

MANUAL OF POLICIES AND PROCEDURES  
FOR THE ADMINISTRATION OF INDIAN SEMINARIES OF  
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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A Field Project  
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Doctor of Education

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by  
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## CHAPTER I

### INTRODUCTION

The Church of Jesus Christ of Latter-day Saints has had particular interest in the Indian people from the time of its organization. The first extended mission of the Church consisted of four elders -- Oliver Cowdery, Ziba Peterson, Parley P. Pratt, and Frederick G. Williams -- who were called September 26, 1830, in the first conference after the organization of the Church. They were commissioned to preach the Gospel and teach the Book of Mormon to the Lamanites or American Indians. They visited the Wyandot, the Chawnees, and the Delaware Indians in the course of their extended missionary assignment.

The Book of Mormon, a basic scripture of the Church, is addressed to the Lamanite people. The Prophet Joseph Smith made the following comments with reference to "Indian Israel" as he termed them:

Much has been said and done of late by the general government in relation to the Indians (Lamanites) within the territorial limits of the United States. One of the most important points in the faith of the Church of the Latter-day Saints, through the fullness of the everlasting Gospel, is the gathering of Israel (of whom the Lamanites constitute a part) . . . . .

. . . . .  
The Book of Mormon has made known who Israel is, upon this continent. And while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the Gospel!<sup>1</sup>

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<sup>1</sup> Joseph Smith, Jr., History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Deseret Book Co., 1948) II, pp. 357-58.

The contact of the Church with the Indian people has had various expressions during the 132 years of the history of the Church, and Indian work has been carried on with varying degrees of intensity. Most often the contact of the Church with the Indian people has been in the form of missionary work. The beginning of the Indian Seminary program in the last decade has marked a new and rather unique phase of Indian work in the Church.

The Seminary system itself has been in operation since 1912, and currently enrolls 72,000 secondary students throughout the United States, Canada, and Mexico.

Until the inauguration of the Indian Seminary program, no special effort had been made to bring the same program to the Indian students as was available to non-Indian students who were members of the Church.

## 1. THE PROBLEM

### Statement of the Problem

A manual of instruction to guide the operation of the Indian Seminaries of the LDS Department of Education is at present an imperative need. Such a manual had never been compiled, nor had the policies or procedures pertinent to such a manual been formally considered. While it is true that some policies applicable to the operation of non-Indian Seminaries have some relationship to the Indian Seminaries, certain adjustments and restatements were necessary.

The problem was to adapt those policies and procedures already in force to meet the special needs of the Indian Seminaries, and particularly to formulate such policies and procedures as were necessary to complete a systematic administrative pattern. A part of the problem, also, was the organization and publication of the manual, together with the instruction of personnel in the use of the manual once distribution has



been made.

All of the usual education problems experienced in the operation of such seminaries for non-Indian students are inherent in the program including: curriculum development, preparation and printing of course materials, purchase of property and construction of buildings, development of teaching techniques, personnel procurement and in-service training, supervision and administration of educational programs, finance and business administration, relationship with patrons, relationship with Church, community, and pupil personnel.

In addition to the above-mentioned, there are additional problems which intensify the administrative problems of seminaries for Indian students. They are as follows:

#### Geography

Figures 8 and 9, pp. 4 and 5, illustrate the geographical extent of the Indian seminary program. It will be noted that the seminaries presently are 85 in number. They are scattered literally across the length and breadth of continental United States. One heavy concentration is located in the Navajo reservation area of Northern Arizona. The problems attendant to such geographic expanse are obvious. The matters of transportation and communication and the expenses involved in both represent major items.

#### Cultural and Language Barriers

The second and possibly most formidable of problems is the cultural and language barriers between the Indians and the non-Indian citizen. Although it is likely that 75 tribes are represented in the Seminaries, the majority of students enrolled in Indian seminaries are from the Navajo tribe. As recently as ten years ago the higher percentage of Navajo students arriving at federal Indian schools were non-English-speaking

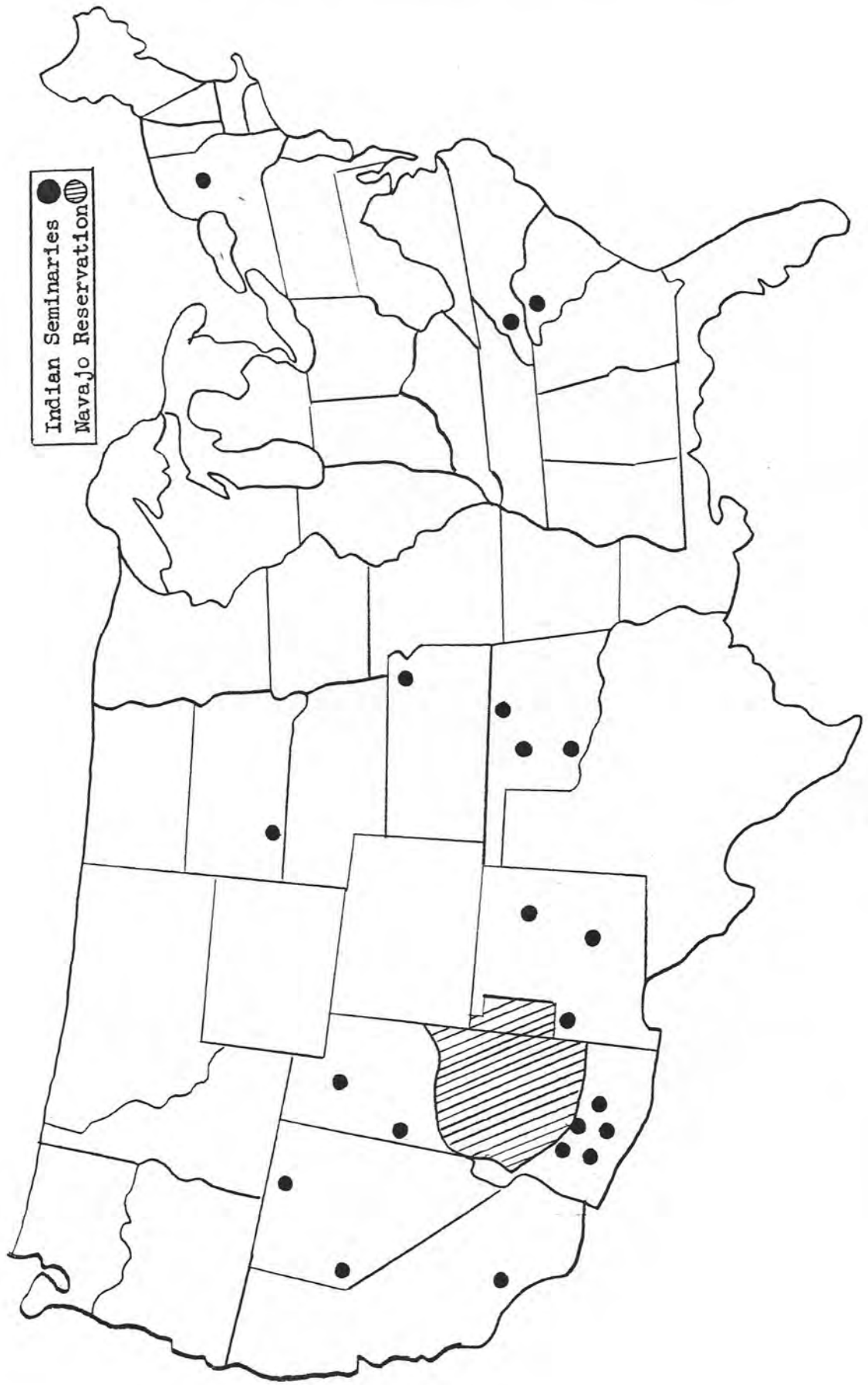
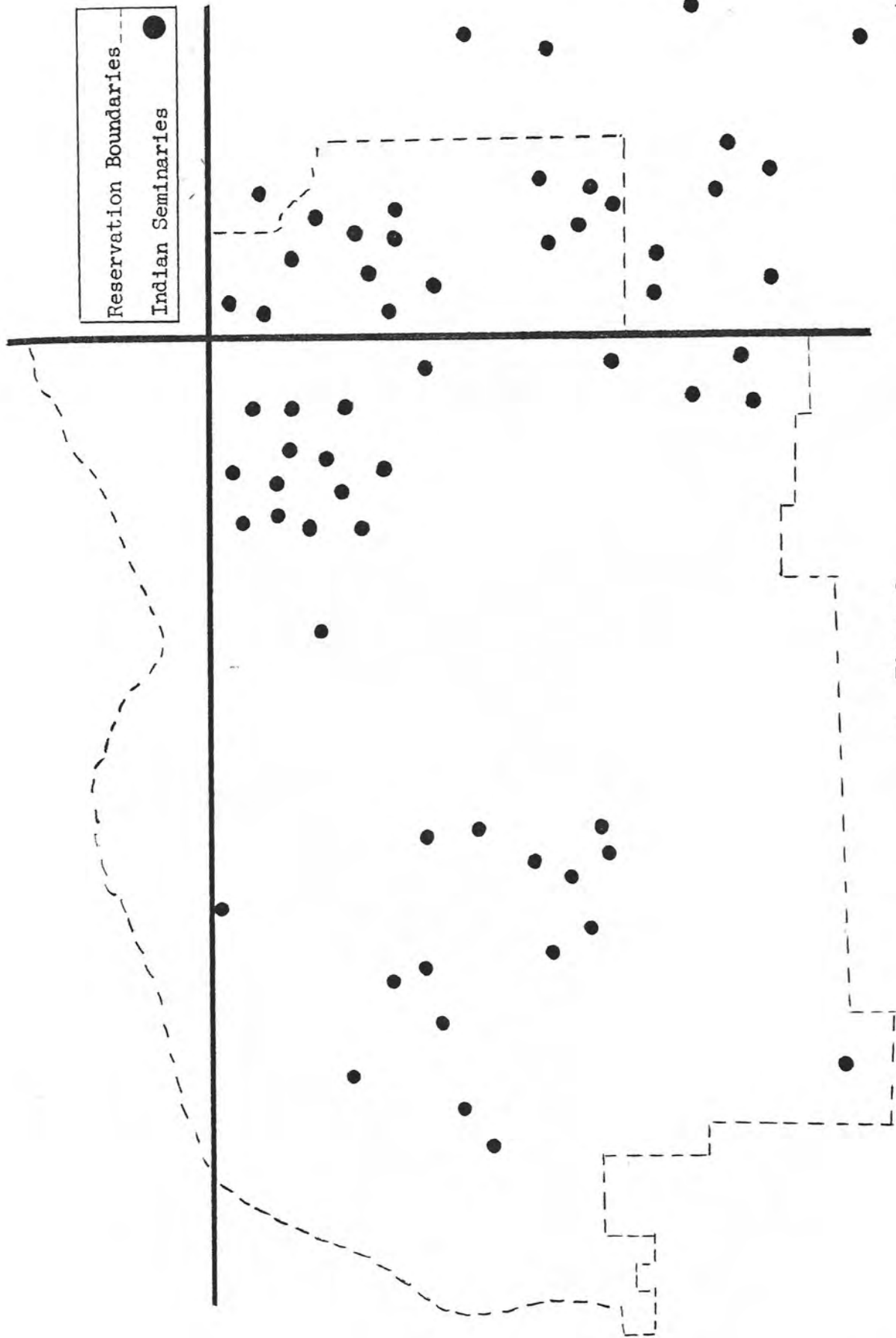


Figure 1

LOCATION OF SEMINARIES SERVING OFF-RESERVATION FEDERAL INDIAN SCHOOLS





● Figure 2

LOCATION OF SEMINARIES SERVING FEDERAL INDIAN SCHOOLS ON THE NAVAJO RESERVATION

and it was necessary to place heavy utilization on interpreters. This was true in the Indian religious activity program which was the forerunner of the Seminary program. Much progress has been made particularly with language over the intervening ten years; however, the cultural barriers are still apparent not only among the Navajo Indians but also with virtually every Indian tribe. The following quotes from Mayfield serve to illustrate this point:

Children who begin their education in a regular public school program have already learned a large number of concepts about their environment through many and varied experiences in their everyday living. Educators consider many of these experiences common to most children at the age of six. Some examples of these common concepts are: children have lived in a house or apartment and know names of the different rooms and their furnishings; children have ridden in an automobile, bus or train or are at least familiar with them; children have listened to the radio and watched television. It is these common concepts that most reading textbook publishers build their reading series around.

The children who have lived in remote areas of the United States, such as the Navaho reservation in New Mexico and Arizona, would find reading based on these concepts very difficult, as they probably have not had these experiences.<sup>2</sup>

The problems of developing instructional materials which compensate for the cultural barriers and the problem of training competent teachers both full-time and part-time to adjust to the cultural differences is of paramount significance in the development of the Indian seminary program.

#### The American Indian as a Ward of the Federal Government

The status of the American Indian as a ward of the federal government places the educational program of the Indian as well as much of the entire life activity of the Indian under the jurisdiction of federal laws and regulations.

<sup>2</sup>Craig Kimball Mayfield, "A Test Developed and Administered to Navaho Students at Intermountain School to Determine Their Readiness for Reading from English Pre-primer, Primers and First Year Books" (unpublished Ed.D. dissertation, Dept of Educational Admin., BYU, Provo, Utah, 1961), p.1.

Indians in federal Indian schools are accessible for religious instruction only to a degree. The problems attendant in developing the religious instruction program with such limited access to the students becomes a fundamental problem in the development of the seminary program. This is especially true when lower echelon Bureau of Indian Affairs personnel occasionally do not fully understand the regulations governing the religious contacts with students at federal schools, and are sometimes prone to limit them even beyond that which regulations allow. This problem is further complicated by the fact that an increasing number of Indians are now being educated in the public schools and the status of the various Indian groups in school is of such a variety as to further complicate the matter.

Felix S. Cohen's Handbook of Federal Indian Law<sup>3</sup> represents the basic source for both historical information and principles of application of laws pertaining to the federal government and its relationship with the Indian tribes. It discusses Indian law under four principles. Each is listed with a brief resume.

1. Principle of Political Equality

Indians are citizens of the United States and are citizens of the states in which they reside. They are entitled to rights of suffrage and should enjoy all civil liberties. Indians are subject to complex federal laws.

2. Principle of Tribal Self-Government

The right of Tribal Self-Government was established early by the Supreme Court, which states that Indian tribes or nations "had always been considered as distinct, independent political communities, retaining their original natural rights," therefore, they have freedom of government under tribal constitution.

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<sup>3</sup>Felix S. Cohen, Handbook of Federal Indian Law (Washington: United States Government Printing Office, 1942), p. viii. This is the recognized publication on Indian law and was written for the Bureau of Indian Affairs.

### 3. Principle of Federal Sovereignty

The Federal Government control of Indians, rather than State Government control, comes from two legal sources: One, the Constitution, Article 1, Section 8, gives the Federal Government power to "regulate commerce with the Indian tribes." The word "commerce" has been very broadly used to mean almost any contact with the Indians. Two, the tradition of law that has grown up from treaties made with the Federal Government eliminated the states. At the present time it may be laid down as a rough general rule that Indians on an Indian reservation are not subject to state law.

### 4. Principle of Governmental Protection of Indians

It is controversial whether the Government has protected the Indians or directed the deprivations on the Indians. They have established legislation regulating the sale of Indian land to regulate Indian traders (mostly by license), to protect the Indian against trespass and to control liquor traffic. This protection of the Indian has kept his land tax-free and made his land free from trespass by State Authority. This doctrine has been invoked in turn by State Authorities as a reason for not rendering to reservation Indians various public services that are rendered to other citizens of the state, e.g., public education.

The most quoted working rules governing religious instruction are listed from the Indian Affairs Manual.

A. The duties of school authorities in complying with parents' request for religious instruction. When such request is made by the parent or guardian it shall be the duty of the school authorities to inform the Minister or Missionary of that faith designated by the student's parents or indicate on the student's application for admission that such student requests religious instruction. The Missionary or denomination thus selected shall be invited and enabled to make contact with the child. Such contact shall be at a time not in conflict with group activities of the school or the task appointed to the child.

B. If the student is over 18 years the parent's consent is not necessary.

C. Pupils encouraged to attend religious services. Boarding School authorities shall cooperate with the Missionaries by encouraging and facilitating attendance at specified religious services.

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<sup>4</sup>U.S. Bureau of Indian Affairs, VI, Community Service, Part II, Education, Chapter 8, School Organization, Section 805.01.

D. Employees may volunteer services. Employees of any school may volunteer to conduct Sunday School exercises or religious group activities, but compulsion should not be used upon any employee to participate in such activity or upon the children to attend.

E. Proselyting. Directly or indirectly proselyting in the Indian Boarding School is prohibited.

The regulations of the Bureau of Indian Affairs have been open to the varied interpretation of federal school officials. There is a great need for precedent to be established which will affect consistent application of the regulations in every location.

#### Organization of the Manual of Instructions

The manual is larger in size than may at first seem necessary. Some phases of the instructions and explanations may seem unnecessarily detailed. It must be remembered that the manual will serve as a guide to personnel who are assigned at great distances from the central headquarters of administration. In most cases they are assigned singly with no co-workers with whom to discuss these on a day-to-day basis.

The manual is to be printed in looseleaf form to fit a standard three-ring binder, with printing on one side of the page only. This will accommodate corrections, changes, or additions as they seem necessary. Reprinted pages may then be inserted as revised and the obsolete pages destroyed.

The manual is primarily for the administration of an Indian seminary program operating in connection with federal Indian schools, however, some instructions are included for the guidance of those teaching under other circumstances.



## II. DEFINITION OF TERMS

Religious Instruction -- The term used to designate the released time for religious instruction at federal Indian schools. It is sometimes used in a general way to refer to all religious activities at the federal Indian school.

The Church -- In the body of the study the term "the Church" has specific reference to the Church of Jesus Christ of Latter-day Saints.

The Bureau of Indian Affairs -- A Bureau of the Department of the Interior responsible for all federal government relationship with the American Indian.

Seminary -- A released-time religious instruction program maintained by the Church of Jesus Christ of Latter-day Saints for members of the Church attending public high school grades 9 through 12.

Indian Seminary -- A released-time religious instruction program maintained by the Church of Jesus Christ of Latter-day Saints for members of the Church attending federal Indian schools.

The Department of Education, Church of Jesus Christ of Latter-day Saints -- An agency of the Unified Church School System responsible for the operation of all Seminaries and Institutes (religious education institutions serving members of the Church attending colleges and universities).

## III. DELIMITATIONS OF THE PROJECT

The project is limited to the preparation of a manual of instruction for use in administering the Indian Seminaries of the LDS Department of Education, together with such introductory material and such summarization as would be pertinent.

that no compilation of the policies and procedures pertinent to such a handbook had ever been made. Indeed, most of the policies and procedures had not been formally considered. A survey of the material of the field revealed few studies which had direct bearing upon the project itself.

Such resources as were available were gathered, including handbooks of instruction for other phases of the religious education program of the Church of Jesus Christ of Latter-day Saints, and there was extracted from them such statements as would be pertinent to the contemplated handbook. Information was also gathered on the laws and regulations concerning Indian education. A brief history of the education of the American Indian was compiled from literature of the field.

Consultations were held with the following:

1. The Indian Committee of the Church. This committee is a subcommittee of the Missionary Committee of the Church. The membership of the committee during the development of the project were Elder Spencer W. Kimball and Elder Mark E. Petersen. A number of contacts were made with these leaders. Elder Kimball, especially, was contacted regularly pertaining to the program.
2. The Administrative offices of the LDS Department of Education. William E. Berrett, Elder A. Theodore Tuttle (formerly General Supervisor of Seminaries and Institutes), and Dale T. Tingey, who succeeded him in the position, were helpful in developing policies and procedures for the operation of the program, and hence inclusion in the handbook.
3. The Coordinator of Indian Seminaries and his staff. Frequent, almost daily meetings were held with the coordinator and his assistant. All full-time personnel assigned to Indian seminaries attended a special five-week seminar on the BYU Campus during the summer of 1961. They

gave special attention to the development of policies and procedures on the operation of Indian seminaries.

4. The President of the South West Indian Mission. J. Edwin Baird of the South West Indian Mission with headquarters at Gallup, New Mexico, was counseled regularly. Formerly coordinator of Indian Seminaries, he attended the summer session referred to above. A number of trips to the mission area were accomplished, including attendance at the all-mission conference held at Snowflake, Arizona, September 14-16, 1961, where matters pertinent to the project were taken up with all mission personnel.

5. The Administrative Officials of the Bureau of Indian Affairs. Meetings have been frequent with officials of the Bureau of Indian Affairs on both the national and local levels. The purpose of these meetings were two-fold: (1) to orient the personnel of the Indian seminary program to the major policies and procedures of the Bureau of Indian Affairs, and to acquaint them with the regional, area, and local applications of these policies. (2) To acquaint the Bureau of Indian Affairs personnel with the operation of the LDS Indian educational program.

6. The Personnel of Other Indian Programs of the Church. Some meetings were held with leaders of the BYU Indian Program, the Home Placement Program, and the Institute of American Indian Studies presently organized at Brigham Young University, Provo, Utah.

A detailed survey of enrollment of the Indian Seminary program was compiled during the summer of 1961. This report represented a tabulation of all information available and was the most complete compilation possible under the circumstances. This appears in Appendix, pp. 54-63.



## V. ORGANIZATION OF THE PROJECT

Chapter I introduces the project and presents a statement of the problem, together with justification for the project. Included also are definitions pertinent to the project, delimitations, procedure and organization of the study.

Chapter II consists of a general history and discussion of the education of the American Indian, together with a brief explanation of the role of the federal government of the United States in the education of the American Indian.

Chapter III presents a brief history of the Indian Seminary program of the Department of Education of the Church of Jesus Christ of Latter-day Saints and includes also some general statistics on the present scope of the program.

Chapter IV represents the main body of the project and is a manual of instructions for the administration of the Indian Seminary program. The manual is complete with Table of Contents, Foreward, Definition of Terms, and body of the manual, containing all general and specific instructions. Also included in the manual is a discussion of the system of reporting, and an explanation of the method of financing Indian seminaries, together with pertinent forms.

Chapter V sets forth the conclusions and recommendations based on the findings of the project.

## CHAPTER II

### A BRIEF HISTORY OF INDIAN EDUCATION

" ' I take possession, once, twice, and thrice, and all the times I can and must, of the . . . kingdom and province of New Mexico.' "<sup>1</sup> These were the words of Don Juan de Onate, spoken on April 30, 1598. He came up from Mexico to establish the first Spanish colony in what is now the American Southwest. With him came eleven Franciscan friars with the proposed task of establishing missions and converting the native Indian population to Christianity.

The education of the American Indian is an old story, and at the very beginning the influence of religion was heavily felt in Indian education. The basic aim, in fact, of the early educational efforts centered in conversion to Christianity.

In the early era the Spanish were comparatively successful in their relationship with the Indians, and it was the early Spanish missionaries who set about to both convert and teach the Indian.

The missionaries were not only scholars; they were able organizers as well. The purpose of the mission was the religious conversion and humane treatment of the natives while they were being taught to earn their living in new ways. Care was taken to win Indian confidence. The native dialect was studied and channels of communication were built up out of immediate surroundings. The acquaintance of a few Indians would be made and when their friendship was assured, they would be induced to work as intermediaries in furthering a particular plan.<sup>2</sup>

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<sup>1</sup>The Editors of American Heritage, The American Heritage Book of Indians, (The American Heritage Publishing Co., 1961), p. 131.

<sup>2</sup>Evelyn C. Adams, American Indian Education, (Morningside Heights, New York: King's Crown Press, 1946), p. 7.

The Spanish were not as successful in what is now the United States, however, as they had been in South and Central America. In spite of monumental effort their program failed in Florida, and a program that had lasted in New Mexico for nearly half a century was ended in a tribal revolt in 1680. In California the Spanish influence was heavily felt and there is an historical relationship between the Spanish Indian Missions of California and the United States Government Reservation System. Edward F. Beal, Superintendent of Indians in California, proposed in 1849 that detached supervised reservations patterned after the Spanish Indian Missions would be a solution to the current Indian problem.<sup>3</sup>

The French colonial policy in Indian relations was based on an economical interest in the fur trade. The French Jesuit fathers were successful in winning Indian friendships. Much of the work of the Jesuit fathers was of a political nature, intent upon establishing relationships and alliances with the Indian in the interest of the fur trade.<sup>4</sup>

The English colonial period shows ample evidence of concern for the conversion and the education of the Indian. Typical of the beginning of the educational program is the provision in the two charters of the Virginia Company issued in 1606 and in 1609.

. . . The two charters of the Virginia Company issued in 1606 and 1609 stressed the conversion of the Indians, and the Company soon provided ten pounds in currency for each Indian boy instructed in a colonist's home. But the colonists complained that they could not obtain many Indian children in a peaceable manner because the parents were so deeply attached to them.<sup>5</sup>

A number of experiments were carried on with regard to civilizing the Indian. Almost without exception these efforts were the efforts of

<sup>3</sup> ibid., p. 12.

<sup>4</sup> ibid., pp. 12-13.

<sup>5</sup> ibid., p. 12.

Christian ministers. It is a fact that Dartmouth College was originally established from a fund that had been raised in Scotland by one Sampson Oocom, an Indian; and the Rev. Eliazer Wheelock, a Congregational minister. The fund, which amounted to some 12,000 pounds, was earmarked for the education of Indians.<sup>6</sup>

Since the primary aim of the English settlers was colonial settlement and concern for the Indian culture was secondary, their concern for Indian education was overshadowed by their concern for negotiating on land policy and political matters.

The European settlers of America tried with varying degrees of success to teach their ways of worship and work to the Indians. To convert to a new religion and to teach a better way to earn a better living were constant aims of colonial Indian education, but there were other aims, too, such as appeasement and the winning of allies in international hostilities. . .

For a century following the American Revolution there was an adherence to military control of the tribes. Land was acquired by treaties and population removal, and schools were philanthropically left in the hands of religious organizations with the provision of only negligible and irregular Federal aid, while the government itself supported minor industrial projects to improve Indian economy.<sup>7</sup>

Some Indians did, however, become literate. Some were converted to Christianity, and some even became missionaries among their own people. To the colonial educational program can be traced the beginning of our present Indian educational system.

Colonial Indian education aimed to make converts, to train missionaries, and to produce laborers skilled in European work techniques. Academic instruction was reserved for the ministry, religious instruction was universal, and industrial training was practical. Indian youths and adults were instructed in the homes of the settlers in missions and settlements, in day and boarding schools, and in local and European institutions of higher learning. The program was so encircling that the major types of schools have not since been added to.<sup>8</sup>

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<sup>6</sup> ibid., p. 18.

<sup>7</sup> ibid., p. 2.

<sup>8</sup> ibid., p. 25.

The Indians themselves began to recognize the value of education as it became more and more clear that their ancient mode of living was changing. Agent Ruggles of the Gila River Reservation reported of his Pima and Maricopa Indians in 1867:

They desire to have a school established here, where a few of their youths can be taught the English language. I think they fully appreciate the advantages to be gained by an education, and would cause a portion of their children to attend school constantly; and there is no doubt of their capacity to learn. . .<sup>9</sup>

The present effort to educate the Indian people has evolved from practices which have been expedient in our government's dealings with the Indians during the several periods of our nation's history. The effort evolves also from the desire of the Indian people themselves to qualify for a life as favorable competitors with non-Indians.

More recently the government and other interested agencies have conducted rather extensive surveys to determine the educational needs of the Indian people. The Meriam Survey authorized by the Senate in 1928 under the title: "The Problem of Indian Administration," brought to light many unfortunate proceedings, and paved the way for the Wheeler-Howard (Indian Reorganization) Act which was passed in June of 1934. This brought the Indian into the picture to assist in the solution of his own problems, allowed tribal constitutions, etc. The survey was conducted by the Institute of Government Research and with Lewis Meriam as the technical director. The report of this survey was particularly critical of the educational philosophy and practice of the Bureau's Division of Education. The prodding of this report brought about a number of changes which have occurred as a result of the Meriam report. L. Madison Coombs,

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<sup>9</sup> James E. Officer, Indians in School (University of Arizona Press, 1956), p. 9.



Bureau of Education Specialist, has said, "Any person at all well informed about the course of Indian education during the past 28 years knows that these changes have been both extensive and profound."<sup>10</sup>

The Meriam Report was followed in 1944 by a survey in which the University of Chicago and the Bureau cooperated. This survey resulted in a report written by Dr. Shailer Peterson of the University of Chicago. Among other things it showed the comparison in educational achievement between Indian and non-Indian students, between Indians in boarding schools and those in day schools, and it pointed out some of the factors which influenced the learning of Indian children.

In 1958 a survey showing inter-racial differences in educational achievement was undertaken by the Indian Bureau. This statement taken from the report of the survey illustrates the progressive attitude which has been adopted toward Indian education:

During the past several decades, teachers have become more and more aware of the differences between individual children and have tried to adjust their teaching to accommodate these differences. . . . .  
If cultural differences adversely affect learning we need to know what they are . . .<sup>11</sup>

A study indicating some of the problems involved in transferring the education of Indian students from federal to public schools was made by the Bureau of Ethnic Research of the University of Arizona in 1956. The complexities and difficulties relative to this transfer of responsibility is shown in a statement from the report:

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<sup>10</sup> Coombs, Kron, Collister, Anderson, The Indian Child Goes to School, (U. S. Dept. of Interior, B.I.A. 1958 preface).

<sup>11</sup> Ibid., p. 1.

An uneven distribution of Indians throughout Arizona also contributes to the state's reluctance to accept the full responsibility for Indian education. More than 60% live in Apache, Navajo and Coconino Counties, an area which contains only 3.4% of the non-Indian population. The tax resources of these three counties are barely adequate to pay the local and county portions of the costs of maintaining public schools for non-Indians. Providing facilities for Indian children is out of the question, except with state or federal aid.<sup>12</sup>

A multitude of perplexities continue to characterize Indian education. An effort is being made to assimilate the nation's Indian student population within the regular public school program. However, the federal government will continue to be involved in the education of its Indian citizens for many years to come, especially in areas such as Arizona.

Federal jurisdiction over Indian affairs is based on Article I, Section 8 of the Constitution which gives the federal government power to "regulate commerce with the Indian tribes." The word "commerce" was extended to mean virtually any contact with Indian people.

. . . The federal law governing Indians is a mass of statutes, treaties, and judicial and administrative rulings, that includes practically all the fields of law known to textbook writers -- the law of real property, contracts, corporations, torts, domestic relations, procedure, criminal law, federal jurisdiction, constitutional law, conflict of laws, and international law. And in each of these fields the fact that Indians are involved gives the basic doctrines and concepts of the field a new quirk which sometimes carries unpredictable consequences.

