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A STUDY OF DROP-OUTS FROM TWELVE SEMINARIES IN UTAH CONDUCTED DURING 1960-61

A Thesis

Submitted to the

Department of Religious Education in the

College of Religious Instruction of

Brigham Young University

Provo, Utah

In Partial Fulfillment of

the Requirements for the Degree of

Master of Religious Education

by

Roy F. Hatch

August, 1961

This thesis by Roy F. Hatch is accepted in its present form by the Department of Religious Education in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Religious Education.

Date

Committee Chairman

Committee Member

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CHAPTER I

INTRODUCTION

As the carriage paused near the mouth of Emigration Canyon, Brigham Young gazed over the Salt Lake Valley for several minutes and then spoke these immortal words: "It is enough. This is the right place. Drive on."[1] He lived to carve out of this wilderness a great empire. An empire which was to play a vital role in welding together the United States of America. "Herbert Hoover said, 'One of the finest communities in the whole United States sprang from Brigham Young's founding.'"[2]

Sweet, the historian wrote:

> . . . the success with which Brigham Young molded the Mormon Church into a magnificent social and economic institution, and his carrying on for a period of twenty years practically independent of Federal Control, constitute an exceptionally interesting phase of the history of the United States.[3]

Brigham Young was not only a great colonizer he was also an educator. At his death, the Church continued to build on the educational

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[1]The Utah Pioneers; Celebration of the Entrance of the Pioneers into Great Salt Lake Valley. (Salt Lake City: Deseret News Printing and Publishing Establishment, 1880), p. 23.

[2]Address of the 82nd Annual Commencement Exercises, Friday, May 31, 1957. Mr. Cecil B. deMille, Brigham Young University, Provo, Utah (Publication June 15, 1957 No. 17), p. 5.

[3]William Warren Sweet, The Story of Religion in America, (New York: Harper and Brothers, 1950), p. 277.

foundation which he and others had laid. Concerning the educational accomplishments of The Church of Jesus Christ of Latter-day Saints, referred to by some as the Mormon Church, Sweet also said:

> It conducts numerous church schools, seminaries and Latter-day Saints Institutes in connection with high schools and state institutions. There are few churches in the country which mold and influence the daily life of its membership more than does the Mormon.[1]

Concerning the role which the Church plays in the life of its members, this thesis directs attention specifically to the Seminary Program of the Church.

Development of the Seminary Program

The seminary program did not come into existence overnight. It was many years in the rudimentary stage before it evolved into its present organization.

When the Church members first arrived in the Salt Lake Valley they were isolated from the rest of the world. They practiced in theory only the New England system of separation of church and state. Not until the influx of the non-Mormons became numerous were laws passed which prohibited the teaching of sectarian doctrines in the public schools.[2] With the prohibition of teaching religion in the public schools the Church decided to support its own educational program, as well as the state educational program, in order to provide religious instruction for their

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[1] Ibid., p. 384.

[2] M. Lynn Bennion, Mormonism and Education, (Salt Lake City: The Department of Education of the Church of Jesus Christ of Latter-day Saints, 1939), pp. 128-129

students. However, it was found that the dual system of education was too expensive and the Church decided to supplement the state educational program with its own religious instruction, rather than compete with the state educational program.

Originally, this idea of supplementing the state educational program was met by improving their Sunday Schools and having the students meet one day a week after school hours where "Religion Classes" were taught by the regular teacher, if he was a member of the Church. The classes were conducted in the school building.[1] Later the Church adopted a more complete system of religious education by initiating a seminary program which has grown to its present proportion.

The first seminary was opened in 1912, adjacent to the Granite High School in Salt Lake City. It was begun on an experimental basis and approximately 70 students attended. "From this small beginning the program has grown to include 138 released-time and nearly 630 non-released-time seminaries, with a total enrollment of over 50,000 of the youth of the Church (1959)."[2]

Objectives of the Department of Education

What is the Church attempting to do with this large number of its young people? In order to answer this, it may be well to list the Objectives of the Department of Education. These objectives are as follows:

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[1] Ibid., p. 135

[2] Manual of Instructions for released-time Seminaries, Department of Education, Provo, Utah, 1959, p. 2.

1. To help students acquire skills, knowledge, and attitudes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.

2. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

3. To develop in the life and experiences of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the Gospel of Jesus Christ as a way of life and salvation.

4. To guide students in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

5. To help students develop the ability and disposition to serve the Church in its many functions, and to bring them to the experience of joy in service.

6. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.

7. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God.

8. To fire students with a desire to make the world a better place in which to live and to instill in them a love for all mankind.

9. To develop a love for and an appreciation of the Standard Works of the Church.[1]

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[1] *Ibid.*, pp. 8-9

Purpose of the Study

If the objectives of the Department of Education are to be achieved, it is necessary to retain the students once they have enrolled in seminary. This thesis reports the results of a study of seminary drop-outs in twelve of the seminaries in the State of Utah. It will attempt to determine why some students who were members of the Church dropped seminary before completing the three classes required for graduation. The fact that the students requested release time from the adjacent high school, in order to take the class, indicates an interest in religious study. The problem to solve was: why was this interest lost before seminary graduation was achieved? After learning this, it is important that recommendations be made to the Department of Education of changes which should be enacted to increase the enrollment and enhance the Seminary Program of the Church.

In regards to the importance of the seminary in the lives of our young people, Henry D. Moyle, of the First Presidency, had this to say:

> Measured by any conceivable standard, graduates of our Seminaries and Institutes are better qualified to meet all of life's problems than those who have absented themselves from these opportunities. . . Better take an extra year of high school than miss such an essential basic preparation for our life's work. . . There may be some problems, some obstacles, some inconveniences in endeavoring to register for and attend Seminary and Institute classes regularly. It is the things in life for which we are compelled to struggle that generally are worth the most to us in the long run. The fruits of an educational system can be observed in the lives and accomplishments of our graduates from Seminaries, Institutes and schools.[1]

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[1] Ward Education Committees, Manual of Instruction for Stake and Ward Officers, (Brigham Young University, Provo, Utah, 1960,) pp. 52-53.

Delimitations of the Study

The study included only students who were members of the Church. These students had had two weeks or more of seminary instruction and were currently enrolled in the adjacent high school, but had not graduated from seminary. There were 210 students involved in this study. Of this number 158 (75 per cent) were males, and 52 (25 per cent) were females.

The seminaries included in this study were located in the South Central Utah District, and one urban seminary in the Ogden area. The eleven seminaries in the South Central Utah District were located in Bicknell, Delta, Ephraim, Fillmore, Gunnison, Manti, Monroe, Mt. Pleasant, Nephi, Richfield, and Salina. The one large urban seminary was included in the study because the other seminaries were located in the more rural areas of the State.[1] It was felt that a more complete sampling would be obtained by studying both urban and rural students.

One of the limiting factors in this study was that not every drop-out returned the questionnaire which was sent to him. Of the 210 students involved in the study 125 of them completed the questionnaires and returned them. It was believed that many of them could have contributed valuable information pertinent to this study. In hopes of acquiring some of this information, a follow-up study was conducted with 10% of the drop-outs who had failed to respond to the questionnaires which were sent

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[1]The names of the urban seminary will not be mentioned in this study as this was a request made by the Research Chairman of the public schools.

to them. No new information was gained by these personal visits or telephone conversations, but some students could have possibly contributed some worthwhile comments for the study.

Another limiting factor was that only drop-outs and their parents were included in this study. No attempt was made to compare the drop-outs and their parents, with the seminary graduates and their parents.

Other limiting factors are: the small number of students in the study, the inexperience of the author in conducting such studies, the limited data available on seminary drop-outs or graduates; and the difficulty encountered in finding the real reason, or reasons, for these students dropping out of seminary. In many cases, the drop-outs did not know why they had quit seminary.

Questions to be Answered in this Study

In an effort to make any worth-while recommendations, to the Department of Education, of what could be done to retain these students, it was necessary to learn more about them. Questionnaires were prepared and were sent to the drop-outs and their bishops. Another questionnaire was completed by a personal visit to the high schools involved in the study. Listed below are some of the questions which were to be answered:

I. What were some characteristics of the drop-out's parents?

A. Were the parents members of the "Mormon" Church?

B. What was the attitude of the parents toward the Church?

C. How often did the parents attend their Church meetings?

D. How well did the parents adhere to some of the Church Standards?

E. What Church positions did the parents hold?

F. Were the parents married in the temple?

G. If the parents were not married in the temple, had they since been sealed in the temple?

H. Did the mother work outside of the home?

II. What was the drop-out's Church activity?

A. How often did the student attend his Church meetings?

B. How well did the student adhere to some of the Church Standards?

C. What was the student's attitude toward the Church?

D. If the drop-out was a male student, what office in the priesthood did he hold?

III. What was the drop-out's relationship with the high school?

A. Which classes at the high school had these students enjoyed the most? Why?

B. Which classes at the high school had these students enjoyed the least? Why?

C. Was the drop-out active in athletics or extra-curricular activities at the high school? If yes, what were they?

D. What was the student's average grade in the high school?

E. What did the high school records reveal concerning the drop-out's intelligence quotient?

IV. What was the drop-out's relationship with the seminary?

A. Which reasons were most frequently listed by these students for having dropped seminary?

B. Which class at the seminary had the students enjoyed the most? Why?

C. Which class at the seminary had the students enjoyed the least? Why?

D. What was the student's average grade at the seminary?

E. How much seminary had the drop-out completed?

F. How old was the student when he, or she, dropped seminary?

G. What did the students feel could be done to improve the seminary program?

Method of Research

The author contacted the seminary principals of the South Central Utah District, and also the principal of the urban seminary, and requested the names and addresses of all of the members of the Church who were seminary drop-outs and who were enrolled in the adjacent high schools. The names and addresses of the bishops of these students were also requested and obtained.

Through talking with the teachers in the district, and other teachers in the seminary system, a list of possible reasons for students dropping seminary was compiled. A short questionnaire was prepared from this list and the author contacted eighteen drop-outs in Orem, Utah. The purpose for this pilot study was to obtain additional reasons for students quitting seminary which were not already listed. These contacts were made by telephone and the author attempted to build the proper rapport before the questioning commenced. The drop-outs were very cooperative and helpful in the study. The questions asked the students were more general in the beginning, and they became more specific toward the end. The students responded to every question and their comments gave new insight into the problem at hand.

After the results of these interviews were completed, a two-page questionnaire was prepared and sent to the drop-outs of the twelve

seminaries involved in the study. Originally the number of students included in the group was 232, but as the study progressed it was found that some of these drop-outs were not members of the Church, others had been expelled from school or had left voluntarily, and a few of these students were never enrolled in seminary. The number gradually decreased until those remaining in the study numbered 210. Of those students who met the qualifications for the study, 125 (almost 60 per cent) of them completed the questionnaires and returned them to the author in the self-addressed envelopes that were provided.

The letters and questionnaires were sent through the mail during the month of April, 1961. A follow-up letter was sent during the month of May, of the same year, thanking those who had responded and encouraging any who had not replied, to do so at their earliest convenience.

Another method for acquiring data on the drop-outs was accomplished by a personal visit to the twelve high schools involved in the study. The permanent records were made available and the high school principal, or counselor, was very generous with his assistance. Data on every drop-out was acquired through this method.

The third method of research was conducted by mailing a questionnaire to each of the 76 bishops who had drop-out students in their wards. The fact that the bishop is looked upon by the Church as the temporal and spiritual "father" of the ward, or congregation, the author believed he was the best qualified to furnish the desired information. The bishops were requested to complete the questionnaires and return them in

the self-addressed envelopes that were provided. If the bishop believed a question to be too confidential he was asked to leave it blank. A few of the bishops left some of the questions blank rather than to feel that they were breaking a trust which was placed in them. The author feels that the questions were of a general nature and would have broken no trust, but this was a decision which each bishop had to make. Of the 210 questionnaires which were mailed 166 (70 per cent) were completed and returned.

The primary purpose for this questionnaire was to learn something about the parents of the drop-outs, their Church activities, and whether the mothers worked outside of the home. The Church leaders have discouraged the practice of mothers with children of school age or younger, from working outside of the home. The number of mothers who were disregarding this counsel was greater than anticipated by the author. Snepp had this to say, concerning both parents working outside of the home.

> The weakness and instability of many homes and the apparent indifference of some parents toward further education for their children doubtless contributed much to the drop-out problem. In a number of homes both parents were employed and often at different hours, which gave little time for real family life. Too often the early teen-agers leave their homes at night and the parents knew nothing of their associates or their destination.[1]

Snepp had reference to high school drop-outs, but the same could apply to seminary drop-outs. If a student associates with the wrong group, he may not feel comfortable in the seminary classroom. This uncomfortable feeling could lead to the student dropping seminary.

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[1]Daniel W. Snepp, "Can We Salvage the Drop-Outs?" Clearing House, XXXI (September, 1956), p. 50.

Definition of Terms

Listed below are some of the terms that will be used in this study. A brief definition concerning each term may be helpful to the reader.

The Church of Jesus Christ of Latter-day Saints. The Church of Jesus Christ of Latter-day Saints was organized on April 6, 1830, in Fayette, New York. It is often referred to as the "Mormon Church," or the "Latter-day Saint Church." In this paper, the term L.D.S. will be used along with the term "the Church." It has headquarters at 47 East South Temple Street, Salt Lake City, Utah.

General Authorities. The General Authorities of the Church are: The President of the Church and his counselors, the Quorum of the Twelve Apostles and their assistants, the Seven Presidents of the First Council of Seventy, the Presiding Bishop and his two counselors and the Patriarch to the Church. They are the governing body of the Church.

Church Board of Education. The Church Board of Education is responsible for all of the educational functions of the Church. A number of the General Authorities constitute the Church Board of Education. They are the President of the Church and his counselors, more widely known as The First Presidency, and the Quorum of the Twelve Apostles.

Church Department of Education. The administrative branch of the Church Board of Education, which has direct control over the institutes and seminaries in the Church, is called the Church Department of Education.

Institutes of Religion. The Institute of Religion is a Church-owned educational program. It was designed to provide weekly religious training for members of the Church who were attending school on the college level. The building is constructed with Church funds and the instructors are paid by the Church Department of Education.

Seminary. The seminary is a Church-owned educational institution which provides week-day religious instructions for the Church students enrolled in the high school. The building is constructed with Church funds and the teachers are paid by the Church Department of Education. The building is erected adjacent to the high school in order to eliminate a transportation problem.

Seminary District. Due to the expanding seminary program, and the increased emphasis placed on supervision, the Department of Education began dividing the program into Seminary Districts in 1954. At present a district has approximately fifteen or twenty seminaries and one of the teachers is assigned as District Coordinator. The coordinator is responsible for the supervision of his district.

Drop-out. In this study, the term drop-out has reference to any member of the Church who had had two weeks or more of seminary instruction, had not graduated from seminary nor the adjacent high school, and was not enrolled in the seminary, but was enrolled in the high school. It is expected that some of these students will ultimately graduate from seminary, but the fact that they had not remained in seminary since their initial registration indicated that they were potential drop-outs. The term "the student" will also be used, having reference to the drop-out student.

Standard Works of the Church. The Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are accepted by the Church as their Standard Works, or scriptures.

The Bible is a recorded history of God's dealings with His people primarily on the Eastern Hemisphere.

The Book of Mormon is a record of God's dealings with people on the Western Hemisphere. The Church believes it to be history of the forefathers of the American Indians. The fact that the Church members also believe in this record, which was abridged by a prophet named Mormon, is the reason that they are labeled "Mormons" by some.

The Doctrine and Covenants is comprised of one hundred and thirty-six sections, given mostly through Joseph Smith, Jr., primarily for the Church in general. As the name indicates, it contains revealed doctrines of the Church, and covenants that the Lord has made with his people. It also contains an official ban of the practice of plural marriages given by Wilford Woodruff, one of the first presidents of the Church.

The Pearl of Great Price contains The Book of Moses, The Book of Abraham, the Writings of Joseph Smith, and The Articles of Faith. The Books of Moses and Abraham, contain writings not found in the regular Bibles. The Writings of Joseph Smith and The Articles of Faith contain an early history of Joseph's life and the beliefs of the Church respectively.

Priesthood. Priesthood, as proclaimed by the Church, is the power of God delegated to man, to act in His name and to have it recog-

nized of God. The Church is the vehicle through which the priesthood functions. In the Church there are two priesthoods: The "lesser" or the Aaronic Priesthood, and the "higher" or the Melchizedek Priesthood. The Aaronic Priesthood has three offices which are: Deacon, Teacher, and Priest. The Melchizedek Priesthood has the following offices: Elder, Seventy, High Priest, Apostle, Patriarch, and President of the Church.

Temple Marriage. The Church teaches that marriage is an eternal ordinance and that marriages performed in the temples of the Church are for time and all eternity. They believe that the family unity which exists in this life will carry on in the next world, if the ordinance is performed by one having the proper authority, and if the party concerned lives a life worthy of these blessings.

Word of Wisdom. On February 27, 1833, Joseph Smith, Jr., gave to the Church a law of health which is called the Word of Wisdom. It reveals the will of the Lord concerning the temporal salvation of man. Abstinence from hot drinks (tea and coffee), tobacco, and alcohol are suggested. The use of wholesome herbs, grains, fruits, and meats (eaten sparingly, are commended).[1] To be a member of the Church in good standing a person is expected to live the law of health, found in the Doctrine and Covenants Section 89, referred to as the Word of Wisdom.

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[1] The Doctrine and Covenants, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. pp. 154-155. 1948

CHAPTER II

REVIEW OF LITERATURE

Purpose of This Chapter

The purpose of this chapter is to review the literature which is available pertaining to drop-outs. However, only the material relative to this study will be presented. This chapter will deal with public school drop-out studies as well as studies of seminary drop-outs.

One of the objectives of the L.D.S. Department of Education is stated as follows: "To help students acquire skills, knowledge, and attitudes in secular and religious fields which will enable them to earn a place in society."[1] In order for this objective to be reached, all that is possible should be done to encourage students to remain in school until high school and seminary graduations have been achieved.

