1972

A Study to Determine Reasons Why LDS Students were not Enrolled in LDS Seminary in the Southern Alberta Seminary District During 1970-71

Robert Owen McClung

Brigham Young University - Provo

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1972

A Study to Determine Reasons Why LDS Students were not Enrolled in LDS Seminary in the Southern Alberta Seminary District During 1970-71

Robert Owen McClung
Brigham Young University - Provo
A STUDY TO DETERMINE REASONS WHY LDS STUDENTS WERE NOT ENROLLED IN LDS SEMINARY IN THE SOUTHERN ALBERTA SEMINARY DISTRICT DURING 1970-71

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Robert Owen McClung
August 1972
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Appreciation is expressed to all Priesthood Leaders, parents and youth who helped to make this study a reality.

The writer wishes to express his deepest gratitude and love for his parents, Mr. and Mrs. Owen S. McClung, who taught him to appreciate the gospel of Jesus Christ.

Last but certainly not least, to his wife, Ramona, the writer expresses all the thanks, gratitude and love for the hours of personal sacrifice, for being willing to overlook the inconsistencies of his behavior, and for the encouragement to finish this project. To Ramona and our lovely children Michael, Lee, Joanne, Gregory, Rachelle, Janae, and Jerry, our Lamanite placement boy, this work is sincerely dedicated.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>STATEMENT OF THE PROBLEM</td>
<td>1</td>
</tr>
<tr>
<td>JUSTIFICATION OF PROBLEM</td>
<td>1</td>
</tr>
<tr>
<td>DELIMITATION OF THE PROBLEM</td>
<td>3</td>
</tr>
<tr>
<td>LIMITATION</td>
<td>3</td>
</tr>
<tr>
<td>DEFINITION OF TERMS</td>
<td>4</td>
</tr>
<tr>
<td>METHODS OF PROCEDURE</td>
<td>5</td>
</tr>
<tr>
<td>2. REVIEW OF LITERATURE ON LDS RELIGIOUS EDUCATION IN ALBERTA</td>
<td>7</td>
</tr>
<tr>
<td>BASIC PURPOSE AND OBJECTIVES OF RELIGIOUS EDUCATION</td>
<td>15</td>
</tr>
<tr>
<td>3. ANALYSIS OF THE TRENDS PARENTS ESTABLISH IN THE HOME</td>
<td>17</td>
</tr>
<tr>
<td>PARENTAL RESPONSIBILITY</td>
<td>17</td>
</tr>
<tr>
<td>CHURCH MEMBERSHIP OF PARENTS</td>
<td>19</td>
</tr>
<tr>
<td>FATHER'S OFFICE IN THE PRIESTHOOD</td>
<td>21</td>
</tr>
<tr>
<td>MOTHER'S WORKING OUTSIDE THE HOME</td>
<td>21</td>
</tr>
<tr>
<td>FATHER'S AND MOTHER'S CHURCH ACTIVITY</td>
<td>22</td>
</tr>
<tr>
<td>FATHER'S AND MOTHER'S OBSERVANCE OF THE WORD OF WISDOM</td>
<td>24</td>
</tr>
<tr>
<td>MARRIAGES OF THE NON-SEMINARY STUDENTS' PARENTS</td>
<td>26</td>
</tr>
<tr>
<td>Chapter</td>
<td>Page</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td><strong>FATHER'S AND MOTHER'S ATTITUDE TOWARDS</strong></td>
<td>26</td>
</tr>
<tr>
<td>THE CHURCH</td>
<td></td>
</tr>
<tr>
<td><strong>FATHER'S AND MOTHER'S CHURCH POSITIONS</strong></td>
<td>29</td>
</tr>
<tr>
<td><strong>PARENTS WHO HOLD FAMILY HOME EVENINGS</strong></td>
<td>30</td>
</tr>
<tr>
<td><strong>PARENTS WHO HOLD FAMILY PRAYER</strong></td>
<td>30</td>
</tr>
<tr>
<td><strong>PARENTS' ATTITUDE TOWARD SEMINARY</strong></td>
<td>31</td>
</tr>
<tr>
<td><strong>SUMMARY</strong></td>
<td>33</td>
</tr>
<tr>
<td><strong>4. NON-SEMINARY STUDENTS' CHURCH AND SEMINARY ACTIVITIES</strong></td>
<td>36</td>
</tr>
<tr>
<td><strong>NON-SEMINARY STUDENTS' CHURCH ACTIVITY</strong></td>
<td>37</td>
</tr>
<tr>
<td><strong>NON-SEMINARY STUDENTS' OBSERVANCE OF THE WORD OF WISDOM</strong></td>
<td>38</td>
</tr>
<tr>
<td><strong>NON-SEMINARY STUDENTS' ATTITUDE TOWARDS SEMINARY</strong></td>
<td>41</td>
</tr>
<tr>
<td><strong>NON-SEMINARY STUDENTS' ATTITUDE TOWARDS SEMINARY TEACHERS</strong></td>
<td>44</td>
</tr>
<tr>
<td><strong>NON-SEMINARY STUDENTS' PERSONAL ATTITUDE</strong></td>
<td>47</td>
</tr>
<tr>
<td><strong>NON-SEMINARY STUDENTS' ATTITUDE TOWARDS PARENTS</strong></td>
<td>50</td>
</tr>
<tr>
<td><strong>NON-SEMINARY STUDENTS' PERSONAL COMMENTS</strong></td>
<td>52</td>
</tr>
<tr>
<td><strong>PARENTAL COMMENTS AS TO WHY THEIR CHILD IS NOT IN SEMINARY</strong></td>
<td>54</td>
</tr>
<tr>
<td><strong>NON-SEMINARY STUDENTS' SUGGESTIONS</strong> TO IMPROVE SEMINARY**</td>
<td>55</td>
</tr>
<tr>
<td><strong>SUMMARY</strong></td>
<td>57</td>
</tr>
<tr>
<td><strong>5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS</strong></td>
<td>61</td>
</tr>
<tr>
<td><strong>SUMMARY</strong></td>
<td>61</td>
</tr>
<tr>
<td><strong>CONCLUSIONS</strong></td>
<td>64</td>
</tr>
<tr>
<td><strong>RECOMMENDATIONS</strong></td>
<td>64</td>
</tr>
<tr>
<td>Section</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------</td>
<td>------</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>66</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>70</td>
</tr>
<tr>
<td>A. Letters</td>
<td>71</td>
</tr>
<tr>
<td>B. Questionnaires</td>
<td>78</td>
</tr>
</tbody>
</table>
LIST OF TABLES

Table                                      Page
1. Percentage of Return of Questionnaires Sent to Non-Seminary Students, Their Parents and Bishops 20
2. Fathers' and Mothers' Church Membership of Non-Seminary Students 21
3. Non-Seminary Students' Fathers and Mothers Who Break the Word of Wisdom 22
4. Non-Seminary Students' Mothers Working Outside the Home 22
5. Non-Seminary Students' Fathers and Mothers in Church Attendance 25
6. Non-Seminary Students' Fathers and Mothers Who Break the Word of Wisdom 25
7. Non-Seminary Students' Parents Married in the Temple, by a Bishop, Civil Authority, and Those Sealed After 28
8. Youth and Their Parents' Attitude towards the Church 28
9. Non-Seminary Students' Parents Involved in Church Positions 32
10. Non-Seminary Students' Parents' Attitude towards Seminary 32
11. Non-Seminary Students in Church Attendance 39
12. Non-Seminary Students and Their Bishops' Ratings in Church Attendance 39
13. Non-Seminary Students in Observance of the Word of Wisdom 40
14. Non-Seminary Students and Their Bishops' Rating in Observance of the Word of Wisdom 42
<table>
<thead>
<tr>
<th>Table</th>
<th>Percentage of Non-Seminary Students Who Felt</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>Poorly Towards Seminary</td>
<td>44</td>
</tr>
<tr>
<td>16.</td>
<td>Poor Teacher Relationships Were Instrumental</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>for Their Not Being in Seminary</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Indicated an Unhealthy Personal Attitude</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>towards Seminary</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Indicated an Unhealthy Attitude towards</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>Parents</td>
<td></td>
</tr>
</tbody>
</table>
Chapter 1

INTRODUCTION

Leaders always have been desirous for better and more effective ways to cope with problems faced by youth. This study will determine reasons why LDS youth did not enroll in seminary. The fact that some had attended at one time would suggest that there was an interest in seminary, but the reasons why students were no longer interested in seminary, were considered. After this was learned, recommendations were made to facilitate an increase in seminary enrollment in the Southern Alberta Seminary District and, hopefully, throughout Canada.

STATEMENT OF THE PROBLEM

To determine reasons why LDS students in the Southern Alberta Seminary District of The Church of Jesus Christ of Latter-day Saints were not enrolled in the seminary program for the year 1970-71.

JUSTIFICATION OF PROBLEM

According to Johnson:

The most efficient study of school leavers is one which takes place in advance of the student leaving school and one which contains information that will
aid the staff in preventing the event from ever taking place. 1

In the writer's opinion, the large numbers of potential students who fail to enroll in seminary must be a source of great concern. Too few of these young people avail themselves of this spiritual opportunity.

Gragg maintains that, "We must work with the potential dropout while he is still in school." 2 Before we can achieve this, we must first get these young people into the seminary classroom.

If reasons were known as to why some LDS students of seminary age were not enrolling in seminary, then Church leaders, parents, seminary principals and teachers could prepare specific methods to facilitate seminary enrollment.

Education in Canada is very different from that of the United States; for this reason it is felt this study was necessary to see if the traditional seminary program was meeting the student's needs. Because a study of this type had never been conducted in Canada, it was an important area of research.


DELIMITATION OF THE PROBLEM

Only students who were members of the Church and enrolled in the junior or senior high schools but not enrolled in seminary, along with their parents and bishops, were used for this study. Both released-time and non-released-time seminaries were included, there being no truly released-time in Alberta. The boundaries of this study were confined within the Southern Alberta Seminary District, which also contained four stakes of The Church of Jesus Christ of Latter-day Saints. It was felt that a sampling of both types of programs was needed as the released-time was very unstable in 1970-71 and if something could have been suggested to help stabilize it, this would contribute much to this program.

LIMITATIONS

One of the limiting factors of this study was that not every student, parent or bishop returned the questionnaire sent.