To survey a field which includes, for instance, more than four thousand distinct statutory enactments, one must generalize. And generalization on the subject of Indian law is peculiarly dangerous.<sup>13</sup>

Traditionally, the United States Government dealt separately with

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<sup>12</sup>Officer, op. cit., pp. 1-2.

<sup>13</sup>Cohen, op. cit., p. viii.

various Indian tribes. All legal transactions were in the form of treaties. Most of these original treaties (some entered into before the Constitution was ratified) are still in effect and form the foundation of Indian law. Since treaties are normally a transaction between nations, a certain sovereignty of the Indian people was inferred by the act of entering into treaties with them. Since only the Senate ratifies treaties only part of our federal legislative organization participated in Indian affairs for nearly a hundred years. In 1871, Congress enacted a law (The Act of March 3, 1871) which prohibited the further treaty making with Indian tribes. Subsequent to that time legal transactions with the Indian tribes have been called agreements. They are ratified by both houses of Congress and have about the same meaning as treaties. Because of this foundation for dealing with the Indian people, the states accepted no responsibility for them since by the Constitution they were under federal jurisdiction.<sup>14</sup>

Indian lands are not subject to state taxation, and education of the Indian has not been taken up by the states. Although virtually all federal transactions with Indian people have been well intentioned, there has been unbelievable neglect with regard to education.<sup>15</sup> The federal Indian service began a type of diplomatic service handling negotiations between the United States and the Indian tribes characterized by Chief Justice Marshall as "domestic dependent nations." Its progress and development form a story of the rise of a system of paternalism unparalleled in history and the eventual decline of that system.<sup>16</sup>

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<sup>14</sup> Ibid.

<sup>15</sup> Adams, op. cit., p. 26.

<sup>16</sup> Ibid., Chapter 4.



Early attempts to educate the Indian were sporadic and disorganized. At various times Church organizations have been called upon to assist in Indian education and have received federal subsidies for so doing.<sup>17</sup>

Eventually the churches were left entirely out of Indian education except for parochial or mission schools located on or near reservation lands.<sup>18</sup> These now receive no federal support. Competition among the various churches for Indian souls is severe and the Bureau of Indian Affairs has developed stringent regulations to govern the activities of churches with respect to Indians at federal schools.

In the past ten years the Government has made a concentrated attempt to provide schools for all Indian children.

In fiscal year 1960 there were 133,316 Indian students, age 6 to 18 years, inclusive, enrolled in these schools in the United States. . . . In 1960 more than half (58 per cent) of all Indian children of school age attended public schools. Of those enrolled in school, 63.5 per cent attended public schools, 28 per cent attended federal schools, and 8.5 per cent attended mission and other schools. Comparable percentages in 1959 were 61.5, 29.5 and 9.0.<sup>19</sup>

It is the opinion of some who have been students of the Indian culture and Indian history, that the "termination" of Indians as separate ethnic units within the framework of our society is an event for the relatively distant future. Indeed, there are those who seriously question whether it will ever occur. The editors of American Heritage give voice to this feeling.

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<sup>17</sup> ibid.

<sup>18</sup> ibid.

<sup>19</sup> A Detailed Annual Report on Enrollments, Locations, etc., Fiscal Year 1960 -- 1960 Statistics Concerning Indian Education, U. S. Dept. of Interior, Bureau of Indian Affairs, Washington, D. C., p. 1.

. . .the longstanding conviction that sooner or later all Indians would become totally assimilated into the standardized stream of American life has steadily lost ground. Most experts today feel that Indian tribes and communities will retain separate identities for a long, long time into the future. . . .<sup>20</sup>

It is echoed by Oliver LaFarge, Pulitzer Prize winning author and leading authority on the American Indian, who says:

So there they are, nearly half a million of them. They have a tough struggle, and it is no wonder that many get discouraged, yet they refuse to give up . . . .The picture is dreary, but still these remarkable people can drum and sing, joke and laugh -- even if some of the jokes are bitter. . . .With a little understanding from their fellow Americans, they may still attain their goal, which is to be as healthy, as competent in all our ways, as active contributors, as solidly self-supporting as the rest of us, and still hold to traditions, generosities, and ancient knowledge that will add greatly to the richness of the American scene.<sup>21</sup>

#### INDIAN EDUCATION TODAY

In Western United States the federal government operates four general types of schools:

1. The Day School -- a small school operated on reservation properties where the students come from their homes and return after the school day. These are sometimes referred to as "walk-in" schools.
2. Reservation Dormitory Schools -- schools located on the reservation properties where students live in dormitories while attending school. Ordinarily the students may return home on weekends. These schools vary in size from a few dozen individuals to schools with enrollments of as many as 900 or more.

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<sup>20</sup>The Editors of American Heritage, op. cit., p. 410.

<sup>21</sup>Oliver LaFarge, The American Indian, (Golden Press, New York: 1956), pp. 206, 210.

3. Off-Reservation Dormitory Schools -- These schools, located in various parts of Western United States, draws students from the Indian Reservation areas. They are housed in dormitories. These schools are oft times referred to as Boarding Schools (Intermountain at Brigham City is an example.)

4. Peripheral Dormitories -- In the early 1950's the government entered into contracts with Public School Districts and established Off-Reservation Dormitories where younger Indians could live while attending public elementary schools. Sometimes called Boarding Dormitory Schools, these are located in communities surrounding the Navajo Reservation.

It is difficult to designate Indian Schools as elementary or secondary schools since they deal with students of all ages who are receiving their first schooling. For instance, it is not uncommon in these schools to have Indian students 15 years or older beginning a first grade program that includes the learning of the English language, learning to read and write and following a curriculum that is similar to that in regular elementary schools. The operation of the above-mentioned schools is controlled entirely by the federal government. All of the personnel are hired on a civil service basis and all administration policies and procedures are under the direction of the United States Department of the Interior, Bureau of Indian Affairs, Branch of Education.

Among the issues for the Church of Jesus Christ of Latter-day Saints to face in developing a religious instruction program at federal Indian schools are the following, each stated as a question with some comment.

1. How is it determined who among the students at any given Federal school are members of the Church? The practice which has been followed over the years provides for the Indian parents to register their children for federal schools and designate on the enrollment blank the religious preference for the child. This religious designation then holds for the duration of the students' schooling unless it is changed by the parents. At times, since a large number of the Indian parents can neither read nor write English and literally thousands of them cannot speak English, a student may be incorrectly registered insofar as religious affiliation is concerned. In some cases the parents have been asked to choose between Catholic or Protestant with no opportunity to designate any other preference. Once the student is in school he is rather encouraged to attend religious instruction of his designated affiliation and in most cases discouraged from visiting other churches. Proselyting at Indian schools is forbidden as indicated in the before-mentioned regulation.

2. What procedure has evolved for the change of religious affiliation of any Indian attending a Federal school?

A family who is baptized into the Church during the school term of a given school year, and who sent their children to school the previous September registered as members of their former Church affiliation and who wish to enable their children to receive LDS religious instruction, must appear at the Federal Indian School or other government office and sign a form requesting a change. After the parent signs, the Federal representative may witness this affidavit and should then forward it through government channels to the school attended by the Indian child. It has been evident that some few federal employees have not been familiar



with the form and at times the form has been filled out in a single copy and kept as a file copy. The change of religious affiliation, therefore, is made difficult.

In order to alleviate the attendant problems, a new affidavit form was devised by the Church, including instructions for its completion and handling.

3. To what extent may the various churches conduct religious instruction at the Federal Indian Schools and what was the intent in the Indian Manual in its statements?

A. The duties of school authorities in complying with parents' request for religious instruction. When such request is made by the parent or guardian it shall be the duty of the school authorities to inform the Minister or Missionary of that faith designated by the student's parents or indicate on the student's application for admission that such student requests religious instruction. The Missionary or denomination thus selected shall be invited and enabled to make contact with the child. Such contact shall be at a time not in conflict with group activities of the school or the task appointed to the child.

B. Pupils encouraged to attend religious services. Boarding School Authorities shall cooperate with the Missionaries by encouraging and facilitating attendance at specified religious services.<sup>22</sup>

Generally speaking, Federal Indian schools have recognized released time, exclusive of Sunday, for religious instruction at the federal schools to the extent of one hour per week. Time is not made available for Churches which have no members enrolled at the school. At some of the federal schools no religious instruction time has been authorized. It has been the general practice at most of the Federal schools to recognize Sunday

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<sup>22</sup>U. S. Bureau of Indian Affairs, op. cit., 805.01.

as being available for religious services and instruction. (However, even on Sunday some school administrators have restricted the time of the students available for religious purposes. This area is presently not completely clarified.)

4. To what extent may representatives of the churches contact, counsel, etc., members of their church attending federal Indian schools?

Freedom to counsel students varies greatly from school to school. In some schools Protestant ministers are appointed full-time to act as religious advisors or chaplains for the school and other denominations are asked to work through the chaplain for counseling and other privileges. This problem is as yet unsettled. In general, an effort has been made to deal directly with federal school personnel.

5. To what extent may religious organizations conduct religious services in Federal School buildings?

The practices with regard to conducting religious services in Federal School buildings are varied. At most of the Indian schools classroom or auditorium space is made available for church use during non-school hours. However, at some federal schools this is prohibited. At three schools the Church has seminary buildings adjacent to the campus of the federal school. Other such buildings are being planned or are under construction, with others contemplated. To what extent students may be released from the school campuses to visit these buildings is as yet not completely clarified.

6. What is the general philosophy of the Indian Bureau toward termination of Federal Indian Schools?

In some states (Oklahoma) the State Department of Education under federal subsidy has largely taken over Indian education. It will be decades

before such termination is accomplished, if it ever is. An admixture of state educational practices and policies and federal participation must be dealt with during the transition period. The philosophy on termination varies from administration to administration.

The Indian Seminary program is a rapidly expanding one as shown in Figure 4, p. 29. In 1958 when the program was initiated, there were 1,300 members of the LDS Church attending federal Indian schools. There was not a systematic program for religious instruction in existence. At the beginning of the 1961 school year, 3,528 members of the Church were attending federal Indian schools and were enrolled in religious instruction classes. The rapid growth of this program with all the attendant problems of administration intensify the need for a handbook of instruction to govern the personnel operating the program. The preparation of the handbook for the small number of personnel presently employed in the program may not seem justified. However, this is not so much the issue as the preparation of a handbook which will guide the development of a program which may, in a decade, employ many times over the number of teachers and which will enroll many times over the number of students presently enrolled. It is assumed, of course, that all of the ordinary purposes for having a handbook of instruction to assist in the administration of an educational program are apparent in this program.

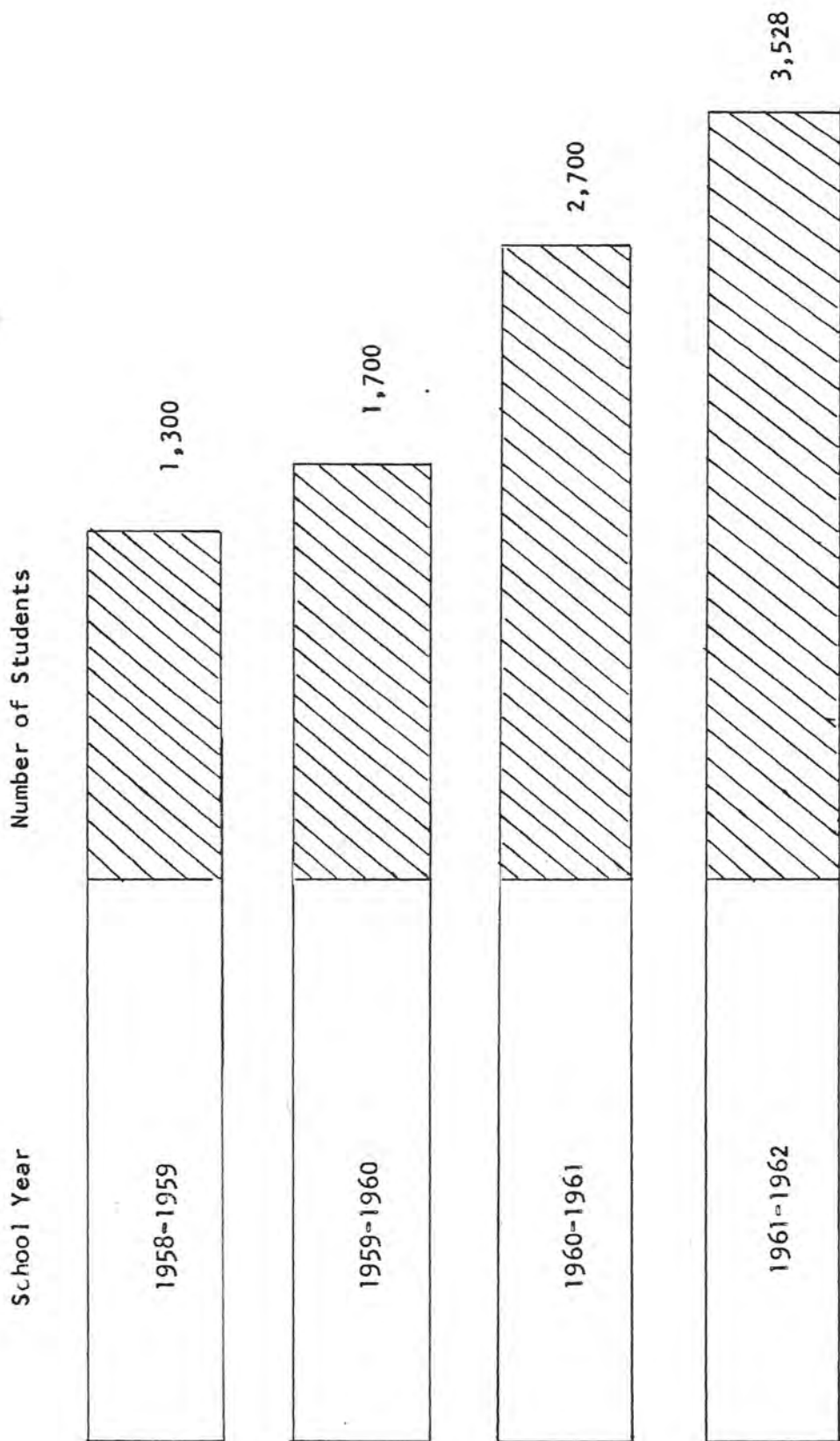


FIGURE 4  
FOUR YEAR GROWTH IN INDIAN SEMINARY ENROLLMENT



CHAPTER III  
A HISTORY OF THE INDIAN SEMINARIES  
OF THE DEPARTMENT OF EDUCATION  
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The LDS Seminary program for Indian students had its beginning at Brigham City, Utah, where it served students attending Intermountain Indian School.\* In November of 1949, 600 Navajo students arrived at the school. They represented the vanguard of some 2,400 students who arrive each year for education at Intermountain School. The plant for the Intermountain School was remodeled from what had been the Bushnell General Hospital.

Among the first enrollment of 600 Navajo students were six students designated as members of the Church of Jesus Christ of Latter-day Saints. A representative from each of the stakes in Brigham City was called to develop a program to take care of the spiritual needs of these six Indian students. They were J. Edwin Baird, counselor in the stake presidency of the Box Elder Stake, and Boyd K. Packer, a member of the stake high council of the North Box Elder Stake.

In 1949 a piece of property was purchased by the Church of Jesus Christ of Latter-day Saints just outside the gate of the Indian school campus as a possible site for a chapel.

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\*No previous history of the Indian Seminary program has been compiled. The information here presented is recorded from the correspondence files, reports, minutes of meetings, and publications in the LDS Department of Education which have to do with the Indian Seminary program, and from the experience of the author who has had administrative responsibilities in the program since its inception.

The following year there were 17 members of the Church among the students registered at the school. These numbers grew and a building project was inaugurated. On June 19, 1954, ground was broken for the present Indian Chapel and Seminary building adjacent to the Intermountain School.

The number of LDS students at the Intermountain School is based on two major influences.

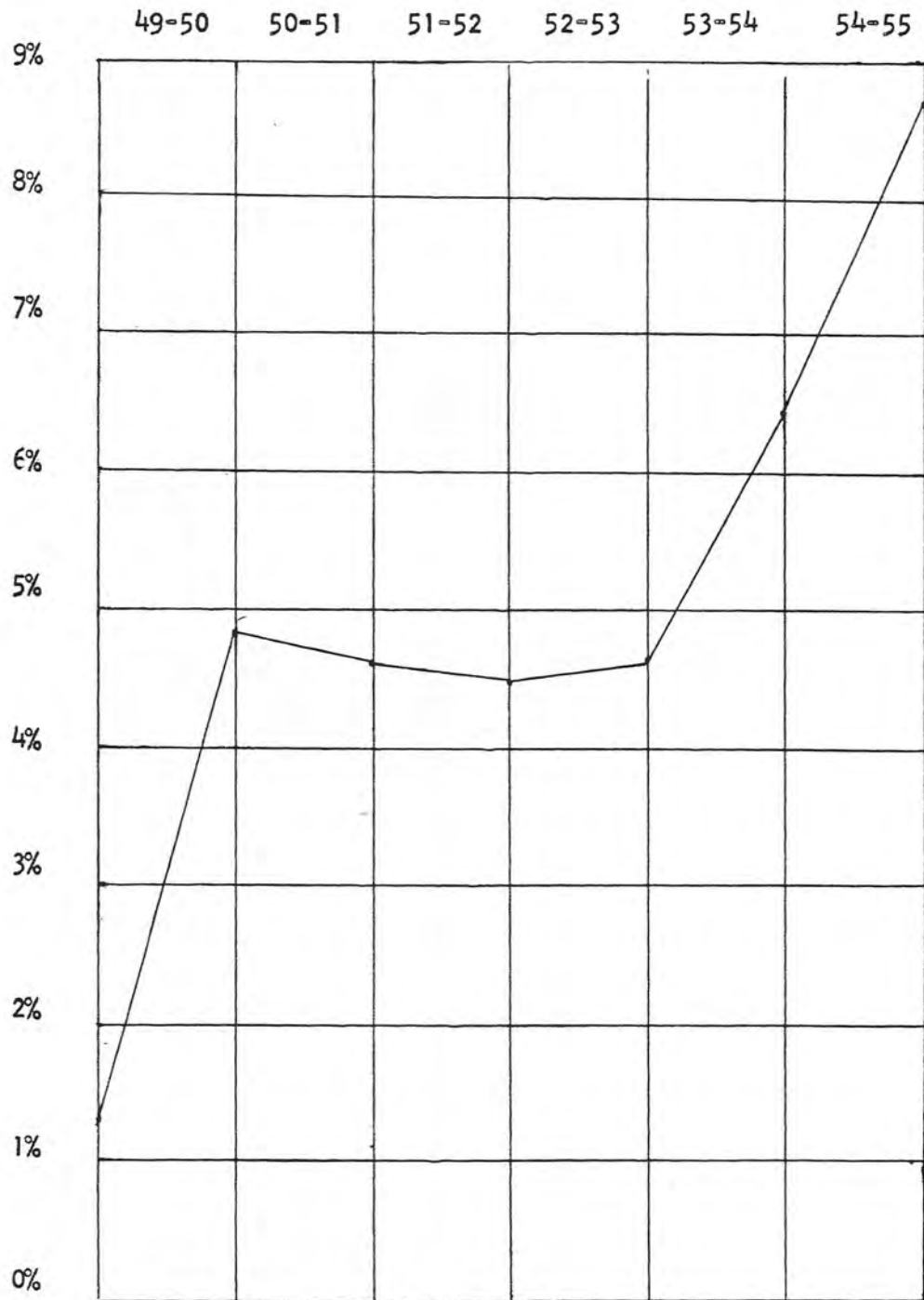
1. The increased intensity of the missionary work among the Navajo Indians by missionaries of the Southwest Indian Mission.

2. The development of a system of recording Church affiliation at the time of baptism and of processing this record through the federal Indian school program so as to affect a change of religious affiliation.

A series of graphs covering the school years 1949-1950 through 1954-55 illustrate the effect of the above two mentioned influences on LDS religious affiliation at the Intermountain School at Brigham City.

Graph 1, p. 32, represents the percentage of Indian students attending the Intermountain School registering for LDS instruction for each school year. It will be noted for three years beginning in the fall of 1950 to the close of the school year 1953, there was a slight decline of the percentage of students registered for LDS instruction.

Beginning at the first of the 1950 school year, the proselyting work of the Southwest Indian missionaries among the Navajo Indians was moving ahead during the first years of the 1950's at a rate that was not reflected in the number of students who were registered at the Intermountain Indian School. It was, therefore, evident that many students who were members of the LDS Church were attending federal Indian schools registered under Catholic or Protestant religions. In some cases they were



GRAPH I

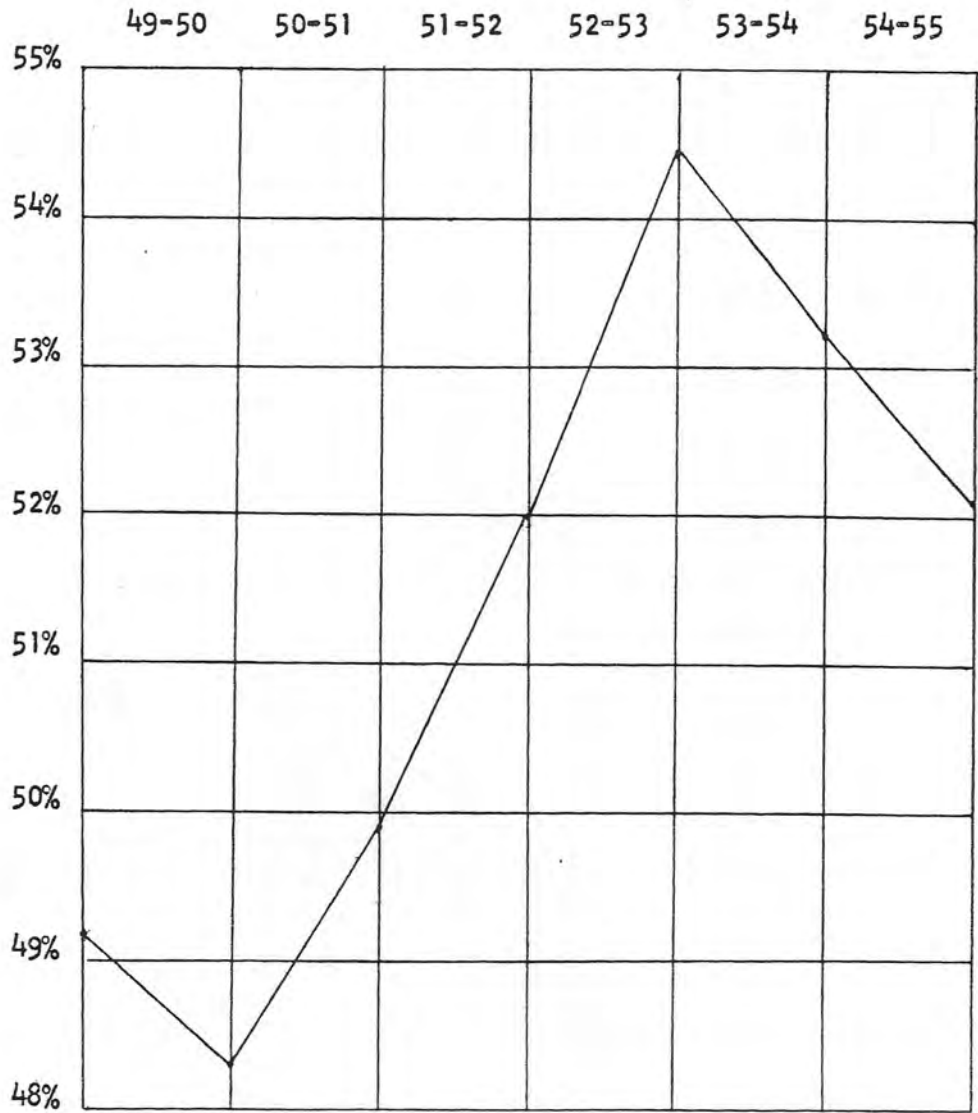
THE PERCENTAGE OF INDIAN STUDENTS REGISTERED FOR LDS INSTRUCTION AT INTERMOUNTAIN SCHOOL FOR EACH SCHOOL YEAR.

designated with no preference in religious affiliation and were, therefore, not urged to attend any Christian services.

In 1953 a program was developed to identify every Navajo student at the Intermountain school who was a baptized member of the Latter-day Saint Church or whose parent or parents were members of the Church. When such a student was located, his parents were contacted either through the mail or by the missionaries in the Southwest Indian Mission and asked to file a religious preference form in order that their child could be properly registered for LDS instruction. In order to expedite the change of religious affiliation, a duplicate of this form was mailed to the coordinator of LDS affairs at the Intermountain school. If the original document was not processed through the Bureau of Indian Affairs' channel in reasonable time, a duplicate was then presented to the superintendent of the Intermountain School who would then request that the original be traced.

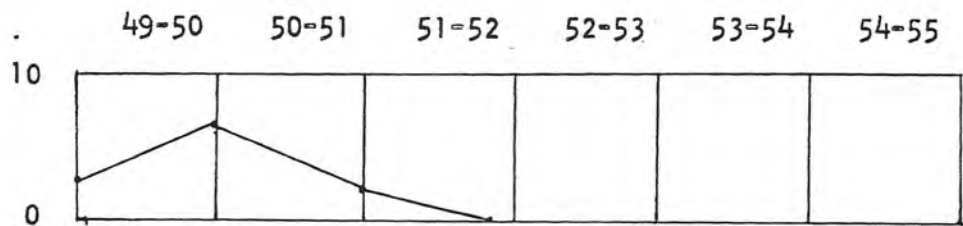
The two combined LDS influences as stated in one and two above, had a positive effect on the percentage of Intermountain school students registered as Latter-day Saints. Graph 1 shows the sharp increase effected after the beginning of the school year 1953-54 when the new LDS program was put into effect. It is noted that the percentage of students registered as Protestant declined sharply after the year of 1953-1954 as shown in Graph 2, p. 34. The percentage of students registered as Catholics decreased from the school year of 1949-1950 on through the school year of 1953-1954 until the school year of 1954-1955. At that time the Catholic Church renewed their efforts and began to increase their percentages. This effect is shown in Graph 4, p. 36.

Although the LDS Church was losing students to the Protestant



GRAPH 2

PERCENTAGE OF INDIAN STUDENTS REGISTERED AS PROTESTANT FOR EACH SCHOOL YEAR.



GRAPH 3

CHANGES FROM LDS TO PROTESTANT RELIGIOUS PREFERENCE



churches prior to the school year of 1952-53, none were lost to them after the new LDS program was established as shown in Graph 3, p. 34. Graph 5, p. 36, re-emphasizes the renewed efforts of the Catholic Church after the new LDS program was inaugurated to influence the religious registration of the students. Although no LDS students were lost to the Protestant churches after the school year of 1952-53, a number were lost to the Catholic Church.

Graph 6, p. 37, shows an increased interest on the part of the various churches as indicated by the sharp decrease in students registered in the non-preference group. The non-preference group is gradually diminishing in federal Indian schools.

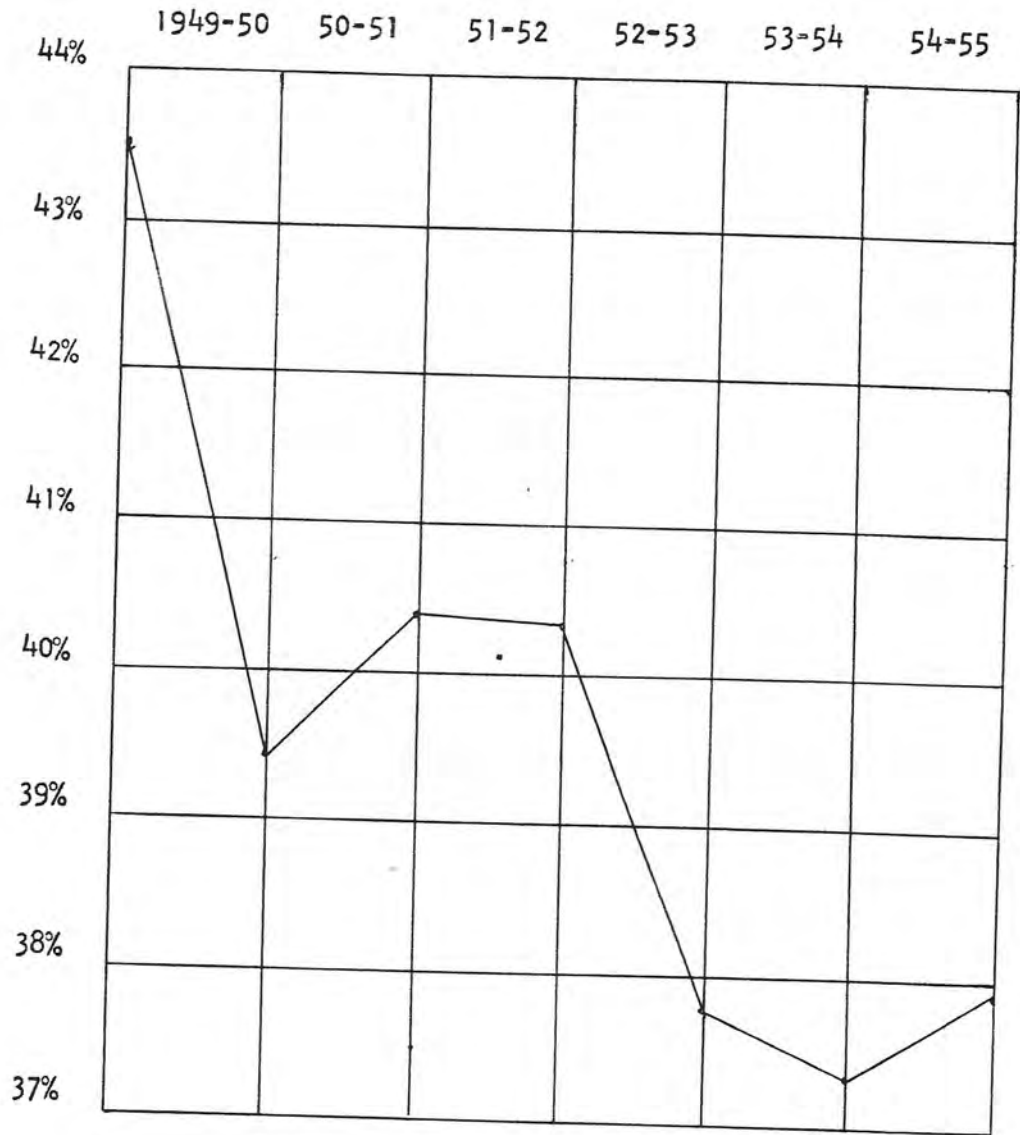
Graphs bringing the above-mentioned information up-to-date as of the 1960-61 school year are contained in Appendix pp. 54-63.

