A Study to Determine What Caused Students to Discontinue Attending the Burley Seminary Before Obtaining A Fourth-Year Certificate 1961-1965

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A STUDY TO DETERMINE WHAT CAUSED STUDENTS TO
DISCONTINUE ATTENDING THE BURLEY SEMINARY
BEFORE OBTAINING A FOURTH-YEAR
CERTIFICATE 1961-1965

A Thesis
Submitted to the
Department of Religious Education in the
College of Religious Instruction of
Brigham Young University

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

by
Charles D. Salisbury
August 1965
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CHAPTER I

INTRODUCTION

The Church of Jesus Christ of Latter-day Saints has always had a great interest in education. The Prophet Joseph Smith set a standard for all mankind in the acquisition of learning. Even though he had little formal schooling, he progressed to great heights through continual study and inquiry. He once said:

A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.¹

Many of the revelations he presented to the world in the Doctrine and Covenants (a book of his inspired revelations) told of the Lord's desire for mankind to gain an education:

And as all have not faith seek ye diligently and teach one another words of wisdom; yea seek ye out of the best books words of wisdom; seek learning even by study and also by faith.²

Whatever principle of intelligence we attain unto in this life, it will rise with us on the resurrection. And if a person gains more knowledge and intelligence in this


²Doctrine and Covenants (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1950), p. 152.
life through his diligence and obedience than another, he will have so much the advantage in the world to come. 3

Some of these statements also pointed out the responsibility parents had in emphasizing their children's education. The emphasis here was not only on academic education, but also on things of a religious nature:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the head of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they shall also teach their children to pray, and to walk uprightly before the Lord. 4

From these passages of scripture it was easy to see the teachings of the Church concerning the importance of education. The Church today still very strongly supports this attitude. As evidence of this, hundreds of thousands of dollars are put into the Church educational facilities each year. The Church college, seminary and institute buildings stand as a testimony of the importance placed on this philosophy.

The seminary organization of the Church had the challenge of helping to educate its young members. Parents and Church auxiliaries had a responsibility to help achieve this purpose. The renewed emphasis on family home evening

3 Ibid., p. 238.

4 Ibid., p. 112.
with a stress on teaching the gospel to the young people was evidence of the Church authorities' concern. Church auxiliaries were constantly working to up-grade their programs for the youth. Seminary shared a major portion of the responsibility. A student only spent an average of forty hours a year in Sunday School classes as compared to one hundred and eighty-five hours a year in seminary classes. His training in Sunday School often was with untrained teachers, whereas the training he received in seminary was with a professional teacher.

**Background of the Problem**

In 1964 there was a decided increase in juvenile delinquency and crime committed by young people. A *Reader's Digest* article stated:

Throughout the world, growing numbers of young people are being gripped by an alarming fever of hooliganism, recklessness, and moral anarchy. Although the vast majority of teen-agers lead law-abiding, constructive lives, almost every country reports senseless wrecking, brutality, sexual promiscuity, and the stealing of countless vehicles for joy riding among a minority of its youngsters—a minority that is on the increase.⁵

The solutions to the problem of youth lay in many different fields. Schools, parents, and social organizations had their obligations. Many studies have been made concerning the role of the parent in the education of his children.

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This study, however, did not concern itself with the responsibilities of parents, but rather with the role of the religious education of the student.

The Church of Jesus Christ of Latter-day Saints organized a formal religious educational program to help people through the more crucial years of their lives. This program inspired many people to greater achievement because of its reference to the gospel and teachings of Jesus Christ. In the 1964-65 school year, the Church sponsored 180 Released Time seminaries with 56,405 students and 1700 non-Released Time classes which taught 32,812 students.\(^6\) This teaching program had a marked effect on the lives of many.

Even though the seminary organization of the church accomplished much, it still did not reach the lives of all the young people of the church because some students never took advantage of the seminary program by registering for the courses. Others dropped out of the seminary program before completing prescribed courses of study.

In 1961 the administrators of the seminary program developed four major courses of study. In the released-time program of the Church, the Book of Mormon was the prescribed course taught to the ninth-grade student. In the tenth-grade year, the New Testament was generally taught to the student. The eleventh-grade student was taught a course

\(^6\)These figures were obtained from the Church Education Office on June 30, 1965.
in Church History. At the conclusion of the third year of seminary study, the students received a certificate of graduation from seminary which indicated they had completed the required courses of study. In the students' senior year of seminary, it had become traditional for them to take a course of study in Old Testament. At the conclusion of this year of study, they received a special certificate of achievement.

Statement of the Problem

While the author was teaching a lesson on the importance of religious education, reference was made to the Church philosophy of "Eight Years of Religious Education." One of the students raised his hand and said, "If the Church wants us to take eight years of church education, why do we graduate in three? I don't see why I have to take seminary in my senior year!" As naive as this question may seem, the author believed that this was one of the big reasons that many students did not take seminary in their senior year. The senior year was one of the very crucial years of decision making in a young person's life.

The purpose of this study was to determine why students left the Burley L.D.S. Seminary before obtaining a fourth-year certificate during the years 1961 to 1965. An attempt was also made to find solutions to some of the problems which caused students to drop out.
Delimitation of the Study

The students selected for this study were from the Burley L.D.S. Seminary. This seminary was located in a southern Idaho area, with students from both a city environment and a farming area which gave a good cross-section of seminary students. The students were all members of the Church of Jesus Christ of Latter-day Saints.

Two questionnaires were used in the study; one for twelfth-grade students who had discontinued seminary, and the other for those who were still enrolled. There were 61 students involved in the study of students who were still enrolled. Of this number, 27 (44 per cent) were males, and 34 (56 per cent) were females. There were 92 students involved in the study who had discontinued seminary. Of this number, 44 (48 per cent) were males and 48 (52 per cent) were females. Not all of the students who dropped out of seminary returned the questionnaire which was sent to them. Of the 92 questionnaires sent out, only 66 (70 per cent) were returned even though follow-up was made. Undoubtedly, much important information was lost because of the failure of these students to respond to this questionnaire.

One of the limiting factors of this study was the inexperience of the author in conducting a study of this nature. Other limiting factors undoubtedly were the restricted number of students involved in the study and the difficulty in getting to the real reason for the students'
discontinuing seminary before completing four years. Some students did not respond well to the section of the questionnaire listing reasons for discontinuing. Others simply stated that they did not know why.

Questions to be Answered in the Study

The questionnaires which were prepared for this study were designed for two groups of students. (See Appendices 1 and 2) First, for the students who had discontinued seminary during the school years 1961 and 1965; and second, for the students who were still in seminary. For the purpose of this study, the fourth-year student or senior in high school, was included. This accounts for the high percentage of dropouts for a relatively short period of time.

From the questionnaire sent to the students who had dropped out of seminary, the following questions were to be answered:

I. What was the relationship between the dropout and seminary and school?
   a. Which classes the student had already completed and which year did they usually drop out of seminary?
   b. Did they plan to register for a course of religious instruction next year?
   c. Which seminary and school classes did they like best?
   d. Which seminary and school classes did they like least?
e. Did they quit seminary to work?
f. Did they quit seminary to get married?
g. What was their most important reason for discontinuing seminary?
h. What was their attitude toward seminary subjects, teachers, and requirements?

II. What are the accomplishments of the dropouts' parents, brothers, and sisters in correlation with those of the dropouts?
   a. What amount of schooling did the parents have?
   b. What amount of formal religious training did the parents have?
   c. What amount of schooling did the dropouts' brothers and sisters have?
   d. What amount of formal religious education did the dropouts' brothers and sisters have?
   e. What advice did the parents give the student at the time of his decision to drop out?

III. Was Church activity and adherence to Church principles an important factor in the students' decision to drop out?
   a. How well did the students live the world of wisdom?
   b. How often did the students attend church?

IV. Would better counseling have helped students to remain in seminary?
a. Whom did the students talk to concerning discontinuing seminary?

b. Did the students feel that counseling would have helped them make better decisions concerning seminary?

c. What advice did the teacher or principal give concerning attendance at seminary?

V. Did activity in seminary functions help students to remain in seminary?

a. What seminary activities did dropouts participate in?

b. Could increased activities have helped solve the dropout problems?

VI. What suggestions did the dropouts have to make seminary more successful?

From the questionnaire given to the students who were still in seminary, answers to questions similar to those listed above were sought.

Research Design

The author recognized a definite problem which developed in 1961 when the Church education department began to encourage students to take a fourth year of religious education in their high school years. In talking with many of the seminary teachers throughout the seminary system, it was obvious that others also recognized this problem. Other teachers felt that registration of the students for the fourth year would be greater if the fourth year had been required for graduation.
With the assistance of administrators from the Department of Education and several seminary teachers, the author compiled two questionnaires. These questionnaires were designed to cover the reasons why students did not complete their fourth year of seminary education. After the questionnaires were compiled, they were given to a group of students who had dropped out of seminary. These students were asked if they could suggest any improvements or changes which would make it more effective. Their assistance was very helpful as they made many useful suggestions.

When the questionnaires were completed, they were sent to 92 senior students who had discontinued the seminary program from the years 1961 to 1965. Not all of these questionnaires were returned promptly. One week later a follow-up card was sent to the students who had not returned their questionnaire. There was a small response to this card. The author then proceeded to contact each of the students by telephone or personally at their home until 66 of the questionnaires were finally completed and compiled.

The other questionnaire was designed to be used for the students who were enrolled in seminary at that time. This questionnaire was also revised with the help and reaction of students before it was finally presented to the classes. Sixty-one students filled out this questionnaire. It was administered under the controlled conditions of the classroom.
When the material for the study was compiled, it was tabulated and analyzed with reference to frequency distribution to see which areas indicated the greatest problems.

**Definition of Terms**

For the purpose of this study, a definition of the following terms was useful.

**Discontinue**.--The word discontinue had reference to a student who did not complete the four-year course of seminary studies.

**Dropout**.--In reference to this study a dropout was a student who had at one time taken at least two weeks of seminary and then for some reason discontinued his study.

**Doctrine and Covenants**.--The Doctrine and Covenants is a compilation of the inspired writings of the Prophet Joseph Smith.

**Book of Mormon**.--This book is a record of God's dealings with the ancient people of the Western Hemisphere.

**Priesthood**.--In the Church of Jesus Christ of Latter-day Saints, the Priesthood is designated as "the authority to act for God." There are two priesthoods in the Church: The Melchizedek or higher priesthood, and the Aaronic or lesser Priesthood. Male students referred to in this paper generally held the Aaronic priesthood.

**The Church**.--For the purpose of this study, any reference to "The Church" has reference to the Church of
Jesus Christ of Latter-day Saints. This church is sometimes called the Mormon Church.

Seminary.--The seminary is an L.D.S. church-sponsored religious educational program for students of junior high school and high school age.

Institute of Religion.--The church sponsors a religious education program for students of college age. This is called an institute of religion.

Church Department of Education.--The Church Department of Education is the administrative branch of the church education system.

General Authorities.--A general authority of the Church is one who is in the general governing body of the Church.

Church Board of Education.--Members of the General Authorities of the Church constituted the Church Board of Education. This board is responsible for all the educational functions of the Church.

