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A STUDY TO DETERMINE THE POSSIBLE INFLUENCE OF PUBLIC SCHOOL CURRICULUM DEVELOPMENT ON COURSE OUTLINES USED BY THE RELEASED-TIME SEMINARY PROGRAM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis

Presented to the

L2

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

by

Merrill Dean Briggs

April 1974

This thesis, by Merrill Dean Briggs, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Religious Education.

Russell R. Rich, Committee Chairman

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August 13, 1973
Date

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CHAPTER I

INTRODUCTION

Background of Problem

In an address given on Armistice Day 1948, former Army Chief of Staff General Omar Bradley commented:

> With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it.
>
> We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount.
>
> Man is stumbling blindly through a spiritual darkness, while toying with the precarious secrets of life and death. The world has achieved brillance without wisdom, power without conscience.
>
> Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.[1]

Dr. John A. T. Robinson comments on trends in American life:

> What matters to them most in life seems to have nothing to do with "God" and God has no connection with what really concerns them day to day.
>
> At best he seems to come in only at the edges of life. He is out there somewhere as a sort of long-stop-at-death, or to turn to in tragedy.[2]

It would seem from the above statements that there is a problem in America today with the religious lives of its people. Traditionally America has been known as a nation that knows and fears God. Many of

---

[1]Omar Bradley, "Pronoun," Christian Century Magazine, LXVI (January 19, 1949), p. 69.

[2]David L. Edwards, The Honest to God Debate (Philadelphia: The Westminister Press, 1963), p. 276.

its original settlers came to its shores for religious purposes. Its schools and civic governments were either sponsored or motivated by the church. The founding fathers purposely divided church and state because of what they had seen and heard in Europe where the church had dominated civil government. Even with this separation, the influence of God was allowed in civil affairs. The coins and bills used as money have inscribed on them "In God We Trust." Our pledge of allegiance has had added to it the words "under God." Congress has its Chaplain, and its sessions are opened with prayer; the military academies demand attendance at religious services. Yet with this religious tradition, it appears America is taking on the mantle of being a godless nation.

But why this apparent mantle of a godless nation? There are probably many answers. The philosopher would have his way of answering the trend. Likewise, the minister, the educator, and the historian. One possible answer might be found in a history of judicial decisions that have been given by the Supreme Court of our nation regarding religious education. The premise from which most of the decisions have been made is the first amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances." The Tenth Amendment to the federal constitution places the responsibility on the individual states. Each state, accordingly, has enacted certain statutes in its own state controlling the state and church relationships. These statutes vary greatly throughout the United States, and practices not

contolled by specific statutes also vary.

One of the first cases was Pierce vs. Society of Sisters. The basic contention was compulsory school attendance and the parochial schools were able to stay in existence as long as they met the requirements of the state school board. Another case involving religious education was The McCollum Case in Illinois in which it was ruled unconstitutional to hold religious classes in the classrooms of the public school. Parallelling the McCollum Case, Zorach vs. Clauson, it was declared constitutional to release the students one class period a day as long as they were off the public school grounds and did not involve administration of the public schools. Bible reading in public schools was outlawed in the Abington School District vs. Schempp. Prayer in public schools was likewise ruled unconstitutional in the Engel vs. Vitale case before the Supreme Court. It is evident that the feelings of the Supreme Court are to keep neutral or in other words not to allow either state or church to infringe upon the rights of the other.

John Paul Williams has stated:

> When religion is ruled out of daily curriculum it is relegated to second or third place, or even to no place at all. Often the neutrality turns out to opposition.[3]

This neutrality and opposition has found its way into the public school philosophy and curriculum. Religious and secular education are in most cases at opposite poles.[4]

---

[3]John Paul Williams, The New Education and Religion (New York: Association Press, 1945), pp. 30-55.

[4]Adrian M. Dupuis, Philosophy and Education (Milwaukee, Wisc.: The Bruce Publishing Co., 1968), p. 89.

Statement of the Problem

Since the turn of the century, curriculum in the public schools has developed specific patterns. Certain philosophies and methods developed by outstanding leaders in their given fields are now predominant in the public school curriculum. Teachers in the Released-Time Seminary Program of The Church of Jesus Christ of Latter-day Saints have been expected to hold a bachelor's degree in their chosen field and to obtain a public school teaching certificate. Inasmuch as they have to obtain this certificate, it would be assumed these teachers have been exposed to the public school philosophies and methods of curriculum. A portion of these teachers are asked from time to time to help in curriculum writing of the seminaries either on a part-time or full-time basis. The question has been raised concerning the amount of transfer of secular philosophy and methods into the religious curriculum of the Latter-day Saint seminaries. Inasmuch as the secular teachings of the public schools and the Latter-day Saint religious teachings originate in diverse settings and have somewhat different goals or objectives, it seemed necessary the question ought to be answered.

The Hypotheses

For guidance in this study, the following hypothesis is postulated: A comparison of the histories of the curriculum of the public schools and the LDS Seminary curricula will show an adoption of some secular philosophies and methods from the public schools into the LDS curriculum.

Definition of Terms

1. Seminary. A released time program from the public school where students come to a building located near the school for the purpose of studying religion. The students usually stay with their own age group, i.e., 10th, 11th, 12th grades. There are usually several classes being held at the same time.

2. Home Study Seminary. A program where the individual studies by himself. It is usually in his home for one hour a day. A previously outlined program is the tool used and it includes scripture reading, textual reading, worksheets and games. Once a week the individual studies with a small group under the direction of a teacher called from the local religious organization. Once a month several groups study and socialize together. The ages within the individual groups and combined groups usually vary from 9th to 12th grades.

3. Early Morning Program. A group of students meet to study a previously outlined religious education program every morning before school. The groups are usually mixed as to ages, being from 9th to 12th grades.

4. Released-time. A legal period of time given to a student upon request of the parent to leave the school and go to a building located nearby for the purpose of studying religion.

5. Supplementary Material. Material given to the students in the form of a hand-out which supplements the lesson being given by the teacher or of the reading of a text. They are usually maps, graphs, charts, puzzles, games, stories, statements.

6. Pedagogical Lattice. A graph or chart which shows how a particular lesson relates to other lessons that have preceded it or

will follow it. It likewise can be used within a lesson to show how one part or topic within a lesson relates to other parts or topics.

7. Mini-Outline. A unique teacher's outline created for the purpose of making a teacher more personally involved in the preparation and presentation of the lesson. It basically contains three lesson objectives, some key thoughts, words, scriptures, and usually a student worksheet. Everything else must be developed by the teacher, thus involving more of his own personality and teaching techniques. This outline transcended beyond the traditional teacher outline which contained a fully explained objective, several pages of content, conclusions, suggested questions and answers, and also work projects.

8. Zion. A condition of mind and personality rather than a place. The purpose of teaching and living the LDS religion is to make a Zion people, meaning a people who are pure in heart.

9. Seven Cardinal Principles. A specific set of educational principles formulated by the Committee on the Reorganization of Secondary Education in 1918. These principles state objectives of secondary education that have received wide acceptance in education circles in America.[5]

10. Progressivism. A term given to the applied philosophy of John Dewey, predominant in the 1930's and 1940's. Its main characteristics were: (a) more freedom to the student, (b) greater stress upon interest of the student and less upon discipline, (c) less emphasis on a daily time table, (d) larger units of study, that is, several topics

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[5]Donald F. Popham, Foundations of Secondary Educational, Historical, Comparative, and Curricular (Minneapolis, Minn.: Burgess Publishing Company, 1951), p. 156.

were studied and culminated in one project, (e) more overt activity by the student, (f) more democratic principles taught and practiced in the schools, (g) learning was for the purpose of solving social problems that students would face immediately instead of some far future time. These social problems as Dewey saw them were being brought on by the Industrial Revolution, that is, the conflict of democracy, science and industry.

11. Unit Plan. A method of arranging several lessons into a unit which would relate to each other under a master theme or heading.

12. Core Curriculum. A term used to describe a system of instruction in which several disciplines are used to teach one subject. An example: the subject might be United Nations. History could be used to study its background, English could be used to report the student's findings, the subject of health might be one of the programs of the United Nations reported.

13. Pragmatism. An educational philosophy originating with John Davis Pierce. John Dewey is given credit for the experimentation and application. Its main thesis is that learning is done by the solving of problems. Truth is discovered. As new problems arise and are solved, truth evolves or changes.

14. Nurture. A term coined by Howard Bushnell in describing the conversion process of a Christian.

15. Character Development. The process by which an individual incorporates into his personality the virtues taught by Jesus Christ.

16. Psychological and Social Theories. Those theories that relate to the educative process implied in the term "curriculum."

Delimitations

The LDS Church has had many programs for seminary age students. To examine them all would have been too complicated; therefore, this study was limited to the following:

1. Only those outlines that applied to the students between the ages of fifteen and eighteen years of age generally known as released-time students.

2. It did not include those outlines specifically prepared for the Early Morning and Home Study Seminaries.

Scope

The scope of this study was the printed outlines of The Church of Jesus Christ of Latter-day Saints Seminary System pertaining to the New Testament. It also included the articles, manuscripts, books, and papers written on curriculum development of the public schools.

Outline of Thesis

Chapter II of this thesis was a history of the public school curriculum. It concentrated on the philosophies, the men behind the philosophies, methods and propounders of same, and the chronological events. Chapter III gave a history of the development of the LDS Seminary curriculum emphasizing the major changes which have taken place and the men and events behind them. A comparison of the two histories and conclusions made up Chapter IV.

CHAPTER II

OVERVIEW OF THE HISTORY OF SECULAR CURRICULUM DEVELOPMENT

Historical Setting

The hypothesis of this paper strongly suggests that secular education is basically godless. The state, in all its dealings with the education of its people, has to leave out religion. Generally this has always been the rule. There have been times when the church and state were looked upon as the same unit and therefore the religious training was heavily emphasized. Generally the history of secular training has been without the teaching of a god or gods. Its emphasis has been allegiance to the state, the godless state. The affiliation of any religious organization with the state would always bring about fear of state influence upon the religious organization or of religious influence upon the state organization.

In examining the history of curriculum it should be kept in mind that those who generally developed the philosophy and then the curriculum never included a god or a god's teachings to man here on earth. Their approaches were either to develop the arts within man, make man more adaptable to his environment, or to teach him more scientifically.

Most historians believe that curriculum and its attending philosophies started with Greece. It is true that Greece had its many gods but still the state was important. The Spartans trained

their young people to carry on the responsibilities of the state. Plato taught that it was the state's total responsibility to educate and develop the child. Rome adopted this Hellenistic philosophy but modified it to the extent that families, not the state, were responsible for education. Nevertheless in 383 A.D. Rome took over that responsibility. Until the Fall of Rome patriotism was considered to be the highest virtue, and not much public education took place between the fifth and the fourteenth centuries. This was the time when the church generally ruled and influenced the curriculum. For a time there was a new morality. Christians believed each human soul had greater value than the whole material world. At this particular time education was, but for a few, the prospective priest, monk, or people of royalty who became the future teachers, doctors, and interpretors of the law.[1]

In the fourteenth century a new movement began which was to be later identified as "Humanism." The religious scholasticism of the Middle Ages gave way to a new spirit of scientific inquiry in which old ideas were undermined and new ideas were accepted. New institutions were developed and learning was carried out in a broader spirit, unrestricted by the narrow limits previously set up by the church.[2] The influence of the church did not suddenly die. The "Reformation" paralleled "Humanism" for a period of time with a new emphasis that pushed education closer to state control. Martin Luther (1483-1546) advocated compulsory education for boys and girls. "The prime purpose

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[1]Donald F. Popham, Foundations of Secondary Education, Historical, Comparative, and Curricular (Minneapolis, Minn.: Burgess Publishing Co., 1968), p. 24.

[2]Popham, op. cit., p. 37.

of education was to prepare the pupil for life in the home, vocation, civic life, and the church."[3] Men like Phillip Melanchthon (1497-1560), Johann Sturm (1507-1589), Ulrich Zwingli (1484-1531), and John Calvin (1509-1564) followed in Luther's footsteps in advocating more and more education for the masses. More and more the length of school was expanded as well as the curriculum. The movement spread to the Netherlands, then to England, and subsequently to the infant American colonies. The Act of Supremacy in England in 1534 put the church under control of the King. The monastaries and preaching orders were abolished and their wealth confiscated. Schools were now under the "royal eye" or, in other words, civil guidance.

Psychological Beginnings

The Age of Reason followed which is generally placed between the sixteenth and seventeenth centuries. Science started to reign supreme. This was the time of Copernicus (1473-1543), Kepler (1571-1630), Galileo (1564-1642), Bacon (1561-1626) Descartes (1596-1650), and Johann Amos Comenius (1592-1670) who was one of the great educational philosophers of his time. He believed education ought to be universal, regardless of sect, uniform, and compulsory. He maintained that education must be kept realistic--that ideas should be kept in touch with current events of that day. John Locke (1623-1704) followed with similar ideas, but was one of the first with a psychological approach to education.

He maintained (a) that all human ideas . . . ultimately

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[3]Ibid., p. 38.

depend upon experience; (b) that reward of bodily pleasure or punishment of bodily pain neither establishes the actions rewarded nor dis-establishes those punished; (c) if all the desires expressed by the child are given approval, he will become overly aggressive and incapable of socialized behavior; (d) if the child is to continue to prefer doing something, he must have occasional relief from it in the form of an activity of some other kind; (e) if the child is to know something he must be curious about it.[4]

Locke was also the originator of what his followers later called "Faculty Psychology."

> When John Locke, with some ifs, buts, and whereases, ventured to propose that the mind possessed what--for want of a better word--might be designated as "faculties", he little suspected that his carefully guarded statement would someday hatch the so-called "Faculty Psychology."[5]

Faculty Psychology was a fairly simple educational psychological idea. Its main premise was that the mind was divided into compartments, or as his followers stated, "faculties." Each was basically independent of the other. One could improve the sharpness or capacity of each faculty by processing through it certain subjects--Latin and Greek trained the mind, geometry gave potency to the reason, and simple drawing fortified the power of observation. When one became efficient in making a piece of furniture, this efficiency was transferred to his ability to comb his hair, till his garden, or handle his horse.[6] The trend of thinking that man was an animal and science could determine all things had begun.

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[4]Ibid., pp. 59-60.

[5]Adolphe E. Meyer, An Educational History of the American People (New York, New York: McGraw-Hill Book Company, 1967), p. 294.

[6]Meyer, op. cit., p. 294.

Curricular Beginnings

The eighteenth century was known as the Age of Enlightenment. Jean Jacques Rousseau (1712-1778) had great impact upon this century. He left home at the age of sixteen, was hired by several women as a lover and worked in very wealthy homes. Through the influence of a friend, Diderot, he found his way into the circles of some of the enlightened minds of that era. Perhaps it was this freedom from social norms that allowed him to look at and criticize his own environment. He wrote several books but one that had great impact was Emile. It was the practice in education to force the child to conform to the conventions of adult life. Children were made to memorize facts before understanding them.[7]

> Take the very reverse of the current practice and you will always do right--Nature would have children be children before being men. If we wish to pervert this order, we shall produce precocious fruits which will have neither maturity nor flavor, and will speedily deteriorate; we shall have young doctors and old children. Childhood has its own way of seeing, thinking, and feeling, and nothing is more foolish than to try to substitute ours for them.[8]

Rousseau thought of the child in terms of stages of growth and development right into adulthood. If treated properly in each stage a person would grow to have humanity in his heart.[9]

> The romantic philosopher did not undertake to put his teachings to the test of practice. This he left to more realistic followers of later generations. He succeeded, however, in shunting theory

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[7]Stuart G. Noble, A History of American Education (New York, New York: Farrar & Rinehart, 1954), p. 220.

[8]Noble, op. cit., p. 221.

[9]J. Donald Butler, Religious Education (New York, New York: Harper & Row, 1962), pp. 72-73.

> into new channels. When he called attention to the necessity of adapting education to the maturity of the child, he prompted an interest in child psychology that has ever been closely associated with methods of teaching.[10]

The next individual to move historically into the educational scene was Johann Heinrich Pestalozzi (1746-1827). "Many of Rousseau's suggested reforms were elaborated and practiced by Pestalozzi, greatly influencing elementary education both in Europe and in America."[11] He had experienced many failures in life, the last one being a farmer. Though bankrupt he was able to keep part of his farm and the buildings. These he turned into a school for underprivileged children. He taught them weaving and spinning, and at the same time taught them letters and number combinations. Three great principles came from this experience: (a) the atmosphere of the home should pervade the school, (b) industry was associated with education--the first of industrial education, (c) a new form of instruction came into existence--the method of sense perception which was later called "object method." He also wrote a book called Leonard and Gertrude. His fame spread from Switzerland to Germany, England, and America. He later opened other schools and had many visitors from these countries. He greatly influenced men like Emanuel Fellenbert, William Russell, and Horace Mann.

Like a small snowball rolling downhill, growing larger and larger, so was educational philosophy and curriculum. Friederich Froebel (1782-1852) believed that curriculum must originate within

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[10]Noble, op. cit., p. 221.

[11]Jesse A. Bond and John A. Hockett, Curriculum Trends and Teacher Education (Ann Arbor, Michigan: Edward Brothers, Inc., 1953), p. 7.

the learner, not outside him, and that the learner must draw upon the culture for the substance of his learning.[12] He followed in the footsteps of Pestalozzi with the same idea of sense perception or object learning. Froebel is the father of educational toys and objects, as well as of modern kindergarten.

Johann Freidrich Herbart's Apperception

Even though G. Stanley Hall opened his educational psychology laboratory in 1879 at John Hopkins University, its real effects were not felt until the beginning of the 20th Century; consequently, the last great figure of the 18th and 19th centuries was Johann Freidrich Herbart (1776-1841). Herbart inherited the chair of philosophy at the University of Konigsberg from the great philosopher Immanuel Kant. While in this position he started a "pedagogical seminary" which was dedicated to building a bridge between philosophy and education.[13] Herbart's contribution to the field of education is the idea of a "content-centered" philosophy. So great was his influence that it lasted for nearly a century, until the ascendancy of John Dewey. Herbart is considered to be the father of the modern science of education and psychology.[14]

> Herbart conceived of the mind as being what it contains. He was a cold, realistic intellectual for whom the mind was equal to its contents. To him the mind was both conscious and subconscious. As ideas would fade from the conscious mind they would collect in

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[12]Ronald C. Doll, Curriculum Improvement (Boston, Mass.: Allyn and Bacon, Inc., 1970), p. 8.

[13]Butler, op. cit., p. 80.

[14]Popham, op. cit., p. 64; Meyer, op. cit., p. 238.

clusters so to speak in the subconscious. The larger the clusters of ideas the more power it had to push back into the conscious mind. Only when the conscious mind was parallel or in the same channel as a small cluster would these small clusters be able to come back into the conscious mind. Butler notes that even though this may sound somewhat like Freud there was never any connection. (The following is a detailed step-by-step example:)

1. The teacher must call up into the consciousness of the student those clusters of ideas in the subconscious mind which are relevant to the subject at hand which is to be taught.
2. The presentation of the new material, for which the ideas already called up will provide an appropriate context or in Herbartian terms, an appreceptive mass.
3. The third step is comparison or abstraction, in other words the relating of the new and the old.
4. The next step is generalization or assimilation, by which is meant relating the new learning to a wide scope of knowledge.
5. The final step is application of the new learning in practice.[15]

Another way of stating the above is that we learn the new in terms of the old. Butler is more precise: "There is usually a context of ideas for learning within which the new learning is understood and assimilated."[16] Herbart called this new educational philosophy "Apperception." He also had three other philosophies which were closely linked to Apperception. These also remained for nearly a century as the accepted educational philosophy: (1) The highest good for man and therefore the ultimate objective of education is moral character. Closely associated was (2) the idea of everyone's having a unique individuality. He cautioned teachers not to impose their own personalities on their students. (3) A child's learning is most effectively started when it is set into flame with the spark of interest.[17] Herbart did not believe that learning had to be distasteful as was so

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[15]Butler, op. cit., pp. 80-81.

[16]Ibid., p. 82.

[17]Meyer, op. cit., p. 239.

commonly accepted at that time.

> Not only did he regard interest as indispensable to launching of the learning process, but he also believed that in the event of its absence, it behooved the teacher to resort to every trick in the school-man's repertoire. . . .[18]
>
> There are those who contend that Herbartianism is abandoned, a relic of the past. Perhaps they are right, but the facts appear against them. Who but cynics would scoff at moral character as an end in education? Who but loons would undertake to teach the young without the powerful charm of interest. Even correlation remains, and so do the Formal Steps, if not in the original, then at least as an echo, and sometimes even as an echo of an echo. . . .
>
> This is not saying, even in a remote degree, that present-day promoters of the educational art and science are Herbartians. It is merely suggesting that at the bottom of Herbart's doctrine there was not a little that was of intrinsic soundness and that given refinement and modification, it has filtered into current pedagogic usage.[19]

Effects of the Industrial Revolution

One of the great movements that changed the course of history was the industrial revolution. It was not without effect upon the philosophies of education, though not implemented immediately. It must be remembered that there was generally a fifty-year delay before the educational world became fully aware of some of these theories. Even though Herbart is considered the father of the modern science of education and psychology, it was Herbert Spencer (1820-1903) who launched education with its philosophy and curriculum into the pure scientific approach. He asked the question, "What knowledge is of most worth?"[20] His answer was science.

Science it is for self-preservation; science it is for gaining

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[18] Ibid.

[19] Ibid., p. 241

[20] Ibid., p. 247.

> a livelihood; and science it is "for the most perfect production and enjoyment of art in all its forms." For all purposes of discipline--intellectual, moral, and religious--the indispensable key once again is science. This is the verdict on all counts.[21]

This scientific approach, though assailed by many at first, was to become the standard for education especially in the field of educational psychology as will be outlined later. Many of the early masters of curriculum development would appear to have a scientific approach.

The Beginnings of Educational Psychology

At the beginning of the twentieth century, due to the new scientific approach, education was beginning to be a ball with many facets. No longer was education a place where the student sat still and straight and had stuffed into his head a bunch of facts--that through this process he was to become a moral, intellectual, society-oriented individual. Education was not only examining, probing, evaluating things outside itself, but instead was turning on itself, in an effort to change itself for the better. This was the beginning of psychology--later to apply its principles and become known as educational psychology. This would affect the philosophy of education which in turn would change the curriculum. It started with a German named Wilhelm Max Wundt who projected for us the picture of psychology as a true and respectable science, subject to the laboratory. He opened his first laboratory in 1879 and one of his first students was Granville Stanley Hall. Hall is given credit for being the founder of the psychological movement here in America as well as the father of child

---

[21] Ibid.

psychology.

> He was . . . concerned . . . to give a systematic account of how the psychophysiological process of children differ from those of adults, and of the manner in which children develop from birth to the end of adolescence.[22]

Another student of Wundt was William James, a medical graduate of Harvard. While a student of Wundt he became acquainted with many ideas from a mathematical and philosophical genius named Charles Pierce. Pierce's main thought was that all ideas should be subject to experimental verification. James was responsible for the term "Pragmatism." It was:

> his theory of thought and action, and also what is now spoken of as "psychology of the act"; and even more, his theory of the "experimental method of knowing", filtered into the thinking of Dewey, where one can still detect it in such doctrines as "learning as an active process", "thinking as problem solving", "experience as doing and making", and several more.[23]

James' main theories were:

1. What concerned man was the practical business of reacting to his environment.
2. Having a medical background it would be natural for James to want to know how the nervous system looked or was built, but he was only concerned how it functioned.
3. Man was a creature of reason, but also of feelings, and the latter more often than not overcame the reasoning.
4. Man was a "walking bundle of habits" which determined his actions. He called this his theory of "acquired reactions." (Very similar to what later and independently developed into "The Behaviorists")
5. "The heart of James' psychology is the stream of conscious thought", the continuous onward-flowing current in which the self is forever involved. It turns on behavior and governs it; at times it restrains it or shuts it off altogether. The stream of thought, which is in constant flow and flux, is not only personal; it is also selective--in fact, even the organism's sense organs function to such a purpose. "Consciousness", wrote James, does not appear chopped up in bits. Such words

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[22]Popham, op. cit., p. 145.

[23]Meyer, op. cit., p. 279.

> as "chain" and "train" do not describe it fitly as it presents itself in the first instance. It is nothing jointed; it flows. . . . Hereafter let us call it the stream of thought, of consciousness, or of the subjective life. And so it has been denominated ever since, not only by psychologists, but also by historians, sociologists, and anthropologists; by writers and artists; and by the more articulate gentlemen of the cloth and the teaching profession.[24]

James laid the way for psychology to become the study of behavior.