I. Drop-Out Studies in the High School

Johnson and Legg have this to say concerning the problem of drop-outs in the public schools:

> To make the most rewarding use of the resources of the schools is a matter of prime importance to all school personnel. Our educational theory is that the public school system, extending through high school, is open to all and serves all. Yet at least half of the children who enter the fifth grade drop out before

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[1]Manual of Instructions for released-time Seminaries, Department of Education, Provo, Utah, 1959, p. 8

completing high school. These drop-outs are not statistics, but children.[1]

Studies conducted by Bash and Johnson,[2] and Harold J. Dillon,[3] also indicated that approximately 50 per cent of the elementary and secondary students never graduate from high school. Dillon,[4] in the above reference, says that 50 per cent of the high school students, in the average public school system, drop out before graduation. If this is true, the State of Utah is below average in per cent of drop-outs.

From a conversation with Lerue Winget, Utah's Assistant State Superintendent of Public Instruction, it was learned that about 25 per cent of the public school students of the State, who enter the ninth grade, drop out before graduation. There were two different studies conducted, over a period of about five years, and they both revealed approximately the same percentages.[5]

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[1] Elizabeth S. Johnson and Caroline E. Legg, "Why Young People Leave School," National Association of Secondary-School Principals Bulletin, XXXII (November, 1948), 14.

[2] Carl E. Bash and Eric H. Johnson, "How to Make and Utilize Follow-up Studies of School Leavers," National Association of Secondary School Principals Bulletin, XL (April, 1956), 214-217.

[3] Harold J. Dillon, Early School Leavers, National Child Labor Committee, New York, p. 9.

[4] Ibid.

[5] This conversation took place in Salt Lake City, on July 17, 1961. According to Mr. Winget, one study was conducted by checking the enrollment of the ninth graders, and then three years later comparing this figure with the number in the State who graduated from high school. It was assumed that the number of students entering the State equaled the number leaving the State.

Ray DeBoer, in a study completed at the University of Denver in 1951, concluded "that the educational philosophy of the Mormon Church was a primary reason for Utah's high percentage of high school and college graduates."[1]

The other study was conducted by sending questionnaires to the high schools in the state and requesting information concerning their per cent of drop-outs. With approximately 60 per cent of the questionnaires returned, it was found that less than 25 per cent of the high school students drop out before graduation.

In a report made by Lester W. Nelson, in the year of this writing, he said:

> The number of young people who will become drop-outs during the course of the present academic year is estimated at 900,000 - almost one million. The projection of this figure for the present decade indicates a total drop-out of at least 10,000,000 - a figure which would reach as high as 12,000,000. This is a massive statistic and it dramatizes a monumental problem. No informed citizen, no enlightened educator, and no leader in the public or private sectors of our society can view this prospect and its related problems, both causative and resultant, without sharing a deep and growing concern.[2]

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[1]Deboer, Ray. "A Historical Study of Mormon Education and the Influence of its Philosophy on Public Education in Utah." Unpublished doctoral dissertation, The University of Denver, Denver, 1951.

[2]Lester W. Nelson, "The Drop-Out Problem - A Growing Educational Concern Today," National Association of Secondary-School Principals Bulletin, XLV (April, 1961), 275.

Cohen, in a report given approximately the same time as Nelson's, indicated that the number of drop-outs will increase - if only due to increased birth rate since World War II.[1]

With the number of school leavers on the increase, this will have even a greater impact on society, parents, and drop-outs.

Elmer S. Holbeck tells of the pride that Sam's parents had for him in his school work. He tells of how the parent's dreams were shattered when Sam dropped out of high school. He continues by saying:

> Most people believe in the miracle of education. Since so many young people try high school beyond the age of compulsory attendance, it is clear that youth wants to be educated. Today, nearly all boys and girls begin a high school education, but nearly half of them, like Sam, do not complete it.[2]

The Reasons for High School Students Dropping Out

N. Dean Evans had this to say concerning students and their reasons for leaving school:

> It is recognized that any study of this type will have certain limitations. Many pupils do not know exactly why they leave school or they may not want to divulge the real reason. Pupils in high school may not always give valid answers to questionnaire items.[3]

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[1]Eli E. Cohen, "The Drop-Out Problem - A Growing Educational Concern Today," National Association of Secondary-School Principals Bulletin, XLV (April, 1961), 280.

[2]Elmer S. Holbeck, "Seven Ways to Help Prevent Drop-Outs," Nation's Schools, XLV (May, 1950), 35-36.

[3]N. Dean Evans, "How to Conduct a High School Drop-Out Study" National Association of Secondary-School Principals Bulletin, XXXVIII (February, 1954), 34.

Regardless of these limitations, educators must consider the reasons given by the drop-outs and reasons given by students for staying in, and work from there. Dillon makes this comment concerning the limitations of the reasons listed:

> They may not represent the actual underlying causes in every case but they are nevertheless significant because the individual presumably felt that the reasons he gave were those which had motivated him in his decision to terminate his schooling. It should be remembered, too, that these youth had been out of school for periods ranging from several months to more than a year and their answers might reflect their opinion as they looked back on their school experience rather than at the time they left school.[1]

Earl J. Boggan reveals the following information pertaining to drop-outs:

> . . . it was discovered that the size of the family, employment of parents, and the educational background of parents was of little significance in distinguishing graduates from non-graduates. . . Generally, the causes given for pupils failing to be graduated from high school were: lack of guidance, lack of parent interest, lack of interest in school, failing grades, and the narrow course of study.[2]

A. Russell Mack, in reporting a study of drop-outs in Massachusetts, gave the following reasons for their leaving:

> (1) Preferred work to school (2) Was not interested in school (3) Needed money at home (4) When subjects and teaching is not understood and not interesting (5) Failure to participate in school activities. . . (6) Student thinks he is being discriminated against because of economic and personal status

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[1]Harold J. Dillon, Early School Leavers, National Child Labor Committee, New York, p. 50.

[2]Earl J. Boggan, "What are the Major Causes of Student Drop-Outs And What Should the School Do About the Present Condition?" National Association of Secondary-School Principals Bulletin, Vol. 39 (April, 1955), p. 84.

> (7) Becoming disinterested in the 9th, 10th and 11th grade (8) Educational status of parent is below high school level. (9) Friends had left school (10) Could learn more out of school (11) Ill health (12) Parents wanted youth to leave.[1]

Lewis Keith Bowen, in his study of drop-outs of one of the high schools in Utah, found the same general reasons for students leaving school only in different words. They were:

> . . . (1) Retention in elementary school (2) Poor attendance (3) Dislike for academic classes (4) When subjects and teaching is not understood and not interesting (5) Failure to participate in school activities . . . (6) Student thinks he is being discriminated against because of economic and personal status (7) Becoming disinterested in the 9th, 10th or 11th grade. (8) Educational status of parent is below high school level (9) Majority of older siblings failed to graduate from high school.[2]

In the studies conducted by Johnson and Legg,[3] Murk,[4] Wickes,[5] and Wills,[6] they listed the same general reasons for students dropping

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[1]A. Russell Mack, "A Study of Drop-Outs," National Association of Secondary School Principals Bulletin, XXXVIII (February, 1954), p. 50.

[2]Lewis Keith Bowen, "A Study to Determine What Cause Students to Discontinue School Before Graduating from Spanish Fork High School 1942-49" (Unpublished Master's thesis, Brigham Young University, 1950), p. 3 of abstract.

[3]Johnson and Legg, op. cit., pp. 14-24.

[4]Virgil Murk, "A Follow-up Study of Students Who Drop-Out of High School," National Association of Secondary-School Principals Bulletin, XLIV (February, 1960), 73-75.

[5]Harry E. Wickes, "A Study of Drop-Outs for the Years 1942-1954 at Teton High School, Driggs, Idaho" (Unpublished Master's thesis, Provo, Utah, Brigham Young University, 1954), pp. 71-72.

[6]Claude C. Wills, Jr., "A Program to Decrease the Number of Early School Leavers," National Association of Secondary School Principals Bulletin, XL (September, 1956), 93-97.

out of high school. Claude C. Wills, Jr., had this to say concerning drop-outs:

> The true reasons for most students leaving school could probably be listed under one of the following reasons:
>
> (1) Inability to do work of a satisfactory nature.
> (2) Poor health of the student or member of the family.
> (3) Disinterest in or dislike of school.
> (4) Lack of money.
> (5) Marriage.[1]

James E. Nancarrow, in attempting to summarize the findings of other studies pertaining to drop-outs, makes these worthwhile observations:

> . . . In the New York State study and various other studies, an effort has been made to get at the causes of pupils leaving school. A condensed summary of the principal findings in these studies follows:
>
> 1. Size of school has little to do with holding power.
> 2. In most schools, more boys than girls withdraw.
> 3. Schools vary in percentage of drop-outs from five per cent to seventy per cent.
> 4. The largest number of withdrawals by percentages is first in the vocational curriculum, then the general curriculum, and finally the college preparatory curriculum.
> 5. Most studies seem to indicate that the more retardation, the more likely that a drop-out will result.

A condensed summary of the reasons which youth gave for leaving school follows:

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[1] *Ibid.*, p. 94.

(1) Economic reasons (Average 53 per cent). . .
(2) Lack of interest in school (Average 27 per cent). . .
(3) Maladjustment in school (Average 11 per cent) . . .
(4) Miscellaneous (Average 4 per cent). . .
(5) Health (Average 3 per cent). . .
(6) Marriage (Average 2 per cent). . .[1]

To better illustrate what Nancarrow is referring to when he speaks of economic reasons, it may be well to turn to a study by Stanley M. Boyle. Boyle did a study entitled "School Drop-Outs and How They Might Be Diminished in the Rigby High School." He said:

> . . . Other surveys show that the holding power within one city alone varied from 65 per cent up to 95 per cent. This condition existed in Los Angeles, and it was found that the school having the greatest holding power was situated in that part of the city where the standard of living was the highest.[2]

In San Francisco, they have a program where potential drop-out students attend a part-time high school. It is referred to as a continuation high school. H. M. Berston, in speaking of these students, further elaborates on Nancarrow's six reasons for students leaving school:

> . . . they give many reasons for their dislike of the regular school program, and almost always they blame the school for everything that has gone wrong there. The most often heard complaint is that the school and the teachers did not teach the student anything and did not give him enough of their time. He often blames his own weaknesses on the school without realizing that there are many outside factors also to be considered. . .
>
> Regardless of what the particular ill may be, the important point is that drop-outs as a group tend to be below normal in

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[1] James E. Nancarrow, "Reducing Drop-Outs," National Association of Secondary School Principals Bulletin, XXXIV (December, 1950), 185.

[2] Stanley M. Boyle, "School Drop-Outs and How They Might Be Diminished in the Rigby High School (Unpublished Master's thesis, Utah State Agricultural College, Logan, Utah) 1955. p. 96.

> health. Feeling below par much of the time saps one's strength, causes lack of concentration and interest, and of course keeps the youngster from doing the best he can. It leads to low marks, eventual failure in class, and, in time, dissatisfaction with school.
>
> Only one drop-out in every hundred tests out at the appropriate grade level for his age. The average drop-out is usually four years below where he should be scholastically. . .
>
> Thus to poor health, we can now add a second problem - that of low scholastic achievement. . .
>
> We now come to a third characteristic which many drop-outs have in common. It is sociological in nature. These boys and girls come from the poorer and older districts of the city. They often come from large families and many times both parents work.[1]

Bertson further points out that these three conditions: poor health, low scholastic achievement, and poor economic conditions are often instrumental in causing students to drop out. He states that any one of these conditions could lead to a person dropping out, but when all three are present it would be difficult to remain in school.[2]

There are many studies which suggest ways to help keep these students in school, but before discussing these, consideration shall be given to the drop-out studies in the seminary program.

II. Drop-Out Studies in the Seminary Program

There have been many studies concerning education in the Church of Jesus Christ of Latter-day Saints. There have been a number of studies regarding the seminary program of the Church: there have been a few

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[1] H. M. Berston, "The School Drop-out Problem," Clearing House, Volume 35 (December, 1960) 207-8.

[2] Ibid., p. 208.

studies relating to drop-out students at the Church schools;[1] but from the author's research and from talking with men in the seminary program, this study seems to be the first which deals specifically with seminary drop-outs.

The writer would like to make mention of three of these studies concerning the seminary program. For further information on some of the other studies of the seminary program of the Church, please see Appendix A.

The first of the three studies under consideration was conducted by Ernest Eberhard, Jr. His field project was entitled, "A Follow-up Study of the Graduates of the Seminary of The Church of Jesus Christ of Latter-day Saints at Preston, Idaho."[2] The general objectives of this follow-up study were:

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

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[1]One of these studies was conducted by Lillian (Clayson) Booth at the Brigham Young University. It was entitled "A Study to Determine the Reasons for Student Mortality at Brigham Young University for the School Year 1948-49." The thesis had both breadth and depth, but the reasons given by the drop-outs for leaving school would not usually apply to the students in seminary. For this reason, these studies have not been discussed in this thesis.

[2]Ernest Eberhard, Jr., "A Follow-up Study of the Graduates of the Seminary of the Church of Jesus Christ of Latter-day Saints at Preston, Idaho (Unpublished Master's thesis, Brigham Young University, 1959).

2. To collect data for use in discovering areas in curriculum which need improvement so that a more consistent and intensive development of religious education objectives can be realized.[1]

Eberhard, with the assistance of his colleagues, prepared a questionnaire and in December, 1957, sent it to 300 graduates of the seminary at Preston, Idaho. The questionnaire was designed in an effort to determine what influence their seminary work had had on the decisions they made later in life. Questions were asked and the graduates were expected to check the response which most accurately expressed their feelings. Some of these questions were as follows:

1. To what degree do you feel your seminary training influenced you to attend your church meetings?
2. How much influence did your seminary work have on your desire to perform a mission for the Church? (for males only)
3. To what extent did your seminary training help you to have a desire to pay your tithes and offerings?
4. How much desire did your seminary training create in you to be married in the temple?
5. How important do you feel it is to have your children graduate from seminary?[2]

The seminary program evidently influenced the lives of the students a great deal in some areas and had very little influence on them in others. For example, it was found that practically all of the graduates wanted their children to graduate from seminary; the seminary created a greater desire for them to be married in the temple; and the seminary

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[1] Ibid., p. 2.

[2] Ibid., pp. 121-123.

had greatly influenced their attendance at their church meetings. However, from the response of the graduates, it was found that seminary training had very little influence with their desire to serve on missions or pay their tithes and offerings.[1]

Ortho Christensen conducted a field project entitled, "A Study to Determine the Ten Most Serious Problems of L.D.S. Seminary Students, and What the Seminary is Doing to Help Students Meet These Problems."[2] The students and teachers felt the following to be the most serious problems of the L.D.S. Seminary students:

1. Being able to talk things out with Mom and Dad, when you do not always agree with them.
2. Being able to overcome bad habits, such as swearing, and making complete repentance.
3. Being popular and showing affection without necking and petting.
4. The seriousness of improper thoughts about sex, and the sex sin.
5. Being able to gain a testimony.
6. Being worthy of the Celestial Kingdom.
7. Knowing when one is in love.
8. Knowing what to do on the Sabbath Day.
9. Gaining self-confidence and overcoming self-consciousness.
10. Getting help on personal problems.[3]

Christensen, at the completion of his study, concluded that these problems were not being solved through the regular outlined program. He said:

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[1] Ibid., pp. 107-113.

[2] Ortho Christensen, "A Study to Determine the Ten Most Serious Problems of L.D.S. Seminary Students, and What The Seminary is Doing to Help Students Meet These Problems"(Unpublished Master's thesis Brigham Young University, 1957).

[3] Ibid., p. 36

1. No well organized plan is provided by the administrators of the L.D.S. Seminary system to help students with these serious problems. Present programs are based on teacher opinion of student problems rather than on actual studies of the problems of youth.

2. Seminary teachers are of necessity and deliberately deviating from the formal courses of study to help students with these problems. This is evidenced by the number of lessons being given by teachers and the lack of provisions for them in the formal courses.[1]

The third study which the writer would like to mention was conducted by Jean H. Waite. This study came the nearest to the author's project, and yet, it was just the opposite. Waite's thesis was entitled, "A Study of the Reasons High School Students Enroll in L.D.S. Seminaries."[2] This study was conducted in three seminaries in Utah. The three seminaries were located at Richmond, Ogden, and Salt Lake-East.

A check-list questionnaire was prepared and administered to a number of seminary students in the three institutions. The responses of the students from all three seminaries were very similar in regards to the three most important reasons for seminary enrollment. In order of importance they were: (1) I want to increase my knowledge of the Gospel. (2) I want to gain a testimony of the Gospel. (3) What I learn in seminary will help me to be a better church member.

The ten major reasons for enrollment at the Richmond and Ogden Seminaries are listed below:

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[1] Ibid., p. 132

[2] Jean H. Waite, "A Study of the Reasons High School Students Enroll in L.D.S. Seminaries" (Unpublished Master's Thesis, Utah State University 1958).

1. I want to increase my knowledge of the Gospel.
2. I want to gain a testimony of the Gospel.
3. What I learn in seminary will help me to be a better church member.
4. I want to graduate from seminary.
5. My experiences in seminary help me develop high ideals which I feel are important for happiness.
6. What I learn in seminary will help me be more successful in marriage.
7. I felt the seminary course I took last year was very profitable.
8. What I learn in seminary will help me become a better parent.
9. I get training which will help prepare me for a mission.
10. My parents encouraged me to enroll in seminary.[1]

Reasons for Seminary Students Dropping-Out

The fact that no previous studies have been conducted pertaining to seminary drop-outs very little can be written on the review of literature. The author believes that most of the reasons listed by the high school students would also apply to the seminary drop-outs.

