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A COMPARISON OF MISSION PROGRAMS USED IN THE THREE
LANGUAGE TRAINING MISSIONS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Rawn Arthur Wallgren

August 1975

This thesis, by Rawn Arthur Wallgren, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

Walter D. Bowen

Walter D. Bowen, Committee Chairman

Milton V. Backman, Jr.

Milton V. Backman, Jr., Committee Member

Date

June 13, 1975

Larry C. Porter

Larry C. Porter, Acting Department Chairman

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Chapter 1

INTRODUCTION

Since the instigation of the first language training mission in December, 1961, The Church of Jesus Christ of Latter-day Saints has been vitally interested in the language instruction of its missionaries. As the number of missionaries called to foreign missions increased, the need for more facilities and instruction grew rapidly. During the week of January 18, 1969, Elder Spencer W. Kimball, Chairman of the Church Missionary Committee, announced expansion of the language training mission program that would go into effect on February 8 of that same year. Languages would not only be taught at Brigham Young University, Provo, Utah, but also at Ricks College, Rexburg, Idaho, and at the Church College of Hawaii at Laie. Seven languages are taught at the Language Training Mission in Provo; five languages are taught at the Language Training Mission in Rexburg; and seven languages are taught at the Language Training Mission in Laie.¹

The programs to train missionaries to speak a foreign language are diversified and thorough. One of the reasons the missionaries are successful in learning their target language is because of the training they receive at the language training missions. These programs have expanded and grown over the years. Although the main goal of all the

¹Deseret News, Church News, [Salt Lake City], January 18, 1969, p. 3.

language training missions is the same, that of teaching the missionaries the various languages, the roads to that goal are somewhat different.

There is a definite need to compile and correlate the different materials and programs used by these three language training missions. A comparison of the programs might be helpful to mission leaders in gaining new ideas about how to better train missionaries to learn their target languages more effectively. Perhaps such a comparison would also generate many more ideas to further other facets of the missionary program.

An attempt will be made to show only a comparison between the programs of the three missions. There will be no attempt to draw any conclusions as to how the work should or should not be accomplished. Goals common to all of the missions will be analyzed separately, and an explanation of how each of the missions attains that goal by the use of various programs will be discussed.

The first problem was the gathering of material for the thesis since there was not easy access to the programs used in the language training missions in Laie and Rexburg. Correspondence with the mission leaders was adopted as the means for gathering the material.

A letter was written to each of the mission presidencies explaining the intent of the thesis. A copy of the thesis prospectus was included with the letter. No research could begin until approval from the mission presidencies of the three language training missions had been received. All of the mission presidencies responded and showed sincere interest in the project. With the support of the mission presidencies secured, procedures were developed to collect the necessary material.

Since most of the material had to be gathered by correspondence, there were some areas that were not fully understood and some information that was not received. A maximum effort has been made to report only the facts that were sent and not to speculate about information that was not fully comprehended.

The second phase of the work consisted of obtaining a copy of all booklets, forms, and printed materials used by each mission. Each mission was very cooperative in sending the materials requested. In many instances, explanations accompanied the printed material which gave a better understanding of mission programs.

Questions were prepared in investigative form concerning the programs of the three language training missions. These questions were then organized and compiled into the questionnaires that are included as Appendixes C and D. Another letter was sent to each of the mission presidencies explaining the questionnaires. Each letter contained a copy of the two different questionnaires to be sent to mission leaders. They were given instructions to examine the questions and make any revisions that they felt were necessary. When the completed questionnaires were received, some corrections had been made which further clarified certain questions that had arisen concerning some of the mission programs.

The questionnaires were then duplicated and sent to the proper mission leaders to be completed. One questionnaire was sent to those leaders in charge of the welfare of the missionaries, and a different questionnaire was sent to the leaders in charge of the teachers and the teaching program. Eighty per cent of the leaders who received

questionnaires returned the information. Many of them added their own comments and took time to write notes of explanation.

After all of these steps were completed, the writing was begun. The author's total experience with the language training missions has been three years of teaching at the Language Training Mission in Provo. Therefore, everything is written from that point of view. The programs of the other missions have been investigated as far as possible without actually visiting the missions.

The bulk of the material for the thesis was gathered between April and July, 1974. Therefore, any changes that have occurred in mission programs after that date will not be included. All sections in the thesis not footnoted are taken from the information gathered from the questionnaires filled out by mission leaders and from letters written by some of those mission leaders. The term target language is used extensively which refers to the language taught in each particular language zone or group.

Special thanks should be given to President Derrold Dee Harris, first counselor in the mission presidency in the Language Training Mission in Provo. He took time to counsel with the author about his thesis when he was still a teacher in Provo. President Harris also wrote letters of introduction to the presidencies of the other two language training missions and expressed his willingness to cooperate with the author in his work with the comparison. President Harris sent the information requested and was instrumental in making necessary corrections in the questionnaires before they were sent to mission leaders.

Additional thanks is extended to President C. Eugene Hill, president of the Language Training Mission at Brigham Young University, Laie, Hawaii, and to President Ermel J. Morton, president of the Language Training Mission at Ricks College, for their time and effort in helping with this project. They both took time to write notes and letters explaining various phases of the work in their respective missions. Without the help and sincere cooperation of all of the mission presidencies, this thesis would not have been possible.

Chapter 2

MISSION GOALS AND RULES

MISSION GOALS

Each of the language training missions has goals to guide the work being done there. These may appear dissimilar in each mission due to the different number of missionaries and the various languages they must learn, but they are essentially the same. The three goals are: (1) to become a disciple of Christ, (2) to learn the target language, and (3) to learn three of the missionary discussions in the target language. Each mission presidency presents these goals in a different manner according to the needs of their respective missions.

The mission presidency in the Language Training Mission in Provo explains to the missionaries that by obeying mission rules and working hard to learn the language, they can meet these goals. They also emphasize that the key to attaining these goals is to be worthy of the guidance of the Holy Spirit.¹

In the Language Training Mission in Laie, the mission presidency instructs the missionaries that to become a true disciple of Christ one must have a close relationship with his Father in Heaven and develop Christ-like qualities. The key to learning the language is not just

¹Mission Handout to New Missionaries, Language Training Mission, Provo, Utah, 1974, Introduction.

learning the grammar principles but also having a sincere desire to speak in the language of the people in the respective mission fields.²

The goals of the Language Training Mission in Rexburg revolve around learning the target language by applying correct principles and living so as to receive help from the Holy Spirit in learning the language and becoming a better missionary. President Ermel Morton counsels missionaries to obey mission rules so that they will be nearer to the Lord and his work. He urges them to fully commit themselves to the Lord and the task at hand above all other things.³

MISSION RULES

The Missionary Committee of The Church of Jesus Christ of Latter-day Saints has established rules for all missionaries throughout the world. Additional rules have been developed for the missionaries in the language training missions due to the different situations that exist in the school-like environment. These rules are designed to give the missionaries guidelines for their personal conduct in order that they can more fully concentrate their efforts on learning the target language.

The mission presidency in each language training mission presents the rules to the missionaries on their first day, and later that day or the next day the mission leaders present them again in a more specific manner. All of the mission leaders, including missionaries

²Mission Handout to New Missionaries, Language Training Mission, Laie, Hawaii, 1974, p. 1.

³Mission Handout to New Missionaries, Language Training Mission, Rexburg, Idaho, 1974, pp. 1, 2, 4.

chosen as leaders, monitor the observance of mission rules and encourage the missionaries to abide by those rules.

Missionaries are assigned companions immediately upon arriving at the language training missions and are instructed to stay with them at all times and never exchange companions. The only exceptions to this are when the missionaries are in the classroom buildings and the gymnasium, as long as both companions are in the same building.

The missionaries are instructed to dress conservatively at all times and to wear only suits, ties, and white shirts. Suit coats need not be worn during the hot summer months; but dark-colored dress slacks, a white shirt, and a tie must be worn at all times whenever the missionaries are in public. "Grubbies" are only worn when missionaries have planned to go hiking or bicycle riding, etc. The mission presidencies have also instructed missionaries that they must be dressed in slacks, white shirts, and ties even while in the laundry room and in the cafeteria. Suit coats need not be worn while missionaries are in the hallway or in the classroom while studying. Lady missionaries are asked to keep their skirts and dresses not shorter than the top of the kneecap and to always wear nylon stockings.

The missionaries' hair is to be properly cut and is not to be bushy in the back. It should be trimmed well above the collar of the shirt. Their sideburns are to be trimmed to the middle of the ear. Their hair should not dangle down in front and should be well above the eyebrows.

Mission rules state that all letter writing should be done on Saturday afternoon. Missionaries are urged to write to their parents once a week and to avoid excessive letter writing to anyone.

A letter is sent to all parents of missionaries advising them of the mission rules. Missionaries also personally inform their parents, relatives, and friends of the mission rules. They are told that missionaries should not receive telephone calls or visits from parents. The mission presidency asks all missionaries not to plan to meet or telephone any friends or relatives while in the language training mission. The telephones are used for business calls only. The mission provides transportation to the airports where missionaries may meet with family and friends before going into the mission field.

The missionaries' day begins at 6:00 a.m. and ends at 10:30 p.m., and all missionaries are expected to follow those guidelines. Their rooms are to be clean and tidy at all times and beds should be made daily. The mission presidencies ask all missionaries to avoid pranks, rowdiness, and lightmindedness at all times. They are especially cautioned to draw the drapes at all times while changing clothes or while the room is not in use.

Missionaries must have permission from the mission president to operate a private vehicle or leave the cities surrounding the language training missions. Bus or taxi service should be used if the missionaries need to go somewhere in these cities. The mission presidencies remind the missionaries to exemplify only the best of behavior while dealing with the merchants in the cities because their behavior while downtown reflects their attitudes as missionaries.

Generally, the missionaries are asked not to play any musical instrument while in the language training mission. Radios and tape recorders are not allowed, unless they are furnished by the mission. The mission presidencies encourage the missionaries to attend

the gymnasium two or three times a week at a certain designated time for their zone or language group. They should not attend public movies while in the language training mission.

All missionaries should plan to attend mission-sponsored activities whenever they are scheduled. Saturday afternoon and evening are set aside for missionaries to participate in some activity. They may go to the gymnasium, go bowling, hiking, bicycle riding, or any other mission-approved activity. They are asked not to go on the surrounding campuses unless they have to attend to some business. At the Language Training Mission in Provo they are asked to avoid spending time in the Wilkinson Center.

If the missionaries become ill, they are to inform the zone counselor and proceed to the student health center where they will be cared for by a doctor.

The mission presidency strongly advises missionaries to always keep their valuables secured and their doors locked. They should not carry a large amount of money but should exchange it for travelers' checks.⁴

A few rules are different in the Language Training Mission in Laie, Hawaii, because of the different environment. The mission presidency asks the missionaries to wear a shirt at all times. They are not to go to the beaches for any reason. Musical instruments may be played but only on Saturday afternoon, and tape recorders may be used only to send talking letters home to parents.⁵

⁴Mission Handout, LTM, Provo, op. cit., pp. 1-3.

⁵Mission Handout, LTM, Laie, op. cit., pp. 2-3.

There are certain guidelines used for relationships between elders and sisters that are the same for each of the language training missions. Elders are not to treat sister missionaries like little sisters. They are not to go out of their way to help the sister missionaries. For example, they are not to carry books for them or show them special treatment in any way. This could be mistaken for romantic interest. The missionaries are asked to be polite to them and show them respect. Sisters are asked not to take care of the elders in any way like sewing on buttons for them or baking for them.

The elders are cautioned not to focus attention on one particular sister, and the sisters are cautioned similarly in their relationships with the elders. All of the elders and sisters should be treated with the same respect for they have all been called and set apart as missionaries. Sisters are counseled to expect the best from the elders, and the elders are asked not to belittle the sisters in any way.

Of course, both sisters and elders are cautioned not to enter the quarters of the opposite sex at any time. Neither elders nor sisters are to go into areas where members of the opposite sex may be unless they are dressed as missionaries should be. The elders may enter the sisters' quarters only on permission from mission leaders to give a blessing.

All missionaries are counseled never to be alone with a member of the opposite sex, and sisters are asked to always sit with their companions in meetings. Sometimes a sister may need to be accompanied somewhere. If this is the case, two or more elders will accompany her.

All physical contact is to be avoided, except for a handshake. Sometimes sisters and elders may be assigned to study together. In

this case, teachers should always caution them to do nothing but study. Both sisters and elders should avoid such habits as giving pats on the back, jabbing someone in the ribs, etc.

Occasionally, a sister or elder may feel a romantic inclination towards someone of the opposite sex. If this occurs, the mission presidencies have instructed the missionaries to go directly to the zone counselor or mission assistant or a member of the mission presidency. Sisters should never go to missionaries who are leaders with their personal problems. These problems will be handled by the zone counselor, mission assistant, or a member of the mission presidency.⁶

The goals for the three language training missions have been established to give guidance to the mission presidencies and other mission leaders in preparing young men and women to preach the gospel in a foreign tongue. Mission rules have been developed to help the missionaries meet these three goals of the language training missions. Together the goals and rules prepare the missionaries to be true disciples of Christ.

⁶Mission Handout, LTM, Provo, op. cit., pp. 4-5.

Chapter 3

MISSION ORGANIZATION AND FACILITIES

ORGANIZATION

A different organization exists in each of the language training missions. The men, and occasionally women, who fill these positions are chosen carefully by the different mission presidents to insure that they function well within the mission organization. Because the basic goals of the three language training missions are the same, mission leaders serve the same purposes in their calling to help achieve these goals even though their titles may differ from mission to mission.

In each language training mission the mission president, along with his counselors, presides over this organization. It is his responsibility to interview the missionaries with serious problems and oversee and supervise the operation of the whole mission. His counselors assist him in his stewardship.

The next mission official in the line of authority in the Language Training Mission in Provo is the zone counselor. There are seven zones with a zone counselor in charge of the welfare of the missionaries in each zone. He counsels them on routine problems and monitors their behavior while they are in the language training mission. He interviews each missionary upon his arrival at the language training mission and acts as a spiritual guide for the missionaries. The specific work that he does will be discussed in another chapter.

The average number of missionaries in the Language Training Mission in Provo is 520. The number of missionaries in each zone varies depending on the language taught in that zone and the countries to which the missionaries in that zone are going. Zone 1 includes missionaries who depart for Mexico, Central America, and the missions in the United States that use Spanish-speaking missionaries. Spanish is taught to all of the missionaries in zone 1. Zone 2 is also a Spanish-speaking zone with a small part of the missionaries learning Navajo. The Spanish-speaking missionaries in the zone go to Argentina, Uruguay, and Chile. The Navajo-speaking missionaries go to teach the Navajo Indians in the western United States. The missionaries in zone 3 are also taught Spanish, and they go to missions located in Bolivia, Peru, Ecuador, Colombia, Venezuela, and Spain. The missionaries assigned to the Brazilian missions are in zone 4. They are taught Portuguese. Two languages are taught in zone 5, German and Afrikaans. Those missionaries who learn Afrikaans go to South Africa. Zone 6 includes missionaries who learn French and go to France and the Tahitian Islands. Italian is taught in zone 7, and the missionaries go to the Italian missions.

The third mission leader in the line of authority in the Language Training Mission in Provo is the teacher supervisor. He is in charge of the teachers and the teaching program in each zone. He monitors and trains the teachers and counsels with them on problems that may arise in teaching the missionaries the target language. When new training methods and materials are introduced, it is his job to see that they are implemented. His specific responsibilities will be discussed further in a later chapter.

The teacher is the person who spends more time with the missionaries than any other mission leader in all of the language training missions. He is responsible for teaching the missionaries the target language. Any help, instruction, or counseling that he gives the missionaries centers around learning the target language.¹ In a later chapter the teacher's responsibilities will be discussed in detail.

In each zone in the Language Training Mission in Provo there is one missionary who is called to be the zone leader. He works under the direction of the zone counselor and aids him in directing the programs for the missionaries. He advises the zone counselor of any problems that arise in the zone. It is his responsibility to see that the missionaries follow mission rules and instructions. He also works with the district leaders in managing the affairs of their respective districts. The district leader reports any problems that may arise in his district to the zone leader. The zone leader conducts district leader's meetings in the zone and attends a mission leadership meeting each Sunday. He meets new missionaries as soon as they arrive and gives them an orientation to the zone during the first day they are at the language training mission. He is also responsible to assign a few missionaries during each meal who act as "line expeditors" to insure there is not confusion in the cafeteria waiting line.

The mission president calls an assistant zone leader to help the zone leader carry out his duties. Together they must weekly inspect the rooms of the missionaries for cleanliness and neatness. They also

¹Mission Handout to New Missionaries, Language Training Mission, Provo, Utah, 1973, Introduction.

insure that departing missionaries leave their rooms in proper condition. At night both the zone leader and the assistant zone leader check the building to insure that all the lights are turned off, doors are closed, etc., and that all of the missionaries are in bed by 10:30 p.m. The mission presidency has instructed them to especially watch for pranks and horseplay which cannot be tolerated.²

The mission president in the Language Training Mission in Provo also calls a district leader in each district to direct the activities of the missionaries in his district. He works under the direction of the zone counselor. He is charged with being a good example to the missionaries in his district. He is asked to direct his efforts toward helping each member of his district magnify his calling as a missionary. He is to know where district members are at all times and to help them obey mission rules and follow mission instructions. Any assignments that come to his district must be delegated to the missionaries by the district leader. These assignments include such things as sacrament meeting talks, prayers in meetings, care of the sacrament, putting up chairs, and taking care of the music for a certain meeting. He is to collect weekly reports from the missionaries which go to the mission president and write a report to the mission president on activities in the district. These reports in turn go to the assistant zone leader. The district leader also checks the missionaries' rooms regularly to insure that they are clean and neat and that the linen is changed once a week and before leaving the language training mission. He attends

²Mission Handout, Duties of Zone Leaders, Language Training Mission, Provo, Utah, 1970.

the zone district leader's meeting and conducts a district meeting whenever the need arises. He is responsible to see that all the missionaries in his district follow the daily schedule in the language training mission and to especially watch for pranks and horseplay. The mission president instructs the district leaders to watch for problems at all times. He should do all he can to resolve the problem in the true spirit of brotherhood. If the problem is serious, it is presented to the zone counselor. Serious personal or moral problems are never discussed with the district leader. These problems are handled by the zone counselor or the mission president.³

When missionaries first arrive at the Language Training Mission in Provo, they are grouped into districts. Until they gain experience at the language training mission, an acting district leader is appointed from among the other missionaries who have been there longer to assist each district. On the day that the new missionaries arrive, he obtains a packet on each of the members in his district from the mission secretary. These packets contain room keys, meal tickets, and other necessary items. He checks each of the rooms where the missionaries in his district will be staying to insure that the proper bedding is placed in the rooms and that they are neat. He welcomes the new missionaries at the bus when they arrive and helps them with their luggage. The new missionaries obtain their rooms and other necessary arrangements under his direction. He shows the members of his district the facilities at the mission and explains mission programs to them. The most important

³Mission Handout, Duties of the District Leader, Language Training Mission, Provo, Utah, 1973.

thing he does is bear his testimony to the new missionaries and give a prayer in the target language.