> The wonders Wundt wrought in his painstaking Germanic manner James conjured up with his deft and dainty, though by no means superficial, hand. Both men helped to put psychology on a scientific groundwork; both furnished it a corps of trained and scholarly workers; and both caught a glimpse of psychology's potentialities for life's numberous and varied enterprise, and especially for learning and teaching.[25]

Structuralism

Out of these beginnings of Educational Psychology evolved five theories of human behavior. One group came to be known as the Structuralists Associationism. This theory of behavior was fathered by Wundt and nurtured by Edward Bradford Titchener and reached its prime in the later years of the nineteenth century. The following is an excellent description of Structuralism.

> For all his incandescence, Titchener exerted only a small influence on American thought. Reserved, conservative, an astringent practioner of the strictest scientific canon, Titchener spent most of his working day in the laboratory. Compared with the debonair, gladsome James, boundlessly absorbed in human doings, Titchener was an iceberg. The pursuit of scientific truth he regarded as something which was not merely dispassionate, but impersonal. Science, he held, started when men began to look upon the world "as a vast machine, working precisely as a tool or an engine worked." "The concept of psychology", he insisted, "is the morphology of the mind--what is there and in what quantity

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[24] Ibid., p. 280.

[25] Ibid., p. 281.

> not what it (is) for." Function, in other words, is none of its business. As for the living organism, this is the biologist's domain, and into it the psychologist shall not trespass. And as for putting psychology to work on the problems of man, let the biologists and sociologists and the similarly inclined attend to such affairs. The aim of science is to establish the facts. It is no more concerned with the moral values of those facts than it is with the moral significance of the housefly or the pneumococcus. The moment science undertakes to make value judgments by separating its data into classes of good and bad it becomes wishful and ceases to be pure science.
>
> In his method the structuralist relied mainly on introspection, or self-observation. But this was neither the fervered self-vivisection of a Rousseau nor the almost bland self-examination of James and his troop of functionalists. On the other hand, Titchener's introspection, though now generally rejected, involved a steeled, selfless, cautious, and minutely painstaking reporting of one's mental processes, with utter disregard for their worth or meaning. The psychologist's task, in short, was first to analyze, and then to synthesize mental experience.[26]

Structuralism fell because of its own determination to be absolutely scientific and objective. It looked upon the conscious mind as a separate entity. It received the title of "Atomism."[27] It could never accept the inter-relationships of the whole human being; however, credit must be given for the attempts to be absolute in the scientific approach.

Functionalism

Functionalism was next on the behavioral scene. In fact, it is looked upon as American in origin. The structuralists before them were cold, objective self-analysts. They concentrated on what a man was, the Functionalists on what he did. Habits, instincts, feelings, sensations and thoughts dominated their approach.

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[26]Ibid., p. 283.

[27]Ibid.

> The readiness to give counsel and instruction has brought them, as it has theologians and philosophers, into the arena of human affairs. It was Dewey, a functionalist, who in 1899, in his presidential address before the American Philosophical Association, in congress at New Haven, Connecticut, called for the application of psychology to social practice. And it was because of functionalist promptings that the huge aggregation of psychological specialists came upon the scene.[28]
>
> The willingness--nay, the eagerness--of the functionalists to emerge from the academic sanctum to examine ordinary people's problems naturally vastly increased the scope of their science. But it would be a mistake to assume that their searchings were directed merely at giving guidance; actually they advanced their psychological science a good deal. They developed a maturer methodology, they unearthed new clues to the way we learn, and they gave attention to the way motives and goals shape the course of our daily living. The functionalists were in the very forefront in sensing the significance of human behavior and dynamics, two prized and fundamental concerns of every earnest and up-to-date psychological sect. Finally, they demolished the cherished fancies about the successive steps involved in the development of our mental functions from infancy to maturity.[29]

It is difficult in examining the history of the psychological movement to put all events in an exact chronological order. When one stands back and looks at real generalities, the investigations into the psyche or consciousness of man, the Idealists were first. Rousseau, Locke, Pestalozzi, Froebel were always aiming at the utopia, thus the category "Idealist." Herbart, Pierce and James were realists--down to earth--using the scientific approach. To a historian it might seem that one movement grew out of another, but this was not always the case. This study is not attempting that exactness, rather the "what" as compared to the "when."

Behaviorism

During the latter part of the nineteenth century, Ivan Pavlov

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[28] Ibid., p. 284.

[29] Ibid., p. 285.

was experimenting with his famous dogs. Pavlov knew that when a man or a dog consumed food the saliva glands flowed. He noted also that the glands started to flow even before they began to consume the food. He experimented with the clanging of bells or shining of lights when the food was brought to the dog. The glands would flow with the light or the bell and no food; thus the theory of "Conditional Reflexes" came into existence. Pavlov's official paper translated did not reach America until 1902. It did not take long until it was a widely accepted psychological phenomenon. John B. Watson became the great advocate. At first he was skeptical but within ten years he was proclaiming, "Give him a healthy and normal infant, and he could condition him to become the kind of adult he wanted him to be."[30] As others got on the bandwagon, this particular approach became known as "Behaviorism."

The Behaviorists reached their apex in the 1920's. They undertook to conduct their operations with the calculated and rigorous procedure of the laboratory scientist, and consequently they were obliged to confine themselves to dealing with only a small part of the vast field of human behavior. At the same time, however, their painstaking methodology put new vigor into their science. It was the behaviorist who put the final quietus on the introspective procedure, and it was his sharp and forthright assault on the stale practices of the older psychologies which prompted their keener and more astute practitioners to check and overhaul their professional wardrobe. Thus the behaviorist served to catalyze the development of psychology as a whole.

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[30]Ibid., p. 287.

Connectionist Psychology

One can say with certainty that out of the Behaviorist Movement came Edward Lee Thorndike's "Connectionist Psychology." Pavlov had come up with the idea of "Conditioned Reflexes." In reality it was nothing more than a stimulus-response action coined by Thorndike. Thorndike added the "Stamped-In and Stamped-Out" approach. It implies that all animals, including human beings, build patterns of response by "stamping in and stamping out" connections between stimulus (S) and response (R). In this way bonds of connection are built up or broken down. The chief "laws" governing this process include the "law of exercise" and the "law of effect." The former suggests that frequency and recency of stamping will strengthen connections; the latter that the individual tends to retain responses that are satisfying (that is pleasurable) and to eliminate those that are annoying (painful). Since the S-R bond process can be measured with a high degree of precision, psychological experiences can be subjected to exacting quantitative experimentation.[31]

Thorndike, in poineering this particular approach, became an observer of the behavior of animals under controlled conditions. He was precise in all his observations and measurements. He was also responsible for the view that it is easier for children to learn and more difficult for adults. Even though many of Thorndike's original ideas have been under attack and many have succumbed, he is still regarded as one of the great pioneers in Educational Psychology.

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[31]Theodore Brameld, Patterns of Educational Philosophy (New York, New York: Holt, Rinehart & Winston, Inc., 1962), p. 199.

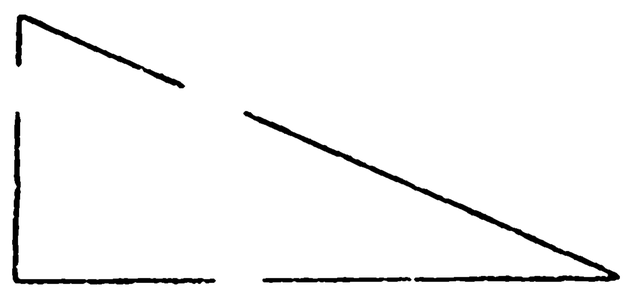
Gestaltism

Wolfgang Koehler was critical of Thorndike's approach that animals learn by trial and error. He had written a paper on his observations of chimpanzees.

> By means of a series of graded experiments he concluded that our simian cousins were indeed capable of such a process (thinking--mental process, not just a random act). When confronted by a total situation, they grasped it by perceiving all its parts not as separate entities, but together as an integrated whole.[32]

The following is a quote explaining "Gestaltism" which explains in greater detail Koehler's theory.

> "Gestalt" is German usage for "form", "figure", or "shape", though in English psychological speech, the word has been generally rendered as "pattern", or by the ghastly "configuration." Whatever you name it, for its proponents it is the basic mental attribute. Every experience, they contend, has a definite and intrinsic pattern, and the various aspects of any experience reside in their sum at the moment they congeal and appear to us as a mosaic whole. Does the professor attend a session of the faculty? Then clearly his humors tag along too, his gaseous stomach, his hard-pressed spouse, a coed's perfumed note, in short, his joys and melancholies; and with them there is the effect upon him of his immediate surroundings, the hard seat he suffers in, the smoke-filled air, and his comrades in facultate, who please or bore him, or maybe, even sour and depress him. Whatever his reaction to the question at hand, it is borne upon by a consciousness of the environment, by its coalesced totality.
>
> The gestaltist's basic theory may easily be followed by one of his favorite exhibits. Glimpse at the accompanying figure, and



> you will notice that each of its walls shows a break; yet the viewer, in his mind's eye, tends to bridge the breaks and to behold the figure not as three broken parts, but as a triangle. This, the gestaltists tell us, is because we incline to react to the situation in the gross rather than to its separate and explicit details. We thus react to elements which are dominant

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[32]Meyer, op. cit., p. 288.

> and to others which are only partially apparent. The pattern (gestalt) of experience, however, is not necessarily fixed, nor is it all times the same. Now one set of elements may predominate, and now they may recede and be replaced by another. Such a shift, gestaltists say, depends largely on the purpose of the moment. Holding that a rational and sensible man knows what he is about to do, and how he is going to do it, gestaltists lay great weight on the "live and dynamical context determining one state this way and that change another way." Even more, we may "experience why . . . a given effect should be just the one growing out of it." Thus gestaltists regard purpose as an integrating element of experience.[33]

The Gestaltists usually attacked the Behaviorists. Behavior was not a bunch of connections but a release of tensions. A man has to fix something about the house that his wife has requested be done. Until the last nail has been driven or the wall painted he is under tension. The whole is affected. Why do we act one way in a given situation and act entirely different when the situation changes? Again the whole is affected.

In summary of this particular approach one can see that over this period many great insights were postulated--practiced and then fell under the attack of newer ones. This is not to say that all have been rejected. Just the opposite! The scientific approach pruned much of the imaginings of man and left the basic truths of which much is in use today.

The next great movement to hit Educational Philosophy was similar to the above. It has been generally termed by man as "Progressivism." That term will be used below but a better term according to the writer would be "Deweyism", because John Dewey is responsible for one of the great educational movements to come upon America and the world.

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[33]Ibid., p. 289.

Deweyism or Pragmatism

To understand the philosophy of Dewey it would be well to examine some of his background and life. Quite often the circumstances that one lives in determines the thinking, actions, and future of that individual. The first big impact came upon him as a junior at the University of Vermont. Dewey had always been certain that as a Christian man's life was shaped by his moral will. Now a new philosophy challenged his thinking; Thomas Henry Huxley an inconoclastic individual asserted that life's determining forces were "unalterably material."[34] This huge division of life's explanation bothered him so much he spent much time in the philosophies trying to bridge the gap. As a result he became a master scholar in philosophy. He was not able at this time to bridge the gap but now he had found his world.

He next went to Johns Hopkins University to do graduate work. Some of the masters he studied under were Charles Pierce, G. Stanley Hall, and George Sylvester Morris. Here he was introduced to the spirituality of Hegel. Huxley was disposed of.

After ten years at Johns Hopkins, Dewey went to Chicago. Here he was to lose his equilibrium again. The Mid-west at the turn of the century was no Heglian utopia. Life was still hard in many places. There were men who could make a fortune and also:

> legions of life's losers drifting in helplessness and despair. In such a chaos of dog-eat-dog, and especially in Chicago, where things metamorphosed before one's very nose, it is no wonder that a social minded man like Dewey found it harder and harder to invert his confidence in the soft blue sky of Hegelian snuggery, wherein reality was not matter, but an absolute and unalterable spirit. As a result, Dewey's intellectual concern now veered toward

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[34]Ibid., p. 258.

> the social problems which raged and rioted all around. And so, as the earth spun on, his thinking began to lay more and more weight on social reconstruction, and especially on the conflicts generated when the forces of democracy, science, and industry collide.[35]

Dewey with a few friends and neighbors opened a school for their children under the auspices of the University of Chicago. Dewey's basic credo of education was that ideas attain validity only when they are applied successfully. This new laboratory school was to test his philosophy. It started off with an enrollment of sixteen pupils and two teachers. Six years later when the school was closed it had 140 students and 23 instructors. The following gives an insight into the actual running of the school.

> The idea of a school experimenting with children was no novelty in the nineties. Pestalozzi had toyed with it, and so after him had Froebel, Herbart, and several others. Even so, the idea was still brash enough to make right-thinkers shudder in mortal fear. The Dewey school was, in truth, quite unlike the conventional affair, with its lines of benched and muted young awaiting their master to quizz and drill them. The usual hand-to-hand grapples with the three Rs, the drills in spelling and grammar, and the forced marches in history and geography were nowhere to be found. Instead, small gangs of young were busy at various things. Some might be huddled over a book, a map, or even a stone or a bug, dead or alive and kicking. Others might be making things with hammer and saw or with paint and brush. Still others might be engaged in free discussions energetically carried on. As for the teacher, instead of confronting her charges from atop her podium, she was up and about, her statuelike reserve discarded, lending a hand here, suggesting there, and hearkening to the lavish jabber of question and comment. No death-house solemnity intruded here. Instead there were activity and talk, the incessant, gusty chatter which emanates from children interested in what they are about.[36]

Dewey's first premise was to train children in cooperative and useful living. His second premise was that children learned because of the interest inside the child prodded or goaded the child. When

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[35] Meyer, op. cit., p. 259.

[36] Ibid., p. 260.

that interest was gone learning basically ceased. He observed children at play in learning their games--flying their kites--walking on their stilts. This same kind of interest should carry on into their school work. His third premise was that the school should reproduce in miniature the "typical conditions of the social life."[37]

> Under the circumstances, the Herbartian prescription, with its stress on the formal imposition of subject matter "from above and from the outside," the darling then of every thoroughgoing schoolmaster, got only frosty glances from Dewey and his co-workers. He called instead for what in the argot of pedagogy currently passes as the "activity program" and which in its full florescence comprises every aspect of the child's individual and collective living, from play and recreation, construction and creation, to contacts with nature's greenery, the birds and beasts, and the man-made culture revolving all about him. All subjects--even the old and patinaed Rs--were to be derived from the child's activities rather than from a logically pre-arranged system of academic hand-me-downs preserved in schoolbooks. Thus transformed, said Dewey, the school is inspired afresh. Now the "child's habitat," where he learns by "directed living," it no longer halters and hobbles him with lessons "having an abstract and remote reference to some possible living to be done in the future." Education, as the schoolman's parlance presently had it, is not preparation for life; it is life itself.[38]

And so Dewey's "Activity Programs" started. It took years before it finally overtook and subdued the formal Herbartian approach. Meyer commenting on Dewey's school and philosophy said they were "without a peer or even a rival."[39]

Overarching all the above Dewey had an even deeper purpose. He was trying to reconcile the gap that was forming between child and curriculum, school and society, interest and effort, and so forth. America had come from a simple agrarian to the complex industrial

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[37]Ibid. 261.

[38]Ibid.

[39]Meyer, op. cit., p. 261.

society. As mentioned above Dewey could see the clashing relationships between democracy, industry and science getting louder and stronger. To him the answer was found in the school room, the training of the young that would take over in future years.

> The whole thing can be summed up in a nutshell--a bit large, perhaps, as nutshells go, but still a summary. Education is actual living and not just getting ready for living on some distant and unpredictable tomorrow. Education is the process of growing, and as long as growth goes on, there is education. Education is a never-ending overhauling and reassembling of previous experience. Finally, at its best and fullest, education is a social process, and to make this process flourish the school must be a democratic society.[40]

Secondary Educational Problems

High school education through the turn of the twentieth century had centered mostly in preparation for college. In fact Noble[41] contends that much of the development of educational theory up to that time was centered on elementary education. This is true to a degree. Most of the education in America was an elementary type. A statement by Thomas H. Briggs during World War II gives some insight to this problem. He is commenting on the lack of education found in many of the inductees into the military service. The problem was with the accomplishments of secondary education:

> The war called attention to many particular weaknesses in secondary education . . . the lack of an accepted philosophy of secondary education was cited. The failure to teach languages, mathematics, and sciences effectively and even to maintain enrollments in these courses was another. A third was the failure to realize the American dream of universal secondary education. One-third of the American youth did not enter the

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[40]Ibid., p. 264.

[41]Noble, op. cit., p. 404.

> high school, and of those who came, only half remained to graduate. It was these latter facts that led to the movement for "Life Adjustment" education.[42]

Now if only two-thirds of the potential high school enrollment were actually attending and only half of these were graduating that figure according to the mathematics of the writer is thirty-four percent. This is 1940-1945. It would be safe to assume that the same ratio would apply or might even be less, several decades earlier, when there was less emphasis on a high school education.

This problem was recognized at the turn of the century. Several national committees were organized, namely the Committee of Ten in 1893; the Committee of Nine in 1905; and the Commission on the Reorganization of Secondary Education in 1918. It was from this latter commission that the "Seven Cardinal Principles of Education" originated.

As noted above, reference is made to Spencer. He has been mentioned earlier as a contributor to the philosophy of education. He was very utilitarian. As noted earlier his paper "What Knowledge is Most Worth?" challenged the current high school curriculum.

> He classified human activities and arranged them into five categories, then described the kind of knowledge that is related to each activity. His five categories of activities are: (1) activities which relate directly to self-preservation, (2) activities which indirectly relate to self-preservation, (3) activities which relate to the rearing and disciplining of children, (4) activities which relate to the maintenance of social and political relations, and (5) activities which relate to leisure and the qualification of tastes and feelings.[43]

It was from these activities that the "Seven Cardinal Principles"

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[42]H. G. Good, A History of American Education (New York, New York: The MacMillan Co., 1963), p. 155.

[43]Popham, op. cit., p. 155.

evolved. Their final report stated:

> It is the ideal of Democracy that the individual and society may find fullfillment in each other. . . . The purpose of democracy is so to organize society that each member may develop his personality primarily through activities designed for the well-being of his fellow members and of society as a whole. . . . Consequently education in a democracy . . . should develop in each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends. . . .
>
> To determine the main objectives of education, the report states that an analysis of the activities of the individual must be made. This analysis led to the definition of the principal objectives of education known as the Seven Cardinal Principles: (1) health, (2) command of fundamental processes, (3) worthy home membership, (4) vocation, (5) citizenship, (6) worthy use of leisure, and (7) ethical character. These seven objectives are Spencer's five categories, transformed and rendered into specific goals for American secondary education. The Cardinal Principles received national attention, and during the decades since their enunciation they have guided the planning of the structure and program of secondary education in the United States.[44]

Koopman notes that the usefulness of the high school "narrow and rigid" curriculum "was questioned in a burgeoning society based on a democratic philosophy."[45] He states that not until 1920-1930 did curriculum begin to flower. Thorndike, James, Dewey were not really known.

What do the above events pertaining to curriculum from 1890-1930 mean? Secondary education was taking on a new purpose. Junior high schools and junior colleges were coming into existence. High school was to prepare the student for life and not just college preparation. In fact the definition of curriculum was changed to

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[44]Popham, op. cit., p. 156.

[45]G. Robert Koopman, Curriculum Development (New York, New York: The Center for Applied Research in Education Inc., 1966), p. 4.

"all the means employed by the school to provide students with opportunities for desirable learning experience."[46] "It consists of all the experiences of the pupils which the school promotes in its efforts to educate the pupils."[47]

Review of the Twentieth Century

It would be proper to look at Doll's catalog to see what has transpired since 1920. Those events that pertain to this paper will then be explained:

> The past four decades--the 1920's, 1930's, 1940's, and 1950's--have brought an interesting array of developments, the origin of which can be found in an interplay of forces which have crowded the educational scene. A desire to learn more about learners launched the great testing and measurement movement in the 1920's, a movement which some educators have now deprecated. There developed during the first two or three decades of this period several plans designed to make teaching easier and more effective: "the project method, The Dalton Plan, the Winnetka plan, the unit method, ability grouping, and the activity program" to mention a few. Most of these plans have withered away, to be replaced recently by organization schemes like the "Trump plan" and the "ungraded school unit." In some school systems, subjects have been correlated with other subjects. Core programs, once much discussed have yielded place to limited numbers of similar programs bearing the names "general education" and "block of time." Work experience consumes a portion of each school day for a minority of high school pupils. Textbooks and other teaching materials have improved, and facilities are the best ever. The curriculum of the elementary school is broad enough to drive many a teacher to distraction, and the elective system in secondary schools has come to full bloom. Individualized instruction in reading and other subjects, together with individualized help with psychological, speech, hearing, and other problems, is being given to pupils in many school systems. Programmed instruction and computer-assisted instruction have come into limited use, with promise of continued improvement and increased acceptance. During the 1950's, 1960's, and 1970's schools have been attacked for expensiveness, failure to teach "fundamental subjects" adequately, and allegiance to John Dewey and Progressivism. The

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[46]Ibid., p. 6.

[47]Good, op. cit., p. 410.

> curriculum has been developed in part by specialists in subject-fields, who have rivaled curriculum generalists and educational psychologists as resource personnel in curriculum improvement.
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> A new influence in curriculum making has been teachers' unions and teachers' associations, which have insisted upon having their voices heard in both fiscal and instructional matters where these matters affect teacher welfare.[48]

As noted in a previous part of this paper some of the curriculum philosophies were slow in getting started. The one philosophy that has had more impact upon curriculum was that of John Dewey. In an interview with Albert Payne (former seminary teacher and now editor for the Seminaries and Institutes) he noted in his training in the late 1930's to become a teacher that everything about education was pragmatic. Most of the following explanations of different philosophies or methods since 1920 are basically pragmatic; that is, they have as their basic philosophy the idea of problem solving and education relevant to the problems of the time. It is interesting that Iris V. Culley notes that since 1938 there has been little change in the curriculum field.

> The forms with which it was established were securely constructed and continue to endure. The work of these shapers of the field seems in most respects still fresh and timely. Their special interests still persist, giving continuity to current thought on curriculum.[49]

What has happened since that time is that the:

> present thinkers, unhampered by the experiences of the shapers as they groped blindly toward a formulation that was still ahead of them seem freed to undertake more sophisticated sorts of speculation about curriculum making.[50]

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[48]Doll, op. cit., pp. 13-14.

[49]Iris V. Culley, The Dynamics of Christian Education (Philadelphia, Penn.: The Westminister Press, 1952), p. 183.

[50]Ibid.

A brief explanation of some of the curriculum innovations noted by Doll will be outlined:

Project Method. This was one of the most radical approaches to education in the twentieth century. Its spokesman was William Kilpatrick who was also a spokesman for John Dewey. Dewey had written a book, Democracy of Education, which was full of "clogged and clotted"[51] prose. Kilpatrick clarified Dewey and presented the idea that "school be transformed into a place where actual experiencing takes place."[52] One of the postulates of Dewey was that the interest of the student be constantly there, therefore Kilpatrick asserted there must be a "hearty participation by the learner."[53] Psychological principles must be involved as well as the ethical element of responsibility. So the student involved himself in everything from building a boat to writing an essay about something as to why cocks crow at dawn or why a mug of cold beer frosts in the summertime. In a nutshell Kilpatrick asserted:

> That we learn what we live. To live anything in a full sense is to put the self wholeheartedly into the thing and doing this in behalf of some purpose. More precisely, I learn what I live, as I accept it, to act on, and live by. . . . Thus we learn whatever we accept as true. . . . You learn not only your responses, but your way of thinking about things. I learn in the degree that I think it feels important to me and how it fits in with what I have already learned and believed. What I thus learn I build into my character.[54]

This particular movement reached its pinnacle in the 1930's

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[51]Meyer, op. cit., p. 317.

[52]Ibid.

[53]Ibid., p. 319.

[54]Ibid.

with the economic depression. It was being advocated that education could change the social and economic query the world was in--build a new social order. People lost their confidence in this particular philosophy when it did not really take care of the ills of the depression and the atrocities of World War II came.