What Can Be Done With the Drop-Out Problem

> No private industry can continue to succeed for any great length of time unless it continually studies its waste problem and lays plans to correct the situation. A 1950 report of one of the leading meat packing companies shows that only 42 per cent of its income was derived from the sale of meat, while 58 per cent of the income came from the sale of products which were made from what would ordinarily be thought of as scrap. Had this company not studied and made use of its so-called "waste," it could not have survived in this world of efficiency and competition. By the same token, when less than one-half of our students fail to finish high school. . . principals are necessarily challenged by the apparent loss or waste of human material. We must raise the question, "What can we do about it?"[2]

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[1] Ibid., p. 25

[2] J. E. Nancarrow, "How Can the School Reduce the Number of Early School Leavers?" National Association of Secondary-School Principals Bulletin, XXXV (March, 1951), 305.

Charles A. Tonsor tells of how the fruit growers were faced with the problem of much of the fruit falling off the trees before picking time. Growers and agricultural experts worked together and developed a hormone which they sprayed on the trees, which kept the fruit from falling before picking time.[1] This worked on the fruit crop but it is doubtful that it would work on the "student crop." One of the reasons it would not work is students are different in their likes, dislikes, interests, and abilities.

Nancarrow had this to say about the drop-out problem:

> Schoolmen and parents quite generally agree that there is no one panacea to end all drop-outs. The reason for this is that youth differ in their interests, abilities, and needs; hence different means must be used in different cases in order to hold them in any particular school in a particular community.[2]

The fact that there are individual differences in people, should not cause the teaching profession to give up in despair. Along with students having individual differences, some authors have pointed out that they also have LIKENESSES.

> Each child deserves consideration as a unique individual. Each child, however, resembles those of his own age or near his own age in many important ways. Knowledge of some of these likenesses causes first-grade teachers to chuckle over some

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[1]Charles A. Tonsor, "Reducing the Drop of the Crop" Clearing House XXVIII (February, 1954), 365.

[2]James E. Nancarrow, "Reducing Drop-Outs," (National Association of Secondary School Principals Bulletin XXXIV (December, 1950), 184.

> incident and say to each other, 'That could only happen in the first grade,' and nursery-school teachers to comment on 'typically four-year-old behavior.'[1]

Boyd Packer, in a conversation with the writer said, "There are individual samenesses." The author took this to mean that although people are different in many respects there are some areas where they are the same.

Along with the need of recognizing differences and likenesses in students, the teacher must take an earnest interest in those under his direction if he expects to be successful. A teacher cannot fake sincerity and have success. He must be personally interested in the students in order to teach them to help themselves.

Harold J. Dillon says:

> Unless teachers take a personal interest in the problems of the individual student, there is probably not much hope of increasing the holding power of the schools. This implies that the teacher should be able to teach youth more than subjects; should be familiar with data on the cumulative records; should work cooperatively with other school personnel who may know the particular problems of the individual; and should make use of the services of guidance personnel.[2]
>
> The findings clearly indicate that the majority of school leavers make the important decision to leave school without consulting anybody in the school. There would be general agreement that young people who are potential school leavers find it difficult to identify their own problems and are clearly in need of the counsel and advice of school personnel. In the cities studied, guidance services were in operation and counselors available. It is evident that more effective

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[1]Roma Gans, Celia Burns Stendler, and Millie Almy, Teaching Young Children (Yonkers-on Hudson, N.Y.: World Book Co., 1952), 31.

[2]Harold J. Dillon, Early School Leavers, National Child Labor Committee, New York, 58.

means must be found to make youth conscious of the help they can obtain by making full use of these services.[1]

Joe M. Young wrote an article, "Can Counseling Reduce Drop-Outs?" He gives the following account:

> For five years prior to 1946-47, the drop-out rate had remained between 20 and 22 per cent. In 1947 six part-time counselors were added to the staff of the high school with an average counseling load of approximately 160 students per hour of assigned counseling time. The following year four additional counselors were added and the case load was reduced to approximately 100 students per counseling hour, where it has remained to the present. Any student who is considering withdrawing from high school, for any reason, is required to hold an interview with his counselor.[2]

By using the above method, it was found that the drop-out rate was reduced from 20.74 per cent in 1946-47 to 13.89 per cent in 1953-54.[3]

Berston says:

> We must make the subject matter in the schools more interesting and meaningful to the students. If they begin to lose interest in school, then the school has begun to lose another student. . . The parents must co-operate and work with the school if the best job is to be done. No parent should ever be "too busy" to come in and talk over, with the teacher or counselor, the problems facing his child.[4]

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[1] Ibid., p. 55.

[2] Joe M. Young, "Can Counseling Reduce Drop-outs?" Clearing House XXX (September, 1955), 22.

[3] Ibid., page 22.

[4] H. M. Berston, "The School Drop-out Problem," Clearing House, (December , 1960) XXXV, 210.

Boggan adds this comment to what Berston has to say concerning parents: "It is believed that parents who are informed, interested, and active are the most important factor in retaining pupils in school until high school graduation."[1] Along with Boggan's statement concerning the important role that parents play in encouraging students to remain in school, let us turn our attention to "Seven Ways to Help Prevent Drop-Outs," by Elmer S. Holbeck. In substance he says:

1. Re-examine the secondary educational program and see that the needs of the students and the community are being met.

2. The problem should be studied cooperatively by everyone concerned, if worthwhile results are to be achieved.

3. Individual and group guidance must be extended to include counselors, teachers, principals, and directors to help the student to make wise decisions.

4. Improve the physical plant by including modern equipment, materials, and training aids.

5. Improve the record keeping and testing program in the school.

6. Single out the potential drop-outs and organize a club or league. Give these students proper leadership and help them to see their problems and plan for the future.

7. General recommendations. Provide many activities in the high school in which students may participate. Let them practice

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[1]Earl J. Boggan, "What are the Major Causes of Student Drop-outs and What Should the School Do about the Present Condition?" National Association of Secondary-School Principals Bulletin, XXXIX (April, 1955), 85.

citizenship, earn money, develop school spirit, and loyalty. Take the parents into the problem and get their interest and co-operation.[1]

Johnson and Legg make this important contribution in solving the early school leaving problem. They say:

> Surely the combined genius of American educators, counseling and social welfare experts, and citizen groups can and will find ways to stop much of this early school leaving. Means that suggest themselves include enriched and more flexible curricula, relief of the financial burden falling on many parents and children, strengthened guidance services and integration of the total program with those forces in the community that are concerned with the educational, vocational and social wellbeing of its young people.[2]

Stanley M. Boyle, in his study on drop-outs, makes this observation on how drop-outs can be reduced:

> It should not be expected of every boy and girl to complete high school, but teachers should work to make teaching and the schools so interesting that more boys and girls will want to go to school. Educators must also realize that the studies which have been made indicate that about 30 per cent of all drop-outs are successful in life and do not regret that they withdrew from school.
>
> Since the school experiences of youth are so helpful in maintaining and improving the American heritage, and since the main objective is to make school life so worthwhile that pupils will want to remain in school until they graduate, teachers should put forth every effort to solicit the cooperation of youth and all other available resources in developing a more effective educational program. It is becoming increasingly important that early American youth receive that kind and amount of education which will enable him to become and effective citizen.

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[1]Elmer S. Holbeck, "Seven Ways to Help Prevent Drop-Outs," Nation's Schools, XLV (May, 1950), 36.

[2]Elizabeth S. Johnson and Caroline E. Legg, "Why Young People Leave School," National Association of Secondary School Principals Bulletin, XXXII (November, 1948), 24.

In every school system, steps should be taken to deal with the drop-out problem in terms of its local needs and resources.[1]

Summary

1. On an average about 50 per cent of the students who enter high school drop out before graduation.

2. Anything that can be done to make high school more meaningful and keep the students from dropping out will also benefit the seminary program of the Church.

3. Unless something is done to increase the holding power of the schools, the number of drop-outs will increase due to increased birth rate since World War II.

4. Most young people recognize the importance of an education and desire to obtain one, but many of them lose interest and drop out.

5. The size of the family, employment of parents, and the educational background of the parents had little to do with the students decision to drop out of school.

6. Although there are many reasons given for students dropping out of school, the true reasons for most students dropping out could probably be listed under one of the following reasons:

(1) Inability to do work of a satisfactory nature.
(2) Poor health of the student or a member of the family.

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[1]Stanley M. Boyle, "School Drop-outs and How They Might Be Diminished in the Rigby High School," (Unpublished Master's thesis, Utah State Agricultural College, Logan, Utah, 1955) 94-95.

(3) Disinterest in or dislike for school.
(4) Lack of money
(5) Marriage.

7. The following was also learned:

(1) More boys than girls drop out.
(2) The size of the school has little to do with preventing drop-outs.
(3) There is a great variation in the percentage of drop-outs throughout the country.
(4) The more failures a student meets the more chance there is for his dropping out.
(5) Many students blame everyone but themselves for their failures.
(6) The lower the standard of living the greater the percentage of drop-outs.

8. To the writer's best knowledge, there have been no studies of seminary drop-outs prior to the date of this writing.

9. Seminary influences the lives of the students much more in some areas of his conduct than in others.

10. There are many student problems which are not being solved in the outlined seminary program.

11. Most students take seminary because they want to: (1) increase their knowledge of the Gospel (2) gain a testimony of the Gospel (3) become a better church member.

12. Because of individual differences in students, there is no one panacea that will solve all drop-out problems.

13. There is a need for the teachers to take a personal interest in their students and also work with every organization at their disposal to improve the holding power of the schools.

14. If the students and educators utilize the school counselors, drop-outs will decrease.

15. It should not be expected that every boy or girl will complete high school, but if the teachers and parents do their part the number of drop-outs will decrease.

CHAPTER III

HIGH SCHOOL ACTIVITIES AND RECORDS OF THE SEMINARY DROP-OUTS

There are many factors which enter into a student's decision to drop out of school. The same statement would apply to dropping out of seminary. This being the case, it is important to do all that is possible if the number of drop-outs is going to be decreased.

Tompkins and Gaumnitz have this to say concerning the importance of studying more than just the drop-outs: "A school may start by studying drop-outs, but it will probably end by studying all aspects of the school and community, so that the original study of the drop-outs will be only one arc of a larger circle."[1] In an effort to draw a more accurate profile of the seminary drop-outs, it has been deemed necessary to learn more about the students' high school records, activities, likes, and dislikes.

The Health and Marital Status of the Drop-outs

Wills[2] and Nancarrow[3] listed poor health and marriage as two

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[1] Ellsworth Tompkins and Walter H. Gunmnitz, "Reducing Drop-Outs," National Association of Secondary-School Principals Bulletin, XXXIV (December, 1950), 190.

[2] Claude C. Wills, Jr., "A Program to Decrease the Number of Early School Leavers," National Association of Secondary-School Principals Bulletin, XL (September, 1956), p. 94.

[3] James E. Nancarrow, "Reducing Drop-Outs," National Association of Secondary School Principals Bulletin, XXXIV (December, 1950), 185.

of the main reasons for students dropping out of high school. This is undoubtedly true, but it is not necessarily true in the case of seminary drop-outs. Of the 210 seminary students involved in the study, it was found that 175 had good health, 32 had fair health, and only three had poor health. Therefore, physical health played a very minor role in their decision to drop out of seminary. Marriage had very little to do with dropping out of seminary, as it was found that only one of the 210 drop-outs was married. These facts do not conflict with the findings of others. This study includes only those students who have dropped out of seminary and are still enrolled in the adjacent high school.

The Extra-Curricular Activities of the Drop-Outs

Ralph Bunche said, "If you want to get across an idea, wrap it up in a person."[1] If the teacher knows his students' interests, he can vitalize his lessons by using examples of people found in their fields of interest. With this objective in mind, the seminary drop-outs were asked if they were engaged in athletics or other extra-curricular activities at the high school. Of the 125 drop-outs who responded, 68 said yes, and 57 said no. In checking with the high school principals or counselors, it was found that of the 210 drop-outs, 39 participated regularly, 52 occasionally, 38 seldom, and 81 never. This would indicate that 91 (43.4 per cent) of the drop-outs were participating in athletics or extra-curricular activities, regularly or occasionally. This left 119 (56.6 per cent)

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[1]"A Thought for Today," compiled from the daily Deseret News feature "Today's Thought," edited by Theron C. Liddle, Deseret News Press, Salt Lake City, Utah, 14.

of the students who were participating seldom or never.

Boggan[1] and Thomas[2] found that those students who are engaged in at least one extra-curricular activity are less likely to drop out of school. This would possibly be true of seminary students also.

The author firmly believes that the teacher who takes an active interest in his students' athletics and extra-curricular activities, will have more holding power than the teacher who is passive in this respect.

The questionnaires received from the seminary drop-outs indicated that more boys were engaged in track, football, baseball, basketball, and wrestling (in that order) than in any other activity. The girls were engaged primarily in pep club, music, pep band, drama, and dance, in that order. Possibly the wording of the questionnaire plus the season of the year influenced the answers given by these students. Also, some schools place more emphasis on some activities than others. Therefore, each teacher could learn more about the students' interest in his school through observation rather than by a questionnaire. (See Student Questionnaire in Appendix.)

The Hobbies and Recreational Activities of the Drop-Outs

The hobbies and recreational activities of the drop-outs were varied. A combination of the boys and girls responses showed that hunting,

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[1] Earl J. Boggan, "What are the Major Causes of Student Drop-Outs and What Should the School Do About the Present Condition?" National Association of Secondary School Principals Bulletin, Vol. 39 (April, 1955), 84.

[2] Robert Jay Thomas, "An Empirical Study of High School Drop-Outs in Regard to Ten Possibly Related Factors," The Journal of Educational Sociology, XXVIII (September, 1954), 18.

fishing, swimming, dancing, and basketball (in that order), were the favorites. These sports all require physical activity on the part of the participant and it should suggest to teachers the importance of using appropriate action in the classroom.

The High School Classes the Seminary Drop-Outs Enjoyed Most

The drop-outs were asked: "Which class at the high school have you enjoyed the most the past few years?" Of the 125 students who responded 27 listed physical education and 18 listed industrial arts. A total of 45 (better than one-third) of the students enjoyed one of these two classes the most. Both of these classes contain a certain amount of physical activity. The fact that 75 per cent of the drop-outs were boys would also have significant bearing on the responses that were given. For further information on the high school classes the drop-outs enjoyed most see Table 1.

The seminary drop-outs were also asked why they enjoyed the class which they indicated. No attempt was made to report all of the reasons that were listed by the seminary drop-outs for enjoying certain high school classes the most. However, an attempt has been made to list all of the different reasons suggested by the students. The following is a list of their responses as they were written.

1. I like out doors and I like rough games.
2. I believe I got more out of it; I enjoy all type of sports.
3. More physical activity and exercise.
4. Liked the class, teacher, and had a good time.
5. I like to build things with wood and metal.
6. There are always new and interesting things to learn.
7. The teacher maintains class order and always has an interesting lecture prepared; class participation.

TABLE I

HIGH SCHOOL CLASS ENJOYED MOST BY THE SEMINARY DROP-OUTS

Name of Class		No. of Responses
Agriculture	//	2
Algebra	//	2
American Problems	//	2
Architecture	/	1
Art	/////	5
Band	////	4
Biology	//////	6
Chemistry	///	3
Chorus	///	3
Creative Writing	/	1
Debate	/	1
Drama	/	1
English	///	3
French	/	1
Geometry	/	1
German	/	1
History	////	4
Home Economics	//	2
Industrial Arts	//////////////////	18
Mathematics	//////////////	13
Mechanical drawing	/	1
Psychology	////	4
Physical Education	////////////////////////////	27
Physics	///	3
Science	/	1
Spanish	/	1
Type	//	2
Zoology	/	1
No response	////////////	12

8. I like the way the teacher puts it over.
9. It's easy for me, and fun; I can do it best.
10. Because, I enjoy drawing and making things for decorations.
11. I like it because it is a foreign language.
12. It offers a challenge to me.
13. I like sciences because I am planning on being a doctor of medicine.

14. I like to work with numbers and am not bad in this field.
15. I have a likeable teacher.
16. I am able to see that I'm accomplishing something.
17. I like to make useful things.
18. I like to work with my hands and like anything connected with mechanics.
19. In shop you can build things instead of pushing a pencil.
20. There is no homework and I accomplish something.
21. It has given me all of the fundamental things I need to know for marriage.
22. You learn something and get out of class to learn most of it.
23. It has helped in my personal problems where Seminary didn't.
24. It is a class that answers today's problems. It explained things I've wondered about.
25. It's challenging, you have to work hard.
26. I enjoy producing tangible things with my hands. Math problems also stimulate thinking.
27. It's the only class with physical work.
28. I love tennis, basketball and baseball.
29. I have had the same teacher, and I enjoy his method of teaching; I also enjoy the subject matter.
30. I enjoy hard work and these classes gave me that work.
31. It relaxes; you learn things about your voice and get to sing in programs.
32. I like to draw and get to understand people and really know them. We are all like one big family.
33. The teacher made the subject so interesting by examples, etc.
34. I like to sew and it gives you something different to do all the time.
35. We are always kept busy.
36. I enjoy foreign languages and plan to major in them.
37. I liked the teacher and learned something valuable.
38. It gives me an opportunity to voice my own opinions and think for myself.
39. It tells of different situations, social and economic, world problems and growth.
40. We learn a lot and and it wasn't all work, the teacher would joke with you and help you out when you needed it.

The High School Classes the Seminary Drop-Outs Enjoyed Least

The seminary drop-outs were asked to list the class at the high school which they had least enjoyed the past few years. Of the 125 students who returned the questionnaire only 97 responded to this question. Thirty-two of the 97 students who responded to this question listed English as

liked least and 18 listed history as least liked, or better than one-half of the students liked English or history least. English and history are both required classes. Therefore, many of the students were registered for these classes even though they may have disliked them. For further information concerning the classes the students liked least, see Table 2.

F. Dee Sanford did a follow-up of graduates and drop-outs from the Springville High School in 1954. This is what he learned: "The drop-outs listed mathematics and English at the head of the list of subjects to add or strengthen as did the graduates."[1] It seems that some classes are not appreciated until later in life.