The mission presidency at the Language Training Mission in Provo also gives specific instructions to missionary leaders on how to become a good spiritual leader. They mention first that a spiritual leader must be a Christ-like example in all that he does. He should fully obey mission rules and support his leaders in their decisions. A spiritual leader should be enthusiastic about the work of the Lord and try to instill a positive attitude in the missionaries under his care. The mission presidency advises them that a true spiritual leader loves each member of the district and zone and prays for them as he would for his family and friends. The mission presidency also cautions the leaders against trying to crack jokes or entertain the other missionaries during meetings. Preparation, both spiritual and temporal, is the key to a successful meeting. The missionary leaders are given a charge regarding testimony meeting that they should be just that and not just an "I am thankful for . . ." meeting.⁴

The sisters in the language training missions have a different organization than the elders. All of the sisters in the entire mission form the sisters' group. In the Language Training Mission in Provo, one of the sisters is called by the mission president to be the sisters' group leader. She attends zone leaders' meeting with the mission presidency each Sunday, helps the new sisters with orientation to the mission, conducts a group meeting for all of the sisters each Sunday,

⁴Mission Handout, Check List for Acting District Leaders, Language Training Mission, Provo, Utah, 1972.

prepares special musical numbers when asked, and coordinates the physical fitness program for all of the sisters.

The lady missionaries live in houses near the Brigham Young University campus and are grouped according to the language they speak whenever possible. A house leader is called to direct the activities of the sisters in each house. She is to insure that the sisters in her house get up and go to bed on time, dress neatly, and keep their rooms clean. She is also to conduct regular room inspections. When the sisters meet in their Sunday morning study class, the house leader is to supervise their study. The other responsibilities she has include insuring that the sisters go to the gymnasium regularly, attending zone district leader meetings, and reporting living area problems to the zone leader and zone counselor. She also has the responsibility to set a good example spiritually for the other sisters and do all that she can to create a spirit of love and harmony in her house.

In all of the language training missions, each lady missionary belongs to a regular district or language group. She attends all classes and district or group functions with her companion. If her companion belongs to another district or group, they take turns attending the functions of both units. This does not include classes. The district and group leaders give the sisters the same information that the elders receive. Their leadership is limited to mission and classroom affairs. When the sisters have personal problems, they go to the sisters' group leader other leaders who preside over the missionaries, or the mission president.⁵

⁵Mission Handout to Missionaries, Language Training Mission, Provo, Utah, 1973, pp. 3-4.

The Language Training Mission in Laie averages approximately 120 missionaries who are called to serve in missions in Asia and some of the islands of the Pacific. There are seven zones under the direction of the mission presidency. There is the Japan zone, the Thailand zone, the Mandarin zone, the Samoan zone, the Korean zone, the Indonesian zone, and the Cantonese zone. The name of each zone depicts which language is taught in that zone; and of course, the missionaries in those zones go to the countries where that particular language is spoken.⁶

Ideally, each zone in the Language Training Mission in Laie has four different coordinators who work directly under the mission presidency. Due to the small number of missionaries in some zones, one coordinator may have the responsibilities that two coordinators have in a larger zone. Coordinator #1 is known as the missionary counseling coordinator. He identifies the slow learners who are not progressing with the target language as they should. They could be having problems for either academic or spiritual reasons. He also tries to identify weekly the missionaries who are discouraged or homesick. After proper identification of these missionaries, he is to interview them, encourage them to do better, and prescribe a necessary plan of action for improvement. If any of the missionaries need additional help or are not progressing in a satisfactory manner both spiritually and academically, this coordinator reports these missionaries to the mission presidency. He also has the responsibility to coordinate all matters concerning the Speak Out program. This program will be discussed in detail in a later chapter. Supervision

⁶ Letter from President C. Eugene Hill, May 16, 1974, Language Training Mission, Laie, Hawaii.

of the leadership program also comes under his jurisdiction. He is to recommend missionaries for leadership positions, meet weekly with missionary leaders, read weekly reports submitted by mission leaders, and follow up on all assignments and responsibilities given to missionary leaders. He prepares the final evaluation of the missionaries which is completed during the sixth week at the language training mission and submitted to the mission presidency. He also coordinates the Sunday School program by insuring that the lesson is given by a different member of the district every week on a rotating basis and that two missionaries are assigned 2½-minute talks each Sunday.⁷

Coordinator #2 is the materials development coordinator. He organizes a committee of qualified developers and translators to work jointly on all projects approved by the mission presidency concerning materials development. He is in charge of developing an adequate grammar book for level I and developing oral and written tests. He must also develop a level II grammar book to be used one hour a day while the missionaries are learning the discussions. When missionaries remain in the language training mission after completing level I and level II, it is the responsibility of this coordinator to develop an effective level III program for them. He is to insure that all printed materials are made available to each missionary.⁸

The third coordinator is the teacher coordinator. He trains and supervises the teachers in his zone and coordinates any affairs

⁷Mission Handout, Missionary Counseling, Language Training Mission, Laie, Hawaii, 1973.

⁸Mission Handout, Materials Development, Language Training Mission, Laie, Hawaii, 1973.

pertaining to the conduct of the teachers and their effectiveness in teaching the target language. His responsibilities will be discussed in greater detail in a later chapter.⁹

Coordinator #4 is the presentation and retention program coordinator. He monitors the missionaries as they present the memorized materials for each day and evaluates their presentations. He also supervises the daytime and evening retention periods where the missionaries study the material they have memorized during that particular day. Zone firesides also fall under his jurisdiction. He must coordinate and organize each zone fireside which is always approved by the mission presidency. The mission presidency has asked coordinator #4 to organize the initial orientation for each new missionary group that comes into his zone. More of his specific duties will be discussed in a later chapter.¹⁰

Each of the larger zones has a missionary called as a zone leader. He must keep all of the mission rules and commit himself to be a true disciple of Christ. He oversees all of the duties of the district and unit leaders, assists them as they need help in solving problems, and holds a weekly meeting with them. The mission presidency asks him to conduct zone meetings and firesides and assist them in any assignments with which they may task him. He also daily tabulates

⁹Mission Handout, Teacher Training and Supervision, Language Training Mission, Laie, Hawaii, 1973.

¹⁰Mission Handout, Presentation and Retention Program/Firesides, Language Training Mission, Laie, Hawaii, 1973.

the results of the Speak Out program and submits them to the mission secretary.¹¹

The missionaries are further divided into districts and units with a missionary chosen as leader over each of them. The unit is the smallest group of missionaries, and several units make up a district. The teacher coordinator in each zone makes recommendations to the mission president as to which missionaries he thinks should be zone leaders, district leaders, or unit leaders. The mission president, along with the help of his counselors, makes the final decision as to who are chosen to be mission leaders.

The responsibilities of the district leader in the Language Training Mission in Laie center mainly around what goes on in the classroom, for he is totally responsible for each missionary during the classroom hours. He conducts the opening and closing of each class in the target language and encourages all to speak only in the target language while in class. If the teacher for some reason does not come, it is his responsibility to organize class learning. He helps each missionary keep up with assignments and challenges that have to do with learning the target language. He is also to control loud laughter, boisterousness, and slothfulness. When the missionaries take breaks, the district leader is to make sure that they return promptly to class after the time is up.

The district leader has other responsibilities that pertain to his work with the missionaries in the classroom. Each day he fills out the Speak Out report and gives it to the zone leader and each week

¹¹Mission Handout, Instructions for Zone Leaders, Language Training Mission, Laie, Hawaii, 1973.

he fills out the district leader's report and submits it to the mission presidency. He works with the teachers in helping missionaries in his district who are having problems learning the target language. He supervises the Sunday retention periods and the conducting of mission meetings according to the rotating schedule. He assigns rotating study companions which must be approved by the missionary counseling coordinator. One of his most important duties is to interview the missionaries in his district each week in the target language to determine the missionary's effort and attitude toward learning the target language, his effort to speak as much as possible in the target language, and his new or renewed goals for the next week. Of course, the greatest responsibility he has is to be a good example to the missionaries under him. He must be fully committed to do all he can to become a true disciple of Christ and do his best to speak only in the target language. He must keep all of the mission rules and have complete respect for the teachers and other mission officers. If the other missionaries see that he is utilizing his time well and is working hard to learn the target language, then they will follow his instructions much more readily.¹²

The unit leader is responsible for the missionaries during out-of-class hours. A unit is composed of those missionaries who are living in the same room together. He is to insure that all unit members arrive to classes on time. He conducts the unit devotional each morning and evening by asking someone to give a spiritual thought or their testimony, making any announcements, calling on someone to offer

¹²Mission Handout, Instructions for District Leaders, Language Training Mission, Laie, Hawaii, 1973.

the prayer, and admonishing the missionaries to become better disciples of Christ. He must make sure that the missionaries in his unit arise on time each day and that their physical attire and appearance is in accordance with mission rules. On Sunday he conducts the affairs of Sunday School and makes sure that all the unit members receive a chance to participate. When the mail comes each day, he distributes it to the unit members. Each Friday he obtains the linen for the unit and distributes it to the missionaries. Each week he collects the reports of each member of the unit and submits them to the mission office by Saturday morning. He also completes the unit leader's report and submits it to the mission office weekly. He conducts the Sunday family home morning each week and weekly interviews each missionary to insure that he is doing all he can to become a complete disciple of Christ and to aid him in that quest. His most important responsibility is to seek ways to unify the unit, help them grow spiritually, become true disciples of Christ, and use the target language as much as possible outside of class.¹³

When a group of missionaries first arrives at the Language Training Mission in Laie, they are given a temporary district leader to help them with their classroom work. He is one of the missionaries who has been in the language training mission for some time and is usually assigned to them about a week. The unit leader is chosen from among the missionaries in the unit. The district leader is chosen from among the missionaries who attend class together in one group.

¹³Mission Handout, Instructions for Unit Leaders, Language Training Mission, Laie, Hawaii, 1973.

The lady missionaries in the Language Training Mission in Laie have a separate Relief Society meeting on Sunday during the time that the elders have priesthood meeting. All of the sisters in the mission meet together for this meeting. In addition to this, one of the lady missionaries is appointed as senior resident to help the mission presidency coordinate activities with the sisters. The sisters live in the same dormitories as the elders but on different floors. The zone leader and the district leader counsel the sisters only on problems relating to classroom work. Any other problems are handled by the missionary counseling coordinator and the mission presidency.

Unlike the mission presidency of the other two missions, the members of the mission presidency of the Language Training Mission in Rexburg, Idaho, have regular jobs teaching classes at Ricks College. The mission president teaches religion part-time and spends the rest of the time working in the language training mission. His counselors have full-time jobs, and the only Church calling they have is serving in the language training mission.¹⁴

Directly under the mission presidency in the line of authority in the Language Training Mission in Rexburg are the mission assistants. They are chosen from among the teachers at the language training mission, and they live with the missionaries. They are responsible for all of the missionaries in all of the language groups. Even though they are teachers, they do not have any supervision over the teachers. The mission president is directly responsible for the teachers. The mission assistants conduct and organize fast meeting on fast Sunday. They also

¹⁴Letter from Lorentz C. Pearson, First Counselor in the Mission Presidency, July 22, 1974, Language Training Mission, Rexburg, Idaho.

rotate taking charge of the weekly group leaders' meeting. When new missionaries arrive, it is their responsibility to explain the mission rules to them and orientate them to the language training mission. They also hold a special meeting with new group leaders when they are called. The mission presidency asks the mission assistants to meet with them every Sunday morning in their mission presidency meeting. The mission assistants spend approximately three to four hours a week counseling with missionaries. They also assist the group leaders in solving missionaries' problems. One of the assistants is chosen to be in charge of the dormitory where the missionaries live. He distributes the keys and the linen and coordinates other matters pertaining to the dormitories, such as cleaning of the rooms. He also reports mechanical failures to the mission office or physical plant office and follows up on those calls. Only those teachers who show sincere love and concern for the missionaries and the work they are doing are chosen to be mission assistants, for they must continually radiate a missionary spirit and live in accordance with mission rules.¹⁵

The Language Training Mission in Rexburg averages approximately 60 missionaries who are organized into five groups according to the language they must learn to go to the mission field. These five groups are the Sweden group, the Finland group, the Norway group, the Denmark group, and the Netherlands group. Each group is presided over by one of the missionaries who is called to be the group leader, and a group leader is called to be the senior group leader. He attends a weekly meeting with the mission presidency and conducts the weekly mission council

¹⁵ Letter from President Ermel J. Morton, July 17, 1974, Language Training Mission, Rexburg, Idaho.

meeting each Sunday. He is also responsible for good morale and discipline in the mission. Either the senior group leader's companion or another missionary is called to be the mission secretary. He is in charge of the paperwork in the mission and handles items such as weekly and daily reports and passports.

The group leaders are responsible for the missionaries in their respective groups. They are to insure that missionaries in their group are obeying mission rules. They also spend three to four hours weekly counseling missionaries on personal problems and problems they may have in learning the language. They must set a good example by obeying all mission rules themselves and doing all they can to become true disciples of Christ. If they need help or advice, they turn to the senior group leader or the mission assistants for guidance. They may also go to the mission presidency.¹⁶

The lady missionaries at the Language Training Mission in Rexburg live in one section of the women's dormitories on campus. One of them is appointed to be the sisters' group leader. She merely supervises the activities of the lady missionaries in the dormitory and any other activity that is strictly for lady missionaries.¹⁷ Lady teachers and the mission president's wife also help with the counseling and supervising of the lady missionaries.

The teachers and the mission assistants make recommendations to the mission presidency at the Language Training Mission in Rexburg as to whom should be called to be a mission leader. The final decision

¹⁶Letter, Pearson, op. cit.

¹⁷Letter, Morton, op. cit.

is made by the mission presidency. When new missionaries come into the language training mission, no temporary leaders are appointed for them. The group leader in their particular language group helps them.

The Language Training Mission in Rexburg conducts a regular branch of the Church. The mission presidency acts as the branch presidency and missionaries fill all the other positions. There is a Sunday School organization with a counselor for each language group. The classes are conducted by the missionaries and presented in the target language. The presidency of the elders quorum is chosen from among all of the missionaries. They conduct a regular priesthood meeting each Sunday in English. The mission president serves as advisor to the elders quorum. The elders quorum is also in charge of the monthly trip to the Idaho Falls Temple. The lady missionaries hold weekly Relief Society meetings on Sunday under the direction of the mission president's wife. The lesson is given in English and is taught during the same time that the elders have priesthood meeting. A Young Adult program has been established. This includes a physical education program as well as a Saturday evening program. Each Saturday night a $1\frac{1}{2}$ -hour program is held for all missionaries in the mission. During this time missionaries learn how to direct music properly, receive instructions on teaching methods, or see slide presentations on the culture of the Scandinavian countries. Four missionaries are called to direct the Young Adult program, and three or four missionaries are called to serve as athletic directors.¹⁸ The athletic program will be discussed more in detail in a future chapter.

¹⁸Ibid.

The mission presidencies in each of the language training missions have developed the organization that best facilitates the learning process in their respective missions. Most of the missionaries respond to the leaders in the various missions regardless of their title or position. The organization that now exists in each language training mission is the one that is working best to prepare the missionaries to teach the gospel in the different foreign languages.

FACILITIES

Everything possible is done to insure that the missionaries are housed in the most comfortable quarters available. Under what conditions the missionaries live and how close their quarters are to the classroom often affects their attitude towards learning the target language. All three of the language training missions are located on or near a college or university campus. This acts to centralize the services and facilities needed by the missionaries which in itself greatly enhances their concentrated learning efforts.

The missionaries in the Language Training Mission in Provo are housed in dormitories located on or near the Brigham Young University campus. In the other two language training missions, the missionaries live in on-campus housing. Generally, four missionaries stay in one room in the Language Training Missions in Provo and Laie; but in the Language Training Mission in Rexburg, usually only two missionaries occupy a room. However, during peak times when the number of missionaries increases, as many as six missionaries may stay in one room. Occasionally, there is no room at all in the dormitories for some of the missionaries. When this occurs, they are housed in other campus

housing or in motels or hotels as near as possible to the classrooms. For most of the missionaries, the classrooms are located in the same building where they sleep and eat. A few of them must walk two or three blocks to go to classes. The food served to the missionaries in all of the language training missions is the same that is served in the on-campus cafeterias and the personnel working in the cafeterias are employed by the college or university.

In the Language Training Mission in Provo, the average number of missionaries in each classroom is eight. Some of the classrooms are crowded because of the small size of the room. Most of the rooms have a desk or table for the teacher's use. The missionaries use desk chairs when they are available and regular chairs otherwise. The classroom situation in the Language Training Mission in Laie is different for every zone. The average number of missionaries in a classroom in most of the zones is from six to eight, but in one zone the average is as high as ten to twelve missionaries. Some of the zones use folding chairs in their classrooms and others use desk chairs. Some of the classrooms are bare of any other furniture, and some have a desk and shelves. The number of missionaries in each classroom in the Language Training Mission in Rexburg varies from seven to twelve depending on the number of missionaries in each language group. The classrooms are generally larger than the classrooms at the other two language training missions; therefore, they are not crowded. Desk chairs are used in all of the rooms; and in addition, each room contains a metal filing cabinet, a desk, table, and shelves.

When not in the classroom, the missionaries in all of the language training missions study in such places as the cafeteria, the lounge, in

any large hall, in their living quarters, or occasionally outside if the weather is good. When the number of missionaries rises, other areas must be used for classroom and study purposes. These areas include LDS chapels close to the missionaries' living quarters, the cafeteria, large study halls, and campus classrooms or other facilities.

The facilities are chosen at each language training mission in order that the missionaries can be as close to the classroom as possible. This means that missionaries will have more time to study and have fewer outside influences to distract them from learning their target languages. Rules for study outside the classroom are designed to help the missionaries get the most out of extra time and provide them with quiet places where they can concentrate without being interrupted. Having the facilities so close together adds greatly to the spirit of learning in each language training mission.

Chapter 4

MISSION PROGRAMS

Programs have been developed in each language training mission, which provide the means to guide the missionaries toward learning the target language and becoming disciples of Christ. The programs are basically the same in all three language training missions. The differences in the programs from mission to mission are due to the number of missionaries taught, the countries to which they are going, and the mission leaders in each mission. Many of the programs are built around the different organization in each language training mission.

Devotionals

Mission devotionals are held weekly in the Language Training Mission in Provo, usually on Tuesdays at 10:00 a.m. The mission presidency plans and organizes them as a spiritual lift for all of the missionaries. The devotionals last from 45 minutes to 1 hour, and every missionary in the mission is asked to attend. There are many different speakers who come to these devotionals. Two or three times a year, one of the General Authorities of the Church speaks to the missionaries. The mission president and his counselors speak about three or four times a year. Occasionally, the mission presidency asks a zone counselor, teacher supervisor, or a teacher to speak. The bulk of the speakers are professors at Brigham Young University, local Church authorities, or recently returned mission presidents. Each speaker is chosen for his

spirituality and inspirational insight pertaining to the work of the Lord.

In the Language Training Mission in Laie, these special devotionals last about $1\frac{1}{2}$ hours. The mission presidency plans and conducts this meeting. Local Church authorities and teachers at Brigham Young University, Laie, Hawaii, come during the week to the gospel study classes held in the mission. This will be discussed in the next section of this chapter. This type of devotional may also be scheduled when a member of the Hawaiian Temple presidency is able to speak to the missionaries.