> The Dalton Plan. The essence of the Dalton plan was in the "job" or individual schoolwork "contracts." Each pupil agreed formally to complete a carefully planned project or unit in a specified time, usually one month. This allowed the pupil to work in his own way and his preferred rate. Freedom with responsibility was the keynote. There usually was a daily session to plan work and to give counsel concerning difficulties. The Dalton Plan floundered on the difficulty that too many pupils accepted the freedom but neglected their responsibility.[55]

The Unit Method. Henry C. Morrison is basically responsible for the unit method. His plan was announced in 1926 and within a decade it was a well accepted part of curriculum. Morrison's approach was that for a young person to assimilate lessons was not enough. He claimed that learning was an adjustment. Either the student made an adjustment or he did not. If he did it was made in five steps: exploration, presentation, assimilation, organization, and adjustment. H. G. Good, as well as Meyer[56] and Knobel[57], feels that this approach was nothing more than a rehash of Herbart's five steps.

Noble contends that the unit idea was an outgrowth of the project method. Popham contends it grew out of the "correlation of subjects." The project method was, that the entire curriculum was a series of projects; the unit plan was more modified in that the pupils

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[55]Good, op. cit., pp. 429-430.

[56]Meyer, op. cit., p. 241.

[57]Knobel, op. cit., p. 457.

did not always select the project or was a natural setting necessary. The real value of the unit system was the breaking down of the barriers of subjects and allowing a cross section of several instead of one.

> Throughout the years, much planning by teachers has centered upon development of the unit, that plan for organizing pupil experiences which contributes, during several days or weeks, to achievement of one or more definite objectives, and which is believed to have within it unity for both learners and teacher.[58]

One other aspect of the unit method that has since developed is that instead of cutting across several subjects that are related, one general topic is considered with sub-topics that make up the individual lessons. The unit method is one of the curriculum ideas which is still very much prevalent in curriculum today.

Ability Grouping. It was nothing more than putting pupils together whose abilities were the same. At a designated time the groups were re-evaluated and adjustments made. Out of these early methods have come individual studies, the track system which is nothing more than three groups in a class together or individually put with corresponding groups from other classes to make up a class of the same abilities, and forms of team teaching.

Core Curriculum. This is very similar to the unit method only emphasizing more a cross section of subjects and resource material. James Monroe Hughes gives a satisfactory explanation:

> The term "core studies" is used to describe another plan for unifying work in the elementary school. Under this plan, a basic unit or problem on such subjects as housing, family, or civil liberties is the "core." Children who pursue the core give to this phase of their work all the time that is allocated to "general" education, that is, to education that is common to all students as differentiated from specialized education or

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[58]Doll, op. cit., p. 334.

vocational training. In working on the basic problem children use material from any subject. Emphasis is on pupil activity. A wide range of reading materials as well as the resources of the community are used.[59]

Life Adjustment Education

The writer could define several others such as the "Integration Plan", "Unified Studies", "Team Teaching", "Program Learning." All of these are similar to the above-mentioned, adopting or eliminating from one another. One other philosophy ought to be mentioned. Yet it is not a philosophy, rather it is a sense of urgency about the American educational system. It has been called "Life Adjustment" education. It has many colors of previous philosophies mentioned, yet there is enough new in it that it ought to be mentioned. It began in 1944.

> Nearly two decades had passed from the time of the National Education Association report on the Cardinal Principles before that association appointed another commission to study education in the U.S. In 1935 the Educational Policies Commission was created to select various educational problems for study. . . . In 1944 the Commission issued the report known as Education for All American Youth. A significant feature of this book is a statement of objectives for the American secondary school that is essentially a restatement in expanded form of the Cardinal Principles.
>
> 1. All youth need to develop salesable skills. . . .
> 2. All youth need to develop and maintain good health and physical fitness. . . .
> 3. All youth need to understand the rights and duties of the citizen of a democratic society. . . .
> 4. All youth need to understand the significance of the family for the individual and society. . . .
> 5. All youth need to know how to purchase and use goods and services intelligently. . . .
> 6. All youth need to understand the methods of science. . . .
> 7. All youth need opportunities to develop their capacities to appreciate beauty. . . .

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[59] James Monroe Hughes, Education in America (New York, New York: Harper & Row, Publishers, 1970), p. 535.

8. All youth need to be able to use their leisure time well. . . .
9. All youth need to develop respect for other persons. . . .
10. All youth need to grow in ability to think rationally. . . .[60]

It must be kept in mind there were many movements taking place that affected education. One was the Soviet Union launching of the "Sputnik."

> Sputnik is generally looked upon as the spectacular event that moved our schooling and started changing curriculum. The events really started at the conclusion of World War II when the G.I.'s ended up with inadequate education in their high schools and were now trying to go to school. The war had really moved us technically and many were not ready for the changes education wise.[61]

Edgar W. Knight notes another problem facing America:

> Whether a mild form of mass hysteria or hoax, discussion of the saucers may have reflected the wave of uncertainty that seemed to be sweeping over many Americans in the age of materialistic philosophy that had gained powerful strength by the middle of the twentieth century and had made for confusion in education as well as in other phases of American life.[62]

With all the urgency there were those who criticized where curriculum was going:

> The depression years brought on a great concern for the non-academic student. In 1945, Charles A. Prosser . . . called upon the U. S. Office of Education to call a conference or a series of regional conferences to formulate plans for a program of "life adjustment" education in schools. In 1947 a commission on Life Adjustment Education for Every Youth was formed.
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> Life Adjustment Education may be said to be education concerned with ethical and moral living and with physical, mental, and emotional health. It provides both general and specialized education. It has many patterns, and each school determines the best method of meeting the goals in each community.

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[60] Popham, op. cit., p. 159.

[61] John I. Goodlad, School Reform in the United States (Los Angeles: University of Calif., L. A., 1964), p. 10.

[62] Edgar W. Knight, Fifty Years of American Education (New York, New York: The Ronald Press Co., 1952), pp. 18-19.

> The term "life-adjustment education" has come to be a most controversial one in and out of education circles in recent years. One of its most enthusiastic spokesmen, Harl R. Douglass, wrote that during the depression thirties: . . . The life adjustment which our people needed . . . was not the special need of any particular group; it was needed by all people. It has been pointed out also that when a pupil enters high school at thirteen or fourteen years of age, no one can tell whether he is going to college, into a skilled occupation, or into a semi-skilled occupation. He must be dealt with as an individual and not as a member of a group.
>
> Critics of American high school education such as Rear Admiral Hyman G. Rickover, Arthur E. Bestor, history professor at the University of Illinois, and Max Rafferty, California State Superintendent of Schools, blame the life-adjustment advocates for "waterdown" the curriculum of the school. Rafferty has attacked life-adjustment education as follows: . . . What will History (sic) have to say of my generation of education--the generation of the 30's, the 40's, and the 50's? We were so busy educating for "life adjustment" that we forgot that the first duty of a nation's schools is to preserve that nation. . . . The results (of this neglect) are plain for all to see: the worst of our youngsters growing up to become booted, sideburned, ducktailed, unwashed, leatherjacketed Slobs (sic), whose favorite sport is ravaging little girls and stomping polio victims to death; the best of our youth coming into maturity for all the world like young people fresh from a dizzying roller-coaster ride, with everything blurred, with nothing clear, with no positive standards, with everything in doubt. No wonder so many of them welsh out and squeal and turn traitor when confronted with grim reality of Red military force and the crafty cunning of Red psychological warfare.[63]

In a newspaper article dated June 21, 1973, a question was asked concerning "pragmatism or life adjustment education." The person asking the question noted "that after all these years of miserable failure why does this educational philosophy persist?" Dr. Rafferty answered that it was the teachers college who persisted in "indoctrinating generation after generation.

> Everyone with eyes to see knows that progressive education under its many masks and innumerable aliases is today very much on the defensive all across the land. Yet far too many professors of education are still hanging on grimly and stubbornly to the Dewey-

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[63]Popham, op. cit., pp. 160-161.

eyed doctrines of the Forties and the Fifties. They're still telling young would-be teachers about the evil effects of homework, the danger lurking in exposing first-graders to the alphabet and the need to abolish subject matter-oriented "A-B-C-D-F" report cards because they serve as mere status symbols for the parents and encourage "competition" (dreadful word!) for grades among the pupils. They sneer at learning for the sake of learning. They discourage and give low grades to any of their student teachers who insist upon the organized, disciplined, systematic presentation of subject matter as their principal interest and function. In countless professional journals, they carry on a vicious guerrilla warfare against educational reformers who show any inclination to upset the cozy, comfortable kingdom which these professors of education have built for themselves at the expense of both basic education and the taxpayer's pocketbook . . . too many of our teacher training institutions are so badly out of step these days with the great parade of public opinion that they run the very real and grave risk of finding themselves on another street entirely from the rest of the marchers. The colleges are going to have to scrap their outmoded insistence upon the "how" of teaching to the virtual exclusion of the "what." We can no longer afford to educate our teachers along the progressive education lines characteristic of a bygone era as out of date as high button shoes and "23 Skiddoo!" and then turn them out of our teachers colleges to try to make a living in local school districts which are supported and populated by people who are fervent converts to the new education in depth.[64]

A Look to the Future

In looking to the future Hughes points out that:

> Present trends indicate that in the future, organization of subject matter will continue to be progressively more in terms of unity and less in terms of specialized, fragmentary fields. Specialists in the psychology of learning, in child development, in social psychology, and in social biology have effectively challenged the soundness of a theory in which education is viewed mainly as the acquisition of material as it is arranged in textbooks.[65]

It will be interesting which of the above two views will be used by educators, or will there be a merging and eclectical process? Hughes raises one other point that future educators ought to be aware of:

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[64] Salt Lake City Tribune, June 21, 1973 Sec. I, p. 3, col. 1.

[65] Hughes, op. cit., p. 541.

> Regardless of the way subject matter is selected or organized, its value in the educational experiences of the pupil depends largely on the effectiveness of the teacher. Progress here lies in the direction of improved training and experience. In order to exploit fully the potentialities of the entire learning situation, the teacher must not only understand the learning process and be thoroughly acquainted with his pupils; he also must have both a broad, general background and an extensive reservoir of information and understanding in the particular field in which he is teaching.[66]

It is suggested that the development of the secular curriculum can be more effective in the lives of students if the following is incorporated: There must be a love for the student. Regardless of age students should feel the love that a teacher has for them. The teacher can serve as a catalyst. Without that catalyst there is little learning except with those few self-motivated individuals.

Summary

In summary, curriculum with its associated philosophies appears to have developed beyond the expectations of those who lived hundreds of years ago and began to dream, then criticize, then bring about change. Curriculum has come from the preservation of the state to the preservation of the individual; from the stuffing of the child with facts whether he understood or not, whether the facts applied to his need or not, from the Idealist's of Rousseau to the Realists of Herbart; from the philosophers of Locke and Spencer to the psychologist such as James and Dewey. It has changed from education for the privileged to the controversial "Life Adjustment" education that allows everyone an opportunity.

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[66]Ibid.

CHAPTER III

AN OVERVIEW OF LDS SEMINARY CURRICULUM DEVELOPMENT

Background of LDS Education

One of the unique features of the Latter-day Saint teachings of the Gospel of Jesus Christ is that it was not restored all at once. As the Church grew in membership and the members grew in spirituality and comprehension, it is said the Lord revealed more gospel principles to them. A study of the Doctrine and Covenants verifies this point. The educational system of the Church grew in like manner.[1] In the early 1830's the saints established themselves in the Kirtland, Ohio, area and the "School of the Prophets" was organized. This was basically an adult school in which both secular and religious teachings were combined. As persecution drove the saints from one area to another, they endeavored to take with them materials necessary to gain a proper education.[2]

As the saints established themselves in the intermountain area they first concentrated on the elementary and university levels. By 1875 academies, which were actually high schools, were established to fill the gap between elementary and university level, as well as to

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[1]The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952); 88:118; 93:36; 130:18, 19; 131:6, hereafter cited as D&C.

[2]B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1930), V. 3, pp. 27, 28.

keep the saints out of the protestant high schools.

By 1911 twenty-one academies had been founded in the inter-mountain area.[3] The curriculum of these academies was basically the same as one would find in a public high school at that time.

There were the sciences, the arts, homemaking, industrial arts, and history. As far as religious teachings were concerned, all students in their first year took Book of Mormon; the second year--Old Testament; the third year--New Testament; and the concluding year was Church History. By the time Utah became a state, plans had been formulated and implemented concerning public high schools. The Church leaders looked upon this development as a crisis. Since the beginning of territorial government the leaders of the Church had always looked toward free public schools in the same way as social welfare--something for nothing. Also they opposed the separation of church and state, as far as education was concerned.[4]

What was the purpose of keeping children out of the protestant schools? Why were the LDS people vitally interested in education in the first place? Why did the LDS Church leaders look upon public schools as a crisis? James R. Clark investigated the many problems between church and state during the territorial period of Utah with regard to the development of education. From his dissertation "Church and State Relationships in Education in Utah" an attempt will be made to answer these questions. It is Dr. Clark's contention:

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[3]James B. Allen and Richard O. Cowan, Mormonism in the Twentieth Century (Provo, Utah: Brigham Young University Press, 1969), p. 101.

[4]Kenneth G. Bell, "Adam Samuel Bennion, Superintendent of Latter-day Saint Education--1919-1928" (Unpublished Master's Thesis, Brigham Young University, 1969), p. 15.

> That the educational philosophies that direct educational systems within society are determined not alone by educational theorists, administrators and teachers, but also by the impact of political, social, economic, religious and other forces within the social structure.[5]

Since this paper is investigating and comparing the curriculum of the public schools with that of the LDS Seminaries, this chapter will show a definite influence on both types of curricula by such forces as the philosophies of theorists, administrators, teachers, as well as the political, economic, and social conditions at that time.

One of the questions raised was concerning the interest of Latter-day Saints in education. Two Latter-day Saint doctrines are well known: "The glory of God is intelligence"[6] and the other, "Whatever intelligence we gain in this life will rise with us in the resurrection."[7] Because of these beliefs the Latter-day Saints have always been interested in education. As noted above they had schools in their early centers at Kirtland, Missouri, and Nauvoo. According to frontier tradition they were controlled and financed by the local people. Part of the famed city charter in Nauvoo gave direction to the educational system and was controlled by the local people. This was an important point in education especially to the early saints. What was taught and who taught it were vital issues.

As seen in Chapter II, Rousseau, Pestalozzi and Froebel all challenged what should be taught. Those who followed them were also

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[5]James R. Clark, "Church and State Relationships in Education in Utah" (unpublished Doctor's dissertation, Utah State University, 1958), p. 83.

[6]D&C 93:36.

[7]D&C 130:18.

concerned with the same problem, but they also stressed how it should be taught. Dr. Clark notes that when the Saints first arrived in the valley their main concern was just staying alive. Their education was centered on how to tame the elements, especially the soil. Many of the converts to Mormonism were not farmers but tradesmen.[8] If they could not succeed here how could they teach other nations; "a Zion which could not sustain itself would certainly never 'give laws to the nations.'"[9] The specific aims of the educational system accompanying the first goal were to train men, women, and children in the manual arts, in agriculture, in manufacturing, and in cooperative effort and living--not forgetting their religious training--in order that they might become self-sustaining and "eat their bread by the sweat of their brow."[10]

The second and long-range goal of Mormon education within the Kingdom of God was that of developing a society in all respects which would be capable and worthy of "giving laws"--political, economic, social, religious, or education--to all the world.[11] How could this be accomplished without first being taught to the saints? Some have accused the early leaders of the Church of not being concerned with the more formal education, but:

> a more careful reading of the entire body of public utterances of the Mormon leadership for the territorial period in Utah shows that the so-called practical Mormon leaders talked as much about the place of languages, scientific theory, and the humanities in

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[8]Clark, op. cit., pp. 87-88.

[9]Ibid.

[10]Ibid.

[11]Ibid., p. 85.

the total scheme of Mormon education for the Kingdom of God as they did about agricultural practices, manual arts, and the more practical education.[12]

The Council of Fifty and the Kingdom of God

In the preceding paragraph the term "Kingdom of God" is used. According to Dr. Clark this term has deeper meaning than just the "church." On March 11, 1844, shortly before his death, the Prophet Joseph Smith organized a special council which has been generally known as the "Council of Fifty." The purpose of this council was to establish and carry out the purposes of the "Kingdom of God." To understand the early beginnings of philosophy of curriculum, content, and method, the above term must be fully understood. The following will be direct quotes from Dr. Clark's dissertation to explain that term:

> Mormon leaders have repeatedly said that in the philosophy of Mormonism there is no way of separating the spiritual from the temporal, which sometimes may be another way of saying Church and State, or Church and society. Other groups living in Utah from its earliest history have found that these statements were literally true. The union of Church and State and polygamy were the two most controversial ideas and practices in Territorial Utah, and the repercussions of those debates continued beyond statehood and faint echoes may still be heard.
>
> When the Mormons moved west from Illinois in 1846-47 they not only brought with them their basic educational philosophy and nucleus of the resulting school system, but they also had formulated a political and civil theory of society and of Church and State relationships in which that educational system was expected to function. When they organized the provisional State of Deseret before they were accorded territorial status by the United States government, it was not a temporary expedient nor an example of American frontier democracy adjusting to a new region. It was the planned carrying out of the doctrine of the Kingdom of God, a civil-religious form of government that was eventually to have at its head, Christ, the King. This religio-civil doctrine of the Kingdom of God was formulated and promulgated by Joseph Smith and other Mormon leaders in the East in the period from 1830 to 1846 and then carried westward with the Mormon pioneers in 1847 to

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[12]Clark, op. cit., pp. 84-85.

develop and take shape in the territorial period. In 1874 Brigham Young declared publicly that a few months before the death of Joseph Smith in 1844, he, Joseph Smith, had received a revelation setting forth a "full and complete organization to this Kingdom" and that its "constitution was given by revelation." This Kingdom of God was a religio-civil form of government and is not to be confused or identified with the Mormon Church as such, which is a religious organization. In current Mormon literature the Church is often referred to as the Kingdom and the distinction between the two terms and the two entities has been virtually lost even to the majority of Mormons today.

It was well known and generally conceded that the insistence of the Mormons on the concept of Church and State relationships under this ambryo Kingdom of God, though less well-known now, also contributed heavily to the strained relations with non-Mormons.

The Mormons held as tenaciously to one as they did to the other during the first 40 years of Utah history, claiming for both the status of divine instruction received by direct revelation from God.

During the early territorial period, 1847-1869, the schools that existed in Utah were either established by or were largely under the influence of the Mormon Church or of individual members of that Church and operated within its concept of Church-State relations under the Kingdom of God doctrine and philosophy. The educational philosophy enunciated by the Mormon Church leaders during this period also reflects a larger and futuristic background beyond the current educational needs or goals of the society of that day, as will be shown later in this study. That philosophy in a sense was dichotomous. It was strongly vocational and mundane for the needs of the immediate present but also strongly academic and eternalistic because of the long-range goals envisioned in the Kingdom of God doctrine and concept.[13]

What was the Kingdom of God concept and philosophy? It was not the Church of Jesus Christ of Latter-day Saints as we know it today. In (1866) discussing with the saints the nature of the Kingdom of God, President Brigham Young pointed out that although the Church of Jesus Christ was already established, the establishment of the Kingdom of God was then in progress:

> It may be asked what I mean by the Kingdom of God. The Church of Jesus Christ has been established now for many years, and the Kingdom of God has got to be established, even that kingdom which will circumscribe all the kingdoms of this world. It will yet

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[13]Clark, op. cit., pp. 9-11.

give laws to every nation that exists upon the earth. This is the kingdom that Daniel, the prophet, saw should be set up in the last days.

. . . If the Latter-day Saints think, when the Kingdom of God is established on earth, that all the inhabitants of the earth will join the Church called Latter-day Saints, they are gregariously mistaken. I presume there will be as many sects and parties then as now. Still, when the Kingdom of God triumphs, every knee shall bow and every tongue confess that Jesus is the Christ, to the glory of the Father. Even the Jews will do it then; but will the Jews and Gentiles be obliged to belong to the Church of Jesus Christ of Latter-day Saints? No; not by any means.[14]

Brigham Young later noted:

> This Church of Jesus Christ of Latter-day Saints is organized for the building up of this Church alone; it is not for the building up of Catholocism, it is not for promoting any or all of the dissentients from the Mother Church, it is alone for the Church of Jesus Christ of Latter-day Saints and for no other body of people. When we organize according to these laws and ordinances we make this people one, we do not bring in the Methodists, Presbyterians or Calvinists, they are independent of themselves. But the Kingdom of God, when it is established and bears rule, will defend the Methodists in their rights just as much as the Latter-day Saints, but it will not allow them to infringe upon the rights of their neighbors; this will be prohibited.[15]

Both John Taylor and George Q. Cannon made similar remarks to those of Brigham Young.[16]

Were these two kingdoms to operate separately from each other? No. They were to be united in purpose.

Another point of interest is the fact that it was not necessary to belong to the Church of God in order to belong to the Kingdom of God.

> The Kingdom of God was to be composed of all peoples--Mormon and non-Mormon who were seeking good ends. Membership in the Church of God, or the Church of Jesus Christ of Latter-day Saints, on the other hand was restrictive in the sense that a unity in faith and

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[14]Ibid., p. 16.

[15]Clark, op. cit., p. 18.

[16]Ibid., pp. 18-19.

> religious ordinances and doctrines was requisite and if their ideals were realized, eventual unity, but not necessarily in politics, economics, education, and all social issues.[17]

However, this grand view was not yet to be. In the beginning the majority of members to this council were active leaders in the Church; very few outsiders belonged.

What was the philosophy of this Kingdom of God, the kingdom that would govern social, economic, and educational facets of the society? In summarizing Chapter I of his dissertation, Dr. Clark outlines the answer to the above question:

> (1) The ultimate aim of the Kingdom of God was the establishment of a world society based on the justice and equality of the Gospel of Jesus Christ, personally administered by him. In that society the doctrine of free agency was to operate. Freedom of choice was to govern the actions of individuals and groups, but it was to be a freedom based on responsibility and respect for the rights of all. It was the hope of this society that all would acknowledge and accept Christ as their King and lawgiver, but none were to be coerced, yet all would ultimately acknowledge his leadership. It was recognized that this state of society within the Kingdom would not likely be reached until well into the Christian Millennium.
>
> (2) Short of this ultimate goal there apparently was a secondary and more immediate goal--the building of such a society among the Latter-day Saints and their friends. This society again, was to function on the principle of free agency with responsibility. This society was to be so perfect itself that its people became one politically, economically, socially, and educationally, but without robbing the individual of free agency and individuality. The people were to be one in all things because through a system of education they would become convinced that such unity was for their own best interests and happiness here and in the next state of existence beyong the grave. If the Latter-day Saints could unite in establishing this ideal society they then would serve as a pattern for the entire world.
>
> (3) This society was not to be established separate and apart from the world, but was to function in the world. It was to follow the scriptural injunction to be <u>in</u> the world but not to partake of its weaknesses. Being in the world, the Kingdom of God was to direct its membership in all phases of life, short

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[17]Clark, op. cit., p. 18.

of final ecclesiastical authority which was retained by the Church of Jesus Christ of Latter-day Saints.[18]

The other points of summary parallel the above, but also discuss topics of interest which cannot be considered at this time.

The Effects of Federal Law and Mission Schools on Education in Utah

Control of the schools in the Territory of Utah was maintained by the Latter-day Saints until the Edmunds-Tucker Act of 1887 when the administrative control fell into Gentile hands.[19] (For a complete review of the types of schools and the power struggle, read Chapter V of Dr. Clark's dissertation.) Dr. Clark asks the question: "Who bore the financial burden of education in territorial Utah--public denominational schools?"

> A discussion of public education in Utah would not be complete without asking and seeking to answer the question: "Who bore the financial burden of education in territorial Utah?" J. C. Moffitt in his excellent study of the History of Public Education in Utah indicates that the records for answering this question are scanty or non-existent for the early years of the period. He has summarized in tabular form the principal sources of school revenue for the years immediately preceding and those immediately following the passage of the first Free Public School Act of 1890.
>
> Non-Mormons have contended that it was not until the passage of this Act that Utah had a free tax-supported school system. Mormons have claimed that Utah had a public school system, commensurate with her ability to support such a system, from near the beginning of the territorial period.
>
> Governor Arthur L. Thomas reported to the Secretary of the Interior of the United States in 1889 that: "While Utah has a very fair system of public schools, they fall short of what it should be. The tax collected for the support of these schools does not pay one-half the expenses for maintaining these schools . . ."
>
> There is little prospect--in fact there is no prospect that this will be changed. I am led to this conclusion by the fact that the Mormon people, with almost entire unanimity, are quietly preparing for denominational schools, in which their children may

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[18]Ibid., pp. 34-35.

[19]Ibid., p. 147.

be taught Mormon theology in addition to the ordinary branches of education.'

Thus even the matter of financial support for public schools was, it seemed to Governor Thomas, inextricably tied up with Mormon theology.