Along with listing the class in the high school the seminary drop-outs enjoyed the least they were asked, "why?" No attempt was made to report all of the reasons listed by the seminary drop-outs for enjoying a certain high school class the least. However, an attempt was made to report all of the <u>different</u> reasons which were listed. They were:

1. It is hard for me and is the same old stuff over and over.
2. I don't think that it is necessary, as they put it, I think they should learn history, but not how they teach it here.
3. I don't like the teacher.
4. There is too much outside work. I can't improve grades.
5. I was never interested. It was a hard class and I just could not learn what was taught. I was bored and didn't like the teacher.
6. The teacher just didn't give us any time to work in class.
7. Teachers have gone too fast and that makes it hard to understand.
8. It's been hard for me and I don't do the work.
9. It is quite interesting (and quite easy) but I just am not interested in authors, etc.
10. I can't sing.

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[1]F. Dee Sanford, "A Follow-up Study of Springville High School Graduates and Drop-Outs," (Unpublished Master's thesis, Brigham Young University, Provo, Utah), 1954, 173.

TABLE 2

HIGH SCHOOL CLASSES ENJOYED THE LEAST BY THE SEMINARY DROP-OUTS

Name of Class		No. of Responses
Algebra	///	3
American Problems	///	3
Auto Mechanics	/	1
Biology	///	3
Bookkeeping	/	1
Chemistry	///	3
Chorus	/	1
English	////////////////////////////////	32
French	/	1
Genetics	/	1
Geometry	///	3
Health	//	2
History	//////////////////	18
Latin	/	1
Literature	/	1
Mathematics	///////	7
Physical Education	//	2
R.O.T.C.[1]	///////	7
Science	/	1
Shorthand	//	2
Sociology	/	1
Speech	/	1
Trigonometry	/	1
Type	/	1
No Response	//////////////////////////////	28
TOTAL		125

[1] Reserved Officers Training Corps

11. I can see the purpose of working with numbers but I can see no purpose in working with angles, circles, etc. I must say that this work has helped me out, though I cannot apply it in my daily life yet, but I do believe that I'll have use for this sort of thing in the years to come.

12. We have had too many different P.E. teachers and don't get anything out of it.
13. Repetitious, preponderance of "busy work." Very elementary textbook.
14. Got behind at the beginning of the year and found it difficult to understand.
15. I can't get on to it and don't get along with the teacher.
16. The class is very crowded and there is not enough time for maximum participation.
17. I got good grades but didn't learn anything.
18. I have had 7 teachers this year in this class and have learned nothing.
19. The teacher didn't know very much on the subject and he gave us busy work just to pass the time of day.
20. I don't like the thought of playing army.
21. There's nothing to do but take orders and it was required.
22. I dislike the teacher and she dislikes me.
23. I just can't grasp all of the conjunctions and so forth.
24. The class I know I would like but the teacher made me dread to come to class.
25. Nothing new, the same old repetitious things, verbs, nouns, and pronouns.
26. I probably dislike Latin because it is hard for me in remembering vocabulary and different grammar constructions. Foreign language in high school offers little area to explore and discover new and exciting things.
27. I never have had any interest in dates and places.
28. I have not paid very close attention and therefore I am with the rest of the class - lost.
29. The teacher is unfair in his reasoning; he won't help the students, and he gets on my nerves.
30. Too much busy work; I find ancient histories of people I don't know useless.

After reviewing some of the statements by the drop-outs of classes that they liked the most, and the least, the following comments may be of value:

1. Most of the students liked to take part in physical activities.

2. The students enjoyed much class participation.

3. The students wanted to be challenged.

4. The students desired a feeling of accomplishment.

5. The students enjoyed "building things instead of pushing a pencil" all of the time.

6. The students enjoyed activities which benefited them in their daily lives.

7. The students desired help with their "personal problems."

8. The students liked teachers who took an interest in them.

9. The students liked variety in their classwork.

10. The students liked to express their own opinions.

11. The students liked a teacher who had a sense of humor and helped them in their classwork.

12. The students wanted time to work on their lessons in class.

13. The students disliked "busy work."

14. The students wanted to know how events, dates, and ancient people applied to their lives.

The writer believes that many of the criticisms are given in an effort to justify the student's own failure, but undoubtedly there is a basis for many of the statements.

Thelen offers this suggestion relative to the classroom and its purpose: "The purpose of the classroom is to change people as a result of their own experiences."[1] (italics supplied) This means that students, not just teachers, should have these learning experiences in the classroom.

Another criticism that some of the students had was, "it was the same old stuff." (See reason number 1.) Repetition is an important part of learning, but there needs to be variety and the teacher should have a specific objective for each lesson.

Person said: "Someone has said that one of our American weaknesses

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[1]Hebert A. Thelen, Dynamics of Groups at Work, (Chicago, The University of Chicago Press, 1954), 67.

is that we aim at nothing and hit it with accuracy. We may not always achieve, but we should know what we are trying to do, where we plan to go."[1]

William H. Burton adds this comment:

> Uncounted thousands of teachers proceed every day without objectives, without anything remotely approximating an objective. The implicity objective is to cover the text, to follow the course of study, to go through certain motions. This is one of the most truly tragic commentaries on teacher training and upon the intelligence of those who proceed thus. This situation undoubtedly contributes to the esteem in which teachers and teaching are held by certain sections of the public. Teachers without clear objectives cannot be other than incompetent.[2]

The reader should not conclude that all teachers fall into the above classification. The writer believes that teachers are doing the best job that has ever been done in the field of education, but that is not enough; there is room for improvement.

Dugald S. Arbuckle, in describing the ideal classroom, said:

> There will be freedom, but not license; permissiveness but not chaos; tolerance and understanding but not necessarily agreement; remedial action rather than punishment; and concern with causes as well as effect . . . . Obviously there are many occasions when the teacher must act as the instructor, but the emphasis should always be on activity by the pupil rather than by the teacher . . . . Sometimes the room will be noisy; sometimes it will be quiet. Always there will be activity and the air of excitement that permeates a group when all members feel that things are being done and each individual member can say, "I am getting things done, too."[3]

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[1]Peter P. Person, An Introduction to Christian Education, (Grand Rapids, Michigan: Baker Book House, 1958), pp. 67-69.

[2]William H. Burton, The Guidance of Learning Activities (New York: D. Appleton-Century Co., 1944), p. 271.

[3]Dugald S. Arbuckle, Guidance and Counseling in the Classroom, (Boston: Allyn and Bacon, Inc., 1957), p. 159.

Arbuckle said what many of the students have tried to say, and if this is what the students desire and need, many teachers have a great challenge before them. This challenge can be met through study and proper planning of the classroom activities.

High School Grades of the Seminary Drop-Outs

No attempt was made to check the average high school grades of the seminary graduates, but it was felt worth while to compare the seminary drop-outs' and the high school students' average grades.

Using the same point distribution that William Evraiff[1] did, which was A = 5, B = 4, C = 3, D = 2, F = 1, the following was found: The seminary drop-out had a 3.22 mean grade in high school, and a 3.33 mean grade in seminary; while the regular high school students had about a 3.5 mean grade. The 3.22 and the 3.33 figures were arrived at by a careful tabulation of all of the drop-outs' grades. Where a grade was B+ or B-, for example, it was considered equivalent to "4." The 3.5 figure was arrived at by personal interviews with the high school counselors. Most of them stated that their "average" grade in the high school was between a C+ or a B-. By assigning C+ the weighted value of 3.33, and a B- the weighted value of 3.66, this would make a 3.5 about the "average" grade of the 12 high schools involved in the study. Therefore, the seminary drop-out possibly had a slightly lower grade-point average than the "average" high school student.

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[1] William Evraiff, "How Different Are Our Drop-Outs?" National Association of Secondary-School Principals Bulletin, Volume XLI (February, 1957), 215.

Moffett did a study of seminary and non-seminary students in three high schools in Utah. Here is one of his findings: "Students who take seminary tend to have a higher grade-point-average than the non-seminary students, however, the difference is not sufficient to give one group any real advantage over the other."[1]

Intelligence Quotients of the Seminary Drop-Outs

Cantoni[2] and Cook[3] in their studies, found that the drop-outs had a lower mean I.Q.* than those who remained in high school until graduation. In an attempt to evaluate the chances for success of the drop-outs, their I.Q. scores were compiled. If their score indicated possible difficulties, perhaps in the future teachers could give special attention to the slower students and help them succeed.

The validity of the tests scores that were obtained from the high schools cannot be proven because not all tests were given to the students at the same age or grade level, and the same tests were not used in the twelve high schools in the study. The three tests which were most frequently used were the Henmon-Nelson, the California Test of Mental Matu-

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[1]Max W. Moffett, "A Study of the Comparison of Grade-Point Averages of Seminary and Non-Seminary Students with I.Q. Matchings at Carbon High School, Davis High School, and Ogden High School from 1951-1956." (Unpublished Master's project, Brigham Young University, Provo, Utah, 1959),55.

[2]Louis J. Cantoni, "Stay-ins Get Better Jobs," Personnel and Guidance Journal, XXXIII (May, 1955), 532.

[3]Edward S. Cook, Jr., "How I.Q. Figures in the Drop-Out Problem," School Executive, Vol. 74 (September, 1954), p. 56.

*Intelligence Quotient is closely connected with the ability to succeed in school work.

rity, and the G.A.T.B.[1] With the above-mentioned factors, plus others the author is possibly not aware of, the results were as follows:

Of the 210 students involved in the study, I.Q. scores were available for 190. The other 20 students either had no scores in their permanent record file, or the scores were so out-dated that they were considered invalid. Only I.Q. test scores that were administered during the last four years in high schools were used in the study.

For information concerning the seminary drop-outs' I.Q. scores, see Table 3.

The fact that two-thirds of the seminary drop-outs had an I.Q. of 95 or above, indicated that most of them had what could be considered an "average I.Q."[2] The mean I.Q. of the drop-outs was 100, as compared to a mean I.Q. of 101 for seminary students in a study conducted

TABLE 3

INTELLIGENCE QUOTIENT OF 190 SEMINARY DROP-OUTS

	I.Q. Above 114	I.Q. 105-114	I.Q. 95-104	I.Q. 85-94	I.Q. Below 85	Total
Number	30	35	61	45	19	190
Per cent	15.8	18.4	32.1	23.7	10.0	100

*The idea for this table and an average I.Q. score was taken from Dillon's Early School Leavers, p. 34.

[1] G.A.T.B. -- An aptitude test designed to check the student's numerical, verbal and spacial aptitudes or abilities. It is not an intelligence test as such, but by combining the three scores, a G-score is obtained, which is considered to be equal to an I.Q. score. It has been found closely related to "doing well" in school.

[2] Harold J. Dillon, Early School Leavers, National Child Labor Committee, New York, 34.

by Max W. Moffett.[1] Therefore, most of these students dropped out of Seminary for some reason other than inability to do the work required of them.

The remaining one-third of the seminary drop-outs would possibly need additional help from their teachers if they are going to gain the benefits of the seminary program. Some teachers in the seminary system have attempted to solve the reading problem of these slower students by allowing them to go into the office where a faster student reads the lesson to them. If this is done, it should be on a voluntary basis and a reader that is respected by the group involved should be selected.

Summary

1. There are many factors which enter into a student's decision to drop out of the public schools or seminary.

2. A study of drop-outs includes the study of the students, the school, the community, and other factors.

3. Health and marital status had little if any, influence on the students' decision to drop-out of seminary.

4. Extra-curricular activities tend to help keep students in high school and the same would possibly apply to seminary.

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[1] Max W. Moffett, op. cit. Moffett listed no mean I.Q.'s in his study, but this figure was computed in the following manner: The I.Q.'s for all of the male and one-third of the female seminary students in his study were used. By using the males (156) and every third female (54) it made almost the same number of males and females as this study (210). These students had all completed at least two years of seminary. The Henmen-Nelson and the California Test of Mental Maturity, were two of the tests used by the schools in Moffett's study; these two, plus the G.A. T.B. were used in this study.

5. The male seminary drop-outs were more active in track, football, baseball, basketball, and wrestling than any other sports at the high school.

6. The female seminary drop-outs were more active in pep club, music, pep band, drama, and dance, than any other activities at the high school.

7. More than one-third of the drop-outs selected physical education or industrial arts as the class at the high school that they most enjoyed.

8. The high school classes which more than one-half of the seminary drop-outs said they liked least were English or history.

9. Most of the drop-outs wanted to be actively engaged in their classes. They also wanted to know how the class applied to their life. (See Chapter III, page 47).

10. Teachers should have specific objectives in mind and work toward these objectives.

11. The seminary drop-out possibly had a slightly lower grade-point average than the "average" high school student.

12. Two-thirds of the seminary drop-outs had an I.Q. of 95 or above, which indicates that most of them should be able to complete the work expected of them. Therefore, most of the students quit seminary for reasons other than the ability to do the work.

13. In the future, increased help and encouragement should be given to those who have an I.Q. of 94 or less, in order that they may gain the benefits of seminary training.

CHAPTER IV

CHURCH ACTIVITY OF THE DROP-OUTS AND THEIR PARENTS

Purpose of Religion

In the previous chapter the high school activities of the drop-outs' were considered. The purpose of this chapter is to consider their religious activities. Warren Weaver, in an article, "Can a Scientist Believe in God?" had this to say:

> Science tries to answer the question "How?" How do cells act in the body? How do you design an airplane that will fly faster than sound? How is a molecule of insulin constructed?
>
> Religion, by contrast, tries to answer the question "Why?" Why was man created? Why ought I tell the truth? Why must there be sorrow or pain or death?
>
> Religion, to me, has two aspects. It is, first and foremost, a guide to conduct. Second, it is the theory of the moral meaning of our existence.[1]

From Weaver's statement, one can see that the objectives of the public school would be different from the objectives of the church or the seminary.

Ducasse said this concerning some of the benefits of religion:

> Religion can bring to the fervent devotee calm in time of danger, endurance in time of adversity, courage in time of despair, self-respect and dignity in time of obloquy or frustration. It can make the believer feel that the tribulations of life are not important intrinsically, but only as exercises for and tests of the spiritual growth

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[1]Warren Weaver, "Can a Scientist Believe in God?" A Guide to the Religions of America, (New York: Simon and Schuster, 1955), p. 159.

> he is on earth to achieve; so that the significant thing is not whether the test is difficult but whether he passes it with a good mark.[1]

Ducasse indicates that life is a testing period and that man will be judged by the way he passes the test. The Prophet Abraham made a similar statement concerning the purpose of life. He said:

> And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;
> And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;
> And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.[2]

Members of the Church believe that all people had a spiritual pre-earth life, and that the events spoken of by Abraham took place prior to the creation of this earth.

Along with the comments on the purpose of earth life, Bennion stated the following concerning religion:

> Religion teaches us the meaning and purpose of life. A major contribution of religion to our living and thinking lies in the fact that it adds purpose and direction to life. It teaches man, that he is a child of God, that he came to earth for a purpose, that the intellectual, moral, and social gains of mortality will survive death and go with him into an even richer life in immortality.[3]

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[1] C. J. Ducasse, A Philosophical Scrutiny of Religion (The Ronald Press Company, New York, 1953), p. 144.

[2] Abraham 3:24-26, Pearl of Great Price.

[3] Lowell L. Bennion, The Religion of the Latter-day Saints (Salt Lake City, L.D.S. Department of Education, 1940), p. 26.

According to the beliefs of the L.D.S. Church, an ancient Prophet in America said: "But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy."[1]

The joy of which Nephi speaks is more than happiness. Happiness is momentary, but joy is everlasting. If man's purpose is to have joy, then the purpose of the church and the seminary should be to help the parents and their children gain this joy.

Parents of the Drop-Outs

It would be impossible to over-emphasize the importance of proper parental guidance of youth. David O. McKay says:

> The character of the child is formed largely during the first twelve years of his life. It is estimated that in that period the child spends sixteen times as many waking hours in the home as in school and more than a hundred times as many hours in the home as in the church. Every child is, to a great degree, what he is because of the ever constant influence of home environment and the careful or neglectful training of parents.[2]

The Lord gave Joseph Smith the following counsel concerning the rearing of children:

> And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.[3]

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[1] II Nephi 2:24-25, Book of Mormon.

[2] David O. McKay, Gospel Ideals (Salt Lake City, An Improvement Era Publication, 1953), p. 486.

[3] Doctrine and Covenants 68:25.

Keeping this counsel in mind, attention will now be directed to the fathers of the drop-outs.

Fathers' Church Activity

In an effort to learn more about the drop-outs and their parents, questionnaires were sent to their bishops. (See Appendix for sample questionnaire.) Of the 210 questionnaires which were sent, 166 (79 per cent) were returned. Follow-up letters and phone calls were used to get this number of returns. From these 166 questionnaires, it was learned that 155 (93 per cent) of the fathers were members of the Church of Jesus Christ of Latter-day Saints. With this high percentage, and if the fathers were in harmony with the Church teachings, most of the drop-outs should have received religious training in the home.

Fathers' Attitude Toward the Church

In an effort to learn what effect the father had on the drop-out, the bishop was asked what the father's attitude was toward the Church. In answer to this question, the bishop would have to make a value judgment. Among other things, he would possibly consider the person's church attendance, payment of tithing, observance of the Word of Wisdom, and willingness to work in the Church. For this reason, only those who are members of the LDS Church will be included in the bishop's evaluation.

Ligon had this to say concerning attitudes:

> Attitudes include our likes and dislikes, our biases and prejudices, our system of values -- in short our real working philosophy of life. Evidence is making it increasingly clear that the attitudes we form make the difference between happiness and unhappiness, wholesome and unwholesome personality.[1]

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[1]Ernest M. Ligon, A Greater Generation (New York: The Macmillan Company, 1960), p. 20.

From the 155 questionnaires of L.D.S. fathers, the following was learned: 26 had an excellent attitude, 30 had a good attitude, 50 had a fair attitude, and 32 had a poor attitude. In 17 cases the attitude was not indicated by the bishops. This meant that 56 (about 40 per cent) of the fathers were given an excellent or a good rating in attitude, and 82 (about 60 per cent) of them were given a fair or a poor attitude rating. For further information, see Table 4.