Word of Wisdom.--The Word of Wisdom is a law of health which the Church teaches. It advocates the abstinence from coffee, tea, tobacco, and alcohol. It also encourages members to use wisdom in all of their eating and drinking.

Temple Marriage.--The Church of Jesus Christ of Latter-day Saints teaches that marriage is an eternal ordinance which lasts beyond life. Marriage of this nature is performed in temples of the Church and is the type of marriage advocated by the Church although other marriages are recognized.
Summary

It has always been the doctrine of the Church of Jesus Christ of Latter-day Saints that one should seek after a greater knowledge of religious things. A magnificent church educational program was organized to help the youth of the Church achieve this objective. It was the opinion of the writer that if students did not take advantage of the opportunities afforded them by the Church educational program, they would deprive themselves of much happiness and the church might lose many valuable members.

The writer believed that students who discontinued seminary deprived themselves of an important source of education and inspiration at a crucial period of their lives. It appeared to the writer that the Church seminary program of graduation at the conclusion of the third year of study was causing many young people to avoid a fourth year of religious study in their senior year.

In this study it was the writer's purpose to determine the cause of students dropping out of seminary before completion of the fourth year of study. It was also hoped to discover some of the things that would help to improve the seminary program and make it even more successful.
CHAPTER II

A REVIEW OF THE LITERATURE

Justification of the Problem

It appeared that by 1963 most educators were in agreement that a definite and major problem had arisen because of students dropping out of school before they had graduated from high school. Alarming statistics were compiled indicating a rise in juvenile delinquency and crime, which educators felt was associated with the increased number of students who had dropped out of school.

The dropout problem had reached such staggering proportions by 1963 that one out of every three youths who entered the ninth grade had left school before they graduated from high school. This became more alarming when it was considered that 40 per cent of the students who were then in the fifth grade would not graduate from high school. "Approximately 7.5 million youths will have dropped out of school during the 1960-1970 decade."¹

Because of the increasing rate of school dropouts across the country, a new breed of juvenile delinquent had

developed. These "fugitives from failure" made up a new sub-culture which reflected a new evil force in our society.\(^2\)

F.B.I. Director J. Edgar Hoover, years ago stated that there is no such thing as "Adult crime" any more; that most of our senior crimes are being committed by our juvenile offenders; they have taken over. This is no myth. It is a hard, cold fact.

The F.B.I. Crime Clock today shows four serious crimes committed every minute every day of the year in the United States. It records one murder every hour, a forcible rape every 33 minutes, an aggravated assault every 4 minutes, a robbery every 6 minutes, a burglary every 35 seconds, an auto theft every 90 seconds, and a larceny (over $50) every minute.

It is interesting to know that in all the above mentioned crimes, persons under the age of 18 represented 43 per cent of all arrests.\(^3\)

Not only are dropouts a problem for our law courts, but they are also becoming an ever-increasing problem to our employment efforts. Teenagers are not among the unemployed because of being high school dropouts; but because of their limited training, the kinds of jobs available to them are rapidly disappearing from the labor market.\(^4\)

In the next five years automation will eliminate approximately 22,000,000 jobs. Twenty-four per cent of our country's unemployed happen to be under 20 years of age. Remember, too, that about 3,000,000 teen-agers will reach 18. It is estimated that one-third of them will enroll in colleges. About 6 out of 10 of these will


\(^3\)Ibid.

drop out of school for various reasons. The one-third who do graduate from high school have difficulty finding suitable jobs. Remember, also that about one-third of our teenagers drop out of high school before they are even 18!5

What will become of this vast army of unemployed people? Will they be able to achieve a good life? Will their maximum capacities be utilized and will they achieve the opportunities that God had planned for them?

Although this study was concerned with the problem of the students who had dropped out of the seminary program it was very easy to see the close correlation between seminary and school functions. Studies that have been made concerning school dropouts were very useful to the Church Education Committee; and for the purpose of this study, reference was made to vital sections of this literature.

Theodore N. Hasapes, a leading authority in the study of juvenile delinquency in Los Angeles County, recognized a close connection between the spiritual education of youth and their success. He stated:

In the final analysis, teachers and parents not only in California, but throughout the nation must create in their lives, as well as in the communities in which they live, a revitalized moral and spiritual climate so strong that the evil forces of ignorance and hate which thrive in every city and town will be dissolved.6

5Hasapes, op. cit., p. 17.
6Ibid., p. 18.
It was the writer's opinion that the seminary organization of the Church of Jesus Christ of Latter-day Saints has been in its limited sphere of action, a powerful force in combating the evil in the world. It could have had an even greater force for good if more of the young members of the church had availed themselves of its program.

High School Dropout Studies

Many studies of the dropout problem have been completed in recent years. Monica Bayley had this to say concerning the problem of dropouts in the public schools:

All over America people are taking steps toward solving the problem. Communities, States, and of late, Federal agencies are spending time, effort, and money to find means of preventing dropouts and to provide training and direction for those who have already left school.7

Studies by Thompson and Nelson8 and Robert Schmelzlee,9 indicated that one out of every three youths in the ninth grade in 1964 would leave high school before graduation. More than 40 per cent of our students in the fifth grade would not be in school for high school graduation. Utah was below this average in percent of dropouts. In a study completed at the University of Denver in 1951, Ray DeBoer found

7Monica Bayley, "A Renewed Effort to Solve the Problem Dropout," School Life, XLVI (December, 1963), p. 11.
8Thompson and Nelson, loc. cit., p. 200.
that there were less than 25 per cent of the Mormon students who had dropped out of high school. He concluded "that the educational philosophy of the Mormon Church was a primary reason for Utah's high percentage of high school and college graduates." 10

There were many reasons for students leaving high school before they completed the required courses. The widely held image of the dropout as lazy, unambitious, and below average in scholastic ability was oversimplified and based on uncritical judgment. Each new study of dropouts produced new evidence ranging widely in individual differences and levels of intelligence; some were bright, some average, and some slow. O. Ray Warner in a study of Scholastic Ability of School Dropouts stated:

Nine recent surveys of over 21,000 dropouts in 7 communities (one survey), 3 states, 4 cities and one county indicate that bright students as well as slow pupils drop out of school and that differences between the intelligence of dropouts and the young people who remain in school are not as great as one might suspect. 11 People who had been asked to respond to questionnaires on this subject did not always give valid answers. However, studies of this nature were significant because the individual who


did respond presumably felt that the reasons he gave were those which had motivated him in his decision to discontinue his schooling.

From a specific study on the major causes of student dropouts, Earl J. Boggan discovered the following information:

... it was discovered that the size of the family, employment of parents, and the educational background of parents was of little significance in distinguishing graduates from non-graduates ... Generally, the causes given for pupils failing to be graduated from high school were: lack of guidance, lack of parent interest, lack of interest in school, failing grades, and the narrow course of study.12

Studies made in Utah follow this same basic pattern. In his study of dropouts of one of the high schools in Utah, Lewis Keith Bowen found these items listed as reasons for dropping out:

(1) Retention in elementary school, (2) poor attendance, (3) dislike for academic classes, (4) when subjects and teaching is not understood and not interesting, (5) failure to participate in school activities ...; (6) student thinks he is being discriminated against because of economic and personal status, (7) becoming disinterested in the 9th, 10th, or 11th grade, (8) educational status of parent is below high school level, (9) majority of older siblings failed to graduate from high school.13

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Bell reporting a study by the Tesseneers, reviewing the literature from 1949 to 1956 found several common characteristics. The studies reviewed showed the dropout to come from low income families, to have low achievement, to lack participation in extra-curricular activities, to be dissatisfied with teaching methods, and to have a feeling of not belonging.

John R. Ellingston, Professor of Criminal Law at the University of Minnesota, has this to say about the dropouts he has studied:

From many studies in Minnesota and elsewhere we know a good deal about the dropout. We know, for example, that nearly half have average or better mental ability, with perhaps six per cent running above 110 in IQ. At the other end of the scale nearly one-third of the dropouts have IQ's under 85 compared with only ten per cent of high school graduates. We know also that rural schools have higher percentages of dropouts than do urban schools. This is related to the lower quality of education provided by most small rural high schools.

Some solutions to High School Dropout Problems

The latest reports pointed out that thousands of would-be dropouts were induced to return to their high schools in the past few years. Many remedies had been tried in past years to solve the problem.

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Probably the first attempt was the passing of compulsory school attendance laws which required the student to attend school until he reached a certain age. These laws did not require attendance until a specified minimum level of competence had been attained; this would mean a life sentence for some. The average school dropout was 16 years old. He usually had been marking time, waiting to reach the age when he could legally quit school. It was likely he would not return after a summer vacation between his tenth and eleventh grades. Compelling boys and girls to remain in school against their will was not successful and many people felt that compulsory attendance should be eliminated.

Other attempts to assist the dropout to be successful had varying degrees of success. In Washington, D. C., a summer campaign was conducted in which all high school officers were asked to visit the homes of students and to help them set goals for returning to school.

Chicago had attempted a "back-to-school" campaign; they held special orientation days for pupils at the elementary and first-year-high-school levels. They also employed

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18 Thompson and Nelson, op. cit., p. 201.
19 Ibid.
attendance officers for an additional week prior to the opening of school to encourage potential dropouts to return.\textsuperscript{21}

Other schools had attempted to have good students tutor slow ones in their own schools. They also tried to encourage students who came into high school with poor grade school records. This was done by providing a special curriculum designed to build up their confidence and urge them to try harder.\textsuperscript{22}

In Detroit, a stay-in-school campaign was launched by a Women's Advertising Club in cooperation with the local board of education. This campaign was timed to start when the superintendent of schools announced that counselors would be available to work with 2,700 dropouts. This effort provided great results.\textsuperscript{23}

Plans for other programs were presented. Thompson and Nelson\textsuperscript{24} outlined a twelve point plan to help solve the nation's dropout problem:

1. Compulsory school attendance would be eliminated.

2. A cooperative relationship between the planners of the school curriculum and industry, which would keep our schools up to date on technological changes, would be instituted.

\textsuperscript{21}\textsuperscript{ibid.}
\textsuperscript{22}\textsuperscript{ibid.}
\textsuperscript{23}\textsuperscript{ibid.}
\textsuperscript{24}Thompson and Nelson, \textit{op. cit.}, pp. 201-203.
3. There would be an increase in special services such as guidance and counseling, speech-therapy, remedial programs, testing, psychological assistance, and health service.

4. Urban renewal would be fostered.

5. There would be greater emphasis on adult education. Studies had shown that parents of dropouts had a negative attitude toward education and an adult education program would strive to change this.

6. School administrations would strive to obtain teachers who were qualified and had an understanding of interpersonal relationships with students.

7. School facilities would be kept up-to-date.

8. Periodic, systematically organized evaluation would be made of school retention power and status.

9. A pupil involvement activities' program would be maintained.

10. Full use would be made of all community resources, that is the pupils in school would also be involved with the church and other community organizations.

11. An attempt would be made to remove "hidden" costs of education.

12. The board of education would move with changing times. The board of education would have to be convinced that it could not sit back but must go to the public with a forceful plan.
All of these suggestions were presented to public high schools but the writer of this thesis felt that they also could apply to the seminary system. Many of the suggestions have already been initiated into the seminary organization.