In August of 1954, Boyd K. Packer was released from a portion of his responsibilities at the LDS Seminary at Brigham City and in turn was assigned to develop a seminary-type program for Indian students attending the Intermountain School. This assignment represented the first official move for Seminary-type participation in religious education for Church members attending federal Indian schools.

In 1955 the program serving LDS students at Intermountain Indian School at Brigham City was officially designated as a Seminary program.

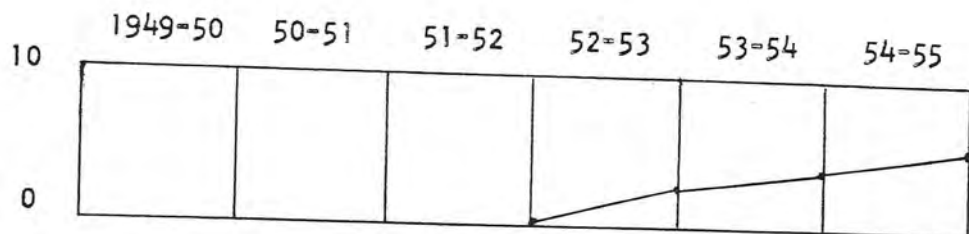
In July of 1955, Boyd K. Packer was succeeded as coordinator of LDS Indian affairs at Intermountain School by Don C. Hunsaker.

On January 8, 1956, the LDS Indian Chapel and Seminary building, which was constructed at a cost of \$120,000, was dedicated by President David O. McKay.



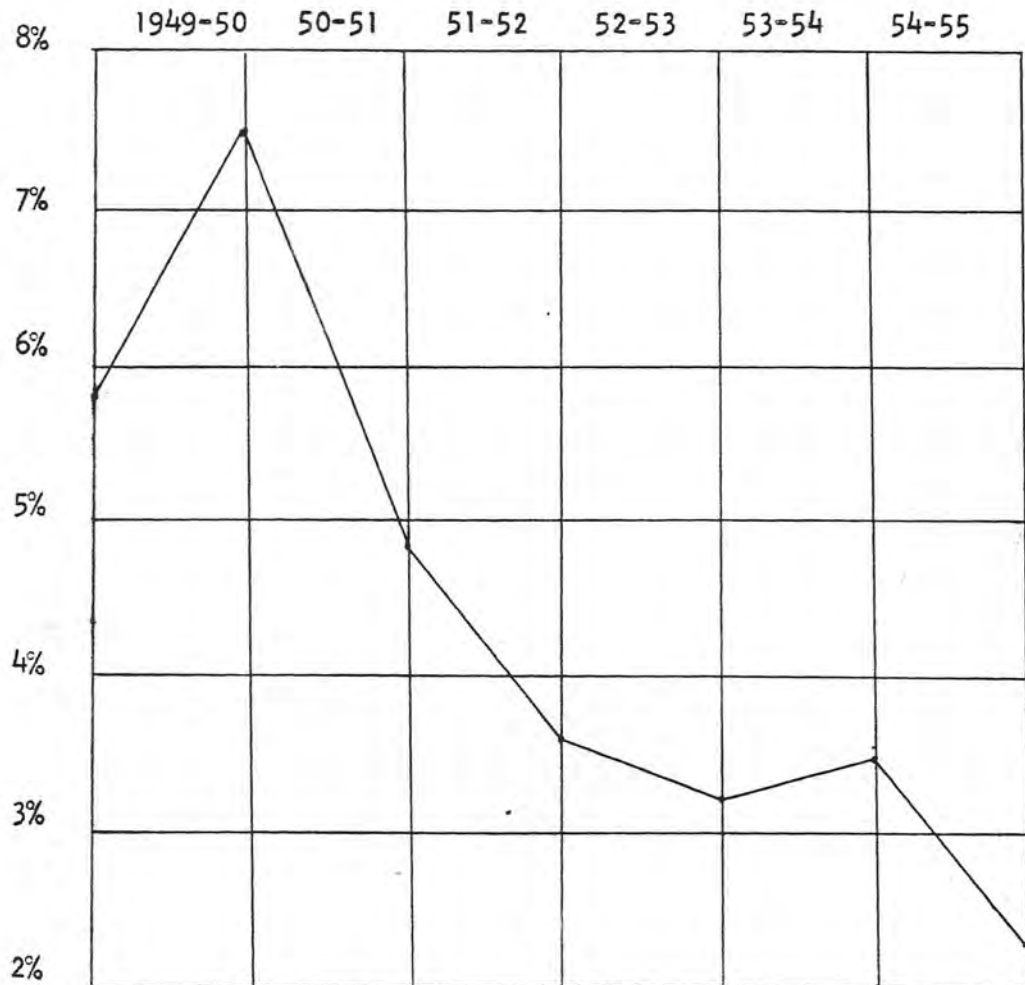
GRAPH 4

PERCENTAGE OF INDIAN STUDENTS REGISTERED AS CATHOLIC FOR EACH SCHOOL YEAR.



GRAPH 5

CHANGES FROM LDS RELIGIOUS PREFERENCE TO CATHOLIC RELIGIOUS PREFERENCE DURING THE SCHOOL YEAR.



GRAPH 6

PERCENTAGE OF INDIAN STUDENTS ASSIGNED  
NON-PREFERENCE FOR EACH SCHOOL YEAR.

On October 4, 1957, a memorandum was forwarded to President Ernest L. Wilkinson, then Administrator of the Unified Church School System, by Boyd K. Packer, Supervisor of Seminaries and Institutes of Religion, reporting a meeting between himself and Elders Spencer W. Kimball and Mark E. Petersen, members of the Indian sub-committee of the Church missionary committee. The meeting concerned the matter of taking care of religious needs of members of the Church attending Indian schools. The following excerpts from this memorandum are quoted:

. . . the brethren asked for recommendations on a program of instruction for Indian students attending government schools away from the reservation. In order to make recommendations that would be sound, we are in need of additional information. I proposed to the Brethren a survey of the Indian schools with regard to Church membership, present instruction procedures, etc. . . .

There may be some reason for the Church Unified School System to take an interest in at least part of the instruction of the above-mentioned Indian students. . . .

It is my proposal that we visit each of the schools and prepare a report that would indicate whether or not our educational program could be adapted to advantage to assist these Indian students . . . .<sup>1</sup>

The proposed study was further delineated in a memorandum of October 27, 1957, over the signature of William E. Berrett, Vice-administrator in charge of Seminaries and Institutes, from which the following is quoted:

It would be our purpose to gather information in the following areas:

1. Number and status of members.
2. Present program of instruction including course materials, methodology, etc.
3. Relationship of Federal officials.
4. Relationship to local Church units, Southwest Indian Mission, and other Church agencies.

This survey would include all off-Reservation Boarding Schools (8 in number); all peripheral schools (6 in number); and other schools Federal or Public where numbers of Lamanite members attend.<sup>2</sup>

The proposal for such a survey was presented to the Executive Committee of the Board of Education, and on October 27, 1957, the survey of LDS membership attending Federal Indian Schools was authorized and funds were allocated to cover the actual expense of the survey.

<sup>1</sup>Memorandum, LDS Dept. of Education, October 4, 1957.

<sup>2</sup>Memorandum, LDS Dept. of Education, October 27, 1957.

A survey instrument was prepared, and with a cover letter signed by Elders Spencer W. Kimball and Mark E. Petersen, was sent to all known locations where members of the Church attended federal Indian schools. A tabulation of enrollments from the survey is presented on p. 41.

During the fall of 1957 and the spring of 1958, the General Supervisors of Seminaries and Institutes of Religion, visited most of the off-reservation federal Indian schools in the southwestern part of the United States and visited extensively in reservation schools in the western United States and Canada. On March 27, 1958, the completed report of survey<sup>3</sup> was forwarded to the Administrator of the Unified Church School System, together with recommendations. Among the recommendations were the following:

1. That legal counsel be retained to study the regulations of the Bureau of Indian Affairs and prepare for the Church an opinion of the status of Indian students under those regulations with respect to exercising his religious beliefs.
2. That a report be prepared on the Federal program of Indian education.
3. That Mission Boards of Education be organized in those missions where large numbers of Indian students were located.
4. That there be organized at Brigham Young University an Institute of American Indian Study.
5. That the Unified Church School System, and specifically the Department of Education, be assigned responsibility for religious instruction of Indian students, with responsibility to: (a) develop a

<sup>3</sup>A. Theodore Tuttle and Boyd K. Packer, "A Survey of Members of the Church of Jesus Christ of Latter-day Saints Attending Federal Indian Schools," March 27, 1958.



curriculum with courses of study, activity programs, etc., for religious instruction at Federal Indian schools; (b) to coordinate the program of religious instruction at all of the Federal schools on a systematic basis; (c) to prepare recommendations for presentation to the Board of Education with regard to the designation of religious instruction programs at Federal Indian schools as Seminaries; (d) to prepare a handbook of instruction covering all phases of the specialized program necessary for religious instruction of Indian students at Federal Indian schools.

6. That congenial working relationships be established with the federal officials of the Bureau of Indian Affairs on all levels.

The survey disclosed a total of 632 members of the LDS Church attending the large off-reservation schools; 69 attending six peripheral dormitories; 654 attending reservation boarding schools; and 177 attending reservation day school. Data is presented on Table 1, pp. 41-43.

In the month of August the recommendations contained in the report by the General Supervisors were reviewed by the Executive Committee of the Church Board of Education and forwarded to the Board on September 3, 1958. The Board took the following action:

Resolution Passed by Church Board of Education in its Meeting  
of September 3, 1958

The Administrator reported that, pursuant to the Executive Committee's authorization, Brothers A. Theodore Tuttle and Boyd K. Packer had made an investigation of the Indian schools, which showed a wide variation in the type of schooling afforded and that of the approximately 18,000 Indians now attending schools, 1,532 were known to be members of the Church.

The Board then considered the following recommendations of the Executive Committee:

1. That legal counsel be retained to study the regulations of the Bureau of Indian Affairs and prepare an opinion as to the rights thereunder of Indian students to exercise their religious beliefs;

TABLE I  
 SURVEY OF LDS INDIAN STUDENTS ATTENDING  
 FEDERAL GOVERNMENT SCHOOLS

Off-Reservation Boarding Schools

| Location   | Total Enrollment | LDS Enrollment | Per cent of Enrollment |
|--|------------------|----------------|------------------------|
| Sherman Institute<br>Riverside, California           | 1052             | 46             | 4.3                    |
| Phoenix Indian School<br>Phoenix, Arizona            | 1060             | 84             | 7.9                    |
| Intermountain Indian School<br>Brigham City, Utah    | 2208             | 259            | 11.8                   |
| Stewart Indian School<br>Carson City, Nevada         | 560              | 39             | 6.9                    |
| Chemawa Indian School<br>Salem, Oregon               | 687              | 56             | 8.1                    |
| Riverside Indian School<br>Anadarko, Oklahoma        | 280              | 19             | 6.7                    |
| Cheyenne-Arapaho Indian School<br>Consho, Oklahoma   | 201              | 12             | 5.9                    |
| Chilocco Indian School<br>Chilocco, Oklahoma         | 927              | 45             | 4.8                    |
| Haskell Institute<br>Lawrence, Kansas                | 1000             | 13             | 1.3                    |
| Fort Sill Indian School<br>Fort Sill, Oklahoma       | 197              | 9              | 4.9                    |
| Albuquerque Indian School<br>Albuquerque, New Mexico | 950              | 50             | 5.2                    |
| Totals . . . . .                                     | 9122             | 632            | 6.9                    |

Peripheral Dormitories

| Name or Location           | Total Enrollment | LDS Enrollment | Per cent of Enrollment |
|----------------------------|------------------|----------------|------------------------|
| Richfield Navajo Dormitory | 121              | 22             | 18.2                   |
| Snowflake                  | 130              | 2              | 1.5                    |
| Holbrook                   | 230              | 2              | .9                     |
| Gallup                     | 300 (estimate)   | 32             | 10.7                   |
| Ignacio                    | 250              | 8              | 3.2                    |
| Aztec                      | 120              | 3              | 2.5                    |
| Totals . . . . .           | 1151             | 69             | 6.0                    |

Reservation Boarding Schools

|                                     |      |     |      |
|-------------------------------------|------|-----|------|
| Southwest Indian Mission (Tohatchi) | 225  | 9   | 4.0  |
| Kaibito                             | 200  | 83  | 41.5 |
| Kayenta                             | 400  | 35  | 8.7  |
| Thoreau                             | 180  | 5   | 8.4  |
| Towaoc                              | 110  | 0   | ---  |
| Twin Lakes                          | 96   | 8   | 8.3  |
| Crownpoint                          | 350  | 45  | 12.8 |
| Crystal                             | 160  | 46  | 28.7 |
| Chinle                              | 265  | 6   | 2.3  |
| Pinon                               | 325  | 35  | 10.8 |
| Tuba City                           | 600  | 130 | 21.7 |
| Fort Defiance                       | 600  | 25  | 4.2  |
| Fort Wingate                        | 650  | 60  | 9.2  |
| Keams Canyon                        | 650  | 20  | 4.8  |
| Toadlena                            | 260  | 41  | 15.8 |
| Shiprock                            | 986  | 80  | .8   |
| Mariano Lake                        | 110  | 16  | 15.4 |
| Totals . . . . .                    | 5937 | 654 | 11.0 |

2. That a report be prepared on the Federal program of Indian education, said report to serve as a foundation for the planning of religious instruction;
3. That a Mission Board of Education be organized (which would correspond to the Stake or District Boards of Education throughout the Church), in all missions conducting Lamanite programs;
4. That there be organized at Brigham Young University an Institute of American Indian Study for the purpose of assembling information on every phase of Indian culture;
5. That the Unified Church School System be assigned the responsibility for the religious instruction of Indian students (including the preparation of courses of study, manuals, etc.); and
6. That a working relationship be established with officials of the Bureau of Indian Affairs.

Decision: Approved.

In November of 1958<sup>4</sup> Elders Tuttle and Packer made a trip to Washington, D. C., where the following was accomplished:

1. A legal firm, prominent in Indian law, was retained as legal counsel to assist those administering the program with regard to contacts with the Bureau of Indian Affairs.
2. Members of the Utah Congressional Delegation were contacted, particularly Senator Arthur V. Watkins, who had been instrumental in the establishment of Intermountain School and was at that time a senior member of the Interior Committee of the United States Senate under which the Bureau of Indian Affairs operates.
3. Meetings were held with the Commissioner of Indian Affairs, Glen L. Emmons, and Assistant Commissioner Dr. Selene Gifford, in charge of community services under which education is listed.

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<sup>4</sup> Minutes of the Board of Education on file with the Church of Jesus Christ of Latter-day Saints, 47 East South Temple, Salt Lake City, Utah.

4. Several days of conferences were held with Dr. Gifford and Mrs. Hildegard Thompson, Chief of the Branch of Indian Education of the Bureau of Indian Affairs. Twelve areas were discussed at length. They are as follows:

- a) The procedure for establishing Church membership designation of Indian students at Federal Indian schools.
- b) The time allotted for religious education at Federal Indian Schools.
- c) The relationship of religious representatives with administrative personnel at Federal Indian schools.
- d) The general relationship of religious representatives with Indian Bureau personnel.
- e) The contact of Church representatives with the Bureau of Indian Affairs' central office in Washington, D.C.
- f) The follow-up of Indian members relocated for employment.
- g) The Indian Education program at Brigham Young University.
- h) The Home Placement program of the Relief Society of the Latter-day Saint Church.
- i) The mailing list and publications of the Bureau of Indian Affairs.
- j) The relationship of the Bureau of Indian Affairs and of the Church organizations with tribal councils.
- k) The educational program for Indians as recently viewed by the Bureau of Indian Affairs' offices.
- l) The status of LDS employees working for the Bureau of Indian Affairs.

Subsequent to the visit to Washington, D. C., in 1958, Elders Tuttle and Packer set about once more to visit the Federal Indian schools in the western United States and began the systematic development of a seminary-type program where sufficient numbers of LDS students were enrolled.

A program was also initiated for the purchase of proposed sites



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for seminary buildings adjacent to the larger Federal Indian schools, and at two locations -- Albuquerque, New Mexico, and Riverside, California -- plans were immediately commenced for the construction of seminary buildings.

At the close of the 1959 school year there was an apparent need for a full-time coordinator to be specifically assigned to the Indian Seminary program in an administrative capacity to coordinate the program. J. Edwin Baird was released as Director of the Institute of Religion at Laramie, Wyoming, and assigned as the first Coordinator of Indian Seminaries in the LDS Department of Education.

By 1961 the enrollment of the program had grown to 3,528 students (see Figure 4, p. 29), in 204 Seminary classes and were in 85 federal schools.

Figures 1 and 2, pp. 4-5 as noted previously, represent maps giving geographical extent of the program.

In August, 1961, J. Edwin Baird, Coordinator of Indian Seminaries, was called as President of the Southwest Indian Mission. He was succeeded as coordinator of Indian Seminaries by C. Ward Despain with Dean L. Larsen as assistant coordinator.

One district coordinator, Don C. Hunsaker, was assigned in 1961 to Holbrook, Arizona, with the responsibility to administer all Indian Seminaries in the Southwestern United States, the concentration of these seminaries being in the Navajo Indian Reservation area.

At the beginning of the 1961-62 school year the following personnel were working in Indian Seminaries:

Kirt M. Olsen, Principal of the Albuquerque, New Mexico,  
LDS Indian Seminary  
James D. Matthews, Principal of the Riverside, California,  
LDS Indian Seminary

George D. Durrant, Principal of the Intermountain LDS  
Indian Seminary, Brigham City, Utah

Raymond J. Callister, Teacher at the Intermountain LDS  
Indian Seminary, Brigham City, Utah

The growth of the program as evidenced in Fig. 4, p. 29, called forth a need for systematic administrative procedure, and to this end a handbook of instruction for full-time Indian Seminary personnel has been prepared.

George D. Durrant, Principal of the Intermountain LDS  
Indian Seminary, Brigham City, Utah

Raymond J. Callister, Teacher at the Intermountain LDS  
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Church of Jesus Christ of Latter-day Saints  
INDIAN SEMINARY PROGRAM

# MANUAL OF INSTRUCTIONS



Department of Education  
B-346 Abraham O. Smoot Administration  
and General Services Building  
Brigham Young University  
Provo, Utah  
1961

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## I. FOREWORD

In the educational circles of recent years, only a few voices have been raised demanding that attention be paid to the spiritual side of learning. Religious and spiritual values have been, and are, too often, left to flounder in the wake of the scientific approach to education. Thus, in its concern to balance human values and to show the way of the abundant life to its young people, the Church of Jesus Christ of Latter-day Saints has sponsored a program of religious and moral education to parallel the week-day secular training provided by the schools of the land.

This program is a major part of the assignment of the present Unified Church School System. In order that the personnel of the Indian Seminaries of the Church might understand better the program and become acquainted with their obligations thereto, the Department of Education under the direction of William E. Berrett, Administrator of Seminaries and Institutes of Religion, issues this manual of instruction. It is hoped that it will be studied carefully and well, and that it will provide the guidance desired. The policies and directives, as outlined and explained, are based on actions taken by the Church Board of Education, and it is expected that all will be governed by them.

It should be remembered that the Seminary program is an inspired program. Those engaged in its promotion are in the service of the Lord, and are entrusted with the responsibility of touching -- for good -- the lives of thousands of the youth of the Church -- sons and daughters of God the Eternal Father who are most precious to Him. Therefore, it is to be recognized that the policies and program of the Seminary outlined



in this manual are not sufficient in and of themselves. The Seminary teacher must in humility and sincerity, make himself a partner with the Lord through prayer and an exemplary life. This is the prime requisite in the performance of all those working in the program of the Seminary.

## II. DEFINITION OF TERMS USED IN THE INDIAN SEMINARY PROGRAM

So that there will be uniformity in the use and meaning of terms used by personnel of the Indian Seminary program, the following list of terms and definitions are designated.

A. The Bureau of Indian Affairs is the designated agency of the Federal Government responsible for Indian Affairs. It is a Bureau of the Department of Interior. It is an administration of Indian Affairs responsible to the Secretary of the Interior through an assistant secretary, commonly abbreviated "BIA."

### B. Schools Operated by Bureau of Indian Affairs

a. Reservation Schools: Schools maintained and operated within the bounds of an Indian reservation. In this category would be:

1. Day Schools: Those attended by students who live at home and walk or travel to school each day. These are sometimes called walk-in schools.

2. Boarding Schools: Those schools attended by students who live in dormitories at the school and who may or may not return to their homes on weekends and holidays.

3. Trailer Schools: Schools designed to accommodate small enrollments in isolated areas.

b. Non-Reservation Schools: Schools maintained and operated outside the bounds of Indian reservations. These schools have dormitory facilities for students.

c. Peripheral or Border-town Dormitories: Dormitories operated by the Federal Government in cities adjacent to Indian reservations. The students live in these dormitories and attend local public schools.

### III. DEFINITION OF FULL-TIME PROFESSIONAL PERSONNEL

#### A. Coordinator of Indian Seminaries

The coordinator serves as executive officer for all Indian Seminaries. He is responsible to the Administrator of Seminaries and Institutes and his assistants.

#### B. Assistant Coordinator of Indian Seminaries

The Assistant Coordinator of Indian Seminaries serves as the assistant to the Coordinator and is responsible directly to him.

#### C. The District Coordinator

The District Coordinator is administrator of the program of Indian Seminaries in a particular designated district and is responsible directly to the Coordinator of Indian Seminaries.

#### D. Seminary Principal

The Seminary Principal serves as the executive officer in a particular Indian Seminary and is responsible to the District Coordinator of Indian Seminaries.

#### E. The Seminary Instructor

The Seminary Instructor is responsible to the Principal of the Indian Seminary. In some cases, the Instructor also serves as Principal.

#### IV. DEFINITION OF PART-TIME AND VOLUNTEER PERSONNEL

##### A. Part-time Principals

The personnel of a seminary too small to warrant the appointment of a full-time principal. This individual may be hired on a part-time basis or he may serve in a volunteer capacity depending upon the circumstances of the given program.

##### B. Part-time Teachers

A teacher assigned to a small Indian Seminary where he may teach one or two classes. His remuneration is commensurate with his teaching load.

##### C. Volunteer Teacher

A teacher who teaches a single class at an Indian Seminary on a volunteer Church service basis.

#### V. OTHER SEGMENTS OF THE INDIAN SEMINARY PROGRAM

##### Religious Preference Registration

When an Indian student enrolls in a federal Indian school it is the prerogative of the parent or guardian to register a religious preference affidavit with the school. This enables the student to participate in the religious activities of the Church of his choice.

#### VI. HISTORY AND SCOPE OF THE INDIAN SEMINARY PROGRAM OF THE CHURCH

##### Indian Seminaries

As the LDS Indian student population began to increase at Federal Indian schools, Church leaders felt the need for an Indian Seminary program. On March 7, 1954, a request was made by the stake presidencies of the Box Elder and North Box Elder Stakes to Ernest L. Wilkinson, Administrator of the Unified Church School System for a professional teacher to be assigned to work with the LDS Indian students at Intermountain

Indian School in Brigham City, Utah. This teacher was to coordinate a program of religious instruction which had previously been inaugurated on a Church-service basis. Upon approval of this request, the LDS religious instruction program at the Intermountain Indian School was placed under the jurisdiction of the LDS Department of Education.

On October 25, 1957, the Board of Education approved a recommendation that the LDS Department of Education survey all Federal Indian schools and make recommendations for the development of a program of religious instruction for Church members attending these schools. The report of this survey, together with recommendations, was submitted to the Board of Education of the Church, and on September 3, 1958, the Board assigned the responsibility for developing a Church program for members of the Church attending Federal Indian Schools to the LDS Department of Education.

A series of meetings with officials of the Bureau of Indian Affairs in Washington, D. C., in 1958, paved the way for the development of a Seminary program for LDS members attending Indian schools in the United States.

In 1959 a coordinator of Indian Seminaries was appointed and in 1960, a full-time assistant coordinator was appointed. The growth of the program was rapid. A survey taken in 1953 indicated that there were 1,300 LDS Indian students attending federal Indian schools. A continued effort has been made to provide religious instruction to these students. At the beginning of the 1961-62 school year there were 3,528 students enrolled in 204 seminary classes.

In addition to the students enrolled in the Indian Seminary program serving federal Indian schools, there are a number of Indian

students enrolled in the regular released-time and early-morning Seminaries of the Church.

Buildings to accommodate the Indian Seminary and branch operations have been constructed at the following locations:

Intermountain Indian School -- Brigham City, Utah

Sherman Institute Indian School -- Riverside, California

Albuquerque Indian School -- Albuquerque, New Mexico

#### Objectives of the LDS Department of Education

The Seminaries, the Institutes of Religion, and the Deseret Clubs are guided by a set of objectives in their teaching and in their contacts with the youth of the Church. These objectives are:

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 instill in students 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.

It is the purpose of the Indian Seminary program to bring the same program to Indian students as is available to non-Indian students and to accomplish the same objectives.

## VII. ADMINISTRATION AND SUPERVISION OF THE UNIFIED CHURCH SCHOOL SYSTEM

### Unified Church School System

In July 1953, the Seminaries and Institutes, BYU, Ricks, and LDS Business College were combined under the Unified Church School System. Such was done under the direction of the First Presidency and the Quorum of the Twelve Apostles, who constitute the Church Board of Education, and function as the head of the Church school system. Now, as always, the two highest quorums of the priesthood are in direct administrative control of the Church. The membership of the Church Board of Education also constitutes the Board of Trustees of the Brigham Young University.

### Church Board of Education

The President of the Church is President of the Board; his first Councilor is the First Vice President, and the second Councilor is the Second Vice President of the Board.

The Board of Education establishes all policies to be carried out by the various units of the Church school system. The Board acts on all matters of finance, personnel, budget, and administration.

### The Executive Committee

An Executive Committee, appointed by the President of the Board, considers all business presented by the administrator of the Unified School System, and makes recommendations for modifications or approval to the Board of Education of the Church. They also interview all approved applicants for full-time teaching or administrative positions in the Church School System. This committee is composed of seven members of the Board and the Chancellor. The Executive Committee at the present time is composed of Joseph Fielding Smith, Chairman, Harold B. Lee, Delbert L. Stapley, Marion G. Romney, George Q. Morris, Howard W. Hunter,

Gordon B. Hinckley, and Ernest L. Wilkinson. Clyde D. Sandgren is the secretary.

The Chancellor -- President of Brigham Young University

The Chancellor of the Unified Church School System is Ernest L. Wilkinson. He is appointed by the First Presidency and is responsible for the total administration of the program, including the assignment of directing the execution of all policies resulting from actions of the Board. Further, he presents to the Board all matters pertaining to the component parts of the unified system including suggested construction projects, contemplated programs of various natures, the employment of personnel, and the designation of courses of study to be followed. Elder Wilkinson is also the President of Brigham Young University.

Administrator of Seminaries and Institutes of Religion

Serving as Administrator of Seminaries and Institutes of Religion and Vice-President of Brigham Young University, is William E. Berrett. In the initial capacity, President Berrett directs the work of the Institutes of Religion, the Seminaries, and the Deseret Clubs. He is responsible to the Chancellor for the operation of the entire program of the Department of Education, as this component of the Church School System is termed. This assignment includes the selection of personnel, the administration of all the teaching program and policies, and planning and approval of new Institute and Seminary buildings, and the setting up and expenditure of the operational budget for the program. As a Vice-President of Brigham Young University, President Berrett is in charge of religious education on the campus plus other assignments made by the University President.

### General Supervision

Assisting President William E. Berrett in the aforementioned LDS Department of Education are two assistant administrators, Dale T. Tingey and Alma P. Burton. These brethren are in constant touch with the Institutes and Seminaries and travel through the entire system. Many facets of the administration of the program are their responsibility including the initial interviewing of applicants to teach Seminary, the administration of department policies, and the direction of many committees pertinent to curriculum development and the general advancement of the program. The Indian program also comes under this jurisdiction.

### The Coordinators of Indian Seminaries

The first coordinator of the Indian Seminaries was appointed in 1959 to direct the work of the Indian Seminaries of the Church. His duties include the supervision of instruction in the Indian Seminaries, and the administration of the policies as formulated by the Board of Education. He also conducts in-service training meetings for teaching personnel and supervises the work of the Fellowship Program. It is his duty also to contact officials of the Bureau of Indian Affairs, and state and mission authorities, to help promote the Indian Seminary work and to offer assistance in any area having to do with the Church education program. The coordinator is responsible to the administrator of Seminaries and Institutes of Religion and to his assistants.

### Assistant Coordinator

An assistant coordinator was appointed in 1960 and is responsible directly to the coordinator of Indian Seminaries.

### District Coordinator

Where warranted, Seminaries are grouped together in a geographical area and designated as a district so as to facilitate in-service training programs and provide for better supervision of teaching personnel. Each district is under the direction of a District Coordinator. His duties include the supervision of instruction in the Seminaries of his district, conducting in-service training meetings for the combined faculties of the Seminaries in his group, contacting various federal and local government officials and church leaders to offer aid in matters pertaining to the Church educational program. He also reports to the Department of Education on conditions in the district.

### The Principal

Seminaries with two or more faculty members are increasing in number. In such cases, one of the men is placed under contract as the principal of the Seminary. The Seminary principal is appointed by the Department of Education with the understanding that there is no set tenure of office or term of service at a particular seminary. Whenever a principal may be assigned, he is the representative of the Department of Education in the supervising of the teachers under him and in carrying out the Seminary program. His responsibilities are as follows:

1. To carry forward an effective program of religious education for the youth of the Church as outlined by the Department of Education.
2. To freely discuss all problems that arise, pertaining to the operation of the Seminary, with the assistant administrators and coordinators.
3. To maintain proper relationships with the Stake, District, or Mission Boards of Education.