A year later at least part of Governor Thomas' predictions came true. The Territorial Legislature passed the uniform free school act and the Mormon Church made public announcement that it intended to establish its own system of Church schools to 'counteract the tendencies that grow out of a Godless education.'[20]

One can see from the above that with all the persecution coming upon the Church, the saints realized the Kingdom of God could no longer function as intended and, therefore, the Church would have to establish its own educational system. Clark quotes Laverne Clarence Bane in his dissertation, "The Development of Education in Utah", as noting that the "gentiles" donated over two million dollars from outside the Territory and several million was most likely raised in the Territory itself to establish public schools and liquidate the Mormon schools.[21]

One other pressure referred to earlier in this paper was that of the Protestant and Catholic Mission schools. Both of these denominations looked upon Utah as a great mission field where there could be a great harvest. Part of the answer to what the writer would now call secularism,[22] and the pressure that came from the mission schools, was the "Academies." By 1911 there were twenty-one such schools in the intermountain area, most of them in Utah.

The first move toward the Church having its own educational system came in 1886 with the declaration from the First Presidency:

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[20]Clark, op. cit., p. 149.

[21]Ibid., pp. 153-154.

[22]Ibid., p. 149.

> The duty of our people under these circumstances is clear; it is to keep their children away from the influence of the sophisms of infidelity and the vagaries of the sects. Let them, though it may possibly be at some pecuniary sacrifice, establish schools taught by those of our faith, where, being free from the trammels of State aid, they can unhesitatingly teach the doctrines of true religion, combined with the various branches of general education.
>
> In this connection permit us to urge upon the Saints in all the Stakes of Zion the necessity of caring well for the education of our youth. If we are to be a powerful people in the near future, wielding potent influence for good among the peoples of the earth, we must prepare ourselves for those responsibilities.[23]

One year later at the death of President John Taylor, Wilford Woodrull, as President of the Quorum of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints wrote another epistle to the people:

> The epistle made it plain to the Saints and to all the world, which would include the national administration in Washington and the "Centiles" in Utah that the concept of the establishment of the Kingdom of God . . . did not die with Joseph Smith nor with Brigham Young and had not recently succumbed with the death of President John Taylor. Later in the epistle President Woodruff reiterated the call made in April, 1886, by the then First Presidency of the LDS Church, for the establishment of a Church-wide system of schools. He pointed to the accomplishments, especially of Brigham Young in establishing the Brigham Young Academy in 1875 at Provo, and the Brigham Young College in 1877 at Logan, and referred to the fact that similar schools had already been established and conducted with marked success in Salt Lake City, Beaver, and Fillmore.[24]

The final blow to Church control of education came in 1889 when the Supreme Court declared the Edmunds-Tucker Act constitutional. The Act was aimed at dissolving the corporation of the Church of Jesus Christ of Latter-day Saints. What it really meant was the government of the United States had complete control of its territories. In 1890 the "Free public school law" was passed. In March of that same year,

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[23]Clark, op. cit., p. 240.

[24]Ibid., pp. 250-251.

the compulsory attendance law was passed. Every child between the ages of 10 and 14 was required to attend school at least 16 weeks in each school year. The child could go to either a private or public school. On October 29, 1890, the First Presidency took formal action for the establishment of a Church-wide system of schools and of week-day religious education.[25] That epistle establishes the purpose and what was to be taught in these official church schools.

> The Problem. The all-absorbing motive that led the great majority of the Latter-day Saints to forsake their homes in the various nations to dwell in these mountain valleys was an ardent desire to serve the Lord more perfectly and with better understanding.
>
> In too many instances, in the course of the years, this grand object has been lost sight of in the toil for daily existence, and less noble aims have largely taken the place of the endeavor to learn the ways of the Lord and to walk in his paths.
>
> This benumbing influence in our spiritual life is widely felt in our homes, and more particularly affects our children, whose faith in the great latter-day work has not been developed and strengthened by the experience which their elders have had in lands beyond the borders of Zion.
>
> Nor does the training which our youth receive in the District Schools increase their feelings of devotion to God and love for his cause, for, as is well known, all teachings of a religious character are rigorously excluded from the studies permitted in these institutions.
>
> The Remedy. To lessen this great evil, and counteract the tendencies that grow out of a Godless education, the Church Schools of the saints have been established. But while these accomplish great good, the sphere of their usefulness does not cover the entire field. There are many places where Church Schools cannot, at present, be established. . . .
>
> We suggest that in every ward where a Church School is not established, that some brother or sister . . . well adapted for a responsible position . . . be called . . . to take charge of a school wherein the First Principles of the Gospel, Church History and kindred subjects shall be taught. This school to meet for a short time each afternoon after the close of the district school, or for a longer time on Saturday only. . . .

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[25]Ibid., p. 260.

> Where Shall These Religion Classes Be Held. Where arrangement can be made it will, as a general thing, be well to secure the district school room for this purpose, so that when they take place in the afternoon, these exercises can commence immediately after the regular sessions and before the children scatter; but where this is done care must be taken to keep the two entirely separate, so that the law may not be infringed upon. Where the regular school room cannot be obtained some building conveniently situated as near as possible should be secured in its stead; the object being to secure the attendance, so far as possible, of the children of all the Latter-day Saints.[26]

In a sense this epistle was a prophecy of what was going to happen in the state of Utah: Utah was admitted to the Union in 1896; the passage of the public high school law was achieved in 1911.

> When the state was able to build public high schools throughout the towns and communities, where before church schools had served, the Church gradually withdrew from academy or secondary field. In this conversion the Church maintained its core curriculum in the institution which took the place of the academy--the seminary. Hence the curriculum of the seminary, when first conceived, was composed of the religious subjects taught in the academies--that was the main purpose of the originators of this movement.[27]
>
> In 1890 the private denominational schools of the churches in Utah carried 92 percent of the burden of educating students of high school age with the state carrying only 8 percent of the burden. By 1924 the state had reversed this ratio and was providing for 90 percent and the churches were educating 10 percent.[28]

The First Released-Time Seminary at Granite High School

The leaders of the Church opposed this development but realized that a new method of daily religious instruction had to be formulated.[29]

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[26]Clark, op. cit., pp. 260-261.

[27]A. Theodore Tuttle, "The Released-Time Education Program of The Church of Jesus Christ of Latter-day Saints" (published Master's Thesis, Stanford University, 1949), p. 13.

[28]Clark, op. cit., pp. 281-282.

[29]Allen, pp. 101-103.

Under the direction of Joseph F. Merrill, who was then a counselor in the Granite Stake Presidency, a "Seminary" was established at Granite High School in 1912. (For a complete detailed organization of this first seminary see Dr. Clark, Chapter 5). The first principal was Thomas J. Yates.[30] There were no texts or outlines as are found in the Seminary System of the Church today.

> When the Seminary first began at Granite in 1912 there were no regular textbooks, except the Bible and the Book of Mormon. A Bible Dictionary belonging to the first teacher, Thomas J. Yates, was used, and the students drew their own maps of the Holy Land and other places. Since that time there has been a constant effort on the part of the Department of Education to improve the textbooks. The earliest ones employed grew out of the thought and effort of those early teachers. According to John M. Whitaker who became the principal of the Granite Seminary in 1915, the students had no textbooks or outlines for their work. They used the Bible as a text, writing questions and answers on it for their study course for the classes, so from the students' questions he developed an outline which he used in all of his classes.[31]

Emphasis was also given to teacher-student rapport. "Go to the football games with them and do whatever is necessary to show to them the relationship of life and their religion."[32] The scriptures were the texts. James E. Moss was a good example of this student-teacher rapport. Brother Moss taught at the Millcreek Public School. He joined the Seminary staff in 1929 and was known all his life for this type of teacher-student rapport. The Millcreek Public School had a reputation of not being able to keep teachers due to the conduct of its students. A related instance tells of a heavy snow which had

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[30]Statement by William E. Berrett, personal interview, August 10, 1970.

[31]Tuttle, op. cit., pp. 113-114.

[32]Berrett, op. cit.

fallen one night making the street cars over an hour late the following morning. Moss had a considerable distance to walk after getting off the streetcar on State Street and 39th South. He concluded that when he would finally arrive at school it would be empty; however, when he opened the door he found the fire lit and the older students trying to conduct some type of school. There was order and a good feeling.[33] A historian might conclude that no finer curriculum could have been selected, at least for that particular era. The Seminaries grew to the point that the Church was able to close all academies with the exception of one located in Mexico.

Great as most teachers are, not all were of the quality of James E. Moss and others. There was also no uniformity in the system. But, the program was moving and it would go on to improved accomplishments.

The First Outline

The first teacher manual appeared in 1918. It was entitled, Outlines in Theology, and was published by the Church Board of Education. Parts of the introduction give some valuable insights:

> This outline of the New Testament dispensation has been prepared with a view of bringing about greater uniformity in this course throughout the Church Schools. But a glance at it will show that it gives the greatest of freedom to the individuality of the teacher.
>
> . . . The subject matter of these outlines is the teachings and the works of Messiah and His apostles, through which are revealed the character and attributes of the Deity. It is not sufficient, however, that the students merely learn the details

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[33]James E. Moss, Jimmy Moss, By Himself (Salt Lake City, Utah: Deseret Book Co., 1963), p. 143.

> of the ministry of Jesus: They should see that behind them and in them all is the divinity of Christ.[34]

As noted above, one basic conclusion is brought forth. The text gave "greater uniformity" to the teaching program, but the specificity of student involvement was missing. The curriculum was chronological. The lessons will be listed here so as to be used as a reference point later:

1. Preliminary (Preparation of the World for the New Testament Dispensation).
2. Events preparatory to the public ministry of Messiah.
3. The Early Judean Ministry.
4. The First Period of Galilean Ministry.
5. The Second Period of Galilean Ministry.
6. Third Period of Galilean Ministry.
7. The Perean Ministry.
8. The Passion Week.
9. Ministrations of the Resurrected Jesus.
10. The Apostolic History.
11. The Epistles and the Apocalypse.

One other quote is necessary to establish what the curriculum was and its involvement. This statement was the concluding paragraph of the introduction:

> IMPORTANT: Both students and teachers are to follow this outline and give attention to each of the headings mentioned. This will preclude wandering from subject to subject, wasting

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[34]The Church of Jesus Christ of Latter-day Saints Board of Education, Outlines in Theology (published by authority of the General Board of Education, 1918), p. iii.

> time in unprofitable discussions and theorizing, and give the students a reasonable acquaintance with the real contents of the New Testament.[35]

It is interesting to note that paralleling the idea of lessons being theoretical, the Church Commissioner of Education, Adam S. Bennion, in writing a letter to the brethren dated March 3, 1920, noted this same idea: "Under our present system our seminary work is too theoretical. Indeed it is practically all instruction and no action--no application."[36]

From the above statement it is obvious that although there probably was a fine rapport between students and teacher, there were problems of delving into the mysteries, and students not learning what the New Testament was all about. There were many references in the outline itself which would require long periods of study for the teacher to discover for himself.[37]

Curriculum Development in the Twenties

The 1921 edition had many changes, although the title remained the same. Instead of eleven basic lessons, there were now 120. Exactly why such a radical change in the number of lessons is hard to determine. Perhaps a quote from Adam S. Bennion's annual report of 1921 will give some insight:

> The seminary aims not only to teach the facts of scripture but endeavors to stimulate students to form habits of religious life and service that make for character. Each student records

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[35]Ibid.

[36]Bell, op. cit., p. 53.

[37]Berrett, op. cit.

through the office of the principal his religious activities.[38]

The last sentence of the quote below parallels this same idea. It seems the lessons wanted a more depth exposure and adaptation in the lives of the students.

Again these were chronological but instead of allowing the teacher to select his own specific points within a general context, each lesson was very explicit as to what was taught. For example in the 1918 edition Lesson 1, Preliminary (Preparation of the World for the New Testament Dispensation), and in the 1921 edition four lessons covered the same material: (1) Prophecies concerning Christ's earthly mission, (2) The annunciation and the birth of our Savior and John the Baptist, (3) The Babe of Bethlehem, (4) The Boy of Nazareth. As one can see, the first edition allowed a teacher great latitude; however, in the 1921 edition a teacher had to cover at least those lessons outlined. Student involvement emerged in lessons presented in the 1921 edition.

> The contents of these one hundred twenty lessons are organized for study in the following way: The great end to be kept in view or the ultimate objective is the gaining of Eternal life, God's greatest gift to man. It is briefly defined in John 17:3. "And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." Each lesson contains some truth of the Gospel of Jesus Christ as taught in the New Testament Dispensation which, if learned, contributes to an understanding of the way to that goal. If the lessons are studied according to this method, the pupils learn not only what our Savior taught man 1800 years ago but they also learn that these truths are fundamental in their daily lives for salvation, and eternal happiness. In other words it is not merely learning about the past, but understanding the truth that serves them now and in the future.[39]

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[38]Bell, op. cit., p. 71.

[39]The Church of Jesus Christ of Latter-day Saints Board of Education, Outlines in Theology (published by authority of the General Board of Education, 1921).

Part III of the introduction was new and different. It stressed a "functional point of view" and also the importance of following the outlines so that the entire New Testament could be covered in one school year. A new addition entitled "Memory Gems" was also included. For the first time emphasis was given to underlining important scriptures in preparation for the mission field.

Also as Part II of the introduction, a whole section was based on "The Beatitudes."

> For example the heading of a lesson is taken from one of the beatitudes. The purpose of the recitation is that the teacher may teach and the pupil learn what that beatitude is, while the objective of that lesson is to put that beatitude in their daily lives. In this way it becomes a means by which they may claim exaltation in the Kingdom of God.[40]

The 1922 edition also had the same title; however, there were several minor changes. One change seemed directed toward the teacher and the other to the student. A minimum library was suggested along with non-LDS books for additional reading. For the student a "Chronological View of the Life of Christ" appeared to be very helpful since at a glance the leading incidents of his life were found in their proper sequence.

The 1924 edition appears to have no changes from the edition of 1922.

Apparently the Pauline and non-Pauline epistles were too difficult for the high school student, as the 1925 edition dropped most of them.

> Lessons on a few typical Epistles, with notes accompanying, have been included rather than a systematic study of all of them,

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[40]Ibid.

> because the Epistles, as a group, are rather too difficult to be handled in this course. The material given is intended merely to serve as a good general introduction.[41]

In going over the table of contents there were single lessons on Romans, Corinthians, Galatians, Philemon, Hebrew, James, Peter, John, and the Book of Revelations. The title of the 1925 edition was changed to "Outlines in Religious Education."

To further emphasize the idea of student involvement, one paragraph stands out:

> As Jesus goes into each locality, He solves for individuals their problems and difficulties to the glory of God, to the great satisfaction of believers, and to the perplexity of His enemies. It is in the light of His very active life that we hope the students may see him.[42]

One of the unique features that came into the seminary system was summer school for the teachers and principals. According to Bell,[43] Dr. Bennion felt the system needed better unification by bringing the personnel together "for training and common association."[44] The first summer school was held in 1920 and the "standardization of courses was the big item on the agenda. Prior to this time no actual textbooks other than the Scriptures had ever been used in gospel courses."[45] (Either Bell was not aware of the 1918 edition of the New Testament Course outline or he did not consider that outline as a textbook.)

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[41]Ibid. See 1925 edition.

[42]Ibid.

[43]Bell, op. cit., p. 75.

[44]Bell, op. cit., p. 76.

[45]Ibid.

Some teachers had developed their own outlines to the scriptures but it was toward unification in instruction that the teachers were brought together in 1920.[46] The Deseret Evening News account of April 14, 1920, pointed out that "the course of study of each seminary will be standardized to meet the courses in other seminaries."[47]

Bell notes that:

> The following year, when the teachers met together, these outlines were reworked and improved. In fact, it became a standard procedure in the years that followed to spend some of the summer school time working on and improving outlines.[48]

In an interview conducted by the writer with William E. Berrett, July 17, 1972, some clarification was made of the above events. The question asked was: "What were some of the big summer schools?" Berrett answered:

> We didn't do much in curriculum writing until I was administrator. The earlier summer schools were conducted generally by General Authorities. The first one we had under Adam S. Bennion was at Aspen Grove. (Bell quotes the Alpine sessions were the summer of 1926-27.) We did not write any curriculum. Adam S. Bennion, himself, held some classes in which he put each of us on the spot--to give a demonstration on how we would teach a particular lesson. It had something to do with lesson organization, but not curriculum.
>
> Teachers did do some writing the following summers but not much of it was used. It awakened them to procedures.[49]

It would appear from the above that there might be a discrepancy between the reports of the two men, with Bell noting the events leading to the end of Bennion's term of office, and what Berrett remembered concerning the time from the end of Bennion's term of office until he

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[46]Ibid.

[47]Ibid.

[48]Bell, op. cit., pp. 76-77.

[49]Berrett, op. cit.

became Administrator of Seminaries.

As was learned through these summer schools, teachers themselves, have great influence upon curriculum. They were taught at these sessions by General Authorities of the Church who were influential upon their teaching. Also, as mentioned by William E. Berrett, teachers were put "on the spot" and required to give live demonstrations.

It would be well to stop at this point and look back upon nearly two decades of curriculum development. During the first six years, there was basically no curriculum as far as printed outline is concerned. One can never look at the standard works of the Church and say they are nothing, but when one considers the depth and breadth of these books a teacher would find it difficult to reach a beginning and ending point for a nine-month period. The teachers taught what they felt was necessary, trying to relate personally with the student. An outline was then provided and gradually one sees a sense of direction and purpose, concentrating first on facts and then incorporating them into the life of the student.

The Thirties--Government Pressures

In 1930 a new book was introduced to serve as the teacher's outline. According to Berrett the "Williamsen Report of 1929," to the Utah State Board of Education brought about this change.[50] This report charged that the LDS Seminaries were teaching the religious philosophy of the Church in the Old and New Testament classes and at the same time these students were receiving one-half credit toward

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[50]Statement by William E. Berrett, personal interview, July 17, 1972.

graduation for each class taken. The report also charged that this was unconstitutional under the provisions that there be a separation of church and state. The result would be an elimination of credit for these classes. According to Berrett, the curriculum was changed to teach a more generally accepted christian philosophy and develop more materials into the background of many of the New Testament scriptures and stories. As noted below it was also changed to apply more to the daily living of the student himself.

In the introductory preface, Guy C. Wilson notes, "The material for New Testament study is so presented in this volume as to challenge thought, develop attitude, and inspire conduct in the student that will satisfy both the head and the heart."[51] James R. Smith in his preface pointed out that the text was a pioneer in its field.[52] As far as he could determine, no other attempt had been made to approach the New Testament in problem form. Learning was now in the psychological field. Smith noted that "Learning in the appreciative field" carried more impact with the student.[53] He warned about learning with "emotional enthusiasm."[54] When the emotions returned to normal so did the motivation to live the principle. The teacher must make life situations involved in the problems live again.[55]

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[51]Guy C. Wilson and James R. Smith, The Messages of the New Testament (Salt Lake City, Utah: Deseret Book, 1930), p. vii.

[52]Ibid., p. viii.

[53]Ibid.

[54]Ibid.

[55]Ibid.

For the first time in any preface or instruction section students were encouraged to express their conclusions both orally and in writing. The following are examples of problems used:

Lesson 51. Is it lawful to pay tribute to Caesar?

Lesson 52. What idea did Christ express concerning human immorality?

Lesson 55. What preparation was made for Christ and his Apostles to eat the Paschal Feast?

Lesson 56. Of what significance is this Paschal Feast of Christ's?

This seems to have been a turning point in the curriculum. Nevertheless, the degree of success attained depended upon the ability of the teacher to involve the student in real life situations, and these problems did not involve them enough.

Apparently Smith's book still was not devoid enough of LDS theology to meet the requirements of the Williamson Report; therefore, Obert C. Tanner[56] was next assigned to write a text for the New Testament classes. Nevertheless, Berrett[57] is very adament in the belief that nothing was adopted from the public schools in seminary curriculum development.

Tanner's book was designed with a two-fold purpose: (1) to aid the student in a thorough study of the New Testament scriptures; (2) to suggest how the knowledge of such a study can be applied to the every-day lives of young men and women.[58] Each chapter of his book was

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[56]Obert C. Tanner, New Testament Studies (Salt Lake City, Utah: published by the Department of Education, 1932).

[57]Berrett, op. cit.

[58]Tanner, op. cit., p. iii.

divided into five parts:

1. The story (the study of the scriptures).
2. Questions for the study period.
3. Problems for class discussion.
4. A minute for meditation.
5. Suggestive projects and special assignments.

Those chapters that dealt almost entirely with historical matter, such as the trial of Jesus of the Acts of the Apostles, had only a lesson review. This book centered more on the true purpose of the curriculum--that of changing lives. The lesson pertaining to the temptations of Jesus, under problems for class discussion, asked "Does every normal young man face practically these same problems today? Explain!" In another part of the same lesson, a boy makes the statement: "I am not afraid to meet temptation. In fact, I like to go where I am tested. It is in the struggle of real temptation that one becomes strong in character. If a boy is not so tested, it is impossible to say what he will do when the temptation does come." Here were questions and problems that directly involved the student.

All of the material to be studied was written in a style similar to the two examples previously mentioned. It concentrated on the life of Christ and finished with the life of Paul. The Epistles themselves were mentioned only briefly.

Three years later there was a revision of Tanner's book and the title was changed to The New Testament Speaks.[59] Apostle John A. Widtsoe

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[59]Obert C. Tanner, The New Testament Speaks (Salt Lake City, Utah: Published by the Church Board of Education, 1935).

wrote the preface to this new edition. In connection with the problem of a curriculum which challenged the student to live what he learns, he said this:

> The mission of the Church is to bless mankind by teaching and practicing the truths taught by the Master of Men. It is the spirit of the Christ that the Seminaries would infuse into the thoughts and actions of their pupils. This must not be merely a theoretical acceptance of Christian doctrine, but also the practical use of it in daily life. "If ye keep my commandments, ye shall abide in my love", said the Lord (John 15:10). To the degree that the Seminaries realize this ideal, will their success be measured.[60]

Tanner pointed out the purpose of the revision in his preface where he said it was to first "simplify for the student the arrangement and content of materials." Bible references were printed in the text itself. Whole and partial verse quotations were eliminated because the complete reference was printed. Many pictures and some maps were added. Most of the chapters were shortened, some eliminated. The section for "A Minute for Meditation" was supplanted by some fine verse and prose quotations. "Questions for the Study Period" was also revised and condensed. The big change was the addition of a workbook or journal. Its challenge to the student as the author was to create something which would be useful to him for the rest of his life. It had many blank pages for collecting articles, writing personal observations, poems, plays, etc. It also contained maps, charts, and worksheets.

The Involved Student

In 1938 there appeared to be a turning point in the curriculum.

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[60]Ibid., p. ii.

For years attempts had been made to involve the student. In the preface of the new teacher's manual this significant statement appeared:

> The greatest indictment of our courses of study centered in content was that students did a passive type of thinking. They could not act on their own thinking because it was done for them in advance by the teacher or the curriculum maker. The thinking was in one mind and conduct in another. Under the present curriculum students are expected to plan work, and criticize what they do. The test is how it works. Do they act on the basis of reflective thinking? We have confidence that if we can stimulate youth to think vigorously about the gospel and weigh honestly the evidence for its divinity they will ultimately receive a convincing testimony that it is true.[61]

The title of the new manual reflects this thinking: The New Testament and the Problems of Life. Some interesting ideas are found in the foreword of the manual which further help to explain why the Church Board of Education took a new look at the seminary curriculum. This particular manual was published during the middle "depression years" and "enforced leisure" was something young people had to contend with. Employment was hard to obtain; literature and movies were errotic.

> Influence of the home for good was greatly diminished because of divorce. Producers of tobacco and liquor had spent great sums of money in advertising; many of the old checks on moral conduct had been greatly weakened.[62]

The foreword concluded, "It is imperative that our curriculum be constructed to meet the problems of youth and that through it their faith become strong and enduring."[63]

In order to meet the above challenge, the curriculum was

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[61]Obert C. Tanner, The New Testament and the Problems of Life (Salt Lake City, Utah: published by the Church Board of Education, 1938), p. iii.

[62]Ibid.

[63]Ibid.

changed. "Unit Teaching" made its appearance.