A second limiting factor was that only those students not in seminary, their parents and bishops were used. Many young people drop out of high school when they turn sixteen, for they are no longer required by law to attend after this age. The law states: "Every child who has attained to age of six years at school opening date and who has not
attained the age of sixteen is a pupil for the purposes of the school act."\(^3\) Therefore, some young Church members had left at Sixteen, had not attended seminary, and thus did not come under the survey. Finally, the extreme subjectivity of the answers to opinion polls limits the validity of the analysis.

DEFINITION OF TERMS

There are some terms which are peculiar to The Church of Jesus Christ of Latter-day Saints. These terms are as follows:

Church. Refers to The Church of Jesus Christ of Latter-day Saints.

Saint. Denotes someone who is a member of the Church.

Stake. Denotes an ecclesiastical division of the Church.

Ward. Denotes an ecclesiastical division of the stake in the Church.

Branch. An ecclesiastical division of a stake or ward in the Church.

Priesthood. Refers to the authority given to worthy male members to act in the ministry of the Church.

**Released-time Seminary.** Denotes a Church school which offers religious instruction to high school students during school hours.

**Non-released-time Seminary.** Denotes a Church school which offers religious instruction to high school students before or after school hours. (Also termed Early Morning Seminary.)

**Executive Secretary.** Denotes the ecclesiastical authority of the stake or ward level responsible for the education of all youth.

**District Coordinator.** Denotes a professional person responsible for the functioning of the Seminary program within the district boundaries.

**Divisional Coordinator.** Denotes a professional person responsible for the functioning of the Seminary program within the divisional boundaries.

**METHODS OF PROCEDURE**

Questionnaires were prepared using a modification of some of the questionnaires of Roy F. Hatch. After having a sample of students list reasons as to why others were not

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enrolling in seminary, it was decided by the writer in consultation with other seminary personnel within the study area, that those questionnaires were well suited for this study with some modifications. Changes were made so as to apply to the educational and seminary conditions in Southern Alberta.

Names and addresses of seminary age youth, not currently enrolled in seminary for the 1970-71 year, were received through seminary principals and co-ordinator, along with ward executive secretaries. Seminary personnel also supplied the names and addresses of those potential students' parents and bishops. Self addressed, stamped return envelopes were used to facilitate the return of all questionnaires.

Letters and questionnaires were sent through the mail on May 11, 1971, to a random sampling of students, not enrolled in Seminary for that past year, and their parents. A follow-up letter was sent again on May 24, 1971, encouraging those to reply who had not done so. This was sent early enough after the original letter in hopes to stop any from discarding the questionnaire.

The questionnaires to the bishops were given to each Priesthood Executive Secretary; he in turn distributed these to the proper bishops. A self-addressed, stamped return envelope was provided also.
Chapter 2

REVIEW OF LITERATURE ON LDS RELIGIOUS EDUCATION IN ALBERTA

Education has played a vital part of LDS philosophy. "It is intended to serve and enhance the principle of prophetic leadership. Also, education is for the purpose of increasing faith in the earth."¹ In 1831, one year after the organization of the Church, Joseph Smith realized before Zion would be established all would have to be educated towards it. The educational program began to take on tangible form in new projects such as the purchase of a press and publication of a periodical, the publication of the revelations, and the revision of the Bible. "These projects represented in an embryo stage of development the future educational program of the Church."²

At Kirtland, Ohio, "The School of the Prophets" was organized in January, 1833. This was actually the prototype of the first Church seminary, where the Priesthood leaders met to study gospel principles and application.

²Ibid., pp. 48, 62.
As Church members moved to Jackson County, Missouri, and elsewhere, schools were established. These structures served a dual purpose of education and worship. While in Nauvoo, the saints were granted the Nauvoo Charter which gave them the right to form the University of the City of Nauvoo.

According to Cameron, the First Presidency of the Church on January 15, 1841, commented on the proposed university:

The University of the City of Nauvoo will enable us to teach our children wisdom, to instruct them in all the knowledge and learning, in the arts, sciences and learning professions. The regents of the University will take general supervision of all matters appertaining to education from common schools up to the highest branches of a most liberal collegiate course. This will establish a regular system of education and hand over the pupils from teacher to professor until the regular graduation is consummated and the education finished.

During the course of preparing to move across the plains, Brigham Young instructed each bishop to provide schools for his ward.

On February 28, 1850, two and one-half years after the arrival of the saints in the Salt Lake Valley, they established the University of Deseret. The main objective was "to incorporate a system of teacher education, with

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3 J. Elliott Cameron, "A Survey of Basic Educational Opportunities Available to Members of The Church of Jesus Christ of Latter-day Saints" (unpublished Doctor's dissertation, Brigham Young University, 1966), p. 11.

4 Ibid., p. 11.
the University being the parent school supervising all other educational programs in the territory at that time."

In the 1880's, Church leaders were struggling to stay out of the hands of federally appointed officers, due to the anti-polygamy laws just recently passed. Charles Ora Card, Stake President in Logan, was in hiding. Having a desire to go to Mexico he met with President John Taylor, who advised him to go "North into British Territory and find a place suitable for colonization." 

During the summer of 1887 a colony was established on the west banks of Lee's creek. As no timber was readily available for building, the saints were obliged to live in tents and wagons during the summer. "The combination school and meeting house was erected in December but not completed until January 1888." 

"Religion was a driving force behind this little Mormon colony. President Charles O. Card, a man of great vision, had the Church organization completed long before there was a building to meet in." More saints arrived to this new land of promise and prosperity; with it came new hope. Here these self exiled saints found a new home. Free

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5 Ibid., p. 12.
7 Ibid., p. 115.
8 Ibid., p. 113.
from political and marshall overtones, they now were ready to raise devoted families by teaching what the Doctrine and Covenants had previously commanded.

... To understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and of the gift of the Holy Ghost, by laying on of hands, when eight years old, the sin be upon the heads of the parents.

January 2, 1897, ten years after the arrival of these saints to Alberta, formal religious education began. This was in the form of a religion class which met one afternoon each week after school. "Most wards were fully organized to carry on religious class work in the fall of 1920."11 Through the concentrated efforts of many, this program became so successful throughout the Church that the responsibility of it soon was put under the direction of the Primary association for grades one through six.12

The Canadian saints felt very strong about the total education of the student within the religious framework of the Church. Their interest grew and on October 17, 1910, the Knight Academy was organized. A good part of the

9 The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1969), 68:25. Hereafter referred as D&C.

10 The Junior Seminaries, Department of Education, Salt Lake City, Utah, 1935, p. 3.


12 Junior Seminary, op. cit., p. 3.

13 Redd, op. cit., p. 15.
incentive to organize this Academy came as a result of a circular from the General Board of Education dated June 8, 1888, wherein all stakes were notified:

... a Board of Education, consisting of not less than five and not to exceed eight in number, should be selected in each stake to take charge of and promote the interests of education in the stake.

... it was made a duty of these local Boards to take into consideration the formulation of Church Schools, and the best method of accomplishing this.

... It is felt by the General Board that, to begin with, there should be one Stake Academy established in each Stake as soon as practicable.\textsuperscript{14}

All students were required to take Theology, unless excused by the President. Courses were:

First year—Book of Mormon
Second year—New Testament History
Third year—Old Testament History
Fourth year—Church History
Classes met three times per week.\textsuperscript{15}

Through the instrumentality of the First Presidency, missionary students attended a special Theology course, plus faith-promoting work, drill in reading and spelling, psychology of missionary work, etiquette, personal appearance and cleanliness, practice in conducting meetings, singing, and personal purity.\textsuperscript{16}

The closing of the Knight Academy as a Church school was made public June 25, 1921, and was thereafter operated in a public high school by the Raymond School District.\textsuperscript{17}

The possibility of having seminary for the teaching of theology to the youth was discussed by George F. Richards,

\begin{itemize}
  \item \textsuperscript{14}Ibid., p. 15.
  \item \textsuperscript{15}Ibid., p. 25.
  \item \textsuperscript{16}Ibid., p. 27.
  \item \textsuperscript{17}Ibid., p. 31.
\end{itemize}
of the Council of Twelve, with the Taylor Stake on May 1, 1926. Bennett states, "As this new system developed, most of the old schools were turned over to the states and are now being operated as state schools, without church affiliation. . . ." The Church now adopted a more complete system of religious education through the seminary program. Granite High Seminary was the first, starting in 1912 in Salt Lake City. This proved so successful that, as the need and economy of the Church grew, the seminary program was expanded.

"Junior seminaries are designed to serve students of the 7th, 8th, and sometimes 9th graders of the public schools. These met with the pupils one hour or more per week, as the school may allow, for religious instruction." Seminary classes were in operation in the high schools of the Taylor Stake by December 10, 1944, and on September 23, 1948, in the Cardston High School of the Alberta Stake. Junior seminaries were gradually discontinued by 1957 due to conflicts in the time schedules of the junior and senior high schools. "The use of class periods of different lengths made a workable arrangement for the


20 John A. Widtsoe, Program of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: Department of Education, 1937), p. 49.
seventh and eighth grades impossible."\textsuperscript{21}

Released time seminaries have never evolved into a functional program in Alberta, the way it is known in Utah, due to the type of high school curriculum. As school curriculum changed and more demanding standards were expected by public educators, schools in LDS communities adapted the semester system of seventy-minute periods each day. This meant that students could enroll for only one semester of seminary during school hours. To facilitate the students for the total school year, a combination released-time and non-released time seminaries were formulated to accommodate the majority of the youth. Thus students would take one semester of seminary during school hours and one semester either before school or at noon hours.

The time available for religious instruction of students within school curriculum is left entirely up to the local school boards. The boards are at freedom to "permit religious instruction" but no specified amount of time per day or week is given.\textsuperscript{22}

Most boards were not willing to accommodate the saints because of pressures from other sources.

The non-released time approach was adapted by all seminaries in Lethbridge and Taber, plus in all of the outlying towns and communities in all stakes where numbers of members would not justify a full-time, permanent man. At the time of this writing these classes met in the

\textsuperscript{21}Redd, op. cit., p. 42.

\textsuperscript{22}School Act, op. cit., p. 62.
mornings before school in seminary buildings and chapels.

Church members left the Cardston area, moving to other parts of Alberta and Canada. As branches, wards, and stakes were organized, the concern for the youth necessitated the formation of more seminaries. Numbers continued to grow to the point that in 1952 an Institute of Religion was established in Edmonton, Alberta. Subsequently, part-time institutes were organized: two in Calgary in 1960 and one in Lethbridge in 1960. These grew until there was one full time institute in each of these cities complemented by five permanent and two part-time instructors.