The Language Training Mission in Rexburg holds a fireside every other Sunday night which lasts about $1\frac{1}{2}$ hours. The mission assistants plan and conduct the firesides. The mission assistants invite local Church authorities and teachers from Ricks College (mostly religion teachers) to come and speak to the missionaries. Occasionally, a member of the mission presidency will speak.

The missionaries in all of the language training missions participate in regular or special devotionals or firesides by offering the prayers, presenting special musical numbers, directing the music, and playing the piano. The missionaries sing the hymns in their own target language.

When a General Authority comes to speak at a weekly devotional on the campuses near the language training missions, the missionaries are usually able to attend. A special devotional may also be held at the missions if a General Authority is asked to speak.

Scripture or Gospel Study Class

Scripture class is taught two hours weekly in the Language Training Mission in Provo, immediately after the afternoon language classes have terminated. Usually, regular teachers are asked to teach these classes; but occasionally, a special teacher may be called. The classes are taught on gospel subjects in English. In most zones the missionaries meet for scripture class with the group they arrived with in the language training mission. This consists of one to three districts. In some smaller zones each district may meet separately. The missionaries are required to study from one to two hours weekly in preparation for scripture classes using an outline of the lessons as a guide.

The teacher supervisor trains the teachers for the scripture class with occasional help from some of the teachers who have experience teaching these classes. The teacher supervisor and the zone counselor monitor the classes closely to insure that good, sound Church doctrine is taught. Some of the zones will occasionally call a special coordinator to work with the teachers and help them improve their gospel teaching methods. Each teacher has an outline to follow which is printed by the mission.

A gospel study class is held in the Language Training Mission in Laie Monday through Friday from 5:45 p.m. to 6:45 p.m. and in the Language Training Mission in Rexburg Monday through Saturday from 10:30 a.m. to 11:30 a.m. The mission presidency is in charge of the program in each mission. All of the missionaries in the language training missions meet together, and the classes are taught in English.

On Monday in the Language Training Mission in Laie the missionaries have individual study of the scriptures under the direction of the mission presidency. On Tuesday, Wednesday, and Thursday a member of the mission presidency or a teacher from Brigham Young University, Laie, Hawaii, comes to discuss the gospel on a topic assigned to him by the mission presidency. On Friday the mission presidency asks special speakers to come and speak to the missionaries without being assigned a particular subject.

The subject matter for scripture class in the Language Training Mission in Provo is the doctrine taught in the missionary discussions. In the other two language training missions the subject matter for gospel study classes is basic gospel doctrine. In all three language training missions emphasis is placed on scripture used in missionary work. The only books that the missionaries are required to bring are the standard works. Occasionally, proselyting techniques are included as part of the instruction in these classes.

Physical Fitness Program

The missionaries in all of the language training missions use the athletic facilities on the college or university campuses near by for their physical fitness programs. The missionaries participate in such activities as basketball, softball, flag or touch football, soccer, tennis, handball, jogging, weight lifting, volleyball, and paddle ball. In the Language Training Mission in Rexburg basketball is limited to only one day a week, and no score is kept. The missionaries are not allowed to go swimming or participate in unsupervised contact sports in any of the language training missions.

The mission presidency in Provo requires the missionaries to go to the gymnasium on Monday, Wednesday, and Friday for one hour. If they wish to go on Saturday afternoon, they may. The physical education instructors at Brigham Young University lead the missionaries in calisthenics and supervise their activities, which they schedule on a rotating basis. All of the missionaries have a locker assigned to them in the gymnasium where they can leave their athletic clothing.

The mission presidency in the Language Training Mission in Laie requires the missionaries to use and participate in some type of physical activity for an hour on Monday, Wednesday, and Friday and for two hours or more on Saturday. The language training mission itself has a small amount of equipment for the missionaries to use. There is no specific program assigned for the missionaries. The gymnasium and other athletic facilities are very close to the language training mission so the missionaries change into their gym clothes in their rooms before doing any physical fitness activity.

In the Language Training Mission in Rexburg the mission presidency requires the missionaries to participate in physical activities for one hour Monday through Friday and on Saturday if they wish. The physical fitness program consists of exercising about 10 to 15 minutes each day and then participating in an activity. The missionaries have lockers assigned to them in the gymnasium on campus, and the college issues the athletic clothing to them.

Weekly Reports

Each missionary in all of the language training missions fills out a weekly report to the mission president. He must put down what time he went to bed each day and what time he got up. He also reports

whether or not he spoke the target language all day each day, how many hours of scripture study he had outside of class, and how many hours he had of language or discussion study outside of class each day. There is a section where the missionary reports how many discussions he has passed, the number of discussions that he was challenged to pass during the week, and the number of discussions actually presented. The most important part of the report is the confidential, personal letter to the mission president that each missionary writes each week.¹

In the Language Training Mission in Provo the district leader writes a letter to the mission president weekly in which he reports on the progress of his district.² He also writes a letter to the teacher supervisor each week explaining to him the progress of his district as far as learning the language is concerned.³ The zone leader also writes a letter to the mission president weekly reporting on the progress of the zone.⁴ The zone counselor makes a report to the mission president each week in which he discusses the progress of his zone, any particular problems he may be having, the live your language percentage, and the number of teachers' meetings held during that week.⁵

¹Mission Handout, Weekly Report to the Mission President, Language Training Mission, Provo, Utah, 1973.

²Mission Handout, District Leader's Report, Language Training Mission, Provo, Utah, 1973.

³Mission Handout, District Report to Teacher Supervisor, Language Training Mission, Provo, Utah, 1972.

⁴Mission Handout, Zone Leader's Report, Language Training Mission, Provo, Utah, 1973.

⁵Mission Handout, Zone Counselor's Weekly Report, Language Training Mission, Provo, Utah, 1971.

Each district and zone must report its live your language statistics weekly to the mission president. This program will be explained in detail in a later chapter. This report includes the name of each missionary in the district or zone, whether or not he lived his language on each day of the week, and the percentage of the zone or district who participated in the Live Your Language program.⁶

The second section of the individual missionary weekly report used in the Language Training Mission in Laie is a daily self-evaluation section using a scale from one to four; four is outstanding, full effort towards complete application and reinforcement; three is very good, full effort of today's knowledge only; two is average, half-hearted effort, mediocrity; one is below average, lack of initiative, unwilling to fulfill commitment. The missionary uses these four ratings to evaluate himself in the following seven categories: speak out effort, grammar understanding, vocabulary memorization, general academic response, utilization of retention time, companion unity, and general spiritual response.⁷

The unit leader also makes a weekly report to the mission president at the Language Training Mission in Laie. He reports any illnesses that have occurred in the unit, and he fills out a section of the report on unit evaluation. He rates the unit either excellent, very good, average, or poor in the following six categories: spirituality, unit unity, speak out effort, utilization of free time, following

⁶Mission Handout, Zone or District "Live Your Language" Report, Language Training Mission, Provo, Utah, 1973.

⁷Mission Handout, Missionary Weekly Progress Report, Language Training Mission, Laie, Hawaii, 1973.

mission rules, and companion compatibility. In the next section he comments on each missionary's status in the following categories: spirituality, aggressiveness to learn, attitude, and obedience. He writes down the unit goals and commitments for the coming week and adds any additional comments if needed at the end of the report.⁸

In Laie, the district leader's weekly report centers around learning the target language. The district leader uses a scale of four, (four is excellent, three is very good, two is average, one is poor), to make an evaluation of instruction by the teachers in the following categories: effectiveness, utilization of time, and use of target language. He also evaluates the learning of the missionaries in his district using the same scale in the following areas: conduct and respect, utilization of time, and use of target language. He then adds any comments on teaching and/or learning. In the next section, he makes an individual evaluation of each missionary in the district by commenting briefly on his attitude that week towards learning and his academic achievement for the week. He must list the district goals and commitments for the coming week and then add any additional comments that he feels are necessary.⁹

The zone counselor at Laie fills out a weekly summary only on those missionaries who indicate low self-evaluations on their weekly reports. He uses the same ratings the missionaries use on their reports and evaluates each of them in the same seven categories that

⁸Mission Handout, Unit Leader Report, Language Training Mission, Laie, Hawaii, 1973.

⁹Mission Handout, District Leader's Weekly Report, Language Training Mission, Laie, Hawaii, 1973.

they used to rate themselves.¹⁰ The zone counselor also fills out a confidential report to the mission president each week. In this report he writes down the name of any missionary who has a serious problem, what that problem is, the action he has taken to correct the problem, and any action he desires the mission president to take concerning the problem.¹¹

The missionaries at the Language Training Mission in Rexburg are the only ones who make a formal written report to the mission president each week. The group leaders are in constant contact with the senior group leader and the mission assistants to discuss the problems they have and report on the progress of their group. One section of the missionary's weekly report is a self-evaluation. Missionaries sit down with their companions each week and go over their self-evaluations for the previous week. They discuss what decisions they made as to how they could help each other and what action they have taken or decided to take to eliminate disruptive thoughts and feelings. The missionaries state in the evaluation whether or not they understand the method of study they are supposed to be using and whether or not they are using it. If they are not using the correct method, they are to explain why. They also state whether or not they are using their tape recorders for extra listening to the language and the extent to which they are using them. If they have some things

¹⁰Mission Handout, Missionary Weekly Report Summary, Language Training Mission, Laie, Hawaii, 1973.

¹¹Mission Handout, Zone Counselor's Confidential Report, Language Training Mission, Laie, Hawaii, 1973.

about which they would like to talk to the mission president, they explain them at the bottom of the self-evaluation.¹²

Preparation Day

Saturday afternoon and evening are preparation day for the missionaries in all three language training missions. They spend 3 to 3 $\frac{1}{2}$ hours in class on Saturday morning. Sometime after 12:00 p.m. and before they go to bed, they are encouraged to spend two to three hours studying on their own. The mission presidencies instruct the missionaries not to attend movies on or off campus. The missionaries can, however, go bowling, bicycle riding, hiking or walking, write letters, go to the gymnasium, go shopping downtown, or wash clothes. They can also attend any mission-sponsored concerts or films and any sporting event recommended by the mission presidencies. Mission-sponsored activities are held early on Saturday evening.

In the Language Training Mission in Provo the missionaries may not read or study in the campus library, visit the stereo room or other rooms in the student union building (Wilkinson Center) except the games center, or play any kind of musical instrument on preparation day.

The mission presidency at the Language Training Mission in Laie instructs the missionaries that they may visit the campus library or student union building. Missionaries are given strict instructions not to go to the beach for any reason. There are some very good places that the missionaries can go that are peculiar to the area such as touring the Hawaiian Temple grounds and the Polynesian Cultural Center.

¹²Mission Handout, LTM Weekly Missionary Report, Language Training Mission, Rexburg, Idaho, 1974.

In the Language Training Mission in Rexburg the missionaries may study in the campus library, but they may not go into the student union building on campus. The only musical instruments they are allowed to play are the piano and organ. There is an Young Adult activity scheduled every Saturday evening from 7:30 to 9:00.

Couples and Health Missionaries

A few couples and health missionaries have come through the language training missions. Couples follow the regular study and classroom schedules. The Language Training Missions in Provo and in Laie have developed, and are continuing to develop, special lessons for health missionaries because their number is increasing all of the time. The health missionaries spend their first few weeks learning grammar with a regular district. While the other missionaries are learning the discussions, they are concentrating on learning dialogues and vocabulary which will help them in their work in their particular mission fields.

Programs to Enhance Spirituality

In each language training mission the mission leaders suggest that the missionaries have companion prayer twice daily and individual prayer at least twice daily. Each class period and study session is begun with prayer. In some districts or groups these periods may also begin with a song in the target language. Each district also holds a weekly home evening and frequently a district testimony meeting. Teachers occasionally bear their testimonies to the missionaries during class time, but they are instructed to use as much class time as possible for language instruction.

Every other month in the Language Training Mission in Provo the mission presidency conducts a mission conference. Members of the mission presidency speak as well as other mission leaders. Occasionally, the mission presidency will ask a missionary to speak. General Authorities are able to attend almost all of the conferences.

When the missionaries are faced with problems, they are encouraged to go to their district leader, zone leader, or group leader for assistance. If they feel it is necessary, they may also go to the teachers, zone counselors, or mission assistants for guidance on their problems. The mission presidencies instruct mission leaders to watch for spiritual needs as well as temporal needs and to do all they can to resolve those problems. This guidance given to missionaries will be discussed more in detail in a later section. The mission leaders continually encourage the missionaries to pray often and seek for the guidance of the Spirit. The missionaries have weekly companion evaluations to help them progress. They also have weekly and daily challenges and commitments to fulfill. These challenges and commitments are given them by teachers and other mission leaders. Some of them are self-imposed.

Zone and Group Meetings and Talks by Missionaries

Each zone in the Language Training Mission in Provo holds a zone meeting for about thirty minutes Monday through Friday before classes begin. The zone counselor supervises the meeting while the zone leader conducts the meeting and makes the assignments. The district leaders may take turns conducting the meeting which is always in the target language. Each meeting begins and closes with a song and prayer. Two missionaries give talks in the target language, each speaking from

two to five minutes. Periodically, special musical numbers and special words or phrases in the target language are presented; or there is a special language-motivation presentation.

There is no formal zone meeting program for the Language Training Mission in Laie. Each zone has a different way of approaching this idea. If the zone is small, all of the missionaries meet one or two days a week before class to have a song, scripture, and prayer in the target language. In other zones each district may hold a small devotional in the morning. Each small unit may also have a meeting before class begins.

The Language Training Mission in Rexburg has no program similar to the zone meeting program of the Language Training Mission in Provo. However, as has been mentioned before, each class is begun with a prayer and a song in the target language.

In all the language training missions when missionaries are assigned talks, they may speak on basic gospel subjects as long as it pertains to missionary work. Their talks usually last from two to five minutes. The teachers instruct the missionaries to write their talks in the target language from the beginning rather than write it in English first and then try to translate it. After the missionaries have written their talks, the teachers correct the talks grammatically and help the missionaries with their pronunciation. The missionaries are encouraged to memorize their talks, but they are allowed to use notes or an outline in the target language if they feel it is necessary. They can expect to give from two to five talks during their two-month stay in the language training mission. The missionaries present these

talks in Sunday School, sacrament meeting, zone meeting, and special firesides.

Cultural Knowledge of Countries

The mission leaders in all of the language training missions try to group the missionaries as far as possible in districts according to the country to which they are going. They also try to choose a teacher for each district who served his mission in that particular country. The teachers, native listeners, and other mission officials teach the missionaries about those countries when the opportunity arises.

Almost every Sunday night in the Language Training Missions in Provo and Laie each zone has a special cultural fireside on a particular country. These are composed mostly of slide presentations about life in a certain country. The missionaries in the Language Training Mission in Laie take advantage of a good source of cultural knowledge open to them by visiting the Polynesian Cultural Center. Every Friday afternoon each language group in the Language Training Mission in Rexburg holds a special one-hour cultural class. The mission president invites local people who are natives of or who have lived in any of the Scandinavian countries to come and tell the missionaries about the life of the people.

Visa Problems

Occasionally, some of the missionaries may not have their visas by the time they finish two months in the language training mission. Almost every zone in the Language Training Mission in Provo is plagued with this problem from one time to another. The missionaries may end up staying anywhere from two weeks to two months extra in the language training mission. If missionaries do stay extra time, they are given

special grammar classes every day; they perfect the discussions that they do know; they memorize the discussions that they do not know; and they practice giving discussions to teachers or other missionaries. Occasionally, they may be called upon to help other missionaries learn their discussions. They also receive more cultural knowledge and more training in proselyting techniques.

This problem very seldom occurs in the other two language training missions. When it does, the missionaries continue learning more discussions in the target language, perfecting the discussions that they already know, and to a certain degree, continue attending their normal classes. They are also given special help by native listeners or teachers in presenting the discussions.

Sunday Program

The program for Sunday in all of the language training missions consists of priesthood meeting for the elders, sisters' group meeting, Sunday School, sacrament meeting, home evening, and special firesides. In the Language Training Mission in Provo all meetings are in the target language except the lessons and the main speakers. All of the meetings in the Language Training Mission in Laie are in English except for opening exercises in Sunday School, priesthood meeting, and all but the lesson in home evening. Sunday School and the firesides at the Language Training Mission in Rexburg are in the target language.

All the sisters in each language training mission attend the group meeting on Sunday morning during the time that the elders are attending priesthood meeting. They discuss about the same subjects as the elders do in priesthood meeting except in the Language Training Mission in Rexburg where the regular Relief Society manual is used.

The zone counselor conducts priesthood meeting in Provo. He asks two or three of the more experienced teachers to teach the lesson. The elders are divided into two or three groups for classes. Basic priesthood responsibility is taught in the classes. The main topics for class discussion center on the doctrines that are taught in the missionary discussions. The teachers also help the elders to understand the scriptures that they will be using in the mission field.

At Laie each zone meets together for opening exercises in priesthood meeting with the zone leader conducting the meeting. Each district then separates and holds its own lesson under the direction of the district leader. In some small zones, all the missionaries in the zone may meet together. A different missionary is chosen by the district or zone leader to give the lesson each week. Lessons for priesthood meeting center on character building, but such topics as priesthood responsibility and how to become better missionaries are also discussed.

Priesthood meeting is under the direction of the elders quorum president at Rexburg. All of the elders in the mission meet together. Lessons are given from the current Melchizedek Priesthood manual and from selected lessons from past Melchizedek Priesthood manuals.

Sunday School in the Language Training Mission in Provo is under the direction of the zone counselor, but usually the zone leader or a district leader conducts opening exercises. Several teachers come to teach the two or three classes that are held. Two missionaries give talks in the target language during opening exercises. The lesson material centers on building the characters of the missionaries. They

discuss such topics as companion relations, effective prayer, dedication, love, faith, and obedience.

Each zone meets together at Laie for opening exercises in Sunday School. Two missionaries give $2\frac{1}{2}$ -minute talks in the target language. The meeting is under the direction of the zone leader and is conducted by him or a district leader. Each district holds its own lesson in most cases. If the zone is small, the missionaries meet all together. A missionary is chosen by the zone or district leader to present the lesson. The emphasis in the lessons is on learning the basic doctrine that is taught in the missionary discussions, but this varies somewhat from zone to zone. The lessons also include topics on how to become better missionaries.

Sunday School is held under the direction of the Sunday School president in Rexburg. In each of the five language groups, there is a counselor to the Sunday School president who directs the Sunday School program in his particular group. Each group holds its own Sunday School in the target language. The purpose of the Sunday School lesson is to help the missionaries to gain knowledge of how to discuss and teach gospel subjects in the target language.

Sacrament meeting in the Language Training Mission in Provo is held in the afternoon with the zone counselor conducting and directing the meeting. Two missionaries give short talks in the target language. The main speaker gives his talk in English. The zone counselor usually asks teachers or other mission leaders to speak in sacrament meeting.