Seminary Dropout Studies

There have been a great number of studies in recent years pertaining to the educational program of the Church of Jesus Christ of Latter-day Saints. However, relatively few of these studies have dealt with the problem of students discontinuing their seminary studies before they completed the four-year program. This study was the first to deal specifically with the students who discontinued seminary before completing the fourth year.

Roy F. Hatch conducted a study entitled, "A Study of Dropouts From Twelve Seminaries in Utah Conducted During 1960-1961." In referring to the purpose of his study he stated:

> If the objectives of the Department of Education are to be achieved, it is necessary to retain the students once they have enrolled in seminary. This thesis reports the results of a study of seminary dropouts in twelve of the seminaries in the State of Utah. It will attempt to determine why some students who were members of the Church dropped seminary before completing the three classes required for graduation. The fact that the students requested time from the adjacent high school, in order to take the class, indicates interest in religious study. The problem

to solve was: why was this interest lost before seminary
graduation was achieved? After learning this, it is im-
portant that recommendations be made to the Department of
Education of changes which should be enacted to increase
the enrollment and enhance the Seminary Program of the
Church.\textsuperscript{26}

Hatch, with the assistance of other seminary teachers
and students, prepared a questionnaire and in April, 1961,
it was sent to 210 seminary students who had dropped out of
seminary. Some of the questions included in this study were
as follows:

1. Which class at the high school did you enjoy the most
the past years? Why?
2. Which class at the high school did you enjoy the least
the past few years? Why?
3. Which class in Seminary did you enjoy the most? Why?
4. Which class in Seminary did you enjoy the least? Why?
5. Are you presently active in athletics or any other
extra-curricular activities? Yes No
6. What are your hobbies or recreational activities?\textsuperscript{27}

His findings indicated that physical health or marriage
played no significant role in the students' decision to drop
out of seminary. He also stated that "better than one-third
of the seminary dropouts enjoyed physical education or indus-
trial arts at the high schools: The dropouts liked a feeling
of accomplishment and they wanted help with their personal
problems."\textsuperscript{28} Many other interesting facts were discovered
which undoubtedly were important to the Department of Educa-
tion and seminary teachers.

\textsuperscript{26}Ibid., p. 5.
\textsuperscript{27}Ibid., pp. 116-117.
\textsuperscript{28}Ibid., p. 102.
Ortho Christensen developed a field project entitled, "A Study to Determine the Ten Most Serious Problems of L.D.S. Seminary Students, and What the Seminary is Doing to Help Students Meet These Problems." 29

Christensen outlined ten most serious problems as stated by his students in the study. He then stated that these problems were not being solved through the seminary program at that time.

Seminary teachers are of necessity and deliberately deviating from formal courses of study to help students with these problems. This is evidenced by the number of lessons being given by the teachers and the lack of provision for them in the formal courses. 30

Ernest Eberhard, Jr., conducted a study entitled, "A Follow-up Study of the Graduates of the Seminary of the Church of Jesus Christ of Latter-day Saints at Preston, Idaho." 31 He stated the general objectives of his study were to:

1. Collect data for use in evaluating the effectiveness of the total seminary religious education program in helping students successfully meet the problems connected with achieving those attitudes and beliefs which are consistent with and harmonious part of the life of a faithful member of the Church of Jesus Christ of Latter-day Saints.


30Ibid., p. 28.

2. To collect data for use in discovering areas in curriculum which need improvement so that a more consistent and intensive development of religious education objectives can be realized.\(^{32}\)

Eberhard sent questionnaires to 300 graduates of the Preston Seminary in an effort to obtain answers which would help him meet his established objective. His study indicated that the seminary had influenced the lives of the students. Most of the church standards which had been taught to the seminary students were still closely followed after graduation.\(^{33}\)

**Summary**

Studies that have been done have had a very important role in improving the holding power of the seminary. These studies helped to locate weak points in the seminary system and worked out programs which have helped solve these problems.

"While it is necessary to know and understand the statistics on the dropout problem, no solution can be reached until the factors which influence early school withdrawals are known."\(^{34}\)

1. The dropout problem had reached alarming proportions; about 40 per cent of the fifth-grade students would never graduate.

\(^{32}\)Ibid., p. 2.

\(^{33}\)Ibid., pp. 107-113.

\(^{34}\)Thompson and Nelson, *op. cit.*, p. 201.
2. Students were not reaching their full potential because of the dropout problem; juvenile delinquence was a direct result.

3. The seminary program of the church could benefit from studies made by the high schools.

4. Throughout America people have been working to solve the dropout problem.

5. Utah had a lower percentage of dropouts than the surrounding states which was correlated to the L.D.S. philosophy of education.

6. The size of the family, employment of parents, and educational background of parents were shown to be of little significance in the problem of the non-graduate.

7. Some of the main reasons students gave for discontinuing were: Lack of guidance, lack of parental interest in school, failing grades, and the narrow course of study.

8. There was an increase in the holding power of high schools in the past few years. This probably was due to the concerted efforts of those connected with high school dropout programs.

9. There have been many programs developed to help solve this problem in the high schools.

10. The seminary has had a few studies which have been concerned with the general area of student discontinuance.

11. If the objectives of the seminary programs are to be realized, students must be retained in the courses of study.
12. The seminary has not met all of the problems that teenage students are concerned with during their formative years.

13. Seminary students' lives have been influenced more in some areas of conduct than in others.

14. Teachers must take a personal interest in their students and work with other organizations to increase the holding power of the schools.

15. Studies of students who have discontinued have been important in helping to locate problems and work out a cure.
CHAPTER III

RESEARCH DESIGN

The purpose of this study was to determine the reasons why students had dropped out of seminary before completing the four-year program. Two types of questionnaires were used. First, a questionnaire was sent to the students who had dropped out of seminary. This questionnaire was designed to obtain pertinent information relevant to the dropout. The second questionnaire was administered to the students of the same class who had stayed in seminary and completed the four-year program. This questionnaire was to obtain information significant to the students who had completed the prescribed course.

Groups Studied

The samples used in this study to evaluate reasons for students discontinuing seminary were 153 twelfth-grade students from the Burley High School L.D.S. Seminary, Burley, Idaho. In November, 1964, questionnaires were sent to the 92 students who had not completed the four-year program. Of these 92 questionnaires sent out, 66 were returned. Personal contact was attempted with those who had not returned the questionnaires. Many students had moved or were unavailable for the study.
The questionnaire for the students in seminary was administered during a class period and all of those questionnaires were returned.

Description of the Instruments Used

The instruments used in this study consisted of two questionnaires. Each of the questionnaires had basically the same questions with the exception of questions which were not applicable to the students still in seminary. The questions were designed to reveal important knowledge on specific subjects pertaining to the students' reasons for discontinuing seminary or remaining in school.

The questionnaire for the students who had dropped out of school contained questions similar to the following:

1. Which seminary class had you completed when you discontinued seminary?

2. List the classes which you liked best when you were in seminary.

3. List the classes which you liked least while you were in seminary.

4. Did you quit seminary to go to work?

5. Did you quit seminary to get married?

6. What did you consider your most important reason for discontinuing seminary before obtaining a fourth-year certificate?

7. If you were married, was your husband or wife a seminary graduate?
8. Did you feel that seminary subjects applied to life situations?

9. Did you participate in seminary activities?

10. Did you think that religious subjects were interesting?

11. Did your friends, parents, and ward members encourage you to stay in seminary?

12. Did you like the seminary teacher?

13. Did you enjoy journal and card file work?

14. Did scheduling high school classes interfere with seminary?

15. Were there any other reasons than those listed above which caused you to quit seminary?

16. What amount of schooling did your father and mother have?

17. How many seminary classes did your father and mother complete?

18. How much schooling did your brothers and sisters have?

19. How many seminary classes did your brothers and sisters complete?

20. What did your parents say about your plans to discontinue seminary?

21. How well did you live the Word of Wisdom?

22. How often did you attend church meetings?

23. Who did you talk to about your plans to discontinue seminary?
24. Did you think that better counseling from adults would have helped you stay in seminary?

25. What counsel or advice did your seminary teacher or principal give you about your plans to discontinue seminary?

26. What seminary activities did you take part in?

27. What were your recommendations for improving the seminary programs?¹

Answers to all of these problems were sought from students who had discontinued seminary. The questionnaire for the students still in seminary was very similar except for those questions which were not applicable to them.²

**Statistical Procedures**

To determine the major factors which caused students to discontinue seminary before completion of the fourth year, the information from the questionnaires was punched on International Business Machine (IBM) cards. These cards were then grouped for statistical analysis. The analysis was done on the Type 650 Magnetic Drum Data Processing Machine. The data sought consisted of a means and standard deviation for each of the groups.

**Summary**

Using the twelfth grade of the Burley High School L.D.S. Seminary during the 1964-65 school year, a study was

¹See Appendix A.

²See Appendix B.
made to determine what caused students to discontinue seminary before completion of the fourth year. An attempt was made to include the entire class but some were unavailable. The questionnaires were designed to reveal information which would help the Department of Education determine the cause of the students' discontinuing. The prime purpose of the questionnaire was to learn how the seminary program could be more appealing to students and how students could be encouraged to stay until they completed the fourth year. A study of the data obtained was to consist of a mean and standard deviation for both groups.
CHAPTER IV

FINDINGS AND INTERPRETATIONS

Introduction

In his book, The Religion of the Latter-day Saints, Lowell L. Bennion states:

Religion teaches us the meaning and purpose of life. A major contribution of religion to our living and thinking lies in the fact that it adds purpose and direction to life; it teaches man that he is a child of God, that he came to earth for a purpose, that the intellectual, moral, and social gains of mortality will survive death and go with him into an even richer life in immortality.1

The Church of Jesus Christ of Latter-day Saints believes that if a man is to have a full and happy life he must be able to establish goals and eventually achieve these goals through consistent application. Christ himself set the ultimate goal for us when he said, "Be ye therefore perfect even as your father in heaven is perfect."2

Students who gave up the goals which society had set for them, became unhappy and were trouble-makers. This chapter was devoted to a study of some of the factors that caused students to give up their goals and to discontinue the established seminary program.


2Matthew 5:48.
Activity in the Seminary Program

The Church seminary courses are not mandatory courses of study, as are many high school courses. For this reason, if a student wanted to discontinue seminary he could. The fact that so many students did complete the four-year program is a tribute to the dedication of young people in the church.

Past experience taught that if a student were going to discontinue seminary he would generally do it at the conclusion of the school year. The questionnaire for this study requested the students to list the classes which they had taken. One hundred and fifty-three L.D.S. students were in the senior class of 1964-65. Before the group had completed the four years of seminary, ninety-two had discontinued. Sixty-six of those who had discontinued responded to the questionnaire. Of the sixty-six who returned the questionnaire, 90 per cent completed the Book of Mormon course of study, 67 per cent completed the New Testament course of study, and 47 per cent completed the Church History course of study. There were 12 students who took Old Testament that had not taken the full four years of seminary.

The biggest single drop in attendance during the four-year course was between the junior and senior year; 31 per cent of the students discontinued during the summer.

---

3 Refer to Table 1.
of that year. There was a significant reason for this sudden
drop in attendance. In a later question on the questionnaire
the students were asked to state the main reason for discon-
tinuing seminary. Some of the answers were significant:

"I received a three-year pin and I was no more inter-
ested in the seminary program. I felt the Church supplied
my needs."