What is the ultimate aim of religious education? Basically stated, it is to affect behavior, both by feeling and intellect. David O. McKay, past president of the Church, explained true education as related by Gleave:

Gaining knowledge is one thing, and applying it is another. Wisdom is the right application of knowledge to the development of a noble and Godlike character. A man may possess a profound knowledge of history and of mathematics; he may be an authority in physiology, biology, or astronomy. He may know all about whatever has been discovered pertaining to general and natural science, but if he has not, with this knowledge, that nobility of soul which prompts him to deal justly with his fellow men, to practice virtue and honesty in

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personal life, he is not a truly educated man.

Character is the aim of true education; and science, history, and literature are but means used to accomplish this desired end. Character is not the result of chance, but of continuous right thinking and right acting. True education seeks to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also, honest men, with virtue, temperance, and brotherly love. It seeks to make men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life. . . . What, then, is true education? It is awakening a love for truth, a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not teaching the individual to love the good for personal sake; it is to teach him to love the good for the sake of good itself; to be virtuous in action because he is so in heart; to love and serve God supremely, not from fear, but from delight in His perfect character.

Upon the teacher rests much of the responsibility of lifting society to this high level. Ralph Waldo Emerson, reputedly the wisest American, said, "Character is higher than intelligence. A great soul will be fit to live as well as to think."25

Boyd K. Packer, a seminary administrator, said,

"In The Church of Jesus Christ of Latter-day Saints, daily religious instruction is not just a frill or an embellishment. It is not just an appendage to a sound program of education. It is the very core of it."26

BASIC PURPOSE AND OBJECTIVES OF RELIGIOUS EDUCATION

The basic purpose of seminary and institute work is to help students achieve "eternal life." Its immediate responsibility is to help them live in harmony with the

25Ibid., p. 12.

principles and purposes of the gospel of Jesus Christ
that they may experience the joy that follows.

President David O. McKay has stated: "Leading youth
to know God, to have faith in His laws, to have confi­
dence in His fatherhood, and to find solace and peace
in his love--this is the greatest privilege of the
Church school teacher."

The eight-year program has the following objectives:
1. To help students achieve a real and meaningful
testimony that God lives, that Jesus is the Christ, and
that Joseph Smith is a prophet of God.
2. To help students increase in faith and testimony
of the restored gospel and in the divine origin of The
Church of Jesus Christ of Latter-day Saints.
3. To help students gain a fundamental and inte­
grated knowledge of the whole field of religion and man's
attempt to find and understand God and his purposes.
4. To help students apply the principles and spirit
of the gospel in every walk of life: in friendship,
courtship, marriage, and family life; in study, work,
and politics; and in church and community life.
5. To help students increase in their love for the
Church and in their ability to render effective leader­
ship and service.
6. To help students relate their growing understand­
ing of the gospel to their continued study and thinking
in academic fields, that they might learn to combine
successfully a thoughtful appraisal of life with a firm
and meaningful faith in the gospel.
7. To help students feel a growing sense of respon­sibility toward the community, the nation, and the world
and to inspire them to utilize their faith, knowledge,
and skills to be more effective and devoted citizens.
8. To help students recognize their great potential
as children of God; to achieve maturity in their personal
adjustments, self-understanding and self-acceptance, and
in their ability for creative living.
9. To guide students to an understanding of the
meaning and purpose of temple marriage and to develop in
them the desire to pattern their courtship, marriage, and
family life to the high ideals and commitments of the
temple.
10. To arouse in students the spirit of missionary
work and to help them prepare in both mind and spirit
for effective and honorable service in the mission field.
11. To help students increase in their appreciation
of all the spiritual values of life and in excellence in
all worthwhile endeavors.27

27Faculty Handbook: Released-time Seminaries and
Institutes of Religion (Provo, Utah: Department of Education,
Chapter 3

ANALYSIS OF THE TRENDS PARENTS

ESTABLISH IN THE HOME

Through the years,

The quality of teaching appears to have improved as the teachers have gained experience. Understanding of the religious education program of the Church has enlarged. Leaders of the stakes and wards, and most of the parents and students seem to visualize the existing seminary and Institutes of Religion programs in their true light, as institutions for the study and the learning of the gospel of Jesus Christ.1

PARENTAL RESPONSIBILITY

The past few years have shown a tremendous increase in activity of Church members world wide. Leaders, parents, and seminary personnel are becoming more sensitive to the large numbers of youth who are not involved in Church sponsored programs. Why are these people concerned? The Lord has said, "Remember the worth of souls is great in the sight of God."2 Many of the youth are not enthused or motivated towards the acceptance of belonging within the Church.

First, the parents of these young people needed to

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1 Redd, op. cit., p. 79.
2 D&C, op. cit., p. 25.
be considered. Victor L. Brown asked this question:

What responsibilities had the parents in rearing their children, in teaching them proper standards, infusing them with a sense of self-discipline, inspiring them to have the courage to face up to the consequences of their own actions. 3

One questionnaire was sent to a random sampling of the youth of seminary age but not in seminary for the year 1970-71. Another one was sent to their parents and one to their bishops. Due to the type of survey, one would expect the ratio of questionnaires returned would have increased from non-seminary student, to parent, to bishop. The bishops, whose major responsibility within the ward (Priesthood Bulletin) was that of caring for the youth, fell way short of all expectations. Out of twenty-six bishops only ten replied, thus showing non-interest, a lack of understanding of the importance of responding to the questionnaire, or a preoccupation with matters within the ward structure.

One would also have expected the overall response to be greater. This perhaps corroborates the writer's observation that the true purpose of seminary has not been accepted by priesthood leaders and parents alike. Nor has the fact been accepted that the seminary program is a correlation program and not a self-contained unit.

A questionnaire was sent to twenty-six bishops, one for each non-seminary student. It was felt that if more

3 Victor L. Brown, "This, Then, Is the Challenge," The Improvement Era, LXVIII (1965), 1134.
bishops had responded, valuable information would have been received which would have helped to determine more specific reasons youth are not enrolling in seminary. The questionnaire to the bishops asked for information about the student, and about both parents in hopes that there would be some type of correlation shown. In the replies, parents in addition to their child included items about their home life. (The non-seminary students questionnaire will be discussed in Chapter 4.) Table 1, page 20, shows the percentage of questionnaires returned.

**CHURCH MEMBERSHIP OF PARENTS**

It was discovered that there were only 6 percent more wives who were members than husbands. Although, according to the answers checked off for yes, 7.0 percent more husbands were non-members than were wives, the actual percentage is 6 percent more wives who were members than husbands. The discrepancies arose because some questionnaires were incompletely answered. Also, there were 13 percent of the husbands and 16 percent of the wives that the bishop did not know or did not take time to find out if they were members. See Table 2, page 21.

**FATHER'S OFFICE IN THE PRIESTHOOD**

One area of the questionnaire asked for information pertaining to Adult Aaronic Priesthood members. These individuals are now (July, 1972) referred to in the
Table 1
Percentage of Return of Questionnaires Sent to Non-Seminary Students, Their Parents and Bishops

<table>
<thead>
<tr>
<th></th>
<th>No. of Questionnaires Sent</th>
<th>No. of Questionnaires Returned</th>
<th>Percentage of Return</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-Seminary Student</td>
<td>263</td>
<td>81</td>
<td>41</td>
</tr>
<tr>
<td>Parents</td>
<td>263</td>
<td>74</td>
<td>28</td>
</tr>
<tr>
<td>Bishops</td>
<td>263</td>
<td>94</td>
<td>32</td>
</tr>
</tbody>
</table>
priesthood as Prospective Elders and are referred to as such within this study. There was a high percentage (42 percent) of men who held no priesthood, were Prospective Elders, or with whom the bishop was uncertain as to what Priesthood office was held. See Table 3, page 22.

Table 2
Fathers' and Mothers' Church Membership of Non-Seminary Students

<table>
<thead>
<tr>
<th></th>
<th>Percent LDS</th>
<th>Percent Non-LDS</th>
<th>Percent of No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>71%</td>
<td>16%</td>
<td>13%</td>
</tr>
<tr>
<td>Mother</td>
<td>77%</td>
<td>9%</td>
<td>14%</td>
</tr>
</tbody>
</table>

MOTHER'S WORKING OUTSIDE THE HOME

Of the ninety-four questionnaires returned, 49 percent showed that mothers were working out of the home. Fifteen percent had no response which indicated that the bishop was uncertain. Church leaders counseled the membership of the Church of the dangers of mothers working. Mary H. Robinson put it this way: "Learning to understand my husband, listening to my children, reading together, working together, talking and laughing--what more can any woman want?" See Table 4, page 22.

### Table 3
Non-Seminary Students' Fathers' Holding the Priesthood

<table>
<thead>
<tr>
<th>Priesthood</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Priesthood</td>
<td>6</td>
</tr>
<tr>
<td>Prospective Elder</td>
<td>13</td>
</tr>
<tr>
<td>Elder</td>
<td>49</td>
</tr>
<tr>
<td>Seventy</td>
<td>6</td>
</tr>
<tr>
<td>High Priest</td>
<td>3</td>
</tr>
<tr>
<td>No response</td>
<td>23</td>
</tr>
</tbody>
</table>

### Table 4
Non-Seminary Students' Mothers Working Outside the Home

<table>
<thead>
<tr>
<th>Does the mother work outside the home?</th>
<th>Percent Working Outside Home</th>
<th>Percent Not Working Outside Home</th>
<th>Percent of No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>49</td>
<td>36</td>
<td>15</td>
</tr>
</tbody>
</table>
FATHER'S AND MOTHER'S CHURCH ACTIVITY

Because there seemed to be a definite relationship between attendance of parents to Church meetings and that of their children, the question was asked of the bishops how often the father and mother attended Sunday School, Sacrament meeting, and priesthood meeting: regularly, occasionally, seldom, or never.