Sacrament meeting is held on a mission-wide basis under the direction of the mission president in both Laie and Rexburg. He conducts the meeting and invites special speakers to come and speak to

the missionaries. Occasionally, he may ask missionaries or other mission leaders to speak. He and his counselors also speak in sacrament meeting.

At the Language Training Mission in Provo special firesides are sometimes held on Sunday evening depending on the zone. Some zones have one every week, while others have one every two or three weeks. These firesides usually are composed of slide presentations about the culture of a particular country.

Firesides are held in each zone every Sunday night in Laie. Once or twice a month this becomes a special testimony meeting. Cultural presentations are common during the firesides. Mission leaders including teachers and occasionally a member of the mission presidency are invited to speak at the firesides.

Firesides are held almost every week by each different language group in Rexburg. Once or twice every other month the entire mission has a fireside which is held in English. Most group firesides are held in the target language. Natives from the Scandinavian countries or returned missionaries from those countries present the programs at these group firesides which include slide presentations on different countries, discussions about the people of those countries, instructions on proselyting techniques, and talks on gospel subjects pertaining to missionary work.

Every Sunday in Provo, either in the morning or in the evening, each district holds home evening. Everything but the lesson is in the target language. The district leader directs and conducts the meeting. He assigns a different missionary each week to give the lesson.

The missionaries in all of the language training missions do have a few hours of extra time between meetings on Sunday. The mission

presidencies suggest that during this time they study grammar or the discussions and the scriptures. They discourage the missionaries from studying any other books and materials than these.

Counseling of Missionaries

In the Language Training Mission in Provo the zone counselors have the main responsibility of caring for the health and welfare of the missionaries, both physical and spiritual. They have an initial interview with the missionaries upon their arrival in the language training mission so that they will know each elder personally. The zone counselor usually interviews each missionary about twice a month while they are in the language training mission, unless they come to see him with a problem. All moral problems are handled by the zone counselors, with additional help from the mission president.

In the Language Training Mission in Laie the missionary counseling coordinator cares for the spiritual and physical health and welfare of the missionaries. He also has an initial interview with each new missionary. He interviews them about twice a month while they are in the language training mission or whenever there is a problem to be handled.

The mission presidency conducts an initial interview with each new missionary when he arrives at the Language Training Mission in Rexburg. Mission assistants interview the missionaries with minor problems. However, since there are so few missionaries in the Language Training Mission in Rexburg, the mission presidency handles most of the problems.

Each of the above-mentioned leaders was asked two questions about counseling missionaries in the questionnaire sent to them by the

author. The first question was, "What kind of problems do you encounter when counseling missionaries?" The list of answers given is as follows: (1) poor attitude, (2) lack of faith and testimony, (3) problems at home, (4) homesickness, (5) problems with girlfriends, (6) companion problems, (7) learning inabilities, (8) problems not living mission rules, (9) lack of enthusiasm and desire, and (10) physical sickness.

The second question asked them was, "In your opinion, what are the attributes of those missionaries who are successful in learning the target language?" A compilation of the answers given is as follows: (1) strong testimony, (2) tenacity, (3) faith in Jesus Christ, (4) diligence, (5) willingness to seek and accept guidance from teachers and other mission leaders, (6) concentration and hard work, (7) obedience to mission rules, (8) obedience to gospel principles, (9) having the Holy Ghost with them as a comfort, guide, and strength.

Like mission rules the programs discussed in this chapter serve as a road map for the missionaries as they prepare to teach the gospel in a foreign country. They also serve to guide mission leaders and to teach them their responsibilities in working with the missionaries. Because of these effective programs, a missionary who spends two months in any one of the language training missions will receive the same high quality of opportunities and training.

Chapter 5

LEARNING PROGRAMS

The language training missions exist to teach missionaries a foreign language. The language programs in each mission provide the means by which this is accomplished. The programs used in the Language Training Missions in Provo and Laie are almost identical. The small differences in their programs are due to the way in which the techniques are presented to the teachers and missionaries in each mission. The Language Training Mission in Rexburg uses a completely different approach to language learning. No matter which learning approach is used, almost all of the missionaries who spend two months in one of the language training missions go into the field with a good, basic, working knowledge of the target language.

DAILY SCHEDULES

Each of the language training missions has a different daily schedule. The daily schedule Monday through Friday is the same. The schedule for Saturday morning is almost identical to the schedule used for any other weekday morning in each of the missions. Saturday afternoons and evenings are used for preparation day in all of the missions. The Sunday schedule was discussed in the preceding chapter.

The following are daily schedules used Monday through Friday in each of the Language Training Missions. They are verbatim copies of daily schedules printed by each of the language training missions.

LANGUAGE TRAINING MISSION, PROVO

Level I

6:00	Arise
6:15- 7:00	Breakfast
7:00- 7:30	Pass off memorization assignment & preview material for that day
7:30- 7:50	Zone meeting
8:00- 9:00	Grammar (Teacher comes at 8:00)
9:00- 9:15	Review
9:15-10:15	Grammar
10:15-10:30	Review
10:30-11:00	Memorize selections from discussion
11:00-11:50	Cassette & individual study
12:00- 1:00	Lunch
1:00- 2:00	Grammar
2:00- 2:15	Review
2:15- 3:15	Grammar
3:15- 3:30	Review
3:30- 4:00	Grammar
4:00- 4:30	Review of afternoon's material
4:30- 5:30	Gym or Scripture class
5:30- 6:30	Dinner
6:30- 7:00	Cassette or individual study
7:00- 8:00	Grammar
8:00- 8:15	Review
8:15- 9:30	Grammar
9:30-10:00	Review

Level II

6:00	Arise
6:15- 7:00	Breakfast
7:00- 7:30	Pass off assignments
7:30- 7:50	Zone meeting
8:00- 9:30	Memorize
9:30-10:00	Retention
10:00-11:00	Memorize
11:00-12:00	Retention
12:00- 1:00	Lunch
1:00- 2:00	Memorize
2:00- 2:30	Retention
2:30- 3:30	Memorize
3:30- 4:30	Retention
4:30- 5:30	Gym or Scripture class
5:30- 6:30	Dinner
6:30- 7:00	Retention (under direction of district leader)
7:00- 8:00	Grammar
8:00-10:00	Retention

LANGUAGE TRAINING MISSION, LAIE

6:00- 6:30	Arise, groom, unit prayer
6:30- 7:00	Breakfast
7:00- 7:30	Pass off memorized assignments in classroom
7:30-11:30	Instruction & review or memorization & retention
11:30-12:30	Lunch
12:30- 3:30	Instruction & review or memorization & retention
3:30- 4:30	Recreation (Monday, Wednesday, Friday) Instruction (Tuesday, Thursday)
4:45- 5:30	Dinner
5:30- 6:30	Gospel Study (chapel)
6:30- 8:20	Instruction
8:20- 8:30	Break
8:30- 9:30	Review & retention
9:30-10:30	Prepare for bed
10:30	Lights out

LANGUAGE TRAINING MISSION, REXBURG

6:00	Arise, group prayers
6:15	Preparation for the day
6:55	Breakfast
7:30	Class--Conversation
8:00-10:55	Classwork--study of discussions
11:00	Scripture class
12:00	P. E. Fieldhouse
1:00	Lunch
1:10- 1:55	Lunch hour conversation period
2:00- 5:00	Grammar class
5:05	Evening meal
6:00- 6:30	Conversation class in regular classroom
6:30- 9:30	Evening classwork. Study of discussions
9:40	Return to quarters, prepare for bed
10:00	Evening prayers
10:30	Lights out and sleep

LEARNING METHODS

Grammar

The learning approach used in the Language Training Missions in Provo and Laie might best be described as the missionary conversational or audio-lingual approach. There is a grammar book written especially for missionaries in each target language. Each missionary spends his first three weeks at the language training mission learning grammar. The lessons are constructed to help the missionaries learn the kind of words and phrases they will use in the mission field. The physical arrangement in the classroom is a semicircle with the teacher in front of the missionaries.

The objective of all classroom activities is to help the missionaries learn to understand and speak the target language. Teachers are instructed that missionaries should understand what they are doing at all times. Grammatical explanations are first given in English; and once the missionaries understand the principle, the teacher continues in the target language. The teachers correct the missionaries as soon as they make a mistake and drill them until they respond correctly. The mission presidencies instruct the teachers to follow the book as closely as possible, departing from it only to help the missionaries learn more about the particular exercise they are performing. If a missionary makes a mistake and another missionary is called upon for the correct answer, the teacher must make certain that the first missionary has the opportunity to make the correct response and that he understands why he should make that particular response. Missionaries should look at their books while learning a new drill or exercise until

they understand the new concept. Then the teacher asks them to close their books and continue with that particular drill or exercise.¹

The missionaries spend about eight hours in class each day Monday through Friday and about three hours in class on Saturday morning. This time is divided into periods of one hour during which new concepts are learned, followed by a 15-minute period for review. Two hours is spent each weekday and $\frac{1}{2}$ hour on Saturday morning studying individually, studying with a cassette recorder, or memorizing selections from the discussions. They also spend $\frac{1}{2}$ hour each morning Monday through Friday before classes begin repeating these memorized assignments to their companions or some other missionary in the district.²

There are various drills that are used by the teachers of each target language to effectively teach grammar to the missionaries. The first of these is the dialogue. There is a small dialogue at the beginning of each unit in the grammar books. It introduces some of the grammar principles to be taught in the unit and some of the new pronunciation and spelling. The missionaries do not usually memorize the dialogue. The teacher presents it a line at a time with the proper English translation. He explains in English any new grammatical structure, vocabulary items, or idioms. The teacher then models the dialogue in short sentences or breath groups (phrases of words that can be easily grouped together) always leaving a pause after each phrase for class repetition. He corrects pronunciation and intonation as

¹Mission Handout, Methodology at the LTM, Language Training Mission, Provo, Utah, 1972.

²Mission Handout, Daily Schedule, Language Training Mission, Provo, Utah, 1972.

necessary. After the missionaries have practiced the dialogue for several minutes in this manner, the teacher may ask them a few questions in the target language which have built-in answers in the dialogue.

Substitution drills are used mainly to present new verbs, adjectives, and new vocabulary. A basic sentence is used in the drill; and the teacher substitutes a different subject for a verb substitution drill, a different adjective or noun for an adjective substitution drill, or a different noun for a vocabulary drill. Once the concept is clear to the missionaries, the teacher terminates the drill.

Verb structure drills are used in presenting a new verb. The verb is presented on a verb cross which shows the singular and plural forms of the first, second, and third persons of the verb. The teacher drills the missionaries using different pronouns and the proper conjugation of the verb. When the missionaries know all of the conjugations well, the teacher continues with the exercises that follow. These usually include subject substitution drills and question-answer drills with emphasis on the new verb.

Controlled conversation teaches the missionaries to use the concepts that they have learned in a particular chapter or unit. The teacher gives them a particular subject or situation and the missionaries converse with each other or the teacher about that subject or situation using the principles recently learned. Question-answer drills may also be used in this section as a basic form of conversation.

At the end of each chapter and each unit there are a number of personalized questions covering all of the verbs, vocabulary, and principles presented in that chapter or unit. These questions are used to see if the missionaries have grasped and internalized the concepts

in the chapter or unit and to give them a further chance to practice meaningful conversation. Some of the questions are information or free-response questions. In this case the teacher may have to help the missionaries generate or build correct answers. If there is one question that the missionaries have a hard time answering, the teacher will create other forms of the question until the missionaries understand the concept and can answer the question correctly. Any logical or grammatically correct response is accepted by the teacher.

At the end of each hour of class time, the teacher spends 15 minutes reviewing with the missionaries. This may be done in any way that the teacher thinks appropriate. This review is to reinforce and practice the basic skills learned the hour before. The best tool for a review is question-answer exercises.³

Each district goes through the grammar book as fast as the teacher thinks is appropriate. When the missionaries begin memorizing the discussions, they have one hour of grammar each Monday through Friday at which time they continue with the exercises they have been learning in the grammar book.

Although this program is used in both language training missions, the mission presidency in Laie places more emphasis on memorization and overlearning. This is based on the principle that "a language is a set of habits learned through imitation, memorization, practice, and correction."⁴ The approach used here is overlearning so that habits can be made. The progress of learning for the missionaries is depicted

³Mission Handout, Methodology, Provo, op. cit.

⁴Mission Handout, Teachers' Handbook of Methodology, Language Training Mission, Laie, Hawaii, 1972, p. 1.

as "a progression through three successive steps: (1) memorization, (2) variation, and (3) liberated speech."⁵ Concepts are taught in a meaningful context by memorizing a dialogue and overlearning it. The method is the same as is used in the Language Training Mission in Provo except that the process is repeated until the dialogue is memorized. The what, why, how, when, and where of a concept in the dialogues are taught by a brief explanation in English. The teacher gives examples of the concept by presenting model sentences. Memorization and overlearning of the concept are taught by repetition drills such as subject or item substitution drills or verb structure drills. Reinforcement of a concept or pattern is taught by application and evaluation drills such as question-answer exercises, personalized questions, and testing. Liberated speech is taught by such exercises as personalized questions, role playing, controlled conversation. This is further reinforced by making an all-out effort to speak in the target language as much as possible.⁶

The objectives of the grammar class at the Language Training Mission in Rexburg are: first, go through all of the discussions and develop the ability to understand, read, and analyze the meanings of the sentences; and second, to develop understanding of the grammatical constructions of the material in the discussions. Grammar class is held each afternoon Monday through Friday for three hours for the full eight weeks that the missionaries are in the language training mission.

⁵Ibid., p. 1.

⁶Ibid. pp. 1, 2

When all of the discussions have been completed, the missionaries study stories and articles from the Church magazines published in the target language.⁷

The grammar class consists of four 45-minute periods. During the first 45 minutes, the teacher presents the grammar lesson. He gives model sentences to the missionaries and asks them to practice those sentences. The teacher is to insure that the missionaries can pronounce all of the material to be covered and that they understand what it means.

During the second 45-minute period, the teacher practices pattern drills with the missionaries on the material covered during the first period.⁸ There are four drills or exercises which are used in the Language Training Mission in Rexburg which are identical to those used in the other two language training missions. These are substitution drills, controlled conversation, personalized questions, and dialogues.

Transformation drills are also used by the teachers during this period. This may involve changing a declarative sentence into an interrogative sentence and vice versa. They can also involve various changes of grammatical meaning such as changing the tense of a sentence or changing it from a positive to a negative sentence. The teachers are instructed to insure that all of the model sentences and the cues follow the same grammatical pattern throughout a particular exercise.

⁷Mission Handout, The Method of Study, Language Training Mission, Rexburg, Idaho, 1973.

⁸Mission Handout, The Teaching Process, Language Training Mission, Rexburg, Idaho, 1973.

Question-answer exercises are used quite often. The teacher uses these exercises only to practice the particular concept being taught at the time. He is to insure that the missionaries understand the material in the exercise before he begins.

Occasionally, a teacher may use what is called an addition exercise. He presents a basic sentence to the class and then presents a stimulus word or phrase to be added to the sentence. These should be kept short because they tend to become complex very fast.

A synthesis exercise can be beneficial if the missionaries understand a particular exercise well. The teacher presents two simple sentences to the missionaries, and they are to combine them into one complex sentence.

Composition is another exercise that is sometimes used. The teacher presents a list of a few words to the missionaries, and they are to form a sentence from those words.

Patterned response drills are a good tool to use to learn certain common phrases. This drill is designed to elicit a specific response from the missionaries using the grammar structure that has just been studied. The teacher asks only questions that require a certain grammatical structure in the answer. The missionaries must use the proper verb form required to answer the question correctly.

Some teachers bring pictures and use them to develop conversation with the missionaries by asking questions about the pictures. Along the same line, objects and actions in the classroom can be used as teaching aids as the teacher asks questions about them.

Occasionally, a teacher may use translation exercises or dictation exercises to help the missionaries better learn the target

language. After the exercises are completed, he goes back over them and uses them as oral exercises.⁹

The third 45-minute period is used for programmed reading and pronunciation practice. For this period the missionaries move to the language lab or to the auxiliary study room. A teacher is there to guide them and assist them during the next $1\frac{1}{2}$ hours. Sections of the discussions are used for these exercises. Each missionary uses a tape recorder and earphones. He listens to a phrase spoken by a native speaker while covering the English meaning on the page in front of him. He repeats the phrase after the native speaker and then thinks of the English equivalent. He uncovers the meaning and checks for comprehension. After the complete sentence has been repeated, the missionary turns back the recorder and repeats the process until he can understand the sentence readily and pronounce it well. The material is broken down into phrases with the target language in a column on one side of the page and the English equivalent in a column on the other side of the page.

The last 45-minute period is used for memorization of dialogues and drills. The dialogues can be useful in the foreign country. The drills and grammar exercises are those that have been assigned by the teacher. Most of the drills are on tape so that the missionaries can better learn the concepts involved.¹⁰

⁹Mission Handout, Grammar Class Method and Schedule, Language Training Mission, Rexburg, Idaho, 1971.

¹⁰Mission Handout, The Teaching Process, op. cit.

Discussions

All the missionaries spend the last five weeks learning as many of the discussions as possible. Most missionaries learn three discussions. This is the goal of the language training missions. The schedule that the missionaries follow changes when they begin level II.

The learning program used in the Language Training Missions in Provo and Laie are the same. In the morning and afternoon the missionaries study in the classroom in periods of 1 hour to $1\frac{1}{2}$ hours followed by 30 minutes to an hour of retention time which is used to go over the lines previously memorized for that day. In the evening the missionaries have two hours of retention time and one hour of grammar. For $\frac{1}{2}$ hour each morning before zone meeting or classes begin, the missionaries must repeat the previous day's assignment from memory to another member of the district. The Saturday morning schedule is exactly like any other morning of study; one learning period of $1\frac{1}{2}$ hours and another period of an hour, each followed by a retention period. In the classroom the missionaries are arranged in a semicircle when they sit or when they stand. There is a schedule of how much each district should learn each day so that three discussions can be learned in the five-week period.

The method of memorization is based on choral repetition and individual study. The teacher divides the assignment for that study period into two or three parts. He will read the first part aloud in the target language while the missionaries follow in their books. After he finishes, the missionaries ask questions about any words or phrases they do not understand. The teacher avoids a word-for-word translation of all of the lines. The teacher then models the section

phrase by phrase having the missionaries repeat after him. It is during this time that he corrects any pronunciation errors. Then the missionaries have from three to five minutes on their own to become familiar with the lines and memorize them as much as possible. While the missionaries are doing this, the teacher listens to them individually to check on their pronunciation. Then the missionaries are ready to memorize the lines by standing up and repeating them in unison. They are to use their books as little as possible. The teacher presents a phrase at a time; and when the missionaries can repeat it by themselves, he presents another phrase to be learned. When a whole sentence is learned, they go on to the next sentence. Each time a new sentence is added they go back and repeat all that has been learned. This process is repeated until the entire part is learned. The missionaries then sit down and repeat the section to another missionary as many times as possible in five to seven minutes. After completing this exercise, they stand up together and present the lines to the teacher. This process is repeated in learning the second and their parts, and then the entire assignment is repeated in unison to the teacher.¹¹

The missionaries next go to retention which may be in the classroom itself, in a large study hall, or in the cafeteria. There they study the assignment by themselves or with a companion, depending on how the teacher has assigned them to use their time.