Fathers' Church Attendance

The bishops were also asked to check how often the drop-out's father attended his church meetings. The result of the questionnaires that were returned were as follows: 38 regularly attended, 30 occasionally attended, 26 seldom attended and 43 never attended. In 18 cases the father's church attendance was not checked by the bishops. This meant that of the questionnaires that were checked, 68 (about 50 per cent) of the fathers attended their church meetings regularly or occasionally, and 69 (about 50 per cent) attended their meetings seldom or never. For further information, see Table 5.

Fathers' Office in the Priesthood

Advancement in the priesthood, in the Church of Jesus Christ of Latter-day Saints, is closely connected with the male members church attendance and the faithful service that is rendered. From the 166 questionnaires that were returned from the bishops, the following was learned about the 155 fathers who were members of the church: four held no priesthood, 39 were members of the Senior Aaronic Priesthood;* 64 were elders, 12 were

*Senior Aaronic Priesthood is comprised of male members of the Church over 21 years of age, who hold the office of deacon, teacher, or priest in the Aaronic Priesthood.

seventies, and 15 were high priests. The priesthood of 21 of the fathers was not checked by the bishop of the ward.[1] These figures indicate that 43 (approximately 30 per cent) of the fathers held no priesthood or held only the Aaronic Priesthood, and 91 (approximately 70 per cent) of the fathers held the Melchizedek Priesthood.

Fathers' Church Positions

In the Book of Mormon, one of the standard works of the L.D.S. Church, an ancient prophet said: "And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God."[2] Because of such scriptures it is expected that all good L.D.S. church members will have at least one assignment or position in the church.

From the 155 questionnaires on L.D.S. fathers, it was learned that many of the fathers had responsible positions in the church. However, it was also learned that of this number, 96 held no church position. This meant that approximately 62 per cent of the L.D.S. fathers of the drop-outs were not holding any church positions.

Fathers' Observance of the Word of Wisdom

Another question which was asked the bishops of the drop-outs was this: "To the best of your knowledge, how often does the father use tea, coffee, tobacco or alcohol?"[3] The bishop was asked to check regularly, occasionally, seldom or never. Also, if the bishop felt the questions

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[1]A ward is comparable to a parish and it usually has between 600-800 members. It is presided over by a bishop and two councilors.

[2]Mosiah 2:17, Book of Mormon.

[3]The reader may want to see Chapter I, under definition of terms for more information on the Word of Wisdom.

were too personal, they were asked to leave them blank. Of the 155 questionnaires which were returned, there were 25 that were left blank. This left 130 that were checked. Of this number, 66 were checked regularly, 9 occasionally, 9 seldom, and 46 never. This meant that 75 (58 per cent) of the drop-outs' fathers were "breaking" the Word of Wisdom regularly or occasionally. This left 55 (42 per cent) of the fathers who were observing the Word of Wisdom. For further information, see Table 6.

Cecil B. deMille, speaking at the Brigham Young University said, "God does not contradict Himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free -- and then gave him the Commandments to keep him free."[1] This statement could also apply to the Word of Wisdom, as it is referred to by members of the L.D.S. Church.

The author feels that in some cases the father has one or more of these habits and refrains from church activity, therefore, losing the blessings which come from association with other church members.

Mothers' Church Activity

Of the 210 questionnaires which were sent to the bishops of the drop-outs, 166 were returned. It was learned that 159 (95 per cent) of the mothers were of the L.D.S. church. This should be an important factor in helping to teach the Gospel to the youth from the Latter-day Saint point of view.

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[1] Address of the Eighty-Second Annual Commencement Exercises, Friday, May 31, 1957, by Mr. Cecil B. deMille, Brigham Young University Bulletin, Vol. 54, Provo, Utah, June 15, 1957, No. 17.

Mothers' Attitude Toward the Church

An educational bulletin said:

> The typical drop-out's parents are unimpressed with the value of education . . . Probably the most important home-connected factor is the attitude of the parents toward the child's education and toward the school in general. A child's attitudes are shaped largely by the feelings of his parents, *especially his mother*, and are reinforced by the attitude of the community. (Italics supplied)
>
> On the other hand, when parents over-emphasize the importance of school and make exaggerated demands for high performance, the child may rebel and wish to leave school.[1]

This could possibly be true of seminary, as well as the public school. The bishops rated the 159 L.D.S. mothers and their attitude toward the church as follows: 38 had an excellent rating, 44 a good rating, 45 a fair rating, and 24 a poor rating. In eight cases no attitude rating was listed. The figures indicated that 82 (better than 50 per cent) had an excellent or a good attitude rating, and 69 (less than 50 per cent) had a fair or poor rating. The mothers were rated better than the fathers in attitude by the bishops. For further information, see Table 4.

Mothers' Church Attendance

The mothers' church attendance was also better than the fathers' church attendance. Of the 159 that were rated, 51 were checked as regular church attenders, 38 occasional, 29 seldom, and 34 never. There were seven attitude ratings left blank. This meant that 89 (58 per cent) of the mothers attended their meetings regularly or occasionally and that 63 (42 per cent) of them attended seldom or never. For further information

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[1] "High School Drop-Outs," NEA Research Bulletin, Vol. 38 (February, 1960), 13.

see Table 5.

Mothers' Church Positions

The 159 questionnaires from the bishops revealed that many of the "L.D.S." mothers of the seminary drop-outs had responsible positions in the church. However, it was found that 85 (about 54 per cent) were holding no church positions at the time of this survey.

Mothers' Observance of the Word of Wisdom

The bishop was asked the same question concerning the mothers' use of tea, coffee, tobacco or alcohol as was asked about the fathers use of these items. Here were his responses: 40 used one or more of these items regularly, 15 occasionally, 12 seldom, and 67 never. There were no responses on 25 of the questionnaires. The figures indicate that of the 134 mothers who were evaluated, 55 (about 40 per cent) "broke" the Word of Wisdom regularly or occasionally, and 79 (about 60 per cent) were observing the Word of Wisdom. The percentages were just about the opposite in the case of the fathers, when compared to the mothers. The author believes that these figures of the Word of Wisdom observance could be questioned, especially in the case of the mothers. In the privacy of the home, the bishop may not know the number who are failing to observe the Word of Wisdom in all respects. For further information, see Table 6.

Mothers Working Outside of the Home

Dillon, in his study of drop-outs said that there were approximately 35 per cent of the mothers working outside of the home.[1] In the

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[1] Harold J. Dillon, "Early School Leavers," National Child Labor Committee, New York, p. 21.

study of seminary drop-outs, it was found that about 40 per cent of the L.D.S. mothers were working outside of the home.

It was interesting to note that the questionnaires from the bishops revealed that more than 50 per cent of the urban drop-outs' mothers were working outside of the home. More opportunity for employment plus less work around the home could possibly make the difference in the two areas.

Marriages of the Drop-Outs' Parents

The Church of Jesus Christ of Latter-day Saints has many temples in the world. The temples are not used for public worship, but are used as a place to perform sacred ordinances. One of these ordinances is called, by the Latter-day Saints, temple marriage.[1]

The bishops' 166 questionnaires revealed the following about the parents of the drop-outs. There were 16 couples where one of the parents was non-L.D.S., and one couple where both of them were non-L.D.S. Of the other 149 couples who were both members of the church, the following was found concerning their marriages: 58 couples had been married in the temple and 91 couples had not been married in the temple. Of the 91 couples who were not originally married in the temple, 17 had since been sealed, or married in the temple. A total of 75 couples had been married in the temple or had since been sealed in the temple. This was equal to about 50 per cent of the couples having temple marriages. Without counting the ones who were later sealed in the temples, it was found that this figure

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[1] For additional information on Temple Marriage see Chapter I under Definition of Terms.

equaled about 40 per cent of the parents marrying in the temples.

According to Eberhard's[1] study this 40 per cent was the same as the church average for the past twenty years. Eberhard's study also revealed that the students who graduated from the Preston Seminary over a period of years had about twice as many marry in the temple. He said, "The percentage of graduates who had married in the temple was 75.5 per cent."[2]

Drop-Outs Church and Seminary Activities

Because of the important role that the parents play in molding the lives of their children, the first part of this chapter has dealt with the parents attitudes and church activities in general. The remaining portion of this chapter will review the drop-outs' church and seminary activities.

Drop-Outs' Attitude Toward the Church

A. Theodore Tuttle, in writing about the objectives of the Seminary System, said: "The objectives of the Seminary System center not only in mastering subject matter, but in assisting the student to live a more Christ-like life by affecting his attitude, conduct, and habits."[3] (Italics supplied).

The bishops returned 166 of the questionnaires on the drop-outs, but in some cases he failed to respond to all of the questions. Therefore, in considering the evaluation of the students the total number of responses are not always the same. All of these students were "L.D.S."

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[1] Eberhard, op. cit., p. 50. [2] Ibid., p. 106.

[3] A. Theodore Tuttle, "The Released Time Education Program of the Church of Jesus Christ of Latter-day Saints," (Unpublished Master's thesis, Stanford University, Palo Alto, 1949), p. 120.

TABLE 4

COMPARISON OF THE SEMINARY DROP-OUTS AND THEIR PARENTS IN ATTITUDE TOWARD THE CHURCH

Attitude	Fathers	Total	Mothers	Total	Drop-outs	Total
	Number	Percent	Number	Percent	Number	Percent
Excellent	26	18.9	38	25.1	19	12.0
Good	30	21.7	44	29.1	42	26.6
Fair	50	36.2	45	29.8	63	39.8
Poor	32	23.2	24	16.0	34	21.6
Total	138	100.0	151	100.0	158	100.0

TABLE 5

COMPARISON OF THE SEMINARY DROP-OUTS AND THEIR PARENTS IN CHURCH ATTENDANCE

Church Attendance	Fathers	Total	Mothers	Total	Drop-outs	Total
	Number	Percent	Number	Percent	Number	Percent
Regularly	38	27.7	51	33.6	43	26.2
Occasionally	30	21.9	38	25.0	56	34.1
Seldom	26	19.0	29	19.1	39	23.8
Never	43	31.4	34	22.3	26	15.9
Total	137	100.0	152	100.0	164	100.0

From the 158 drop-outs who were evaluated by their bishops, the following was learned in regard to the drop-outs' attitude toward the church: 19 had an excellent attitude, 42 had a good attitude, 63 had a fair attitude, 34 had a poor attitude, and eight were not listed. As judged by the bishops, there were 61 (about 40 per cent) who had an excellent or good attitude toward the church, and 97 (about 60 per cent) who had a fair or poor attitude toward the church. This left room for improvement. If the objectives of the seminary as suggested by Tuttle were to be reached, improvement is needed. For further information, see Table 4.

Drop-Outs' Church Attendance

From the 164 drop-outs who were evaluated by their bishops it was learned that 43 of them attended their church meetings regularly, 56 occasionally, 39 seldom, and 26 never. This meant that about 99 (60 per cent) attended regularly or occasionally and that 65 (40 per cent) attended seldom or never. The Church average for the Aaronic Priesthood[1] was 55 per cent at Priesthood meeting and 52 per cent for Sacrament meeting. No other figures were available, but the drop-outs seemed to be about average or a little below the Church average. For further information, see Table 5.

Of the 125 questionnaires that listed the male drop-outs priesthood, it was found that most of them held the office in the priesthood which was usually held by students of their age. However, approximately

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[1]This information was learned through a conversation with Lee Palmer, Assistant to the Presiding Bishopric of the Church, in Salt Lake City, Utah, on July 24, 1961.

15 per cent (21 students) of the male students were deacons or held no priesthood and if they were worthy of being advanced they should have been teachers or priests.

Drop-Outs' Observance of the Word of Wisdom

The bishops responded on 147 questionnaires when they were asked how frequently the drop-outs used tea, coffee, tobacco, or alcohol. It was found that 15 used one or more of these items regularly, 22 occasionally, 24 seldom, and 86 never. This meant that 37 (about 25 per cent) of the drop-outs were "breaking" the Word of Wisdom regularly or occasionally, and 110 (about 75 per cent) of the drop-outs were observing the Word of Wisdom. Most, if not all of these 37 students who were breaking the Word of Wisdom regularly or occasionally, know that according to the church teachings it is wrong to partake of these items which have been mentioned. It seems that knowledge is not enough. For further information on the Word of Wisdom Observance, see Table 6.

John Ruskin said, "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave."[1]

Arbuckle offers this comment as a partial answer to the above statement:

> One of the major findings of the past few years is evidence to indicate that the teacher can function as a guidance worker, is in many schools functioning as a guidance worker, and, to be completely effective, must function as a guidance worker. . .

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[1]"A Thought for Today," compiled from the daily Deseret News feature "Today's Thought," edited by Theron C. Liddle, Deseret News Press, Salt Lake City, Utah, p. 56.

TABLE 6

COMPARISON OF THE SEMINARY DROP-OUTS AND THEIR PARENTS IN "BREAKING" THE WORD OF WISDOM

Breaking the "Word of Wisdom"	Fathers	Total	Mothers	Total	Drop-outs	Total
	Number	Percent	Number	Percent	Number	Percent
Regularly	66	50.8	40	29.8	15	10.2
Occasionally	9	6.9	15	11.2	22	15.0
Seldom	9	6.9	12	9.0	24	16.3
Never	46	35.4	67	50.0	86	58.5
Total	130	100.0	134	100.0	147	100.0

> A perusal of the literature makes it quite clear that the teacher has been accepted as a guidance worker, and many articles, often based on the writers' personal experiences, have indicated the need for teachers in guidance.[1]

These statements if they are true, indicate to the author that to tell a student what is right and wrong does not necessarily alter his behavior. The student must learn how to react to different situations and still retain status with his peers before his actions are going to be modified.

The Drop-Outs' Seminary Activities

In the questionnaire that was sent to the drop-outs, they were asked to tell which seminary class they enjoyed the most, the least; and to list other information pertaining to their seminary experiences. They reported the following:

The Seminary Class Enjoyed the Most

The 210 seminary drop-outs were sent questionnaires; of this number 125 of them were returned. This was equal to almost a 60 per cent return. A follow-up study was conducted with 10 per cent of the students who did not reply, but no significant information was gained. Most of the drop-outs completed most of the questions that were asked, however, this was not true of the following question: "Which class in seminary have you enjoyed the most?" When asked this question, only 80 (about 65 per cent) of them responded. Possibly they did not enjoy any of their seminary classes, or they may have had only one class and did not feel they could judge accurately. It was found from those who did respond that most of

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[1] Dugald S. Arbuckle, Review of Educational Research, Vol. 24, (April, 1954), pp. 181-187. Cited by Andrew & Downing, 120 Readings in Guidance, (Lincoln, Nebraska, University of Nebraska Press, 1955), p. 63.

of them enjoyed Old Testament. Of the 80 responses, 53 said Old Testament, 21 said New Testament, five said Church History and Doctrine, and one said Book of Mormon. The fact that 52 of the drop-outs had completed Old Testament only, six had completed New Testament only, 27 both Old Testament and New Testament, five Church History and Doctrine only, and only one Book of Mormon, it made the question invalid. If these students had graduated from seminary they could then evaluate the courses and have it meaningful.

When the drop-outs were asked "Why" they enjoyed this seminary class the most, their comments were helpful. No attempt was made to report all of the reasons listed by the students for enjoying a certain class the most. However, an attempt has been made to list all of the different reasons suggested by the students for their enjoying a certain Seminary class.[1] They were:

1. I love my church and it means more to me than anything else.

2. It was always a class where I most enjoyed myself. The discussions were always interesting and we put a lot into one day. I was always interested. The teacher was an exciting person. He made you want to learn more and he always had an ideal outline for each class each day.

3. I have usually had my class first in the morning and it has always started my day out right.

4. Because it teaches about Jesus and His teachings. I was always interested and it wasn't hard to keep up with the rest of the class.

5. It was fun and inspiring learning about our Savior.

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[1]Most of the reasons that were listed by the students could be classified in one of the following categories: good student-teacher rapport, student interest in the subject, or good teaching methods which were employed by the teacher.

6. It is the only class I took and I enjoyed it very much.

7. I enjoyed the instructor and the way he put it over.

8. I like to learn all I can about the Bible.

9. It's the only one I've taken and I enjoyed it.

10. Teacher was compatible.

11. I liked the teacher.

12. The teacher made it understandable.

13. Because of my understanding teacher.

14. The teacher was well prepared to discuss the material we read; took his time on each subject to make it clear.

15. The history of people interests me. Especially that which is not covered so thoroughly by other sources.

16. It kept me interested.

17. It has benefited me more in my life.

18. We had more activities within class and the New Testament is very interesting and useful.

19. I found lessons of Christ beautiful and interesting.

20. The teacher was always prepared.

21. We discussed every lesson to try and bring out all the points with the joint effort of the class. One day each week we would leave open for discussion of any problems, points of doctrine, or facts in past lessons.

22. The teacher made it interesting and it wasn't quite so boring. He gave life to the class.

23. The subject and teacher were more interesting than in the others.

24. The teacher provided challenging materials and I applied myself.

25. The teacher was real friendly and I learned a lot without being bored.

For a teacher to be successful and to be of service to his seminary students, he must realize this basic principle concerning the teaching profession. "It is not what can you get, but what can you give? It is not just what you say, but how you live."

A. Theodore Tuttle said this about the qualifications of a seminary teacher:

> A high caliber of teacher, who not only teaches by precept, but by example as well, the type of conduct that leads to a happy and an abundant life. A teacher qualified not only academically, but also socially and personally.[1]

The Seminary Class Enjoyed the Least

If a class is to be enjoyable to seminary students, it has to have application to the student's life. "Many teachers just flood the students with factual material, and then stop with this one step in the teaching process. Knowledge is important but it must have some relationship to life and the students' activities."[2]

One of the drop-outs, in telling why he had enjoyed a certain class said, "It has helped in my personal problems where seminary didn't." These students want help with their problems.

Helen Margaret had this to say: "There is no surer way of destroying the young -- and I do not mean destory faith in the young, but literally destroy them in body and mind and soul -- than by the posing of questions which are never answered."[3]

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[1]Tuttle, op. cit., p. 183.