As expected, the ratio of activity between mother and father was opposite to one another. There were 36 percent of the mothers who attended all meetings regularly with 41 percent of the fathers never attending. Twenty-seven percent of the fathers attended regularly and 23 percent of the mothers never attended any meetings. It was felt that most of the individuals who were in the "never attended" category probably attended once or twice each year, but not sufficient for the bishop to consider as seldom. Again, the bishops could not list 13 percent of the fathers and 14 percent of the mothers as to their relative activity. This very likely is due to the bishop not knowing these individuals because of their inactivity. It is possible, therefore, that 37 percent of the mothers and 54 percent of the fathers are totally inactive. Elder Boyd K. Packer, a general authority in The Church of Jesus Christ of Latter-day Saints, at a Stake Conference in the Edmonton Stake, made the statement that we don't need better youth leaders, but better fathers. These statistics verify this trend of
Victor L. Brown quoted: "Train up a child in the way he should go; and when he is old he will never depart from it." (Proverbs 22:6) Josh Billings paraphrased truth: "To bring a child in the way he should go, travel that way yourself." See Table 5, page 25.

FATHER'S AND MOTHER'S OBSERVANCE OF THE WORD OF WISDOM

The next question asked was "To the best of your knowledge, how often does the father or mother use tea, coffee, tobacco, or alcohol? Out of the ninety-four questionnaires returned, 42 percent of the fathers were not living the word of wisdom, either totally or to some degree. Thirty percent lived it completely with 18 percent not being placed in any of the four categories. Mothers were more inclined to obey the word of wisdom. The number of questionnaires returned with no response made in this area would indicate that again bishops were very uncertain. See Table 6, page 25.

Parents were asked to respond to the statement "The word of wisdom is observed in the home. Yes__ No__." Sixty-nine percent responded yes, 14 percent no, with 17 percent as no response. The question is, do the parents know if their companion or child is breaking the word of wisdom? There is a large possibility that by reading the

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### Table 5
Non-Seminary Students' Fathers and Mothers in Church Attendance

<table>
<thead>
<tr>
<th>Church Attendance</th>
<th>Percent of Fathers Who Attend</th>
<th>Percent of Mothers Who Attend</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regular</td>
<td>27</td>
<td>36</td>
</tr>
<tr>
<td>Occasionally</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>Seldom</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>Never</td>
<td>41</td>
<td>23</td>
</tr>
<tr>
<td>No Response</td>
<td>13</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

### Table 6
Non-Seminary Students' Fathers and Mothers Who Break the Word of Wisdom

<table>
<thead>
<tr>
<th>Breaking Word of Wisdom</th>
<th>Percentage of Fathers Breaking Word of Wisdom</th>
<th>Percentage of Mothers Breaking Word of Wisdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regularly</td>
<td>42</td>
<td>18</td>
</tr>
<tr>
<td>Occasionally</td>
<td>41</td>
<td>2</td>
</tr>
<tr>
<td>Seldom</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Never</td>
<td>30</td>
<td>53</td>
</tr>
<tr>
<td>No Response</td>
<td>18</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>
statement "... in the home" it was conceived to imply "do we use tea, coffee, tobacco, and alcohol in the home" or is it used outside the walls of the home. Thus, those parents who responded may not have understood the meaning of the statement. The bishops stated that 18 percent of the mothers and 42 percent of the fathers were breaking the word of wisdom regularly, but parents stated only 14 percent, which included both parents combined. See Table 6, page 25.

MARRIAGES OF THE NON-SEMINARY STUDENTS' PARENTS

The Church for years has stressed the value and purpose achieved when married in the Lord's House. Many can not see the beauty of the forest for the trees. The survey showed that 21 percent were originally married in the temple and 18 percent were sealed after their civil marriage, leaving 61 percent not availing themselves of this opportunity. An amazing amount of 25 percent were married by a civil authority which indicated the lack of any Church ties. Nine percent of the mothers and 16 percent of the fathers who were non-members would account for most of this, however. See Table 7, page 28.

FATHER'S AND MOTHER'S ATTITUDE TOWARDS THE CHURCH

Bishops responded in one of four areas to the question, "How would you rate the father's (mother's) attitude toward the Church?"
The range between both parents is fairly consistent. Tabulations revealed that fathers and mothers were evenly distributed in the rating they received for having a good attitude, that being 25 percent. Husbands were 12 percent below wives for excellent attitude. There were 6 percent less mothers than fathers with a poor attitude. A number of questionnaires did not have any type of response in this category; 13 percent for mothers and 14 percent for fathers, making 1 percent more mothers who did not respond.

The students showed a marked increase in the areas of fair (31 percent) and poor (24 percent) with a tremendous decline in excellent with only 9 percent reported. This shows a mushrooming effect on the part of the child. Ronald A. Firth stated:

... the home is the most influential agency in the life of a person, and that parents (often without realizing it) by their own attitudes, personal habits, and social conduct determine not only their children's attitudes toward them, but also their reactions and adjustments to life in general.\(^6\)

Ligon maintained:

The home is the central institution in effective character education. The home climate seems to be the most important element in achieving such education.\(^7\)

See Table 8, page 28.

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\(^6\)Firth, op. cit., p. 4.

\(^7\)Earnest M. Ligon, "How Can We Inspire a New Generation to the Achievement of Christian Character?" Religious Education, XLIX (1954), 249.
Table 7
Non-Seminary Students' Parents Married in the Temple, by a Bishop, Civil Authority, and Those Sealed After

<table>
<thead>
<tr>
<th>Parents Married:</th>
<th>Percentage Yes</th>
<th>Percentage No</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the temple?</td>
<td>21</td>
<td>51</td>
</tr>
<tr>
<td>By a bishop?</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>By civil authority?</td>
<td>25</td>
<td>1</td>
</tr>
<tr>
<td>Sealed later in the temple?</td>
<td>18</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 8
Youth and Their Parents' Attitude towards the Church

<table>
<thead>
<tr>
<th>Attitude</th>
<th>Total Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Father</td>
</tr>
<tr>
<td>Excellent</td>
<td>17</td>
</tr>
<tr>
<td>Good</td>
<td>25</td>
</tr>
<tr>
<td>Fair</td>
<td>21</td>
</tr>
<tr>
<td>Poor</td>
<td>23</td>
</tr>
<tr>
<td>No Response</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>
FATHER’S AND MOTHER’S CHURCH POSITIONS

Leland H. Stott maintained that children tend to adopt the behavior patterns and moral standards of the parents, and thus became much like their parents in regard to those patterns and standards. According to Table 9, page 32, one would conclude that because less fathers have Church positions and also because they are more inactive, this would be the main contributing factor of their child's inactivity. Firth, in a study to determine the correlation between parents' Church activity and that of students, concluded: "... study failed to show conclusively whether the male parents or the female parents had the most effect on the students."\(^9\)

The survey indicated that parents, especially fathers, are more inclined to not accept their responsibility as patriarch of the home. Parents are missing a valuable experience of training their children.

A parent can't individualize his teaching as no classroom teacher can. He has a class size that a professional teacher would envy. He can know his pupil better than anyone else can—his abilities, temperament, interests, level of development, the teaching methods that are most effective with him. No other teacher has so great an opportunity to adapt his teaching style to the individual learner.\(^{10}\)

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\(^8\) Leland H. Scott, "Adolescents' Dislikes Regarding Parental Behavior and Their Significance," The Journal of Genetic Psychology, LVII (June, 1940), 393-414.

\(^9\) Firth, op. cit., p. 38.

He further stated, "Parents' teaching styles are based, in part at least, on the beliefs and convictions that they hold, consciously or unconsciously . . ." See Table 9, page 32.

PARENTS WHO HOLD FAMILY HOME EVENING

Parents were to determine their regularity of family home evening:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regularly</td>
<td>20.3%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>40.6%</td>
</tr>
<tr>
<td>Seldom</td>
<td>1.3%</td>
</tr>
<tr>
<td>Never</td>
<td>21.6%</td>
</tr>
<tr>
<td>No Response</td>
<td>16.1%</td>
</tr>
</tbody>
</table>

President David O. McKay, past president of the Church, has stated that no other success can compensate for failure in the home. Sixty-one percent of the homes were holding family home evening either regularly or occasionally with 39 percent not holding theirs at all or only seldom.

PARENTS WHO HOLD FAMILY PRAYER

The statement, "In our homes we have family prayer" was responded to:

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>41%</td>
</tr>
<tr>
<td>Regularly</td>
<td>4%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>17%</td>
</tr>
<tr>
<td>Never</td>
<td>22%</td>
</tr>
<tr>
<td>No Response</td>
<td>16%</td>
</tr>
</tbody>
</table>

A high correlation was expected between family prayer and family home evening. Forty-five percent had

\[11\] Ibid., p. 9.
prayer daily or regularly and 55 percent never or seldom had family prayer; thus 16 percent more families held family home evenings regularly than were praying together.

PARENTS' ATTITUDE TOWARD SEMINARY

Anderson summarized attitude towards learning by stating:

How do children learn? They learn by exploring and experimenting, by asking questions and by answering questions, by being given clues and figuring things out. They learn by following instructions and directions, by being shown, by observing and imitating and drawing conclusions. What makes children learn? They learn because they are curious about everything around them. They learn because they want to do what they see other people do, because they want to be big and independent and do for themselves. They learn because they want to be like people they love and admire. They also learn because learning has pleasant consequences or is a way of avoiding unpleasant consequences. 12

An average of 18 percent of these areas with no response indicated that about one-fifth of the parents were undecided as to their reaction. There was a high correlation with an even distribution between the first three and the last responses. (See Table 10, page 32.) This, one would expect. A definite break in parent-teacher relations is shown with only 43.2 percent having discussed seminary with the teacher. This would imply that more emphasis and correlation was needed between seminary, priesthood leaders and parents to develop a better system of communication. Most parents were, to some degree, anxious for their children to participate in seminary.

12 Ibid., p. 9.
Table 9
Non-Seminary Students' Parents Involved in Church Positions

<table>
<thead>
<tr>
<th>Parents</th>
<th>Percent Involved with a Church Position</th>
<th>Percent Not Involved with a Church Position</th>
<th>Percent of No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>26</td>
<td>69</td>
<td>5</td>
</tr>
<tr>
<td>Mother</td>
<td>43</td>
<td>52</td>
<td>5</td>
</tr>
</tbody>
</table>

Table 10
Non-Seminary Students' Parents' Attitude towards Seminary

<table>
<thead>
<tr>
<th>Parents' Attitude towards Seminary</th>
<th>Total Percent Yes</th>
<th>Total Percent No</th>
<th>Total Percent of No Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>We support the seminary program</td>
<td>74</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td>We want our children to attend seminary</td>
<td>78</td>
<td>3</td>
<td>19</td>
</tr>
<tr>
<td>Do you feel you understand what seminary is?</td>
<td>77</td>
<td>7</td>
<td>16</td>
</tr>
<tr>
<td>Have you ever talked to the seminary teachers about seminary?</td>
<td>43</td>
<td>39</td>
<td>18</td>
</tr>
<tr>
<td>The Church places too much emphasis on religion</td>
<td>10</td>
<td>70</td>
<td>20</td>
</tr>
</tbody>
</table>
SUMMARY

1. The Church of Jesus Christ of Latter-day Saints holds each person vital and precious to God.

2. Parents have the main responsibility in raising their children.

3. About 74 percent of the parents of non-seminary students were members of the LDS Church.

4. About 58 percent of the fathers held the Melchizedek Priesthood and about 42 percent held the Aaronic Priesthood or no priesthood.