¹¹Mission Handout, Second Level Memorization, Language Training Mission, Provo, Utah, 1971; see also Mission Handout, Teaching Effective Memorization Through the Four Step Method, Language Training Mission, Laie, Hawaii, 1973.

A memorization chart is kept for each district which shows which lines of the discussion they have memorized each day and whether or not each missionary has successfully repeated the previous day's assignments to another member of the district. There is some flexibility in the program. If a district does not learn quite as rapidly as the schedule indicates, the number of lines learned in each assignment is decreased until they can develop the capacity to learn the normal amount of lines suggested by the memorization schedule. If a district learns faster than the schedule suggests, they may increase the number of lines learned in each assignment.

When an entire discussion has been learned, the district will take one or two full days for retention. This is to give the missionaries time to put all of the assignments together and practice repeating the entire discussion. When they are ready to present the entire discussion, the teacher will listen to them. If they present it successfully, they will receive credit for having passed the discussion.

The teacher uses a pre-printed checksheet to evaluate the missionaries when they present their discussions to him. Each discussion has a time limit. There are certain criteria that must be met in the continuity of the discussion such as not leaving out any lines, only one prompt for every two pages, not pausing too long, giving proper scripture references, and using the visual aids properly. The missionary should also present the discussion with a minimum amount of pronunciation errors. The teacher makes any general comments about the missionary's enthusiasm, eye contact, posture, naturalness, scriptures, and expression. When the missionary is finished, the teacher goes

over the evaluation with him and makes any suggestions that might be helpful to him.¹²

There is a program established by the language training missions which helps the missionaries review the discussions they have already learned. Each week the missionaries are challenged to present the discussions they have already passed for credit. They may be presented to a teacher, to another missionary, or by himself. On Saturday morning the teacher sits down with each missionary and helps him decide how many times he should present each discussion during the coming week. The minimum is ten presentations for each discussion per week. These challenges and the number of discussions actually presented are recorded on a special form and kept in the classroom. The missionaries may present these discussions during any time that they are not in class. The teachers set aside three hours a week during regular class time for the missionaries to work on their challenges. Occasionally, the teacher may also assign missionaries some time during evening retention to review past discussions.¹³

The two hours that the missionaries spend during the evening retention period for working on discussions is divided into three periods. The retention period in the Language Training Mission in Provo is under the direction of the teacher supervisor, and in the Language Training Mission in Laie it is under the direction of the presentation and retention program coordinator. After each period,

¹²Mission Handout, Evaluation Checklist for Discussion Presentation, Language Training Mission, Provo, Utah, 1973.

¹³Mission Handout, Review of Discussions by Missionaries, Language Training Mission, Provo, Utah, 1973.

they rotate companions. Most of the study at night is with a companion; but if the teacher feels it is necessary, a missionary may study alone during one of the periods. After a missionary has passed a discussion for credit, he is ready to go for a visit during one of the periods in evening retention. Visits are simulated teaching situations in the target language in which a teacher plays the role of an investigator. This is very good experience for the missionaries because the teacher discusses a few of the actual questions that investigators will ask.

Either the afternoon or the morning teacher makes the assignments for the evening retention period using a special planning sheet prepared just for that purpose. There are always a few teachers present in the evening to help missionaries with questions, supervise their study, and teach the evening grammar class.

In the Language Training Mission in Rexburg the learning of the discussions is divided into two programs, the three-week program and the five-week program. The major objectives of study during the first three weeks are reading and listening comprehension of the first three missionary discussions. The teacher helps the missionaries to have a good understanding of what they will be memorizing during the five-week program. During the first three weeks, the first four stages of learning the discussions are studied. These are: (1) analysis of meanings, (2) programmed reading, (3) programmed speaking, and (4) practice in listening. The fifth stage of memorization is employed during the five-week program.¹⁴

¹⁴Mission Handout, Teaching Methods, Language Training Mission, Rexburg, Idaho, 1973, p. 1.

During the three-week program, the schedules followed in the morning and in the evening are the same. The time is divided into four 45 minute periods. During period A, the missionaries listen to an analysis tape in the language lab or go over the analysis with the teacher in the classroom. During period B, the teacher conducts programmed speaking with the missionaries in the regular classroom. During period C, the missionaries practice direct reading from the discussion book in companionships in the language lab or in a study room under the direction of the teacher. During period D, the missionaries practice listening comprehension at the tape table, in the language lab, or in the regular classroom with the teacher. Much of the study during the different periods may be held in different places. This is due to the missionaries who have been at the mission different periods of time in the same language group using the same facilities and occasionally due to different language groups using the same facilities.¹⁵

In the first stage of study, analysis of meaning, one sentence is analyzed at a time. The teacher helps the missionaries to understand the complete grammatical meaning of the sentence. He accomplishes this by using contrasting forms of the nouns and showing the missionaries the basic forms of the verbs. However, most of the grammatical explanations are learned in grammar class. After the missionaries have been exposed to a word or words three or four times, the teacher will not analyze them any more. In this case, only the new words and

¹⁵Mission Handout, Plan of Study, Language Training Mission, Rexburg, Idaho, 1973.

phrases encountered in the discussions will be analyzed. This is also the case when grammatical forms appear that have been studied before. The mission president has given strict instructions to the teachers that under no circumstances are the missionaries to write English meanings in their discussion books. If the missionaries do this, the English meaning of the word will be a crutch; and they will never really learn to read the sentences in the target language.

In the programmed speaking stage the teacher gives the English meaning of the sentence being studied, and the missionaries give the foreign equivalent. Then the teacher repeats the sentence in the target language to correct any mistakes the missionaries might have made. This process is repeated until the missionaries can give the correct foreign equivalent of the sentence when it is given in English. After going through all of the sentences in the block of the discussion being studied, the missionaries go through the whole block two or three times to fix the sentences in their minds.

The programmed reading stage consists of reading the words of the discussions after hearing them spoken on tape by a native speaker. The missionaries are provided with a printed breakdown of the sentences in the discussion. The sentence in the target language is broken down into word groups on the left-hand side of the page with the English equivalent on the right-hand side of the page. After all of the word groups are shown, the complete sentence and its English equivalent are shown. The missionaries listen to a native speaker model the word group. They then repeat the word group and think of the meaning in English. The missionaries then lift their hands from the English equivalent to check the meaning. A teacher may also provide the model

for the missionaries. The complete sentence is studied in the same way. This process is repeated until the sentence is pronounced easily. The missionaries are taught to understand early that they are to think in terms of word groups and sentences rather than in terms of individual words. Their progress will be greatly slowed down if they think only in terms of individual words. The missionaries are also taught not to spend much time trying to recall meanings. If they cannot remember it almost immediately, they are to check the meaning and go on. Practice in recalling the sentences and word groups should be relied upon to fix the meanings in their memories.

Reading directly from the discussion book is the second phase in reading. The missionaries read the sentence in a particular block over and over until they can read them fluently and readily understand their meanings. The teacher says the sentences in the target language one at a time and has the missionaries repeat them. Then he may ask the missionaries what each sentence means. After they have gone over the block of sentences twice in this manner, they break up with companions and read the entire block to each other. When a complete conclusion has been studied in this manner, they practice reading it to each other. When a discussion is completed, the missionaries practice reading all of it several times.

The listening comprehension stage is begun by the teacher or native listener on a tape modeling the sentences in the block one at a time having the missionaries repeat after him. After each sentence has been repeated, the teacher calls on a missionary to give the meaning. The teacher repeats the sentence two or three times while the missionaries listen. The teacher repeats the process with the next sentence,

and then he repeats the two sentences together two or three times. The teacher continues in this manner adding each new sentence after it has been repeated to the missionaries and the meaning is understood. This exercise is of little value unless the missionaries understand what they are hearing. If the teacher feels that they do not understand a particular sentence, he will concentrate on presenting that sentence and asking its meaning several times.

During the three-week period, the missionaries memorize one sentence for every ten to twelve sentences of the discussions that they study. The method used is the same as that used when the missionaries are memorizing full time during the five-week period.

All of the missionaries in the language group work together on the same conclusion of one of the first three discussions. They follow a schedule which sets forth a certain period of time to work on each conclusion or set of conclusions. The missionaries repeat the conclusion for credit on four to six successive days. This helps them to retain it longer and gain a better understanding of what they are learning. Even though faster missionaries finish the conclusion earlier, they cannot go on to the next conclusion until all of the members of the group have learned it sufficiently well. They can, however, practice reading in one of the later discussions, study and memorize door approaches, practice reading or memorizing scriptures, or work on answering typical investigator responses. The teacher encourages these faster missionaries to go over the material just learned more times than is required.

The teacher grades each missionary once a week on the quality of his performance. They are graded on a presentation of twenty

sentences of material. If they have three mistakes or less, they receive an A; if four to six mistakes, they receive a B; if seven to nine mistakes, they receive a C; and if ten or more mistakes, they receive a D. The grades are averaged for the entire group and posted in the classroom each week.

The class should work as a group at all times. If the method is used correctly, there should be no need to split the group due to slow or fast learners. The mission president must approve any split of a class if it is necessary.

The actual teaching method that is used for memorizing the discussions begins with programmed reading of a block of five to six sentences. The missionaries go through this process twice. Five to six minutes is spent reading through the same sentences in the discussion book. This is done in companionships with each of them taking turns reading the material and giving the English equivalent. Then the teacher reviews the programmed speaking of the block by giving the English meanings and having the missionaries give the equivalent in the target language. This is repeated three or more times. The missionaries then memorize the block of sentences individually, one sentence at a time, allowing about two to three minutes for each sentence. The teacher conducts a concert recitation (repetition in unison) of the sentence by the whole group until it is learned. The whole process is repeated. Each time they repeat a sentence in unison the previously learned sentences are added. They recite the block three or four times after all of the sentences have been learned. The missionaries are then allowed to study the block individually for a few minutes, and then they present the material to a companion

several times. When an entire conclusion has been learned, the missionaries repeat it three to four times in unison and present it to their companions several times. The final step is to present the entire conclusion as a group to the teacher.

Rememorization takes place by reviewing and presenting the conclusion an additional four to five times on successive days. This is done during the evening review period. The method of rememoriation begins with the companions presenting the conclusion to each other until it has been relearned. Then the entire class practices concert recitation of the conclusion. The companions work together again to improve their learning of the conclusion. They are next ready to present the conclusion again to the teacher or an assigned native listener. As soon as a sufficient number of conclusions have been memorized, the missionaries may present that block of conclusions to the teacher or native listener. The same method used in rememorization is used to prepare blocks of conclusions for presentation to the teacher and to put together blocks of conclusions in half discussions or whole discussions.¹⁶

Entire discussions are presented to teachers or native listeners during the evening review period. Essentially the same program is used during this review period as is used during the evening retention periods of the other two language training missions. Challenges are issued to the missionaries to pass the discussions six times on successive days. After this process, the missionaries frequently review the discussions that they have already memorized.

¹⁶Mission Handout, Teaching Methods, op. cit. pp. 1-12.

Materials Used by the Missionaries

A grammar book has been written in each of the target languages especially to teach missionaries in all of the language training missions. They contain concepts, vocabulary, and ideas that the missionaries will find very helpful in the mission field. The texts have been written by past and present mission presidents or their counselors, past and present teachers, other mission leaders, or in some cases by members of the Church from missions where the target language is spoken. Many of the texts have been revised several times by a team of teachers or members of the Church from the foreign countries themselves.

In the Language Training Mission in Provo most of the zones also have a level III text which has been written for the missionaries to use in the mission field after leaving the language training mission. It contains more grammar principles and concepts that will be helpful to the missionaries after they have a basic working knowledge of the language. In the Language Training Mission in Laie no additional grammar books have been written for the missionaries as yet. The Language Training Mission in Rexburg has published supplementary grammar lessons for some of the texts. Some of the zones or language groups encourage the missionaries to take other good language books to the mission field with them such as those used in upper-level grammar classes in the nearby college or university.

Each missionary must also purchase the flip book that accompanies the discussions. This is a collection of pictures, scriptures, and questions written in the target language used by the missionaries when they teach the discussions in the mission field. The

missionaries use it each time they present a full discussion just as they will in the mission field. Most missionaries purchase a good Bible and paperback editions of the other standard works while in the language training mission for use when presenting the discussions. If these are not available, the missionaries either memorize the necessary scriptures in the target language or rent standard works from the mission while they are learning the discussions.

Training in Proselyting Techniques

Training in proselyting techniques takes place in scripture class, cultural firesides, Sunday School, priesthood lessons, or in any other situation where the teacher or other mission leader can explain to the missionaries how to teach the gospel in the target language. During class time or special conversation time, the missionaries get a chance to respond to various typical investigator questions. All of the language training missions have programs in which the missionaries can practice the discussions they have learned in simulated teaching situations with native listeners or teachers acting the part of the investigators.

Tests

Almost all of the zones or language groups in each of the language training missions have a different testing program. Some use tests extensively while others use them very little. Tests are given weekly, monthly, at the end of a grammar section, at the end of three weeks or four weeks in the language training mission, or at the end of eight weeks as a final exam depending on the zone or language group. Sometimes testing is done on a daily basis.

The tests are used for various checks, such as how each of the missionaries is progressing in the target language, how well the group or class is progressing, which of the areas the missionaries may need help, or how much knowledge they have of the target language. They are used as learning aids and to check understanding of certain concepts. They are also used to evaluate the effectiveness of certain teaching techniques or to evaluate the teacher himself. The tests consist of such items as translation, oral or written responses to questions in the target language, listening comprehension, matching questions, reading comprehension, and/or conjugation of verbs.

PROGRAMS TO ENCOURAGE SPEAKING OF THE TARGET LANGUAGE

The program in the Language Training Mission in Provo is called the Live Your Language program. The objective of the program is to have every missionary in the language training mission speaking in the target language 24 hours a day as soon as possible after arriving in the language training mission. The mission presidency informs the new missionaries that those who are faithful in living their language have much greater success in learning the discussions and becoming disciples of Christ.

New missionaries just arriving in the language training mission have one week to prepare for the 24-hour program. Of course, those new missionaries who have had experience in the target language are instructed to move into the 24-hour program the first day or as soon after that as possible. Those missionaries with limited language experience in the target language may choose to live their language for one or two hours each day. The number of hours may be increased

as each day goes by. Companions must get together and decide on what program they want to follow for a particular day, and they are to help each other reach their goal. If they successfully meet that goal, they receive credit for living their language for that day. This is called the Pre-Pair program. To help them even further to prepare for the 24-hour program, the mission presidency suggests that they write down in a notebook words and expressions that they need to know in the target language to successfully live their language. Each day the teacher spends five or ten minutes in class teaching the missionaries the desired vocabulary. The teachers also help the missionaries memorize prayers, greetings, and other useful word phrases in the target language.

If a missionary makes an honest mistake and says a word in English, he should correct himself and go on living his language. If he does this honestly, he can receive credit for living his language. English can be used in the following situations: (1) when speaking with someone who does not speak the target language, (2) when the teacher asks for it in class to explain a concept or principle, (3) in the lessons in Sunday meetings, devotionals, firesides, or in dealing with new missionaries, (4) in interviews and during companion evaluation, and (5) in asking how to say something in the target language.¹⁷ These exceptions are the same ones also used in the other two language training missions.

¹⁷Mission Handout, The Live Your Language Program, Language Training Mission, Provo, Utah, 1971.

There is a chart posted in each classroom where the missionaries record whether or not they have lived their language on a particular day. Each district has one missionary who has been chosen by the district leader to be the live your language representative for the district. He attends meetings held by the zone representative for the program and is responsible for motivating the members of his district to live their language. Each week he submits a live your language report to the zone leader who in turn submits a consolidated report to the mission president. Also, in his personal letter to the mission president, each individual missionary reports whether or not he has lived his language during the week. The zone live your language representative is in charge of motivating all of the missionaries in the zone to live their language all of the time. Special items used to motivate the missionaries to speak in the target language include posters, recognition in meetings of individuals or districts who have lived their language successfully, district, zone, or mission contests, and special presentations in meetings.

In the Language Training Mission in Laie the program is called the Speak Out program. It is essentially the same as the Live Your Language program used in the Language Training Mission in Provo.

Other types of motivational programs are used in the Language Training Mission in Laie as well as those used in Provo. In the Japanese zone for example the missionaries who speak out 100% have the opportunity to go to the Hawaiian Temple grounds each day they do this and speak to the Japanese tourists who are there visiting. The teachers also give specific challenges to individual missionaries or to districts. The mission president often selects "all target language

days" in which all of the missionaries in the mission are challenged to speak out 100% on that day. In the Thai zone missionaries are fined one penny per word for every word they say in English that they have already learned in Thai. After they have been in the language training mission one month, the fine is raised to five cents per word. The money collected in this program is used to purchase the Thai cultural dinner given to the missionaries in the Thai zone just before they leave for the mission field.

In the Language Training Mission in Rexburg the name for the program to speak the target language all of the time is 100% Target Language and is the same as in the other two language training missions. The group leader acts as the coordinator for the program. The third day that the missionaries are in the language training mission the program begins for them on a partial basis. They make commitments to speak a certain amount of time in the target language. They learn to give greetings and prayers in the target language as soon as possible. By the second week in the language training mission, they are expected to speak 100% of the time in the target language.

Besides using the same motivational ideas used in the other language training missions, the Language Training Mission in Rexburg has a unique program. At the end of each week the percentages are compiled for each language group. The group which has the best percentage for that week is awarded the speaking trophy which stays with them until another group wins the trophy.

AID TO MISSIONARIES WITH LANGUAGE PROBLEMS

The missionaries receive different aid from different sources when they are having difficulty learning the target language. This help comes from the mission leaders, other missionaries, or the mission presidency. If a problem of motivation exists, the teacher counsels the missionary about his attitude towards learning the target language. The zone counselor, counseling coordinator, or mission assistant may also counsel with him challenging him to meet certain goals each week and helping him to meet those goals. These same leaders may assign another missionary to work with him to help him accomplish his goals.

If a missionary is having difficulty learning the target language, even though he may have a great desire to succeed, the teacher may come in during the evening or on weekends to help him with specific problems. The teacher may also assign another missionary who is learning faster to work with him and help him learn the material. Missionaries who learn faster are not usually taken out of the district to study alone but are used to help those who have difficulty with the target language.

The language programs that are used in the language training missions are very effective for teaching the target languages. Many hours of research and study have gone into their development. The mission leaders have chosen these particular programs because they are best suited to the teaching needs of the language training missions. Those missionaries who apply themselves during their two-month stay in one of the language training missions can be assured that they will go into the mission field with a basic working knowledge of the target language.

Chapter 6

TEACHERS

The teachers spend more time with the missionaries than any other mission leader. They have a great influence on the missionaries. Their main objective is to teach the missionaries the target language. By their actions in the classroom every day and sincere interest they show in the missionaries, they teach them to become true disciples of Christ. Also other mission leaders are chosen from among teachers who fulfill their responsibilities well.