"Because I had had enough of seminary. I graduated
and I didn't see as the fourth year was necessary."

"I didn't feel as though I wanted to take a fourth
year."  

Seminary and High School Classes the
            Students Liked Most

In this study many students indicated that scheduling
of classes made it difficult for them to finish the four-year
seminary program. When asked to indicate why he had discon-
tinued seminary, one student answered:

"I was interested in other subjects and I needed to
take other subjects to get enough credit to graduate."  

Undoubtedly interest in other classes and difficulty in
scheduling was a big reason for many discontinuing seminary.
In this study a section of the questionnaire was devoted to

4 The quotations were taken from the answers students
gave to question No. 6 of the questionnaire sent to students
who had discontinued seminary. (Appendix 1)

5 This answer was taken from question No. 6 of the
questionnaire which was sent to the students who had discon-
tinued. (Appendix 1)
questions pertaining to classes which students liked best or liked least. The results from this study were very revealing.6

TABLE 1

THE YEAR AND COURSE OF STUDY IN WHICH STUDENTS DISCONTINUED SEMINARY
(Number and Percentage Represent a Cumulative Total of Those Who Discontinued)

<table>
<thead>
<tr>
<th>Course of Study</th>
<th>No. of Boys</th>
<th>% of Boys</th>
<th>No. of Girls</th>
<th>% of Girls</th>
<th>Total</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book of Mormon</td>
<td>5</td>
<td>16%</td>
<td>2</td>
<td>6%</td>
<td>7</td>
<td>10%</td>
</tr>
<tr>
<td>New Testament</td>
<td>13</td>
<td>41%</td>
<td>9</td>
<td>25%</td>
<td>22</td>
<td>33%</td>
</tr>
<tr>
<td>Church History</td>
<td>21</td>
<td>67%</td>
<td>14</td>
<td>40%</td>
<td>35</td>
<td>53%</td>
</tr>
<tr>
<td>Old Testament</td>
<td>23</td>
<td>74%</td>
<td>31</td>
<td>89%</td>
<td>54</td>
<td>82%*</td>
</tr>
</tbody>
</table>

*Some students took Old Testament before their senior year and then discontinued.

Students indicated that the high school class they liked best was Physical Education. Thirty-two per cent of the students who had discontinued seminary indicated a preference for this class. Twenty-five per cent of the students who had completed four years of seminary indicated a preference for physical education classes. The difference in percentages between the two groups studied indicated that one of the reasons the students discontinued seminary was an interest in sports. One of the students rather bluntly stated

6See Table 2.
his reason for discontinuing seminary in these terms: "I had to choose between sports and seminary, and I chose sports." 7

From a study of Table 2 and 3 it was also apparent that the students indicated a preference for the Book of Mormon class in seminary. Six students or 9 per cent of those that discontinued seminary indicated a preference for the Book of Mormon class. Four students or 7 per cent of the students who remained in class indicated a preference for the Book of Mormon class.

Of the classes least liked by the students, English was at the top of the list. Fifteen students or 23 per cent of the students who discontinued seminary marked English as one of the classes they enjoyed least. Thirteen students or 21 per cent of those who completed seminary indicated a dislike for English classes.

In seminary classes, the students evidenced an attitude of enjoyment for all four courses taught. No significant percentage was indicated in the study of seminary classes that they disliked. 8

<table>
<thead>
<tr>
<th>Major Reasons Listed for Students Discontinuing Seminary</th>
</tr>
</thead>
<tbody>
<tr>
<td>To give the students an opportunity to express their reasons for discontinuing seminary, the question &quot;What do</td>
</tr>
</tbody>
</table>

7 This answer was taken from question No. 6 of the questionnaire which was sent to the students who had discontinued. (Appendix 1)

8 Refer to Table 2 and 3.
### TABLE 2

**THE HIGH SCHOOL AND SEMINARY CLASSES LIKED BEST AND DISLIKED BY STUDENTS WHO DISCONTINUED SEMINARY**

<table>
<thead>
<tr>
<th>High School and Seminary Classes</th>
<th>Number of Students Indicating Preference</th>
<th>Percent of Students Indicating Preference</th>
<th>Number of Students Indicating Dislike</th>
<th>Percent of Students Indicating Dislike</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
</tr>
<tr>
<td>1. Phys. Educ.</td>
<td>11</td>
<td>10</td>
<td>21</td>
<td>35</td>
</tr>
<tr>
<td>2. Home Econ.</td>
<td>0</td>
<td>6</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>3. Agriculture</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>4. Bookkeeping</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>5. Chemistry</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>6. Book of Morm.</td>
<td>1</td>
<td>5</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>7. Shorthand</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>8. Geometry</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>9. Old Testament</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>10. English</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>11. History</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>12. Algebra</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>13. New Testament</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>14. Physics</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>15. Chorus</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>16. Shop</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>17. Band</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>18. Typing</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>19. Church History</td>
<td>2</td>
<td>0</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>20. Other</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>31</td>
<td>35</td>
<td>66</td>
<td>100</td>
</tr>
</tbody>
</table>
### Table 3
The High School and Seminary Classes Liked Best and Disliked by Students Who Remained in Seminary

<table>
<thead>
<tr>
<th>High School and Seminary Classes</th>
<th>Number of Students Indicating Class Preference</th>
<th>Percentage of Students Indicating Preference</th>
<th>Number of Students Indicating Dislike of Class</th>
<th>Percentage of Students Indicating Dislike of Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Phys. Educ.</td>
<td>10 5 15</td>
<td>37 15 25</td>
<td>1 2 3</td>
<td>4 6 5</td>
</tr>
<tr>
<td>2. Home Econ.</td>
<td>0 1 1</td>
<td>0 3 2</td>
<td>1 5 6</td>
<td>4 15 10</td>
</tr>
<tr>
<td>3. Agriculture</td>
<td>2 1 3</td>
<td>7 3 5</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>4. Bookkeeping</td>
<td>1 0 1</td>
<td>4 0 2</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>5. Chemistry</td>
<td>0 2 2</td>
<td>0 6 3</td>
<td>6 5 11</td>
<td>22 15 18</td>
</tr>
<tr>
<td>6. Book of Mormon</td>
<td>0 4 4</td>
<td>0 12 7</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>7. Shorthand</td>
<td>0 0 0</td>
<td>0 0 0</td>
<td>0 2 2</td>
<td>0 6 3</td>
</tr>
<tr>
<td>8. Geometry</td>
<td>3 2 5</td>
<td>11 6 8</td>
<td>2 2 4</td>
<td>7 6 7</td>
</tr>
<tr>
<td>9. Old Testament</td>
<td>0 1 1</td>
<td>0 3 2</td>
<td>0 1 1</td>
<td>0 3 2</td>
</tr>
<tr>
<td>10. English</td>
<td>2 8 10</td>
<td>7 24 16</td>
<td>9 4 13</td>
<td>33 12 21</td>
</tr>
<tr>
<td>11. History</td>
<td>1 0 1</td>
<td>4 0 2</td>
<td>4 3 7</td>
<td>15 9 11</td>
</tr>
<tr>
<td>12. Algebra</td>
<td>0 1 1</td>
<td>0 3 2</td>
<td>0 2 2</td>
<td>0 6 3</td>
</tr>
<tr>
<td>13. New Testament</td>
<td>0 0 0</td>
<td>0 0 0</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>14. Physics</td>
<td>0 0 0</td>
<td>0 0 0</td>
<td>1 0 1</td>
<td>4 0 2</td>
</tr>
<tr>
<td>15. Chorus</td>
<td>0 2 2</td>
<td>0 6 3</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>16. Shop</td>
<td>3 0 3</td>
<td>11 0 5</td>
<td>1 0 1</td>
<td>4 0 2</td>
</tr>
<tr>
<td>17. Band</td>
<td>1 0 1</td>
<td>4 9 2</td>
<td>1 0 1</td>
<td>4 0 2</td>
</tr>
<tr>
<td>18. Typing</td>
<td>1 1 4</td>
<td>4 3 7</td>
<td>0 0 0</td>
<td>0 0 0</td>
</tr>
<tr>
<td>19. Church History</td>
<td>0 1 1</td>
<td>0 9 2</td>
<td>0 2 2</td>
<td>0 6 3</td>
</tr>
<tr>
<td>20. Other</td>
<td>3 3 6</td>
<td>11 9 10</td>
<td>3 4 7</td>
<td>4 12 8</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>27 34 61</strong></td>
<td><strong>100 100 100</strong></td>
<td><strong>27 34 61</strong></td>
<td><strong>100 100 100</strong></td>
</tr>
</tbody>
</table>
you consider your most important reason for discontinuing seminary before obtaining a fourth-year certificate?" was asked. The students answers were then tabulated and the results were listed on Table 4.

The most common reason students listed was "scheduling of classes." Of the 66 students responding to the questionnaire, 29 (44 per cent) listed scheduling as one of their big problems. This seemed to be one of the main reasons that students did not take a fourth year of seminary. In a study made by Roy Hatch these same findings were confirmed:

More than 50 per cent of the drop-outs indicated that they had a class conflict and could not work seminary into their schedule. About 45 per cent of the students indicated there were too many required classes at the high school. With the increased requirement for high school graduation, it gives the students fewer opportunities to register for elective classes. This is especially true where school is operating on a six-period day.9

The Burley High School was operating on a seven-period day, nevertheless the problem of scheduling classes was still very apparent.

Another reason listed by students for discontinuing seminary was dislike of the teachers. Of the 66 students referred to in the study, 11 or 17 per cent indicated a dislike for the seminary teacher. Personality conflicts, lack of preparation, and lack of interest were some of the reasons listed for this dislike of the seminary teacher.

9Hatch, op. cit., p. 81.
TABLE 4
THE REASONS FOR DISCONTINUING SEMINARY, AS STATED BY THE STUDENTS WHO DISCONTINUED

<table>
<thead>
<tr>
<th>Reason Stated by the Student for Discontinuing Seminary</th>
<th>No. of Questionnaires Returned</th>
<th>No. of Students Who Listed this Reason</th>
<th>Per Cent of Students Who Listed this Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>I quit school.</td>
<td>66</td>
<td>2</td>
<td>3.03</td>
</tr>
<tr>
<td>My friends encouraged me to quit seminary.</td>
<td>66</td>
<td>1</td>
<td>1.52</td>
</tr>
<tr>
<td>I got married.</td>
<td>66</td>
<td>5</td>
<td>7.58</td>
</tr>
<tr>
<td>Difficulty scheduling classes.</td>
<td>66</td>
<td>29</td>
<td>43.94</td>
</tr>
<tr>
<td>Disliked the teacher.</td>
<td>66</td>
<td>11</td>
<td>16.67</td>
</tr>
<tr>
<td>Didn't feel a need to take seminary after graduation.</td>
<td>66</td>
<td>9</td>
<td>13.64</td>
</tr>
<tr>
<td>I preferred some other class to seminary.</td>
<td>66</td>
<td>1</td>
<td>1.52</td>
</tr>
<tr>
<td>Did not like seminary.</td>
<td>66</td>
<td>2</td>
<td>3.03</td>
</tr>
<tr>
<td>We moved to a place seminary was not available.</td>
<td>66</td>
<td>3</td>
<td>4.55</td>
</tr>
<tr>
<td>Did not answer.</td>
<td>66</td>
<td>3</td>
<td>4.55</td>
</tr>
</tbody>
</table>
In his study of the Released Time Education Program of the Church, A. Theodore Tuttle said this about the qualifications of a seminary teacher:

A high caliber of teacher, who not only teaches by precept but by example as well, the type of conduct that leads to a happy and an abundant life, a teacher qualified not only academically, but also socially and personally.¹⁰

To be successful a seminary teacher must be of service to his students. He must be dedicated and prepared to devote his life to a noble profession.