4. Maintain a healthy working relationship with the public school personnel and/or with personnel of the schools operated by the Bureau of Indian Affairs.
5. To work out a proper class schedule in cooperation with school officials.
6. To prepare the annual budget and supervise the expenditure of appropriated monies as authorized by the Department of Education.
7. To keep an accurate and complete record of Seminary finances and operations.
8. To promptly prepare and submit all required reports and information as directed by the Department of Education.
9. To direct and supervise all those concerned with the care of the Seminary building, grounds, equipment, and furnishings of the building.
10. To provide the proper atmosphere and opportunity for student counseling and guidance.
11. To supervise all social activities, excursions, projects, special programs, etc.
12. To hold a weekly business meeting and see that it is guided by democratic procedures and practices.
13. Provide for a weekly professional faculty meeting and reciprocal class visits on the part of principal and other teachers for the improvement of teaching where a number of personnel are involved.
14. To work with the local church leaders in securing part-time teaching personnel where needed.
15. To make provision for proper and complete orientation for new teachers.
16. To make proper adjustments in faculty teaching loads.
17. To assign, with equity, the faculty responsibilities such as extra-curricular activities, library, student relationships, equipment, etc.
18. To improve the Seminary library and keep a workable system of cataloging and checking in operation.
19. To keep informed on and provide permanent files for all policy letters, memorandums, handbooks, course manuals, etc. -- all to remain in the Seminary even though there

are changes in personnel. To facilitate the proper handling and use of Department memorandums, each Indian Seminary principal is asked to secure a three-ring binder, labeled for the purpose, and file each memorandum as it is received. At the end of each year an index will be sent so that the memorandums will be usable.

20. To attend all meetings, conventions, and summer schools as called and designated by the Department of Education.
21. To report news for the Church Section of the Deseret News to the central office in Provo.

#### The Teachers

The Seminary teacher, like the principal, is assigned to a Seminary by the Department of Education, with the understanding that his particular location is not necessarily a permanent one and that his desires for re-assignment will receive every consideration. It is true that in the smaller seminaries the teacher is also the principal, and the same duties outlined above apply. However, in those instances where there is a principal with one or more teachers under him, the teacher is responsible to his principal in the discharging of the general assignment of maintaining student discipline and scholastic standards. His specific duties include the following:

1. To adhere to all those duties listed above except where they refer exclusively to the principal.
2. To accept personal assignments as made by the Department of Education.
3. To share in the Seminary assignments as made by the principal.
4. To keep such rolls and records as requested by the principal, and the Department of Education, and promptly submit such related reports as required.

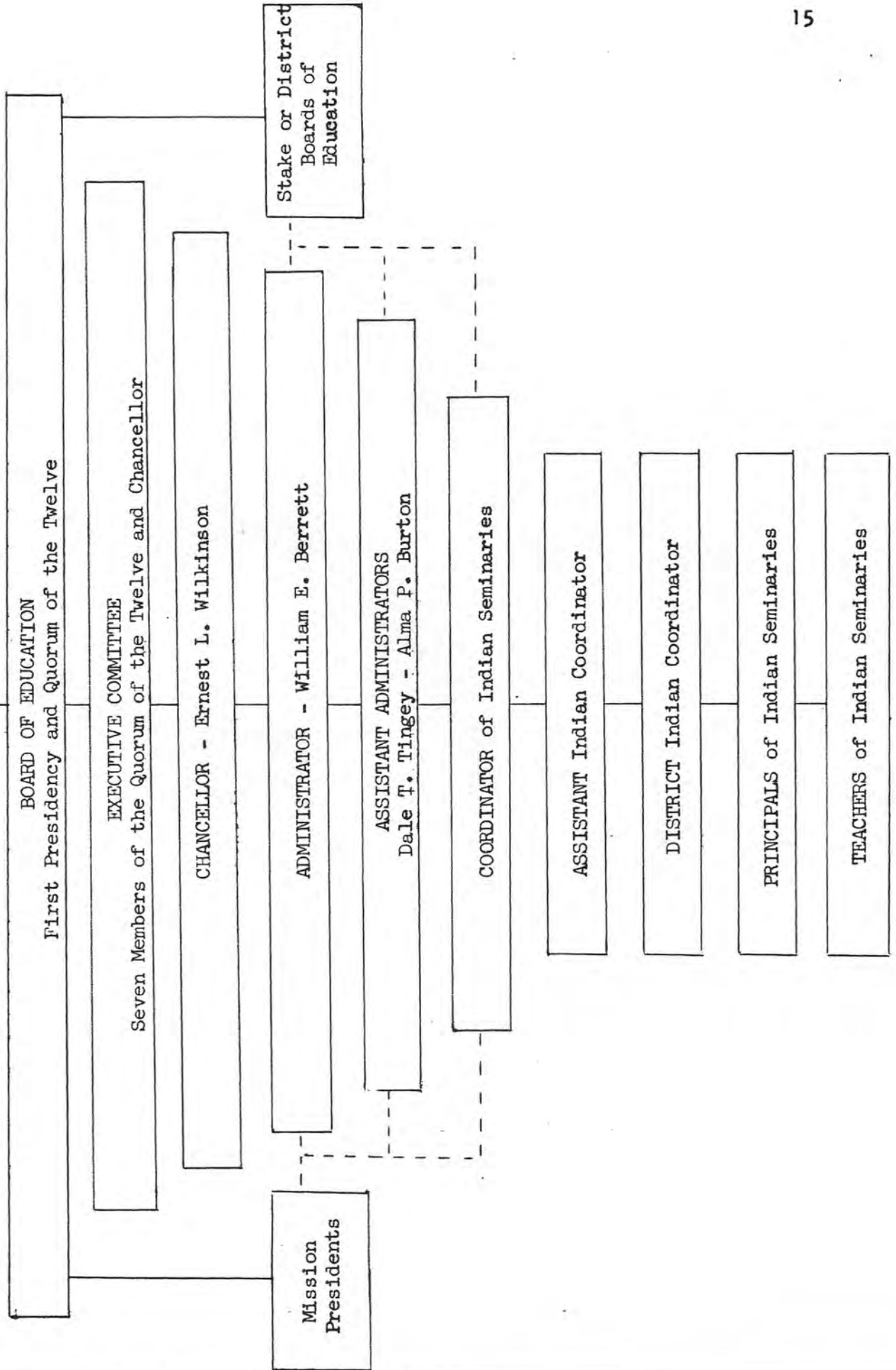
Part-time teaching personnel called from among local Church members are recommended by the local Board of Education in cooperation with the Seminary principal. Part-time teaching personnel shall be guided by the same principles as listed for the full-time teacher.

A Seminary principal or teacher is not a paid minister. He has no ecclesiastical authority by virtue of a Seminary assignment.

The Seminaries of the Church are organized on a professional basis. Principals and full-time teachers are trained in the field of education. They are salaried and certified and are expected to maintain professional school standards.

Figure 3

DIAGRAM OF ADMINISTRATION - DEPARTMENT OF EDUCATION - INDIAN SEMINARIES



### VIII. COORDINATION OF EDUCATIONAL ACTIVITIES WITH ECCLESIASTICAL UNITS

#### Stake or District Board of Education

The Stake or District Board of Education is a vital segment of the Seminary program, with local success largely dependent upon its proper functioning. It is necessary for all Seminary personnel to understand the organization of this board, its responsibilities, and its relationship to the local Seminary in order to better promote the program and answer the many questions that arise.

#### Organization of the Board

In each stake of the Church the First Presidency has provided for a Stake Board of Education and required the organization of the same. Automatically, the president of the stake becomes the chairman of the board. His councilors, and others he may choose, constitute the members. Usually the stake clerk is appointed the clerk of the board.

Where a Seminary serves more than one stake, a District Board of Education is organized. It is composed of the presidents of the stakes involved. Others may be called if these brethren so desire. The Church Board of Education appoints the district chairman from among the stake presidents who constitute the board. Appointment of the clerk is made by the board.

Within the confines of the area served by the Stake or District Boards of Education, an Indian Seminary may be located. As the Stake or District Board of Education serves the regular Seminary on the secondary level, and the Institute of Religion on the college level, so it serves the Indian Seminary as well.

The Seminary principal and teachers are not members of the Stake or District Board of Education. The principal serves as the executive



officer of the board in preparing the agenda pertinent to the Seminary and carrying out the decision of the Board relative to its authority. Other personnel of the Seminary attend a board meeting only when invited. (For further information having to do with the released-time and early morning seminaries and Institutes of Religion and their relationship to the Stake and District Board of Education, refer to their respective manuals of instruction.

#### Mission Board of Education

On September 3, 1958, the Board of Education of the Church authorized the organization of Boards of Education in missions where concentration of Indian people justify an educational program. Such a Board has been organized in the Southwest Indian Mission. Wherever Mission Boards of Education are formed, Seminary personnel working within that mission will function and operate with the board as would other Indian Seminary personnel with their respective Stake and District Board of Education. Where conditions of geography and administration differ from the general pattern which call for modifications, these will be jointly considered and solved by the Mission involved and the Department of Education.

#### Relationship of Stake and District Boards of Education to Indian Seminaries

The Seminary principal will be invited to meet with the Stake or District Board of Education at its regular monthly meetings where matters concerning the Seminary are to be considered and will be invited to present an agenda of matters which he would like the Board to discuss. The coordinator of Indian Seminaries or the district coordinator, where one is assigned, should be advised of Board meetings and may be invited to attend when possible. His experience and knowledge of the Seminary

and Indian programs often aid in resolving the problems at hand. Also, Board members should be invited to visit the Seminary with sufficient frequency as to become familiar with the program to offer counsel and advice to the Seminary principal. The Indian Seminary principal is appointed directly by the Board of Education of the Church.

When it is advisable to secure part-time teaching help for the Indian Seminary, the Seminary principal shall notify the Board of Education with which he is working. Teachers will then be appointed by the Board on a church-service basis to assist in carrying out the instructional program under the direction of the principal.

There are various extra-curricular activities which a Seminary may sponsor. All such activities should be approved by the Board. Socials, projects, excursions, special events, etc., should receive the sanction of the Board before the Seminary goes ahead with them. The principal should always seek the counsel and advice of the Board concerning those matters not related to the administrative-professional work of the program.

Another important responsibility of Stake and District Boards is to see that Ward Education Committees are organized, functioning, and reporting.

#### Functions of the Southwest Indian Mission in Connection with Indian Seminary Programs

The Southwest Indian Mission of the Church of Jesus Christ of Latter-day Saints includes the states of Arizona and New Mexico and extends into parts of Utah and Colorado. It was first organized as the Navajo-Zuni Mission in February of 1943. In December of 1948 the mission was given its present name and jurisdiction. There are presently more than 150 missionaries serving in this mission, and there are more than 9,000 members on the mission rolls.

In 1961 there were 67 schools within the Southwest Indian Mission at which missionaries were conducting Seminary classes for LDS Indian students. The work in connection with these classes is closely coordinated with the program of the LDS Department of Education. A District Coordinator of Indian Seminaries was appointed by the Department to cooperate with the mission presidency in directing the teaching efforts of the missionaries in regard to the seminary classes. Through this arrangement, the missionaries are responsible for reporting their seminary activities, utilizing authorized courses of study, and upholding the policies of the Department insofar as they apply to the seminary activity.

There is another area in which there is close cooperation between the LDS Department of Education and the personnel of the Southwest Indian Mission. In many of the federal off-reservation boarding schools where seminary classes are conducted, the greater proportion of the enrollment is made up of Indian students whose homes are within the mission. These students must register an LDS religious preference at the school which they attend if they wish to take part in LDS Seminary classes and other Church worship services. The missionaries are instrumental in converting the families and in obtaining the necessary parental permission for participation of the students in LDS activities while they are away at school. This is an essential function of the mission in supporting the Indian Seminary program.

Parental consent must be obtained before a student may be baptized. Missionaries of the Southwest Indian Mission are often helpful in obtaining the consent of parents for the baptism of a son or daughter.

### Ward Education Committees

Ward Education Committees do not ordinarily have the opportunity to contact students attending federal Indian schools. However, wherever LDS Indian students are attending public schools and can attend the regular released-time or early morning Seminaries, the Ward Education Committees are to assume the same responsibilities toward these students as toward any of their ward student members. Ward Committees should be aware of Indian students moving in or out of their wards.

No better information or source material on the Ward Education Committee throughout the Church and their relationships to Institutes, Seminaries, and Stake and District Boards can be found than that in the 1960 edition of "Ward Education Committees, Manual of Instruction for Stake and Ward Officers" published by the LDS Department of Education. All Indian Seminary personnel should become familiar with it.

Indian students who are members of branches or wards where regular released-time or early morning seminaries are in operation should be contacted by the Ward or Branch Education Committees. These committees should carry out the following duties in regard to any student under their jurisdiction:

1. Encourage and enroll all young people who are members of the ward in a seminary class. This work is to be carried out preferably during the summer months prior to the opening of the regular school year.
2. Organize the parents of the ward into a transportation pool so that students may be transported from their homes to the seminary class, and where necessary, from the seminary class to the high school building.

3. Contact all young people of the ward who are attending or will attend college during the subsequent school year and urge them:

a. To attend a Church college, or

b. To attend a college where an Institute of Religion is in operation and to enroll in classes therein where there is substantial reason for not attending a Church school. In the case of students attending colleges or universities where there are no institute classes, students are urged to attend a Deseret Club organized and directed by the LDS Department of Education.

4. Urge students going away from their homes to contact the local bishop or branch president of the area where the school is located and to retain full activity in the Church. The Committee should also inform the bishop or branch president adjacent to the college where the student will attend, of the name and address of the student and the desire on the part of the ward and parents that the ward or branch authorities contact each student and urge him to join in Church activities. The committee should urge the student to have his ward membership records transferred from his home ward to the ward or branch where he will be attending school. (For the full scope of the work of the Ward Education Committees, refer to the "Manual of Instruction for Stake and Ward Officers" published by the LDS Department of Education, 1960.)



IX. PRINCIPLES TO GUIDE RELATIONSHIPS WITH EDUCATIONAL AND ECCLESIASTICAL PROGRAMS

Seminary teaching is a profession of the highest order. Further, it is a sacred trust of great responsibility. The selection of an individual as an associate in the Department of Education carries with it the need for deepest humility as the individual serves the spiritual and moral needs of the Seminary youth of the Church -- the children of God the Eternal Father. In order that the Seminary teacher may remain in good standing and continue to high spiritual and professional achievement within the Seminary program, he agrees, at the time of his acceptance of his assignment, to be guided by the following obligations:

Concerning the Church: To sustain the General Authorities of the Church of Jesus Christ of Latter-day Saints, conform to the standards of the Church, and support Church policies.

It is expected, further, that each and every teacher will be willing and fully prepared to discuss the program of the Unified Church School System, particularly the Seminary -- and the great dividends provided for the young people, their parents, and the Church, whenever called upon at stake and ward conferences or at any other time or place.

Concerning the Department of Education: To uphold the administrative authority which directs the Seminary program, be guided by the objectives of the Department of Education, be punctual and thorough in assignments received from the administrative staff, and be ethical in all relationships and activities concerning the Seminary program and its personnel.

Concerning the Central Office of the Department of Education:  
Principals and teachers are expected to work closely with the Department of Education in carrying forward an effective program of

religious education in the Seminaries of the Church. This involves a spirit of loyalty and cooperation. All items involving contracts, salary, policies of the Department, etc., should be taken to the administration rather than aired as grievances with the personnel. All policies, memorandums, and assignments are to be faithfully implemented.

Further, items of sufficient importance such as requests for interpretation of policy, desires for scriptural or doctrinal understanding, requests for building construction, etc., should be taken up with the administrator and not with the Executive Committee of the Church Board of Education or others of the General Authorities. Such communications are ultimately sent on to President William E. Berrett to be resolved, and much time may be lost.

Concerning Supervisory Personnel: Supervisors and coordinators represent the LDS Department of Education, and as such representatives are directly responsible to the Administrator. Their assignment is to provide every assistance to the principals and/or teachers. It is to the advantage of seminary personnel to talk over their problems freely with the coordinators and supervisors. The desire of these men is to help and to bring about the success of each teacher and principal. There is no stigma attached to the appeal for help in lesson planning, in providing a good worship service, in undertaking social activities, in resolving particular problems, or in carrying out any activity that pertains to the Seminary program.

Concerning the Students: To use every means to provide effective lessons that meet the needs of students collectively and individually, carefully avoiding private interpretation or speculation on Church doctrines; and to be understanding, helpful, and wise in all student relations.

Concerning Associates: To be loyal to associates in the profession by avoiding criticism, by being helpful and cooperative, and by reporting unethical or harmful practices to proper authorities only.

Concerning Personal Growth: To grow and develop professionally by using every effective means possible.

X. RELATIONSHIP WITH PERSONNEL OF THE  
BUREAU OF INDIAN AFFAIRS

The Indian schools of the United States Government are operated by the Bureau of Indian Affairs, an agency of the Department of the Interior. Specifically, the schools are under the supervision of the Chief, Branch of Education of the Indian Bureau.

It is the responsibility of each person employed in the operation of Indian Seminaries to be familiar with the organization and operation of the Bureau of Indian Affairs, particularly of the branch of education.

Each seminary principal is responsible to know the administrative staff of the school adjacent to which the seminary operates.

Occasionally misunderstandings develop. Seminary personnel may feel that they are being unfairly dealt with by Indian school personnel. Occasionally too, a seminary teacher may unwittingly cause difficulty through some unwise act. If such tensions develop, it is the responsibility of the seminary teacher to report them to the Coordinator of Indian Seminaries and to follow the instruction received from him in resolving the difficulty.

Seminary personnel must develop and maintain a friendly and cooperative relationship with federal officials. This includes school officials, area and agency personnel, as well as general administrative heads in the Bureau of Indian Affairs and the Department of the Interior.

Any breach of proper relationships may result in the curtailment of the program. Seminary principals should not ask for concessions from local school authorities which are outside of the regulations handed down by the Bureau of Indian Affairs. (See pp. 31-35.)

#### XI. RELATIONSHIP WITH OTHER RELIGIOUS GROUPS

Every opportunity should be taken to establish a harmonious working relationship with other religious organizations. However, the seminary principal should deal directly with school officials in matters affecting the program of religious instruction.

It has been the practice at many of the federal Indian schools to appoint a school chaplain. Ordinarily this chaplain is a paid minister hired by the National Council of Churches or some other religious body and assigned to the school. Occasionally the superintendent or principal of the school will delegate to this chaplain all responsibility for managing religious affairs at the school and in such cases, the superintendent or principal will advise representatives of the various churches to handle all business with the school through the chaplain.

While we are not adverse to working through such matters as scheduling religious activities, and while we are quite willing to acknowledge him as chairman of a minister's council, it will not be our policy to channel all matters pertaining to our program through such a chaplain. On matters pertaining to the religious status of individual students on policy matters of an official nature and on all requests for adjustments in our religious program, it will be our practice to contact the superintendent of BIA or such other members of his staff as he may designate. This is in accordance with the suggestion of the Chief of the Branch of Education, BIA, Washington, D. C.



It should be understood that our seminary personnel should be cooperative with such a chaplain and have the finest relationship possible under the policy outlined above.

Clearance should be obtained from the Department before donations are made to inter-church organizations or councils.

## XII. RELATIONSHIP WITH THE PUBLIC SCHOOL

Some of the Indian seminary personnel may be working with students attending public schools as well as with those attending federal schools. It would therefore be well to become acquainted with the relationship of public schools to the Church which differ in some respects from the relationship of the federal schools to the Church.

Care must always be exercised in seminary public school relationships. They must be such that no criticism can be leveled at the Church because of seminary use of property, supplies, and/or equipment belonging to the school; or because of any association with the school on the part of the seminary personnel that would indicate their receiving such privileges, position, and/or recognition that are characteristic of the public school faculty itself. At the same time, seminary principals and teachers should always be willing to assist the school with their own time and talent, and they should evidence a genuine spirit of cooperation.

There are a number of instructions concerning specific relationships with the public schools with which all seminary principals and teachers are to be familiar:

### Faculty:

1. Seminary personnel are not to participate on any public school faculty committees.



2. Seminary principals and/or teachers are not to attend public school faculty meetings except upon the written request of the school principal to the LDS Department of Education, and upon subsequent permission granted by the Administrator.

High School Publications:

Seminary activities, pictures, or pictures of seminary teachers are not to appear in the school yearbook or school paper.

Use of School Buildings and/or Equipment:

1. Special programs, parties, or any other seminary activity should be held in the seminary or other church buildings. In cases where the school gymnasium or auditorium is the only space available, it must be rented as is done by other community organizations, and at times other than regular school periods.

2. In school districts where there is a policy against renting school facilities to churches and community organizations, they are not to be rented by the seminary.

3. Under no circumstances shall any seminary class be held in any public school building.

4. Equipment belonging to the public school is not to be borrowed and used by the seminary.

Registration:

1. Under no circumstances is a seminary teacher to campaign for students through the public school, nor are seminary classes to be listed in the school catalogue, on the school bulletin board, or in any other place in the school. Religious preference registration shall be handled under Bureau of Indian Affairs regulations in regard to all Indian students under Bureau of Indian Affairs care, whether they attend a public school while housed in a dormitory or a federal school.

2. A complete list of all seminary students is to be kept in the seminary building and is to be made available at all times for the use of the Bureau of Indian Affairs dormitory attendant, school principal or other public officials.

Assemblies:

On occasion seminaries are requested by high school principals to present Christmas, Easter, or other religious or serious assembly programs in the high school. Although the school has the right to invite any organization such as Rotary, Lions, American Legion, etc., to conduct such programs, it is felt that it might be misunderstood by some in the community as a violation of the separation of Church and state if the seminary were to conduct such programs. Seminary personnel are, therefore, asked not to participate in such programs, except in the capacity as citizens of a community. If programs are to be presented, and this is commendable, they should be held in the seminary or other Church buildings. It must be kept in mind constantly that the seminary is not a "department" of the public school.

Extra Use of Students:

The Seminary is not to request any student for rehearsal or for other special needs, at any time of the school day.

XIII. RELATIONSHIPS WITH THE COMMUNITY

The Seminary can win a real place in the community through rendering the right type of service. Seminary-community relationships should be of great concern and studied to the end that better insight might be obtained as to the needs the Seminary might fill. All projects conducted by the Seminary should be geared to the objectives of training students to be better community citizens as well as to be

active in the Church.

Teachers are encouraged to take part in civic and political affairs, provided these do not interfere with the complete performance of their Seminary obligations. In participating in political affairs, teachers should remember that Seminary students come from homes of various political persuasions, and teachers should therefore use proper restraint in the expression of their opinions and have due regard for the political opinions of others.

Every Seminary teacher is a public relations officer for the Unified Church School System. Personal contacts are to be considered among the best in public relations. Teachers have numerous opportunities to create a sense of appreciation for and good will toward the Church program of education.

Speaking Engagements:

Teachers of Indian Seminaries have a wonderful opportunity to advertise the Indian Seminary program, as well as the entire Unified Church School System when asked to speak at wards, firesides, and other Church meetings. Teachers are encouraged, therefore, to accept such speaking engagements. The Department does not feel that teachers are obliged to accept these assignments so frequently that they neglect their families and seminary responsibilities.

Occasionally general authorities visiting the various stake conferences may call upon seminary personnel to report on the Indian seminary program. Such an opportunity should be welcomed and the following Departmental instructions followed:

1. Have prepared an interesting short treatment on the work and accomplishments of the Indian Seminary program.

2. Confine your remarks strictly within the time limit set by the presiding authority.

3. Bear testimony.

#### XIV. PUPIL PERSONNEL POLICIES

##### Regulations Which Govern Availability of Students

Determining Religious Affiliation: When Indian students are formally registered for attendance at a federal Indian school the application form calls for a designation of the religious preference of the Indian student. This designation is made by the parent or guardian of the child who signs the application form. It remains in effect as long as the Indian student attends a federal Indian school unless it is changed with the consent of the parent or guardian. If a student is eighteen years of age or older, Indian Bureau regulations permit the student himself to designate his religious affiliation.

The registrar at the federal Indian school is responsible to consult the application form of each student and to assign each student to religious worship and instruction according to the designation of his parents upon his application form. Students assigned to one religious group for religious worship and instruction are not permitted to attend the religious instruction of another group. Seminary personnel should be careful not to urge attendance of students assigned to Catholic or Protestant churches to LDS worship or religious instruction services.

Experience has indicated that oftentimes students arrive at federal schools improperly registered for religious instruction. Occasionally, in the cases where a parent or guardian cannot read and they are assisted in the filling out of an application form by the Bureau of Indian Affairs representatives, LDS students are listed under the Protestant

heading. Often when Indian parents are baptized as members of the Church of Jesus Christ of Latter-day Saints, the missionaries fail to counsel with the parents about their wishes concerning the religious affiliation of their children away from home at federal Indian schools. Should the parents desire to change the religious affiliation of their Indian students they must do so by a written letter to the Indian school or by appearing at an Indian school near their home to sign a change of religious preference form. This form, witnessed by an employee of the Bureau of Indian Affairs, is then forwarded to the school and a change of religious preference is effected on the records of the school, allowing the student to attend LDS instruction and worship.

In order that seminary personnel may be acquainted with the basic regulations pertinent to religious affiliation, they are quoted herein.

Bureau of Indian Affairs Schools and Religious Instruction

The BIA has circulated regulations (May 14, 1951) in regard to religious instruction at Federal Indian schools. All Seminary personnel should read these instructions and become acquainted with them. They are as follows:

Section 805. Missionary Activities. In the long history of the Indians' relations with non-Indians, missionaries have furnished a contribution of good, possibly greater than that by the Government. The missionary's work is usually carried out among a group of Indians, whether on a reservation or in a school, whose religious allegiances are not one but several. Complete homogeneity of religion is the exception among Indian groups. Hence, careful planning, with self-restraint and mutual forbearance between the missionaries and the Government employees, and between all of the non-Indian elements and the Indians themselves, is necessary for the greatest usefulness of the missionary endeavor.



01. Religious Instruction. The following precepts deal exclusively with the Indian schools. Inasmuch as the varied situations require practical judgment, and mutual tolerance and individual self-restraint, the items which follow are not set down as immutable requirements or limitations, but are to be adhered to in spirit by all employees of the Indian Service, and followed literally unless a modification is granted in a particular case after correspondence with the Area office. Indian schools are supported from Federally appropriated funds raised by general taxation or from trust funds administered by the United States as guardian in behalf of the entire membership of the respective tribes, and attendance is compulsory. Subject to the necessary qualifications indicated below, the controlling principles respecting sectarian or religious activity in the Indian schools are identical with the controlling principles respecting identical matters in tax-supported schools for other than Indians.

A. Residential Schools. There is however, a distinction of practical moment, due to the residential feature of the Indian boarding schools.

- (1) Limited Uses of Federal Facilities. Any denomination or missionary, including any representative of a native Indian religion, may be granted as a privilege the use of rooms in the building or premises of boarding schools for group meetings or personal conferences with pupils who, by parental choice or by personal choice if the pupil is 18 years of age or older, request the services of such missionary or denomination. Space in Federal structures may not be provided for headquarters or for the exclusive use of any missionary representative, but shall be equally available to all accredited representatives.
  - (a) Use to be at No Expense to Government. Federal educational structures may be used for religious purposes, but the government shall be put to no expense to prepare them for such use, the use may not be exclusive, and shall not conflict with the needs of the school for such space.
  - (b) Non-established Denominations. All requests for use of Federal facilities by other than established religious representatives are to be presented to the Area Office.
  - (c) Pupils Encouraged to Attend Religious Services. Boarding school authorities shall cooperate with the missionaries by encouraging and facilitating attendance at the specified religious services.

- (d) Employees May Volunteer Services. Employees of any school may volunteer to conduct Sunday School exercises or religious group activities, but compulsion shall not be used upon any employee to participate in such activities, or upon the children to attend them.
- (e) Proselytizing. Direct or indirect proselytizing in the Indian boarding schools is prohibited.
- (f) Religious Representatives Participating in Extra-Curricular Secular Activities. Nothing contained above shall be interpreted as a prohibition or advice against the Superintendent of a boarding school inviting the participation of accredited representatives of religious organizations, having substantial membership in the school, in the extra-curricular secular activities of the school, as in the case of Boy Scout, and Camp Fire Girl activities, etc., but such persons may not act as classroom instructors, advisor, or otherwise perform the work of classified positions.
- B. Day Schools. No child at an Indian Service day school shall be excused for religious instruction, including instruction in the native Indian religion, during regular school hours. Religious exercises are not to be held on the premises of the day schools during regular school hours. Facilities at the school may be provided, however, for the use of religious instructors at times and under conditions not in conflict with the uses of the buildings by the Indian Service or the Indian community. Subparagraphs (e) and (f) above shall apply to day schools as well as to boarding schools.<sup>1</sup>

#### Religious Preference Registration

There are a few general regulations which all federal Indian boarding schools follow. However, each school has a variation as to the specific manner in which religious preference registration is handled. The Indian Seminary principal should become acquainted with the BIA

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<sup>1</sup>U. S. Bureau of Indian Affairs, Vol. VI, Community Service, Indian Affairs Manual, Part II, Education, Chapter 8, School Organization, Sec. 805.01.

regulations, as well as the local school regulations so as to be found in harmony with their program.

The following are the regulations of the BIA in regards to religious preference registration at Federal Indian schools as printed and distributed on May 14, 1951:

- (2) Duties of School Authorities in Complying with Parents Requests for Religious Instruction. When the parent or natural guardian of an Indian child, appearing in person before the Superintendent, or other representative, of the agency where such parent or guardian resides, or before the Superintendent or principal, or other representative, of the boarding school where such child is in residence, knowingly and voluntarily, in writing, registers a request for teaching or ministrations for the child by a missionary or a denomination, such information shall be entered on the child's admission form. The Indian Service official in question shall clearly inform the parents or guardians that they are under no requirement to register any request and officials shall not attempt to influence the choice, if any, by parent or guardian. When such request is made by the parent or guardian, it shall be the duty of the school authorities to inform the minister or missionary of that faith designated by the student's parent as indicated on the student's application for admission that such student requests religious instruction. The missionary or denomination thus selected shall be invited and enabled to make contact with the child. Such contact shall be at a time other than regular school hours and shall be at a time not in conflict with group activities of the schools or in the tasks assigned to the child.
- (a) When Parents Do Not Understand English. In any situation in which Indian parents do not read or understand the English language, and therefore, hesitate to sign any document in that language, it shall be permissible for them to make the request for religious instruction or ministrations orally in the presence of witnesses, who must include the Reservation or school Superintendent or an official representative or either, and may include a representative of the religious denomination affected. Care must be taken to see that a full understanding of the situation is communicated to the Indian parents through the service of an impartial interpreter.

- (b) When Student Requests Change. When a student under 18 years requests instruction in a faith other than that designated on his application, the school authorities shall require the parent or guardian to appear in person before reservation school authorities and knowingly and voluntarily, in writing, register such a request. If the student is over 18 years, the parent's consent is not necessary.<sup>2</sup>

LDS Seminary personnel are under the obligation to follow the regulations of the Bureau of Indian Affairs as outlined above. Proselyting among students on federal Indian school campuses is not permitted. Should students visit seminary classes or worship services as they may occasionally do, it should be carefully explained to them that they may not attend regularly unless a change of religious registration is obtained from their parents.