5. About 49 percent of the mothers worked outside the home.

6. Approximately 38 percent of the fathers attended their meetings regularly or occasionally, and about 62 percent attended their meetings seldom or never.

7. Approximately 48 percent of the mothers attended their meetings regularly or occasionally, and about 52 percent attended their meetings seldom or never.

8. About 54 percent of the fathers observed the word of wisdom while approximately 46 percent "broke" the word of wisdom regularly or occasionally.

9. About 80 percent of the mothers observed the word of wisdom while approximately 20 percent "broke" the word of wisdom regularly or occasionally.

10. About 21 percent of the parents were married in the temple, with about 18 percent being sealed after a civil marriage.
11. About 42 percent of the fathers received an excellent or good rating in their attitude towards the Church by the bishops. About 58 percent received a fair to poor rating.

12. About 54 percent of the mothers received an excellent or good rating in their attitude towards the Church with about 46 percent receiving a fair to poor rating.

13. About 31 percent of the young people received an excellent or good rating in their attitude towards the Church from their bishops with about 69 percent receiving a fair to poor rating.

14. About 26 percent of the fathers held responsible Church positions with 74 percent holding no Church position.

15. About 43 percent of the mothers held responsible Church positions, but 57 percent held no Church position.

16. About 61 percent of the families were holding family home evening regularly or occasionally with 39 percent never holding one or only seldom holding one.

17. About 45 percent of the students' families held family prayers daily or regularly, with about 55 percent not having family prayer at all or only seldom.

18. About 74 percent of the parents supported the seminary program.

19. About 78 percent of the parents wanted their children to attend seminary.
20. About 77 percent of the parents felt they understood the purpose and meaning of seminary.

21. Approximately 43 percent of the parents, however, talked to the seminary teacher about seminary with 57 percent never talking to the teacher about seminary.

22. About 30 percent of the parents felt the Church places too much emphasis on religion with 70 percent not thinking so.
Chapter 4

NON-SEMINARY STUDENTS' CHURCH AND SEMINARY ACTIVITIES

In 1970-71 many priesthood leaders were noticing a rise in Church inactivity among the youth of the Church. This trend was reaching lower age groups. The question was why? J. Reuben Clark, Jr., claimed, "The youth of the Church are hungry for things of the spirit; they are eager to learn the gospel, and they want it straight, undiluted." If this is true, then why were the youth not being reached through the seminary program? What were the real problems or reasons?

Through the questionnaire to the parents it was learned 65 percent of the students not in seminary were in grades eleven and twelve, with 35 percent in grades nine and ten. There were six students reported to be in the ninth grade, fourteen in grade ten, seventeen in grade eleven, and twenty-one in grade twelve.

The holding power of the seminary program was not as strong as it should be, as illustrated. Because of statistics such as these, questionnaires were prepared and sent to 263 youth who were not in seminary to try to find answers

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to these questions, but of this number only eighty-one were returned, or 31 percent.

NON-SEMINARY STUDENTS' CHURCH ACTIVITY

To determine specific areas of youths' weakness in Church activity, the questionnaire asked for information pertaining to Sunday School, Priesthood, MIA, and Sacrament. MIA and Sacrament meetings were most consistent in regular attendance, being between 42 percent and 43 percent. Sunday School was highest with 51 percent. Priesthood took last with 28 percent, but had the highest return of no response to this part with 28 percent. However, there were 105 girls who were involved in the study, which would account for the major portion of the 28 percent of no responses along with part of the never attend percent of 34. The non-response for both MIA and Sunday School was 6 percent, with 5 percent for Sacrament meeting.

The bishops were asked to determine the relative activity of youth not in seminary. There was a vast difference of opinion here. An average of the four areas of student responses was computed to provide a comparison.

The bishops' responses were distributed very evenly over the four areas of choice. Part of the wide spread of opinion was due to the fact that the students were asked about their attendance in four areas whereas the bishops were required to answer in a general sense only. The students rated themselves higher both in activity and no activity.
Most individuals saw themselves, in what they were doing, in a totally different perspective than others. Bishops felt very strongly that their youth went to these meetings more occasionally and seldom than the youth stated. Youth also attended more meetings than their parents. See Tables 11 and 12, page 39.

NON-SEMINARY STUDENTS' OBSERVANCE OF THE WORD OF WISDOM

Here, too, the youth were asked to respond to five specific areas.

Alcohol was the biggest problem with the youth sampled, with tobacco next. More of these youth were using tobacco regularly than all other categories combined. The majority of the youth sampled did not have any type of a problem in living the word of wisdom. The bishops also responded as to how the youth lived the word of wisdom.

An average from the students' responses is shown in Table 13, page 40. Again, according to the bishops, the youth were shown to have more of a problem than claimed by 21 percent. The question arises, "Do the bishops really know their youth?" If they do, why the vast difference of opinion? It was the writer's opinion that since these youth were not in the limelight as far as the total Church programs were concerned, that the bishops did not really know these youth as personally as was desirable. Also, if these individuals were not becoming involved in the achievement program
Table 11
Non-Seminary Students in Church Attendance

<table>
<thead>
<tr>
<th>Church Attendance</th>
<th>Total Percent Attending</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sunday School</td>
</tr>
<tr>
<td>Regularly</td>
<td>51</td>
</tr>
<tr>
<td>Occasionally</td>
<td>9</td>
</tr>
<tr>
<td>Seldom</td>
<td>13</td>
</tr>
<tr>
<td>Never</td>
<td>21</td>
</tr>
<tr>
<td>No Response</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 12
Non-Seminary Students' Parents' Attitude towards Seminary

<table>
<thead>
<tr>
<th>Church Attendance</th>
<th>Total Percent of Non-Seminary Students Who Attend Meetings According to Bishops' Responses</th>
<th>Total Percent of Non-Seminary Students Who Attend Meetings According to Themselves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regularly</td>
<td>26</td>
<td>41</td>
</tr>
<tr>
<td>Occasionally</td>
<td>25</td>
<td>11</td>
</tr>
<tr>
<td>Seldom</td>
<td>23</td>
<td>12</td>
</tr>
<tr>
<td>Never</td>
<td>21</td>
<td>25</td>
</tr>
<tr>
<td>No Response</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>Areas of the Word of Wisdom</td>
<td>Percent of Regular Use</td>
<td>Percent of Occasional Use</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>------------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Tea</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Coffee</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Tobacco</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>Alcohol</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Drugs</td>
<td>1</td>
<td>5</td>
</tr>
</tbody>
</table>
interviews throughout the year, the bishops would have had
to make an intelligent guess in determining correct responses
on the questionnaire. See Table 14, page 42.

The remainder of the student questionnaire was
divided into four categories. This provided more harmony
between various responses.

NON-SEMINARY STUDENTS' ATTITUDE
TOWARDS SEMINARY

The attitudes indicated by the various non-seminary
students were fairly consistent. Thirty-one percent felt
they received no help from seminary at all and, therefore,
did not see any need for this type of training in their
present lives. Even to a greater degree the personal feel­
ing was that of not being comfortable in the class, with 40
percent responding. While listing why they were not in
seminary, fifteen responded by stating that they felt
excluded by the students who were more active in Church.

Journal work did not stop the students as a group
from enrolling. Only 14 percent felt there was too much
emphasis placed upon it. These statistics corroborate
Hatch who stated, "The journal should be a servant in the
instructional program and not the master. A tool not
the tool."²

One of the most difficult tasks facing the teacher,

²Hatch, op. cit., p. 85.
Table 14
Non-Seminary Students and Their Bishops' Rating in Observance of the Word of Wisdom

<table>
<thead>
<tr>
<th>Breaking of Word of Wisdom</th>
<th>Total Percent of Non-Seminary Students Who Break the Word of Wisdom According to Their Bishops</th>
<th>Total Percent of Non-Seminary Students Who Break the Word of Wisdom According to Themselves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regularly</td>
<td>21</td>
<td>5</td>
</tr>
<tr>
<td>Occasionally</td>
<td>13</td>
<td>9</td>
</tr>
<tr>
<td>Seldom</td>
<td>13</td>
<td>12</td>
</tr>
<tr>
<td>Never</td>
<td>31</td>
<td>67</td>
</tr>
<tr>
<td>No Response</td>
<td>22</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>
especially in seminary, has been to develop a variety of skills and techniques with a good student leadership program. This had not become a reality, for 29 percent of the youth still felt seminary was too routine. J. Reuben Clark, Jr., forecast this problem when he stated, "The tithing represents too much toil, too much self-denial, too much sacrifice, too much faith, to be used for the colorless instruction of the youth in the Church in elementary ethics." It is essential teachers realize their responsibilities.

One serious problem, wherever non-released time exists, is transportation. If parents will not or can not arrange to transport their children to seminary, this then falls upon the priesthood under the direction of the bishop. John A. Vandenberg outlined the objective of every bishop towards youth by stating, "The true bishop will resolve, 'This is my work and my glory to bring to pass the immortality and eternal life of each boy and girl entrusted to my care.'" The survey indicated that such a problem existed in the area surveyed. About 26 percent of the youth reported they would have attended seminary but for lack of transportation.

A major step to repentance is the realization of a weakness and admitting it. Twenty-six percent of the youth admitted if they had done their part, seminary would have

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3Clark, op. cit., p. 10.
4John A. Vandenberg, "Built-In Strength," The Improvement Era, LXVII (June, 1964), 479.
been enjoyable to them. However, the survey showed that about 74 percent stated that seminary would not have been enjoyable if they had done their part. See Table 15, page 45.