One other significant item listed as reasons for discontinuing seminary was, "I didn't feel a need to take seminary after graduation." Nine (14 per cent) of the students indicated this attitude.

Students should have a desire to seek further religious training by themselves. Teenagers, however, seem to need help in setting their goals. Hope for immediate reward seems to stimulate this process. Nineteen (31 per cent) of the students discontinued seminary after receiving their third-year graduation certificate. This indicated that the fourth-year certificate and social pressure were not sufficiently strong to keep many of our students from discontinuing seminary.

¹⁰A. Theodore Tuttle, "The Released Time Education Program of the Church of Jesus Christ of Latter-day Saints," (unpublished Master's thesis, Stanford University, Palo Alto, 1949), p. 120.
Parents of the Seminary Students

Sociologists have been aware of the close relationship between the attitudes of children and their parents. Smart and Smart stated:

Every member of a family contributes to the environment of everyone else, and so you influence and are influenced by brothers and sisters, grandparents and others, as well as by parents. Family living meets many personal needs and contributes to personality development.\(^{11}\)

It appears that the old adage "like father like son" has a great deal of truth in it.

From the study of parents' schooling and religious education, it was found that the parents of the students who discontinued seminary also had a tendency to discontinue school and to discontinue classes in religion. Of the 66 students who had discontinued seminary, 14 (21 per cent) claimed that their fathers had only completed grade school, 10 (15 per cent) stated that their fathers had completed junior high school, 28 (42 per cent) stated that their fathers had completed high school, and 13 (20 per cent) stated that their fathers had received a college degree.\(^ {12}\)

The students' mothers had similar records. The questionnaire revealed that 2 (3 per cent) had completed only their grade school education, 12 (18 per cent) completed their junior high school education, 44 (67 per cent) had


\(^{12}\)Refer to Table 5.
completed high school, and 7 (11 per cent) completed college. The study indicated that the mother of the students who discontinued seminary before obtaining a fourth-year certificate was more likely to finish high school than her mate.\textsuperscript{13}

Of the sixty-one students who remained in seminary and completed the requirements for a fourth-year certificate, 5 (8 per cent) indicated that their fathers only completed grade school, 12 (20 per cent) completed junior high school, 27 (44 per cent) completed high school, and 17 (28 per cent) completed a college degree.

\textbf{TABLE 5}

\textbf{ACADEMIC SCHOOLING OF THE PARENTS OF STUDENTS WHO DISCONTINUED SEMINARY}

<table>
<thead>
<tr>
<th>Amount of School Completed</th>
<th>Father Number</th>
<th>Father Per Cent</th>
<th>Mother Number</th>
<th>Mother Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade School</td>
<td>14</td>
<td>21.21</td>
<td>2</td>
<td>3.03</td>
</tr>
<tr>
<td>Jr. High School</td>
<td>10</td>
<td>15.15</td>
<td>12</td>
<td>18.18</td>
</tr>
<tr>
<td>High School</td>
<td>28</td>
<td>42.42</td>
<td>44</td>
<td>66.67</td>
</tr>
<tr>
<td>College</td>
<td>13</td>
<td>19.70</td>
<td>7</td>
<td>10.61</td>
</tr>
<tr>
<td>Did not answer</td>
<td>1</td>
<td>1.52</td>
<td>1</td>
<td>1.52</td>
</tr>
</tbody>
</table>

The mothers of the students who had completed four years of seminary had an improved scholastic record over those whose children dropped out of seminary. Of the 61

\textsuperscript{13}Refer to Table 5.
mothers, none discontinued school before completing the grade school requirements, 2 (3 per cent) dropped out after grade school, 8 (13 per cent) dropped out after the junior high school year, 41 (67 per cent) graduated from high school, and 10 (16 per cent) completed college. These figures indicated that the parents of students who stay in seminary are generally academically minded and tend to complete more formal education than do the parents of students who discontinued seminary.

In order to receive more specific information concerning their parents, students were asked to indicate the amount of religious education their parents had received. The students who had discontinued seminary indicated that: 35 (53 per cent) of their fathers had never taken a formal religious education course, 6 (9 per cent) had discontinued seminary after only one year, 2 (3 per cent) had discontinued seminary after two years, 7 (11 per cent) discontinued seminary after graduation, 4 (6 per cent) discontinued after completing four years of seminary, and 4 (6 per cent) attended a course of religious education in a college or an institute. It is significant that 53 per cent of the fathers of this group never did take seminary. This would possibly indicate in some cases that the fathers of students who had discontinued seminary generally were disinterested in seminary themselves.

\[14\] Refer to Table 7.
TABLE 6

ACADEMIC SCHOOLING OF THE PARENTS OF STUDENTS WHO COMPLETED FOUR YEARS OF SEMINARY

<table>
<thead>
<tr>
<th>Amount of School Completed</th>
<th>Father Number</th>
<th>Father Per Cent</th>
<th>Mother Number</th>
<th>Mother Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade School</td>
<td>5</td>
<td>8.20</td>
<td>2</td>
<td>3.28</td>
</tr>
<tr>
<td>Jr. High School</td>
<td>12</td>
<td>19.67</td>
<td>8</td>
<td>13.11</td>
</tr>
<tr>
<td>High School</td>
<td>27</td>
<td>44.26</td>
<td>41</td>
<td>67.21</td>
</tr>
<tr>
<td>College</td>
<td>17</td>
<td>27.87</td>
<td>10</td>
<td>16.39</td>
</tr>
<tr>
<td>Did not answer</td>
<td>0</td>
<td>0.00</td>
<td>0</td>
<td>0.00</td>
</tr>
</tbody>
</table>

TABLE 7

RELIGIOUS EDUCATION OF THE PARENTS OF STUDENTS WHO DISCONTINUED SEMINARY

<table>
<thead>
<tr>
<th>Amount of Religious Education Completed</th>
<th>Father Number</th>
<th>Father Per Cent</th>
<th>Mother Number</th>
<th>Mother Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Completed no seminary classes</td>
<td>35</td>
<td>53.03</td>
<td>24</td>
<td>36.36</td>
</tr>
<tr>
<td>One year of seminary</td>
<td>6</td>
<td>9.09</td>
<td>7</td>
<td>10.61</td>
</tr>
<tr>
<td>Two years of seminary</td>
<td>2</td>
<td>3.03</td>
<td>5</td>
<td>7.58</td>
</tr>
<tr>
<td>Three years of seminary</td>
<td>7</td>
<td>10.61</td>
<td>13</td>
<td>19.70</td>
</tr>
<tr>
<td>Four years of seminary</td>
<td>4</td>
<td>6.06</td>
<td>3</td>
<td>4.55</td>
</tr>
<tr>
<td>One or more years of religious study in college</td>
<td>4</td>
<td>6.06</td>
<td>5</td>
<td>7.58</td>
</tr>
<tr>
<td>Did not answer</td>
<td>8</td>
<td>12.12</td>
<td>9</td>
<td>13.64</td>
</tr>
</tbody>
</table>
TABLE 8

RELIGIOUS EDUCATION OF THE PARENTS OF STUDENTS
WHO COMPLETED FOUR YEARS OF SEMINARY

<table>
<thead>
<tr>
<th>Amount of Religious Education Completed</th>
<th>Father Number</th>
<th>Father Per Cent</th>
<th>Mother Number</th>
<th>Mother Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Completed no seminary classes</td>
<td>25</td>
<td>40.98</td>
<td>17</td>
<td>27.87</td>
</tr>
<tr>
<td>One year of seminary</td>
<td>3</td>
<td>4.92</td>
<td>3</td>
<td>4.92</td>
</tr>
<tr>
<td>Two years of seminary</td>
<td>3</td>
<td>4.92</td>
<td>3</td>
<td>4.92</td>
</tr>
<tr>
<td>Three years of seminary</td>
<td>2</td>
<td>3.28</td>
<td>10</td>
<td>16.39</td>
</tr>
<tr>
<td>Four years of seminary</td>
<td>3</td>
<td>4.92</td>
<td>7</td>
<td>11.48</td>
</tr>
<tr>
<td>One or more years of religious study in college</td>
<td>7</td>
<td>11.48</td>
<td>4</td>
<td>6.56</td>
</tr>
<tr>
<td>Did not answer</td>
<td>18</td>
<td>29.51</td>
<td>17</td>
<td>27.87</td>
</tr>
</tbody>
</table>

The mothers of seminary students who discontinued seminary seemed to follow this same pattern. Of the 66 mothers of these students, 24 (37 per cent) never took a seminary class, 7 (11 per cent) only completed one class in seminary, 5 (7 per cent) discontinued after one year, 13 (20 per cent) discontinued after two years, 3 (5 per cent) discontinued after completing three years, and only 5 (8 per cent) went on to study a religious subject after her high school years. One reasons for the sharp drop between the

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\(^{15}\)Refer to Table 7.
third year and the fourth year was that seminaries had not
offered a fourth year of education when many of the parents
were attending seminary.

Parents of students who completed the four-year
program indicated the following: Of the 61 fathers whose
children completed four years of seminary, 25 (41 per cent)
ever took seminary, 3 (5 per cent) only completed one year
of seminary, 3 (5 per cent) completed two years, 2 (3 per
cent) graduated in three years, 3 (5 per cent completed four
years of seminary, and 7 (11 per cent) went on to study
courses of religion in college.\(^\text{16}\)

Of the 61 mothers of children who completed four years
of seminary, 17 (28 per cent) had never taken seminary, 3 (5
per cent) completed one year, 3 (5 per cent) completed two
years, 10 (16 per cent) discontinued after three years,
7 (11 per cent) obtained a fourth-year certificate, and
4 (7 per cent) obtained additional religious instruction in
college.\(^\text{17}\)

From these figures it became apparent that parents
who graduated from seminary tended to encourage their child-
ren to complete seminary instruction.

**Brothers and Sisters of the Students**

Smart and Smart in a study of family relationships
stated:

\(^{\text{16}}\)Refer to Table 8.

\(^{\text{17}}\)Refer to Table 8.
Siblings give one another companionship, understanding, support outside the home, and pride in one another. Sibling relationship can be made better by increasing understanding and by using that understanding to meet one another's needs.\(^{18}\)

Realizing the important role that sibling relationship plays in making decisions, a survey was made to ascertain the scholastic and religious attitude of the older brothers and sisters of seminary students. From the study it was revealed that 13 (20 per cent) of the students who had discontinued seminary had brothers and sisters who had done likewise. This compared to 6 (9 per cent) of the students who had not discontinued seminary who had brothers and sisters who had dropped seminary.\(^{19}\) These statistics represented a 50 per cent difference. Families who had a tradition for continuing seminary usually continued that tradition.