Responsibilities

The responsibilities of the teachers are the same in all of the language training missions. Some of the methods may vary from mission to mission or even from language group to language group or from zone to zone, but the teachers' prime responsibilities are to teach the missionaries to speak the target language and to help them memorize the first three discussions. The other objective of the language training missions, to become a disciple of Christ, is taught to the missionaries as the teachers instruct them in the target language. When a teacher is truly dedicated to teaching the target language, the missionaries under his supervision and instruction will be greatly motivated to become true disciples of Christ as well as being motivated to learn the target language and the discussions.

The teachers also counsel missionaries from time to time on problems they may be facing in the language training mission. Once again, most of their counseling centers around learning the target language. They counsel missionaries who are learning poorly, those with attitude problems, and those with disciplinary problems. They give missionaries individual help and guidelines for learning the target language. They discuss testimonies and spiritual growth as well as future goals with the missionaries. If the problem is of a serious nature, the teacher refers the missionary to the zone counselor, missionary counseling coordinator, or mission assistant. Under no circumstances does a teacher discuss a moral problem with a missionary. Moral problems are handled by the zone counselor, the mission president, and if necessary by a General Authority.

Occasionally, teachers are required to come and help missionaries during times other than their normal class hours. This is done mostly on Saturday and Sunday and occasionally in the evenings during the week. The teachers also have a responsibility to promote the spiritual welfare of the missionaries as much as possible. They do this by often attending district testimony meetings and district home evenings or by weekly interviewing the missionaries to help them grow spiritually. They also share their testimonies with the missionaries and tell them uplifting stories about their experiences in the mission field. When the need arises, they give spiritually motivating thoughts or scriptures to the missionaries. The mission presidencies counsel the teachers not to give the missionaries any negative information or tell negative stories about their mission experiences or the people in the countries in which they served.

Hiring Procedures

Each perspective teacher must complete an application for employment. He is required to write down various items of information about himself. He must include how long he has been a member of the Church, whether or not he has filled a full-time mission, the Church positions he has held, and how many of the missionary discussions he has memorized in the target language. There is a space for him to put down information about his goals in attending Brigham Young University, Provo and Laie, and Ricks College, and when he plans to attend. He also must put down whether he will be free to teach in the morning or in the afternoon and whether or not he will be able to teach during the summer. Not all of the applicants are males. Some sisters do apply and are accepted as teachers. The vast majority of the teachers are either returned missionaries or members of the Church from a country where one of the target languages is spoken. This application is also used to keep track of personal progress and pay increases in the event that the applicant is hired. Any experience in teaching language, especially using the audio-lingual method, is also noted on the application.¹

Each applicant must also have a letter of recommendation from his bishop or mission president. A confidential inquiry form is also sent to the mission president or bishop to be completed and returned to the mission presidency. He must indicate his opinion of the applicant's performance in the Church by commenting on his dependability, how regularly he attends meetings, how well he spiritually motivates

¹Mission Handout, Application for Employment, Language Training Mission, Provo, Utah, 1971

others, how well he accepts counsel, his honesty, and his worthiness to hold a temple recommend. He also comments on how well he knows the applicant and how he as a bishop or mission president would feel about the applicant instructing his son or daughter in missionary preparation.²

Perspective teachers are interviewed by the teacher supervisor in Provo, the teacher coordinator in Laie, and the mission president in all of the language training missions. The mission president makes the final decision as to whether or not an applicant is hired. In some zones in the Language Training Missions in Provo and Laie each applicant must successfully pass a language test in the target language before he can be hired. There is usually a probation period for each new teacher who is hired. This usually lasts from two to four weeks. During this time, he is observed regularly by the teacher supervisor and perhaps by a member of the mission presidency. If at the end of the probation period his progress has been satisfactory, he may continue as a teacher.

Teacher Training

In the Language Training Missions in Provo and Laie a training seminar is held every fall for each target language before classes begin on the nearby campuses. If the need arises during the year, other seminars are held. In the Language Training Mission in Provo these seminars are conducted by the teacher supervisor assisted by the zone counselor and experienced teachers. In the Language Training

²Mission Handout, Confidential Inquiry, Language Training Mission, Provo, Utah, 1973.

Mission in Laie the teacher coordinator in each zone conducts the seminars. The seminar may start with a shock class. A teacher from another zone who teaches another language comes in and teaches the perspective teachers in his language for one to two hours. This is so the perspective teachers can understand how it feels to be a new missionary in the language training mission.

The perspective teachers are instructed on how to teach grammar and the discussions. They are given actual experience by teaching other groups of perspective teachers and actual groups of missionaries. Perhaps the best tool to evaluate the teachers is the use of video tape machines. They are filmed while practice teaching a group of missionaries. In this way the perspective teacher can see how he is teaching and the supervisory personnel can more effectively evaluate them.

In the Language Training Mission in Rexburg new teachers are trained by the mission president. He instructs them in teaching the methods of grammar, teaching the missionary discussions, and helping the missionaries in the language lab and auxiliary study rooms. He also holds special training sessions on methodology and counsels individually with each teacher about his progress in becoming more effective in the classroom.

Once the teachers have begun teaching there are various in-service programs in all three language training missions designed to further train the teachers in methodology and give them instruction in helping the missionaries grow spiritually. These include such things as regular observations by the teacher supervisor, zone counselor, teacher coordinator, or mission president, special training sessions

on methodology, and regular evaluation sessions with the teacher supervisor, teacher coordinator, or mission president. In the Language Training Missions in Provo and Laie the mission leaders suggest to the teachers who are not native members from the foreign countries that they take upper-division grammar and pronunciation courses in the target language at the university to help them increase their effectiveness as language teachers. In the Language Training Mission in Rexburg all teachers are required to take an education class at Ricks College entitled "Methods of Teaching a Foreign Language."

Teachers' meetings are held in all of the language training missions about once every two weeks or whenever the need arises. These are directed and conducted by the zone counselor and teacher supervisor in Provo, by the teacher coordinator in Laie, and by the mission president in Rexburg. They discuss such items as recurring problems with the missionaries, recurring teacher problems, methodology, new mission programs and policies, and other problems that the teachers may be having. The mission leaders also give the teachers spiritual instruction to strengthen them. In the Language Training Mission in Rexburg all of the teachers meet weekly with the mission president as a group to discuss matters concerning that particular group and the progress reports of the missionaries.³

Other spiritual programs are used to help the teachers live better lives and to better focus on the true spirit of their callings. These include such things as a daily scripture reading program, special testimony meetings with other teachers or the mission presidency,

³Mission Handout, Teaching Methods, Language Training Mission, Rexburg, Idaho, 1973, p. 4.

special teacher firesides, trips to the temple, and occasionally, special meetings with General Authorities.

In the Language Training Mission in Provo the teacher supervisor observes all teachers on a regular basis. This is usually done weekly. He uses a special form to write down any specific observations and problems that he sees. He also writes down any strong points that he observes. He looks at the teacher's appearance and the appearance of the class, intensity of the teaching, methodology, teacher preparation, pronunciation, use of target language, classroom arrangement, punctuality, and class discipline. After each observation period, the teacher has a private interview with the teacher supervisor. They discuss the observation and make goals for the future that will help the teacher become more effective in his calling.⁴

In the Language Training Mission in Laie, the teacher coordinator usually observes the teacher's performance weekly or bi-weekly. He uses a special form for level I, or grammar observation, and another form for level II, or discussion observation. When observing a teacher on level I teaching, the coordinator looks for the same items as do the teacher supervisors in the Language Training Mission in Provo.⁵ The teacher coordinator personally reviews the observation notes with each

⁴Mission Handout, Teacher Observation Sheet, Language Training Mission, Provo, Utah, 1971.

⁵Mission Handout, Level I Teacher Observation Sheet, Language Training Mission, Laie, Hawaii, 1973; see also Mission Handout, Level II Teacher Observation Sheet, Language Training Mission, Laie, Hawaii, 1973.

teacher as soon after the observation as possible. This helps to train the teachers on an individual basis.⁶

Pay Raises

Teachers are paid by the hour in all of the language training missions. They can gain three pay increases depending on the amount of time they have been teaching and other criteria which varies only slightly from one language training mission to another. The Language Training Missions in Provo and Rexburg, for example, require the teachers to take certain language classes at the university or college in order to gain a pay raise. The Language Training Mission in Laie does not have this requirement.

Of course, the teachers have to be recommended for raises by the teacher supervisor, teacher coordinator, or mission president, depending on who is in charge of them.

Some of the criteria for pay raises common to all of the language training missions are as follows: (1) shows good potential and progress as a teacher, (2) has participated regularly in teachers' meetings and training sessions, (3) has been observed successfully by the mission president or one of his counselors, (4) accepts counsel from mission leaders, (5) speaks the target language with the missionaries as much as possible, (6) follows mission rules when he is with the missionaries, (7) maintains good discipline and high motivation in his classes, (8) accepts and follows all mission programs and policies, (9) has a complete knowledge of language training mission methodology,

⁶Mission Handout, Coordinator #3, Teacher Training and Supervision, Language Training Mission, Laie, Hawaii, 1973.

(10) has completed certain testing and training evaluation requirements which vary in each language training mission, (11) has completed requirements to read certain language books which differs in each language training mission. The amount of each pay raise varies only slightly in each language training mission.⁷

Counseling of Teachers

It is the responsibility of the teacher supervisor in the Language Training Mission in Provo, the teacher coordinator in Laie, and the mission president in Rexburg to monitor the performance of the teachers. They strive to correct any problems that arise and guide the teachers in their instruction of the missionaries.

Each of the above supervisory personnel plus the counselors in the mission presidency in Rexburg was asked to respond to several questions concerning the counseling of teachers. The first question was, "In your opinion, what attributes make some teachers less successful than others?" The compiled list of answers that they gave is as follows: (1) they are not motivated to work hard; (2) they are not prepared for class each day; (3) their methodology is poor and they are not working to improve it; (4) they do not put in extra time to help the missionaries when they need it; (5) their appearance is not always in accordance with mission rules which they are teaching; (6) they fail to share their testimony of the gospel with the missionaries; (7) they tell the missionaries negative stories about the mission field or about the people in foreign countries; (8) they do not follow

⁷Mission Handout, Pay Increase Checklist, Language Training Mission, Provo, Utah, 1972; see also Mission Handout, Pay Scale and Advancement Program, Language Training Mission, Laie, Hawaii, 1973.

mission programs and procedures; (9) they are insensitive to the problems of the missionaries; (10) they do not progress in their own ability to speak the target language; (11) they lack initiative and enthusiasm; (12) they do not strive to speak the target language with the missionaries as much as possible; (13) they become too friendly with the missionaries which destroys the needed rapport between them; (14) they fail to progress in their own testimonies of the gospel which sets a poor example for the missionaries; (15) they are not punctual and do not attend all mission or zone teachers' meetings. Not all of these signs appear in every teacher who does a poor job. It can be a combination of two or more of these things that impedes their success as teachers.

The second question was, "In your opinion, what attributes make some teachers more successful than others?" A compilation of the list of different answers that they gave is as follows: (1) they show sincere love for the missionaries and missionary work; (2) they show initiative and diligence in teaching the target language to the missionaries; (3) they continually strive to increase their language teaching ability; (4) they attend all teachers' meetings and arrive on time to class; (5) they strive to show continual growth in their own testimonies; (6) they come well prepared to class every day; (7) they accept counsel and advice from mission leaders and follow it diligently; (8) they do their best to speak the target language as much as possible when they are with the missionaries; (9) they have a strong desire to be proficient as a teacher (10) they are continually sharing their testimonies and uplifting experiences from the mission field with the missionaries when the opportunity arises; (11) they maintain discipline in the

classroom; (12) they spend extra time to help the missionaries when they need it; (13) they teach the missionaries with a sincere desire to help them learn the target language rather than for any other reason; (14) they inspire the missionaries to work hard and to do what is necessary to learn the target language; (15) they are continually studying the gospel and the target language to improve their abilities to teach the missionaries.

All of the mission presidents take a personal interest in the teachers and their performance. They also instruct the other mission leaders to help the teachers become more effective in teaching the target language and become better examples of true disciples of Christ. Many times the missionaries who learn the target language best are those who have been instructed by the best teachers. The programs discussed in this chapter have been developed to help the teachers increase their effectiveness in teaching the target language.

Chapter 7

SUMMARY

There is a definite need to compile and correlate the different materials and programs used in the language training missions operated by The Church of Jesus Christ of Latter-day Saints. The purpose in writing this thesis was to do this and to also compare the specific programs used by the missions.

The material for this thesis was obtained through correspondance with the three Language Training Missions in Provo, Utah; Laie, Hawaii; and Rexburg, Idaho. Questionnaires about mission programs were sent to mission leaders in all three missions. They filled them out and returned them to the author. Instructions and materials printed by the missions accompanied the completed questionnaires.

Each language training mission has basically the same goals: learning the target language, learning three of the missionary discussions in the target language, and teaching the missionaries to become disciples of Christ. Each mission fulfills these goals in many ways. Some of the programs used are similar and some are different from mission to mission. Mission rules are essentially the same in all three language training missions and give the missionaries guidelines by which to live while in the process of learning a foreign language.

Each mission is presided over by a mission president and his two counselors who direct all the affairs of each mission. Returned missionaries or members of the Church from foreign countries teach the

missionaries the target language. Other mission officials are called to supervise the teachers and care for the spiritual and physical needs of the missionaries. The names of these officials are different in each language training mission, but they fulfill basically the same responsibilities. Some missionaries receive opportunities to fill positions in the language training missions such as being called to be a district, zone, or group leader.

The facilities used in all of the language training missions are basically the same. The missionaries are housed near college campuses in dormitories or houses. They attend classes in the same building or in buildings a short distance away. The campuses provide food and other services for the missionaries.

The programs used in each of the language training missions are essentially the same in that they guide the missionaries toward reaching the mission goals. All of the missions have special devotionals, scripture classes, or gospel study classes to help the missionaries gain a better knowledge of the gospel. The missionaries use the athletic facilities of the nearby college or university campuses for their physical fitness programs. All of the missionaries submit weekly progress reports and confidential letters to the mission president in each mission. Preparation day in all of the language training missions is Saturday afternoon and evening. During this time the missionaries can participate in any number of activities as outlined by the three missions. The mission leaders encourage the missionaries to pray often and do other activities which will increase their spirituality. In the Language Training Mission in Provo each zone holds a special zone meeting Monday through Friday before class starts.

In the other two language training missions the missionaries hold a special prayer or devotional before beginning classes. In all three missions the missionaries receive cultural knowledge of the countries to which they will be going during special presentations or firesides given by returned missionaries or members of the Church from the various countries. On Sunday the missionaries attend priesthood or Relief Society meeting, Sunday School, and sacrament meeting in all of the language training missions. In the Language Training Missions in Provo and Laie each district of missionaries holds home evening each Sunday. When missionaries have personal problems, they seek guidance from the zone counselor in the Language Training Mission in Provo, from the missionary counseling coordinator in the Language Training Mission in Laie, and from the mission assistant in the Language Training Mission in Rexburg. In all three missions missionaries with serious problems are referred to the mission president or his counselors for further counsel and guidance.

The learning methods used in the Language Training Missions in Provo and Laie are the same. The differences that appear are very slight and do not change the basic methods. The method of teaching grammar in these two missions centers around the teacher asking questions or conducting drills which elicit specific responses from the missionaries in the target language. In this way the missionaries form speech patterns and habits in the target language. The missionaries learn the discussions by first studying the meaning of a particular and then memorizing it by intense choral repetition which is directed by the teacher. After each part is learned in this manner, the missionaries repeat it to another missionary as many times as possible within a five to seven minute period.

The objective of the grammar class in the Language Training Mission in Rexburg is to develop the ability to understand the grammatical construction of the missionary discussions. This is accomplished by studying specific grammar principles and overlearning them by the use of drills and by learning how to pronounce all of the words used in the discussions in the target language. The missionaries learn the discussions by first analyzing the English meaning of the sentences, listening to them in the target language, repeating the sentences until they can be read fluently in the target language, and then memorizing the discussions by companion study and choral repetition.

In all of the language training missions when the missionaries have completed memorizing an entire discussion, they present it to a teacher or native listener for credit. Then they present the discussion several times in a simulated teaching situation with a teacher or native listener acting the part of the investigator. Each mission also has a challenge system whereby the missionaries are given a specific challenge weekly by the teacher to review the discussions that they already have memorized a certain number of times during the coming week.

All of the missionaries use the same materials as they learn grammar and the discussions in the target language. They learn to use the flip book that accompanies the missionary discussions which is written in the target language. They use copies of the standard works in the target language which they either buy themselves or rent from the mission. There is a special textbook that has been written for each target language especially for teaching missionaries. All of the language training missions use tests for various reasons.

Each of the missions has a program to encourage the missionaries to speak in the target language 24 hours a day, seven days a week. In the Language Training Mission in Provo it is called the Live Your Language program. In the Language Training Mission in Laie it is called the Speak Out program. In the Language Training Mission in Rexburg it is called the 100% Target Language program.

The teachers in all of the language training missions have basically the same responsibilities and duties. Their main responsibilities are to teach the missionaries the target language, to direct them in memorizing the first three discussions, and assist them as much as possible in becoming true disciples of Christ. Almost all of the teachers hired in the three missions are returned missionaries or members of the Church from a foreign country in which one of the target languages is spoken. Each perspective teacher must not only be recommended to teach by mission personnel but also by his bishop or mission president. Each mission conducts various training programs and teaching seminars to instruct the teachers how to teach and evaluate progress as language instructors. In order to receive pay raises teachers must comply with certain requirements established by each mission. These requirements also aid the teachers in becoming more effective in teaching the missionaries the target language. Teachers receive direct counseling, guidance, and instruction from the teacher supervisor in the Language Training Mission in Provo, the teacher coordinator in the Language Training Mission in Laie, and the mission president in the Language Training Mission in Rexburg.

Attached are the correspondance used to inform the mission leaders about this thesis and to gather the information needed to complete

it. Appendix A is the cover letter for the questionnaires. Appendix B is the general questionnaire filled out by mission leaders. Appendix C is the zone counselor questionnaire that was filled out by the mission leader in charge of caring for the physical and spiritual needs of the missionaries in each mission. Appendix D is the questionnaire filled out by teacher supervisors or the mission leader in charge of supervising and training the teachers in each mission.

The methods and programs used by all of the language training missions are very effective in preparing the missionaries to teach the gospel in a foreign language. A missionary who spends two months in any one of the missions can be assured that he will receive the best of instruction and guidance in learning the target language. Programs can be compared and information compiled about the missions, but this will not make any difference in how the missionaries learn the target language. The mission leaders and teachers make the difference here. The one thing that is uniform in all of the missions is the excellent performance of the dedicated teachers and mission leaders that have been chosen by inspiration.

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APPENDIX A

COVER LETTER FOR QUESTIONNAIRES

My name is Rawn Wallgren, and I am currently a second lieutenant in the United States Air Force. I graduated from Brigham Young University in 1971 with a bachelor's degree in psychology. I am presently a graduate student in the Department of Church History and Doctrine at BYU. The title of my thesis is "A Comparison of Mission Programs Used in the Three Language Training Missions of The Church of Jesus Christ of Latter-day Saints." This topic has been approved by the Board of Trustees of BYU. I have been in contact with the presidencies of all three language training missions, and the following questionnaires have been approved by them.