[2]L.D.S. Department of Education, Seminary Handbook (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1943), p. 28.

[3]Helen Margaret, "Young People Starving for God," America, XCV (September 15, 1956), p. 560.

When the drop-outs were asked which class they enjoyed least in seminary, very few responded. Of the 46 who did respond, 16 said Old Testament, 16 New Testament, 13 Church History and Doctrine, and one said Book of Mormon. The fact that so few of them responded, plus the fact that very few of them could make a valid judgment due to their limited number of classes they had taken, it was not considered significant by the writer. The reasons given by the drop-outs for liking these classes least, may be of benefit. No attempt was made to list all of the reasons that were given by the students, but an attempt has been made to list all the different reasons which were suggested by the students.[1] They were:

1. The teacher I had didn't make us do any work; having no work is boring.

2. I don't like it because of the teacher.

3. Too dry.

4. It's the same thing over and over. I like something that poses new challenges.

5. The class taught me nothing and took up valuable time.

6. Too much Word of Wisdom!

7. I couldn't get along with the teacher. I tried to come half way with him and be friends but he told me he didn't want me in Seminary and to get out so I did.

8. I didn't believe in the Mormon Church too much.

9. The teacher was too bossie.

10. I felt like I didn't have a very good teacher. Maybe if he covered the subject more and took time on it I might have been able to really understand what we were talking about.

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[1]Most of the reasons that were listed by the students could be classified in the following categories: student-teacher personality conflicts, too much repetition, and poor teaching methods.

11. I didn't get a good start in it.

12. The same thing over and over all your life in church and Seminary.

13. During last week a personality conflict developed between teacher and myself. He thought I was not living church standards.

14. The teacher and I didn't get along very good so I didn't get a mark.

15. Old Testament was more difficult to understand than New Testament because I had never really taken an interest in the church before.

16. It was just before lunch and seemed to drag.

17. The teacher had us take notes everyday for which I could see no purpose.

18. I liked Old Testament the best. I really enjoyed it, but you always learn about New Testament.

19. I already read the New Testament and didn't care for the same old story told ten different ways.

20. Enjoyed the class but couldn't get along with the teacher.

21. He read too much from the book; didn't try to make it as interesting as he could have, and gave too many tests.

22. The course wasn't at all interesting; the teacher was too emotional. I didn't like the way the course was set up, and the grading system.

23. I find the subject of Church History most fascinating, but I didn't like the teacher's classroom methods.

24. There was no variety in the teacher's lessons.

25. None -- I have enjoyed them all.

Summary

1. Science tries to answer the question "How?" Religion tries to answer the question ?Why?"

2. Members of the Church of Jesus Christ of Latter-day Saints believe that life is a testing period, and that man will be judged and rewarded according to his actions in mortality.

3. Man is placed on earth to gain joy.

4. The home plays the most vital role in the development of character of any institution.

5. About 95 per cent of the drop-outs' parents were members of the L.D.S. Church.

6. What we are, or will become in life, depends largely upon the attitudes that we form.

7. About 40 per cent of the drop-outs' fathers were given an excellent or good rating in attitude toward the church by the bishops. About 60 per cent of them were given a fair or poor rating.

8. About 50 per cent of the drop-outs' fathers attended their meetings regularly or occasionally, and about 50 per cent attended their church meetings seldom or never.

9. Approximately 30 per cent of the drop-outs' fathers held no priesthood or held the Senior Aaronic Priesthood. Approximately 70 per cent of the fathers held the Melchizedek Priesthood.

10. Many of the drop-outs' fathers held responsible positions in the church, but about 60 per cent of them held no church position.

11. About 60 per cent of the drop-outs' fathers "broke" the Word of Wisdom regularly or occasionally, and about 40 per cent of them observed the Word of Wisdom.

12. The mothers of the drop-outs had a better attitude toward

the church than did the fathers. Better than 50 per cent of the mothers had an excellent or good rating and less than 50 per cent had a fair or poor rating.

13. The mothers of the drop-outs also had better church attendance than the fathers. Fifty-eight per cent of the mothers attended their church meetings regularly or occasionally and 42 per cent of them attended their church meetings seldom or never.

14. Many mothers of the drop-outs had responsible positions in the church but better than 50 per cent of them held no church positions.

15. About 40 per cent of the mothers of the drop-outs "broke" the Word of Wisdom regularly or occasionally. About 60 per cent observed the Word of Wisdom. The percentages were just reversed for the fathers. About 60 per cent "broke" the Word of Wisdom regularly or occasionally, and about 40 per cent observed the Word of Wisdom.

16. About 40 per cent of the mothers of the drop-outs were working outside of the home. Better than 50 per cent of the urban mothers were working outside of the home.

17. About 40 per cent of the parents of the drop-outs were married in the temple. This per cent was about the same as the Church average. Couples sealed in the temple since they were originally married increased this amount by 10 per cent.

18. About 75 per cent of the Preston (Idaho) seminary graduates were married in the temple.

19. About 40 per cent of the drop-outs had an excellent or a good attitude toward the church, and about 60 per cent of them had a fair

or poor attitude toward the church.

20. About 60 per cent of the drop-outs attended their church meetings regularly or occasionally, and 40 per cent attended them seldom or never. This was about the same, or possibly a little lower than the church average.

21. All but about 15 per cent of the male drop-outs held the office of the priesthood according to their age group. These 15 per cent either held no priesthood or were over-aged-deacons.

22. About 25 per cent of the drop-outs were "breaking" the Word of Wisdom regularly or occasionally and about 75 per cent of them were observing the Word of Wisdom.

23. Most of the drop-outs who responded to the questionnaires indicated that they enjoyed the Old Testament class more than any other subject in seminary. The fact that very few of them had ever had Book of Mormon or Church History and Doctrine, would make it difficult to judge; therefore, the question was considered invalid.

24. Most students like a teacher who has a good outline, inspires them, and has work for them to do.

25. The teachings of the Savior were enjoyed by many of the students.

26. Most students like class participation.

27. Students like to be challenged.

28. Lessons, to be effective, must have application to the student's life.

29. Seminary should be a place to help the students solve their

problems.

30. Some students disliked hearing about the Word of Wisdom too frequently.

31. Personality conflicts caused many students to dislike seminary.

32. Students dislike a teacher who is too emotional.

CHAPTER V

REASONS GIVEN FOR DROPPING SEMINARY AND REMEDIAL SUGGESTIONS

To avoid influencing the answers given by the students for having dropped seminary, the following question was asked: "Why are you not presently enrolled in seminary?" By asking this question it was believed that the students would respond more freely and honestly. A check-list of 24 statements was also prepared and the students were asked to check any of the reasons which applied to their situation. It was found that practically all of the reasons listed by the students for not being enrolled in seminary were also found in the check-list. Those reasons not found in the check-list which were listed by the students are indicated in Appendix B.

Reasons Most Frequently Checked by the Drop-outs

The ten reasons most frequently checked by the drop-outs for not being enrolled in seminary are listed below in the order of their periodicity.

(1) I felt that other classes at the high school were more important.

(2) I had a class conflict and could not work seminary into my schedule.

(3) There were too many required classes which I had to take at the high school.

(4) I disliked the stress which was placed on journal work.

(5) I would have taken seminary if we had had a seven-period day.

(6) I did not learn much in seminary and lost interest; therefore, I quit.

(7) I found too much repetition in seminary, Sunday School, and Mutual Improvement Association classes.[1]

(8) I see little value in religious education at the present time.

(9) I plan to register for seminary next year.

(10) Seminary was too routine, and it was not enough of a challenge.

There were 24 statements in the check-list; only ten of these have been enumerated. The other fourteen will be considered later in the chapter.

The 24 reasons in the check-list were distributed into five categories:

(1) Lack of sufficient interest in religious education.

(2) Class scheduling problems that the students encountered.

(3) Poor instructional procedures in the seminary classrooms.

(4) Unhealthy student-teacher rapport.

(5) Influence upon the students by parents, teachers, or counselors.

Lack of Sufficient Interest in Religious Education

With the great emphasis which is being placed on scientific knowledge, it is no wonder that many of the students felt that other classes

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[1]This organization is often referred to as the M.I.A., and as the name implies, it is responsible for providing wholesome instruction, recreation, and activities for all members of the L.D.S. Church.

at the high school were more important than seminary. A counselor of one of the high schools involved in this study said: "Some of the active church members, while counseling with me concerning their sons' or daughter's registration, say that they can teach them the 'Gospel' at home, but that they cannot teach them chemistry or physics." The author's reply to this would be, "Yes, they can, but will they?" As Merlyn Jones, the writer's missionary companion put it, "He who is too busy to learn more of God's teachings, is just too busy." Surely, scientific knowledge is important and very vital in this fast-moving world; but as James Truslow Adams said: "There are obviously two educations. One should teach us how to make a living. The other should teach us how to live."[1]

For further information concerning the drop-outs' lack of interest in religious education, see Table 7.

Class Scheduling Problems Encountered by the Students

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

More than one-third of the students indicated that if they had had a seven-period day they would have taken seminary. In a follow-up study

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[1] "A Thought for Today," op. cit., p. 3.

TABLE 7

THE NUMBER AND PER CENT OF DROP-OUTS WHO SEEMED TO LACK SUFFICIENT INTEREST IN RELIGIOUS EDUCATION TO COMPLETE THE THREE YEARS REQUIRED FOR SEMINARY GRADUATION

Statements checked by Students for Having Dropped Seminary	Number of Questionnaires returned	Number of Students Who Agreed With the Statements	Percent of Students Who Agreed With Statements
I felt that other classes at the high school were more important.	125	73	58.4
Presently I see little value in religious education.	125	30	24.0

at the urban high school nine out of the eleven students contacted indicated they would have taken seminary if seven periods were available in the school day. Bauer, Director of Health Education, American Medical Association, had this to say: "Maybe the school day will have to be lengthened, or schools opened on Saturdays to provide the time for all educational essentials in this day when the three R's are no longer enough."[1]

About 25 per cent indicated they planned to take seminary next year. See Table 8 for more information pertaining to scheduling conflicts.

Poor Instructional Procedures in the Classroom

One of the interesting points in this survey reveals the dislike that many of the drop-outs had for journal work. More than 35 per cent

[1] W. W. Bauer, "America's Physical Education Squeeze," Family Weekly, Chicago, June 25, 1961.

TABLE 8

THE NUMBER AND PER CENT OF STUDENTS WHO INDICATED THAT A SCHEDULING PROBLEM PLAYED A VITAL PART IN THEIR DROPPING SEMINARY

Statements checked by Students for Having Dropped Seminary	No. of Questionnaires Returned	No. of Students Who Agreed With the Statements	Percent of Students Who Agreed With the Statements
I had a class conflict and could not register for seminary.	125	65	52.0
There were too many required classes at the high school.	125	57	45.6
If we had a seven-period day I would have taken seminary.	125	45*	36.0
I plan to register for seminary next year.	125	29	23.2

*Twenty-seven of the 45 were from the urban seminary where they had a six-period day. This number represents 50 per cent of the 54 drop-outs who responded from the urban seminary.

of the students agreed that too much stress was being placed on journal work, which they disliked. Of the 47 students who disliked journal work, 40 of them were boys. From personal interviews with other teachers and from the writer's experience in teaching, he has found that girls are generally better penmen and typists than are boys. Neatness and completeness are an important part of the grade given on journals. As boys generally are not as neat, some of them have a dislike for journal work.

In studies made by Phillips and Eaton,[1] Arnholter,[2] Mack,[3] and Bledsoe,[4] they have found that there were more drop-outs among the boys than the girls. Bledsoe's study of about 2,000 students enrolled in high school, where the number of boys was about equal to the number of girls, revealed that 59 per cent of the drop-outs were boys. This was an excess of 8.9 in expected per cent.[5] The boys, in the seminary study, equalled approximately 75 per cent of the drop-outs. This was much higher than the studies that were just mentioned.

Ernest Ligon, Director of the Union College Character Research Project at Schenectady, New York, said that one of the reasons for more church activity among women than men is that they are more idealistic, and the men are more realistic.[6]

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[1]Beeman N. Phillips and Merril T. Eaton, "Holding Power of the Schools of Indiana," Bulletin of the National Association of Secondary School Principals, XXXIX (May, 1955), pp. 41-45.

[2]Ethelwyne G. Arnholter, "School Persistence and Personality Factors," Personnel and Guidance Journal, XXXV (October, 1956), pp. 107-109.

[3]A Russell Mack, "A Study of Drop-outs," National Association of Secondary School Principals Bulletin, XXXVIII (February, 1954), pp. 49-51.

[4]Joseph C. Bledsoe, "An Investigation of Six Correlates of Student Withdrawal from High School," Journal of Educational Research, LIII (September, 1959), 3-6.

[5]Ibid., p. 4.

[6]Character Research Workshop, held February 11, 1961, in the Lafayette Elementary School, Salt Lake City, Utah.

If Ligon's statement is true, and if girls enjoy journal work more than boys, these could be contributing factors for more girls remaining in seminary than boys.

In a conversation with Boyd K. Packer, the author asked him what he thought of journal work in the seminary program. He said: "The journal should be a servant in the instruction program and not the master. A tool not the tool."[3] Possibly too much emphasis is being placed on keeping neat journals which are corrected at the end of each quarter, rather than as a source which the students can turn to when information is needed. If more teachers allowed open journal tests this may increase the value of an accurate journal.

Another important lesson learned from this study was: more students dropped seminary because of the teachers' poor methods of presentation rather than his lack of knowledge. An important attribute of a successful seminary teacher is his ability to help the students to want to practice the Gospel principles. Knowledge is "potential power" but not power in itself. For further information concerning the drop-outs' feelings on instructional procedure in the classroom, see Table 9.

Unhealthy Student-Teacher Rapport

One of the most important conditions necessary in a classroom situation is good rapport between the teacher and the students. This is especially important in religious instruction. If love and harmony do not prevail, the guiding influence of the Lord cannot be present. If the

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[1] Boyd K. Packer is one of the general supervisors of the Church Department of Education of the L.D.S. Church. Conversation took place July 13, 1961, in Provo, Utah.

TABLE 9

THE NUMBER AND PER CENT OF DROP-OUTS WHO FELT THAT POOR INSTRUCTIONAL PROCEDURES WERE INSTRUMENTAL IN THEIR DECISION TO DROP SEMINARY

Statements Checked by Students for Having Dropped Seminary	No. of Question-naires Returned	No. of Students Who Agreed With the Statements	Percent of Students Who Agreed With Statements
Too much stress was placed on journal work.	125	47	37.6
I did not learn much in seminary and lost interest.	125	43	34.4
I found too much repetition in seminary, Sunday School, and the M.I.A.	125	36	28.8
Seminary was too routine and it was not enough of a challenge.	125	27	21.6
The teacher did not inspire me with his lessons.	125	24	19.2
There was too much negative teaching -- or what not to do instead of what to do.	125	22	17.6
Discipline was bad and too much time was wasted.	125	18	14.4
The teacher talked too much, and would not let us discuss our problems.	125	16	12.8
The teacher was lacking in knowledge of the subject.	125	4	3.2

Spirit of the Lord is not present, from an L.D.S. point of view, it is almost impossible to teach the Gospel.

Some teachers, because of their zeal to teach the Gospel, attempt to transmit their philosophy upon the students. It is necessary for the students to receive their own spiritual experiences before they can fully appreciate the Gospel. Other teachers in attempting to get close to the students, become one of the students. It is important to be one with the students but not one of the students. Students lose respect for a teacher who becomes too intimate. For further information concerning the part that unhealthy student-teacher rapport played in students dropping seminary, see Table 10.

Influence Upon the Students by Parents, Teachers, or Counselors

Both parents and teachers have a great responsibility in the education of the youth of today. No other institution influences young people more than the home. Ligon has this to say concerning the important role that the home plays in the life of the children.

> One thing is certain, we shall never do effective character education without the home. Probably the most significant finding of the Character Education Inquiry, directed by Hartshorne and May, was the high correlation between the moral concepts of children and their parents as opposed to the near zero correlation between children and their teachers.[1]

David O. McKay, President of the Church of Jesus Christ of Latter-Day Saints, said this about the home:

> Church schools, Sunday Schools, Mutual Improvement Associations, and Primary, are all helps in government, established here to

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[1] Ernest M. Ligon, A Greater Generation, (New York: The Macmillan Company, 1960), p. 107.

TABLE 10

THE NUMBER AND PER CENT OF STUDENTS WHO INDICATED THAT AN UNHEALTHY STUDENT-TEACHER RAPPORT PLAYED A VITAL PART IN THEIR DROPPING SEMINARY

Statements Checked by Students for Having Dropped Seminary	No. of Question-naires Returned	No. of Students Who Agreed With the Statements	Percent of Students Who Agreed With the Statements
I did not feel at home in the seminary class, so I dropped out of seminary.	125	26	20.8
I could not get along with the teacher, therefore, I quit seminary.	125	20	16.0
The teacher did not understand me and we could not get along in seminary.	125	18	14.4
The teacher would not help me with my problems.	125	10	8.0
The teacher had manner-isms which were annoy-ing such as, rubbing his face or pacing the floor.	125	7	5.6
I did not work in the seminary class and was asked to leave.	125	6	4.8

> assist in the up-building and guidance of the youth, but none of these -- great and important factors as they are in the lives of our youth -- can supplant the permanence and the influence of the parents in the home.[1]

It is essential that parents recognize their rightful place in the rearing of their children. The seminary cannot take the place of the home; therefore, it is necessary that there be a close working relationship between these two institutions.

Of the reasons checked by students for not being enrolled in seminary, about 13 per cent of the drop-outs felt that they had been forced into seminary. Therefore, they quit when the opportunity arose. This would not necessarily have been parental or teacher-forced; it could have been group pressure which was brought to bear on the students.