Another interesting fact this table revealed was that the brothers and sisters of seminary students who remained in seminary consistently achieved more in religious education and in academic classes than did the brothers and sisters of students who discontinued seminary.

The Word of Wisdom and the Students

The word of wisdom has been traditionally a standard of active church membership in the Church of Jesus Christ of

\(^{18}\)Smart and Smart, op. cit., p. 80.

\(^{19}\)Refer to Table 9 and 10.
TABLE 9

ACADEMIC SCHOOLING OF THE SIBLINGS OF STUDENTS WHO DISCONTINUED SEMINARY IN COMPARISON WITH THOSE WHO REMAINED IN SEMINARY

<table>
<thead>
<tr>
<th>Students with no Siblings of High School Age</th>
<th>Dropped High School</th>
<th>Still in High School</th>
<th>Graduated from High School</th>
<th>Attended College</th>
<th>Completed College</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>Siblings of Students Who Discontinued Seminary</td>
<td>21</td>
<td>31.82</td>
<td>9</td>
<td>13.64</td>
<td>6</td>
</tr>
<tr>
<td>Siblings of Students Who Remained in Seminary</td>
<td>8</td>
<td>13.11</td>
<td>6</td>
<td>9.84</td>
<td>23</td>
</tr>
<tr>
<td>Students with no siblings of seminary age</td>
<td>Dropped Seminary</td>
<td>Still in Seminary</td>
<td>Completed 3 years of Seminary</td>
<td>Completed 4 years of Seminary</td>
<td>Religious Study in College</td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>------------------</td>
<td>------------------</td>
<td>------------------------------</td>
<td>-------------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>Siblings of students who discontinued seminary</td>
<td>25 37.88</td>
<td>13 19.70</td>
<td>3 4.55</td>
<td>13 19.70</td>
<td>5 7.58</td>
</tr>
<tr>
<td>Siblings of students who remained in seminary</td>
<td>12 19.67</td>
<td>6 9.84</td>
<td>13 21.31</td>
<td>10 16.39</td>
<td>7 11.48</td>
</tr>
</tbody>
</table>
Latter-day Saints. For this reason it was significant to consider the attitude seminary students had toward observance of this principle. The students who had discontinued seminary were asked to indicate whether they were "breaking" the word of wisdom or living it as they had been taught. In response to this question, 45 (68 per cent) of the students stated that they never indulged in coffee, tobacco, or alcohol, 11 (17 per cent) stated that they seldom used these items, 7 (11 per cent) stated that they used them occasionally and 2 (3 per cent) stated that they used them regularly.

**TABLE 11**

**STUDENTS WHO DISCONTINUED SEMINARY AND THEIR OBSERVANCE OF THE WORD OF WISDOM**

<table>
<thead>
<tr>
<th>Use of coffee, tobacco, or alcohol</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>45</td>
<td>/</td>
</tr>
<tr>
<td>Seldom</td>
<td>11</td>
<td>/</td>
</tr>
<tr>
<td>Occasionally</td>
<td>7</td>
<td>/</td>
</tr>
<tr>
<td>Regularly</td>
<td>2</td>
<td>/</td>
</tr>
<tr>
<td>Did not answer</td>
<td>1</td>
<td>/</td>
</tr>
</tbody>
</table>

Of the students who remained in seminary for the full four years, 44 (72 per cent) indicated that they had never "broken" the word of wisdom, 9 (15 per cent) indicated that they seldom "broke" the word of wisdom, 2 (3 per cent)
indicated that they occasionally "broke" the word of wisdom, and 3 indicated that they regularly "broke" the word of wisdom.  

**TABLE 12**

**STUDENTS WHO COMPLETED SEMINARY AND THEIR OBSERVANCE OF THE WORD OF WISDOM**

<table>
<thead>
<tr>
<th>Use of coffee, tobacco, or alcohol</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>44</td>
<td>72%</td>
</tr>
<tr>
<td>Seldom</td>
<td>9</td>
<td>15%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>2</td>
<td>3%</td>
</tr>
<tr>
<td>Regularly</td>
<td>3</td>
<td>5%</td>
</tr>
<tr>
<td>Did not answer</td>
<td>3</td>
<td>5%</td>
</tr>
</tbody>
</table>

**Church Attendance and the Students**

The Church average for attendance at church meetings was 55 per cent at Priesthood meeting and 52 per cent for Sacrament meeting. The students in the Burley Seminary came close to this average. Those who discontinued fell below it and those who attended were above it. Answers to the questionnaire revealed that 34 (52 per cent) of the students who had discontinued seminary were regular church attenders, 21 (32 per cent) attended occasionally, 7 (11 per

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20 Refer to Table 10 and 11.

21 Hatch, op. cit., p. 66.
TABLE 13
ATTENDANCE AT CHURCH MEETINGS BY STUDENTS WHO DISCONTINUED SEMINARY

<table>
<thead>
<tr>
<th>Attendance at Church Meetings</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regularly</td>
<td>34</td>
<td>/51%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>21</td>
<td>/32%</td>
</tr>
<tr>
<td>Seldom</td>
<td>7</td>
<td>/10%</td>
</tr>
<tr>
<td>Never</td>
<td>3</td>
<td>/5%</td>
</tr>
<tr>
<td>Did not answer</td>
<td>1</td>
<td>/2%</td>
</tr>
</tbody>
</table>

TABLE 14
ATTENDANCE AT CHURCH MEETINGS BY STUDENTS WHO COMPLETED FOUR YEARS OF SEMINARY

<table>
<thead>
<tr>
<th>Attendance at Church Meetings</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regularly</td>
<td>37</td>
<td>/60%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>14</td>
<td>/23%</td>
</tr>
<tr>
<td>Seldom</td>
<td>4</td>
<td>/7%</td>
</tr>
<tr>
<td>Never</td>
<td>3</td>
<td>/5%</td>
</tr>
<tr>
<td>Did not answer</td>
<td>3</td>
<td>/5%</td>
</tr>
</tbody>
</table>
cent) seldom attended and 3 (5 per cent) never attended. Of the group who completed four years of seminary 37 (60 per cent) attended church regularly, 14 (23 per cent) attended church occasionally, 4 (7 per cent) attended church only seldom and 3 (5 per cent) never attended.\textsuperscript{22}

From this study, students who completed seminary were more faithful in their attendance of church meetings. Eberhard's study of seminary graduates provides results that are similar.\textsuperscript{23}

**Counseling and the Students**

A person's teenage years are often difficult and the teenager searches for advice in some of his decisions. Many times the person who gives that advice shapes or determines much of the life of the student. If a student obtains counsel from a poor source or one that was misinformed, he may be led astray. If on the other hand a person who gains counsel from a person who was in a position to help him, he may achieve great objectives.

The teacher is often in a position to advise many of his students and in this position exerts a great influence on the lives of his students. Arbuckle said this about a teacher's opportunity to counsel students:

\textsuperscript{22}Refer to Tables 13 and 14.

\textsuperscript{23}Eberhard, \textit{op. cit.}, p. 61.
One of the major findings of the past few years is evidence to indicate that the teacher can function as a guidance worker, is in many schools functioning as a guidance worker, and, to be completely effective, must function as a guidance worker. . .

A perusal of the literature makes it quite clear that the teacher has been accepted as a guidance worker, and many articles often based on the writer's personal experiences, has indicated the need for teachers in guidance.24

This study indicated that students sought advice and counsel from many different places, 33 (50 per cent) of the students who discontinued seminary sought counsel from their parents, 9 (14 per cent) sought advice from their seminary teacher, 28 (42 per cent) talked to their friends, 5 (8 per cent) sought guidance from their seminary principal, 25 (38 per cent) went to no one for advice, and last of all 2 (3 per cent) talked to others about their plans to discontinue seminary.25 The most significant figure was the one that indicated that a large percentage (38 per cent) talked to no one. If the teachers had encouraged some of this group to counsel with them, certainly the percentage of students discontinuing seminary would have diminished.

When asked what their parents had to say about their discontinuing seminary, the students responded: 27 (41 per cent) said that their parents didn't care, 15 (23 per cent)


25Refer to Table 15.
said their parents urged them not to discontinue, 2 (3 per cent) said their parents tried to force them to continue, 23 (35 per cent) said that their parents pointed out the advantages of obtaining further education, and 4 (6 per cent) stated that their parents said that they hadn't graduated from seminary so they felt that it was not necessary for their children. Parents obviously had the strongest influence in directing their children.26

| TABLE 15 |
| COUNSELING OF STUDENTS WHO DISCONTINUED SEMINARY |

<table>
<thead>
<tr>
<th>Person from whom counsel was sought</th>
<th>No. of students who sought counsel</th>
<th>Per cent who sought counsel</th>
<th>No. who did not seek counsel</th>
<th>Percent who did not seek counsel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>33</td>
<td>50.00</td>
<td>33</td>
<td>50.00</td>
</tr>
<tr>
<td>Seminary teacher</td>
<td>9</td>
<td>13.64</td>
<td>57</td>
<td>86.36</td>
</tr>
<tr>
<td>Friends</td>
<td>28</td>
<td>42.42</td>
<td>38</td>
<td>57.58</td>
</tr>
<tr>
<td>Seminary Principal</td>
<td>5</td>
<td>7.58</td>
<td>61</td>
<td>92.42</td>
</tr>
<tr>
<td>No one</td>
<td>25</td>
<td>37.88</td>
<td>40</td>
<td>60.61</td>
</tr>
<tr>
<td>Others</td>
<td>2</td>
<td>3.03</td>
<td>64</td>
<td>96.97</td>
</tr>
</tbody>
</table>

When asked if better guidance and counseling would have encouraged them to obtain a fourth-year seminary certificate, 16 (24 per cent) said yes; 44 (67 per cent) said

26 Refer to Table 15.
and 6 (9 per cent) did not respond. From these results, it was concluded that a better counseling program in the seminary would decrease the number of students discontinuing seminary before the end of the four-year plan.

Seminary Activities and the Students

One student, when asked to suggest what he thought could help develop the seminary program stated: "We need more fun activities which involve all the students. I enjoyed the parties and activities we had last year, but I didn't get to participate enough." 27

Students of seminary age were very active and liked to participate in planning and producing seminary projects. This was evidenced by the response received from the questions concerning activities. In reference to these questions, it was found that of the 66 students who had discontinued seminary 19 (29 per cent) had participated in the seminary choir, 12 (18 per cent) had participated in the seminary student government, 2 (3 per cent) had participated in the seminary paper or yearbook, 14 (21 per cent) had attended temple excursions, 14 (21 per cent) had gone on trips to church colleges, 30 (45 per cent) had participated in seminary sacrament meetings, 13 (20 per cent) had worked on bulletin board planning committees, 43 (65 per cent) had

27 An answer from question No. 45 of the questionnaire sent to the students who had discontinued seminary. (See Appendix 1)
participated in seminary parties and activities, and 4 (6 per cent) had worked on other seminary activities such as panel discussions and welfare projects.\textsuperscript{28}

\begin{table}
\centering
\caption{Seminary Activities of Students Who Had Discontinued Seminary}
\begin{tabular}{|l|c|c|c|c|}
\hline
Activity & No. who Participated & Percent who Participated & No. not Participating & Percent not Participating \\
\hline
Seminary choir & 19 & 28.79 & 47 & 71.21 \\
Seminary student government & 12 & 18.18 & 54 & 81.82 \\
Seminary paper or yearbook & 2 & 3.03 & 64 & 96.97 \\
Temple excursions & 14 & 21.21 & 52 & 78.79 \\
Trips to LDS colleges & 14 & 21.21 & 52 & 78.79 \\
Sacrament Meetings & 30 & 45.45 & 36 & 54.55 \\
Bulletin Board planning committee & 13 & 19.70 & 53 & 80.30 \\
Parties and activities & 43 & 65.15 & 23 & 34.85 \\
Other & 4 & 6.06 & 62 & 93.94 \\
\hline
\end{tabular}
\end{table}

In comparison to this percentage, the 61 students who completed seminary participated in considerably more games.