> The units of this manual have been developed out of a comprehensive study of the interests, needs, and problems of high school youth. This approach to religious education is based on present living as against preparation for living or talking about living. . . . In an age when rapid change is the constant thing and life is full of precarious and novel situations, creative thinking is the way out.[64]

There were 20 units of study. They are listed for comparative study:

1. Jesus and the World Today.
2. The New Testament as Evidence of Jesus.
3. The Life and Times of Jesus.
4. The Meaning and Value of Life.
5. Qualities of the good life.
6. Understanding ourselves.
7. The personality of Jesus.
8. Planning life's work for enduring values.
9. Wisdom in obtaining and using wealth.
10. Right and wrong in recreation.
11. Courtship, love, and marriage.
12. The contribution of the Church to the good life.
13. The Sabbath and Worship.
14. The place of prayer in the good life.
15. The gifts of the spirit.
16. The mission of Jesus.
17. The story of christianity.
18. Christian ideals and their practicality.
19. Realizing the social teachings of Jesus.
20. The contribution of the Bible to present living.[65]

It is obvious that the chronological order of the life of Christ was left out. Instead the new approach was to outline specific problems of the New Testament and relate them to the present day.

The workbook coincided with the new curriculum. Instead of many maps and places for clippings, etc. it was made of charts, graphs, and problems which the student had to solve either orally or written.

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[64]Ibid.

[65]Ibid., p. iv.

The following year some modifications took place. The concept and statement of each problem in each lesson was simplified. Some of the units were condensed and reorganized to avoid duplication and over-emphasis. References to the Bible were added to give more depth and perception to the problems. More reference material was added under each issue or problem found in the lessons.[66] This revision did not take the place of the 1938 edition but only supplemented it.

The 1938-39 edition was successful and served the seminary system for 16 years without a change. Apparently World War II had its effect in slowing down the discovery of new principles, etc., through research; nevertheless, it appears that the curriculum committee of 1938-39 had produced a work that was meeting the objective of getting the students to make practical application of the teachings of Christ into their own lives.

A New Challenge

One of the principles of the Church of Jesus Christ of Latter-day Saints is that truth is eternal and unchanging. But, the way man approaches truth is dictated by the circumstances in which he lives. World War II and the Korean War brought about many social changes. Communication and transportation had made the world smaller. Philosophies of men were changing. "God is dead" saw its beginning during this era. Christianity of the world was changing to the point that ministers and priests were denying the divinity of Christ. A new challenge faced the church.

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[66]Ibid. (See 1939 edition).

In 1954, during an MIA Conference, President J. Rueben Clark, Jr. made the following statement:

> You know, I am quite a believer in studying the life of the Savior as an actual personality. I would suggest this--get some good student's Bible that contains a chronological outline of His life, a so-called harmony, then try to go along with the Savior--live with Him, let Him be an actual man, half divine of course, but nevertheless moving as a man moved in those days--then I would want to know the transfiguration. I would like to know something about the conversation between the Disciples who were there and the Savior afterwards. I would like to remember that there again the Father bore witness to the Son. Read about it. Live with it. Live with Him. It would be amazing how much more the New Testament will mean to you if you read it that way; live with the Savior and it will give you such a view of Him, such an intimacy with Him as I think you can get in no other way.[67]

This was the theme for the Seminaries. The three following objectives were found in the preface of the new manual:

> 1. To walk and talk with Jesus, know Him as He was known, become so familiar with Him that all will bear witness of Him, saying I know He lives, and because He lives I shall live again.
> 2. Each unit has an objective which as a semaphore should help all to arrive at the same convictions and achieve like goals.
> 3. Each lesson has an objective which like the rails on the track limits the field, but does not restrict the speed, nor permit one to be lost in the maze of controversial things.[68]

It might appear that curriculum was turning back to the mid-1930's and forgetting the involvement of the student in the here and now. This was not so. Instead of solving problems it was hoped the student would involve himself to the point that what President Clark had stated would in fact take place. The format of the teacher's manual was different. There were ten units which followed basically a chronological approach. Each lesson was broken down into the following

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[67]The Church of Jesus Christ of Latter-day Saints, Jesus of Nazareth (Published by the Church Board of Education, 1955), p. ii.

[68]Ibid.

order, being listed as they appear in each lesson: Objective, Justification (why this objective is being used), Student Readings, Teacher Readings, Audio-Visual Aids, Worship Materials (songs, scriptures, quotations), Outline of Materials, Lesson Approach (possible questions to get into the lesson), Learning Activities (panels, buzz sessions, journal work, etc.), and Summary.

One unique feature of this outline was the "Audio-Visual Aids Manual." The first four pages consisted of a list of various records which could be used in the various lessons. The next three pages were flannelboard suggestions. The remainder consisted of suggestions for bulletin boards, handouts, maps, topographs, BYU filmstrips, object lessons. There was also a "Student Reading Supplement" and a "Student Outline." The former consisted of additional non-scriptural readings for every lesson. The latter was a condensed version of the teacher's manual listing only the scriptures and related materials for each part of the lesson.

The 1956 teacher's manual had no preface or introduction. On the wrapper was found the following: "This followed the 1955 teacher manual called 'Jesus of Nazareth'." Teachers generally did not like the latter because of its failure to follow chronologically the New Testament events. Used only one year (1956-57), this was again revised and The Guide to the Study of The New Testament followed (1957-58). (All sources of curriculum from 1934 to 1969 were found in the files of Alma Gardner, Assistant to the President of Seminaries and Institutes of the LDS Church.)

The 1957 edition had few changes. Again it was emphasized: "It is to walk and talk with Jesus, know Him as he was known, become

so familiar with Him that all will bear witness of Him, saying I know He lives, and because He lives I too shall live again." Emphasis was given to finish the course in the prescribed year.

The 1959 edition was the same except there were additional materials and suggestions in each lesson. There was no preface or introduction.

Ernest Eberhardt--From Hearer to Doer

The year 1963 is a year that carried as much impact as far as change is concerned as did 1938. The same problem appeared in 1963 as in 1938. Involvement of the students in the facts was not producing results. Ernest Eberhardt, a teacher of many years' experience, had been brought to Provo, Utah, in 1959 to take over the curriculum development of the seminary program. Eberhardt referred to the book, A Greater Generation, written by a man named Ernest Ligon.[69] Mr. Ligon points out that "It is a great distance from the hearer to the doer."[70] He lists five steps that are necessary to make a doer. If any of them are missed the intended results will not take place:

1. Exposure
2. Repetition
3. Understanding
4. Conviction
5. Application

The above principles became the format on how the lessons were to be

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[69]Ernest M. Ligon, A Greater Generation (New York City, New York: The MacMillan Co., 1950), pp. 9-18.

[70]Ibid., p. 10.

presented to the student. Past principles of curriculum were preserved and readjusted to fit into the above plan. First was the "Unit Plan":

> The first section (Unit I) is designed to motivate students to an interest in Christ and their relationship to Him. The second section (Unit II) presents in broad form the teachings of Jesus and Satan. A general procedural pattern for following these teachings is also included. The third section (Units III and IV) is for the purpose of amplifying the basic teachings of Christ in greater detail, especially in areas which will help to strengthen the individual student's testimony--to help him become more converted to the way of life represented by Christ. The last section (Units V and VI) is to show the student areas in which he can help strengthen others and more effectively be prepared to share the gospel with them.[71]

The lessons followed the same pattern. Part I consisted of a statement of the objective. This was then broken down into sub-objectives. Part II suggested enrichment materials for the teacher and student. Scriptures to be used with the lesson were listed. Part III gave some suggestions for devotionals. Part IV consisted of several motivational items to awaken the student and start each discussion.

> Part V contains the body of the lesson. Each sub-objective is carried through the research, understanding, and conviction steps. These steps are inherent in the questions and exercises suggested and will follow naturally as the students and teacher study and discuss this part of the lesson. Each sub-objective is taken through the same steps until all have been studied and discussed. Part VI is the part of the lesson which justifies all that has been done previously. If the lesson has been properly presented students will desire to do something about the convictions they have reached. Only when they do something do they fulfill the instructions of the Savior when he said, "Be ye doers of the word and not hearers only.[72]

Two other sections were provided in helping the student plan, devise, and put into practice the principles involved. It is interesting to note that Unit I served as the motivation; Unit II as

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[72]Ibid., p. ii.

the research and understanding; Units III and IV as the conviction and Units V and VI as the application. A student workbook which followed closely the structure of the teacher's manual was also used.

The 1964 structure was the same. The titles of the units were changed to more perfectly fit the structure intended.

The Mini-Outline

The year 1968 was a year of radical change as far as the format of the manual was concerned. The "Mini-Outline"[73] created quite a stir. The theory of student involvement "Here and Now" was still its theme but the implementation again was altered. According to Weldon Thacker, who helped develop the manual, it was felt that the "conviction" part of the lesson needed to be merged more with the "application." These two processes had to become one. In order to do this the teacher had to have a new set of materials which would help him accomplish this purpose.

The outline was not a book, nor was it a pamphlet that could be put in a three-ring binder. Each lesson was in a separate folder. Each folder had a tab identifying the unit and lesson number. There were eight units and 36 lessons. As the teacher opened the folder there were pockets on each side which stored the necessary materials. Printed on each pocket were the "General Instructions." Every folder had the same instructions which described the basic materials found in each folder. In the right pocket were found student involvement materials such as devotional suggestions (this long narrow slip of paper could be handed to the class president each day); a scripture

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[73]The Church of Jesus Christ of Latter-day Saints, New Testament Resource Outline (published by the Church Board of Education, 1968).

marking exercise, and one or more student worksheets. These were tied into each part of the lesson and the student actually did something with his hands, his mind, and hopefully his spirit. The corresponding worksheets were found in the student's workbook, also.

In the left pocket was the "Resource Outline." As the teacher opened the booklet he found on the left side the "Unit Pedagogical Lattice" page. It listed and explained in great detail the "Unit Concept." It detailed how the three lessons involved would establish the main concept within the student; the student would have to involve himself and how to do it. It also gave instructions as to when the unit was to be completed.

Page two was the "Lesson Pedagogical Lattice." Horizontally across the top of the page three successive long rectangular boxes could be seen. Within each box the breakdown or "Chain of Thought" was listed. Underneath each box were five to eleven vertical very narrow boxes. In each of these one single idea was printed which supported the larger box above, which also contained one of the three main ideas of the lesson. In one glance a teacher could see what he should teach and all the supporting ideas. On page 3 the "Lesson Title", the "Lesson Concept", and the "Teacher Text Reading" were so printed that a brief glance would indicate which direction a teacher should go. In the middle of the page the "General Lesson" instructions were given. This time it emphasized how this lesson tied into the unit concept and what was necessary to involve the students. In the lower left-hand corner was a box called the "Lesson Terminology." It listed all words and their meanings that might be strange to the student. In the right-hand corner was a box called "Items for Advance

Preparation." By going over the instructions in this box a teacher knew everything that would be needed regarding books, visual and audio aids, filmstrips, etc.

Page four was the core of the manual. It consisted of four columns and at the top of each was a box. In the first box was "Chain of Thought"; the second "Lesson Outline and Discussion Points"; the third "Background References, Lesson Techniques and Audio-Visual Aids", and the fourth was "Student Involvement and Progress." In each column was found material relating to the title.

The next six pages were devoted to background materials for the teacher. Each chain of thought had two pages devoted to it. There was plenty of space for teachers to make notes. The left hand page had reproduced at the top each step of concept number one or the first chain of thought; the next left hand page concerned chain of thought number two, etc. The last page was a "Scripture Pedagogical Lattice." Every scripture which pertained to that lesson was broken down into various boxes and supported each main chain of thought similar to page two.

The mini-outlines were used only for New Testament and Book of Mormon classes. (An actual reproduction of the New Testament mini-outline is found in Appendix "A").

The mini-outline was not considered successful, and in the fall of 1972 a new outline was developed. A brief analysis of it will be given below from an interview with Arnold Stringham. Why did an outline of curriculum, which was suggested as being one of the best written, last such a short time? No one has an absolute answer. The writer had an experience of being an early-morning coordinator in

Salt Lake City, Utah. The Book of Mormon mini-outline was used during that period. The writer found the lay teachers of this district could not carry the class themselves. So much of the outline was suggestive and gave a sense of direction only. It was the responsibility of the teacher to sort out the details of each topic from other sources rather than the outline itself. In an interview on July 17, 1972, Albert Payne, the editor of all seminary publications, pointed out another aspect of the mini-outline:

> It was too complicated for the teachers. The teachers never got the vision of it. They just got up too close--too concerned with details instead of standing back and looking at it in full perspective. To the person who did not know very much, or who got too close and bogged down in the details, this outline was not a very good tool.[74]

Arnold Stringham, now serving as curriculum director of the seminaries, noted:

> I knew before the first year was completed that it was not a good outline--that it was an empty shell so to speak. . . . Unless you have a professional teacher, he needs a good deal more help than that outline was giving him. It had a bad case of scatterization of parts; you had to go here for that part and there for another part, and so on. It wasn't just the audio-visual parts, you expect that, but there was no prepared lesson that a teacher could teach. Some of our writers in the past have been brought in always out of released-time situations and they either never schooled themselves or else they were not trained properly after they got here to think in terms of the early morning teachers. The ratio of early morning teachers to released-time teachers is about four to one.[75]

Stringham pointed out that it was Ernest Eberhardt's philosophy to have a teacher always have a "growing edge." This was partly accomplished in always having to prepare and reprepare lessons. This

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[74]Statement by Albert Payne, personal interview, July 17, 1972.

[75]Statement by Arnold Stringham, personal interview, July 18, 1972.

was the purpose, in a sense, of the empty shell. It gave a teacher a sense of direction and he had to do the rest.

The "New Testament Teacher Outline" (referred hereafter as N.T. 72) was released in July of 1972. Inasmuch as the outline has not been tested, it is suggested that a study be made to evaluate it. This might prove to be a great asset to the writers who are going to revise all other outlines in the coming years. The following will give only an outline of its unique features:

Help for the Early Morning Teachers

From the above statements of Arnold Stringham it is obvious the early morning teachers needed some help. This is the main feature of the N.T. 72--it is very structured. Stringham's philosophy is different from Eberhardt's in that:

> the thing that keeps a teacher sharp is not trying to think up a new set of ideas everyday, because he just plain doesn't have the creative ability to do that and so their lessons come off deader than doornails. What keeps a teacher sharp is constantly interacting on a meaningful basis with his students . . . so it is good to have something to start off with everyday.[76]

Stringham explained he found in his personal teaching his best lessons came at the end of the day when he was able to forget about what he was teaching and concentrate on the students themselves. A teacher does not need to be an expert in curriculum but an expert in teacher-student and student-student relations.

Page two constitutes the overview of the outline. (See Appendix "B" for complete copy of introductions to N.T. 72 outline and sample of Lesson No. 1). The unique feature is that it is not

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[76]Ibid.

categorized into units like previous course outlines. Instead it is sectioned into four parts to correspond with the four quarters or terms of the school year. The first three concentrate on the Gospels and the last on the Epistles. There are 36 lessons ranging from one to five days, which are designated to be spent on each lesson.

In the state of Utah, there are scheduled to be 180 official school days. There are 103 structured days leaving 77 for other activities such as listening to General Conferences, examinations, lessons which extend beyond the structured designated days, and assemblies within the seminary. Some general objectives of the outline are:

> This course is designed to encourage students to "search the scriptures," and to help them to understand, to love, and to treasure the truths taught in these inspired passages. It is intended that each student who participates in this course will have a positive encounter with the scriptures. Furthermore, each student should acquire a desire to read and reread the New Testament and to continue studying these scriptures throughout his life.
>
> In the hope of helping them accomplish this purpose, the lessons in this course are written to provide the students with regular, almost daily opportunities to study the scriptures and to ponder and discover their meaning. However, since the scriptures were given by inspiration and can be correctly understood only by revelation, it is important that students be frequently encouraged to inquire diligently of the Lord and to seek his inspiration and guidance as they study the scriptures.[77]

(For specific course objectives see Appendix "B" and page entitled "Course Objectives.")

In summary of the objectives of this outline, the changes in the lives of the students are intended to be positive, by being directed toward attitudes, values, desires, aspirations, abilities

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[77] New Testament Teacher Outline (published by the Church Board of Education, 1972).

and behavioral patterns, understandings and convictions of the young people of the church.

> The objectives enumerated below are statements of intent. They describe the changes and outcomes which this course is intended to to produce in the lives of individual students. These are intended to be minimum outcomes. Hopefully each student who completes the course will achieve each of these objectives and numerous other desirable outcomes.[78]

Page four of the introduction is directed to the role of the teacher. The emphasis is that the teacher is to play a secondary part in the learning of the student.

> The learning has to be done by the pupil. Therefore, it is the pupil who has to be put into action. When a teacher takes the spotlight, becomes the star of the show, does all the talking, and otherwise takes over all of the activity, it is almost certain that he is interfering with the learning of the class members. (Asahel D. Woodruff, Teaching the Gospel (Salt Lake City: Deseret Sunday School Union Board, 1967), p. 37.)
>
> . . . the learners, whether first grade or graduate school, must be led to have the experiences from which the objectives will be achieved. This principle is equally applicable to the learning of elementary mathematical processes or the most philosophical principles. In each case, the learner must learn and in order to learn he must have the experience (engage in the activity, mental or otherwise) which produces learning. Nothing is more fundamental in learning and teaching, for there is a strong tendency for the teacher to believe that his activity is the crucial factor in learning. What the teacher does is important, crucial in a sense, but only as a means, and its significance is to be judged chiefly by its effect upon the student. (Earl V. Pullias and James D. Young, A Teacher Is Many Things (Bloomington: Indiana University Press, 1968), p. 39.)[79]

The impact of the course outline is centered in the word "discover." When an instructor prepares, teaches, and evaluates, this word and its connotation is to be foremost. In preparation--what idea can my students discover?; in teaching--what ideas are my students

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[78]Ibid., p. 3.

[79]Ibid., p. 4.

discovering?; in evaluation--what ideas did my students discover?

> Note the critical importance of the word "discover." This course has been designed to facilitate the process of discovery. It has not been designed to facilitate the teacher-centered instructional arts, such as lecture, storytelling, etc.
>
> If you, the teacher, will strive toward positive replies to the three questions above by altering, changing, and constantly improving your skills, the opportunity for the students to make desired improvement in their lives will be greatly increased.[80]

Page five is centered on the teacher's responsibility to the outline. As indicated above this outline is designed for the lay instructor, the early morning teacher who works full time as a doctor, lawyer, college student, salesman, etc. It is well structured--so structured that specific questions should be asked and answered in a certain way. (See page entitled "The How of Questions and Responses in Appendix "B"). Yet the outline is emphatic in relating that if the teacher has a better way of doing it, he is encouraged to do so. This leaves the opportunity for spontaneity and casualness which are so necessary for learning and motivation.

> The lessons outlined for use in this course of study have been designed to help teachers assist their students in achieving the outcomes described in the course objectives. Basically, each lesson consists of a lesson objective, a series of one or more supporting ideas, and a suggested teaching approach for each supporting idea.[81]

The outline is full of records, filmstrips, worksheets, and games. There is heavy emphasis, as in the previous outline, on the scriptures--understanding them by having students mark in their own Bibles. Emphasis is also given to the devotional to more closely correlate with the daily lesson. Pages seven through eleven have

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[80] Ibid.

[81] Ibid., p. 5.

additional methodology outlines for the teacher to learn. It strongly urges the teacher to learn these methods well, inasmuch as they are incorporated into many of the lessons.

This outline should prove to be a great success. Greater emphasis is placed on creating personal changes in the life of the student. More help is given in the form of handouts and audio-visual materials than any previous outline produced. It appears that even a teacher who is not well prepared could have some degree of success in the classroom.

Summary

In summary it would seem that the curriculum of the seminaries has been one of constant change. There has always been the desire for more student involvement. As each new outline appeared the critics of the previous outline had seen the student in a passive role. In 1912 as a result of governmental pressures the first released-time seminary was founded at Granite High School. The curriculum was developed by the teachers, themselves, and was so used for the following six years. The first outline to appear in 1918 did away with much of the theorizing and was intended to guide the learning experience along more basic lines. For the remainder of the 1920's changes were made to direct the teacher and student to more specific subjects. The changes in the curriculum during the 1930's was an answer to another challenge from the government. Public school credit for Old and New Testament was being threatened. A more secular philosophy had to be taught in order for credit to be given. The 1938 outline seemed to fit the needs of the time. It would seem that World War II and the Korean Conflict

prevented any further changes in the curriculum inasmuch as a new outline did not appear until 1955. In 1963 a major change in approach, concept, and methodology took place. Ernest Eberhardt had been called to serve as the first full-time curriculum director. (See Chapter IV, and Appendixes C and E for complete details). This new outline was used for five years and then replaced with the mini-outline. The mini-outline was unsuccessful, according to Arnold Stringham, and in 1972 a heavily structured outline was written which emphasized discovery on the part of the students.

CHAPTER IV

COMPARISON AND CONCLUSION

In the conclusion of her book, The Dynamics of Christian Education, Iris V. Culley notes how easy it is for a historian to make conclusions from events that seem to be "cause and effect":

> Throughout any chronicle such as this one, of a series of changing emphasis, run certain connections between the episodes, which give a sense of continuity to the whole. One of the most tempting of these connections is that of cause and effect. It is possible, for example, to find considerable evidence to support the view that each one of our educators successively took up the task of curriculum making where the previous one left off. . . . Doubtless, elements of truth inhere (sic) in such a cause-and-effect interpretation. Doubtless also, such an explanation is, at base, too simple. Certainly there is much evidence that suggests that each man, if asked might have judged his own contributions in quite a different manner than the hind-sight with which the writer of this paper has viewed them. For these leaders did not know they were helping to shape a field; they were busy on a number of different concerns, and often they intended their contribution to be used for quite another purpose than the one to which subsequent events have assigned it.[1]

Culley was referring to some of the great contributors in the field of education. This paper will be discussing prominent people and their contributions in the development of seminary curriculum. To be objective, the spirit of Cully's observation will be reviewed; nevertheless, the problem still remains, for a person reviewing events of history, to try and explain these events of the past which have led to the present situation. The hypothesis of this paper suggests there

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[1]Iris V. Culley, The Dynamics of Christian Education (Philadelphia, Penn.: The Westminister Press, 1952), pp. 179-180.

is the adoption of secular philosophy and methods into the philosophy and methods of religious curriculum. For clarification any methodology or philosophy of curriculum that originated outside the Church of Jesus Christ of Latter-day Saints would have to be considered secular for the purposes of this paper.

Why should the Latter-day Saints be concerned about secular philosophy and methodology. This secular source has apparently done much good for the seminary system of the Church. All of the teachers of the seminary system have been trained under its influence, many of them receiving teaching certificates enabling them to teach in the public school system. Much training concerning curriculum building has also come under its influence. Credit for some seminary classes is given towards graduation from most secular institutions. The foregoing statements are positive in nature; however, the concern regarding secularism is that it disregards or disavows anything connected with the supernatural. This is supported by Adrian M. Dupuis in Chapter Five of his book, Philosophy and Education. The chapter is entitled, "Naturalism." This term is used to combine all secular philosophies of education. To be more specific:

> Naturalism, like most other philosophies is not a simple, unitary system--there are many kinds, just as there are several brands of pragmatism, realism, and idealism. But there is one common denominator for all kinds of naturalism, namely, the explicit or implicit denial or disregard of any reality above nature.[2]
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> The family of naturalists becomes exceedingly large, especially in modern times, when one uses the label of naturalism to denote any person who denies (implicitly or explicitly) the existence

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[2]Adrian M. Dupuis, Philosophy and Education (Milwaukee, Wisc.: The Bruce Publishing Co., 1968), p. 79.

of anything above nature, or those who disregard the supernatural. Thus Rousseau, who was a deist, fits into this category, even though he believed that God had created the world. Spencer, the agnostic, falls into the same class since he believed that even if the supernatural realm existed, man could know nothing about it. Of course, the militant atheist is right at home in the naturalist camp. The most prevalent type of naturalist in the twentieth century is the secularist, and it is his influence that has been felt most in the schools. For all practical purposes the secularist is concerned only with the physical and social world around him. Usually he will not raise any objections if one of his fellowmen wishes to believe in the supernatural or to practice some religious rites, provided these beliefs and practices do not intrude upon the private or public lives of others. Any such attempt on the part of the supernaturalist is met by forceful rebuttal by the secularist. The enmity between these two groups has produced some of the most violent verbal and legal battles in education during this century. . . .

The effects of secularism on the curriculum have probably been both negative and positive. On the negative side of the ledger, secularism has succeeded in eliminating from the public schools (and even from some private schools) any overt traces of commitment to any religious beliefs. The teaching of religion cannot be a part of any curriculum or even take place on public school property. Bible reading and the recitation of prayers are now judged unconstitutional for public schools, inasmuch as they formally commit the state to the profession of a specific religious creed. On the positive side, secularism has helped elevate the natural and social sciences to the same position of prestige and importance formerly held by the sacred subjects. . . .