When students of three seminaries in northern Utah were asked to give reasons for enrolling in seminary two of the students listed the following: One student said, "School and public opinion demand seminary enrollment." Another said, "Cause I took it last year and don't want to waste a year's work. Because people think you are not a good church member if you don't take seminary."[2]

Although there were very few such statements, it does indicate that there are some students who yield to public pressure and enroll in seminary against their own desires. Another student who enrolled because

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[1] David O. McKay, Gospel Ideals, (Salt Lake City, The Improvement Era Publications, 1953), p. 485.

[2] Jean H. Waite, "A Study of the Reasons High School Students Enroll in L.D.S. Seminaries," (Unpublished thesis, Utah State University, Logan, Utah, 1958), p. 35.

of pressure from parents or elsewhere had this to say: "I was given no choice, but it soon became one of my most enjoyable classes and I am certainly glad I enrolled."[1]

About 6 per cent of the drop-outs who responded to the questionnaires indicated that a counselor or a teacher had suggested another class rather than seminary. Some of these students possibly needed the credit for high school graduation, therefore, this recommendation was given.

The drop-outs' responses indicate that most of the parents were in favor of their son or daughter remaining in seminary. Of the 125 responses, only one indicated that his parents had discouraged him from registering for seminary. For further information concerning this subject see Table 11.

How the Seminary Program Could Be Improved

Along with asking the drop-outs why they were not enrolled in seminary, they were asked the following: "How could the Seminary program be improved?" Many of the students left this question blank; others said seminary was satisfactory; others told of things that they disliked in the seminary program without giving any constructive recommendations. Nevertheless, some of the students evidently gave this question serious thought and suggested possible improvements. No attempt has been made to list all of the comments; however, any ideas which tended to give insight into the problem of drop-outs, and ways of improving the seminary program, have been included. Listed below are the drop-outs' recommendations.

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[1] Ibid., p. 38.

TABLE 11

THE NUMBER AND PER CENT OF DROP-OUTS WHO INDICATED THAT THEIR PARENTS, TEACHERS OR COUNSELORS, HAD PLAYED AN IMPORTANT PART IN THEIR DECISION TO DROP SEMINARY

Statements Checked by Students for Having Dropped Seminary	Number of Questionnaires Returned	Number of Students Who Agreed with the Statements	Per cent of Students Who Agreed With the Statements
I was forced into Seminary and quit when the opportunity came.	125	16	12.8
My counselor or teacher suggested another class rather than seminary.	125	8	6.4
My parents discouraged me from registering for seminary.	125	1	.08

No spelling or punctuation corrections have been made.

1. Make seminary more of a challenge so that you can learn; make lessons more interesting.

2. Have more class discussions and less journal work. I feel that I learned more from the discussions.

3. I guess that it won't do any good to say this but, if they would talk to Mr. _____ about embarrassing us in front of the rest of the class when its not required to be said. He finds the most sex of the Bible to teach us instead of teaching any other part of the Bible. I would gladly finish Seminary next year if they give _____ a class in Church History. Because the way _____ is I won't take it from him. You might think I have done something to be embarrassed but I haven't the way he does it. I know I smoke quite a bit and am breaking away from that habit. I don't get embarrassed when he says something about smoking

because it is true I do. But, when he goes deeper than that then I am through.

4. If the teacher would not make such an issue of drinking and smoking. He made me feel as though you were a criminal if you touched these things, but not such an issue was made of immorality, lieing, etc. I really enjoyed Church History, but I feel because of personal feeling toward me by the teacher, he told me if I didn't quit associating with a certain person and using cigarettes he wouldn't give me my credit. I feel this was unfair and I should have been given credit for what I did.

   What I would like to know is why he told some people these things and yet he graduated students who smoke all the time. Some of these people I associated with all the time. I feel that he was unfair in certain respects.

   I feel seminary should be a religious class not a sex class.

5. Cut out the music at the first of the class. Let the teacher tell us more Bible stories.

6. The problem of smoking and drinking is stressed to much, it seems like when you go to church that is all you hear.

   When a person is trying to quit these bad habits and go to church they bring up these things and discourage the person who is trying to quit smoking and drinking. It makes an uneasy feeling and a feeling that he does not belong there. I no that these things are true because my Dad smokes and he will not go to Priesthood because some of these people think that they are so damn nice, and, think they own the world and know it all. Why don't these people live and let live.

7. I think it could be improved by lessening the journal work or at least not counting so highly upon the grade you get on it. Too many students copy others journals; therefore, they might get a better grade than one who does his honest share. Don't get me wrong; I do condone journal work; however, tests get the down-to-earth facts about your knowledge on any subject, while putting a journal together does not test your true ability to comprehend material. Other than this fact, seminary is exactly what it should be in my estimation. I did enjoy it, even though I was a goof-off in class at times.

8. I feel that the teacher should try to understand all students and their problems. Visual aids should be used more often also. If the teacher is well informed on the subject being discussed he will be better respected by the more intelligent pupils and also can hold the class attention and therefore won't have a discipline problem.

9. There should be more teaching and less preaching.

10. There should be a period now and then to answer questions.

11. More variety in the way its taught -- use psychology.

12. More activities - less talks by students.

13. More guest speakers, less busy work.

14. Maybe the program is okey, but the song and theme takes too much time.

15. If others would volunteer instead of the same ones all the time.

16. I think journal work is a good thing for learning the basic facts and ideas, but the work should be cut down and discussion given more time. When I took Old Testament we discussed every lesson to try and bring out all the points with the joint effort of the class. One day each week we would have open discussion of any problems, points or doctrine, or facts in past lessons. The class was much more enjoyable and it gave me a greater understanding.

17. I don't think they should get mad at someone who stands for what he thinks is right even if it isn't.

18. Better teachers that aren't so religious (not long faced).

19. New ideas, both points of view, more research.

20. By teaching New Testament first because it is more interesting.

21. Not stress Word of Wisdom, it's not that important!

22. Not so much busy-work, but more class discussion.

23. Let the students voice their opinion, and not make the teachers so narrow-minded about their religion.

24. I felt that when a student asked a question, it was sometimes ignored, so therefore I began to disbelieve and I didn't like the class. I don't like teachers who beat around the bush when they don't know something, instead of coming out and saying they don't.

One of the students (comment number two) indicated a preferance for more discussions and less journal work. Bennett says this concerning discussions:

> In the group discussion, there is a greater degree of involvement on the part of the individual than there is in a lecture situation, and consequently the greater likelihood of dislodging existing patterns of response and making way for exposure to new patterns.
>
> Although members participated in a discussion as components of a group, the decision in the experiments which were conducted did not involve group action. Rather, the members were deciding through the group process how they were going to act as individuals.
>
> The changes in attitudes brought about through group discussion are not achieved by the application of outside pressure, but through the removing of counterforces within the individual.[1]

Many students rebel at being told how they should conduct their lives. If they can arrive at the same decision through class discussion with other students the chances are much better that they will heed the counsel.

The student who made comment number three felt that the teacher embarrassed him in the classroom. He felt that this was not necessary under the conditions. Gessell offered this word of advice:

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[1] Margaret E. Bennett, Guidance in Groups, (New York: McGraw-Hill Book Co., 1955), p. 107.

But there is another kind of communication which is purely incidental, which depends upon the vitality of the teacher and the latent responsiveness of the group of individuals. A vital teacher is one who has a knack for reaching individuals without singling them out. She depends upon the spur of psychological moments to drop a hint, to make a shrewd suggestion, to add a dash of humor or friendly irony, and to register her own sincere reactions of surprise, wonderment, seriousness, and approval. Such a teacher demonstrates one of the profound paradoxes of psychological growth.[1] (Italics supplied)

Another student felt that the teachers should try to understand the students and their problems. Gessell had this suggestion on understanding students:

> Our data, gained directly from the pupils themselves, indicate that they generally prefer a teacher who knows how to teach and who is consistent in discipline. They are not looking for an indulgent teacher, although they prize a sense of humor. And they wish to be understood. They try to understand themselves, but a perceptive and sympathetic teacher can give them much help through the very manner in which she conducts her work from day to day, and through the considerateness which she bestows on their patterns of maturity.[2] (Italics supplied)

The student who made comment number sixteen suggested that the journal work should be cut down and that one day a week should be used in discussion of student problems. The Church has this to say on the subject:

> Personal guidance, both in and out of the classroom, has been emphasized as one of the major responsibilities of Seminary teachers. Seminary teachers receive special instruction in counseling and guidance which gives them an insight into, and an understanding of, the problems of youth. In an effort to meet the needs of the students, the curriculum is centered within the scope of experience of this particular age group.

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[1] Arnold Gessell, Francis L. Ilg, Louise B. Ames, Youth, The Years From Ten to Sixteen, (New York: Harper and Brothers, Publishers), p. 455.

[2] Ibid., pp. 454-455.

> The basic philosophy underlying this trend is that subject matter has value only insofar as it affects the faith, attitude, conduct, and life of the student; the center of interest, therefore, is the student himself. The educational process begins with the student. Material from books, teachers, and the students own experiences serve to promote the process of learning. Biblical and other sacred scriptures are the basic source materials used to guide the students in meeting life's problems.[1] (Italics supplied)

This statement indicates that the student, not the subject material should be the important concern of the teacher. The subject material is important only insofar as it helps the students. Bower offers this suggestion: "The ultimate criterion by which every institution and process, be it industrial, political, social or religious, must be judged is its effect upon the self-realization of persons."[2]

Summary

1. The reason most frequently checked by drop-outs for not being enrolled in seminary was that they felt other classes at the high school were more important than seminary. This was checked by almost 60 per cent of the drop-outs who responded.

2. The second most frequently checked statement was that they had a class conflict and could not work seminary into their schedule. More than 50 per cent of the students who returned the questionnaire marked this reason.

3. About 45 per cent of the drop-outs indicated that there were too many classes at the high school which they were required to take.

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[1] The Church of Jesus Christ of Latter-day Saints Unified Church School System, "Announcement of Program 1959-60 (Department of Education, 380 Maeser Building, Provo, Utah), p. 33.

[2] William Clayton Bower, The Curriculum of Religious Education, (New York: Charles Scribner's Sons, 1925), p. 39.

The students of the urban seminary, with only a six-period day, checked this more frequently than did the students of the rural seminaries, where many offered a seven-period day.

4. The fourth most frequently checked reason for not being enrolled in seminary was that there was too much stress placed on journal work which the drop-outs disliked. More than 35 per cent of these students checked this statement. Of the students involved in this study, about 75 per cent of them were boys and from personal interviews with many of the teachers it was found that they were generally not as careful in their journal work as the girls. This could be an important factor for their dislike of the stress placed on journal work.

5. The fifth most frequently checked statement was that if they had had a seven-period day they would have taken seminary. Thirty-six per cent of the students checked this statement as a reason for not being enrolled in seminary. Of the 45 students who checked this reason, 27 of them were from the urban seminary. These 27 students represented 50 per cent of the drop-outs who returned questionnaires from the urban seminary. As previously mentioned, the urban seminary has a six period day, and many of the rural students have a seven-period day.

6. The only other statement which received a vote of over one-third of the drop-outs for their not being enrolled in seminary was the following: I did not learn much in seminary; therefore, I quit. This reason was given by almost 35 per cent of the drop-outs. The fact that this was checked by more than one-third of the students requires further study and improvement on the part of the seminary program if it is going

to retain these drop-outs.

7. About 25 per cent of the students indicated that they planned to register for seminary next year.

8. Other students suggested that seminary was too repetitious, routine, and at the present they saw little need for religious education. Students like variety.

9. Some felt that the seminary program could be improved by more discussions.

10. Students dislike being embarrassed before their classmates.

11. Others felt that the Word of Wisdom or sex were discussed too frequently.

12. Some students felt that the devotional exercises were not as profitable as they could have been.

13. One student suggested that "too many students copy journals," and the person who does not is penalized for his honesty. He felt that some journal work was good, but he felt it should have less weight in determining the seminary grade.

14. Teachers should try to understand the students and their problems and attempt to help them.

15. There should be more teaching and less preaching.

16. Students desire to express their own opinions without being called down if it differs from the teacher's thinking.

17. Students like a teacher who has a sense of humor and is not "long faced."

18. Students dislike teachers who "beat around the bush" when they do not know the answer.

CHAPTER VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Need for the Study

Public educators are recognizing more each year the benefits of conducting studies pertaining to drop-outs. Through their findings they are able to improve the curriculum and improve the holding power of the schools. The public educators are primarily concerned with preparing man for this life, while the religious educators are attempting to prepare man for eternity. There have been many studies pertaining to the public school drop-outs, but this is the first one concerning seminary drop-outs.

Purpose of the Study

The purpose of this study has been to determine why some members of the Church of Jesus Christ of Latter-day Saints drop out of Seminary before completing the three years required for graduation. After learning some of the reasons for students dropping out, it is important that recommendations be made to the L.D.S. Department of Education of changes which should be enacted to increase the enrollment and enhance the Seminary Program of the Church.

Delimitations of the Study

This study included members of the L.D.S. Church who were at the adjacent high schools during the 1960-61 school year; who had had two

weeks or more of seminary training; had not graduated from the seminary; and were not enrolled in seminary at the time.

There were 210 students involved in the study. Of this number, 158 (75 per cent) were males and 52 (25 per cent) were females. The study included the drop-outs from eleven seminaries in the South Central Utah District and one seminary in the Ogden area. This gave a sampling of both rural and urban students for the study.

One of the limiting factors in the study was that not every drop-out returned his questionnaire. Of the 210 drop-outs in the study 125 (about 60 per cent) completed and returned the questionnaires. Another limiting factor was that only drop-outs and their parents were included in the study. No comparative study was made of seminary graduates, and there was very little information available.

Other limiting factors were: the number of students in the study, and the difficulty encountered in finding the real reasons for the students dropping seminary. Many of the students did not say why they had quit the class.

Method of Research

The names and addresses of the seminary drop-outs and their bishops were obtained from the twelve seminary principals. Through talking with seminary teachers and some drop-out students in the Orem area, a two-page questionnaire was prepared. This questionnaire was sent to the 210 drop-outs in the study, and 125 (about 60 per cent) students completed and returned it in the self-addressed envelopes which were provided.

Another method used for obtaining data on the drop-outs was by visiting the twelve high schools in the study. The permanent records were made available to the writer and the principals and counselors were very generous with their assistance.

The third method of research was conducted by mailing a questionnaire, or questionnaires, to each of the 76 bishops who had drop-outs in their wards. The purpose of this questionnaire was to obtain information on the drop-outs and their parents in regards to their church attendance, church attitude, and church activity.

Findings

Through reviewing the literature on the public school drop-outs, the reasons for students dropping out of school could possibly be listed under one of the following:

(1) Inability to do required work.
(2) Poor health of the student or a member of the family.
(3) Disinterest in or the dislike of school.
(4) Lack of money.
(5) Marriage.

The findings on the seminary drop-outs in this study are the following:

Profile of the Seminary Drop-Out

1. Physical health or marriage played no significant role in the students decision to drop out of seminary.

2. According to the high school principals or counselors, less than 45 per cent of the drop-outs participated in athletics or extra-curricular activities, regularly or occasionally.

3. The extra-curricular activities of the boys were track, foot-

ball, baseball, basketball, and wrestling (in that order).

4. The extra-curricular activities of the girls were pep club, music, pep band, drama and dance (in that order).

5. A combination of the boys and girls responses showed that hunting, fishing, swimming, dancing, and basketball (in that order) were the favorites. The fact that 75 per cent of the drop-outs were boys, would influence the responses considerably.

6. Better than one-third of the seminary drop-outs enjoyed physical education or industrial arts at the high schools.

7. Better than one-half of the students disliked English or history at the high schools.

8. The drop-outs seemed to like physical activities, class participation and to be challenged.

9. The drop-outs desire a feeling of accomplishment and they want help with their personal problems.

10. The drop-outs like a teacher who has a sense of humor, helps them with their classwork, and has variety in his lessons.

11. The drop-outs dislike "busy work," studies which do not apply to their lives, and teachers who will not allow them to express their own opinions.

12. About 95 per cent of the drop-outs' parents were members of the Church of Jesus Christ of Latter-day Saints.

13. About 40 per cent of the fathers of the drop-outs were given an excellent or a good rating in attitude toward the church. About 60 per cent of the fathers were given a fair or a poor rating in

attitude. About 50 per cent of the mothers were rated excellent or good and about 50 per cent were rated fair or poor. The drop-outs were rated about the same as the fathers.

14. Approximately 50 per cent of the fathers of the drop-outs attended their church meetings regularly or occasionally and 50 per cent of them attended seldom or never. The mothers and the drop-outs attended about 60 per cent and 40 per cent respectively.

15. Approximately 30 per cent of the fathers of the drop-outs held the Aaronic Priesthood or no priesthood, and 70 per cent held the Melchizedek Priesthood. Most of the male drop-outs held the office in the priesthood which was held by students of their age.

16. Many of the fathers of the drop-outs held responsible positions in the church, but about 60 per cent held no church positions. Many of the mothers also held responsible positions in the church, but about 50 per cent held no church positions.

17. About 60 per cent of fathers of the drop-outs were breaking the Word of Wisdom regularly or occasionally and about 40 per cent were observing the Word of Wisdom. About 40 per cent of the mothers were breaking the Word of Wisdom regularly or occasionally and about 60 per cent of them were observing the Word of Wisdom. About 25 per cent of the drop-outs were breaking the Word of Wisdom regularly or occasionally and about 75 per cent were observing the Word of Wisdom.

18. It was learned that about 40 per cent of the mothers of the drop-outs were working outside of the home.

19. About 40 per cent of the L.D.S. parents were married in the temple and another 10 per cent of them had since been sealed in the temple. This was about the same as the church average.

20. Little was learned about which seminary class the drop-out enjoyed the most or the least, because only a few of them had had more than one class. Also, only a few students responded to these two questions.

21. Most of the reasons that were listed by the seminary drop-outs for enjoying a certain seminary class could be classified in one of the following catagories: good student-teacher rapport, student interest in the subject, or good teaching methods which were employed by the teacher.