\textsuperscript{28} Refer to Table 16


<table>
<thead>
<tr>
<th>Activity</th>
<th>No. who Participated</th>
<th>Percent who Participated</th>
<th>No. not Participating</th>
<th>Percent not Participating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seminary choir</td>
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<td>14.75</td>
<td>52</td>
<td>85.25</td>
</tr>
<tr>
<td>Seminary student government</td>
<td>8</td>
<td>13.11</td>
<td>53</td>
<td>86.89</td>
</tr>
<tr>
<td>Seminary paper or yearbook</td>
<td>9</td>
<td>14.75</td>
<td>52</td>
<td>85.25</td>
</tr>
<tr>
<td>Temple excursions</td>
<td>15</td>
<td>24.59</td>
<td>46</td>
<td>75.41</td>
</tr>
<tr>
<td>Trips to LDS Colleges</td>
<td>36</td>
<td>59.02</td>
<td>25</td>
<td>40.98</td>
</tr>
<tr>
<td>Sacrament Meetings</td>
<td>35</td>
<td>57.38</td>
<td>26</td>
<td>42.62</td>
</tr>
<tr>
<td>Bulletin Board planning committee</td>
<td>12</td>
<td>19.67</td>
<td>49</td>
<td>80.33</td>
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<tr>
<td>Parties and activities</td>
<td>35</td>
<td>57.38</td>
<td>26</td>
<td>42.62</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
<td>9.84</td>
<td>55</td>
<td>90.16</td>
</tr>
</tbody>
</table>

and activities: 9 (15 per cent) had participated in the seminary choir, 8 (13 per cent) had participated in seminary student government, 9 (14 per cent) had worked on the yearbook or seminary paper, 15 (25 per cent) had gone on temple excursions, 36 (59 per cent) had gone on trips to LDS colleges, 35 (57 per cent) had participated in seminary sacrament
meetings, 12 (20 per cent) had worked on bulletin board planning committees, 35 (57 per cent) had participated in seminary parties and 6 (10 per cent) had participated on other seminary projects.29 These statistics indicate that activity in the seminary program was a strong factor in keeping students enrolled.

Summary

1. Students were not required to take seminary but many did as an indication of their interest in religion and dedication to good principles.

2. Most students who had discontinued did so at the conclusion of a school year.

3. The largest group of students who had discontinued seminary did so at the conclusion of their third year.

4. Nearly one-third of the seminary students selected physical education as the class they liked most.

5. The high school classes which students indicated they liked least were English and History.

6. Few of the students indicated a dislike for seminary classes.

7. Difficulty in scheduling classes was the main reason given by many students who had discontinued seminary.

8. Several students claimed that one of the reasons they had discontinued seminary before obtaining a fourth-year

29 Refer to Table 17.
certificate, was the fact that they had graduated after completion of three years.

9. Parents of seminary students who had discontinued seminary generally did not take seminary themselves or they had discontinued before completion of the course.

10. Parents of students who had discontinued seminary had a lower record of academic accomplishment than parents of students who had completed seminary.

11. This study indicated that brothers and sisters of students who remained in seminary consistently achieved more academically and in religious classes than did brothers and sisters of seminary students who had discontinued seminary.

12. Students who had discontinued seminary had a lower percentage of attendance at church meetings than students who had remained in seminary.

13. Only thirty-three per cent of the students turned to their parents for counsel and advice. Teachers, however, did some counseling. Twenty-four per cent of the students indicated a desire for more counseling.

14. Students expressed a desire to participate in seminary activities. Those who discontinued seminary participated less in seminary functions than those who remained in seminary.
CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Justification of the Problem

As shown in the review of literature, public educators recognized more each year the benefits of conducting studies pertaining to dropouts. The findings which result from these studies were useful in helping to improve curriculum and solve the problem of students discontinuing school before they had completed high school. The religious education program of the church basically had the same problem as the public schools in regard to the students who dropped out. Solutions to this problem which were successful with the public school dropouts should be considered by the church. Many studies pertaining to public school dropouts had been conducted. Very little had been done on this problem in the Church Education System; this was the first study pertaining to the discontinuance of the students before the conclusion of the fourth year of seminary study.

This study was conducted to help determine the reason students had not completed the full four-year seminary program as outlined by the Church Board of Education. After learning some of the reasons for students discontinuing seminary,
recommendations were made to the LDS Department of Education to help increase the enrollment of the seminary program of the church.

The Study in Brief

One hundred and fifty-three senior students who had at one time taken seminary were chosen for this study. Of this number, 92 (60 per cent) had not completed the four years of seminary. Sixty-one (40 per cent) of the students completed the four years of seminary. These students were from a rural area and a city area which provided a good cross-section of the average seminary students.

Questionnaires were sent to the 92 students who discontinued seminary and after very close follow-up, 66 (70 per cent) of the questionnaires were returned. The 61 students who remained in seminary were contacted and all of their questionnaires were returned. When all of the questionnaires were returned, the results were punched on to IBM (International Business Machine) cards and taken to the Brigham Young University Data Processing Service for a study of frequency distribution. The tabulated results of the research appeared in Chapter IV of this study.

Limitations of the Study

The following items were limitations imposed upon this study as viewed by the writer.

1. The group from which the samples were drawn was
rather small and even though they lived in farm and city areas they were influenced by certain environmental similarities.

2. The fact that 26 (30 per cent) questionnaires to the students who discontinued seminary were not returned limited the effectiveness of this study. It is probable that these students could have contributed much to this study.

3. The difficulty in finding the real reasons for the students discontinuing seminary was another limiting factor. Some students did not state why they had quit seminary.

4. Attitudes were very difficult to measure from an objective type questionnaire such as the one used in this study.

Findings

The following items were findings derived from this study:

1. The largest number of students who had discontinued seminary did so at the conclusion of the third year. Thirty-one per cent of the students who had discontinued in this study did it at the conclusion of their third year of seminary.

2. Nearly one-third of the students in this study indicated a preference for physical education rather than seminary.

3. Students indicated that English and History are the most undesirable classes.

4. Only seventeen per cent of the students indicated a dislike for seminary classes.
5. Over forty-three per cent of the students indicated that difficulty in scheduling classes was the main reason for discontinuing seminary.

6. Over thirteen per cent of the students claimed that one of the reasons they had discontinued seminary before obtaining a fourth-year certificate was the fact that they had graduated after the completion of three years and did not feel the need for further attendance.

7. Parents of seminary students who discontinued seminary generally had not taken seminary themselves or they had discontinued before completion of the course.

8. Parents of students who had discontinued seminary had a lower record of academic accomplishment than had parents of students who had completed seminary.

9. Brothers and sisters of students who had discontinued seminary usually had similar records of discontinuance.

10. Students who had discontinued seminary had a nine per cent lower record of church attendance than those who did not discontinue.

11. Students usually turn to their parents for counsel and advice rather than someone else. Teachers, however, can do some counseling. Twenty-four per cent of the students indicated a desire for more counseling.

12. Seminary students expressed a desire to participate in seminary activities. Those who had discontinued seminary had participated in fewer seminary functions than did those who had remained in seminary.
Recommendations

1. In order to assist students to take full advantage of the seminary program, it is recommended that the Church Board of Education change the third-year seminary graduation diploma to a diploma to be presented at the conclusion of the fourth year of seminary study.

2. It is recommended that teachers who are interested in sports and who can occasionally lead the seminary parties in extra-curricular recreational games be selected for seminary work because most students enjoy this type of activity.

3. It is recommended that classes in organizing games and dances be provided for seminary teachers.

4. It is recommended that the advisability of schools shifting to a seven-period day be seriously considered.

5. It is recommended that closer cooperation with the high school counselors be sought in order that students can solve scheduling problems.

6. It is recommended that greater stress be placed on the importance of the seminary recruitment program to stake presidents, bishops, and home teachers.

7. It is recommended that teachers be encouraged to be familiar with counseling problems which could occur in their particular area, such as scheduling classes and other problems.
8. It is recommended that the individual seminaries adopt a leadership program which will help all students have an opportunity to actively participate in seminary functions.

9. It is recommended that further studies be made into the problem of students discontinuing seminary. A follow-up study of students who discontinued in comparison with those who remained in seminary would be very revealing.
Would you be interested in improving the religious educational opportunities for the youth who attend seminary in the Burley area today?

The enclosed questionnaire, when filled out and mailed in the enclosed self-addressed stamped envelope, will enable you to make a contribution to this important phase of our religious educational system.

Your cooperation in filling out and returning this questionnaire is being asked in relation to a study to determine why some of our youths discontinue seminary before obtaining a fourth-year certificate.

The records of the Burley Seminary were searched for people who it was felt would cooperate in a study which is so vital to all of us. You are one of those selected.

You will find you are intimately acquainted with many of the questions in this questionnaire, and therefore, are the individual best suited to help carry this study to completion. Your answers and recommendations will help mold a more adequate seminary program and by so doing increase our young people's chances for success.

Again may we stress the importance of this study to your church and community.

You need not sign your name to the questionnaire. This study is not necessarily concerned with anyone's personal life as such, but rather to gain information which is very vital to the solving of a problem which is very impersonal and in which personalities will not enter.

Your cooperation in the form of a prompt return of this questionnaire will be appreciated.

Very respectfully yours,

Charles D. Salisbury

CDS:jp
Enclosure
QUESTIONNAIRE

1. What is your sex? ___Male ___Female

2. Please check the Seminary classes you have taken.

   (1) ___Book of Mormon
   (2) ___New Testament
   (3) ___Church History
   (4) ___Old Testament

3. I plan to register for a course of religious instruction next year (either in Seminary or Institute). ___Yes ___No

4. Rate four classes you like best or least in the order of your preference. (Place the letter on the blank indicating your preference.)

   Liked Best                                          Liked Least
   (1) ___                                           (1) ___
   (2) ___                                           (2) ___
   (3) ___                                           (3) ___
   (4) ___                                           (4) ___
   e. Chemistry   f. Book of Mormon   g. Shorthand   h. Geometry
   i. Old Testament   j. English   k. History   l. Algebra
   q. Band   r. Typing   s. Church History   t. Other

5. You quit seminary to go to work ___ to get married ___ neither of these two ___.

6. What do you consider your most important reason for discontinuing seminary before obtaining a fourth-year certificate? ____________________________________________
7. If you are married, is your husband or wife a Seminary Graduate? Yes ___ No ___

Other reasons for discontinuing seminary. Fill in the column which expresses your feelings.