Attendance. Indian students are encouraged by federal school officials to attend religious instruction (seminary) and church services, but attendance is not compulsory. In some schools absentee lists are required. Absentee lists should be submitted to the school guidance office preferably during the class period or if this is not possible, immediately thereafter as the school requires.

The absentee lists properly submitted provide a safety measure for the religious leader. He is accountable to the school for only those who attend his class.

All religious leaders are under strict obligation to see that only those students who are assigned to his church for religious instruction and worship attend such classes. Students from other churches must be instructed not to attend without proper clearance from school

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<sup>2</sup>Ibid.



officials.

Punctuality. Tardiness of students attending classes should be discouraged. Every effort should be made by the principal and teacher to understand the Indian concept of time. Indian culture has not lent itself to rushing or to adjusting the day to time schedule. The teacher must use wisdom in his application of measures to promote punctuality. With gentle yet firm persuasion, Indian students can be taught that attendance and punctuality requirements mean much toward promoting good habits in their lives.

Assignments. In order that students might grow in knowledge and skills, proper and well-directed assignments may be given. The seminary teacher should become aware of the schedule required of the students at the federal school so that assignments may be made which do not conflict with school schedules or regulations. Assignments are desirable when they can be given without conflict. The teacher should realize that assignments should offer sufficient challenge to create interest on the part of the students.

Examinations. Occasional examinations may aid the teacher in evaluating the achievement of students and alert them, also, to areas where added attention should be given. Such examinations should be purposeful, and made up with skill and care according to principles of good teaching.

#### Counseling and Advising Students

Teachers should welcome the opportunity to personally contact students. Not only can students be helped with important decisions and problems, but this assists in making classroom teaching more effective. The Seminary principal or teacher should be sensitive to the indications



given by Indian students who desire counsel. The student will not always come forward and request counseling but may linger behind or show other subtle manifestations of desiring help. A good statement to use when such behavior is observed is to ask, "Did you want to speak to me?"

It must be remembered that Indian students are much more reserved than are non-Indian students. If a teacher is to be an effective counselor, he must understand that the Indian by nature is shy and reserved but will respond to kindness. The teacher must always be approachable.

Since counseling is such a vital part of the Seminary program, teachers are encouraged to become familiar with methods and procedures for effective counseling.

Each federal Indian school makes provision for religious advisors to contact his church members for counseling purposes. Seminary teachers would do well to remember that the access to students for counseling purposes must fall within the policy of the particular Indian school. Ordinarily the school administrators are appreciative of the role the religious advisors play in the religious life of the student and ample time is provided for counseling contact with all students and particular provision is made for additional contact where problems exist.

The Seminary teacher must always use proper judgment when counseling girl students. If the teacher's office does not have clear glass in the door, it will be well for the door to be partially open if he is in the office alone with a girl student.

#### Class Officers and Elections

Various types of class organizations exist in the Indian seminaries according to the needs of the particular seminaries involved. Changes in class organizations may be made during the year to provide

leadership experience for a number of boys and girls.

Ordinarily a president, vice-president, and secretary are a sufficient number of officers to lead a class unless special projects are undertaken. These students should be democratically selected, and they should be sustained and honored in their positions by their classmates. In turn, the officers should fill their assignments with dignity and trust. "Ward" types of organizations are discouraged. Definitely the term of "bishop" should not be applied to any student office in the seminary.

#### Social and Recreational Activities

Although some social and recreational activities are characteristic of the seminary program, it should be kept in mind that the primary purpose in the seminary is to teach the principles of the gospel in regular classroom work. This means that recreation, as such, should not be a part of the regular classroom hour.

Further, where socials are provided, the dates should be scheduled at the commencement of the school year. These events should be of such a nature that students will look forward to each one, and they are to be of the highest type so as to leave a lasting impression. Every activity must have proper and adequate adult supervision, with care exercised to maintain LDS standards.

It is also very important that the Seminary correlate activities with the Church and with federal schools. No event should be scheduled without checking with the proper authorities representing these two institutions. Further, all planned activities should have approval of stake or district boards.

### Student Trips

Concerning trips by Indian seminary students, all seminaries are to be governed by the following directives:

1. No seminary trip of any kind should be undertaken, except with the sanction of the Stake or District Board of Education. Where the trip involves a considerable distance, a letter from the chairman of the Stake or District Board of Education consenting to the trip, and making recommendations for the approval of the administrator of seminaries and institutes of religion should be forwarded to the LDS Department of Education far enough in advance so that a reply can be made to the seminary principal.

2. No overnight trips involving seminary students will be permitted.

3. Wherever possible, licensed buses are to be used to transport the students. In those areas where public transportation is not available, it is permissible to use automobiles providing they are driven by adults and carry public liability insurance which covers passengers.

4. All trips involving a considerable distance should be confined to the older students, preferably the juniors and seniors.

The Bureau of Indian Affairs has certain restrictions regarding trips by students. Under no circumstances will a group of Indian students from a federal Indian school be taken on a trip without proper clearance from the Indian School authorities. It will be your responsibility to abide by regulations affecting Indian school students.

### Trip Insurance

Whenever Indian students are taken on trips which require traveling outside of the town or city in which they reside, they must be covered by trip insurance. The administrator of seminaries and institutes of religion should be consulted for information concerning cost and benefits provided under the existing contract. (See Memo No. 32, 1960)

A list of names of participants should be submitted to the principal of the Indian school for approval. This list, along with their beneficiaries, should be submitted to the Department of Education office, along with a check or money order equivalent to the total number of students at the rate quoted by the Department of Education. If the letter containing the list of students and their beneficiaries is received prior to the time of the trip, the insurance will be in effect.

The above trip insurance referred to is intended to cover students "traveling" in private vehicles driven by adults. Where licensed buses are used, the insurance is optional. In most cases where private car owners carry public liability insurance, the policy does not adequately cover passengers, but provides only for riders in the "other" car.

### Service Projects

Seminaries are encouraged to conduct service projects such as presenting special programs, programs for sacrament and priesthood meetings, conducting beautification projects involving seminary buildings and grounds, etc.

### Sales Projects

The Department of Education does not encourage sales projects and/or money-making ventures. The primary purpose of our Seminary program is not to raise funds, and the energy of the instructor and the students should not be dissipated in that direction.

### XV. CURRICULUM

There are presently (1961) three courses of study in use in the Indian Seminary program. These courses were prepared with a view to meeting the special needs of Indian students at varying age levels and at differing levels of educational background.

"Learning About Me" is a course of study designed for students of an elementary age level. It introduces the students to their Book of Mormon background and to some basic gospel principles.

"Introduction to the Gospel for Indian Students" is a study course for students of an intermediate age level. It is, as the title implies, an introductory study of the principles of the gospel.

A third course of study, "The Restoration" has been written for older students. It undertakes a study of the latter-day restoration from an Indian point of view.

During the 1961-62 school year there are three additional courses of study being prepared under assignment from the Department of Education. One of these will be a course for beginning students who still have difficulties with the English language and whose religious background is very limited. The other two courses will add breadth to the Indian Seminary curriculum by supplementing the study materials already developed for older students.



#### XVI. NAME OF SEMINARY

It has been determined that the name of all Indian Seminaries should be designated according to the following pattern:

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

INDIAN SEMINARY

BRIGHAM CITY, UTAH

Thus each seminary is directly an organ of the Church and the location or town is given only for identification as to locality.

Listings in telephone directories, letterheads, and the like should follow this pattern.

#### XVII. HISTORY AND RECORDS

##### History and Scrapbook for the Seminary

All principals are requested to write a full history of their Seminaries and submit one copy to the Department of Education, with one copy to be retained in the Seminary files. This history should include the following:

1. Date of Seminary founding.
2. Leaders and events in its inauguration.
3. Building and Seminary program history.
4. Names of teachers and years at Seminary.
5. Enrollment trends.
6. Particular items of interest, such as "distinguished alumni," etc.

This historical account should be continued, the subsequent information being added to the original material year by year. New seminaries should immediately commence such a project.

This history should be supplemented within the account itself,

or in a corresponding scrapbook, with such items as the following; newspaper clippings; copies of graduation programs, dance programs, and programs of special events; pictures and names of teachers, studentbody officers, other members of the studentbody, and of events; significant letters received from Church leaders and people of note, etc.

To take care of this history assignment, it might be well to include a "historian" as one of the student officers of the Seminary. If this individual is chosen with care, considering his ability to carry out such an assignment, he may make a great contribution to the history recorded annually.

#### Cumulative Records

It should be kept in mind that the Seminary is responsible to its students to keep a permanent record of all classes taken and other pertinent information. This means that cumulative records are not destroyed but are filed where they are easily accessible. Cumulative record cards may be obtained by writing the LDS Department of Education, B-69, Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah.

#### Transfers from One Indian School to Another

Personnel acquainted only with the public school system may be surprised at the number of transfers of the federal Indian school program. It is often difficult to keep track of students since they may attend several Indian schools in successive years. These Indian schools may be located literally thousands of miles apart.

It will be the responsibility of the Indian Seminary personnel, to keep careful records of enrollment and that these records be in such order as to be available on call with respect to any given student.

XVIII. LIBRARY

It is expected that principals will do all that is possible to maintain and improve the Seminary library in order that teachers and students can be provided with enrichment and source materials. Books should be selected with care, with various Church histories, biographies of Church leaders, and outstanding books on doctrine coming first on the list of desired acquisitions. It is the desire of the Department of Education to be in a position to both recommend and approve books to be placed on Indian Seminary library shelves. Such a program will make possible the volume buying of certain books, resulting in better prices, and the evaluation of them, with more certainty as to the worth of the selection to the Indian Seminary program. This assignment has been given to the Director of Curriculum of the Department of Education and all are requested to conform to the policy as herein outlined.

All requests for a book will be submitted to the Director of Curriculum accompanied by a short description of the volume desired.

The initiating book order is entitled "Form for Requisitioning Books for Library." (See p. 46.)

New releases will be reviewed by this office and automatically sent where it is felt that they should be added to Indian Seminary libraries. Where Church books published prior to the date of this memorandum are desired, merely make a request by letter.

Concerning periodicals -- all Indian Seminaries, where a Seminary building has been erected with library facilities, will be provided paid subscriptions to the following:

Church Section (Outside of Utah)

Improvement Era

Children's Friend

Instructor

The above will automatically come to the Indian Seminary. Where subscriptions are already in force, renewals will be provided.

In addition to the above, Indian Seminaries will be allowed subscriptions to two other periodicals. Requests for such are to be made to the Director of Curriculum being sure to indicate the name of the magazine, the subscription address, and its cost.

The main source of funds for increasing the library is the budget of the Department of Education. A local drive to get contributions in the way of books may be proper if coordinated and approved through the local stake or district board of education and carried on within the bounds of the local stake or stakes among members of the Church. Indian students should not be used to canvass the area for donations.

A list of books and systematic arrangement of cataloging and loaning should be set up and maintained. (See Library System provided by the Department of Education.)

LDS INDIAN SEMINARIES

REQUISITIONING BOOK FOR LIBRARY

Name and address of Indian Seminary \_\_\_\_\_

\_\_\_\_\_

Signature of Principal \_\_\_\_\_ Date \_\_\_\_\_

\_\_\_\_\_

Purchase Data

Name of Book Desired \_\_\_\_\_

Author \_\_\_\_\_ Publisher \_\_\_\_\_

City \_\_\_\_\_ Date Published \_\_\_\_\_

Brief Background of Author

Review of the Book

Justification for Purchase of the Book

(Use reverse side if necessary)



### XIX. SEMINARY DEVOTIONALS

The Seminary hour is not complete nor does it reach the zenith of its spiritual possibilities without a good devotional exercise. Usually the devotional is at the commencement of the class period. However, this does not preclude a worship exercise being held at any other time as a classroom situation might provide for it. Certainly, at the beginning of the class, the devotional sets the "tone" for the duration of the lesson. Therefore, it should be well prepared, pertinent to the lesson, and reverently presented. This does not necessarily mean perfection in singing and directing, or great experience at giving spiritual thoughts, or in offering prayers. It means planning ahead of time, every participant knowing his or her part and when it occurs, punctuality in commencing, and an understanding of what a devotional implies. The devotional may consist of playing recorded music while the students assemble, a song, prayer, scripture, theme, special music (instrumental, vocal, etc.), inspirational talks, and an occasional guest speaker. As stated, the main objective of the devotional period is to create a spiritual atmosphere. Another important reason for the devotional is to present opportunity for student participation. The teacher should plan the devotional, but the students should conduct this part of the class. The teacher should see that each student participates several times during the year.

It should further be remembered that devotionals are not to be utilized as a time-consuming medium. Often the prelude music is excessive and the individual parts too numerous or too long. "Impressive" and "adequate" are the words that best describe an ideal devotional period.

## XX. PUBLIC RELATIONS

News and Publicity

It is the desire of the Department of Education to bring its program and activities to the attention of Church membership as fully and as often as possible. The Church News provides one of the main mediums for this endeavor. To utilize it comprehensively requires the cooperation of all Seminary personnel.

Seminary principals are, therefore, requested to report to the LDS Department of Education every newsworthy item concerning the activities of their Seminaries. These articles for publication might include accounts of unusual projects, major social events, dramatic or musical presentations, excursions, ground breaking ceremonies, dedicatory exercises, inter-Seminary activities, achievements of outstanding students, etc. Where possible, glossy pictures should be sent along with the articles.

News items and pictures are not to be sent directly to the Church News. Their personnel cannot handle such news until approval is given by the Department. Following this admonition will avoid delay of publication and will minimize the chances of an article being lost.

It should be understood, also, that news is valuable only while it is still "news" not "history." If possible, principals should have pictures of committees or others involved, taken before the event takes place. These, together with the news article, should be sent in so that the account can be published as current news. Pictures and the write-up of the event itself should also be sent in immediately, thus giving a double opportunity for news of the Seminary function to be published.

## XXI. BUILDINGS

Indians attending federal Indian schools are not ordinarily members of the ward or stake in which the Indian school is located. It has not, therefore, been the policy of the Board of Education of the Church to call for local financial participation in the construction of Indian Seminary buildings.

Stake and district Boards of Education, therefore, are not responsible for the construction of new Indian Seminary buildings or additions to present buildings. New construction and renovations or additions to existing buildings in the Indian program are financed 100 per cent from the Department of Education budget. However, the Stake and District Boards of Education are invited to counsel with and advise local Seminary personnel as to particular needs in this regard in their areas. Any inquiry in relation to land or buildings should be addressed to President William E. Berrett, B-346 Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah.

### Maintenance of Grounds and Buildings

The Indian Seminary principal is responsible to see that the Seminary building is a credit to the Church. He is responsible to see that the building is kept clean, orderly and in good repair. Each seminary principal should familiarize himself with the handbook of instructions for Church Custodians which should be on file in every seminary, and should also be made available to the custodian.

The Custodian: One of the most important individuals in the care and maintenance of our Church property is the custodian. He is responsible to the principal for the cleanliness, the up-keep, the repair, and the beautifying of seminary building and its surroundings.

The principal should be careful when selecting a custodian to secure an individual who is physically able and qualified to make all minor and miscellaneous repairs to the building and equipment which come in the normal operation of the property which is under his care. It is very important that repairs be made at once as needed. No person who is physically or mentally deficient, or one unemployable elsewhere, should be entrusted with this responsibility.

The close of the school year is the proper time to give attention to the maintenance and upkeep of all seminary buildings and grounds during the summer months. Projects which have been properly budgeted for may be completed during the time that school is not in session. It is urged that these matters be attended to in the early part of the summer rather than leaving most of this business to the last few days prior to the opening of school. Please give careful consideration to the care of your grounds during the summer months.

See that your custodian is instructed in the care of lawns and shrubbery in order that the appearance of the building might be neat. Go over with your custodian details on the watering of the lawn and shrubbery, edging of the lawn, removal of weeds and grass from around the shrubbery, etc.

#### Rental and Use of Seminary Buildings

Indian Seminary buildings should be used primarily for the Indian student program. On any occasion when the building is rented, a fee comparable to standard community charges should be sent to the LDS Department of Education at B-346 Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah. Janitors of buildings are not to be paid more for their services in connection

with weddings and other special activities unless payment is first cleared through the LDS Department of Education and paid through the Department.

Weddings and wedding receptions, if permitted, should be restricted to Indian students or Indian persons having the sanction of the seminary principal and local Board of Education. Exceptions must have approval of this Board. Instructions listed in the General Handbook for Bishops and Stake Presidents concerning the use of chapels and other areas of the building are to be adhered to.

At all functions held at the Indian Seminary building, LDS standards must be maintained.

When organizations of the Church other than the student branches use the facilities of the LDS Department of Education, clearance must be obtained through the Department and a rental will be charged. Under such circumstances, the Seminary principal continues to be responsible for all renovations, custodial work, and scheduling of the building.

#### XXII. INDIANS IN OTHER CHURCH EDUCATIONAL PROGRAMS

In schools where Indian students are graduating from an academic program with high school diplomas, there is a definite responsibility of the Indian Seminary teacher to urge the student to attend Church colleges or universities or to enroll in an Institute of Religion. This should always be kept in mind when the Indian student approaches graduation from high school.

In the classroom or in private conversation with students, seminary teachers should open the door to the acquisition of further knowledge and greater understanding. Students should be made to feel



that their courses in seminary are but the foundation of the structure yet to be built, and the desires of students to continue the building process at Brigham Young University or at an Institute of Religion should be motivated with enthusiasm.

A final and most opportune moment to promote student interest in the college is at the time of their graduation from high school. An early meeting should be held with these young people to encourage them to go on to college, especially to Brigham Young University. When students plan to pursue their higher education elsewhere, they should be encouraged to associate with the Institute of Religion. Literature may be obtained from the nearest institute and passed out to students during this meeting.

Principals should make every effort to ascertain which of his students plan to continue their education at a college or university. The names of these students and their addresses are to be sent to the LDS Department of Education, Assistant Coordinator of Indian Seminaries. He, in turn, will forward the names to the various ecclesiastical levels and Institute directors concerned so that they might contact the students.

#### Indian Education Program at Brigham Young University

Objective: The existence of the Indian education program at the Brigham Young University is an expression of the interest of the University, the Board of Trustees, and the Church of Jesus Christ of Latter-day Saints in the continuing development and welfare of the American Indians. The objective implied in the establishment of this program is, then, to provide education support primarily, but not exclusively, for LDS Indians in their attempts to realize their greatest potential.

### Specific Goals:

1. To provide a comprehensive program of assistance so as to help insure the success of Indian students at the University. This assistance is to be of the kind which will help to compensate for linguistic, cultural, and economic handicaps.
2. To provide for the training of young Indian people as potential leaders in their own communities and among their own people.
3. To provide opportunities for LDS Indian students to obtain their college education in the atmosphere of the Church University.
4. To promote training that will assist Indians as individuals and as groups, to compete successfully in the non-Indian society.
5. To promote better relationships and greater understanding between Indians and non-Indians, both on and off the campus.
6. To make the resources of the University available to other units of the Church concerned with Indians.
7. To cooperate with other agencies and institutions concerned with Indians.

### The Basic Program of Assistance:

1. The Indian Education Award -- a grant providing for tuition and fees for a full academic year. It may be continued after the first year if the student demonstrates his ability to do satisfactory college work. It is intended to assist students of average, as well as exceptional ability.
2. The Advisor to Indian Students -- a faculty member whose primary responsibility is with the Indian students. He serves as optional registration advisor for Indians in the Division of Provisional Registration and is closely associated with the Counseling Center of the

University. He also serves as faculty sponsor of the Indian student organization on campus.

3. The Indian Education Office -- maintains a staff of one full-time faculty member (the Advisor), two part-time secretaries and a part-time student assistant who is an Indian. Its functions are concerned with the initial adjustment and ultimate success of the greatest possible number of Indian students as well as with securing information and coordinating resources useful to agencies and organizations outside the University.

Brigham Young University:

Where a student plans to go to Brigham Young University or Ricks College, the student will be contacted by the advisor of Indian students who will help the student to register properly and otherwise orient him with the institution. The student will be assigned to a University ward. Classes in religion are a required part of his academic program as with all other students.

Where Indian students are in need of financial assistance or other considerations which will determine whether or not he will be able to attend the Brigham Young University or Ricks College, the student should be referred by the Indian Seminary principal to the "Advisor of Indian Students," who is located in the Indian Education Office, B-279 Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah.

### Institute of American Indian Studies

There was recently organized at the Brigham Young University an Institute of American Indian Studies. It is a research and service organization. Dr. S. Lyman Tyler acts as director with an advisory board consisting of the following as members: Spencer W. Kimball, Chairman, Ernest L. Wilkinson, ex officio, John T. Bernhard, Boyd K. Packer, S. Lyman Tyler, C. Ward Despain, J. Edwin Baird, A. Hamer Riser, Robert S. Gwilliam, and Belle S. Spafford.

It is contemplated that this Institute will perform research for private and public agencies on matters pertaining to the American Indian. It will serve the Church of Jesus Christ of Latter-day Saints as a source of information concerning Indian culture on both the American continents. A program for the acquisition of Indian collections is presently under way including library research collections and research collections of Indian art and artifacts. Eventual course offerings are contemplated.

### The Placement Program for Indian Students

It is not uncommon in the intermountain area, to find Indian children living in the homes of non-Indian families. They attend the public schools with non-Indian children, and return to their homes on the reservation at the close of the school term. To best explain the background of this program, the following is quoted from a conference address of Elder Spencer W. Kimball:

Now may I tell you of our most perfect program and unselfish adventure in human relationships. The 'outing' program had been attempted by others at times, but I think never on this basis. As we began to bring into the Church many faithful Indians, almost their first desire was that their children should have the schooling and church training which the non-Indian children enjoyed.

Indian families working among us here in our beet, cotton, or potato fields saw the luxury enjoyed by white children who were well fed and well dressed, in comfortable homes, going to excellent schools daily. They saw their own little deprived fellows who must follow the family to the far away fields, so parents could earn money to feed them. Their dreams and yearnings finally forced the affectionate parents to become bold enough to approach a white employer: "Would you let our little girl stay with you and go to school after we have gone back to the reservation? She will be a good girl and cause you no trouble."

With the earnestness in their eyes and the pleading in their voices, who could resist? The experiment began. A few children were left in homes. They were happy and grateful. The foster parents were pleased, and neighbors wished also to participate. On the reservation, natural parents told their neighbors who also wrote pleading letters for their own children. The number increased to 20, 60, 80, and then last year to 253. It grew like Topsy. Arrangements at first were between natural parents on the reservation and willing foster parents in Utah; but when the Church determined to give it support, the plan was given legal status and brought under the Utah State Department of Public Welfare, Children's Service, through the State License of the Relief Society. Inasmuch as it is illegal for anyone without a state license to engage in any way in the placing or receiving of children, it is urged that neither missionaries, nor members engage in the independent placement of children.<sup>1</sup>

Today the program is being administered by the Relief Society with a director and a number of professional social workers.

#### XXIII. LDS INDIAN FELLOWSHIP PROGRAM

Each year many LDS students graduate from federal and public schools. These students have varying degrees of education ranging from five years in the special Navajo program to a regular high school diploma. These students are assisted in obtaining employment. For this purpose the federal government operates a system of relocation centers through which Indian people may process in securing employment. The ten major

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<sup>1</sup>Semi-annual Conference Report of the Church of Jesus Christ of Latter-day Saints, Oct. 6, 1956 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1956).



relocation centers are at San José, Chicago, Dallas, Cleveland, Denver, San Francisco, Cincinnati, Los Angeles, Oakland, and St. Louis.

It is the privilege of the individual processing through a relocation center to designate religious preference and the officials of the relocation center are helpful in supplying this information to the ministers or a representative of the various churches.

The LDS Department of Education operates a program of contacting the Indian students as they process through the relocation centers. The purpose of this program is to activate them in the branches or wards of the Church nearest their employment assignment. A director of this fellowship program has been appointed. His duties are as follows:

1. To keep a central file on all LDS Indian students who graduate from federal or public schools.
2. To work with Indian seminary principals and teachers in keeping the central file up-to-date with current addresses of students who move or who are relocated.
3. To keep Church members assigned to fellowship work in stakes and missions, informed as to the home addresses of Indian students moving into their areas.
4. To advise stake and mission fellowship workers on methods of reporting back the names and new addresses of Indians moving from their areas.
5. To devise and distribute to Indian seminary personnel a unit of instruction to be used in teaching Indian students how they might assist in helping themselves through the Indian Fellowship Program.
6. To devise a system of evaluating the results and effectiveness of the Indian Fellowship Program.

A local representative in the stake nearest the relocation center has been appointed to make the actual contact and assist in the fellowshiping of the Indian member. This, ordinarily, is the stake high councilman in charge of the regular fellowship program. In areas other than those served by the federal relocation center, it will be the purpose of the Department of Education to work through the high councilman in charge of the fellowship program of the stake in which Indian members are known to locate. Such representatives are requested to advise the coordinator of Indian seminaries when Indian families move into or from the stake areas.

Graduate Students Returning to the Reservations: Some graduates return to their homes on their respective reservations. In such cases the seminary personnel should notify the coordinator of Indian seminaries so that he can alert the missionaries or local church authorities who will keep in contact with the students and help them to remain active in the Church.

Duties of the Seminary Principal in the Fellowship Program: The responsibilities of the principal in fellowship are vital to the success of the Indian Fellowship Program. Those responsibilities are as follows:

1. To do all possible to prepare the student to assume responsibility for his own Church activity.
2. To prepare and send the "Report on LDS Students Who Did Not Return to a Federal Indian School" to the coordinator of Indian seminaries.
3. To send the names of drop-outs or transferees and their new addresses, to the coordinator of Indian seminaries.
4. To ascertain as completely as possible where graduating students are going. Send the "Report on Graduating LDS Indian Students" to the coordinator of Indian Seminaries as required.

5. To keep in contact with graduating students by correspondence or personal visits. Indian graduates move often. This adds to the problem of keeping in contact with them. Many will move several times during the first year after graduation. One means which has proven to be most effective in keeping track of Indian graduates is the monthly seminary news letter sent to the graduates. Because it includes personal accounts of former students and articles written by them, it encourages them to supply the seminary principal with their current addresses in order to be assured of receiving the paper.

#### Relationship with Stake, District, and Mission Boards of Education

All Indian Seminary personnel have an obligation to work with and sustain the members of the Stake, District, or Mission Board of Education as the priesthood authority of the Church to whom they have direct relationship. The principal has a particular relationship to this Board as outlined on p. 11.

It would be advisable for teachers to become acquainted with the members of the Board soon after becoming located in their new positions. A good relationship and the best of feelings between Seminary personnel and the Board are essential to the welfare and advancement of the seminary program.

Whenever non-professional help is required in any phase of the Indian Seminary program, the complete cooperation of the seminary personnel and the Stake or District or Mission Board of Education is necessary.

Relationship with Branches, Wards, and Stakes

Concerning the relationship of the seminary itself to the branches, wards, stake (s) or mission (s) it serves, there is an obligation for complete cooperation. The seminary should work closely with the branch, ward, stake or mission, in encouraging students towards more effective participation in Church activities and in furthering their advancement and spiritual welfare.

It is imperative, also, that the seminary correlate its student activities so as not to compete with branch, ward, stake or mission events. There should not be any seminary social or recreational activities scheduled when a branch, stake, ward, or mission served by the seminary is planning an event at which the students are expected to be in attendance.

#### XXIV. SEMINARY IN-SERVICE TRAINING PROGRAM

The LDS Department of Education is vitally interested in the professional growth and improvement of its personnel. To aid principals and teachers professionally, various meetings, conventions, and other activities are held.

##### Classroom Visits

In Seminars with two or more teachers, principals are asked to make supervisory visits to classrooms. It is also suggested that teachers make reciprocal visits to the classrooms of the principal on occasion. Suggestions from the principal, together with first hand observation through a visit by the teacher to the principal's class, will greatly aid the new teacher. Constructive criticism mutually exchanged by all teachers, old and new, will prove most helpful.

##### Weekly Professional Seminary Faculty Meetings

The practice of holding weekly faculty meetings will also produce excellent results. At this meeting there is a fine opportunity for the analysis of problems pertinent to teaching Indian students. It is expected that every teacher will consider himself responsible to study the Indian people in general and his students in particular and to assist in developing teaching materials and teaching techniques appropriate for teaching Indian students. The supervisory personnel will give some guidance and make some assignments with regard to this meeting.

##### Group Faculty Meetings

These are monthly meetings for Seminary personnel of the regular released-time seminars of specified areas and are held under the direction of the District Coordinator. Where full-time Indian Seminary personnel are living within the boundaries of these areas, they are re-



quested to attend the group faculty meetings in order to receive any aid applicable to their work. The schedule for these gatherings is arranged locally and approved by the LDS Department of Education which may provide an outline of lessons or suggestions to be considered. The over-all purpose of these meetings is to discuss general problems of the system, to unify the thinking of teachers, to study methods and procedures, to improve teaching generally, and to receive information pertaining to the LDS Department of Education as a whole. Attendance at these meetings is required.

#### Conventions

These are annual events which all Seminary personnel within a prescribed area are required to attend. Comprising several sessions, usually commencing with a special meeting or a temple session Friday evening and continuing through Saturday, these conventions are for the purpose of increasing spirituality, of giving counsel and advice, and of stimulating and improving the teaching and the seminary program in general.

Stake presidents and other Church officers of the area are often invited to certain sessions to receive special instructions.

Conventions are under the direction of the Administrator and are usually presided over by one of the general authorities. Although much that is accomplished in these conventions is directed toward the regular released-time seminary personnel, Indian seminary personnel are to attend, as a major part of the material given at these meetings will also be applicable to the Indian seminary program.

### Summer School

Every other year the Department of Education requires the attendance of all full-time personnel at the regular initial five-week term of the summer session at Brigham Young University. Information concerning these summer sessions, together with on-campus housing, is provided by the Department of Education in ample time so that necessary arrangements can be made.

Courses in addition to the one or ones required by the Department of Education may be taken. Registration fees will be defrayed by the Department of Education for teachers and wives. Transportation at the current rate per mile will be paid personnel who journey to summer school. Instructions on travel will be sent prior to the summer session.

### Attendance at General Conference

Seminary personnel are urged to attend General Conference whenever this can be done without missing regular seminary classes. Seats are provided for teachers in the Salt Lake Tabernacle.

## XXV. EMPLOYMENT POLICIES OF THE LDS DEPARTMENT OF EDUCATION

### A. Qualifications and Requirements for Employment

Indian seminary faculty are appointed by the Board of Trustees on recommendation of the Department. Before being employed each faculty member is interviewed by a member of the Executive Committee of the Board of Education. A physical examination is also required of all new faculty members.