NON-SEMINARY STUDENTS' ATTITUDE TOWARDS SEMINARY TEACHERS

"One of the most important conditions necessary in a classroom situation is good rapport between the teacher and the student."\(^5\) Without respect on the part of the teacher towards the student and student towards the teacher, the spirit of the Lord can not be present. It is almost impossible to teach the gospel without this spirit. J. Reuben Clark, Jr., maintained:

There is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions, unless the youth are to be taught and trained in the principles of the gospel, embracing there in the two great elements that Jesus is the Christ and that Joseph was God's prophet.\(^6\)

Asahel Woodruff said it this way, "Teaching assignments must be taken seriously . . . . A full commitment to the gospel and the assignment is essential. No half-way acceptance of the task will do."\(^7\)

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\(^5\) Hatch, op. cit., p. 85.

\(^6\) Clark, op. cit., p. 6.

\(^7\) Asahel Woodruff, "Teaching the Gospel," Deseret Sunday School Union Board, Salt Lake City, p. 4.
Table 15

Percentage of Non-Seminary Students Who Felt Poorly Towards Seminary

<table>
<thead>
<tr>
<th>Statements Checked by Students for Not Being in Seminary</th>
<th>Percent Agreeing</th>
<th>Percent Disagreeing</th>
<th>Percent Who Did Not Respond</th>
</tr>
</thead>
<tbody>
<tr>
<td>I plan to register for Seminary next year</td>
<td>14</td>
<td>63</td>
<td>18</td>
</tr>
<tr>
<td>I did not feel the Seminary was helpful to me</td>
<td>31</td>
<td>51</td>
<td>18</td>
</tr>
<tr>
<td>I see little value in religious education at the present time</td>
<td>31</td>
<td>56</td>
<td>13</td>
</tr>
<tr>
<td>I did not feel &quot;at home&quot; in the seminary class</td>
<td>40</td>
<td>40</td>
<td>20</td>
</tr>
<tr>
<td>Seminary was too routine and not enough of a challenge</td>
<td>28</td>
<td>48</td>
<td>24</td>
</tr>
<tr>
<td>Too much emphasis placed on journal work</td>
<td>14</td>
<td>62</td>
<td>24</td>
</tr>
<tr>
<td>I did not have transportation to Seminary</td>
<td>26</td>
<td>59</td>
<td>15</td>
</tr>
<tr>
<td>If I had done my part Seminary would have been more enjoyable</td>
<td>26</td>
<td>46</td>
<td>28</td>
</tr>
</tbody>
</table>
However, in general, the teacher was not the reason why the student did not come to seminary. In fact, 89 percent or more disagreed with the statement that implied criticism of the teacher. Eleven percent felt that teachers were not discussing with students but rather were doing all of the talking. Along with this was the strongest of 12 percent stating that teachers were telling students what not to do, instead of what to do. Young people need positive direction given to them. According to Pullias:

The excellence in teachers requires inspired a growing skill in four great processes: planning of objectives in terms of outcomes and experiences; assisting the students to get the experience that will produce learning; enriching and enlightening the learning experience to give it life and meaning and evaluating the learning so as to contribute to the optimum climate or condition of learning.8

It would be possible to eliminate almost all criticism of the teacher if all twenty-three different criteria to create a learning environment in the class, listed by Charles Hobbs, were followed by all seminary teachers.

1. Build a personable relationship with each student.
2. Be prepared.
3. Be consistent.
4. Give each student a reputation to live up to (positive).
5. Let your class be student-centered.
6. Radiate enthusiasm and laugh with your students.
7. Be firm.
8. Look for the positive.
9. Don't nag, threat, or argue.

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10. If you must criticize, let it be on student's behavior, not him as a person.

11. Catch the problem early and take immediate action.

12. Step into your student's shoes.

13. Make students physically comfortable.

14. Take no personal offense.

15. Admit your errors.

16. Use social pressure.

17. Avoid trivialities.

18. When possible, avoid ultimatums.


20. Allow no time lags once the lesson has started.

21. Teach individual, not groups.

22. Maintain group solidarity.

23. If everything else fails, try using good common sense.  

See Table 16, page 48.

NON-SEMINARY STUDENTS' PERSONAL ATTITUDE

Most individuals will defend their own conduct and actions. Youth are no exception. Peer group pressures play an important function in the lives of youth. It was found that only 6 percent of the youth studied felt their group would reject them if they went to seminary. Also, 23 percent did not attend seminary because their friends were not attending. Personal reasons, even though illogical and unrealistic, were still most important to the individual.

Many felt their school work load was such that they would have been infringing upon study time to attend. School curriculum in Alberta is very structured Province-wide with all grade twelve students being required to take a Provincial

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Table 16

Percentage of Non-Seminary Students Who Felt Poor Teacher Relationships Were Instrumental for Their Not Being in Seminary

<table>
<thead>
<tr>
<th>Statements Checked by Students for Not Being in Seminary</th>
<th>Percent Agreeing</th>
<th>Percent Disagreeing</th>
<th>Percent Who Did Not Respond</th>
</tr>
</thead>
<tbody>
<tr>
<td>I could not get along with the teacher, therefore, I quit</td>
<td>6</td>
<td>73</td>
<td>20</td>
</tr>
<tr>
<td>The teacher had mannerisms which were annoying</td>
<td>9</td>
<td>70</td>
<td>21</td>
</tr>
<tr>
<td>I did not work in Seminary class and was asked to leave</td>
<td>3</td>
<td>75</td>
<td>22</td>
</tr>
<tr>
<td>The teacher talked too much and would not let us discuss our problems</td>
<td>11</td>
<td>65</td>
<td>24</td>
</tr>
<tr>
<td>The teacher was always telling us what not to do, instead of what to do</td>
<td>12</td>
<td>68</td>
<td>20</td>
</tr>
<tr>
<td>The teacher's knowledge of the subject was lacking so I dropped seminary</td>
<td>4</td>
<td>75</td>
<td>20</td>
</tr>
</tbody>
</table>
Departmental Examination to determine their pass-fail situation. This would account for the 42 percent reaction to school work load.

Most individuals desire variety of activity. Forty-four percent felt there was repetition between Sunday School, MIA, and Seminary. "Wha do they call repetition?" Is it the teaching of the gospel of Jesus Christ in each area? One must be cognizant of the duplication which has existed, and still does exist to some degree, among the various Church organizations. The priesthood correlation program is trying to eliminate unnecessary duplication, but is it possible to over-emphasize the gospel principles?

Approximately one-half stated that seminary was too early in the mornings and it was hard for them to wake up. Twenty-one percent of the youth worked evenings, usually until 11:00, with one student working three days each week until 3:00 a.m. With hours such as these, seminary would be difficult to attend.

A few, 19 percent, felt that seminary was for only those who were active in the Church. However, 11 percent stated they had never been invited to attend either by the teacher, friends, home teachers, or bishop. There was no way of determining if these youth would go if they were approached to do so.

Before real success can become reality, one must change attitudes. Ligon found "that in every case when we
changed personality we had changed an evaluative attitude."\(^{10}\) The challenge of the Church educational program is to change negative attitudes in relation to the gospel. There are too few hearers of the word today, but fewer doers.\(^{11}\) See Table 17, page 51.

NON-SEMINARY STUDENTS' ATTITUDE TOWARD PARENTS

Parents have a tremendous responsibility in the rearing of their children. Character development given in the home is of lasting influence upon the child. Attitudes, goals and ambitions are established basically within the home.

Students were to respond to three statements about their parents. The survey reiterated the truth of Ligon's statement that parents are receiving much of the blame for the way youth are responding to the establishment.\(^{12}\) Most young people have a great deal of respect for their parents; for only about 9 percent felt they could control their parents to any degree. However, 20 percent stated they received no encouragement from home to enroll in seminary, which is probably due to the parents' lack of appreciation for the gospel and Church in general. Twenty-one percent


\(^{11}\) Ibid., p. 65.

\(^{12}\) Ibid., p. 106.
### Table 17

Percentage of Non-Seminary Students Who Indicated an Unhealthy Personal Attitude towards Seminary

<table>
<thead>
<tr>
<th>Statements Checked by Students for Not Being in Seminary</th>
<th>Percent Who Responded Yes</th>
<th>Percent Who Responded No</th>
<th>Percent Who Did Not Respond</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had too many classes and not enough time to study if I had taken Seminary</td>
<td>42</td>
<td>46</td>
<td>12</td>
</tr>
<tr>
<td>I find too much repetition between Seminary, Sunday School, and MIA</td>
<td>44</td>
<td>35</td>
<td>21</td>
</tr>
<tr>
<td>It is too early in the morning</td>
<td>54</td>
<td>33</td>
<td>13</td>
</tr>
<tr>
<td>It is hard to wake up in time</td>
<td>43</td>
<td>43</td>
<td>14</td>
</tr>
<tr>
<td>My friends don't go so neither do I</td>
<td>23</td>
<td>59</td>
<td>18</td>
</tr>
<tr>
<td>I have never been invited to go</td>
<td>11</td>
<td>73</td>
<td>16</td>
</tr>
<tr>
<td>I feel Seminary is only for the religious few</td>
<td>19</td>
<td>67</td>
<td>14</td>
</tr>
<tr>
<td>The group I go with would reject me if I went</td>
<td>6</td>
<td>79</td>
<td>15</td>
</tr>
<tr>
<td>I could not work it into my high school schedule</td>
<td>41</td>
<td>43</td>
<td>16</td>
</tr>
</tbody>
</table>
felt they had been forced into taking seminary before but quit at the first opportunity. See Table 18, page 53.

NON-SEMINARY STUDENTS’ PERSONAL COMMENTS

So as to not influence the youth questioned and to provide full opportunity for them to respond, the question "Why are you not presently in seminary?" was asked. All but a few responded to this question.