<table>
<thead>
<tr>
<th>Subjects apply to life situations.</th>
<th>Partially Agree</th>
<th>Partially Disagree</th>
<th>Disagree</th>
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</thead>
<tbody>
<tr>
<td>Enjoyed participation in Seminary activities.</td>
<td></td>
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<tr>
<td>Religious subjects were interesting.</td>
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<tr>
<td>My friends encouraged me to stay in Seminary.</td>
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<tr>
<td>Parents encouraged me to stay in Seminary.</td>
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<tr>
<td>Ward members encouraged me to stay in Seminary.</td>
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<tr>
<td>Liked the Seminary teacher.</td>
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<tr>
<td>Enjoyed journal and card file work.</td>
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<td>Scheduling high school classes interfered with Seminary.</td>
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<tr>
<td>Other reasons not listed above. (Name them)</td>
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</table>

My parents completed: (Check one for each parent)

<table>
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<tr>
<th>Father</th>
<th>Mother</th>
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</thead>
<tbody>
<tr>
<td>18. _____</td>
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</tr>
<tr>
<td>19. _____</td>
<td>Jr. High School</td>
</tr>
<tr>
<td>20. _____</td>
<td>High School</td>
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<tr>
<td>21. _____</td>
<td>College Degree</td>
</tr>
</tbody>
</table>
My parents completed: (Check one for each parent)

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>22. ____</td>
<td>No seminary classes</td>
</tr>
<tr>
<td>23. ____</td>
<td>One year of Seminary</td>
</tr>
<tr>
<td>24. ____</td>
<td>Two years of Seminary</td>
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<tr>
<td>25. ____</td>
<td>Three years of Seminary</td>
</tr>
<tr>
<td>26. ____</td>
<td>Four years of Seminary</td>
</tr>
<tr>
<td>27. ____</td>
<td>One or more years of LDS religious study in college</td>
</tr>
</tbody>
</table>

List the ages of your brothers or sisters older than 9th grade and check the squares at the right which indicate their schooling.

<table>
<thead>
<tr>
<th>Age</th>
<th>Completed College</th>
<th>Attended College</th>
<th>High School Graduate</th>
<th>Still in High School</th>
<th>Dropped High School</th>
</tr>
</thead>
<tbody>
<tr>
<td>28.</td>
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<td>29.</td>
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<td>31.</td>
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<td>32.</td>
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</tbody>
</table>

List the ages of your brothers or sisters older than 9th grade and age and check the squares at the right which indicate classes they have taken in religious education.

<table>
<thead>
<tr>
<th></th>
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<td>37.</td>
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</tr>
</tbody>
</table>

38. What did your parents say about your discontinuing Seminary? Check those that describe your case.

____ Didn't care
____ Told me not to discontinue
____ Tried to force me to continue
____ Pointed out the advantages of obtaining further Seminary training.
____ They hadn't graduated from Seminary so felt that it was not necessary that I did.
39. How often do you use coffee, tobacco, or alcohol?

Never___ Seldom___ Occasionally___ Regularly___

40. How often do you attend Sunday School, Sacrament Meetings, M.I.A.?

Never___ Seldom___ Occasionally___ Regularly___

41. Whom did you talk to about your plan to discontinue Seminary?

___Parents ___Seminary teacher ___Seminary principal
___Seminary teacher ___No one ___Other (Relationship to you)
___Friends ___No one ___Other (Relationship to you)

42. What specific classes did you like best when you were in Seminary?

________________________________________________________

43. Do you think more or better guidance and counseling from your parents, seminary teacher or bishop as to the value of religious knowledge, would have altered your plan to discontinue seminary before graduating or obtaining a fourth-year certificate?

___Yes ___No (Explanation if you desire)____________________

44. If you talked to your seminary teacher or principal about discontinuing seminary, what did they tell you?

________________________________________________________

45. Which of these seminary activities did you take part in?

___Choir ___Seminary student government
___Seminary paper or yearbook ___Seminary student government
___Temple excursion ___Seminary paper or yearbook
___Trip to LDS colleges ___Temple excursion
___Sacrament meetings ___Trip to LDS colleges
___Bulletin board planning committee ___Sacrament meetings
___Parties and activities ___Bulletin board planning committee
___Other, if any, what were they? ___Parties and activities

46. What are your recommendations, if you have any, for improving the LDS Seminary program to better fit the needs of youth and to keep them encouraged to remain in seminary and obtain a fourth-year certificate?

________________________________________________________
APPENDIX 2

QUESTIONNAIRE

Do not sign your name. The information in this questionnaire will be kept confidential and will only be used to further our understanding of some of the problems you as seminary students have. Be honest and to the point in your answers.

1. What is your sex? ___Male ___Female

2. Please check the Seminary classes you have taken or are taking.

(1) ___ Book of Mormon
(2) ___ New Testament
(3) ___ Church History
(4) ___ Old Testament

3. State the reason you are in seminary now by checking the appropriate spaces:

(1) ___ You are genuinely interested in religion.
(2) ___ Your friends urged you to take seminary.
(3) ___ Your parents urged you to take seminary.
(4) ___ Your Bishop advised you to take seminary.
(5) ___ Your home teachers suggested you take seminary.
(6) ___ Other (state the reason) ________________________

4. Rate four classes you like best or least in the order of your preference. (Place the letter on the blank indicating your preference.)

<table>
<thead>
<tr>
<th>Liked Best</th>
<th>Liked Least</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>(1)</td>
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<td>(2)</td>
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<td>(3)</td>
<td>(3)</td>
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<tr>
<td>(4)</td>
<td>(4)</td>
</tr>
</tbody>
</table>

a. Physical Education   b. Home Economics   (1)    
c. Agriculture           d. Bookkeeping    (2)    
e. Chemistry              f. Book of Mormon  (3)    
g. Shorthand               h. Geometry       (4)    
i. Old Testament           j. English        n. Physics
k. History                l. Algebra        o. Chorus
m. New Testament          p. Shop
r. Typing
s. Church History

77
My parents completed: (Check one for each parent)

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
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<tbody>
<tr>
<td>5. _____</td>
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<td>Junior High School</td>
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My parents completed: (Check one for each parent)

<table>
<thead>
<tr>
<th>Father</th>
<th>Mother</th>
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<tbody>
<tr>
<td>9. _____</td>
<td>No Seminary classes</td>
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<tr>
<td>10. _____</td>
<td>One year of Seminary</td>
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<td>11. _____</td>
<td>Two years of Seminary</td>
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<td>12. _____</td>
<td>Three years of Seminary</td>
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<td>13. _____</td>
<td>Four years of Seminary</td>
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<tr>
<td>14. _____</td>
<td>One or more years of religious study in college</td>
</tr>
<tr>
<td>15. _____</td>
<td>Four years of LDS religious study in college</td>
</tr>
</tbody>
</table>

List the ages of your brothers or sisters older than 9th grade and check the squares at the right which indicate their schooling.

<table>
<thead>
<tr>
<th>Age</th>
<th>Completed College</th>
<th>Attended College</th>
<th>High School Graduate</th>
<th>Still in High School</th>
<th>Dropped High School</th>
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</thead>
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<td>16.</td>
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</table>

List the ages of your brothers or sisters older than 9th grade age and check the squares at the right which indicate classes they have taken in religious education.

<table>
<thead>
<tr>
<th></th>
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</tr>
</tbody>
</table>
27. How often do you use coffee, tobacco, or alcohol?

Never___ Seldom___ Occasionally___ Regularly___

28. How often do you attend Sunday School, Sacrament Meetings, M.I.A.?

Never___ Seldom___ Occasionally___ Regularly___

29. Which of these seminary activities do you take part in?

(1) ____ Choir
(2) ____ Seminary student government
(3) ____ Seminary paper or yearbook
(4) ____ Temple excursion
(5) ____ Trip to LDS colleges
(6) ____ Sacrament meetings
(7) ____ Bulletin board planning committee
(8) ____ Parties and activities
(9) ____ Other, if any, what were they?

30. Are you planning to graduate from seminary or have you completed three years?   Yes___ No___

31. Are you planning to take, or are you taking, a fourth year of seminary?   Yes___ No___

If your answer to No. 30 or 31 is "No," please fill in the column which expresses your feelings:

<table>
<thead>
<tr>
<th>Subjects apply to life situations.</th>
<th>Agree</th>
<th>Partially Agree</th>
<th>Partially Disagree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enjoy participation in Seminary activities.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious subjects are interesting.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My friends encourage me to stay in Seminary.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parents encourage me to stay in Seminary.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ward members encourage me to stay in Seminary.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I like the Seminary teacher.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I like journal and card file work.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scheduling High School classes interfere with Seminary.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other reasons not listed above. (Name them.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
42. List the things that you feel would improve the seminary program.
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Unpublished Material


A STUDY TO DETERMINE WHAT CAUSED STUDENTS TO DISCONTINUE ATTENDING THE BURLEY SEMINARY BEFORE OBTAINING A FOURTH-YEAR CERTIFICATE 1961-1965

An Abstract of a Thesis
Submitted to the
Department of Religious Education in the
College of Religious Instruction of
Brigham Young University

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

by

Charles D. Salisbury

August 1965
This abstract by Charles D. Salisbury is accepted in its present form by the Department of Religious Education in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Religious Education.

April 29, 1966

Date

James L. Clark
Chairman, Advisory Committee

Russell H. Nick
Member, Advisory Committee

Chairman, Major Department
ABSTRACT

It was the writer's purpose to determine the reason students discontinued seminary before obtaining a four-year certificate from the Burley L.D.S. Seminary between the years 1961-1965. In addition to this, means of helping to solve the problems of the students who discontinued seminary were sought. Questionnaires were sent to 92 students who had discontinued seminary; a questionnaire was also given to 61 students who were still in seminary. The results of these questionnaires were tabulated by the Brigham Young University Data Processing Service. Of the 92 students who discontinued seminary and received questionnaires, 66 (70 per cent) were returned.

Findings

1. Thirty-one per cent of the students who discontinued seminary did so at the conclusion of their third year.

2. Nearly one-third of those who discontinued seminary in this study indicated preference for physical education classes.

3. Less than 17 per cent of those who discontinued seminary indicated a dislike for seminary classes.

4. Difficulty in scheduling classes was the main reason that many students listed for discontinuing seminary.

5. Several students claimed that one of the reasons they discontinued seminary before obtaining a fourth-year
certificate was the fact that they had graduated after the completion of three years and did not feel the need for further attendance.

6. Students who discontinue seminary have a 9 per cent lower record of church attendance than those who do not discontinue.

7. Twenty-four per cent of the students indicated a desire for more counseling.

8. Students who discontinued seminary participated in less seminary functions than did those who remained in seminary.

**Recommendations**

1. That the Church Board of Education change the third-year seminary graduation diploma to a diploma to be presented at the conclusion of the fourth year of study.

2. That classes in recreational activities be taught to seminary teachers.

3. That possibility of a seven-period day be considered in order to assist students in scheduling seminary classes.

4. That closer cooperation with high school counselors be sought so students can solve scheduling problems.

5. That stake presidents, bishops, and home teachers be made more cognizant of the seminary recruitment program.

6. That courses in counseling and guidance which meet the specific needs of seminary students be presented to seminary teachers.
7. That seminaries adopt a leadership program which will help all students have an opportunity to actively participate in seminary functions.