In considering new appointments, the administration evaluates as objectively as possible items such as the following:

1. A bachelor's degree with a teaching credential.

2. A mission or comparable Church experience.
3. The ability to teach and inspire young people.
4. Adherence to the standards of the Church.
5. A sensitivity for the needs of minority groups and an understanding interest in Indian people.

#### B. Letters of Appointment

Letters of appointment for each school year are issued to seminary personnel by the Administrator of the Unified Church School System. The LDS Department of Education endeavors to have these letters in the mail prior to March 31st of each year, except in the case of new teachers subsequently hired. In the event that a teacher's contract is not to be renewed, he will be given notice prior to March 15. The letters of appointment are to be signed and returned within a specified number of days, as indicated on the letter itself. If a teacher does not intend to renew his contract when it is offered, he is required to return it unsigned, along with a statement of his intentions. One copy of the letter of appointment is to be retained by the teacher.

The position to be held by the staff member, place of employment, salary, specific conditions of employment, pay periods, and other items are contained in the letter of appointment. The full content of this letter should be noted carefully. Signing it indicates the teacher's acceptance of the moral and legal obligations to fulfill the terms therein, even as the signature of the Administrator so commits the Department of Education.

#### C. Tenure

It is the policy of the Department of Education to keep competent and faithful teachers until retirement. A teacher, after a pro-

bationary period of two years can expect continued employment from year to year as long as he is meeting the requirements of the Department of Education, is assuming the professional responsibilities required of him, and is doing satisfactory work. This employment may continue until retirement at age 65. Teachers found not to be competent or loyal to the Church or to its teachings as interpreted by the leaders of the Church may have their services terminated.

#### D. Salaries

Salaries will be reviewed annually so that each employee's earnings will be in harmony with Department policies governing such. The policy of the Department is that salaries are a confidential matter between the employer and employee, and that salaries will be commensurate with the quality of teaching accomplished.

Salaries of full-time Seminary faculty are paid in twenty-four equal payments per year, and in accordance with Federal Tax laws, the appropriate withholding tax is deducted from the pay check. The Department will also make payroll deductions for Social Security, State taxes, annuity premiums, hospital and medical insurance, flower fund, and loan payments.

#### E. Teacher Load

The LDS Department of Education has never specified the number of daily hours that are required of the Seminary principal or teacher. It is a matter of doing a professional job -- not putting in time. Because of the particular nature of the Indian Seminary program, it is impossible to arrive at what a normal teacher load is in terms of students or classes taught. There is much to be done in coordinating the program with the federal schools. The teacher will be engaged in counseling

students, in preparing special lessons for Indian students and in contacting students who have graduated. This contact will help the Church to keep in touch with them, and help them adjust to their economic, social, and spiritual environment. In addition to the above, Indian Seminary personnel are assigned by the Department to develop course materials for the program as a whole. This, along with the responsibility of furnishing a Church program which is as complete as conditions warrant for the Indian students, offers a full workload for Indian Seminary personnel.

#### F. Outside Employment

Employment in the Indian Seminary program should be considered a full-time activity. A seminary teacher should not have outside employment, or extensive time-consuming activities of his own, unless such work is advantageous to the LDS Department of Education and does not interfere with his teaching, his research and study, his non-classroom duties, and other duties.

#### G. Church and Civic Activities

In a broad personal sense, Seminary teaching is one's profession and does not represent his ecclesiastical assignment in the Church. Every seminary teacher should be actively engaged in Church work in the ward or stake in which he resides. The extent of church work a seminary man takes upon himself should not impair his service to the seminary program. When a teacher is called to the office of Bishop or is called to the Stake Presidency, or High Council, the LDS Department of Education should be advised.

#### H. Transfers

There is need in any dynamic and progressive institution for an



occasional shifting or transferring of personnel. Before any such transfer is made by the LDS Department of Education, all pertinent facts are assembled and considered, including the teacher's preference and feelings. Such transfers fall into three groupings:

1. Voluntary Transfers. Such transfers are those where teachers make requests for moves for professional or personal reasons. Where possible and/or advisable, such requests will be granted.

2. Necessary Transfers. These transfers are made for such reasons as the closing of a school, the move of a school to a new location, or a sharp decrease in enrollment.

3. Advisable Transfers. These moves may be made by the LDS Department of Education where such things are involved as the professional benefit of a teacher, the best interests of the students, the improvement of the morale of a seminary, or the improvement of community or Church relations.

The first reason mentioned is where the LDS Department of Education offers what is considered an advancement for the teacher. It is not mandatory that such an offer be accepted.

Concerning the other reasons given for the moving of a teacher, it should be understood that such transfers are also for the individual's personal welfare. The leaving of a particular location where problems have arisen and getting properly started in a new place quite often results in uninterrupted success for the teacher being transferred. Such moves are carefully considered and are made only after consultation with the party concerned.

### I. Residence Policy

Under ordinary conditions it is expected that a Seminary teacher will reside in the community where the Seminary to which he has been assigned is located. Among the obvious advantages of doing this are the following:

1. It provides greater opportunity to become an integral part of the branch, ward, or stake, and the community, with resulting better public relations;

2. There is a greater convenience in being near the seminary for evening or other special activities; and

3. The shorter travel distance involved reduces costs, time, and danger.

### J. Leave of Absence.

Two types of "leave of absence" are granted, primarily to permit study leading to a higher degree. In each case applications must be submitted at least six months in advance of the desired leave to the Administrator of the Unified Church School System for his recommendation to the Chancellor and the subsequent consideration by the Church Board of Education.

1. Sabbatical Leave. This may be granted after six full years of service as a seminary teacher, or six years after a preceding grant. When granted, the leave provides for a year's leave of absence on half salary.

2. Leave Without Pay. When this is granted to Seminary personnel, it is with the understanding that the applicant will return to the Department of Education. Re-application is necessary, however, and it must be made to the Administrator six months in advance of the time when the teacher will again assume his duties.

Where a renewal of this leave of absence is desired by a teacher, it may be granted upon written request to the Administrator. This request must be in his hands six months in advance of the start of the additional leave desired.

#### K. Teacher Certification

The Department of Education expects that teachers will maintain valid teaching certificates in whatever state they might be employed. This requires periodic renewal according to state requirements. Teachers should, therefore, regularly complete the college courses necessary, and see that their transcripts of credits are presented to the proper state offices in order that certification might be kept current.

Many Seminary teachers can also qualify for an Administrative-Supervisory Certificate. Where this is so, it is suggested that application for such certification be made to the proper office of the state in which they are teaching.

#### L. Sick Leave and Substitute Teachers

Sick leave is granted only when the teacher himself is ill. While ordinarily it will not exceed ten class days in the school year, exceptions may be made according to the merit of the particular situation.

Leave is also provided where there is a death in the immediate family of a Seminary teacher.

In both cases, as well as when other teacher absences occur, it is the responsibility of the principal to provide a qualified teacher as substitute. A list of such available individuals -- those who have had college training, who are experienced in teaching, and who are spiritually satisfactory -- should be kept for emergencies.

Payment for substitute teachers in the event of approved sick leave is not to exceed the rate prevailing in the school district where the Seminary is located, and will be made only upon receipt in the Administrative office of a voucher properly filled out.

#### XXVI. THE MERIT SYSTEM OF TEACHER EVALUATION

Since 1929 the Department of Education of the Church of Jesus Christ of Latter-day Saints has operated some elements of a merit rating program.

In 1954 a salary schedule was adopted by the Board of Education and the policy of higher pay for excellence-in-service was re-emphasized. The following year, 1955, the administrative officers of the LDS Department of Education embarked on a program to develop a systematic merit rating program. It was their intent to introduce basic objective elements into it and to acquaint every teacher fully with its design and operation. A committee of teachers was assigned to study the problems of merit rating and to develop a beginning program to recommend to the administration.

Near the close of the school year the committee presented a merit rating program to the administrator and recommended that it be given a trial operation. It was revised several times, the latest revision being made in 1958.

To consider the merit rating program in proper perspective, one must understand the basic approach made in developing the program. This basic approach emphasizes the improvement of teaching and the development of the teacher personally with the salary connected merit rating phase incidental only. The five basic instruments used in the evaluation program are as follows:

1. The Teacher Self-Appraisal Check List.

This check list is provided for the teacher's own personal use. It is a means of self-analysis. The teacher may or may not use it. Whatever use he makes of this instrument is personal to himself, that is, he is never asked to show this check list. On various occasions the teacher will ask to discuss it with his coordinator or supervisor. The basic asset is that if a teacher takes a look at himself and makes improvements, such improvements will automatically show up in his teaching and ultimately in his merit rating appraisal.

2. Improvement Survey for Teachers.

This instrument is provided for the teacher and ordinarily he goes over it point by point with his coordinator in an informal way near the beginning of a school year. This appraises the teacher on all of the points upon which judgments are being rendered. An opportunity is given to discuss fully each point in order to come to a meeting of the minds on definition of terms, etc. Near the close of the school year the coordinator and teacher go over this instrument again, this time to render a decision on each item. The teacher has full voice in this procedure. It is not uncommon for the coordinator to upgrade a teacher and value his work on some points higher than the teacher himself does. This improvement survey for teachers is then forwarded to the central office and forms the basis for the merit rating program.

3. Student Self-Evaluation Check List.

This instrument was developed to be used by the teacher as he chooses. He is not asked to show the results. Ordinarily, this is administered prior to the administering of the student-teacher evaluation to give the students a mind set for the evaluation of the teacher. Or-



dinarily when students have rated themselves they are less prone to be immature and erratic in judging the teacher. It gives the teacher some pertinent information regarding the student and his personal study which in an indirect way, has an effect on his performance.

4. Student Teacher Evaluation.

This instrument is used by the teacher as he prefers. He is not asked to show the results; however, frequently the teacher will ask the coordinator or supervisor to help him analyze the results. It is a part of the self-improvement aspect of the program and points out to the teacher certain items that would be difficult for him to learn in other ways.

5. Stake President-Teacher Evaluation.

The Stake President in general is not asked to judge the pedagogy of the seminary teacher. However, there are certain facets of jobs that have vital bearing on his success as a teacher that the Stake President is in an unusually fine position to observe. The Stake President's evaluation instrument is forwarded to the LDS Department of Education and becomes a part of the evaluation program.

XXVII. PROVISIONS FOR TEACHER WELFARE

The Department of Education is vitally interested in Seminary teachers being able to sustain themselves upon retirement, and in their being able to provide for such potential family emergencies as illness, accident, or death. Thus the programs outlined below are provided for their benefit through the Department. Teachers are encouraged to make additional provisions for the time of retirement by owning their own homes, being free from debt, and having a savings fund.

### Retirement, Annuity, and Insurance

Beneficial Life Insurance Company Contract. To provide continuous income for a teacher at retirement and to protect his wife and children in case of death before the age of 65, the "Retirement and Insurance Plan of the Board of Education of the Church of Jesus Christ of Latter-day Saints" was established September 1, 1954. All full-time personnel who have been employed for two years or more are asked to avail themselves of this offering.

The cost of this insurance with annuity is provided by the teacher contributing five per cent of his salary and the Church Board of Education adding an equal amount. The teacher's share is automatically deducted from each pay check, and along with the contribution made by the Church, is deposited with the Beneficial Life Insurance Company as the insurer. Retirement benefits from the company begin, generally speaking, on the anniversary date of the contract (policy) nearest the teacher's 65th birthday.

These insurance with annuity policies are held in trust by trustees appointed by the Church Board of Education, which has provided for a special handbook to be issued to each teacher as he comes under the retirement plan. This handbook fully explains the program and provides for a detailed record of the original policy plus other policies that may be provided as a result of subsequent salary increases.

Social Security Benefits. In addition to the above program, all seminary teachers are covered by the federal Social Security program. All regulations pertaining thereto are fully complied with by the Department of Education. For information concerning the Social Security laws and the benefits that accrue through its program, it is best to contact the nearest government representatives of the Social Security Administration.

### Health Insurance

The Department of Education desires to have all Seminary personnel covered by hospital-medical-surgical insurance at the best possible rates and where the most comprehensive coverage can be obtained for the money. From time to time various group insurance plans are investigated from this point of view, and the most adequate one is provided. If not protected by some other plan, all Seminary teachers are urged to join the one offered through the Department.

The Department's program is carried with the Teachers' Insurance and Annuity Association (TIAA). This program is available for all permanent full-time employees of the Department of Education, with medical benefits also available to eligible members of the employee's family. The Church Board and the employee participate in the cost, each paying one-half of the total premium. The employee's share is collected by payroll deduction a month in advance of the period covered by the premium.

The details of this health insurance plan will be presented to all new employees at the time they are employed.

### Flower Fund

This is a program carried on by the personnel of the Department of Education themselves. It provides financial assistance for the family of a Seminary teacher in the event of his own death or that of one of his dependent children. ("Dependent children" is used as defined by the U.S. Bureau of Internal Revenue.)

Unless otherwise requested, the teacher agrees to participation in the "Flower Fund" at the signing of his Letter of Appointment, wherein it is stipulated that in the event of the death of a fellow teacher

or dependent child a salary deduction will be made as follows:

1. For fellow teacher = \$5.00.
2. Wife or dependent child over 5 years of age = \$5.00.
3. For a child under 5 years of age = \$2.50.

The total deductions from participants are given to the family in which the death occurred.

Teachers who have retired because of age may continue participation in the "Flower Fund" by keeping a \$5.00 deposit on hand in the Department of Education. Widows of teachers are not allowed further participation.

#### Workman's Compensation Insurance

The Church carries this insurance in behalf of all its employees. In case of injury or accident on the job, the teacher should notify the Department of Education immediately.

#### LDS Church School Teacher's Loan Fund

The LDS Church School Teacher's Loan Fund was created in 1903 by joint contribution of teachers and the Board of Education. The primary purpose of the fund is to assist LDS teachers within the Unified Church School System in obtaining higher education. Limited short-term loans for emergency housing needs are sometimes granted when funds on hand are in excess of needs for higher education loans.

#### Tax Deductions

Faculty members who undertake graduate education or post-doctoral research in their field of teaching are generally permitted to deduct the educational expenses involved in computing their taxable income. The following material is summarized from the revised Internal Revenue Service regulations of March 14, 1960.

1. Expenditures for education are deductible if such education is undertaken primarily for the purpose of:
  - (a) maintaining or improving skills required by the taxpayer in the performance of the duties of his or her employment when the educational expense was incurred, or
  - (b) meeting express requirements of the Department, or the requirements of applicable law or regulations, imposed as a condition for the retention by the taxpayer of his salary, status, or employment. If the deduction is claimed on the basis that it was required by the Department in order to regain salary, status or employment, a statement to that effect should be attached.
2. Expenditures for education are not deductible if the primary purpose for which the education is undertaken is to obtain a new position or is the fulfilling of the general education aspirations or other personal purpose of the taxpayer.
3. In any case, if the education is required in order for the taxpayer to meet the minimum requirements for teaching in the Department, the expense thereof is not deductible.
4. Deductible expenses include books, tuition, and in the case of courses taken away from home, travel, meals and lodging.

Educational Opportunities at Brigham Young University

As the LDS Department of Education is vitally interested in the professional growth and improvement of the personnel, it has been authorized to grant all Institute and Seminary teachers the same remitted tuition privileges as any BYU faculty has at the Brigham Young Univer-



sity. This does not include studentbody fees, graduation fees, activity cards, private lessons, fines, etc. Authorization for fee remittance will be issued by the LDS Department of Education and the University will be reimbursed by them. Wives of Institute and Seminary teachers have the same privileges as BYU faculty wives; they are also granted full remission of tuition fees.

Brigham Young University Faculty Activity Cards

Indian Seminary full-time employees are entitled to a BYU faculty activity card at the same cost and with the same privileges as full-time faculty at Brigham Young University.

XXVIII. INDIAN SEMINARY STATISTICS  
REPORTS AND FORMS

Indian Seminary Statistical Reports

A number of reports are required for each Indian seminary during the school year. It is expected that all forms and reports will be completed with accuracy and submitted promptly.

The following is a list of all such reports presently required. A copy of each report is supplied at the end of each section. Instructions for submitting each report are printed on the form itself.

Preliminary Report of Enrollment (Fig. 6, p. 80)

This report gives the administration an early indication of the extent of the program for the current year. It provides information on enrollment, number, and time at which classes are taught and the location at which classes are taught. This information aids the supervisors and coordinators when making their visits to the seminary.

Report on LDS Indian Students Who Did Not Return to School (Fig. 7, p. 81)

This report will assist the Seminary principals at the off-reservation schools to check with the federal school roster to see if any LDS Indian students have transferred from other schools. They should be invited to attend seminary.

Monthly Report (Fig. 8, p. 82)

Coordinators are advised each month on the enrollment of the Seminary in this report. Where there are sudden increases or decreases in enrollment, the coordinator may frequently be of assistance in helping to solve problems which often accompany such changes in enrollment. The principal or teacher is also provided a means by which he can ask for help from the coordinator or present any needs, problems, or suggestions which he may have. This form is to be sent to the Assistant Coordinator of Seminaries at the address indicated.

Quarterly Report. (Fig. 9, p. 83)

It must be promptly completed at the conclusion of each designated quarter and sent to the Department of Education for permanent record compilation.

Annual Report. (Fig. 10, p. 84)

This is a statistical compilation of that which was reported throughout the year on the quarterly reports. The enrollment figures on this report should include all students enrolled for two weeks or longer during the school year. Figures in answers to items 1, 2, 3, and 4 should be totals of the figures placed on the quarterly reports for these items.

Report on Graduating LDS Students. (Fig. 11, p. 85)

This report will make it possible to help keep track of graduating students so that they will be fellowshipped into Church activity and community adjustment after they graduate from school. It should be filled out as accurately as possible and sent to the Director of the Indian Fellowship Program the first week after the close of school.

CHURCH OF JESUS CHRIST OF LATTER -DAY SAINTS

DEPARTMENT OF EDUCATION

INDIAN SEMINARY

PRELIMINARY REPORT OF ENROLLMENT

Year \_\_\_\_\_

Name of Indian School \_\_\_\_\_

Name of LDS Representative \_\_\_\_\_

Address \_\_\_\_\_

Name of Stake or Mission \_\_\_\_\_

Total Indian School Enrollment \_\_\_\_\_

Total No. Registered for LDS Instruction \_\_\_\_\_

| Meetings             | Time | Location | No. of Classes | Remarks |
|----------------------|------|----------|----------------|---------|
| Sacrament            |      |          |                |         |
| Sunday School        |      |          |                |         |
| Priesthood           |      |          |                |         |
| Week-day Instruction |      |          |                |         |
| Other                |      |          |                |         |

What lesson material is being used? \_\_\_\_\_

\_\_\_\_\_

Comments \_\_\_\_\_

\_\_\_\_\_

To be filled out on Sept. 1 of each school year. This report to be mailed to the Coordinator of Indian Seminaries, LDS Department of Education, B 346 Abraham O. Smoot Administration and General Services Building Brigham Young University, Provo, Utah

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
 Department of Education  
 Indian Seminary

Report on LDS Indian Students Who Did Not Return to School

Name of School or Seminary \_\_\_\_\_

Name of person making report \_\_\_\_\_

Date \_\_\_\_\_

| Name of Student | Home Address | MALE OR FEMALE | BAPTIZED MEMBER (YES OR NO) | PRIESTHOOD HELD | COMMENTS |
|-----------------|--------------|----------------|-----------------------------|-----------------|----------|
| 1.              |              |                |                             |                 |          |
| 2.              |              |                |                             |                 |          |
| 3.              |              |                |                             |                 |          |
| 4.              |              |                |                             |                 |          |
| 5.              |              |                |                             |                 |          |
| 6.              |              |                |                             |                 |          |
| 7.              |              |                |                             |                 |          |
| 8.              |              |                |                             |                 |          |
| 9.              |              |                |                             |                 |          |
| 10.             |              |                |                             |                 |          |
| 11.             |              |                |                             |                 |          |
| 12.             |              |                |                             |                 |          |
| 13.             |              |                |                             |                 |          |
| 14.             |              |                |                             |                 |          |
| 15.             |              |                |                             |                 |          |
| 16.             |              |                |                             |                 |          |
| 17.             |              |                |                             |                 |          |

Send a copy of this report to the Coordinator of Indian Seminaries, B346 Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah.



CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Department of Education

Indian Seminary

Monthly Report

Report covering the month of \_\_\_\_\_

Name and Address of Seminary \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Month  
Enrollment  
Per Month  
Average  
Attendance  
No. not %

| Sept. | Oct. | Nov. | Dec. | Jan. | Feb. | March | April | May |
|-------|------|------|------|------|------|-------|-------|-----|
|       |      |      |      |      |      |       |       |     |
|       |      |      |      |      |      |       |       |     |

Note: Each time a monthly report is sent in, fill in the blank for each previous month as well as the current month.

In the space below present any needs, problems or suggestions you may have. Use other side of sheet if necessary.

\_\_\_\_\_  
Signature of Principal

\_\_\_\_\_  
Date

To be filled out on the first of each month for the preceding month. This report to be mailed to the Assistant Coordinator of Indian Seminaries, B346 Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
 Department of Education  
 Indian Seminary

Quarterly Report

Reports Due: First Quarter - end of Oct.      Third Quarter - end of Feb.  
 Second Quarter - end of Dec.      Annual Report - end of School

\_\_\_\_\_ Indian Seminary  
 \_\_\_\_\_ State \_\_\_\_\_ City  
 For Quarter Commencing \_\_\_\_\_ 19\_\_ And Ending \_\_\_\_\_ 19\_\_  
 Number of classes held during quarter \_\_\_\_\_

ENROLLMENT

| INDIAN SCHOOL ENROLLMENT |       |       | LDS ENROLLMENT IN INDIAN SCHOOL |       |       | NUMBER OF STUDENTS ENROLLED FOR LDS INSTRUCTION |       |       | AVERAGE ATTENDANCE NUMBER NOT PER CENT |       |       |
|--------------------------|-------|-------|---------------------------------|-------|-------|---|-------|-------|--|-------|-------|
| BOYS                     | GIRLS | TOTAL | BOYS                            | GIRLS | TOTAL | BOYS  | GIRLS | TOTAL | BOYS                                   | GIRLS | TOTAL |
|                          |       |       |                                 |       |       |   |       |       |  |       |       |

During the period covered by this report

|  | BOYS | GIRLS | TOTAL |
|--|------|-------|-------|
| 1. Number of students baptized                             |      |       |       |
| 2. Number students received by transfer to LDS instruction |      |       |       |
| 3. Number students lost by transfer to other Churches      |      |       |       |
| 4. Number students lost by drop out of school, etc.        |      |       |       |
| 5. Number of times per week each class is held             |      |       |       |

| TEACHER | NUMBER OF SEMINARY CLASSES TAUGHT BY EACH TEACHER | TOTAL STUDENTS TAUGHT BY EACH TEACHER |       |       |
|---------|---|---------------------------------------|-------|-------|
|         |   | BOYS                                  | GIRLS | TOTAL |
|         |   |                                       |       |       |
|         |   |                                       |       |       |
|         |   |                                       |       |       |
|         |   |                                       |       |       |

Enrollment: Count each student that is officially registered at school for LDS instruction for a two-week period. Do not carry students discontinuing during one quarter over to the next quarters report. Add all new students entering any given quarterly report period.

Send two copies to LDS Department of Education, B346 Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

DEPARTMENT OF EDUCATION

INDIAN SEMINARY

ANNUAL REPORT OF \_\_\_\_\_ Indian Seminary

Date \_\_\_\_\_

\_\_\_\_\_ State \_\_\_\_\_ City

| ENROLLMENT   |       |       |                                 |       |       |  |       |       |   |       |       |
|--|-------|-------|---------------------------------|-------|-------|--|-------|-------|---|-------|-------|
| INDIAN SCHOOL ENROLLMENT                                       |       |       | LDS ENROLLMENT IN INDIAN SCHOOL |       |       | *NUMBER OF STUDENTS ENROLLED FOR LDS INSTRUCTION |       |       | **AVERAGE ATTENDANCE NUMBER NOT PERCENT |       |       |
| BOYS   | GIRLS | TOTAL | BOYS                            | GIRLS | TOTAL | BOYS   | GIRLS | TOTAL | BOYS                                    | GIRLS | TOTAL |
|  |       |       |                                 |       |       |  |       |       |   |       |       |
| Give Totals for Year   |       |       |                                 |       |       |  |       |       | Boys                                    | Girls | Total |
| 1. Number of students baptized                                 |       |       |                                 |       |       |  |       |       |   |       |       |
| 2. Number of students received by transfer to LDS instruction. |       |       |                                 |       |       |  |       |       |   |       |       |
| 3. Number of students lost by transfer to other Churches       |       |       |                                 |       |       |  |       |       |   |       |       |
| 4. Number of students lost by drop out of school, etc.         |       |       |                                 |       |       |  |       |       |   |       |       |

\_\_\_\_\_  
Principal of Seminary

\_\_\_\_\_  
Address

\*Count all students who have been enrolled for LDS instruction during the year, even if it was for only a short time.

\*\*Figure this as an average of the figures from the quarterly reports.

To be completed at close of school year. This report to be mailed to the Coordinator of Indian Seminaries, LDS Department of Education, B 346 Abraham O. Smoot Administration and General Services Building Brigham Young University, Provo, Utah

CHURCH OF JESUS CHRIST OF LATTER -DAY SAINTS  
 Department of Education  
 Indian Seminary

Report on Graduating Students

Name of School or Seminary \_\_\_\_\_

Name of person making report \_\_\_\_\_

| Name of Student | MALE<br>OR FEMALE | Home<br>Address | New<br>Address | Departure<br>Date | Comments |
|-----------------|-------------------|-----------------|----------------|-------------------|----------|
| 1.              |                   |                 |                |                   |          |
| 2.              |                   |                 |                |                   |          |
| 3.              |                   |                 |                |                   |          |
| 4.              |                   |                 |                |                   |          |
| 5.              |                   |                 |                |                   |          |
| 6.              |                   |                 |                |                   |          |
| 7.              |                   |                 |                |                   |          |
| 8.              |                   |                 |                |                   |          |
| 9.              |                   |                 |                |                   |          |
| 10.             |                   |                 |                |                   |          |
| 11.             |                   |                 |                |                   |          |
| 12.             |                   |                 |                |                   |          |
| 13.             |                   |                 |                |                   |          |
| 14.             |                   |                 |                |                   |          |
| 15.             |                   |                 |                |                   |          |
| 16.             |                   |                 |                |                   |          |
| 17.             |                   |                 |                |                   |          |
| 18.             |                   |                 |                |                   |          |

Send to the Coordinator of Indian Seminaries, B346 Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah, as required.



XXIX. INDIAN SEMINARY FINANCES AND FORMSGeneral Finances

Each Indian seminary principal should carefully follow these instructions regarding the preparation of financial reports:

Monthly Register and Report -- Revolving Fund (Fig. 12, p. 88).

1. Fiscal Month -- Each report is to cover the operation of the Seminary on a 30-day basis. The date of submittal may be adjusted according to receipt of bank statement.
2. Payments made -- Indicate all expenditures in space allotted. Such expenditures are to cover building maintenance, heating, light, water and telephone, office supplies, postage, library, printing and advertising, repairs to furnishings and equipment, and graduation expense.

Minor repairs to the building may be classified as building maintenance. Such an expenditure is not to exceed \$25.00. The principal is not allowed to purchase major items such as a floor polisher or lawn mower from the revolving fund. Such items must be submitted on a regular furnishings and equipment application.

Repairs to furnishings and equipment should be minor repairs only and should not exceed \$25.00. Repairs in excess of this amount should be submitted on a regular maintenance application. There may be expenses incurred other than those indicated above. These expenditures should be relatively small. However, if there is any question, contact the LDS Department of Education for approval.



3. Analysis -- This is to be completed each month in order that the total Revolving Fund amount may be accounted for.
4. Bank Reconciliation -- Upon completion of the front page of the report, the principal should then turn his attention to the Bank Reconciliation on the back side of the sheet. This is self-explanatory, but great care should be taken to insure the agreement of the balance in line 4 of the "Reconciliation" with the balance shown in the last line of the "Analysis."
5. Transmittal of Funds -- Please exercise every effort to stay within the proposed operating allotment previously submitted to the Department covering the school year. This form is prepared in triplicate -- white and pink copy to the Department of Education, green copy to be retained in file. All forms should be typewritten or in ink.



Annual Indian Seminary Budget, Purchases & Repairs (Fig. 13, p. 91).

This report is requested once a year and is to cover the school year period. It is to be prepared in triplicate, white and yellow copies to be returned to the LDS Department of Education and pink copy to be retained in the Seminary file.

After the budget has been submitted and checked over by the LDS Department of Education, the yellow copy will be returned to the principal indicating what will and will not be approved.

This budget has two categories, "Equipment, Furnishings and Renovation," and "Repairs, Painting and Replacement." All needs for the ensuing school year should be anticipated and listed in this budget. These are items in which the Church participates 100 per cent according to the budget submitted. These forms which are provided to the Seminary principal must be submitted in time to meet the deadline of the date on them. The returned approval of items included on these budget forms does not mean that they can be purchased or the project commenced. This initial process serves two purposes only. (1) It aids the Department of Education to arrive at its budget figures which, in turn, have to be submitted to the Church Committee on Expenditures. (2) It gives tentative departmental approval of the seminary project (s) listed.

When the time comes to obtain the budgeted items or commence the designated project, application for final approval must be made to the Church Committee on Expenditures on designated forms. These are obtained by writing the Department and by describing the project or stating that it is desired to purchase certain equipment. Proper forms will then be sent to the principal. These forms are to be made out in triplicate. Two copies are to be returned to the Department where a check

is made with the original approved budget form. The application, after approval by the LDS Department of Education, is then relayed to the Committee on Expenditures for final approval. When their acceptance is given, the seminary principal will be advised to commence the project or to make the purchase or in many cases the Church Purchasing Department will do the buying.