24. Most of the reasons that were listed by the seminary drop-out for not enjoying a certain seminary class could be classified in one of the following catagories: student-teacher personality conflicts, too much repetition, and poor teaching methods.

Reasons for Dropping Seminary

1. The ten reasons most frequently checked by the drop-outs for not being enrolled in seminary, and the per cent of students who checked yes to these statements, were as follows:

(a) I felt that other classes at the high school were more important (about 60 per cent).

(b) I had a class conflict and could not work seminary into my schedule (about 50 per cent).

(c) There were too many required classes which I had to take at the high school (about 45 per cent).

(d) I disliked the stress which was placed on journal work. (about 40 per cent).

(e) I would have taken seminary if we had had a seven-period day (about 35 per cent).

(f) I did not learn much in seminary and lost interest; therefore, I quit (about 35 per cent).

(g) I found too much repetition in Seminary, Sunday School and Mutual Improvement Association classes (about 30 per cent).

(h) I see little value in religious education at the present time (about 25 per cent).

(i) I plan to register for seminary next year (about 25 per cent).

(j) Seminary was too routine, and it was not enough of a challenge (about 20 per cent).

2. Very few students (four) indicated that they dropped seminary because their teachers were lacking knowledge of the subject.

3. Only one student indicated that his parents had discouraged him from registering for seminary.

4. The seminary drop-outs possibly had a slightly lower grade-point average in high school and seminary than the "average" high school student.

5. The seminary drop-outs had a mean I.Q. of 100, compared to a mean I.Q. of 101 for seminary students in three high schools in the State of Utah. Two-thirds of the drop-outs had an I.Q. of 95 or better.

6. Some of the drop-outs felt that the seminary could be improved in the following ways:

(a) Have more discussions and less journal work.

(b) Some students felt that their teachers were discussing the Word of Wisdom and Sex too frequently.

(c) Other students felt that seminary was too repetitious and routine. The students like variety.

(d) Students dislike to be embarrassed.

(e) Some students felt time was being wasted during devotional exercises.

(f) Another student felt that the person who did not copy his journal work from someone else was being penalized for his honesty.

(g) Teachers should try to understand their students and their problems.

(h) There should be more teaching and less preaching.

(i) Students want to feel free to express their own opinions.

(j) Students like teachers who will admit it if they do not know an answer.

Conclusions

1. Many of the students who are not enrolled in seminary would like to be enrolled, but because of the increased state requirements, it was difficult for many of the students to take seminary and some of the other electives that they desired, and still graduate from high school in the normal number of years. This was especially true where the students had only a six-period day.

2. The boys are at an age where they feel very independent and do not sense the need of religious education as strongly as the girls.

3. Many of the students disliked the stress which was placed on journal work, and felt that this could be reduced by more class discussion and less written work. This was especially true of the boys.

4. Some of the drop-outs felt that their time could be more profitably spent in another class rather than seminary.

5. In order for a class to be interesting it has to have variety, offer a challenge, and apply to the students life today. The students want help with their present-day problems.

6. Some teachers have the ability to appeal to students much more than other teachers. Knowledge of the subject is not enough. The teacher must be able to transmit the knowledge to the student and help him to apply it in his own life.

7. Some of the students plan to register for seminary next year. It would be difficult to learn what per cent of them follow through with their plans without a follow-up study.

8. If the students desire to take seminary many of the excuses offered by the students for not being enrolled in seminary were not valid.

9. Many of the teachers are not recognizing the individual differences of their students. They are attempting to fit every student into the same mold.

10. Where there is only one teacher at a seminary, sometimes personality conflicts develop and some of the students refuse to take seminary from that particular teacher.

11. Most of the drop-outs had an I.Q. which was high enough for them to complete the seminary work that was required of them. Therefore, they dropped seminary for reasons other than the inability to do the work.

12. The attitude of the parents in the home influenced the lives of the students more than any other single factor.

13. There is a need for more follow-up studies of seminary graduates and drop-outs. By conducting these studies the seminary program can be tailored to fit the students' needs.

Recommendations

1. It is recommended that teachers who appeal to boys be selected for the seminary work because the boys tend to drop out of seminary more than the girls.

2. It is recommended that the seminary journal be used as an aid to the students rather than as a burden to them. Too much time is being spent in preparing a neat journal for the teacher instead of a usable journal for the student.

3. It is recommended that the teachers recognize the students needs and gear their lessons accordingly. This can be accomplished by a personal interview, the question box, or asking the students what they would like to learn from the course.

4. It is recommended that teachers submit successful individual projects which have been conducted by their students to the office for dissemination throughout the system.

5. It is recommended that students be given more guidance in proper conduct in worth-while activities rather than telling them what they should not do. This could be done by presenting situations in life and as a group decide on the best conduct in meeting these problems, and still retain respect and prestige with the group.

6. It is recommended that the seminaries present more sacrament meeting programs in the wards. This can be of service to the ward members

as well as a method of advertising the benefits of seminary training to all of the members of the Church.

7. It is recommended that the teachers be allowed to visit other seminaries more frequently to get new ideas in teaching methods and activities.

8. It is recommended that the Department of Education offer more courses in counseling and guidance which deal specifically with the seminary students' problems and how to help the students solve them.

9. It is recommended that a study be conducted among the students and parents of the State of Utah to determine the advisability of the schools shifting to a seven-period day. Most of the principals and superintendents who are operating on a seven-period day are very much in favor of it. This would allow the students to register for more elective classes at the high school as well as complete their seminary training. The schools were made for the students not the students for the schools.

10. It is recommended that more follow-up studies be conducted in the seminary system on seminary graduates and non graduates (drop outs). Through the information gained, the seminary could emphasize the things which the students felt were most important to them during their high school days.

11. It is also recommended that a study be made to evaluate the seminary experience as a preparation for missionary service. This study would involve returned missionaries, who had taken seminary classes, as well as those who had not.

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APPENDIX B

A SAMPLE OF THE STUDENTS' REPLIES TO THE QUESTION: "WHY ARE YOU NOT PRESENTLY ENROLLED IN SEMINARY?" The quoted statements below are taken in their entirety and verbatum and all errors are as the students wrote them.

1. I could not work seminary into my schedule.[1]
2. I did not want to take the class.[2]
3. I didn't get along with the teacher.[3]
4. I was not interested in the class.
5. I do not want to be there is the main reason, but there are others.
6. It is a boring class although I got good grades.
7. I got kicked out.
8. Because of conflict with the Bishop and counselors of my ward I forgot about religion for awhile.
9. I decided I could work it in easier next year.
10. The teacher didn't seem to care about the class.
11. Other conflicts came up which I felt needed attending to.
12. I couldn't fit it in and didn't like it to begin with.
13. I found that there was too much busy work which to me is not needed.
14. Lack of credit in Senior year.
15. I wanted to try another class.

---

[1]Thirty-six students made this comment.

[2]Six students made this comment.

[3]Six students made this comment.

16. In my Senior year the journal work weighted me down. I found through tests that my knowledge of the subject was just as great as that of other students even though I didn't do much journal work. I enjoyed the learning then, but the journal work seemed to make religion a heavy thing. I like to think of my religion as something to help make my load lighter.

    Because we didn't receive enough time to do our journal work during class, it necessitated taking more of my study time at home which I needed for my four solid subjects as I am trying very hard to get a scholarship to a good engineering school.

17. Tired of church.

18. The teachers have too much to say about the Word of Wisdom and not enough about the use of the gospel in the home or at anytime. He placed too much on the things we do wrong and not enough on how to correct the problems.

19. I didn't see any use in taking it and was not interested at the time, but now I wish I would have taken it.

20. It's too much like a regular school class.

21. I didn't have time to include everything I wanted to take.

22. It seemed like an easy class and I would not spend my time usefully.

23. I asked for seminary when I was a Sophomore but didn't get it. So I took it when I was a Junior, but when I became a Senior I couldn't take Seminary because I wouldn't have enough credits to graduate.

24. I signed up for seminary to learn more about the teachings of Christ not the Word of Wisdom. I felt that the Mormon Church stressed too much on the Word of Wisdom and not enough about Christ!

    Mormons believe it is a far worse sin to have a cup of coffee than to disobey the Ten Commandments. This is wrong and should be corrected. I know I am not the only one who feels this way.

25. There were other classes I wanted to take at the high school.

26. I felt that I could learn as much on my own at home and at church as in seminary. I like the study of religion but I felt that the other classes in high school were more important for my college career, that's why I dropped out.

27. I had to give the prayer and thought more than others.

28. I did not think I got the grade I deserved, and I thought that this grade counted on my scholastic grade average, so I quit.

29. I wanted to take it badly but graduation from high school credits were needed.

30. The teacher would make us get up in front of the class, even if you didn't want to.

31. I don't enjoy church.

32. After school started they wouldn't change my schedule.

33. I do not like religion! I don't know what to believe about any church.

34. I wasn't particularly interested in it!

35. I became absorbed in regular high school work, thus losing interest in seminary. The teacher's lesson plan remained constantly the same. No variety or interest challenged me.

36. I needed the credit and could not work Church History into my schedule.

37. An accident necessitated a study class; therefore, I had to drop seminary. I plan to take it next year.

APPENDIX C

TO SOUTH CENTRAL UTAH DROP-OUTS

Manti, Utah
March 25, 1961

Dear Student,

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

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

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

Sincerely,
/s/ ROY F. HATCH
Manti, Utah

QUESTIONNAIRE

I. High School Activities (If more space is needed please use the back of this paper)

A. Which class at the high school have you enjoyed the most the past years? _____. Why? _____

_____

B. Which class at the high school have you enjoyed the least the past few years? _____. Why? _____

_____

C. Which class in Seminary have you enjoyed the most? _____

Why? _____

D. Which Class in Seminary have you enjoyed the least? _____

Why? _____

E. Are you presently active in athletics, or any other extra-curricular activities? Yes____ No____. If yes, what are they?_____

F. What are your hobbies or recreational activities?_____

_____

II. Church Activity (Please check the blank which describes your Church Activity)

A. How often do you attend Sunday School, Sacrament Meeting, Priesthood Meeting, M.I.A.? Regularly____ Occasionally____ Seldom____ Never____

B. How often did you attend Sunday School, Sacrament Meeting, etc. while you were in Seminary? Regularly____ Occasionally____ Seldom____ Never____

C. How often do you use tea, coffee, tobacco or alcohol? Regularly____ Occasionally____ Seldom____ Never____

D. Please check the Seminary classes you have taken. (If part of a year, please list what part; such as 1/4, 1/2, 3/4, etc.) Old Testament____ New Testament____ Church History____

Reasons for not being enrolled in Seminary

A. Why are you not presently enrolled in Seminary?_____

_____

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

	YES	NO
1. I plan to register for Seminary next year.....		
2. I could not get along with the teacher, therefore I quit Seminary.....		
3. My counselor, or teacher, suggested another class rather than seminary.....		
4. The teacher would not help me with the problems which I had..		

Reasons for not being enrolled in Seminary (continued)

	YES	NO
5. I see little value in religious education at the present time.		
6. I did not feel "at home" in the Seminary class, so I dropped out.....		
7. There are too many required classes which I had to take at the high school.....		
8. Seminary was too routine and was not enough of a challenge....		
9. The teacher had mannerisms which were annoying (rubbing his face, etc.).....		
10. I did not work in the Seminary class and was asked to leave..		
11. Too much stress was placed on journal work, which I disliked..		
12. The teacher talked too much and would not let us discuss our problems.....		
13. I felt that other classes, at the high school, were more important.....		
14. I did not learn much in Seminary, and lost interest, therefore I quit.....		
15. The teacher did not understand me and we could not get along..		
16. I had a class conflict and could not work it into my schedule.		
17. The teacher was always telling us what not to do, instead of what to do.....		
18. I was forced into Seminary and quit when the opportunity came.		
19. I find too much repetition between Seminary, Sunday School and M.I.A.....		
20. The Seminary teacher had poor discipline and too much time was wasted.....		
21. My parents discouraged me from registering for Seminary.....		
22. The teachers knowledge of the subject was lacking so I dropped Seminary.....		

Reasons for not being enrolled in Seminary (continued)

	YES	NO
23. If I would have done my part, Seminary would have been enjoyable.....		
24. If we had a seven period day, I would take Seminary.....		

HOW COULD THE SEMINARY PROGRAM BE IMPROVED?_____

_____

_____

_____

_____

_____

_____

_____

_____

APPENDIX D

QUESTIONNAIRE TO BISHOPS

1. Name of Student_____ No. Of children in family___

2. Is the student living with his (or her) parents? Yes____ No____

   If no, explain:_____

3. (If male) What office in the Priesthood does this student hold?

   No Priesthood____ Deacon____ Teacher____ Priest____

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

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

6. How would you rate this student's attitude toward the church?

   Excellent____ Good____ Fair____ Poor____

7. Is the father L.D.S.? Yes____ No____

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

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

10. To the best of your knowledge, how often does the father use tea, coffee, tobacco or alcohol? Regularly____ Occasionally____ Seldom____ Never____

11. How would you rate the father's attitude toward the church?

    Excellent____ Good____ Fair____ Poor____

Questionnaire to Bishops (continued)

12. What church positions does the father hold?_____

_____

13. Is the mother L.D.S.? Yes____ No____

14. Does the mother work outside of the home? Yes____ No____

15. How often does the mother attend Sunday School, Sacrament Meeting, etc.? Regularly____ Occasionally____ Seldom____ Never____

16. To the best of your knowledge, how often does the mother use tea, coffee, tobacco or alcohol? Regularly____ Occasionally____ Seldom____ Never____

17. How would you rate the mother's attitude toward the church? Excellent____ Good____ Fair____ Poor____

18. What church positions does the mother hold?_____

_____

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

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

APPENDIX E

QUESTIONNAIRE TO BE COMPLETED BY PERSONAL INTERVIEW WITH HIGH SCHOOL PRINCIPAL

1. Student's name_____

2. Address_____

3. Present year in high school_____

4. Marital Status: Married____ Single____

5. Health of this student: Good health____ Fair health____ Poor health____

6. Average attendance at high school: Excellent____ Good____ Fair____ Poor____

7. High school standing: High____ Above average____ Average____ Below average____

8. Average grade in high school_____

9. Student's I.Q._____(if available)

10. Student's "G" score on G.A.T.B._____(if available)

11. Citizenship mark you would give this student: Excellent____ Good____ Fair____ Poor____

12. Participates in athletics or extra-curricular activities: Regularly____ Occasionally____ Seldom____ Never____

13. Age of student when he, or she, dropped Seminary:_____ (From High School or Seminary)

14. Average grade in Seminary_____ (From High School or Seminary)

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A STUDY OF DROP-OUTS FROM TWELVE SEMINARIES IN UTAH CONDUCTED DURING 1960-61

Abstract

of a Thesis Submitted to the

Department of Religious Education in the

College of Religious Instruction of

Brigham Young University

Provo, Utah

In Partial Fulfillment of

the Requirements for the Degree of

Master of Religious Education

by

Roy F. Hatch

August, 1961

ABSTRACT

Need for the Study

Public educators are using drop-out studies as a means of improving the curriculum and increasing the holding power of the schools. The public educators are attempting to prepare man for life and the religious educators are attempting to prepare man for eternity. There have been many studies concerning the public school drop-outs, but this is the first one concerning seminary drop-outs.

Purpose of the Study

The purpose of this study has been to determine why some students drop-out of seminary before graduation. After learning the reasons for the students dropping out, it is important that changes be made to increase the enrollment and holding power of the seminary program.

Delimitations of the Study

This study included seminary drop-outs in twelve of the seminaries in the State of Utah. The students were enrolled in the adjacent high school during the 1960-61 school year, but were not enrolled in the seminary. There were 210 students in the study and all of them were sent questionnaires. Of these, 125 (about 60 per cent) were returned.

Method of Research

A two-page questionnaire was sent to the drop-outs of the twelve seminaries in the study; a questionnaire was also sent to the 76 bishops of the drop-outs. The third questionnaire was completed by the use of the permanent records at the adjacent high school, and with the help of

the school counselor or the high school principal.

Findings

1. The seminary drop-outs had a slightly lower grade-point average in high school and seminary than the "average" high school student.

2. The seminary drop-outs had a mean I.Q. of 100, compared to a mean I.Q. of 101 for seminary students in three high schools in the State of Utah. Two-thirds of the drop-outs had an I.Q. of 95 or better. Therefore, they dropped seminary for reasons other than the inability to do the work.

3. Most of the reasons that were listed by the seminary drop-outs for disliking a certain seminary class could be classified in one of the following categories: student teacher personality conflicts, too much repetition, and poor teaching methods.

4. The ten reasons most frequently checked by the students for dropping seminary were the following:

   a. I felt that other classes at the high school were more important.

   b. I had a class conflict and could not work seminary into my schedule.

   c. There were too many required classes which I had to take at the high school.

   d. I disliked the stress which was placed on journal work.

   e. I would have taken seminary if we had had a seven-period day.

   f. I did not learn much in seminary and lost interest; therefore, I quit.

g. I found too much repetition in seminary, Sunday School, and Mutual Improvement Association classes.

h. I see little value in religious education at the present time.

i. I plan to register for seminary next year.

j. Seminary was too routine, and it was not enough of a challenge.

Recommendations

1. That teachers who appeal to boys be selected for the seminary work because the boys tend to drop-out of seminary more than girls.

2. That the seminary journal be used as an aid to the students rather than a burden to them. Too much time is being spent in preparing a neat journal to please the teacher instead of a usable journal for the student.

3. That the Department of Education offer more courses in counseling and guidance which deal specifically with the seminary students' problems and how to help the students solve them.

4. That the possibilities of a seven-period day be considered in order to allow more students the opportunity of taking more elective classes at the high school.

5. That more follow-up studies be conducted in the seminary system on seminary graduates and non-graduates (drop-outs).

6. That a study be made to evaluate the seminary experience as a preparation for missionary service. This study would involve returned missionaries, who had taken seminary classes, as well as those who had not.

This Abstract by Roy F. Hatch is accepted in its present form by the Department of Religious Education in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Religious Education.

Date

Committee Chairman

Committee Member