I am well acquainted with the language training mission in Provo, having taught there from September, 1969, to August, 1972. In fact, it was my involvement at the language training mission that generated the ideas behind this thesis. My goal is not only to compare the present programs being used by the three language training missions, but perhaps to be of some service in suggesting ideas that you can use to further the Lord's work in your particular stewardship. I have a great love for missionary work and want to see the Lord's programs accomplished as efficiently as possible. It is not my purpose to take anyone's work away from him or tell him how to run his job. I only want to report on the programs as they are now.

I have already collected written material from each mission and done some preliminary research and study. Collecting these questionnaires is the last step before I begin writing my thesis. I cannot begin to write until I have received all of the questionnaires back and have had time to digest them. My goal is to finish writing by the end of May. I am not going to just quote the answers to the questions verbatim, but rather I am going to describe each program in the language training mission in narrative form. No names of personnel will be mentioned except the name of the present presidencies of each mission. If you would, please put your name on the General Questionnaire for reference purposes only.

It appears that the questionnaires are rather lengthy. However, most of the questions require multiple choice or yes/no answers. There are a few short answer questions. I have done this purposely because I know your time is valuable. The questionnaires can be finished within 25 to 30 minutes. I would appreciate it if you would return them to me within 10 days after receiving them. I have enclosed a self-addressed envelope for this purpose.

Many of the questions are designed so that you can check the appropriate words or phrases which answer the question. In some cases this may mean checking all the answers. There is space at the end of each question to add any comments you desire. If some questions are vague, answer them with the programs of your mission in mind or answer it using your own opinion. Disregard questions that don't pertain to the work in your zone and put N/A by them. Feel free to write any comments on the questionnaires or add anything about a certain program that you feel I may have left out.

I have used certain terms as reference points which I would like to explain. You may have other names for them in your mission. A zone counselor is the man in charge of the general welfare of the missionaries in each zone. A teacher supervisor is the man in charge of the teachers in each zone. A zone consists of each group of missionaries that are going to missions which speak the same language. A district is the group of missionaries that go to class together, are in the same week of training, and do most of their activities together. A district leader is the missionary who presides over this unit. A zone leader presides over all of the missionaries that are learning one particular language. However, there may be exceptions to this. For example, there are three Spanish-speaking zones in the language training mission in Provo. If there are any other leaders in the mission or in your zone, I would appreciate it if you would explain to me their titles and their functions.

I appreciate very much your help and look forward to hearing from you. May the Lord bless you in your stewardship.

APPENDIX B

GENERAL QUESTIONNAIRE

1. How long have you worked as a zone counselor or teacher supervisor?

2. Were you a teacher before that time? _____ How long? _____
3. If you were not a teacher, what did you do before? _____

4. How many hours a week on the average do you spend in the following categories?

Zone Counselor

counseling missionaries _____
observing in the classroom _____
conducting meetings _____
planning, reading, etc. _____

Teacher Supervisor

counseling teachers _____
observing teachers _____
conducting meetings _____
planning, reading, etc. _____

5. What language do the missionaries learn in your zone? _____
6. To which missions do they go? _____

7. To which mission did you go? _____

APPENDIX C

ZONE COUNSELOR QUESTIONNAIRE

Athletic Program

1. Do the missionaries use the athletic facilities on the college or university campus? _____ If not, what facilities do they use?

2. What days during the week do the missionaries in your zone go to the gymnasium? Monday ___ Tuesday ___ Wednesday ___ Thursday ___
Friday ___ Saturday ___
3. How much time do they spend at the gym each time they go?
 $\frac{1}{2}$ hour ___ 1 hour ___ $1\frac{1}{2}$ hour ___ other ___
4. Are they required to go? _____
5. Do you have a specific physical fitness program for them to follow?
_____ If so, briefly explain. _____

6. What type of activities can the missionaries participate in?
basketball ___ softball ___ flag or touch football ___ soccer ___
tennis ___ handball ___ running ___ weight lifting ___ paddle
ball ___ others _____
7. Are there any physical activities which the mission recommends that the missionaries not participate in? _____ If yes, what are they?

8. Do missionaries have lockers assigned to them in the gym where they can leave their clothes? _____ Or must they take their clothes to the gym every time they go? _____

Missionary Couples

1. Approximately how many couples have come through your zone in the last year? _____
2. To which missions have they gone? _____

3. What kind of missionaries are they? construction ___ health ___
 proselyting ___ mission president and/or wife ___ other _____
-
4. How many weeks of training have they stayed for? 4 ___ 5 ___ 6 ___
 7 ___ 8 ___ more _____
5. Do you have a special program set up for them? _____ What does
 it include? special books ___ special classes for them only ___
 specially trained teachers ___ special lessons on culture ___
 other _____
6. Do you assign tutors to them to help them learn the language? _____
7. In your opinion, what are the most prevalent problems that couples
 have which impede them from learning the target language quicker?
 lack of motivation ___ lack of experience with a foreign language ___
 not used to studying ___ lack of experience with the target language
 ___ other _____

Devotionals

1. How often are mission devotionals held? bi-weekly ___ weekly ___
 monthly ___ every two weeks ___ quarterly ___ other _____
2. On which day of the week is it held and at what time? _____
3. Who plans the devotional? mission presidency ___ zone counselor ___
 zone or district leader ___ other _____
4. How long does it last? 45 minutes ___ 1 hour ___ 1 hour 15 minutes
 ___ 1½ hour ___
5. In what ways do missionaries participate? speakers ___ prayers ___
 special musical numbers ___ other _____
6. How many times a year, on the average, do the following people speak
 at devotionals? General Authorities ___ mission president ___
 counselors in the mission presidency ___ zone counselors ___ teacher
 supervisors ___ professors on campus (non-religion teachers) ___
 professors on campus (religion teachers) ___ local Church authorities
 ___ others (specify title) _____

Housing Facilities

1. Are the missionaries housed in dormitories? _____
2. What is the average number of missionaries that stay in one room?
 2 ___ 3 ___ 4 ___ 5 ___ 6 ___ other _____

3. What is the approximate size of the rooms? 8'x10' ___ 10'x10' ___
10'x12' ___ 12'x12' ___ 12'x14' ___ 14'x14' ___ other _____
4. Are the classrooms in the same building as the dormitories? _____
5. When there is an overflow of missionaries, where do they stay?
hotel ___ motel ___ campus housing ___ other (specify) _____
6. Are the buildings on campus? _____ If off campus, how far away
are they? (number of blocks) _____
7. Is the food served to missionaries the same as is served in the
on-campus cafeterias? _____ If not, where does it come from?

8. When the regular cafeteria closes for holidays, where do the mission-
aries eat? _____

Number of Missionaries in the Zone

1. Please list the months during the year when the load of missionaries
is higher than average. _____

2. Please list the months during the year when the load of missionaries
is lower than average. _____

3. What happens to the teachers when the missionary load is down?
laid off ___ used to revise lessons ___ used on special projects ___
used in place of native listeners ___ used in the evening program ___
used to help missionaries having difficulty ___ other uses (briefly
explain) _____

Visa Problems

1. Do you have a problem in your zone with missionaries having to stay
longer because they can't get their visas? _____ If you do,
what is done with these missionaries after they finish the regular
program? help other missionaries ___ memorize scriptures in the
target language ___ teach gospel-oriented classes ___ teach classes
in the target language ___ receive training in proselyting methods
___ more frequent visits to the native listeners with the discussions
they know ___ other (briefly describe) _____

Cultural Knowledge of Countries

1. Do missionaries get exposure to the culture of the countries to which they are going? _____ Are they grouped as much as possible according to the country to which they are going? _____ Who tells them about culture? teachers _____ teacher supervisor _____ zone counselor _____ native listeners _____ mission presidency _____ others _____

2. Do missionaries usually see these presentations at a particular time? _____ If yes, when? Sunday afternoon _____ Sunday night _____ Saturday afternoon _____ Saturday night _____ other times (please specify) _____

Missionary Leaders

1. Who makes the recommendation that a missionary be called as a missionary leader? _____
2. Who makes the final decision as to who is actually called? _____

3. Is a temporary district leader appointed to help a new district until a district leader is called from that district? _____ How long does he work with the district? _____
4. Do you have an assistant zone leader in your zone? _____

Preparation Day

1. Which day of the week is preparation day? _____
2. How much time do the missionaries spend in class on preparation day? _____

3. How long are the missionaries required to study after class hours on preparation day? _____
4. Which of the following activities can/cannot missionaries participate in on preparation day? (Please put yes or no by each item.) read or study in the campus library _____ visit the stereo room or other rooms in the student union building _____ attend movies on campus _____ attend movies off campus _____ use gym facilities _____ go bowling _____ use the games center in the student union building _____ go shopping downtown _____ go bicycle riding _____ go hiking or walking in the countryside _____ wash clothes _____ write letters _____ play guitar or other musical instrument _____ play piano or organ _____ other activities _____

Counseling Missionaries

1. Do you have an initial interview with all missionaries shortly after they arrive? _____

2. Do you have any regularly scheduled interviews with missionaries after that? _____ If so, how often? once a month ___ twice a month ___ once in two months ___ no scheduled interview other than initial, see the elder only when he has a problem ___ other _____

3. What kind of problems do you encounter when counseling missionaries? attitude ___ lack of faith and testimony ___ problems at home ___ being homesick ___ girl problems ___ companion problems ___ problems with a teacher ___ learning disabilities ___ living mission rules ___ others _____

4. In your opinion, why are some missionaries more successful at learning the language than others? (Number the following with the most important thing being numbered one, next important thing numbered 2, etc.) ability ___ testimony ___ tenacity ___ faith ___ patience ___ diligence ___ prior experience with the language ___ school grades before coming into the language training mission ___ attitude ___ willingness to seek and accept help from teachers and other missionaries ___ having a dedicated teacher ___ other reasons _____

Mission Rules

1. When are the mission rules introduced to the missionaries? first day in the language training mission ___ second day in the language training mission ___ other time _____

2. Who introduces the mission rules to the missionaries? member of the mission presidency ___ zone counselor ___ temporary district leader ___ zone leader ___ teacher supervisor ___ other _____

3. Who monitors the missionaries with respect to them living mission rules and reminding them to live them? mission presidency ___ zone counselors ___ teacher supervisors ___ teachers ___ zone leaders ___ district leaders ___ others _____

4. Can sisters meet with elders in district home evenings and district meetings? _____

5. Do the sisters have their own meetings and leaders? _____ Is there a sisters' group leader over all the sisters in your zone? _____

6. What special programs are set up for the sisters? special home evenings ___ special study times and places ___ special gym _____

facilities ___ Relief Society meetings held on Sunday in the zone ___
 other _____

7. Do the sisters live out of the general area that the elders live in?

8. Who counsels sisters when they have questions or problems? member of
 the mission presidency ___ zone counselor ___ teacher supervisor ___
 zone leader ___ district leader ___ sisters' group leader ___
 other _____

Programs to Enhance Spirituality

1. How often do you suggest that missionaries have companion prayer?
 once daily ___ twice daily ___ three times daily ___ other _____
2. How often do you suggest that missionaries have individual prayer?
 twice daily ___ three times daily ___ other _____
3. Do teachers conduct a small devotional in each class to begin each
 study day? _____
4. Does each zone have a zone meeting to begin each study day? _____
5. Does it consist of talks in the target language? _____ prayers
 and songs in the target language _____ special presentations
 to help missionaries speak their target language _____ other
 activities _____
6. Do you have special speakers for meetings on Sundays besides mission-
 aries? _____ If so, who are they? teachers ___ local Church
 authorities ___ other mission leaders ___ mission presidency ___
 other _____
7. How often do you hold mission conferences? monthly ___ bi-monthly ___
 quarterly ___ semi-annually ___ other _____
8. Who speaks during the conference? missionaries ___ zone counselors
 ___ teacher supervisors ___ mission presidency ___ General Author-
 ities ___ other _____
9. Does each district have weekly meetings where testimonies are given?
 _____ Do they have family home evening each week? _____
10. Do teachers conduct weekly interviews with missionaries to monitor
 spiritual progress and help missionaries grow spiritually? _____
11. Are teachers allowed to take time occasionally in class as needed
 to bear their testimonies and counsel missionaries? _____

12. When missionaries have problems that are of a spiritual nature, who can they go to for help? mission presidency ___ zone counselor ___ teachers ___ other _____
13. What are the special programs of the mission designed to help missionaries grow spiritually? scripture memorization ___ weekly or daily challenge systems ___ encourage them to pray often ___ encourage them to go to the mission leaders with their problems ___ weekly interviews to the teachers ___ weekly interviews by the district leader ___ periodic interviews by the zone counselor ___ teach them continually to follow the Spirit ___ district and zone meetings ___ other _____

Sunday Schedule

1. What meetings do you have on Sunday? priesthood meeting ___ Sunday School ___ sacrament meeting ___ Relief Society ___ home evening ___ firesides (how often) _____ other _____
2. Who directs the following meetings? priesthood _____ Sunday School _____ sacrament meeting _____
3. Who gives talks in meetings on Sunday? mission presidency ___ zone counselor ___ teacher supervisor ___ missionaries ___ teachers ___ other _____
4. Who gives the home evening lesson? district leader ___ zone leader ___ teacher ___ missionaries ___ other _____
5. How many of the meetings in item #1 are in the target language? _____
6. How much time should missionaries spend studying the following things on Sunday? grammar _____ discussions _____ scriptures _____ gospel _____ lessons _____ gospel books _____ other _____
7. Is there a special study plan for missionaries to follow on Sunday? _____ If so, briefly explain. _____
8. Are there special firesides on Sunday? _____ How often are they? _____ What is done at these firesides? Speakers: teachers ___ zone counselor ___ teacher supervisor ___ mission presidency ___ local Church authorities ___ local teachers on campus ___ native listeners ___ other _____

- Slide presentations by: teachers ___ zone counselor ___ teacher supervisor ___ other programs _____
-
9. Are the lessons for Sunday School centered on character building or on gaining general gospel knowledge? _____
-
10. Are the lessons for priesthood meeting centered on character building or on gaining general gospel knowledge? _____
-
11. Put PR for priesthood meeting or SCH for Sunday School by each of the following depending on where it is taught: priesthood responsibility ___ how to be better missionaries, more dedicated, etc. ___ basic doctrine taught in the discussions ___ proselyting techniques ___ marking your scriptures in the target language subjects in English ___ how to answer typical investigator questions ___ explaining missionary life ___ customs of the countries where missionaries are going ___ ways to learn the language better ___ other (priesthood meeting) _____
-
- other (Sunday School) _____
-

Zone Meetings and Talks
by Missionaries

1. Who directs your zone meetings? zone counselor ___ district leader ___ zone leader ___
2. When are they held? morning before classes ___ afternoon after classes ___ evening before retention ___ other _____
3. Which days of the week do you hold them? Monday ___ Tuesday ___ Wednesday ___ Thursday ___ Friday ___ Saturday ___ Sunday ___
4. Do districts rotate in planning and conducting zone meetings? _____ Is it done some other way? (Please explain.) _____
-
5. Is the meeting in the target language? _____
6. How long are the missionaries' talks? 2 minutes ___ 3 minutes ___ 4 minutes ___ 5 minutes ___ other _____
7. Are missionaries limited on the subjects they can talk about? _____ If so, how? those subjects in the missionary discussions ___ scripture class subjects ___ missionary-related subjects ___ other _____
-

8. Do you instruct the missionaries to write their talks in English first and then translate them into the target language? _____
Or do you instruct them to write their talks in the target language from the beginning? _____
9. Do teachers correct the talks grammatically before the missionaries give them? _____
10. Do the missionaries memorize their talks? _____ Can they use notes in the target language? _____ Can they use an outline in the target language? _____ other _____
-
11. How often should the missionaries expect to give talks while they are in the language training mission? 2 times ___ 3 times ___
4 times ___ 5 times ___ other _____
12. What is the zone meeting composed of? two prayers ___ hymns ___
speakers ___ (2 ___ 3 ___ 4 ___) special musical numbers ___ language
motivation presentation ___ special phrases of words in the target
language ___ special scriptures in the target language ___ other _____
-

Could you please send me a copy of any weekly or monthly report forms that are used in your zone by missionaries, zone counselor, teachers, teacher supervisor, or others?

APPENDIX D

TEACHER SUPERVISOR QUESTIONNAIRE

Study and Classroom Areas

1. What is the average number of missionaries in each district in your zone? 4 ___ 5 ___ 6 ___ 7 ___ 8 ___ 9 ___ 10 ___ 11 ___ 12 ___ other _____
2. What is the approximate size of the classrooms in your zone? 8'x10' ___ 10'x10' ___ 10'x12' ___ 12'x12' ___ 12'x14' ___ 14'x14' ___ other (specify) _____
3. When not in the classroom where do the missionaries in your zone study? lounge ___ outside ___ cafeteria ___ large room or hall ___ personal rooms ___ other _____
4. Are the missionaries crowded in the study areas? _____ In the classroom? _____
5. What type of chairs do you have in the rooms? regular chairs ___ folding chairs ___ desk chairs ___ other _____
6. What other furniture do you have in the rooms? chair for teacher ___ desk ___ table ___ shelves ___ other (specify) _____
7. If there is an excess of missionaries, where do they have class? LDS chapels ___ university or college classrooms ___ cafeteria ___ lounge ___ large study halls ___ other (specify) _____

Health Missionaries

1. How many health missionaries have come through your zone? _____
2. How many have been nurses? _____ doctors ___ food nutritionists ___ dentists ___ other (specify) _____
3. Do they go through the grammar with the regular missionaries? _____
4. Do they start out the first week in a special program? _____
5. How many weeks do they stay in the language training mission? 6 ___ 7 ___ 8 ___ 9 ___ 10 ___ other (specify) _____

6. Do you have special dialogues for lessons for them using medical terms? _____
7. Does a teacher with a background of medical terms in the target language teach them? _____ Is a regular teacher picked and then specially trained? _____ What is the average time teachers have taught in the language training mission before they are picked to teach health missionaries? _____
8. Could you briefly explain the program you have for health missionaries? _____

Help to Missionaries

1. Are the missionaries grouped according to ability when they come in? _____ According to language experience? _____
2. Who helps missionaries when it is hard for them to learn? teachers _____ zone counselor _____ other missionaries _____ other (specify) _____
3. Who helps missionaries when they are not motivated? teachers _____ zone counselor _____ other missionaries _____ other (specify) _____
4. Are they put with a district that is moving a little slower when it is hard for them to learn? _____
5. Do they study by themselves, with supervisor help, when it is hard for them? _____
6. What is done to help motivate missionaries who have attitude problems? counseling by teacher _____ counseling by zone counselor _____ set spiritual goals for him _____ assign someone to work with him _____ other (specify) _____
7. Are faster missionaries who have experience put with others who are moving at a faster pace than those in the present district? _____
8. Do faster missionaries study alone? _____
9. Is there a program for missionaries who finish the basic grammar and the discussions before eight weeks is completed? _____ What does it include? extra grammar _____ helping other missionaries _____ more teaching experiences with listeners _____ receiving training in proselyting techniques _____ acting as a teacher in some cases _____ memorizing more material (specify) _____ other (specify) _____

Learning Methods

1. Do the missionaries learn the discussions by themselves or as a group? _____ How much time is spent doing it each way?
alone _____ group _____ (daily figures)
2. How many weeks are spent on grammar? _____ How much time is taken for grammar each week when the missionaries begin learning the discussions? _____
3. How many weeks do the missionaries spend learning the discussions?