INDIAN SEMINARY BUDGET

From September 1, 1961 to September 1, 1962

EQUIPMENT, FURNISHINGS AND RENOVATION BUDGET

| BUDGET FOR SCHOOL YEAR 1961-62 |                  |                   |                 |                      |
|--------------------------------|------------------|-------------------|-----------------|----------------------|
|                                | Cost Per<br>Unit | Number<br>Desired | Total<br>Amount | Do Not<br>Write Here |
| 1. OFFICE EQUIPMENT            |                  |                   |                 |                      |
| Desk (office)                  |                  |                   |                 |                      |
| Chair to match desk            |                  |                   |                 |                      |
| Extra Side Chairs for Office   |                  |                   |                 |                      |
| File (with/without) lock       |                  |                   |                 |                      |
| Typewriter (Used) (New)        |                  |                   |                 |                      |
| Adding Machine                 |                  |                   |                 |                      |
| 2. FURNISHINGS FOR BUILDING    |                  |                   |                 |                      |
| Tablet Arm Chairs (Students)   |                  |                   |                 |                      |
| Classroom desk or Table        |                  |                   |                 |                      |
| Chair to match desk            |                  |                   |                 |                      |
| Bookcase                       |                  |                   |                 |                      |
| Drapery                        |                  |                   |                 |                      |
| Carpeting                      |                  |                   |                 |                      |
| 3. INSTRUCTIONAL EQUIPMENT     |                  |                   |                 |                      |
| Spirit Duplicator              |                  |                   |                 |                      |
| Slide and Filmstrip Projector  |                  |                   |                 |                      |
| 16 mm Projector                |                  |                   |                 |                      |
| Record Player                  |                  |                   |                 |                      |
| Tape Recorder                  |                  |                   |                 |                      |
| Opaque Projector               |                  |                   |                 |                      |
| Maps                           |                  |                   |                 |                      |
| Piano                          |                  |                   |                 |                      |
| 4. RENOVATIONS (Minor)         |                  |                   |                 |                      |
| Structural Changes             |                  |                   |                 |                      |
| Additions to Building          |                  |                   |                 |                      |
| Landscaping                    |                  |                   |                 |                      |
| Sprinkling System              |                  |                   |                 |                      |
| Curb and Guttering             |                  |                   |                 |                      |
| Sidewalks                      |                  |                   |                 |                      |
| TOTAL PAGE 1                   |                  |                   |                 |                      |

TOTAL APPROVED BY DEPARTMENT OF EDUCATION

Principal



After approval is given and where purchase is to be made through the Church Purchasing Department, the Seminary will be advised of the approval and the Church Purchasing Department will then handle the transaction. If approval is given to proceed with the budgeted project or to purchase the equipment locally, a reimbursement voucher will be sent with the approval indicating that the Seminary is to complete the project or do the buying and then attach the invoices to the reimbursement vouchers after signing same. Invoices and voucher forms should then be returned per the instructions printed thereon. Upon receipt of same, the Church Financial Department will make payment direct to the local vendors per the invoices submitted. The principal may not exceed the original amount approved. If this is done, a letter must be written to the Department explaining the nature of the increase. Also, all completed projects or purchases must be supported with itemized invoices. The Church will not pay against statements.

Whenever emergency repairs occur, a letter explaining the nature of the expenditure, together with the itemized invoice covering same, is submitted to the LDS Department of Education. The application will be submitted as an emergency and payment will be made by the Church Financial Department.

In order that all forms might be understood and properly completed each is described below and a sample provided. if instructions are carefully followed, delays and complications do not arise.

CBC-16 -- Application for Maintenance Project Appropriation (Fig. 14,p.95).

Use this form for the following:

1. Repairs to buildings both inside and out.
2. Painting or refinishing where previous surface is damaged or worn.

3. Replacement of damaged shrubs or lawn.
4. Repair or replacement of furnishings or equipment.

Bids must be submitted with this form for approval before commencing the work.

CBC-23R -- Application for New Equipment-Furnishings-Musical Instruments  
(Fig. 15, p. 96).

Use this form for the following:

Any new equipment or furnishings for building. This pertains to items that are movable. Build-in items are to be requested on the Form CBC-38.

If local price is available, bids must be submitted with this form. If local prices are not indicated, it will be assumed that the Church is to do the purchasing.

CBC-37 -- Application for Minor Landscape Projects (Fig. 16, p. 97).

Use this form for the following:

Remodeling or addition to grounds, walks, parking areas, fences, sprinkling systems, wells, lawns and plant materials.

Bids must be submitted with this form for approval before work can be commenced.

CBC-38 -- Application for Minor Additions and/or Remodeling to Existing Meeting Houses and Buildings (Fig. 17, p. 98).

Use this form for the following:

1. Any remodeling must be filed on this form.
2. Minor addition to building.
3. Any structural changes.

Bids must be submitted with this form for approval before work can be commenced.

Indian Seminary Maintenance Budget Report (Fig. 18, p. 99).

This report is to be prepared in duplicate, one copy sent to the Department of Education and one copy for file.

In order to estimate the cost of seminary maintenance, it is necessary that this form be filled out in detail. The report is used in preparing the Department's maintenance budget and is most important. The report is self-explanatory.

# APPLICATION FOR MAINTENANCE PROJECT APPROPRIATION

(Prepare in Triplicate — Original to the First Presidency — Duplicate to stake or mission file —  
Triplicate to ward or ward file.)

THE FIRST PRESIDENCY  
47 EAST SO. TEMPLE  
SALT LAKE CITY, UTAH

We hereby apply for an authorization to proceed with Maintenance Project Classification No....., as outlined in our 1962 Budget. The cost of this project is supported by at least two bids attached hereto. If work is of such nature where it is impractical to submit bids, state reason and insert detailed cost estimate. For painting projects where labor is performed by Ward members, the Church share will be limited to the cost of the materials. It is understood that if any portion of this appropriation is not used prior to July 1, 1963 the unused portion is to be cancelled.

| QUANTITY                          | DESCRIPTION | LABOR     | MATERIAL         | TOTAL OR BID PRICE |
|-----------------------------------|-------------|-----------|------------------|--------------------|
|                                   |             |           |                  |                    |
| TOTAL COST                        |             |           |                  |                    |
| LOCAL SHARE                       |             |           | 30%              |                    |
| APPROPRIATION REQUESTED           |             |           | 70%              |                    |
| Remarks                           |             |           |                  |                    |
|                                   |             |           |                  |                    |
| Name of Unit                      |             |           |                  | No.                |
| WARD — BRANCH — ORGANIZATION      |             |           | STAKE OR MISSION |                    |
| AGENT — BISHOP — BRANCH PRESIDENT |             |           |                  |                    |
| 1ST COUNSELOR                     |             |           |                  |                    |
| 2ND COUNSELOR                     |             |           |                  |                    |
| STAKE                             |             | PRESIDENT |                  |                    |
| MISSION                           |             |           |                  |                    |





### APPLICATION FOR MINOR LANDSCAPE PROJECTS

(Remodeling or Addition to Grounds, Walks, parking areas, fences, sprinkling systems, wells, lawns and plant materials)

THE FIRST PRESIDENCY  
47 East South Temple  
Salt Lake City, Utah

Ward or Branch \_\_\_\_\_

Stake or Mission \_\_\_\_\_

Dear Brethren:

Date \_\_\_\_\_ Project No \_\_\_\_\_

We hereby apply for authorization to proceed with the following project:

SCOPE OF PROJECT: Describe fully and furnish sketch or diagram on reverse side hereof  
Please support this request by two bonifide bids. If this application is not supported by two bids, kindly detail the estimate below.

|                                 |    |
|---------------------------------|----|
|                                 | \$ |
|                                 |    |
|                                 |    |
|                                 |    |
|                                 |    |
|                                 |    |
|                                 |    |
|                                 |    |
|                                 |    |
|                                 |    |
| TOTAL                           | \$ |
| Need of Project: Explain fully- |    |
|                                 |    |
|                                 |    |
|                                 |    |
|                                 |    |

This project was presented to Priesthood and membership for approval on \_\_\_\_\_ date  
State action taken \_\_\_\_\_ date.

The cost of this project is supported by the lower cost of the two bids attached.  
It is understood that the cost of this project will not exceed the amount specified above. We have our \_\_\_\_\_% or \$ \_\_\_\_\_ to pay the local share of the cost.

\_\_\_\_\_  
Bishop

\_\_\_\_\_  
1st Counselor

\_\_\_\_\_  
Stake or Mission President

\_\_\_\_\_  
2nd Counselor

APPLICATION FOR MINOR ADDITION AND / OR REMODELING TO EXISTING  
MEETING HOUSES & BUILDINGS

(This form is for dedicated meeting houses or buildings under lease  
agreement)

FIRST PRESIDENCY  
1st South Temple  
Salt Lake City, Utah  
Brethren;

Ward or Branch \_\_\_\_\_  
Stake or Mission \_\_\_\_\_  
Date \_\_\_\_\_ Unit No. \_\_\_\_\_

I hereby apply for authorization to proceed with the following project:

DESCRIBE SCOPE OF PROJECT \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

EXPLAIN NEED OF PROJECT) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

This project was presented to Priesthood and membership for approval on \_\_\_\_\_  
action taken \_\_\_\_\_.

The cost of this project will be \$\_\_\_\_\_. This amount is supported by (1-)  
(lower of the two or more bids listed on the reverse side of the form and attached thereto:  
(-) The detailed estimate as listed.

It is understood that the cost of this project will not exceed the amount specified above.

I desire \_\_\_\_\_ % or \$\_\_\_\_\_ to pay local share of costs.

\_\_\_\_\_  
Bishop or Branch President

\_\_\_\_\_  
1st Counselor

\_\_\_\_\_  
2nd Counselor

main. \_\_\_\_\_  
Stake or Mission President

USE OTHER SIDE FOR LISTING BIDS AND / OR ESTIMATES & OTHER  
INFORMATION

FIGURE 18

INDIAN SEMINARY PRINCIPAL

MAINTENANCE BUDGET REPORT

|   | ITEMIZE YOUR MONTHLY EXPENDITURES |     |     |     |     |     |     |     |     |      |      |     |       |
|---|-----------------------------------|-----|-----|-----|-----|-----|-----|-----|-----|------|------|-----|-------|
|   | SEPT                              | OCT | NOV | DEC | JAN | FEB | MAR | APR | MAY | JUNE | JULY | AUG | TOTAL |
| <b>A. WAGES</b>   |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 1. Clerical   |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 2. Janitorial and Gardening                                 |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| <b>SUB-TOTAL A</b>  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| <b>B. OPERATING ALLOTMENT</b>                               |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 1. Building Maintenance                                     |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 2. Heat   |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 3. Light  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 4. Water  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 5. Telephone  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 6. Office Supplies  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 7. Postage  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 8. Library  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 9. Printing and Advertising                                 |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 10. Repairs to Equipment and<br>Furnishings (Under \$25.00) |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 11. Graduation Expense                                      |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 12. Other Expenses (Please Specify)                         |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| <b>SUB-TOTAL B</b>  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| <b>GRAND TOTAL A &amp; B</b>                                |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| <b>C. INCOME</b>  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 1. Rental of Apartment                                      |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 2. Rental of Institute Bldg.                                |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| 3. Other Rentals  |                                   |     |     |     |     |     |     |     |     |      |      |     |       |
| <b>RENTAL TOTAL</b>   |                                   |     |     |     |     |     |     |     |     |      |      |     |       |

Prepare in duplicate- send one copy and retain other.

Audits (Fig. 19, p. 101).

Once a year the Administrator of the Department of Education appoints an individual to check the books of the Indian Seminary and to prepare an annual audit. The principal will be advised when this is to be done. The following are required by the auditor:

1. All cancelled checks
2. All bank statements
3. All invoices marked paid with the check number which paid same. Invoices should be filed numerically according to the check number written thereon. Statements are not acceptable, invoices are required.\*

4. All copies of the monthly register reports for the Revolving Fund. The audit report is prepared in triplicate by the auditor, one copy for the seminary, one copy for the Church Financial Department, and one copy for the Department of Education. A copy of such an audit report is enclosed herewith.

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\*All expenditures must be supported by an itemized invoice.

INDIAN SEMINARY REPORT OF AUDIT

(See Instructions on Reverse Side)

I have examined the accounts and all other related evidence of  
 the \_\_\_\_\_ Indian Seminary at \_\_\_\_\_  
 on \_\_\_\_\_ 19\_\_\_\_ for the period \_\_\_\_\_ 19\_\_\_\_ to \_\_\_\_\_  
 19\_\_\_\_ and submit this report. \_\_\_\_\_ Auditor  
 Signature

I. REVOLVING FUND ACCOUNT

BANK ACCOUNT & PETTY CASH FUND

1. Name of Bank \_\_\_\_\_
2. Name of checking account \_\_\_\_\_
3. Did the auditor verify all items shown on the last "reconciliation of the Bank Account" with the Monthly Register & Report, bank statements, cancelled checks, receipt books, etc.? Yes No
4. Was the last "Reconciliation of the Bank Account Correct? Yes No

ACCOUNTING FOR FUNDS

5. Was the audit made for the preceding period? Yes No
6. Is the "Monthly Register & Report" used for all Indian Seminary funds? Yes No
7. Are all disbursements made by pre-numbered checks? Yes No
8. Are checks (voided checks also) entered as shown? Yes No
9. Do payments appear to have been made for legitimate seminary purposes? Yes No
10. Are all bills paid promptly? Yes No
11. Are funds from all other sources forwarded to Department of Education monthly? Yes No
12. Are the "Monthly Register & Reports" properly filled out? Yes No
13. Are all items referred to above on hand for the examination? Yes No



### Closing Accounts

It is very important that where a seminary principal moves from a given location or resigns from the system that he leave all of his records and accounts in order. It is especially important that provision be made for transferring the Revolving Fund to the new principal. Suggestions for doing this can be obtained from the bank which handles the revolving fund account.

### Length of Time to Keep Financial Records

All above reports should be kept on file for a period of 3 years.

### Forms for Financial Assistance

There are certain forms to be used by seminary teachers when requesting financial assistance for specific occasions and/or situations. It is expected that all forms will be completed with accuracy and promptly submitted to the office at B-346 Abraham O. Smoot Administration and General Services Building, Brigham Young University, Provo, Utah. After signing these forms, the principal will print or type his name and address so that there will be no mistakes made in making out and returning the reimbursement check.

Copies of these forms for financial assistance are included at the close of this section. For the most part they are self-explanatory. However, they are listed in turn, with such added information as may be needed.

### Mileage Claim (Fig. 20, p. 106).

This form provides for financial reimbursement to seminary personnel, where personal cars are used for travel in behalf of the seminary program. Types of travel provided for, with the corresponding rate are listed. It is expected that seminary men, where possible

will arrange to travel in one car to group faculty meetings, regional conventions, etc. The most distant person may pick others up along the way. This not only aids the Department of Education financially, but provides an opportunity for association and the discussion of mutual problems.

Concerning "authorized moving expense" as listed on this form, there are three situations to be considered:

1. Teachers moved at the request of the Department of Education, will have their moving costs defrayed by the Department at the rate of .25 per mile for the first 400 miles and .20 per mile for each mile thereafter from their present home to their new assignment.

2. In the case of newly hired teachers, one-half of their moving expenses to the place of assignment will be assumed by the Department. That is, the Department will pay one-half of the costs incurred up to a maximum of .25 per mile for the first 400 miles and .20 per mile for each mile thereafter from his home to his new assignment.

3. Teachers moving at their own request, will assume full responsibility of the costs involved.

#### Travel Between Seminaries (Fig. 21, p. 107).

This form provides financial reimbursement for a teacher who is teaching at more than one seminary. Mileage considered is that traveling from one seminary to another and return. Within a city, only the mileage between seminaries is to be considered.

#### Clerical Assistance (Fig. 22, p. 108).

The principal should prepare a tentative budget, including the proposed rate of pay, for clerical help needed and submit it in the form of a letter to the Department for approval. After approval

by the Department is obtained, the first requisition for payment (form on p. 108) for a given individual must be made, accompanied by a W-4 form or payment cannot be made. If the same individual is maintained as clerical help from one year to another a new W-4 form must be submitted at the beginning of each contract year. The form on which reimbursement claims are submitted is known as the "Hourly Indian Seminary Payroll Request." It is preferable that seminary personnel and their immediate families are not employed as clerical help. Any exception to this policy must be cleared with the Department.

Janitorial Work (Fig. 22, p. 108)

Principals should set up a budget, including proposed rate of pay for janitorial help needed and submit it in the form of a letter to the Department for approval. After approval by the Department is obtained, the first requisition for payment for a given individual must be accompanied by a W-4 form or payment cannot be made. The form on which reimbursement claims are submitted is the same one used for reimbursements for clerical help and is known as the "Hourly Indian Seminary Payroll Request." Seminary personnel and their immediate families are not to be employed as custodians in seminary buildings. Any exception to this policy must be cleared with the Department. It is recommended also that students not be used as custodians at the seminary.

Seminary Substitute Teaching (Fig. 23, p. 109)

This form must be used for all requisitions for pay for substitute teachers. It must be filled in completely and accurately. Further, the first requisition for a given individual must be accompanied by a W-4 form (IBM type) which may be obtained from either office. A list of

available substitute teachers approved by the Department of Education should be on file at the seminary. It is recommended that the rate of pay be \$2.50 per teaching hour.

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### Purpose of the Project

A manual of instruction to guide the administration of Seminaries operated by the Department of Education, Church of Jesus Christ of Latter-day Saints, for members of the Church attending federal Indian schools was a critical need. The development of such a manual of instruction was the purpose of this project. Though in its infancy, the program is already nation-wide in scope. The handbook was prepared in sufficient detail to be of material assistance to personnel of Indian Seminaries assigned at great distances from the headquarters of the LDS Department of Education.

The handbook was designed to acquaint personnel with the program and give them assistance in directing a program that is in many particulars different from Seminaries operated for non-Indian members of the Church attending public schools. It was assumed that the manual, when distributed, would have the effect of upgrading the program it discusses. Personnel assigned to Indian Seminary responsibilities heretofore have been under the necessity of discovering their relationships and learning policies and procedures with such help as could be provided through correspondence and through infrequent visits from supervisory personnel. Questions on policies and procedures heretofore answered only through correspondence or telephone contact with the Department office may well be resolved by following the Manual of Instruction.



Included as a purpose of the handbook was the development of a system of reporting and record keeping for Indian Seminaries and a system of budgeting and financial operation for these institutions. The Manual of Instruction was to be printed and distributed as it appears in the body of this study.

#### Procedure for the Project

A survey of the literature of the field revealed few studies which had direct bearing upon the project itself. Such resources as were available were gathered, including handbooks of instruction for other phases of the religious education program of the LDS Department of Education. Information on the laws and regulations governing the operation of Federal Indian Schools was assembled. Those points pertinent to the operation of a religious education program was compiled from correspondence, files, reports, minutes of meetings, and publications of the LDS Department of Education, as well as from the personal experiences of the author.

The information and instructions pertinent to the Manual of Instruction for the operation of Indian Seminaries had not previously been compiled. Most of the policies and procedures had not been formally considered. During the preparation of the Manual of Instruction a series of conferences were held with the following groups: The Indian Sub-Committee of the Missionary Committee of the Church of Jesus Christ of Latter-day Saints, the Administrative Offices of the LDS Unified Church School System, LDS Department of Education, the Coordinator of Indian Seminaries and his staff, the President of the Southwest Indian Mission, the Administrative officials of the Bureau of Indian Affairs, and personnel of other Indian programs of the LDS Church. From these conferences policies and procedures were formulated.

Many of the procedures were given trial application in the field, and after such refinement as appeared to be justified they were included as part of the Manual of Instruction.

### Conclusions

The rapid growth of enrollment in Seminaries operated for Indian students reinforced the need for a manual of instruction. From an evaluation of the program, it was concluded that the rapid expansion will continue. At the time of this study there appeared to be no major influences apparent which would materially diminish the rate of growth of Indian Seminary enrollment.

It was concluded that principles learned in the operation of the Indian Seminary program may have application in the expansion of a Seminary type program for Indian people in Canada, Mexico, and in Central and South America.

It was concluded that the Manual of Instruction as presently printed will be adapted and changed and altered as the program grows and as the dictates of sensible administration would require. The manual was, therefore, organized in such a form as to be easily changed or adjusted.

It was concluded also that the Indian Seminary program would be expanded to include classes for Indian students attending public schools. In fact, such a program is already under way on an experimental basis.

### Recommendations

The following recommendations are made on the basis of information gained from this study:

1. It is recommended that personnel involved in the Indian Seminary program be continually conscious of the far-reaching implication of their efforts. Administrators of this program would do well, while they are working on daily tasks attendant to their responsibilities, to keep their minds continually concerned with future expansion, including consideration for the possibility of developing similar type programs among Indians in other nations.

2. It is recommended that a manual of instruction for part-time personnel in the Indian program be extracated from the Manual of Instruction as it appears in the study. Such a manual would not contain such information as would pertain to full-time employees. It would set forth in much briefer form the general policies and procedures which would be of interest to the part-time worker.

3. It is recommended that the Manual of Instruction be printed in loose leaf form and that such memoranda and policy letters as would affect the operation of the program be printed for easy insertion into the Manual of Instruction.

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Minutes of the Church Board of Education of the Church of Jesus Christ of Latter-day Saints, held September 3, 1958, now on file at the Church Office Building, 47 East South Temple, Salt Lake City, Utah.

Tuttle, A. Theodore and Packer, Boyd K. "A Survey of Members of the Church of Jesus Christ of Latter-day Saints Attending Federal Indian Schools." A report prepared and forwarded to the Administrator of the Unified Church School System on March 27, 1958.



SURVEY OF ENROLLMENT FOR RELIGIOUS INSTRUCTION OF STUDENTS ENROLLED  
AT UNITED STATES GOVERNMENT INDIAN SCHOOLS

Attached is a report giving the number of students enrolled for Latter-day Saint, for Catholic, for Protestant, and for No-Preference religious instruction, as well as the total number enrolled at the school, for each United States Government Indian School for which this information was available. Also the per cent each of these numbers is to the total school enrollment given.

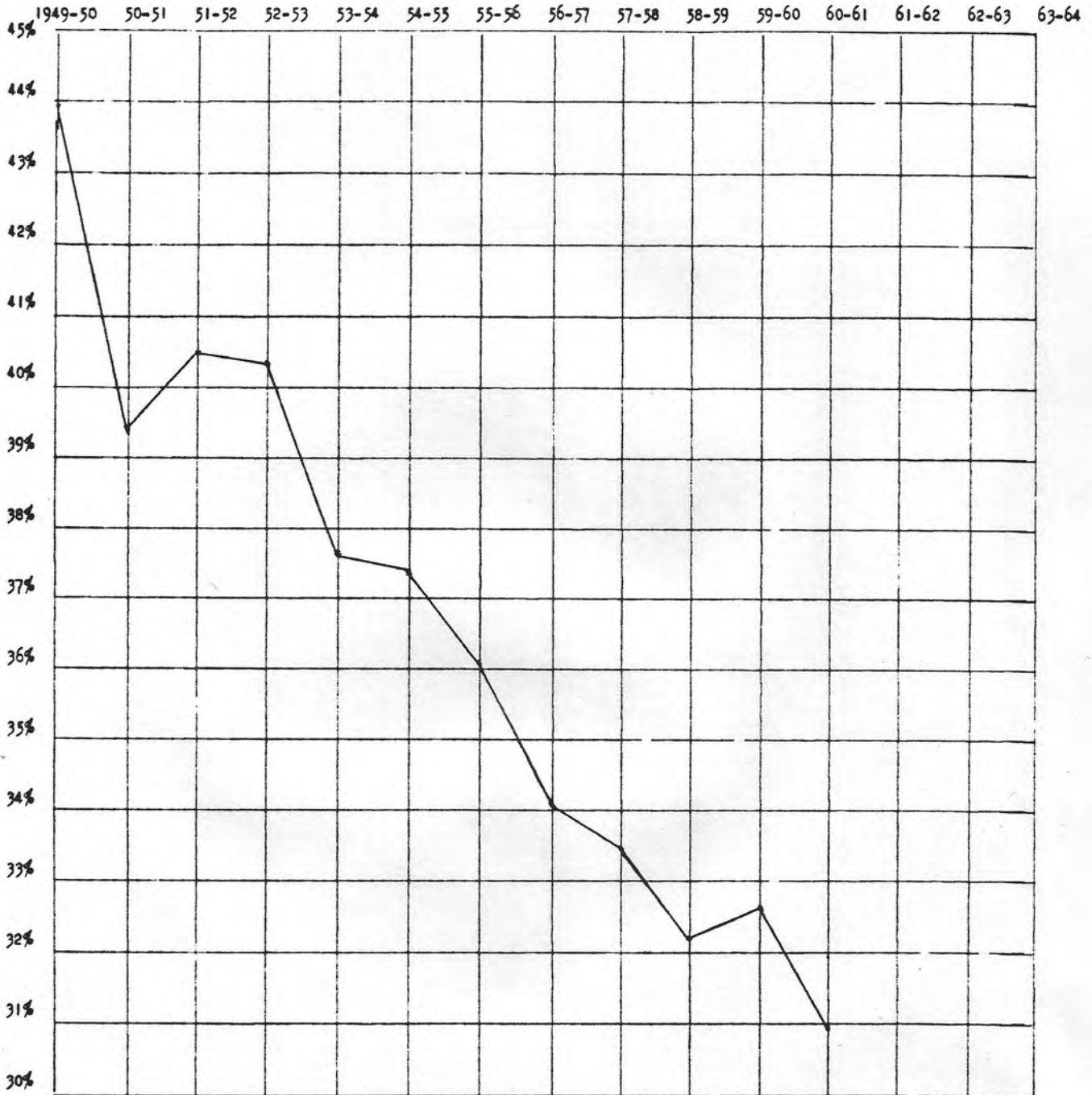
Preceding the above-mentioned information, which is given in tabular form on pages 59-62, are graphs on pages 55-58 showing the changes for one particular school -- Intermountain School -- in regard to increases and decreases in the percentage of total students of that school who were enrolled for each of the four categories of religion. They are shown in line-graphic form.

It is regretted that more complete information was not available so that the present report could have been more complete. Nevertheless, a report such as the attached should give a beginning picture of how each major religious group stands.

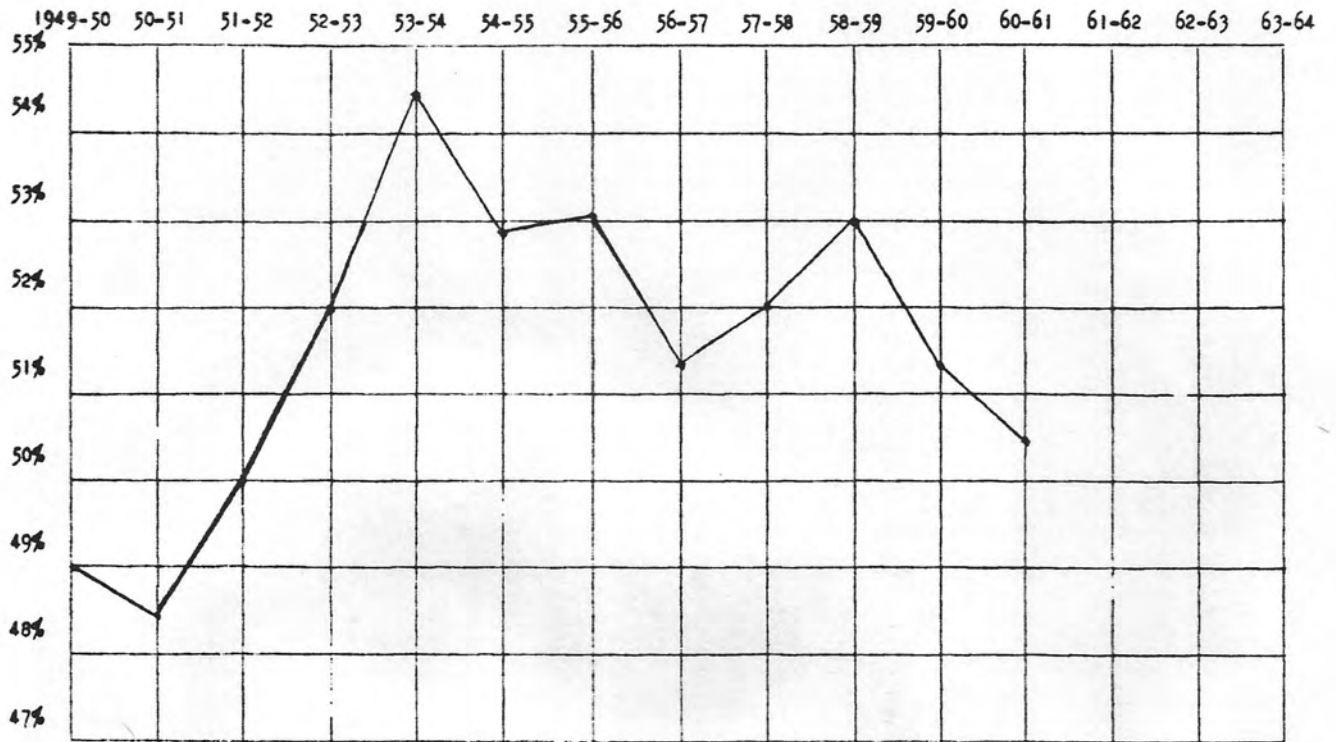
It is recommended that future records be kept and obtained which will give the above information in the future for each school, and an annual plotting on graphs be made to make available in graphic form the reporting of progress and changes in Indian-student religious assignment at Indian schools.