That the aims of education have been affected by secularism is evident in the various statements of the objectives of education. Except in the stated aims of religious schools one cannot find any reference to a final or ultimate end of education such as "union with God" or the "salvation of the soul", "spiritual peace", or the like. Instead, all objectives are this-worldly and are pointed to securing happiness in this life and purely on the psychological-social plane. Even when these objectives are mellowed and sublimated by social altruism there is no mistaking the fact that supernatural aims are not the motivation for such altruism. The role of the Church as an influential agency in education has been either minimized or completely eliminated. The growth of secularism and the augmentation of the role of the state in education have coincided. Some believe that the former has caused the latter.[3]

Using Dupuis to help answer the above question, keeping in mind that he is not a Latter-day Saint and probably not acquainted

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[3]Dupuis, op. cit., pp. 81-82.

with LDS religious philosophy, any influence of secularism would most likely have a tendency to destroy the religious influence in a student's life. The following will be the findings of the writer as they relate to two questions: (1) How much secularism has found its way into the curriculum of the seminaries? (2) What has been the result of this influence?

As previously outlined in Chapter III, there were no written texts or teacher outlines from 1912 to 1918. From 1918 to 1930 it is apparent there was a filtering of the secular philosophies into the religious curriculum. The first outline was small and brief. It gave only a sense of direction and assistance to the teacher, and its eleven lessons were supposed to cover the entire year. In 1921 a complete revision took place, and instead of eleven lessons there were now one hundred and twenty. In the charge given by Dr. Adam S. Bennion (as previously noted)[4] the lessons were too theoretical, no action and no application. These additional lessons made the curriculum more content-centered, which was one of the main themes in Herbart's "Apperception" (going from one lesson to another, recalling the past, presenting new material, practice and application.) Bennion criticized the constant theorizing which he believed was teacher-oriented. Herbart was student-oriented and believed in moral and character education. The makeup of this outline strongly suggests many similarities of the predominant Herbartian philosophy.

It might be suggested that this influence was of an unconscious

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[4]Kenneth G. Bell, "Adam Samuel Bennion, Superintendent of Latter-day Saint Education--1919-1928" (unpublished Master's Thesis, Brigham Young University, 1969), p. 53.

nature, thus an "Unconscious Influence." This term is taken from Howard Bushnell's "Christian Nurture."[5] According to Bushnell, the religious education which leads to conversion ought to be extended over a long period of time. From the time a child is born until he matures there should be the quiet example of home and peers. This influence is so subtle that it becomes an unconscious act. The theory applies to the secularism entering the curriculum of the seminaries. William E. Berrett, or anyone else during this period, did not deliberately seek the secular; nevertheless, it was there. Anyone involved with education was apparently influenced by Herbart's "Apperception."

The next major change in the format of the curriculum occurred in 1930. Something had to be done as a result of the Williamsen Report (see Chapter III). According to the preface, "The material for New Testament study is so presented in this volume as to challenge thought, develop attitude, and inspire conduct in the student that will satisfy both the head and the heart."[6] Again the philosophy of moral character development presented by Herbart is noted.

Apparently, the 1930 revision did not meet the requirements of the Williamsen Report which suggested the teaching of a more generally accepted Christian Philosophy. Consequently, Obert C. Tanner was called to revise the curriculum in 1932. His influence was felt for the next 22 years. There were several revisions until 1938, at which

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[5]J. Donald Butler, Religious Education (New York: Harper & Row Publishing Co., 1962), Chapter 6.

[6]Guy C. Wilson and James R. Smith, The Messages of the New Testament (Salt Lake City, Utah: Deseret Book, 1930), Chapter 6.

time the latter revision served for the following 16 years. This was the decade in which Dewey's "Pragmatism" became predominant in the educational field. (It would seem that Tanner was influenced by Dewey.) In the 1938 edition Tanner's preface notes:

> The greatest indictment of our courses of study centered in content was that students did a passive type of thinking. They could not act on their own thinking because it was done for them in advance by the teacher or the curriculum maker. The thinking was in one mind and conduct in another. Under the present curriculum students are expected to plan work, and criticize what they do. The test is how it works.[7]

To further substantiate the idea that curriculum was highly influenced by the secular philosophy during the 1930's, 1940's, and part of the 1950's, a letter from Dr. Obert C. Tanner is quoted below:

May 31, 1973

Dear Mr. Briggs:

I have delayed answering your letter received over a month ago, asking about the influence of public school curriculum on course outlines.

About the only thing I have to say with any assurance, and even this may need to be modified, is that when I worked with textbooks for the seminary there was no general difference between our approach and the approach of the public schools. The seminary principals themselves were hired, if possible, with as good or higher public school education as that of the principal of the high school.

Textbooks at that time on the Bible, were non-sectarian, since we were asking for release-time credit. The Church at that time was very definite about this non-sectarian approach whenever high school credit was given.

In general, I would say there was no difference in the way we approached the subjects in the seminary and the way given subjects would be approached in the high school.

Sincerely,
Obert C. Tanner[8]

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[7]Tanner, op. cit., 1938 edition, p. iii.

[8]Based on personal correspondence between Dr. O. C. Tanner of the University of Utah, and the writer.

As noted in Chapter III, one of the principles of the Church of Jesus Christ of Latter-day Saints is that truth is eternal and unchanging. Nevertheless, the way man approaches truth is dictated by the circumstances in which he lives. World War II and the Korean War brought about many social changes. Communication and transportation had made the world smaller. Philosophies of men were changing. "God is dead" saw its beginning during this era. The world of Christianity began denying the divinity of Christ, and a new challenge faced the Church. In 1955 a new teacher's outline appeared called Jesus of Nazareth. In it were noted the whisperings of Deweyism. Instead of solving problems it was hoped the student would involve himself through learning activities such as panels, buzz sessions, student reports, journal work, etc. Most noted is the introduction of the Unit Plan which was developed by Morrison in 1926. It had undergone many modifications from the original plan, but nevertheless its origin had been the public school system.

Ernest Eberhardt was called to Provo in 1958.

> For several years Brother A. Theodore Tuttle and Brother Boyd K. Packer and I discussed the fact that we needed to get the curriculum out of the historical dimension in which it had been placed and taught almost entirely for all the years we had been acquainted with seminary instruction.[9]

Eberhardt began work on this project in connection with his assignment of supervising early morning seminaries by sending out:

> supplementary materials, suggesting new techniques which could be used in teaching and ways of interpreting scripture which would bring these scriptures into focus in the present-day

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[9]Ernest Eberhardt, "Curriculum Department Development 1959-1968" (unpublished history of the seminary curriculum found in the personal files of Ernest Eberhardt), No date, p. 1.

> dimension of the lives of the students. This approach progressed for a while, and then the work became so broad and so all-inclusive that it became apparent to me that some adjustment in the organization, and my formal assignment would have to be made if the work was to be expanded so that it would be effective to the maximum.[10]

The suggestion was made to President William E. Berrett and shortly thereafter Eberhardt was Director of Curriculum for the LDS Seminaries and Institutes.

An insight to the outside help being used for the seminary curriculum is found on page two of the history written by Eberhardt.

> Up to this time about all we had done was to take the outlines (which were strongly historically oriented) apart, rearrange the sequence, or chronology and put them back together. We had no audiovisual department of our own. We were dependent upon commercial companies for whatever audiovisual materials we could obtain. These were often interpreted in a way which did not fit the principles of the gospel as revealed in our day, and some of them were very ineffective. Some of them were merely scenes of Arabs, repeated over and over again, with a different narrative, and just didn't accomplish very much at all.[11]

It was the vision of Eberhardt to create a new dimension in the curriculum. Instead of starting in the past, it was decided to start with the present, eliminating to a degree the cognitive aspects of teaching and concentrating more on building attitudes. "attitudes change behavior. . . . 'As a man thinketh in his heart, so is he' became our guiding thought."[12]

Everything historical, moral, ethical, theological had to be brought from the past down to the present. The problems, blessings, and lessons of the scripture stories had to be made current with

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[10]Ibid., p. 2.

[11]Ibid., p. 2.

[12]Ibid.

today's problems and the lives of the students. These students had to have a "mental trial-and-error"[13] experience.

> We felt since the body and the mind cannot tell the difference in their response pattern between a real and an imagined experience, that we had a fruitful tool which could be used to a very great advantage. (This is a key idea in Dr. Maxwell Maltz's book, Psycho-Cybernetics.)[14]

> ". . . Certain principles are eternal, that they were always operative, that they are always productive of joy, happiness, and progress."[15]

With the above listed key ideas firmly in mind, a committee met for two weeks during the summer of 1961 to work out specific objectives. Thirty-eight such objectives were formulated and given the title "Directional Objectives."[16] These objectives guided the curriculum work for the next four years. The name was then changed to "Directional Aims", because some of the men felt they did not have all the elements of an objective.[17] With these "Directional Aims" there was continuous work of modifying and making them highly concept-centered.

> Concurrently with the use of these outlines, we developed a summer-school program. There were two classes which I taught: Rel. Ed. 671 and 672: and a couple of classes taught by Brother Dale Tingey: Rel. Ed. 570 and 571. In them we stressed the basis for assuming that religious education and religious history education were not the same, and tried to set forth the necessity

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[13] Ibid.

[14] Maxwell Maltz, Psycho-Cybernetics (Englewood Cliffs, N. J., Prentice-Hall Inc., 1964.)

[15] Eberhardt, op. cit., p. 3.

[16] Ibid., p. 4.

[17] Ibid.

> of carrying on a type of education which would build attitudes, build faith, build dedication, build testimonies on the basis of a present-day involvement. We leaned very, very strongly on Dr. Ernest Ligon for some of our basic materials. Dr. Ligon of the Union College of Schenectady, New York, wrote a little book which we used extensively for two years called A Greater Generation. Dr. Ligon did not have a religious-education program. He had a character-education program which had a religious base. The only problem was that Dr. Ligon didn't have what you could call a religion, a definite theology. . . . He had an ethical approach based upon eight elements of the beatitudes which gave it at least a religious glow. . . . I guess you could say that the ethic was a Christian ethic, but it lacked the strength of theology.[18]

It was obvious from the foregoing statements of Eberhardt that he leaned toward the secular philosophies. Nevertheless in 1965, "We literally left Dr. Ligon behind."[19] Eberhardt notes that a new dimension was added to the program by calling in people who could write full-time, i.e., Arthur Bassett, Larry Dahl, and Don Jessee. Commenting on Brother Bassett he notes, "He expressed himself well. He seemed to have the ability to keep the concept approach and the information--the fact approach--in good perspective."[20] A similar comment was made concerning Larry Dahl. Don Jessee was very interested in programming. Sometime later his work was effectively used with the curriculum and home study program.

Their secular training apparently was valuable. They had performed well in the classroom. To measure their secularism would be too subjective. It is the feeling of Eberhardt that they stayed within the limits of the "Directional Aims" and the concept approach. If every man connected with curriculum at this time were investigated

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[18]Ibid., p. 7.

[19]Ibid., p. 8.

[20]Ibid.

it would fill more pages than is designated for a thesis. It is apparent that during this period of curriculum development there was a definite leaning toward secularism but conscious efforts were being made to make the curriculum totally Latter-day Saint oriented. (A copy of a taped letter to the writer is found in Appendix "C", and Eberhardt's own history of curriculum development is in Appendix "E."

Ernest Eberhardt left the department to work at the Presiding Bishop's Office in Salt Lake City to rewrite the Aaronic Priesthood Program. He was replaced by Marshall Burton who was shortly thereafter called to serve as President of the Ohio Mission. Burton was replaced by Arnold Stringham. A taped interview was held with Stringham the summer of 1972, and some quotes from this interview will be given below as they pertain to the theme of this thesis. Inasmuch as there is much historical information regarding the development of seminary curriculum, the entire interview is set forth in Appendix "D."

Stringham noted that there have been several men in secular education who have given him some insights and he has adapted them. He mentioned Ralph Tyler and his programmed instruction, and B. F. Skinner of Harvard. "What about pragmatism?" His answer was, "Yes, I know a little bit about his (Dewey's) ideas and feel he had some merit. It's like anything else, they tend to take a good thing too far all the time." He later mentioned Eisner and Mager and then the question was asked, "Is there anyone else besides Mager--or can you honestly say that you've developed your own thing?" His answer, "There's no question about that. We don't follow anybody's philosophy any more."

Later in the interview the question was asked concerning secular influence upon those in his department who were writing the curriculum. "With all these workers who are under you in the curriculum department, what outside secular influence did they bring with them?" His answer, "Virtually none, with the exception of one man." Question, "Why?" Answer:

> Because they did not train themselves that way. Seminary teachers do not train themselves in the philosophies of the world. Probably not even as much as they should. So I have to train them when they get here. I don't train them in the philosophies of the world, and I don't want you to think that I do, but for instance, I sent a man last year to the American Educational Recreational Association National Convention and workshop on instructional games--simulation games and we're beginning to do something very interesting and exciting in the area of simulation. We'll see more of that in a couple of years, I'm sure, when we get the Book of Mormon. (The curriculum for the year 1974-75 will be Book of Mormon. When interviewing Arnold Stringham they were in the beginning stage of rewriting that curriculum.) You'll see a little bit of it in the New Testament course when you come to the Sacrament, we have a simulational record.[26]

It would appear that Stringham was like Eberhardt, using others to stimulate his thinking and then leaving them behind as he developed his own ideas. One thing seems obvious, there is still adoption of secular ideas as mentioned regarding simulation.

In conclusion it would seem that the hypothesis is correct. There has been influence of secular philosophy into the Latter-day Saint seminary curriculum, in some cases more than others. During the latter 1920's, there was a filtering; during the 1930's, 1940's, and 1950's a near complete adoption. During the 1960's and 1970's Eberhardt and Stringham began their curriculum work by adopting ideas from secular influence as mentioned above; however, once established

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[26]Statement by Arnold Stringham, personal interview, July 18, 1972.

they created their own ideas.

It is the opinion of the writer there is a possibility some harm has come from the adoption of these secular philosophies. Inasmuch as the men who wrote the seminary curricula were first trained in secular curriculum philosophy, some of this training was evident to begin with in the seminary curricula where emphasis was content centered but with a secular flavor. The secular training, however, probably proved advantageous in giving experience in formulating curriculum. It reminds one of the writings of Moroni:

> For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.[27]

When one puts the seminary curriculum in the hands of a teacher who has a testimony of the Restored Gospel, this is the modifying force which turns it into a positive experience. Curriculum develops fundamentally as a result of the development in teachers' personalities, and as influenced through their training.[28]

It is apparent as one reads the preface in many of these outlines that there was a dissatisfaction with what had gone on previously. Improvements had to be made. There seems to be a constant searching for better ideas and as a result many times the writers turned to the secular world.

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[27]The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1950), Moroni 7:16.

[28]George Sharp, Curriculum Development as Re-education of the Teacher (New York: Bureau of Publication, Teachers College, Columbia, 1951), as found in the personal files of Ernest Eberhardt.

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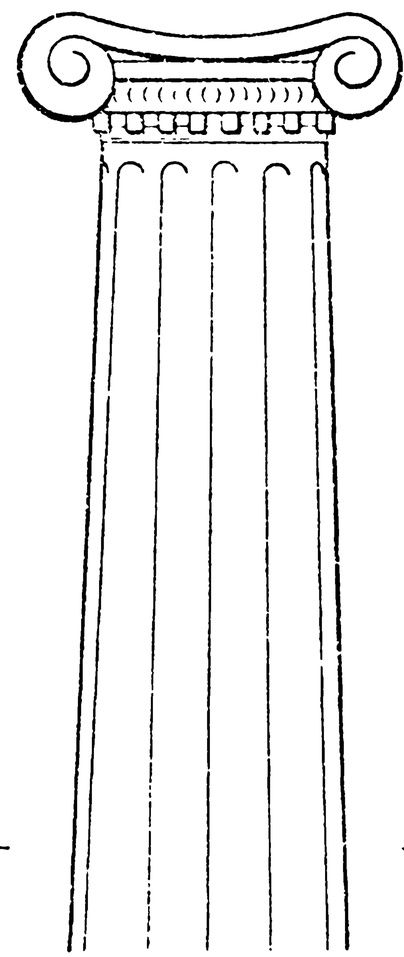
APPENDIXES

APPENDIX A

NEW TESTAMENT RESOURCE OUTLINE

NEW TESTAMENT



Resource Outline

Unit 1

Lesson 1

UNIT PEDAGOGICAL LATTICE

Unit I Overview

UNIT CONCEPT: Vital to my relationship with Christ is the comprehension that he was a premortal god and the Son of God. This I can better understand through studying the New Testament.

GENERAL INSTRUCTIONS:

Before students will put their full efforts into a study, they must see the reasons for that study and the advantages of it. Unit I (Lessons 1-3) is designed to motivate the students to study the New Testament. It introduces the students to the Master, allows them to evaluate their relationship to him as the Christ, and it helps them see the prominent role he can play in their personal lives. While teaching this unit, the teacher should constantly try to help the students realize the importance of learning about the Savior's role as the Son of God, for through a knowledge of Christ and who he is the students can apply his teachings in their personal lives. The primary goal of the unit is to answer the students question: Why is it important for me to study the Savior and his teachings?

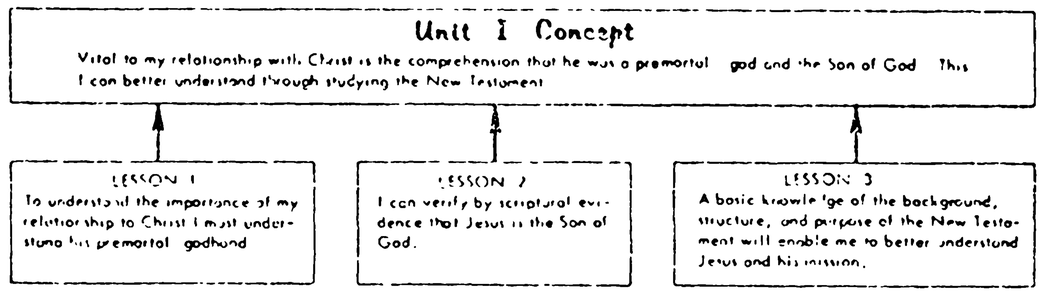
This unit includes material concerning events which transpired from the time of Christ's premortal existence to his experience in the temple at the age of 12. It also includes material concerning the compilation of the Bible as we know it today.

Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
■								

This unit should be completed by the third week in September.

Note: At the end of the New Testament outline there is an appendix lesson (Lesson 36) on dating and dating standards. This can be taught whenever the teacher feels it would be most effective for his students. Historically it deals with Paul's lecture on charity. This lecture is found in I Corinthians 13.

UNIT-LESSON PEDAGOGICAL LATTICE



RESOURCE OUTLINE

LESSON TITLE: WHAT THINK YE OF CHRIST?--JESUS: HIS PREMORTAL GODHOOD

LESSON CONCEPT: To understand the importance of my relationship to Christ I must understand his premortal godhood.

TEACHER TEXT READING:

BOOKS:

Jesus the Christ, Chapters 1, 2, 4
The Character of Jesus, Introductory Chapter 1, pp. 3-12

SCRIPTURES:

Jesus' Premortal Existence
John 1:1-2 John 6:38
John 3:13

My Relationship to Christ
John 1:12 1 John 3:1
John 17:3

General Lesson Instructions

In previous courses the students have studied how Jesus was God of the Old Testament and that he was the creator of the earth. It is important that this lesson be approached from the question: "What Think Ye of Christ?" Place the emphasis on how each student relates himself to Christ. After developing this point, opinions of various people (scientists, ministers, scholars, etc.) may be brought in for contrast and interest. Important to the success of this lesson is the student involvement in the text itself, using it to point out Jesus' role and their relationship to him.

NOTE: This lesson does not deal with the ministries of Jesus. This will be developed in a later lesson.

LESSON TERMINOLOGY

Foreordination: Set apart for an assignment on earth by virtue of the way we lived in the premortal existence.

God: A supreme and absolute being

Godhood: To have the character, attributes, and perfections that the Father has.

Predestination: Impossible to escape from a certain course or destiny

Premortal: Preearth existence of the spirit

Son of God: Spirit offspring of the Father or one who accepts Christ, his laws, and is devoted to truth and righteousness

ITEMS FOR ADVANCE PREPARATION

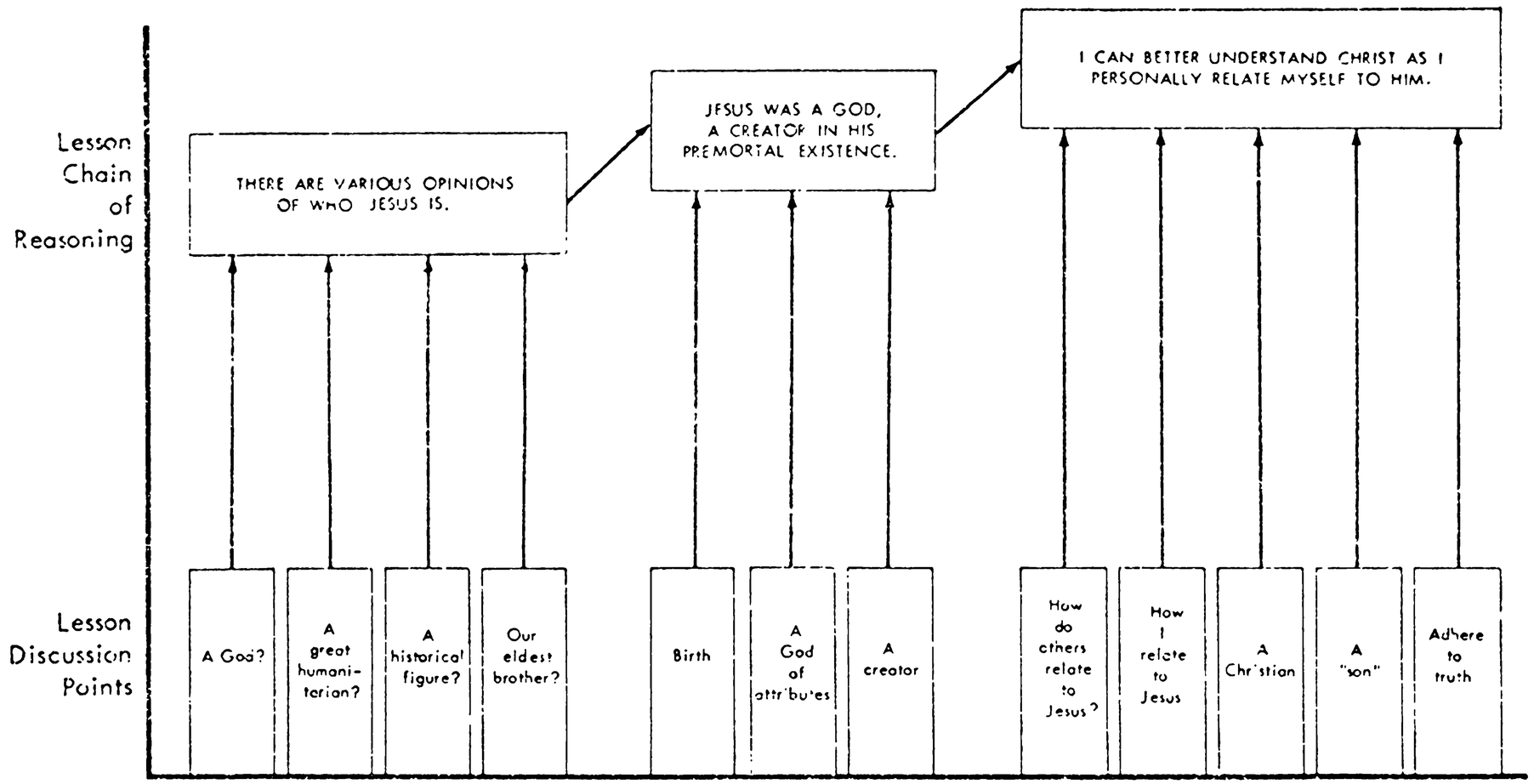
Obtain copies of Student Exercise entitled "Who Is Jesus?"

Organize and prepare Scripture Chase.