4. Is learning grammar basically a question-and-answer type approach to the target language? _____ Or is it basically another approach? _____
5. Which of the following methods do you use to teach grammar? item substitution ___ patterned response ___ vocabulary drill ___ controlled conversation ___ dialogues ___ personalized questions ___ verb-structure drills ___ question-answer drills ___ tense-substitution drills ___ structure-substitution drills ___ other methods _____

6. What is the main approach used in learning the discussions? choral repetition ___ personal study ___ supervised help from teachers ___ study guides broken down into phrases in the target language with the English equivalent out to the side ___ (If you use a combination, check more than one) other approaches used _____

7. What kind of physical arrangement is used in the classroom for grammar? chairs in semi-circle ___ chairs in rows ___ standing up ___ other _____

8. What kind of physical arrangement is used in the classroom in learning the discussions? chairs in a semi-circle ___ chairs in rows ___ standing up ___ chairs randomly placed around the room ___ other _____

9. Could you include a chart or figures of how many missionaries have left your zone who have learned the first three discussions from January 1, 1973, to the present?
10. Who can listen to the missionaries pass the discussions for credit? teacher ___ district leader ___ zone leader ___ native listeners ___ missionary companion ___ others _____

11. Are the missionaries challenged to pass each discussion so many times a week after they pass it off for credit? _____ On the average, how many times a week? 3 ___ 4 ___ 5 ___ 6 ___ 7 ___ 8 ___ 9 ___ 10 ___

12. What are the criteria used to pass the discussions? grammar ___ errors ___ time ___ pronunciation ___ continuity ___ use of scriptures ___ appearance ___ use of visual aids ___ smoothness of presentation ___ not leaving anything out ___ other _____
-
13. Is there a schedule for each district to follow on how much of the discussion should be learned every day? _____ Or does each district follow its own schedule? _____
14. When will the new discussions be ready for memorization in the target language in your zone? _____ If you are using them now, when did you begin using them? _____
15. Will it require more or less time to memorize the new discussions? _____
16. Since the emphasis in the new discussions is on the Spirit guiding the missionaries what to teach, will this mean that there will be more emphasis and time spent on grammar and free speech so that the missionaries can learn to speak better, faster? _____
-

Speaking the Target Language in
the Language Training Mission

1. Is there a program to speak the target language all the time? _____ If so, what is the program called? _____
2. Does it begin the day that missionaries arrive in the mission? _____ Or is it a gradual process according to how much time the missionary has in the mission? _____ If it is gradual, would you please put down the schedule? _____
-
3. Does each district have a representative for this program? _____
4. Are there zone and mission representatives for the program? _____
5. Is this reported each week in the missionaries' letters to the mission president? _____ zone leaders' letters to the mission president _____ district leaders' letters to the mission president _____ zone counselor's letter to the mission president _____ other _____
-
6. What methods are used to motivate the missionaries to speak their target language all the time? posters ___ recognition in meetings ___ district or zone contests ___ special meetings or presentations in meetings ___ progress sheets in each classroom ___ reporting daily to the teacher or district leader ___ other methods used _____
-
-

Materials Used by Missionaries

1. Who wrote the grammar book used in your zone? _____
2. What is the name of the book in the target language and its English equivalent? _____

3. Has the mission revised it? _____ If so, how many times and when? _____
4. Are there any additional grammar books that the missionaries need to buy while in the language training mission? _____ If so, what are they? _____
5. Are the missionaries required to buy the flannel board and figures or the flip book to use while in the language training mission?

6. Are the missionaries encouraged to make their own flip book?

7. Do the missionaries buy any supplemental language books to take to the field with them? _____ If so, what are they? _____
8. Are the missionaries encouraged or required to buy the scriptures in the target language for use in the language training mission?

Counseling Teachers and Teachers
Counseling Missionaries

1. What kinds of problems do teachers counsel missionaries on?
poor learning ___ discipline problems ___ attitude problems ___
discuss programs and future goals ___ testimony and spiritual
growth ___ giving help and guidelines for learning the language ___
others _____
2. What kind of problems do you find with teachers in counseling them?
poor attitude ___ not being prepared for the lessons ___ not sticking
to the mission programs ___ not obeying mission rules in manner of
dress or speech ___ lack of progression in teaching ability ___
insensitive to the problems of the missionaries ___ unwilling to
spend extra time with the missionaries to help them ___ failure to
share testimony and uplifting experiences with the missionaries ___
lack of progression in personal testimony ___ lack of progression in
language ability ___ lack of initiative ___ lack of enthusiasm ___
other problems _____

3. In your opinion, why are some teachers more successful than others? ability ___ continual growth of testimony ___ faith ___ patience ___ shows true love for the missionaries and the work ___ diligence ___ continually striving to increase his language ability ___ initiative ___ takes counsel and advice from mission leaders and puts it to work ___ comes well prepared every day ___ continually striving to increase his language teaching ability ___ arrives promptly to classes ___ attends all meetings called by mission personnel ___ other reasons _____
-

Training in Proselyting Techniques

1. Is there a program in your zone or in the mission to teach the missionaries proselyting techniques? _____ If so, briefly explain. _____
2. Do the missionaries present discussions to the native listeners as if in a real teaching situation? _____
3. Do the missionaries use their flannel boards/flip books, and scriptures when presenting the discussions to teachers or listeners? _____ Do they use these things even when practicing the discussions? _____
4. Is it the responsibility of the teachers to see that missionaries know and learn basic proselyting techniques? _____ If not, who is responsible for teaching them the techniques? _____
5. Do the missionaries learn to use the flannel board/flip book as they are learning the discussion in class? _____
6. Do they ever have any training on how to respond to typical investigator questions? _____ Where and when do they receive this training? _____
7. Is there a book or pamphlet that the missionaries can study which explains basic proselyting techniques? _____ If so, what is it called and who wrote it? _____
-

Evening Retention Period

1. Is there an evening supervisor in your zone? _____ If not, who supervises the retention period? teachers ___ teacher supervisor ___ zone counselor ___ native listeners ___ other _____
2. Do regular teachers work at night? _____ If yes, what do they do? teach classes ___ help missionaries ___ serve as native

listeners ___ other _____

3. What do the missionaries do at night? have class ___ give discussions to other missionaries ___ individual study (grammar and discussions) ___ give discussions to native listeners in simulated teaching situations ___ other _____
4. Do you use native listeners in the program? _____
5. What do the listeners do? listen to discussions for credit ___ listen to missionaries give discussions and they act as investigators ___ teach grammar classes ___ teach discussions to missionaries ___ help individual missionaries ___ other _____
6. What is the evening study area like: large hall ___ individual rooms ___ tables for each district where they must sit ___ missionaries sit alone ___ other situations _____

Scripture or Gospel Study Class

1. Do you have a class during every week taught on gospel subjects?
 _____ If so, how often is it taught and at what hour?
 2 times weekly (hour _____ days _____)
 3 times weekly (hour _____ days _____)
 4 times weekly (hour _____ days _____)
 5 times weekly (hour _____ days _____)
2. Who teaches the classes? zone counselor ___ teacher supervisor ___
 regular teachers ___ special teachers ___ others _____
3. How many missionaries meet together for the class? 1 district ___
 2 districts ___ by zone ___ other _____
4. Who trains the teachers for this class? zone counselor ___ teacher supervisor ___ other teachers ___ other _____
5. Do you have a coordinator called who is in charge of coordinating these classes and helping teachers improve in their gospel teaching?
 _____ If so, is he a regular teacher? _____ Or does he hold some other position in the mission? _____ Or is he called especially for this? _____ other _____
6. Who is in charge of seeing that good, sound Church doctrine is taught by all the teachers? zone counselor ___ teacher supervisor ___
 special coordinator for the class ___ other _____
7. Is the class in English or in the target language? _____
8. How much study a week are the missionaries required to put in on subject matter for the class? 1 hour ___ 2 hours ___ 3 hours ___
 4 hours ___ other _____

9. What is the subject matter for the classes? doctrine in the discussions ___ proselyting techniques ___ general gospel doctrine ___ missionary work in general ___ scriptures used in missionary work ___ customs of countries ___ other _____
-
10. Are there any other books that the missionaries need for these classes other than the standard works? _____
-
11. If there is a printed missionary manual and a teachers' manual for this class, could you send me a copy?

Hiring Procedures and What Is
Expected of Teachers

1. Who interviews perspective teachers? mission presidency ___ zone counselor ___ teacher supervisor _____
2. Who makes the final decision whether to hire someone or not? mission presidency ___ zone counselor ___ teacher supervisor _____
3. Do you have a teaching seminar in your zone to screen perspective teachers? _____ If so, when and how often during the year is it held? _____
4. Must perspective teachers pass a language test to be able to teach? _____
5. Is there a probation period for perspective teachers? _____ How long is it? _____
6. Are teachers required or asked to come and help missionaries other than their normal work hours? _____ When and how often? _____
-
7. What do teachers do to promote the spiritual welfare of the missionaries? small devotional every day ___ shares testimony often ___ occasionally shares uplifting stories about the mission field ___ attends district testimony meetings ___ comes at night to help occasionally ___ weekly interviews with missionaries ___ other _____
8. Do you have any spiritual programs for teachers? daily scripture reading program ___ monthly mission bulletin or message ___ testimony meetings with other teachers and mission presidency ___ special conferences and meetings with General Authorities ___ other _____
9. Is there an in-service training program for teachers? _____ What does it include? observations by the teacher supervisor ___ by zone counselor ___ by mission presidency ___ training sessions _____

- on methodology ___ occasional teachers' meetings on particular problems ___ occasional counseling sessions by the teacher supervisor when the teacher wants and/or needs help ___ required to study certain language books ___ required to take certain language courses ___ other _____
10. What do you as a supervisor look for in a good teacher when you observe him in the classroom? rapport with missionaries ___ pronunciation ___ preparation ___ knowledge of lesson material ___ if he recognizes missionaries with problems and helps them ___ a good spiritual atmosphere in the classroom ___ how he follows present and new policies and instructions ___ appearance and dress ___ arrangement of the classroom ___ used English as little as possible ___ comes to work on time ___ other _____
11. Are teachers required to take language classes in the target language? _____ What kind? upper course grammar classes ___ upper course pronunciation class ___ other required classes _____
12. Are teachers interviewed by a General Authority before they begin teaching? _____ By the mission presidency? _____

Teacher Training

1. If you have a teacher training seminar, what does it consist of? shock class in another language ___ instruction on how to teach grammar ___ actual classroom experience teaching grammar ___ instruction on how to teach the discussions ___ actual classroom experience teaching discussions ___ simulated teaching with other perspective teachers ___ using video tape machine to monitor and evaluate teachers ___ other _____
2. How often do you observe teachers? weekly ___ bi-weekly ___ monthly ___ other _____
3. How often do you have teachers' meetings? weekly ___ bi-weekly ___ monthly ___ occasionally whenever necessary ___ What is discussed? problems with missionaries ___ teacher problems ___ methodology ___ testimony ___ spiritual instruction from mission leaders ___ other _____
4. In your opinion, what makes some teachers better than others? dedication ___ continual study of the gospel and the language ___ faith ___ a sincere love and concern for the missionaries ___ a strong testimony and he shares it ___ other _____

5. What are the basic problems that teachers have? not continually motivated to work hard ___ not prepared every day ___ poor methodology and not striving to improve it ___ not sensitive to the problems of the missionaries ___ puts in no extra time to help the missionaries ___ doesn't always teach sound gospel doctrine to the missionaries ___ his appearance is not always in accordance with mission rules ___ fails to share his testimony with the missionaries occasionally ___ tells negative stories or facts about the mission field ___ other _____
-

Tests Given

1. Is the Modern Language Aptitude Test given to missionaries who have not taken it in their respective stakes? _____ When is it given to them? first week ___ second week ___ other _____
2. Are there any other language aptitude tests given to the missionaries? _____
3. Is the MLAT used to divide missionaries into districts with other missionaries of their same experience and test scores? _____
4. Is the MLAT used in any other way in your zone or mission? _____
If so, how? _____
5. Do you give weekly language tests to the missionaries? _____
monthly tests _____ end-of-section tests _____ other times for testing _____
6. What is the purpose of your testing? evaluate progress of each missionary in the target language ___ use tests in grouping missionaries with those in the same language level as they are ___ to see where missionaries need help with the target language ___ to see if missionaries can help other missionaries in certain areas they understand well ___ other _____
-
7. What are your tests composed of? translation ___ oral and written responses in the target language ___ comprehension ___ other _____
-
8. Could you send me a copy of the tests that you give in your zone?

A COMPARISON OF MISSION PROGRAMS USED IN THE THREE
LANGUAGE TRAINING MISSIONS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

Rawn Arthur Wallgren

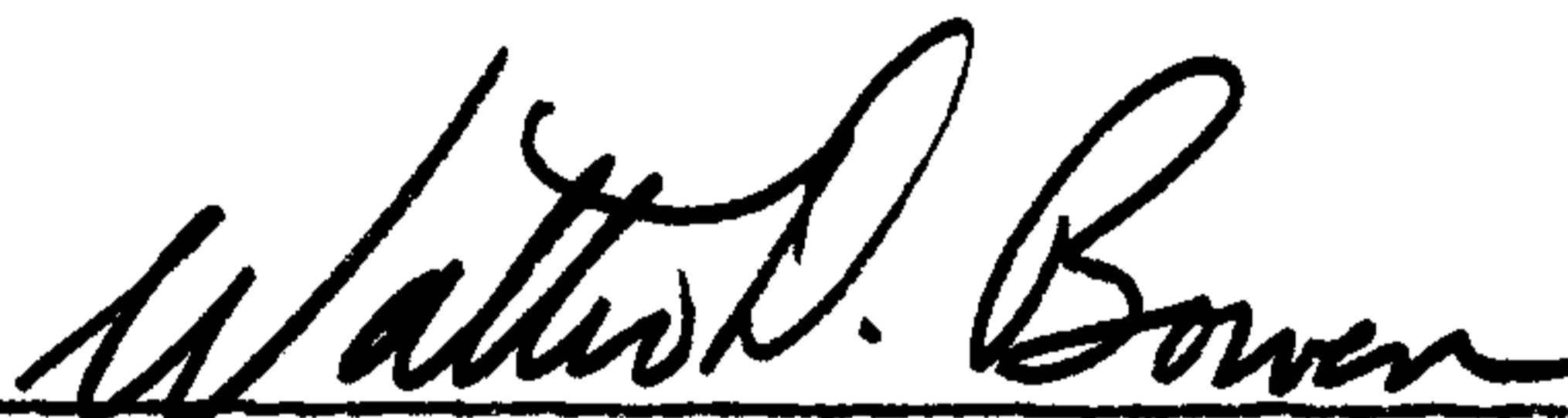
Department of Church History and Doctrine

Master's of Arts Degree, August 1975

ABSTRACT

This thesis is a comilation and comparison of programs used by the three language training missions operated by The Church of Jesus Christ of Latter-day Saints. The goals of all three missions are to teach the missionaries the target language, teach them the first three missionary discussions in the target language, and teach them to become disciples of Christ. The rules of conduct are the same in all of the missions. Each language training mission is presided over by a mission president and his two counselors. Other mission leaders and teachers are qualified returned missionaries and members of the Church from foreign countries. The fundamental principles of the programs in each mission are identical, but the mechanics differ from mission to mission. The learning methods used in the Language Training Missions in Provo and Laie are basically the same, but the methods used in the Language Training Mission in Rexburg are unique to that mission. Although each of the missions is different in some respects from the others, they are all very effective in preparing missionaries to teach the gospel in a foreign language.

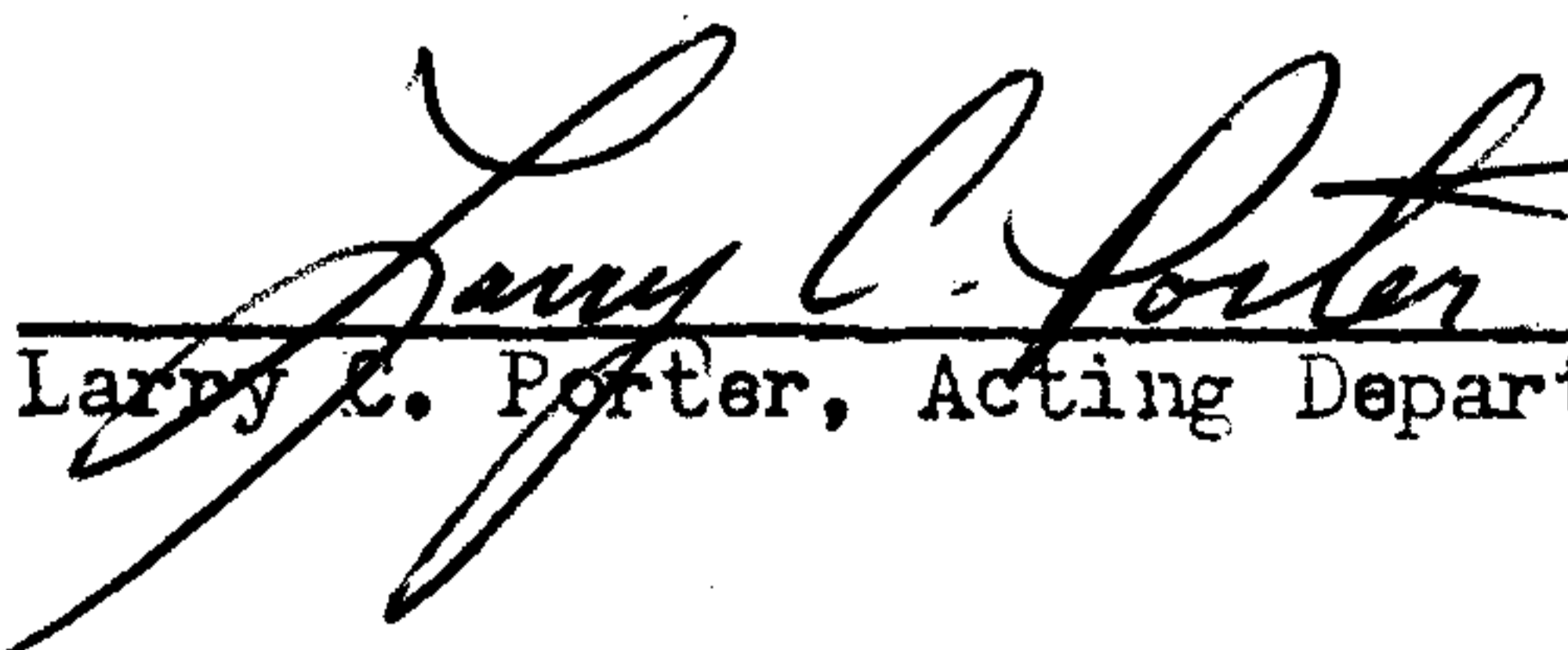
COMMITTEE APPROVAL:



Walter D. Bowen, Committee Chairman



Milton V. Backman, Jr., Committee Member



Larry C. Porter, Acting Department Chairman