August 31, 1961

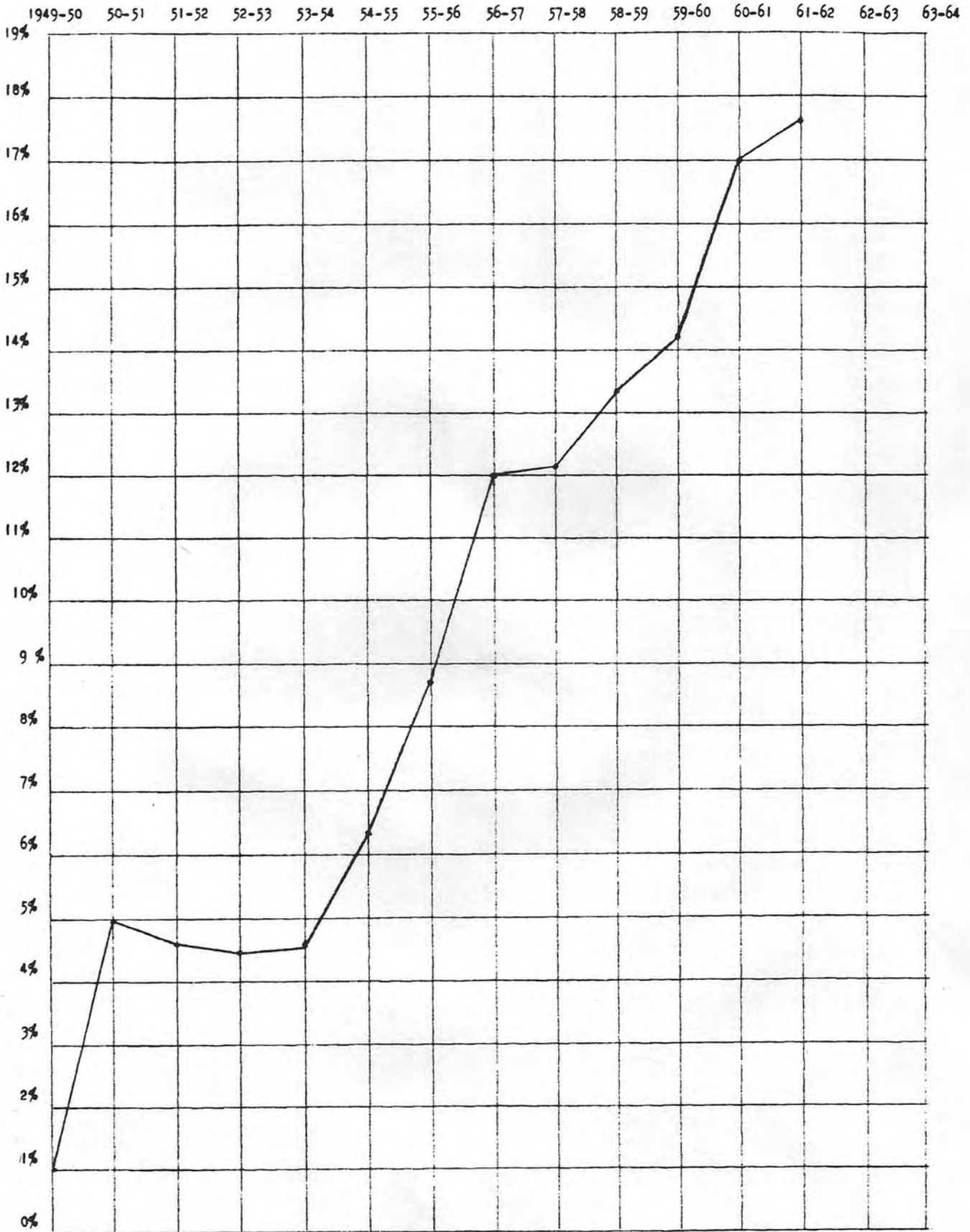
THE PER CENT OF INTERMOUNTAIN SCHOOL STUDENTS WHO WERE ENROLLED TO RECEIVE CATHOLIC RELIGIOUS INSTRUCTION SINCE THE OPENING OF THE SCHOOL



THE PER CENT OF INTERMOUNTAIN SCHOOL STUDENTS WHO WERE ENROLLED TO RECEIVE PROTESTANT RELIGIOUS INSTRUCTION SINCE THE OPENING OF THE SCHOOL



THE PER CENT OF INTERMOUNTAIN SCHOOL STUDENTS WHO WERE ENROLLED TO RECEIVE LDS RELIGIOUS INSTRUCTION SINCE THE OPENING OF THE SCHOOL



THE PER CENT OF INTERMOUNTAIN SCHOOL STUDENTS WHO WERE ENROLLED TO RECEIVE NO-PREFERENCE RELIGIOUS INSTRUCTION SINCE THE OPENING OF THE SCHOOL

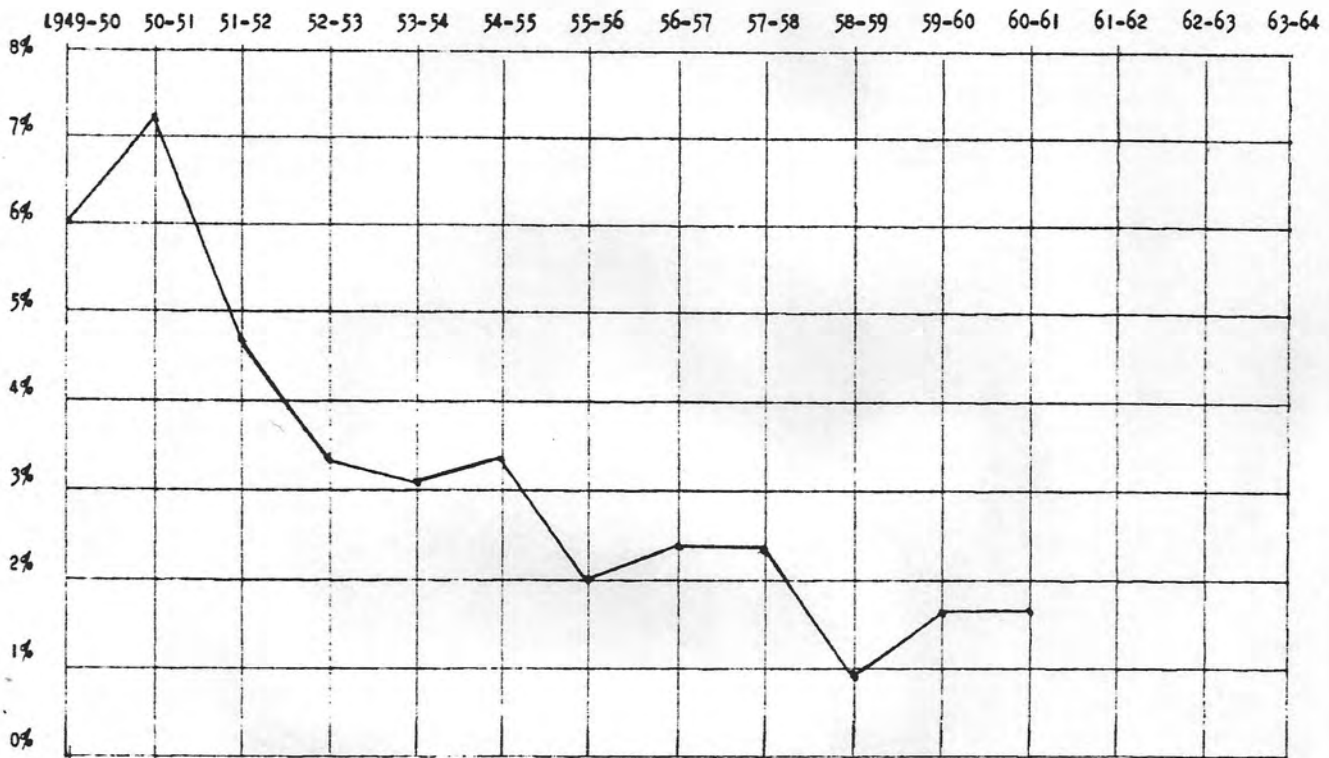




TABLE 2

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NUMBER OF STUDENTS ENROLLED FOR LDS, CATHOLIC, PROTESTANT, AND NO-PREFERENCE RELIGIOUS INSTRUCTION AT UNITED STATES GOVERNMENT INDIAN SCHOOLS (INCLUDING INDIAN DORMITORIES), AND PER CENT EACH OF THESE NUMBER IS OF THE TOTAL SCHOOL ENROLLMENT

| SCHOOL YEAR | NAME OF SCHOOL | L.D.S  |          | CATHOLIC |          | PROTESTANT |          | NO PREFERENCE* |          | TOTAL SCHOOL |          |
|-------------|----------------|--------|----------|----------|----------|------------|----------|----------------|----------|--------------|----------|
|             |                | NUMBER | PER CENT | NUMBER   | PER CENT | NUMBER     | PER CENT | NUMBER         | PER CENT | NUMBER       | PER CENT |
| 56-57       | Albuquerque**  |        |          |          |          |            |          |                |          | 235          | 100%     |
| 57-58       |                | 50     | 5.2%     |          |          |            |          |                |          | 950          | 100      |
| 58-59       |                | 25     | 7.5      | 110      | 33.0%    | 192        | 57.4%    | 7              | 2.1%     | 334          | 100      |
| 59-60       |                | 73     | 7.9      | 230      | 24.9     | 550        | 59.4     | 72             | 7.8      | 925          | 100      |
| 57-58       | Aztec          | 3      | 2.5      |          |          |            |          |                |          | 120          | 100      |
| 58-59       | Blue Gap       |        |          | 15       | 53.6     | 13         | 46.4     |                |          | 28           | 100      |
| 57-58       | Borrego Pass   | 11     | 40.7     |          |          |            |          |                |          | 27           | 100      |
| 58-59       |                | 55     |          |          |          |            |          |                |          |              |          |
| 58-59       | Canoncito      | 6      |          |          |          |            |          |                |          |              |          |
| 55-56       | Chemawa        | 18     | 4.5      | 73       | 18.2     | 301        | 75.1     | 9              | 2.2      | 401          | 100      |
| 57-58       |                | 56     | 8.1      |          |          |            |          |                |          | 687          | 100      |
| 57-58       | Cheyenne-      | 12     | 5.9      |          |          |            |          |                |          | 201          | 100      |
| 58-59       | Arapaho        | 9      | 12.7     |          |          |            |          |                |          | 71           | 100      |
| 58-59       | Chilchinbeto   | 6      |          |          |          |            |          |                |          |              |          |
| 57-58       | Chilocco       | 45     | 4.8      |          |          |            |          |                |          | 927          | 100      |
| 57-58       | Chinle         | 6      | 2.3      |          |          |            |          |                |          | 265          | 100      |
| 58-59       |                | 7      | 2.4      | 38       | 12.9     | 236        | 79.9     | 14             | 4.8      | 295          | 100      |
| 58-59       | Cottonwood     |        |          | 40       | 51.9     | 37         | 48.1     |                |          | 77           | 100      |
| 57-58       | Cove           | 6      | 15.4     |          |          |            |          |                |          | 39           | 100      |
| 58-59       |                | 5      |          |          |          |            |          |                |          |              |          |
| 57-58       | Coyote Canyon  | 11     | 12.2     |          |          |            |          |                |          | 90           | 100      |
| 58-59       |                | 22     |          |          |          |            |          |                |          |              |          |
| 57-58       | Crownpoint     | 45     | 12.8     |          |          |            |          |                |          | 350          | 100      |
| 58-59       |                | 25     |          |          |          |            |          |                |          |              |          |

\* "No Preference" religious assignment will include, for this report, those students with UNKNOWN religion as well as those specifically designated "No Preference."

\*\* Totals for Albuquerque have included Pueblo tribes' enrollment only for certain years.

TABLE 2

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NUMBER OF STUDENTS ENROLLED FOR LDS, CATHOLIC, PROTESTANT, AND NO-PREFERENCE  
RELIGIOUS INSTRUCTION AT UNITED STATES GOVERNMENT INDIAN SCHOOLS  
(INCLUDING INDIAN DORMITORIES), AND PER CENT EACH OF THESE  
NUMBER IS OF THE TOTAL SCHOOL ENROLLMENT

| SCHOOL<br>YEAR      | NAME OF<br>SCHOOL | L.D.S    |          | CATHOLIC |          | PROTESTANT |          | NO PREFERENCE |          | TOTAL SCHOOL |          |     |
|---------------------|-------------------|----------|----------|----------|----------|------------|----------|---------------|----------|--------------|----------|-----|
|                     |                   | NUMBER   | PER CENT | NUMBER   | PER CENT | NUMBER     | PER CENT | NUMBER        | PER CENT | NUMBER       | PER CENT |     |
| 57-58               | Crystal           | 46       | 28.7%    |          |          |            |          |               |          | 160          | 100%     |     |
| 58-59               |                   | 39       |          |          |          |            |          |               |          |              |          |     |
| 58-59               | Del Muerto        |          |          | 3        | 11.1%    |            |          |               |          | 27           | 100      |     |
| 58-59               | Dennehotso        | 33       |          |          |          |            |          |               |          |              |          |     |
| 58-59               | Flagstaff         | 35       | 19.9     | 26       | 14.8     | 115        | 65.3%    |               |          | 176          | 100      |     |
| 57-58               | Fort Defiance     | 25       | 4.2      |          |          |            |          |               |          | 600          | 100      |     |
| 55-56               | Fort Sill         | 1        | 0.5      | 43       | 20.9     | 162        | 78.6     |               |          | 206          | 100      |     |
| 57-58               |                   | 9        | 4.9      |          |          |            |          |               |          | 197          | 100      |     |
| 57-58               | Fort Wingate      | 60       | 9.2      |          |          |            |          |               |          | 650          | 100      |     |
| 58-59               |                   | 33       |          |          |          |            |          |               |          |              |          |     |
| 57-58               | Fruitland         | 6        | 4.0      |          |          |            |          |               |          | 150          | 100      |     |
| 57-58               | Gallup            | 32       | 10.7     |          |          |            |          |               |          | 300*         | 100      |     |
| 58-59               |                   | 45       | 8.6      | 127      | 24.2     | 349        | 66.6     | 3             | 0.6      | 524          | 100      |     |
| 59-60               |                   | 62       | 11.3     | 127      | 23.1     | 360        | 65.6     |               |          | 549          | 100      |     |
| 57-58               | Greasewood        | 12       | 7.1      |          |          |            |          |               |          | 170          | 100      |     |
| 58-59               |                   | 11       | 6.4      | 81       | 47.1     | 80         | 46.5     |               |          | 172          | 100      |     |
| 57-58               | Haskell           | 13       | 1.3      |          |          |            |          |               |          | 1000         | 100      |     |
| 57-58               | Holbrook          | 11       | 4.0      | 176      | 63.8     | 89         | 32.2     |               |          | 276          | 100      |     |
| 58-59               |                   | 13       | 3.6      | 220      | 61.0     | 128        | 35.4     |               |          | 361          | 100      |     |
| 59-60               |                   | 13       | 3.1      | 225      | 53.1     | 186        | 43.8     |               |          | 424          | 100      |     |
| 57-58               | Ignacio           | 8        | 3.2      |          |          |            |          |               |          | 250          | 100      |     |
| 49-50               | Intermountain     | 6        | 1.1      | 236      | 43.9     | 264        | 49.1     | 32            | 5.9      | 538          | 100      |     |
| 50-51               |                   | 66       | 4.9      | 533      | 39.4     | 655        | 48.4     | 99            | 7.3      | 1353         | 100      |     |
| 51-52               |                   | 103      | 4.7      | 892      | 40.5     | 1099       | 50.0     | 104           | 4.7      | 2198         | 100      |     |
| 52-53               |                   | 103      | 4.5      | 929      | 40.3     | 1197       | 51.9     | 78            | 3.4      | 2307         | 100      |     |
| 53-54               |                   | 101      | 4.6      | 820      | 37.7     | 1188       | 54.6     | 68            | 3.1      | 2177         | 100      |     |
| 54-55               |                   | 149      | 6.4      | 873      | 37.4     | 1233       | 52.8     | 79            | 3.4      | 2334         | 100      |     |
| 55-56               |                   | 196      | 8.7      | 814      | 36.2     | 1194       | 53.1     | 45            | 2.0      | 2249         | 100      |     |
| 56-57               |                   | 273      | 12.0     | 776      | 34.2     | 1168       | 51.4     | 55            | 2.4      | 2272         | 100      |     |
| 57-58               |                   | 267      | 12.1     | 741      | 33.5     | 1150       | 52.0     | 54            | 2.4      | 2212         | 100      |     |
| 58-59               |                   | 304      | 13.4     | 734      | 32.3     | 1212       | 53.1     | 19            | 0.8      | 2269         | 100      |     |
| 59-60               |                   | 295      | 14.2     | 678      | 32.7     | 1068       | 51.4     | 35            | 1.7      | 2076         | 100      |     |
| 60-61               |                   | 336      | 17.0     | 611      | 30.9     | 998        | 50.5     | 33            | 1.7      | 1978         | 100      |     |
| 61-62 (Approximate) |                   | 370      | 17.6     |          |          |            |          |               |          | 2100         | 100      |     |
| 57-58               |                   | Iyanbito | 13       | 52.0     |          |            |          |               |          |              | 25       | 100 |
| 58-59               |                   |          | 16       |          |          |            |          |               |          |              |          |     |

\*Estimated total enrollment

TABLE 2

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NUMBER OF STUDENTS ENROLLED FOR LDS, CATHOLIC, PROTESTANT, AND NO-PREFERENCE  
RELIGIOUS INSTRUCTION AT UNITED STATES GOVERNMENT INDIAN SCHOOLS  
(INCLUDING INDIAN DORMITORIES), AND PER CENT EACH OF THESE  
NUMBER IS OF THE TOTAL SCHOOL ENROLLMENT

| SCHOOL<br>YEAR | NAME OF<br>SCHOOL | L.D.S. |          | CATHOLIC |          | PROTESTANT |          | NO PREFERENCE |          | TOTAL SCHOOL |          |
|----------------|-------------------|--------|----------|----------|----------|------------|----------|---------------|----------|--------------|----------|
|                |                   | NUMBER | PER CENT | NUMBER   | PER CENT | NUMBER     | PER CENT | NUMBER        | PER CENT | NUMBER       | PER CENT |
| 57-58          | Kaibeto           | 83     | 41.5     |          |          |            |          |               |          | 200          | 100      |
| 58-59          |                   | 134    | 74.5     | 11       | 6.1      | 31         | 17.2     | 4             | 2.2      | 180          | 100      |
| 59-60          |                   | 145    | 80.1     | 1        | 0.6      | 35         | 19.3     |               |          | 181          | 100      |
| 57-58          | Kayenta           | 35     | 8.7      |          |          |            |          |               |          | 400          | 100      |
| 58-59          |                   | 50     | 12.2     | 29       | 7.1      | 123        | 69.9     | 44            | 10.0     | 408          | 100      |
| 57-58          | Keams Canyon      | 20     | 4.8      |          |          |            |          |               |          | 420          | 100      |
| 58-59          |                   | 16     |          |          |          |            |          |               |          |              |          |
| 58-59          | Klagetoh          | 3      |          |          |          |            |          |               |          |              |          |
| 58-59          | Low Mountain      | 11     | 7.8      | 52       | 37.2     | 74         | 52.9     | 3             | 2.1      | 140          | 100      |
| 58-59          | Lukachukai        |        |          | 211      | 90.2     | 23         | 9.8      |               |          | 234          | 100      |
| 58-59          | Many Farms        |        |          | 117      | 81.2     | 27         | 18.8     |               |          | 144          | 100      |
| 57-58          | Mariano Lake      | 16     | 15.4     |          |          |            |          |               |          | 110          | 100      |
| 58-59          |                   | 12     |          |          |          |            |          |               |          |              |          |
| 57-58          | Mexican Springs   | 15     | 7.5      |          |          |            |          |               |          | 200          | 100      |
| 58-59          |                   | 9      |          |          |          |            |          |               |          |              |          |
| 58-59          | Mescalero         | 20     |          |          |          |            |          |               |          |              |          |
| 57-58          | Naschitti         | 17     | 8.5      |          |          |            |          |               |          | 200*         | 100      |
| 58-59          |                   | 4      | 4.6      |          |          |            |          |               |          | 88           | 100      |
| 58-59          | Navajo Mountain   | 5      |          |          |          |            |          |               |          |              |          |
| 58-59          | Nazlini           |        |          | 86       | 56.6     | 65         | 42.7     | 1             | 0.7      | 152          | 100      |
| 58-59          | Old Laguna        | 6      |          |          |          |            |          |               |          |              |          |
| 57-58          | Phoenix           | 84     | 7.7      | 346      | 31.7     | 581        | 53.2     | 81            | 7.4      | 1092         | 100      |
| 58-59          |                   | 95     | 9.2      | 286      | 27.6     | 579        | 56.1     | 73            | 7.1      | 1033         | 100      |
| 57-58          | Pinedale          | 8      | 38.1     |          |          |            |          |               |          | 21           | 100      |
| 58-59          |                   | 8      |          |          |          |            |          |               |          |              |          |
| 57-58          | Pinon             | 35     | 10.8     |          |          |            |          |               |          | 325          | 100      |
| 58-59          |                   | 48     | 15.4     |          |          |            |          |               |          | 312          | 100      |
| 58-59          | Pueblo Pintado    | 3      |          |          |          |            |          |               |          |              |          |
| 57-58          | Redrock           | 5      | 6.5      |          |          |            |          |               |          | 77           | 100      |
| 58-59          |                   | 4      |          |          |          |            |          |               |          |              |          |

\* Estimated total enrollment

TABLE 2

NUMBER OF STUDENTS ENROLLED FOR LDS, CATHOLIC, PROTESTANT, AND NO-PREFERENCE  
RELIGIOUS INSTRUCTION AT UNITED STATES GOVERNMENT INDIAN SCHOOLS  
(INCLUDING INDIAN DORMITORIES), AND PER CENT EACH OF THESE  
NUMBER IS OF THE TOTAL SCHOOL ENROLLMENT

| SCHOOL<br>YEAR | NAME OF<br>SCHOOL     | L.D.S. |          | CATHOLIC |          | PROTESTANT |          | NO PREFERENCE |          | TOTAL SCHOOL |          |
|----------------|-----------------------|--------|----------|----------|----------|------------|----------|---------------|----------|--------------|----------|
|                |                       | NUMBER | PER CENT | NUMBER   | PER CENT | NUMBER     | PER CENT | NUMBER        | PER CENT | NUMBER       | PER CENT |
| 57-58          | Richfield             | 22     | 18.2%    |          |          |            |          |               |          | 121          | 100%     |
| 58-59          |                       | 42     | 33.6     | 13       | 10.4%    | 70         | 56.0%    |               |          | 125          | 100      |
| 59-60          |                       | 54     | 43.9     | 8        | 6.5      | 61         | 49.6     |               |          | 123          | 100      |
| 55-56          | Riverside             | 9      | 5.4      | 55       | 32.8     | 104        | 61.8     |               |          | 168          | 100      |
| 57-58          |                       | 19     | 6.7      |          |          |            |          |               |          | 280          | 100      |
| 58-59          |                       | 24     | 8.2      | 99       | 33.8     | 170        | 58.0     |               |          | 293          | 100      |
| 58-59          | Rock Point            |        |          | 25       | 27.5     | 66         | 72.5     |               |          | 91           | 100      |
| 58-59          | Rough Rock            |        |          | 37       | 62.5     | 22         | 37.5     |               |          | 59           | 100      |
| 58-59          | Round Rock            |        |          | 70       | 96.0     | 3          | 4.0      |               |          | 73           | 100      |
| 58-59          | Salina Springs        |        |          | 9        | 42.8     | 12         | 57.2     |               |          | 21           | 100      |
| 58-59          | San Juan              | 18     | 8.7      | 52       | 25.0     | 134        | 64.4     | 4             | 1.9      | 208          | 100      |
| 57-58          | Sanostee              | 5      | 3.3      |          |          |            |          |               |          | 150          | 100      |
| 58-59          |                       | 8      |          |          |          |            |          |               |          |              |          |
| 57-58          | Sherman               | 46     | 4.3      |          |          |            |          |               |          | 1052         | 100      |
| 60-61          |                       | 103    |          |          |          |            |          |               |          |              |          |
| 57-58          | Shiprock              | 80     | 8.1      |          |          |            |          |               |          | 986          | 100      |
| 58-59          |                       | 87     | 8.2      | 258      | 24.4     | 691        | 65.4     | 21            | 2.0      | 1057         | 100      |
| 58-59          | Shonto                | 12     | 19.0     | 9        | 14.3     | 42         | 66.7     |               |          | 63           | 100      |
| 58-59          | Smoke Signal          |        |          | 10       | 62.5     | 6          | 37.5     |               |          | 16           | 100      |
| 57-58          | Snowflake             | 3      | 2.5      | 84       | 71.2     | 31         | 26.3     |               |          | 118          | 100      |
| 58-59          |                       | 2      | 1.9      | 68       | 63.6     | 19         | 17.7     | 18            | 16.8     | 107          | 100      |
| 57-58          | Standing Rock         | 5      | 8.2      |          |          |            |          |               |          | 60           | 100      |
| 58-59          |                       | 7      |          |          |          |            |          |               |          |              |          |
| 57-58          | Steamboat             | 11     | 6.5      |          |          |            |          |               |          | 170          | 100      |
| 58-59          |                       | 4      | 4.0      | 55       | 55.0     | 41         | 41.0     |               |          | 100          | 100      |
| 55-56          | Stewart               | 25     | 4.1      | 137      | 22.4     | 292        | 47.7     | 158           | 25.8     | 612          | 100      |
| 57-58          |                       | 39     | 6.9      |          |          |            |          |               |          | 560          | 100      |
| 59-60          |                       | 68     | 10.4     | 135      | 20.7     | 389        | 59.7     | 60            | 9.2      | 652          | 100      |
| 60-61          |                       | 77     | 11.3     | 136      | 20.0     | 399        | 58.6     | 69            | 10.1     | 681          | 100      |
| 58-59          | Tah Chee              |        |          | 9        | 81.8     |            |          | 2             | 18.2     | 11           | 100      |
| 57-58          | Theodore<br>Roosevelt | 28     | 9.0      |          |          |            |          |               |          | 310          | 100      |
| 60-61          |                       | 25     | 8.7      | 18       | 6.3      | 139        | 48.2     | 106           | 36.8     | 288          | 100      |
| 57-58          | Thoreau               | 15     | 8.4      |          |          |            |          |               |          | 180          | 100      |

TABLE 2

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NUMBER OF STUDENTS ENROLLED FOR LDS, CATHOLIC, PROTESTANT, AND NO-PREFERENCE  
RELIGIOUS INSTRUCTION AT UNITED STATES GOVERNMENT INDIAN SCHOOLS  
(INCLUDING INDIAN DORMITORIES), AND PER CENT EACH OF THESE  
NUMBER IS OF THE TOTAL SCHOOL ENROLLMENT

| SCHOOL<br>YEAR | NAME OF<br>SCHOOL | L.D.S  |          | CATHOLIC |          | PROTESTANT |          | NO PREFERENCE |          | TOTAL SCHOOL |          |
|----------------|-------------------|--------|----------|----------|----------|------------|----------|---------------|----------|--------------|----------|
|                |                   | NUMBER | PER CENT | NUMBER   | PER CENT | NUMBER     | PER CENT | NUMBER        | PER CENT | NUMBER       | PER CENT |
| 57-58          | Toadlena          | 41     | 15.8     |          |          |            |          |               |          | 260          | 100      |
| 58-59          |                   | 33     |          |          |          |            |          |               |          |              |          |
| 57-58          | Tohatchi          | 9      | 4.0      |          |          |            |          |               |          | 225          | 100      |
| 58-59          |                   | 11     |          |          |          |            |          |               |          |              |          |
| 59-60          | Tonalea           | 39     | 43.3     |          |          |            |          |               |          | 90           | 100      |
| 57-58          | Towaoc            | 0      | 0.0      |          |          |            |          |               |          | 110          | 100      |
| 57-58          | Tuba City         | 130    | 21.7     |          |          |            |          |               |          | 600          | 100      |
| 58-59          |                   | 133    | 22.2     |          |          |            |          |               |          | 598          | 100      |
| 57-58          | Twin Lakes        | 8      | 8.3      |          |          |            |          |               |          | 96           | 100      |
| 58-59          |                   | 9      |          |          |          |            |          |               |          |              |          |
| 58-59          | Valley Store      |        |          | 26       | 96.2     | 1          | 3.8      |               |          | 27           | 100      |
| 58-59          | Whipporwill       |        |          | 7        | 35.0     | 13         | 65.0     |               |          | 20           | 100      |
| 57-58          | White Cone        | 11     | 12.2     |          |          |            |          |               |          | 90           | 100      |
| 58-59          |                   | 5      |          |          |          |            |          |               |          |              |          |
| 57-58          | Winslow           | 4      | 1.2      | 102      | 31.3     | 220        | 67.5     |               |          | 326          | 100      |
| 59-60          |                   | 7      | 2.2      | 122      | 38.5     | 188        | 59.3     |               |          | 317          | 100      |
| 57-58          | Zuni              | 13     | 4.4      |          |          |            |          |               |          | 297          | 100      |
| 58-59          |                   | 11     |          |          |          |            |          |               |          |              |          |



MANUAL OF POLICIES AND PROCEDURES  
FOR THE ADMINISTRATION OF INDIAN SEMINARIES OF  
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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An Abstract of a Field Project  
Presented to the  
Department of Educational Administration  
Brigham Young University

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In Partial Fulfillment  
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by  
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This abstract of a field project by Boyd K. Packer is accepted in its present form by the Department of Educational Administration of Brigham Young University, as satisfying the dissertation requirements for the degree of Doctor of Education.

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## ABSTRACT

### PURPOSE OF THE PROJECT

The preparation of a Manual of Instruction to guide the administration of Seminaries operated for members of the Church of Jesus Christ of Latter-day Saints attending federal Indian schools was the purpose of this project.

The Manual was designed to acquaint personnel with all policies and procedures and assist them in the operation of Indian Seminaries. Heretofore, the information contained in the handbook had not been assembled or organized. Most of the policies and procedures had not been formally considered. The Indian Seminary program differs significantly in many particulars from Seminary programs operated for members of the Church attending public high schools.

Included was the development of a system of reporting and record-keeping for Indian Seminaries and a system of budgeting and financial operation for these institutions. The Manual of instruction will be printed and distributed as it appears in the body of this study.

### METHODS AND PROCEDURES

A survey of the literature of the field revealed few studies which had direct bearing upon the project itself. Such resources as were available were gathered, including manuals of instruction for other phases of the religious education program of the LDS Department of Education. Information on the laws and regulations governing the operation of Federal Indian Schools was assembled. Those points pertinent to the

operation of a religious education program were extracted for inclusion in the project. A brief history of the development of the Indian Seminary program was compiled from correspondence files, reports, minutes of meetings, and publications of the LDS Department of Education, as well as from the personal experience of the author.

During the preparation of the Manual of Instruction a series of conferences were held with the following groups. The Indian Subcommittee of the Missionary Committee of the Church of Jesus Christ of Latter-day Saints, the Administrative Officers in the LDS Unified Church School System, particularly the LDS Department of Education, the Coordinator of Indian Seminaries and his staff, the President of the Southwest Indian Mission, the Administrative Officials of the Bureau of Indian Affairs both in Washington and in field offices, and personnel of other Indian programs of the LDS Church. From these conferences policies and procedures were formulated.

Many of the procedures were given trial application in the field, and after such refinement as appeared to be justified, included as part of the Manual of Instruction.

#### SUMMARY OF FINDINGS

The rapid growth of enrollment in Seminaries operated for Indian students reinforced the need for a manual of instruction. From an evaluation of the program, the author concludes that the rapid expansion will continue. At the time of the study there appears to be no major influences apparent which would materially diminish the rate of growth of Indian Seminary enrollment.

The author concludes that principles learned in the operation of the Indian Seminary program may have application in the expansion of

a Seminary-type program for Indian people in Canada, Mexico, and eventually in Central and South America.

The Manual of Instruction as presently printed will be adapted and changed as the program grows and as the dictates of sensible administration would require. The manual was, therefore, organized in such a form as to be easily changed or adjusted.

It is reasonable to assume, also, that the Indian Seminary program will be expanded to include classes for Indian students attending public schools. In fact, such a program is already under way on an experimental basis.