept responsibility for learning. They must accept the fact that within themselves they have the creative ability to make decisions.

The end result of the case method can be self-development of the student. Testimonies can be strengthened through this approach, because students find that they must commit themselves to codes of behavior.
This abstract of a thesis by Cal Juel Andreasen is accepted in its present form by the Department of Religious Education of the Brigham Young University, as satisfying the thesis requirements for the degree of Master of Science.

Date July 15, 1964

THESIS COMMITTEE

Chairman, Advisory Committee

Member, Advisory Committee

Chairman, Major Department