Major reasons for not being enrolled were:
"Because my parents are not church goers and all the seminary people used to nag me about bringing my parents." "I want to go to seminary but I find it hard to get a ride in the morning." "I went the first day. I have no idea whether I am included on this enrollment." "There is too much repetition between Sunday School, MIA, Sacrament meeting, seminary and other Church activities." "I’m too lazy." "The reason I didn’t attend seminary was not because I didn’t want to, I would have liked to attend but I live on a ranch." "I was enrolled at the beginning but I got sick with Mononucleosis and couldn’t go to school for about 2½ months. I required much bed rest to overcome this disease so I couldn’t go to seminary. Once I stopped doing something I find it hard to return." "Don’t think I’d enjoy it." "I am unable to attend due to the fact that I have school to attend at 8 A.M." "When we had a car pool I went."
Table 18

Percentage of Non-Seminary Students Who Indicated an Unhealthy Attitude Towards Parents

<table>
<thead>
<tr>
<th>Statements Checked by Students for Not Being in Seminary</th>
<th>Percent Who Responded Yes</th>
<th>Percent Who Responded No</th>
<th>Percent Who Did Not Respond</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was forced into Seminary before but not again</td>
<td>21</td>
<td>58</td>
<td>21</td>
</tr>
<tr>
<td>Lacked encouragement from home in registering for Seminary</td>
<td>20</td>
<td>64</td>
<td>16</td>
</tr>
<tr>
<td>I can bluff my parents into not making me take it</td>
<td>9</td>
<td>70</td>
<td>21</td>
</tr>
</tbody>
</table>
"Because I go to school in another town and seminary is held in another and getting back in time to catch my bus is impossible." "Because I'm afraid not being accepted by the teacher or the students because I don't know much about the teachings of the Church." "The reason I quit seminary was that I had an operation which laid me up for at least a month. By the time I was able to go back my attendance was unsufficient for me to graduate." "I don't know for I never went or got asked to go but MIA was fun because the girls and the teacher was enjoyable." "It is like school in a sense that you are ordered around." "The teacher." "I am the only one my age and I just don't feel comfortable with the other kids." "Nobody, such as the bishop, etc., takes much interest in my Church activities as I feel they think they are too good to associate with me. It is not an excuse. It is really happening." "Outside influence."

PARENTAL COMMENTS AS TO WHY THEIR CHILD IS NOT IN SEMINARY

"Transportation problem."

He attended seminary and is an interested conscientious student. He attended seminary, however, the teacher he had was often late, sometimes didn't come at all. Used his family as a constant topic. Seldom prepared and gave an outlined lesson. Several boys became disinterested, discouraged and stopped going.

"We haven't insisted on it and that is our fault. "He hates to read and going there." "Lack of a challenge to hold her interest." "Class mates are too noisy during class."
"He started the year enthusiastic but found it very boring as time and winter went on." "The teachers and principal were more anxious to throw him out than to find out why he hated to attend seminary."

Bishops' comments were all structured around attitude of parents and child. A bishop is the spiritual leader of many individuals. Therefore, he wants these individuals to show spiritual growth; when they do not, he traces the reason to their attitude; for as a man thinketh so is he. No new evidence was given by the bishops which had not already been stated by students and parents. Therefore, their statements are not included here.

NON-SEMINARY STUDENTS' SUGGESTIONS TO IMPROVE SEMINARY

Many of the youth did not respond to the question, "How could the seminary program be improved?" As one student stated, "I have never gone so I am not in any position to recommend a way to improve it." There was a great lack of depth in the responses. The desired objective in asking this question was not realized. This could be due to the type of seminary programs which have functioned in these localities. The remoteness of the area, in past years, to the main office in Provo, Utah, along with the lack of the training of parents and students, has resulted in unawareness of the program.

Youths' suggestions as to how seminary can be improved are as follows:

"Seminary could come to the country so I would not
have to travel to get there." "It can be improved only by the students themselves and they must devise that." "Find teachers who do not favor a chosen few." "Start using the problems of today for subjects, then they could relate them to the Church, that way the kids could talk more freely and really let their feelings be heard." "Should work more on individual problems and not as much on gospel doctrine which duplicates Sunday School, etc." "They could put more emphasis on oral study rather than on book study and writing." "More encouragement from outsiders. Younger teachers. Not so routine." "Someone who teaches should have a character almost above reproach. Not perfect mind you, but at least trying to be like Christ." "The program would be improved by more uses of video visual aids." "It could be a more unstructured class (a break from school work). "Each kid should have some job." "By taking more interest in a person's behavior, accepting him for what he is. I thank you for having the opportunity to tell you the way I feel." "Make seminary a real privilege."

Of major concern to every seminary coordinator is the selection of qualified teachers. Many times individuals are recommended by bishops as a last resort. These teachers will usually fail. Seminary is a priesthood responsibility. A coordinator can train a teacher in the various techniques, skills and methods provided the teacher is able to relate to youth and have time, not only to prepare, but to give the lesson. To do this, seminary needs to be accepted as an
arm of the priesthood by the priesthood and needs to let
the full time seminary personnel function as staff advisors
to them.

"Make seminary a real privilege," a parent said;
"make it more challenging." To have the gospel of Jesus
Christ is a great opportunity, one which is neglected by our
familiarity and casual acceptance of it. One student wanted
seminary but living in the country made it impossible for
him to attend. Again, the need for correlation between
seminary personnel and priesthood leaders is shown. Priest­
hood leaders, parents, and youth should be aware of various
types of seminary programs.

SUMMARY AND FINDINGS

1. Most of those not in seminary are in grades
   eleven and twelve.

2. About 66 percent of the youth were in good
   health according to their parents, and so could attend
   seminary if they wished to.

3. According to Church leaders, youth are hungry
   for spiritual learning provided it is undiluted.

4. About 60 percent attend Sunday School, MIA, and
   Sacrament meeting regularly or occasionally with 40 percent
   never attending or only seldom.

5. About 33 percent attend priesthood meeting
   regularly or occasionally.

6. Approximately 14 percent break the word of
wisdom regularly or occasionally with 86 percent never or seldom using these harmful items. Six percent of the youth had used drugs or were using drugs.

7. About 31 percent felt seminary or religious education provided no real benefit for them.

8. About 14 percent felt they would register for seminary come fall.

9. Approximately 40 percent did not feel at home in the seminary class.

10. About 28 percent of the youth felt seminary was too routine.

11. About 26 percent had a problem with transportation resulting in their not being able to attend.

12. Journal work showed that 4 percent felt too much emphasis was placed upon it as an important item to seminary work.

13. About 26 percent felt they were partly at fault in not having an enjoyable experience in seminary.

14. Bishops have a major responsibility to the youth within their wards to see each person is spiritually fed.

15. Teachers need to be fully committed to the gospel and to teaching.

16. Religious education is to teach Jesus is the Christ and Joseph Smith was God's prophet.

17. Rapport between teacher and student is essential if the gospel is to be taught.
18. About 9 percent stressed annoying mannerisms of the teacher.

19. About 7 percent developed a personality conflict with the teacher, causing them to quit.

20. About 3 percent were asked to leave the class.

21. About 11 percent felt the teacher did all of the talking with no chance for them to discuss.

22. Approximately 16 percent stated they were told what not to do instead of what to do with 84 percent disagreeing with these students.

23. Twelve percent felt discipline was a major problem; 88 percent did not agree.

24. About 96 percent reported that the teacher's knowledge of subject matter had no bearing on their attending seminary.

25. By changing personality, we change attitude.

26. About 42 percent felt their school work took priority over seminary.

27. About 56 percent found no repetition between seminary, Sunday School and MIA while 44 percent did.

28. About 54 percent found seminary too early in the morning with 43 percent finding it hard to arise at that time of day.

29. Approximately 26 percent were not influenced by their friends towards seminary non-attendance while 29 percent were.
30. About 11 percent had never been approached to attend seminary.

31. About 21 percent were forced into taking seminary once but dropped when the appropriate time arose.

32. About 20 percent were not encouraged at home to attend.

33. Many students wanted a teacher with whom they could relate and who would understand youth and their problems.

34. Youth want to be accepted for what they are.
Chapter 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

SUMMARY

Basic to the teaching of The Church of Jesus Christ of Latter-day Saints is the philosophy that each person is a special creation of God and therefore is very precious to the Creator. Many of the youth within the Church structure are achieving little or no spiritual success. Since seminary is an arm of the priesthood and a vehicle through which youth are to be taught the full gospel, all of the youth should be attending. This is not the situation in many instances.

A study was conducted with the aid of a questionnaire among 263 youth of seminary age but who were not in seminary in the Southern Alberta Seminary District to determine the reasons for nonattendance. Also a questionnaire was sent to all parents of these youth to determine the correlation between attitude, Church activity, and service in the Church and compare with that of their youth. Bishops were also asked to respond about each parent. From the reasons for seminary non-attendance reported by the students, parents, and bishops, recommendations can be made to the Department of Education of changes which should increase enrollment by making seminary more appealing.
Return of questionnaires was not as high as hoped for, with an average of about 30 percent for each type. This was due largely to the fact that very few, if any, questionnaires had ever been administered within the area studied. Many of those sampled, therefore, were apprehensive, including bishops, and did not respond to the questionnaires.

It was found that 29 percent of the fathers and 23 percent of the mothers were not members of the LDS Church. About one fourth to one half of the homes had one or both parents who were not members. This would account for much of the non-support of Church sponsored programs.

There is a high rate of mothers working outside the home to help support the family financially and 42 percent of the homes had no priesthood. Leadership training in the home was almost non-existent. Attitude of parents was not only portrayed but emphasized a mushrooming effect wherein the youth's attitudes were much poorer than attitudes of parents.

Some of the most frequently marked responses by non-seminary students were:

"I did not feel seminary was helpful to me," 31 percent. "I see little value in religious education at the present time," 31 percent. "I did not feel 'at home' in the seminary class," 40 percent. "Seminary was too routine and was not enough of a challenge," 28 percent. "The teacher
was always telling us what not to do, instead of what to do," 21 percent. "I find too much repetition between seminary, Sunday School, and MIA," 44 percent. "The seminary teacher had poor discipline and too much time was wasted," 12 percent. "Lacked encouragement from home in registering for seminary," 20 percent. "I did not have transportation to seminary," 25 percent. "I could not work it into my high school schedule," 41 percent. "I was forced into seminary before but not again," 21 percent.

Students need to feel that gospel principles are an important part of their lives. A large and valuable group is being lost because of the inability of parents, priesthood leaders and seminary to present the religious motivation that will stimulate them. The student who does not take advantage of religious education is seriously handicapped in his efforts within the Church. Mission presidents have reported that missionaries who have had seminary training are generally more qualified to teach the gospel than missionaries who have not had seminary training. Seminary needs to be adapted to the needs of the youth in each area without infringing upon the guidelines and policies established by the Church Board of Education. Many of the youths' needs are being met only incidentally or not at all. The seminary program, which is very broad and flexible, is designed to meet the spiritual needs of all youth. To achieve this, parents, priesthood leaders, seminary personnel, and youth need to develop closer working relationships.
CONCLUSIONS

On the basis of the data contained in this thesis the following conclusions are justified:

1. The lukewarm attitude of parents towards the Church causes an unfavorable attitude in youth towards enrolling in seminary.