Suggested Scripture Chase references:

John 1:1-3, 14
John 17:3

LESSON PEDAGOGICAL LATTICE



Chain of Thought

I. There are various opinions concerning Jesus Christ.

II. Jesus was a God, a creator, in his premortal existence.

III. I can better understand Christ as I establish a personal relationship with him.

Lesson Outline and Discussion Points

I. Who is Jesus?

A. Student opinions
B. A god?
C. A great humanitarian?
D. A historical figure?
E. Our eldest brother?

II. Jesus' premortal godhood

A. Birth (firstborn)
B. A God with attributes
1. His character
2. His attributes
3. His perfections
C. A creator

III. Man's relationship with Jesus

A. How do others relate to Jesus?

1. Religious leaders, doctrines, etc.
2. Science
3. Communism

B. Spirit brother

C. How can I relate to Jesus today?

1. Be a Christian
2. Become a "son"
3. Adhere to revealed truth

Background References Lesson Techniques Audio-visual Aids

I. Chalk-Talk (class discussion)

Write on the blackboard the question: Who Is Jesus? As students respond, tie in discussion on items A-E.

II. Case Study (Single out a person in the class or community everyone knows. Discuss the character of this person.)

Now discuss those character traits which identify Jesus' true nature.

III. Class Discussion

Discuss ways students relate to Jesus.

Develop exercise entitled "Who is Jesus?"

Student Involvement and Progress

When the students finish they should be able to:

I. Write a short essay on: "What I Think of Christ."

A-E Cite orally or in writing opinions of "Who Jesus Is" from three different sources.

II. Define: attributes
character
perfection
as they relate to Jesus, as they relate to themselves.

III. List and define three ways a person can relate himself to Jesus.

C. Compare scientists' accomplishments with those of Jesus.

Teacher Notes

Use exercise entitled "Who Is Jesus?" as the lesson is developed or use it as a lesson summary.

Background References Lesson Techniques Audio-visual Aids

I. Chalk-Talk (class discussion)

Write on the blackboard the question: Who Is Jesus? As students respond, tie in discussion on items A-E.

II. Case Study (Single out a person in the class or community everyone knows. Discuss the character of this person.)

Now discuss those character traits which identify Jesus' true nature.

III. Class Discussion

Discuss ways students relate to Jesus.

◇ Develop exercise entitled "Who Is Jesus?"

Student Involvement and Progress

When the students finish they should be able to:

I. Write a short essay on: "What I Think of Christ."

A-E Cite orally or in writing opinions of "Who Jesus Is" from three different sources.

II. Define: attributes
character
perfection
as they relate to Jesus, as they relate to themselves.

III. List and define three ways a person can relate himself to Jesus.

C. Compare scientists' accomplishments with those of Jesus.

Teacher Notes

I. There are various opinions concerning Jesus Christ.	I. Who is Jesus? A Student opinions B A god? C. A great humanitarian? D. A historical figure? E. Our elder brother?	I CHALK-TALK (class discussion) Write on the blackboard the question: Who Is Jesus? As students respond, tie in discussion on items A-E	I Write a short essay on: "What I think of Christ." A-E Cite orally or in writing opinions of "Who Jesus Is" from three different sources

LESSON BACKGROUND INFORMATION PANEL

I. Who is Jesus? A wide variety of opinion exists among men concerning Jesus Christ. Some believe him to be a fraud, an enlightened teacher, a prophet, or the Son of God. Who is he?

A. There are some people who believe that through obedience and devotion to the truth Jesus attained that pinnacle of intelligence which ranked him as a God, as the Lord Omnipotent, while yet in his premortal state.

Peter and John, two of Christ's apostles, testify that Christ is the literal Son of God, a Prince, and a Savior.

> "The God of our fathers raised up Jesus. . . .
> "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
> "And we are his witnesses of these things." (Acts 5:30-32.)

> ". . . God sent his only begotten Son into the world, that we might live through him. . . .
> "And we have seen and do testify that the Father sent the Son to be the Savior of the world." (1 John 4:9, 14.)

B. In stating the beliefs of the Unitarian Church about Christ, Rulon S. Howells says the following in his book His Many Mansions: "There is, however, a general consensus upon the unipersonality of God, the strict humanity of Jesus, . . ." (Rulon S. Howells, His Many Mansions. pp. 232.) Thus, Unitarians make no claims to the divinity of Christ, but recognize him only as human.

C. The historian Josephus writes the following of Christ, "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day." (The Life And Works of Flavius Josephus. William Whiston, A. M., trans., Holt, Rinehart & Winston: New York, 1965, p. 555.)

Christ's existence as a historical figure is a proven fact. That he lived and that he was a well-known figure are evidenced by those historians of his time who wrote of him.

D. Christ is literally our eldest brother. God is the spirit Father of all of us. His firstborn spirit offspring was Christ, therefore, it follows that he is our eldest brother.

E. In their teachings the Communists accept the doctrine of Marx, which denies the existence of God and repudiates man's immortality. Secondly, they deny the divinity of Jesus Christ and his resurrection.

"The United States recently entertained the leading man (Khrushchev's visit to the U. S.) of the ideology that denies the God, Jesus Christ, and the right of free agency and dignity of man. Even while he was here we could hear echoing his own words: 'We remain the atheist that we have always been; we are doing as much as we can to liberate those people who are still under the spell of this religious opiate.' Those are his words. He said further: 'Those who expect us to abandon communism will have to wait until a shrimp learns to whistle.'" (President McKay, Oct., 1959.)

I II III

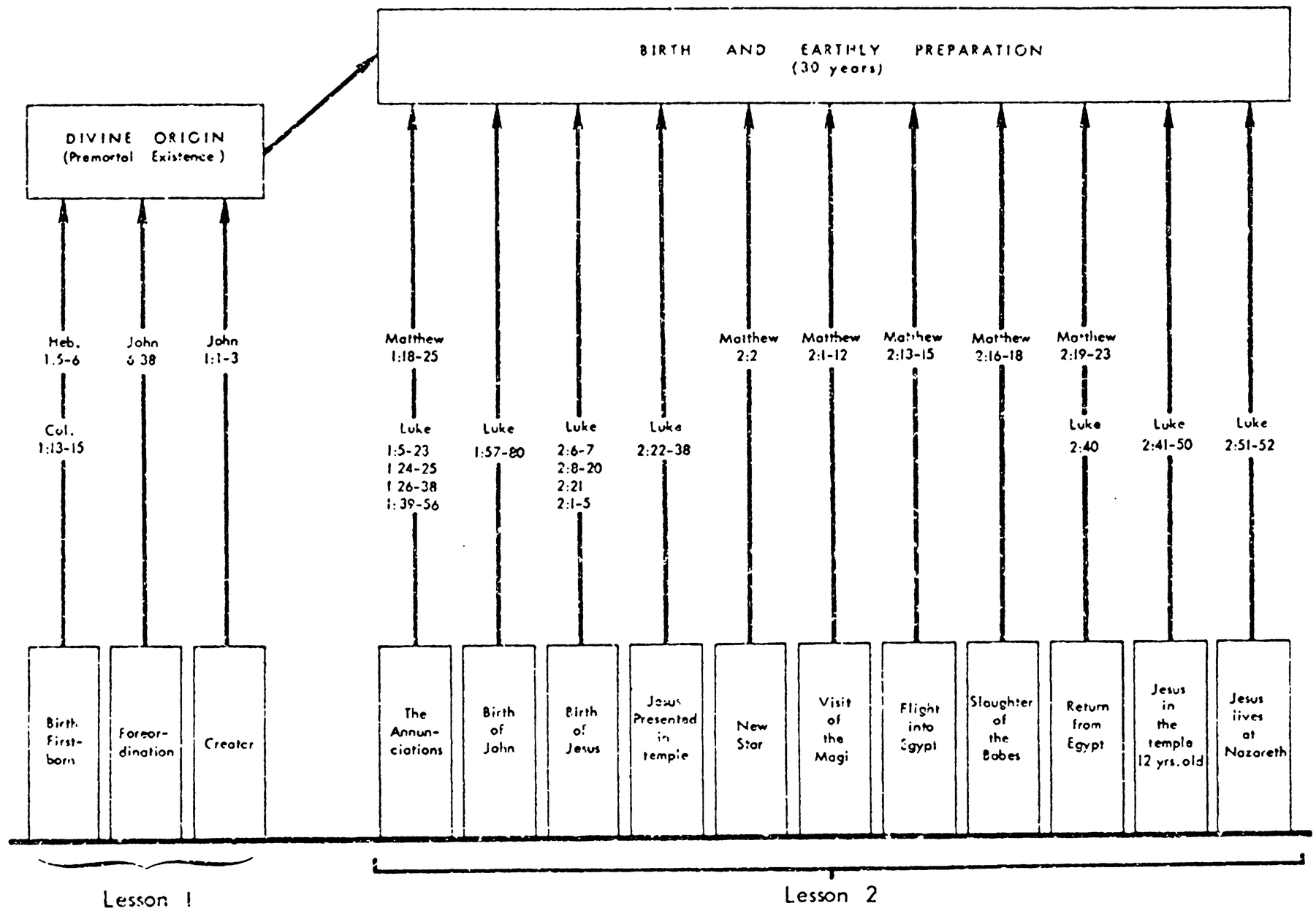
CHAIN OF THOUGHT

CHAIN OF THOUGHT

CHAIN OF THOUGHT

Teacher Notes

SCRIPTURE PEDAGOGICAL LATTICE



APPENDIX B

NEW TESTAMENT OUTLINE 1972

Many school districts in the United States allow transfer credit for courses in Bible history and literature. In such jurisdictions the course materials presented should be in harmony with both the letter and the spirit of the rules and regulations governing transfer credit and school graduation. Teachers are directed to use care in the use of the subject matter presented herein to the end that all classroom instruction is in accord with local requirements.

Course Introduction

Near the end of the Gospel of John, the beloved disciple explained the purpose of his book. After relating some of the events surrounding the resurrection of Jesus, John wrote the following:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:30, 31)

This course of study is based upon New Testament scriptures. It was written for the high-school-age youth of the Church, that they might believe that Jesus is the Christ, the Son of God; and that believing, they might have life through his name.

This course is designed to encourage students to "search the scriptures," and to help them to understand, to love, and to treasure the truths taught in these inspired passages. It is intended that each student who participates in this course will have a positive encounter with the scriptures. Furthermore, each student should acquire a desire to read and reread the New Testament and to continue studying these scriptures throughout his life.

In the hope of helping them accomplish this purpose, the lessons in this course are written to provide students with regular, almost daily opportunities to study the scriptures and to ponder and discover their meaning. However, since the scriptures were given by inspiration and can be correctly understood only by revelation, it is important that students be frequently encouraged to inquire diligently of the Lord and to seek his inspiration and guidance as they study the scriptures.

The course is divided into four parts, one part for each of the four quarters of the school year. The first three parts or quarters are devoted to a study of the life and teachings of Jesus as recorded in the four Gospels. The fourth quarter focuses upon the teachings of the apostles as contained in the book of Acts, the Pauline epistles, the general epistles, and the book of Revelation.

There are 103 daily lessons included in the course, 7 of which are elective lessons* which teachers may or may not teach depending upon the needs of their students. These 103 lessons are assigned to quarters as indicated below.

Quarter	Number of Lessons Per Quarter	Number of Days Per Quarter
1	29	45
2	24	45
3	24	45
4	26	45

In addition to the lessons allocated to each quarter, a review is programed into the course at the end of each of the four terms. These reviews are instructional activities which are intended to give students practice in recalling and applying what they have learned and to help them organize their knowledge. Since the content of the reviews is cumulative, some of the facts and concepts used in one review may also be included in subsequent reviews. At least one day per term should be used for these reviews.

Teachers are expected to adhere to this quarterly schedule in order that their students have an opportunity to study the complete New Testament during the school year. There are numerous extra days scheduled in each quarter to allow for the reviews, tests, lessons which extend beyond one day, and other activities which may be scheduled by the teacher, the seminary, or the school.

The structure and contents of the course are written in greater detail on the course overview chart which is shown on the following page.

*Elective lessons are designated by the letter *E* on the Course Overview Sheet.

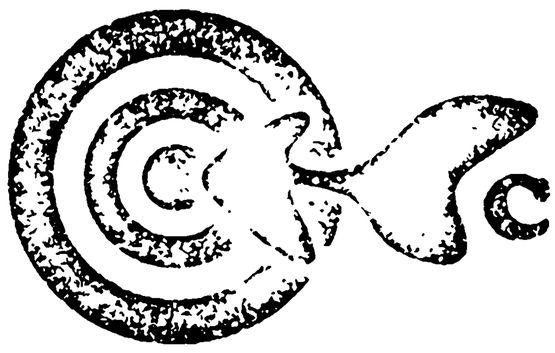
New Testament Course Outline

1 COURSE PREVIEW	2 THE MOST BLESSED EVENT OF ALL TIME	3 BIBLE HELPS	4 BACKGROUND AND CONTEXT OF NEW TESTAMENT LIFE	5 IMPORTANCE OF YOUTH	6 REPENTANCE	7 RESISTING TEMPTATION	8 SUSTAINING LOCAL LEADERS	9 CALLS TO SERVE	REVIEW	
	Jesus' birth	Concordance, index, maps, gazetteer, cross references, and other tools in the seminary Bible	Cultural, historical, geographical	Jesus' boyhood	The mission of John the Baptist	Satan's efforts to tempt Jesus	Various events	Calling of the Twelve		1st 9 weeks
1 2 3 4	1 2 3 & 4 E	E E E E	1 2	1 2	1 2 3 4 5	1 2 3	1 2	1 2		(29)

10 DOING GOOD ON THE SABBATH	11 A NEW WAY OF LIFE	12 INTERPRETING PARABLES	13 MIRACLES	14 APOSTLES AND PROPHETS	15 PERSONAL TESTIMONY	16 STEWARDSHIP	17 APPLYING PARABLES TO LIFE	18 FORGIVENESS AND MERCY	REVIEW	
Various Sabbath events	Sermon on the Mount	Parables of the kingdom	Various miracles and healings	Mission of the Twelve	Peter testified of Christ	The Transfiguration, parable of the Talents	Numerous parables	Parable of the Unmerciful Servant		2nd 9 weeks
1	1 2 3 4 5	1 2	1 2 3	1 2 3 4	1 2 3	1 2	1 2 3	1		(24)

19 THE CHALLENGE	20 CLOSING EVENTS	21 TRIUMPHAL ENTRIES	22 REVERENCE	23 SCRIBES, PHARISEES, HYPOCRITES	24 THE LAST SUPPER	25 JESUS SUFFERED FOR US	26 JESUS DIED FOR US	27 THE DEAD HEAR THE GOSPEL	28 ALL SHALL LIVE AGAIN	29 MY PERSONAL SAVIOR	REVIEW	
The raising of Lazarus, Jesus blessed little children	Final week of Jesus' mortal ministry	Jesus' triumphal entry	Second cleansing of the temple	Jesus denounced the scribes and Pharisees	The Last Supper	Jesus in Gethsemane	The Crucifixion	Jesus' visit to the spirit world	The Resurrection	The Atonement		3rd 9 weeks
1 2	1 2	1 2	1	1	1 2	1 2	1 & 2 3 4	1	1 2 3 4	1 2 3		(24)

30 BORN OF THE SPIRIT	31 MISSIONARY WORK	32 THE HIGHER LAW	33 APOSTASY	34 ENDURANCE	35 APOSTOLIC WRITINGS	36 PREPARING FOR THE SECOND COMING	REVIEW	
Various events	Paul's missions	The conflict over law	The great apostasy	Paul's final years	The general epistles and the Apocalypse	The predicted judgments		4th 9 weeks
1 2 3 4	1 & 2 3 4 5 E	1	1 2 3 4 5	1 2	1 2 3	1 2 3 4 5 E		(27)



Course Objectives

The purpose of this course is to bring about positive changes in the attitudes and values, the desires and aspirations, the abilities and behavioral patterns, and the understandings and convictions of the youth of the Church. The objectives enumerated below are statements of intent. They describe the changes and outcomes which this course is intended to produce in the lives of individual students. These are intended to be minimum outcomes. Hopefully, each student who completes the course will achieve each of these objectives and numerous other desirable outcomes.

1. Each student will gain a stronger testimony that Jesus Christ—
   a. Is the Only Begotten Son of God.
   b. Is our Savior and is personally interested in each one of us.
   c. Is willing to help us overcome our sins and attain salvation.
   d. Lives today as a resurrected being with a physical, tangible body.
   e. Has established his church upon the earth today and personally guides and directs this church through living prophets.
   f. Will come again to establish his kingdom and personally rule and reign upon the earth.

2. Each student will gain a stronger desire to—
   a. Teach others about the gospel of Jesus Christ.
   b. Serve God and his fellowmen.
   c. Base his daily decisions on the teachings of Jesus.

3. Each student will apply the principles taught by Jesus to the solution of the problems he encounters in life.

4. Regarding the New Testament, each student will—
   a. Know that he has completed a course of study based upon this volume of scripture.
   b. Be able to name and identify the major characters and events described in this book.
   c. Be familiar enough with this volume that he can readily locate any given passage of scripture when given only the reference to it.
   d. Regularly make use of cross references, maps, gazetteer, concordance, and other Bible helps in his own personal study of the scriptures.
   e. Desire to read and reread the scriptures in this book.

5. Each student will know the approved passages of New Testament scriptures and will be proficient in explaining and applying the doctrines taught in these passages. This proficiency includes being able to—
   a. Explain the meaning of each scripture.
   b. Explain the background and context of each passage.
   c. Cite examples of modern-day, real-life situations to which each of these scriptures is applicable.
   d. Readily locate each of these scriptures in the Bible or name the scriptural reference of each passage.

6. Each student will have an understanding of selected doctrines and principles (e.g., repentance, forgiveness, being born of the spirit, divine delegation of authority, sustaining priesthood leaders). He will demonstrate an understanding of each of these principles by being able to—
   a. Discriminate between truth and error.
   b. Explain the doctrine or principle to others.
   c. Cite scriptural support for each doctrine.

7. Each student will enjoy seminary and will want to continue attending seminary on a regular basis.

8. Each student will want to continue studying the gospel in organized courses of study.

9. Students will further develop their leadership and social skills by—
   a. Participating in a functioning student-leadership organization on the classroom level.
   b. Presenting uplifting devotionals consistent with the lesson objective.
   c. Actively participating in zone and other small group activities as part of the instructional process.

The Teacher's Role

The act of teaching can be accomplished only indirectly. To teach is to cause someone to learn. Learning is a process which must be carried on by the learner himself. Neither a teacher nor anyone else can give the learner his concepts, his values, his convictions, or his testimony. If he is to have these at all, he must develop them out of his own experience. In this regard the following comments are relevant:

The learning has to be done by the pupil. Therefore, it is the pupil who has to be put into action. When a teacher takes the spotlight, becomes the star of the show, does all the talking, and otherwise takes over all of the activity, it is almost certain that he is interfering with the learning of the class members. (Asahel D. Woodruff, Teaching the Gospel *[Salt Lake City: Deseret Sunday School Union Board, 1967], p. 37.)*

. . . the learners, whether first grade or graduate school, must be led to have the experiences from which the objectives will be achieved. This principle is equally applicable to the learning of elementary mathematical processes or the most philosophical principles. In each case, the learner must learn and in order to learn he must have the experience (engage in the activity, mental or otherwise) which produces learning. Nothing is more fundamental in learning and teaching, for there is a strong tendency for the teacher to believe that his activity is the crucial factor in learning. What the teacher does is important, crucial in a sense, but only as a means, and its significance is to be judged chiefly by its effect upon the student. (Earl V. Pullias and James D. Young, A Teacher Is Many Things *[Bloomington: Indiana University Press, 1968], p. 39.)*

The teacher cannot directly provide the learner with experience, but he can provide contrived situations or learning activities which permit pupils to gain experience. The lessons in this course include examples, illustrations, analogies, case histories, role plays, dramatizations, object lessons, and other activities designed to allow students to acquire experience. Many of these are taken from the scriptures; some are real-life tasks or modern situations; others are simulations. Many are presented in an audio or visual medium, others appear on a printed page, but they are all means of enabling students to accumulate experience.

The role of the teacher is to lead his students to interact with these activities, to get involved in them mentally, emotionally, psychologically, and spiritually. The teacher must lead his students to analyze, evaluate, discuss, and interpret their experiences and to draw generalizations and conclusions from them. In addition, he must help them to discover real-life applications of these ideas to modern problems and situations.

This means that the teacher is not a vending machine or information dispenser full of all the right answers. Instead, he becomes a consultant or a guide directing his students to a wide variety of appropriate learning activities and helping them to discover meaning in their experience. His job is not to tell, nor to exhort, nor merely to explain. Rather, his job is to show, to demonstrate, to question, to lead, to provoke, and to stimulate. Often the best, and perhaps the most difficult thing the teacher can do is to be quiet, to stand aside, to listen, and to observe. Above all, his responsibility is to facilitate rather than obstruct the learning process.

Preparation of lessons, teaching of students, and evaluation of teaching effectiveness can perhaps be guided by continual consideration of these three questions:

1. Preparation: What great idea will my students *discover* today that will change their lives for good and increase their testimonies?

2. Teaching: What great idea are my students *discovering* that is changing their lives for good and is increasing their testimonies?

3. Evaluation: What great idea did my students *discover* today that actually changed their lives for good and increased their testimonies?

Note the critical importance of the word *discover*. This course has been designed to facilitate the process of discovery. It has not been designed to facilitate the teacher-centered instructional arts, such as lecture, storytelling, etc.

If you, the teacher, will strive toward positive replies to the three questions above by altering, changing, and constantly improving your skills, the opportunity for the students to make desired improvement in their lives will be greatly increased.

The Teacher Outline and the Teacher's Responsibility

The lessons outlined for use in this course of study have been designed to help teachers assist their students in achieving the outcomes described in the course objectives. Basically, each lesson consists of a lesson objective, a series of one or more supporting ideas, and a suggested teaching approach for each supporting idea.

The suggested teaching approach includes scriptural activities, audiovisual materials, discussion questions, learning aids, and other types of learning encounters. These techniques and procedures are intended to be helpful suggestions, but they are only SUGGESTIONS. It is possible that these SUGGESTED techniques and procedures will trigger other alternatives in your mind. If you have a BETTER idea that will enable you to do a BETTER job of helping your students achieve the objective specified for a given lesson, then by all means use this BETTER idea, but DON'T FORGET THE OBJECTIVE. YOUR RESPONSIBILITY AS A TEACHER IS TO HELP YOUR STUDENTS ACHIEVE THE LESSON AND COURSE OBJECTIVES. Hence, you are free to utilize other teaching techniques and procedures wherever you can use them to do a BETTER job of assisting your students to achieve the prescribed objectives.

Fundamental to the success of the Church Educational System is that all its teachers work and live in harmony with the Spirit of God. Teaching the youth of the Church is a great opportunity, yet it is such a great challenge that you cannot expect to succeed on your own. You who accept this sacred trust must follow the counsel of the prophets: hunger and thirst after righteousness, and live what you teach. As you prepare and present lessons, keep in mind the Lord's injunction: "And the Spirit shall be given unto you, by the prayer of faith; and if you receive not the Spirit ye shall not teach." (D&C 42:14.) You are on the Lord's errand. May he continually bless you as you attempt to meet this challenge and fulfill this sacred trust.

The How of Questions and Responses

As mentioned earlier, the lessons in this course are intended to help students discover gospel truths and principles which have meaning and application to real-life problem situations. Various kinds of scriptural and nonscriptural learning activities are suggested in the lessons to provide students with experience. These activities are usually accompanied by a series of questions. In order to use the lessons more effectively, the teacher should know the context in which these questions appear.

The suggested questions are intended to stimulate thought on the part of the students and to help them analyze, evaluate, clarify, and interpret their experiences and the experiences of others. Keep in mind that the students are to do the interpreting, clarifying, analyzing, and evaluating. The teacher is to be a guide, not a lecturer.

Each question is usually accompanied by a desired response or conclusion. These responses can be classified into five different types of categories as indicated below.

TYPE 1

QUESTION:
Who is the spider in this episode in the New Testament?

RESPONSE:
The devil.

This response is a recall of factual information which is important to the concept being discussed in the lesson. It is usually a short statement or phrase.

TYPE 2

QUESTION
What did Jesus say in response to this temptation?

RESPONSE:
"Thou shalt not tempt the Lord thy God." (Matthew 4:7.)

This type of question and response usually follows the study of a passage of scripture. After the students have been motivated to the scripture and have analyzed it, they will give the appropriate response, based on their understanding of the question and the scripture. The response usually contains the wording of the passage. Following the suggested response is the reference in parentheses; this is to indicate to the teacher that the response should be based on that reference.

TYPE 3

QUESTION:
What was the nature of the bargain?

RESPONSE:
[Jesus was to worship the devil and in return receive all the kingdoms of the world and all kinds of wealth, power, and glory.]