2. Improving conditions under which youth attend seminary will improve seminary enrollment.

3. Adoption of in-service training for parents regarding the real purposes and benefits of seminary will result in increased enrollment.

4. The priesthood leaders need assistance in providing a more constructive seminary program.

5. Very little change needs to be made in the quality of instruction or in the seminary teacher's approach to his classes.

RECOMMENDATIONS

Based on the findings and conclusions contained in this study, the following recommendations are given. It is hoped they will be of some value in increasing the seminary enrollment, not only in Southern Alberta, but throughout the seminary system and the Church in general.

The following pertain to non-released time programs:

1. It is recommended that seminary coordinators be invited to work with Stake and Ward Priesthood leaders in
training families regarding purposes and benefits of seminary.

2. It is recommended that teaching aids be prepared and made available for use where applicable by home teachers to show the purposes and benefits of seminary.

3. It is recommended that an adaptation of the current seminary program be provided to all youth of seminary age who are not able to attend early morning seminary because of locality.

4. It is recommended that a study be conducted among priesthood leaders to determine their specific needs pertaining to seminary and the degree to which seminary personnel are fulfilling these needs.
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BIBLIOGRAPHY

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APPENDIX A

LETTERS
Dear Student:

We are very much in need of your help. We feel that you are the kind of person who will give us your assistance.

We need to know why some students register for Seminary, and then drop-out before graduation and why others do not register for Seminary. We are sure that you know some reasons for this, and will help us by taking a few minutes of your time to answer the questionnaire below. Be frank and honest in your answers, and do not sign your name.

Please fill it out today, and mail it in the enclosed self-addressed stamped envelope. We appreciate the help that only you can give. Thank you kindly.

Sincerely,

Robert McClung
Dear Parent:

We are very much in need of your help. We feel that you are the kind of person who will give us your support.

We need to know why some students register for seminary, and then drop-out before graduation and why others do not register for Seminary. We are sure that you know some reasons for this, and will help us by taking a few minutes of your time to answer the following questionnaire.

Please fill it out today, and mail it in the enclosed self-addressed stamped envelope. We appreciate the help that only you can give. Thank you kindly.

Sincerely,

Robert McClung
Dear Bishop:

We are very much in need of your help. We are doing a study to determine the reasons why LDS students are not in Seminary in the four Southern Stakes of Alberta. Your Stake Presidency have given their full support for this type of study. We hope that you will give us your full support by taking a few minutes of your time to answer the questionnaire enclosed. Be honest and frank.

Please fill these out today, and mail it in the enclosed self-addressed stamped envelope. We appreciate the help that only you can give. Thank you kindly.

Sincerely,

Robert McClung

rf
Dear Student:

A few weeks ago you received a questionnaire which you were asked to fill out, without signing, and then return it in the enclosed envelope. Many have not done this.

This questionnaire is not to find fault or condemnation with anyone, but it is designed to find out where we as a seminary program are failing you the student. It is very important that you fill this out today and return it to me. Your help is deeply appreciated.

Sincerely,

Robert O. McClung
Dear Parent:

A few weeks ago you received a questionnaire which you were asked to fill out and return in the enclosed envelope. Many have not done this.

This questionnaire is not to find fault or condemnation with anyone, but is designed to find out where we as a seminary program are failing to meet the needs of your child. It is very important that you fill this out today and return it. Your help is deeply appreciated.

Sincerely,

Robert O. McClung
FOLLOW-UP LETTER

Magrath, Alberta
May 24, 1971

Dear Bishop:

A few weeks ago you received a few questionnaires asking for information about some of the youth in your ward but who are not in seminary this year.

It is very important that you fill these out today and return them. Self-addressed, stamped envelopes have been provided for your convenience.

Sincerely,

Robert O. McClung
QUESTIONNAIRE TO SOUTHERN ALBERTA YOUTH
NOT IN SEMINARY

I. Church Activity (Please check the blank which describes your church activity)
   A. How often do you attend Sunday School? Regularly____ Occasionally____ Seldom____ Never____
   B. How often do you attend Priesthood meetings? Regularly____ Occasionally____ Seldom____ Never____
   C. How often do you attend MIA? Regularly____ Occasionally____ Seldom____ Never____
   D. How often do you attend Sacrament Meeting? Regularly____ Occasionally____ Seldom____ Never____
   E. How often do you use:
      Tea: Regularly____ Occasionally____ Seldom____ Never____
      Coffee: Regularly____ Occasionally____ Seldom____ Never____
      Tobacco: Regularly____ Occasionally____ Seldom____ Never____
      Alcohol: Regularly____ Occasionally____ Seldom____ Never____
      Drugs: Regularly____ Occasionally____ Seldom____ Never____
   F. Please check the Seminary classes you have taken.
      (If part of a year, please list what part: such as 1/4, 1/2, 3/4, etc.)
      Old Testament____ New Testament____ Church History____
      Book of Mormon____

II. Reasons for not being in Seminary
   A. Why are you not presently enrolled in Seminary?____

      __________________________________________________________
      __________________________________________________________
      __________________________________________________________
      __________________________________________________________
      __________________________________________________________
      __________________________________________________________
      __________________________________________________________
      __________________________________________________________
      __________________________________________________________
B. Along with the above reasons (or reason) previously listed, please check any of the following that may apply to your situation. (If the statement is true in your case, please check yes, if not check no.)

1. I plan to register for seminary next year. [Yes] [No]
2. I could not get along with the teacher, therefore, I quit Seminary. [ ] [ ]
3. I did not feel the Seminary was helpful to me. [ ] [ ]
4. I see little value in religious education at the present time. [ ] [ ]
5. I did not feel "at home" in the Seminary class. [ ] [ ]
6. Seminary was too routine and was not enough of a challenge. [ ] [ ]
7. The teacher had mannerisms which were annoying (rubbing his face, etc.) [ ] [ ]
8. I did not work in Seminary class and was asked to leave. [ ] [ ]
9. Too much emphasis was placed on journal work. [ ] [ ]
10. The teacher talked too much and would not let us discuss our problems. [ ] [ ]
11. I had too many classes and not enough time to study if I had taken Seminary. [ ] [ ]
12. The teacher was always telling us what not to do, instead of what to do. [ ] [ ]
13. I was forced into Seminary before but not again. [ ] [ ]
14. I find too much repetition between Seminary, Sunday School and MIA. [ ] [ ]
15. The Seminary teacher had poor discipline and too much time was wasted. [ ] [ ]
16. Lacked encouragement from home in registering for Seminary.  

17. The teacher's knowledge of the subject was lacking so I dropped Seminary.  

18. It is too early in the morning.  

19. It is hard to wake up in time.  

20. I can bluff my parents into not making me take it.  

21. My friends don't go, so neither do I.  

22. I have never been invited to go.  

23. I feel Seminary is only for the religious few.  

24. The group I go with would reject me if I went.  

25. I did not have transportation to Seminary.  

26. I could not work it into my high school schedule.  

27. If I would have done my part, Seminary would have been enjoyable.  

III. How could the Seminary program be improved? 

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________

______________________________________________________________________
QUESTIONNAIRE TO PARENTS

1. Student's name: ____________________________________________

2. Address: __________________________________________________

3. Present year in High School: _________________________________

4. Health of student: Good___ Fair___ Poor___

5. We have family night: Regularly___ Occasionally___
   Seldom___ Never___

6. In our home we have family prayer: Daily___
   Regularly___ Occasionally___ Never___

7. The word of wisdom is observed in the home. Yes___ No___

8. We support the seminary program. Yes___ No___

9. We want our children to attend seminary. Yes___ No___

10. If you do not want them to attend, why not?_________________

11. Do you feel you understand what Seminary is? Yes___ No___

12. Have you ever talked to the Seminary teacher about
    seminary? Yes___ No___

13. The church places too much emphasis on religion. Yes___
    No___

14. Your child is not in Seminary because: (Your opinion)
    ___________________________________________________________
    ___________________________________________________________
    ___________________________________________________________
QUESTIONNAIRE TO BISHOPS

1. Name of Student_________________________________________No. of children in family___________.

2. Is the student living with his (or her) parents? Yes___ No____. If no, explain:__________________________________________________________

3. (If male) What office in the Priesthood does this student hold: No Priesthood____ Deacon____ Teacher____ Priest____.

4. How often does this student attend Sunday School, Sacrament Meeting, Priesthood Meeting, etc.: Regularly___ Occasionally_____ Seldom____ Never____.

5. To the best of your knowledge, how often does this student have coffee, tea, tobacco or alcohol? Regularly____ Occasionally____ Seldom____ Never____

6. How would you rate this student's attitude toward the church? Excellent__ Good__ Fair__ Poor__.

7. Is the father LDS? Yes___ No____.

8. What Priesthood does the father hold? No Priesthood____ Adult Aaronic____ Elder____ Seventy____ High Priest____.

9. How often does the father attend Sunday School, Sacrament Meeting, and Priesthood Meeting? Regularly____ Occasionally____ Seldom____ Never____.

10. To the best of your knowledge, how often does the father use tea, coffee, tobacco or alcohol? Regularly____ Occasionally____ Seldom____ Never____.
11. How would you rate the father's attitude toward the church? Excellent__ Good__ Fair__ Poor__.

12. What church positions does the father hold?__________

13. Is the mother LDS? Yes__ No__.

14. Does the mother work outside of the home? Yes__ No__

15. How often does the mother attend Sunday School, Sacrament Meeting, etc.? Regularly__ Occasionally__ Seldom__ Never__.

16. To the best of your knowledge, how often does the mother use tea, coffee, tobacco or alcohol? Regularly__ Occasionally__ Seldom__ Never__

17. How would you rate the mother's attitude toward the church? Excellent__ Good__ Fair__ Poor__.

18. What church positions does the mother hold?__________

19. Were the student's parents married in the temple? Yes__ No__. (If no) By a Bishop? Yes__ No__. By Civil Authority? Yes__ No__

20. If by a Bishop, or Civil Authority, have they since been sealed in the temple? Yes__ No__

21. What reason (or reasons) do you see as why this student is not in Seminary__________

__________