In this response the students are to analyze, evaluate, interpret, explain, and come to a specified conclusion. You will notice that this response is enclosed in brackets. A bracketed response indicates two things to the teacher. The first is that the exact wording of the student response is not important but that it should contain the basic idea or concept given in the lesson. The second is that the teacher may have to ask additional questions and probe deeper until the students discover the desired conclusion. Remember, the teacher is not to reveal this response; it should come from the students.

TYPE 4

QUESTION:
Where did Christ find strength to resist this temptation of Satan?

RESPONSE:
[From within himself and from the word of God or the scriptures which he was quoting.] (Matthew 4:4.)

This response is similar to the one above. The student will, as in the example above, interpret, analyze, evaluate, explain, and come to a specified conclusion but will base his answer on the passage of scripture in the parentheses. This differs from type 2 in the amount of analysis and evaluation. The student has to search deeper and explain in his own words the answer to the question.

TYPE 5

QUESTION

If you didn't know the motive or objective of the spider and were judging him only by the things he was saying to the fly, how would you describe him?

RESPONSE

Student choice

The most flexible type of response is the student choice. This calls for the students opinions or feelings. Since no particular conclusion is written in the lesson, the teacher must determine the accuracy or the appropriateness of the student response.

In summary, the teacher should not always expect the students to give the exact response suggested. He may have to modify, change, or even replace suggested questions so that the students may discover the desired concepts and gospel principles.

Discovery Techniques

Throughout the New Testament course of study many different teaching techniques are used. Each teacher should add each of these to his repertoire of techniques and become skillful in utilizing them. Some of these techniques are as follows:

Inquiry	Motivation into the scriptures
Priority	Simulation
Role Play	Correct Lesson
Continuum	British Debate
Pantomime	

Inquiry learning, priority, continuum, and British Debate are discussed in the booklet *Inquiry Teaching, Preassessment, and Discussion Techniques*. This booklet can be purchased from Seminaries and Institutes Distribution Center under stock number K 441 0000 for twenty five cents. Mail your order to:

ATTENTION Supply Records
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The Church of Jesus Christ of Latter-day Saints
Seminaries and Institutes
B 346 ASB BYU Campus
Provo, Utah 84601

Since motivation into the scriptures and inquiry are used more frequently than other techniques, a set of instructions for them is included here.

Inquiry Learning

As you remember, inquiry learning is a process where students seek to discover the meaning of a word, a situation, an object, or an idea by asking questions of the teacher or the person conducting the inquiry. One of the major parts of an inquiry is the questions asked by the inquirers. The students must always ask questions that you, the teacher, can answer with yes or no. In most instances you will respond to those questions with a yes or no answer; however, there are times you may choose to respond with a phrase, an idea, a clarification, or a clue. The person conducting the inquiry must have in mind a definite concept or idea to be discovered by the inquirers.

In the beginning the students are usually collecting data from which they can form a hypothesis. The questions are usually general in nature and may be designed to identify basic information, such as approximate dates or places, types of important characters, clarification of clues, and general category of discussion.

For instance, in lesson 1 the clue is an object lesson wherein the box represents the seminary class in general, the pillar represents the teacher, and the missing pillars represent students who will give the class a firmer foundation if they will help sustain the class. However, when the inquiry begins, they see only the object lesson. Initial questions may sound like this:

Student: Does the box represent the gospel?

Teacher: I'll not answer that question, for you are trying to solve the whole problem at once. Do your thinking and your questioning in smaller bits in the beginning.

Students who have never inquired before will, at the beginning of the inquiry, draw conclusions or state in summary ideas or principles that they perceive in the situation, word, object, or idea. Therefore, it is important that you stop the inquiry session at that point, remind them of what you are trying to do, and ask them to rephrase the question. Encourage them to ask questions of a general nature and then move toward more specific questions as they attempt to prove an unstated hypothesis

Student: Does the box represent something?

Teacher: Yes.

Student: Does the pillar represent something?

Teacher: In a way it does, but technically the answer is no. (Notice, the teacher is trying to be accurate without misleading the students.)

Student: Does the pillar represent someone?

Teacher: Yes.

Student: Do we know the person the pillar represents?

Teacher: Yes.

Student: Does the box represent something that existed before, but does not exist today?

Teacher: No.

Student: Then does it exist today?

Teacher: Yes.

Student: (Clarifying so as not to mislead.) Then it would be correct to say that it did not exist before today?

Teacher: Yes.

Student: May we summarize?

As the inquiry proceeds, a summary can be called for any time. The teacher or one or more of the inquirers could summarize what they felt had been discovered through the questions up to that point.

Teacher: Yes What things have you learned which are either true or not true?

Student: We have learned that the box represents something which exists today but never existed before today. We have learned that the pillar is representing a person with whom we are acquainted.

Teacher: That is about all. Now let's continue the inquiry.

Student: Is the person represented by the pillar a prominent Church leader like a General Authority?

Teacher: No.

Student: Does the box represent something that is not alive?

Teacher: No, it represents something very much alive—at least it's alive today.

Student: Does that have anything to do with people?

Teacher: Yes, very much so.

At this point, one or more of the students begin to form hypotheses.

Student: (This student hypothesizes that the box represents the Church and the pillar represents God. Note that his questions establish some truth before he finds out that his hypothesis is incorrect.) Is the pillar an important person to each of us in this class?

Teacher: Yes.

Student: Are we acquainted, more or less, with the people represented by the box?

Teacher: Yes.

Student: Is the person represented by the pillar important to us here in this class?

Teacher: I hope so.

Student: (Now the student has built a strong enough foundation to be ready to make a guess.) Is that person God?

Teacher: No.

Student: (This student, having now learned much from the previous inquiries, forms a hypothesis.) Does the person represented by the pillar live upon this earth as a mortal person?

Teacher: Yes.

Student: Does the person live in this town?

Teacher: Yes.

Student: Is that person a member of the Church?

Teacher: Yes.

Student: (Now taking a chance, but moving on the hypothesis more directly.) Is that person in this classroom?

Teacher: Yes.

Student: (He states part of his hypothesis, in question form.) Are you that person?

Teacher: Yes.

Student: Do we know these people?

Teacher: Yes, I think you know most of them.

Student: (The student is anxious, excited, and ready to state the rest of his hypothesis.) Does the box represent the parents of each of us?

Teacher: No. I thought you had it. Carefully consider what you know. (The teacher may call for another summary at this point. We will not do one here.)

Student: (A new hypothesis is formed in the mind.) You said this group of people did not exist before today. Is that correct?

Teacher: The people existed, but the group did not exist; or in other words, the something did not exist.

Student: Will this group exist tomorrow?

Teacher: Yes.

Student: Will this group exist a year from now?

Teacher: No.

Student: Can I see all the people in that group right now?

Teacher: (Smiling) Yes.

Student: (Now ready to state, in question form, his hypothesis.) Does the box represent our class?

Teacher Yes

Teachers and students will need a few experiences in inquiry learning to become good at it but once the process is mastered they will find it is an exciting way to learn Care should be taken to involve the less outgoing students even if you have to call on them rather than waiting for them to raise their hands It is best to do this early in the inquiry when questions are not so difficult to formulate

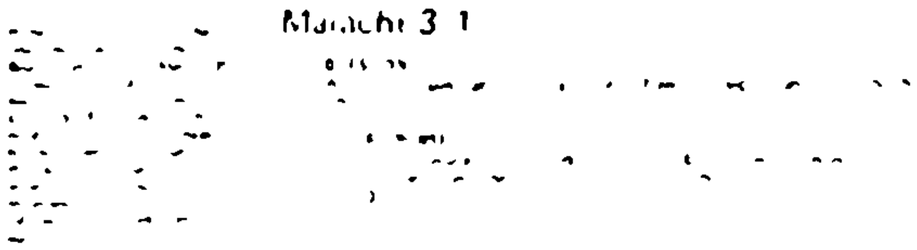
Motivation into the Scriptures

In order to make studying the scriptures more interesting and meaningful the technique of motivation into the scriptures is used throughout the New Testament course of study

To motivate into the scriptures is to create a need or a reason for the students to want to go to the scriptures to find the answer to a specific question or problem The role of the teacher is not to spoon feed the answers to the students but to help them discover truths from the scriptures It is his responsibility to awaken and arouse a need within the student to go to the scriptures

When introducing a scriptural passage, the teacher should be careful to phrase his questions or problems in such a way that the student cannot solve them until he has gone to the indicated passage and read it The reference should be written on the board or otherwise displayed to the students so they know where to look One of the first motivations into the scriptures you will see in this course is in Section 2, lesson 3

Malachi 3 1



The teacher would say something similar to what is written in the right hand column As he talks about the Old Testament in the first line he should move to the chalkboard and write the reference given in the large bold letters (Malachi 3 1) After he has written it on the chalkboard, he should turn to the class and ask the question indicated There is no need for the teacher to say Open your Bibles and read the verse for the question is so phrased that the only way the students can answer it is to locate the specified passage and search for the answer It may be necessary for the teacher to ask additional questions to motivate the students to open the Bibles to the passage After the students have *discovered* the answer to that question the teacher should then write the next reference (Luke 1 5 80) on the chalkboard and ask the question that will cause the students to turn to this passage to search for the answer There will be times when some students know the answer without having to go to the Bible When this happens, you may want to turn to a student who doesn't have his copy of the Bible open and ask, Is that really the correct answer? or What does he (the student who gave the answer) base that on? or Is that all that was said? If you want the students to open their scriptures to search for specific answers, you may need to continue to ask other questions that will lead them to do so

Whenever you see a scriptural reference written in enlarged letters for example *Malachi 3 1* this should always trigger in your mind the concept 'Motivation into the scriptures' You may ask a question and allow the students to discuss it for some time before you place the desired reference before the students Those teachers who are experienced with this technique have stated that eventually the students will automatically go to the scriptures whenever a reference is placed on the chalkboard On the other hand, all the references to be used that day may be placed on the chalkboard before class begins The students soon learn where to look for the references that will lead

them to answers or solutions. You may feel uncomfortable with this technique at first, but if you continue to work at it you will find success and enjoyment. More important, you will find that your students are having more meaningful involvement in the scriptures.

Below are more samples from the course which you could use to practice this technique with members of your family or friends. Remember to place the reference before the individual when you want him to go to the scriptures and to ask specific questions which indicate what he is to search for.

Matthew 13:55, 56

QUESTION:
What did Joseph do for a living?

RESPONSE:
He was a carpenter. (Matthew 13:55.)

Matthew 4:8, 9

QUESTION:
What was the nature of Satan's bargain in this instance?

RESPONSE:
[Jesus was to worship the devil and in return receive all the kingdoms of the world, all kinds of wealth, power, and glory.] (Matthew 4:8, 9.)

Luke 6:12, 13

QUESTION:
How seriously did Jesus take the selecting of the Twelve Apostles?

RESPONSE:
Very seriously; he prayed all night before choosing them.

Matthew 4:18-22; 9:9

QUESTION:
When they were called it is very doubtful if any of these men were fully qualified to fulfill all their duties What was their attitude when first called?

RESPONSE:
[They did not hesitate when called but immediately dropped what they were doing and followed Jesus, willingly sacrificing their time and personal work.]

Matthew 13:10, 11

QUESTION:
Jesus was asked why he spoke in parables. What was his answer?

RESPONSE:
"It is given unto you to know the mysteries of heaven, but to them it is not given." (Matthew 13:11.)

Matthew 18:21, 22

QUESTION:
The apostle Peter asked the question, "How oft shall my brother sin against me, and I forgive him?" What answer did Peter receive?

RESPONSE:
He was told by Jesus to forgive, not just seven times, but until seventy times seven. (Matthew 18:22.)

Revelation 19:10

QUESTION:
According to John the Revelator, what is a testimony of Jesus?

RESPONSE:
The spirit of prophecy. (Revelation 19:10.)

Acts 4:10-12

Peter, on an occasion which we will study later, was preaching to the Jews after the crucifixion of Jesus. He had just healed a man when he was asked, "By what power, or by what name have ye done this?" (Acts 4:7.)

QUESTION:
What was his answer?

RESPONSE:
Jesus Christ. (Acts 4:10.)

QUESTION:
According to Peter, how important is it to have a testimony of Jesus Christ?

RESPONSE:
It is absolutely necessary in order to gain salvation. (Acts 4:12.)

APPENDIX C

A TAPED LETTER FROM ERNEST EBERHARDT

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The following is a list of questions asked of Ernest Eberhardt dated March 3, 1973, in a letter from the writer Merrill D. Briggs:

1. What degree or degrees do you now hold?

2. Did you or do you now have a "public school teaching certificate?"

3. What was the philosophy of teaching that was basically or widely accepted at the time you received your "public school teaching certificate?"

4. If you did not obtain a "public school teaching certificate" do you recall the philosophy that was then in vogue as far as curriculum teaching is concerned. If so, could you please verbalize it?

5. If there were more than one philosophy of teaching that was accepted could you describe/verbalize them?

6. Can you recall some different philosophies that have come and gone during your teaching career?

7. How did you become involved in curriculum writing?

8. What period of time (date) were you involved in the curriculum writing for the seminary program?

9. Were there any guidelines given to you when you were asked to write for the department?

10. What outlines did you help develop?

11. What was your philosophy of education when writing for the department?

12. Can you consciously recall any secular philosophy that might have found its way into the curriculum because it appealed to you personally at the time (or for any other reason)? If so what was the philosophy?

13. Would you please comment on the idea of "unconscious influence." Because an educational philosophy was so prominent or widely accepted at the time, it unconsciously found its way into the curriculum.

A TAPED LETTER FROM ERNEST EBERHARDT TO MERRILL BRIGGS DATED

MARCH 13, 1973

For sometime I have been going to write a summation of this curriculum division and development project which extended over a period of ten years. It seems that I have never found the time to do it, so I am glad that you are doing something about it. I hope that you will be kind enough to let me have a copy of your thesis, so that I can incorporate it into my files. Actually, there was little done in the way of curriculum development for the years prior to 1959 when I began this project. As was stated in some of the material that I am sending you, it was merely a matter of shifting emphasis on historical material. There was little or no attempt at attitude development in the curriculum itself. That which did occur was probably dependent upon a teacher's natural interest.

I am sending you, Merrill, some material which is very precious to me. I am depending upon you to return it as soon as you have finished with it. I think, with my reaction to your questions and this material which I am sending you, you can outline in a large measure the results of this program. All of the outlines and programs which are in use now, in any part of the seminary system, foreign or domestic, whether in South America, South Pacific, or wherever, are basically built on the outlines and the curriculum work which we did. The Home Study program, for example, is one of the last things we did. This year in New Testament they are using the film strips which we developed originally for the Indian program. One way or another, I would say that most all the material, with some modifications, changes, and improvements is basically the type of material which we developed from 1929 to 1969.

When I started this work there was no director of curriculum in a positive, operative sense. Alma Gardner had been appointed, but he had only been collecting all the types of curriculum material that had been used, and he had not launched out on any development of another curriculum basis.

I'll go into your questions now, and I think that in the process of answering them I can give you a pretty good picture:

The answer to question No. 1: I hold AB, MA, and Doctor of Humanities degrees. The latter degree was awarded me on the basis of my work in the curriculum by the BYU. It was an honorary degree. However, I have about 100 hours of graduate work, most of which is in the field of psychology, and it was the interest in the field of psychology and the culmination of building attitudes, changing attitudes, strengthening attitudes, which was inspiration enough to me that I finally decided that it had an application in curriculum work. I believe it is this information, this training, which made it possible for us to strike out alone and uniquely in the development of religious education program.

Question No. 2: Yes, I held two high school certificates; one in Idaho and one in Utah. They are not valid at the present time. because I did not have them renewed. I also held a counseling certificate for counseling in the State of Utah. Question No. 3: At the time that we did our work, the philosophy of teaching that was basically accepted in the public schools was almost entirely academic. There was little or no interest in attitude change. There was very little of what we might call character education--it was almost totally subject matter centered. I believe that this also answers question No. 4.

Question No. 5: I do not remember any other philosophies of teaching at that time. It seems to me it was quite uniform. It was a matter of presenting certain types of material that was historical, evaluative, or simply objective in nature, depending upon the subject. No. 6: Yes, I can remember some of the philosophies that have come and gone during my teaching career. They were not all curriculum philosophies; that is, teaching material philosophies, but they had a direct effect upon them. The first of these, of course, was the high interest and use of the series of the conditioned response in the development of curriculum work, which lately has again come into vogue through the neo-behaviorism of men like Skinner of Harvard. I believe that we were more under their influence of classical Freudian psyco-analysis during this time than anything else. This theory of the evolution of the human mind and its close relationship to the animal mind, in face the only difference being a higher neuro-capacity, pervaded and influenced everything that went on.

The next idea or philosophy which seemed to me was very prominent was the trait theory of human behavior, that there were actually such traits as honesty and that these could be taught as traits. This is a very involved subject and one which we had to decide before we could go ahead. Along with Ligon, we rejected the idea that there is a trait theory of education of human behavior and decided that human behavior, in most instances, is an attitude, that behavior is not on the basis of a trait like honesty where you can tell a person what is honest in one situation and this, then establishes a trait of honesty in the individual; but that honesty is rather an attitude illustrated. For example: by the fact that if you teach people the golden rule you can essentially establish all kinds of so-called traits of behavior. All you have to say to a student when he asks, "Is this right or is this wrong?" is "What would you want to have happen in your life?" This establishes an attitude which results in a type of trait behavior which cuts across many, many fields of behavior in human life.

I think the historical perspective in religious education is the thing that I remember most. It seemed to me that we had never thought about the fact that there must be transferability of historical elements before you had an effective religious education program. And for many, many years we were locked into a totally past perspective of education. This is what I remember most, more than anything else.

No. 7: How did I become involved in curriculum writing? I think it's something that's tied closely to my personality. It's certainly tied closely to my training; it's tied closely to the fact that I've always been interested in human behavior--its origin, its nature, how it can be changed or strengthened. I wrote articles and lesson manuals for the Church, for the M-Men, for the Gleaners and others in the Improvement Era, some of which you might be able to obtain if you would care to. But this is just something that evolved naturally out of my own orientation course life. I spent about ten years writing my book, What Shall We Do With Love. I worked in cooperation with seminary teachers and thousands of students. We would send material out, they would use it, and then it would be critiqued and sent back. Eventually in a period of about ten years, I thought that I had it put together and had the material covered in a way that I thought was adequate. And this, of course, whetted my appetite for this type of a thing. I was involved in the curriculum writing for the Seminary program from 1959 to 1969. In 1969 I went to the Presiding Bishop's Office in Salt Lake City and spent the next few years until my call to be President of the Oregon Mission, rewriting the Aaronic Priesthood program; rewriting it so that it could be basic to the whole new Aaronic Priesthood-MIA program which has been announced by the Church at the present time.

No. 9: There were no guidelines given when I was asked to write for the department. I developed them myself in connection with a group of men that I always had around me. I never did anything alone. To begin with, I had a whole committee of about 15 men, many of whom are involved in writing for the Church at the present time. Men such as Charles Hobb who is the In-Service Director for the Church Teaching program, as well as a trainer for all of the Church writers. So there were no guidelines. However, I did read rather widely. I became attracted to Ernest Ligon, because as I read his book I could see that he had the principle that if they were applied to archaeology and to our particular situation, would be sound principles in building attitudes. As you know, Ernest Ligon had an open account with the Eli Lily Drug Company and could write a check of any size he wanted to, to advance his research on character education. I believe that he at that time did know, and does know today, in a pseudo-religious frame of reference, more about character education and the training of human emotions, than any man that I have met. I investigated all the other plans--the Bloomington plan, the Hawaii plan, the Gary Indiana plan, the Navy plan--I investigated all of these. And out of these, I drew a composite in my mind of what we could probably do, what we could use in the peculiar perimeter of LDS theology and doctrine. But we had no guidelines given to us, and the guidelines that were used were developed by us out of a sampling, out of perusal of all the other materials that we found in character education. We found little or no help in the religious education programs of the various churches. We investigated that of the Lutheran Church, but we always, after getting to a certain point, ran up against the fact that their format, their guidelines ceased to be useful, because they simply did not have

the theological basis that was necessary. We developed outlines in Old Testament, New Testament, Church History, and Book of Mormon. We developed outlines for the Indian program; we developed the Home Study program. We developed audi-visual material for these outlines as well as art material.

We developed outlines which guided teachers who made contributions to the curriculum. I's sending all these materials. Will you kindly look through them and I think this will give you the best answer possible to your question No. 10.

My philosophy of education when writing for the department was that applicability, transferability of elements into the material and its use in our teaching outlines was our major objective. Unless we could make "doers of the word' out of our students, we would be very limited in our ability to give them the guidance that we were supposed to and to help them to grow up into strong-believing Latter-day Saints. We tried to develop a certain scale of concept that would be suitable for various age levels. We tried to incorporate the past, present, and future dimensions, as one of the drawings that I have sent you indicates, so that they would be in their proper proportion; so that we would relate the present to the past, relate the present to the future, and build the present on the past and the future, instead of just all the time being in the past or speculating on the future in a way that wouldn't be helpful to the students.

No. 12: I can consciously recall a secular philosophy, if you can call it that, and that of course was that of Ernest Ligon. This was a pseudo-religious approach to character education and I was very strongly influenced by his experimental work in building attitudes. For example, he found that until he became highly specific and exporentially oriented, that is, until you created some type of a synthetic experience, the student would not make any growth or development or change in his way of living and thinking. I still believe this to be very basic, absolutely basic to any type of religious education which is effective. Since that time I have been strongly influenced by the idea that human beings who have a synthetic experience, a mental trial and error experience in which the imagination is involved in a detailed way, actually do grow or are strengthened or are changed, and my basic relationship to Ligon's ideas have never changed. That's one of the reasons I thought this book was so wonderful. In fact, I'm using them in the mission at the present time, and I find that they have great validity and reliability in relationship to missionary work, and that the missionaries find them very, very helpful. I, of course, moved away from the idea of trait behavior, determination, and change, shaping, re-shaping--moved away from that to where we were trying to build attitudes, and I believe that the fact that the Savior gave us the Beatitudes is a confirmation of the power of this type of a thing, because if you will note, the Savior spoke entirely in His Beatitudes of attitudes. Beatitudes and attitudes, they're closely related.

So I would say that probably Ligon was the one who influenced me most and almost entirely. I found very little anywhere else in these other character education plans that we studied, that I

thought was helpful.

I don't know that there was any idea of an unconscious influence. It seemed to me that our group, which varied from six to twelve men who worked closely and intimately all the time on a staff level and in a staff relationship and in a committee relationship, and then during summer schools where we were intensively involved with all of the teachers in this curriculum development--I think that we were all conscious of anything that we were talking about and anything that we were using. There just simply wasn't anything in secular education at that time that was applicable as I can remember it, and I can't remember that we actually turned to it to any extent. We were very, very vocal and very articulate in anything that we did, anything that we discussed--we discussed it many times because we knew that it had to pass certain standards as far as the General Authorities were concerned and as far as President Berrett and the department heads were concerned. So I don't think there was any unconscious influence, because the schools had no formal focus on religious education, the ecclesiastics didn't have any. We were aware of the fact that social values were determined by the countenance of sociologists and psychologists. The Hedonistic philosophy of doing what you desired--no repression--was out of the cradle at that time, into the grade schools and was moving into the high schools and the high degree of permissiveness which had been taught by psychologists as the basis for character and personality development had reached the high school and we were struggling with that, but it certainly wasn't unconscious. We were certainly very conscious of it. We were conscious of the fact that we were moving into the time when any form of behavior was acceptable as long as it was with a consenting adult. So I would say, definitely, that there was nothing in our work that was unconscious. We were intensely aware and our minds were definitely highly focused on all the philosophies of education and so forth that were going on around us.

No. 14: I don't think the public school educational philosophy found its way into the seminary curriculum other than through teachers called to create the seminary curriculum. I can remember how seminary teachers who were students in the summer classes which I taught in curriculum philosophy, which I taught for six years at the "Y", how they use to discuss with us the fact that the schools were very interested in what we were doing, that we were way ahead of them, that we seemed so student-centered and to them it was absolutely amazing, and many public school teachers were attracted to our program because they felt the excitement of this seminary curriculum work. We had what we call a "bubble-up" theory in our curriculum development. We believed that the way to teach teachers how to use a new curriculum was to let them help make it and so we encouraged all kinds of inputs. Sometimes this was in the summer schools where all the faculty was involved; sometimes it was committees which were involved during the school year; sometimes it was individuals who were asked to do work. Some of the individuals who made a tremendous input, and I think they ought to be mentioned, are Arthur Bassett, who wrote the first outlines, who really helped us make the first break-through;

Don Jesse was very important in the program; Arnold Stringham was very important. We had others who worked on these outlines. The input came from many of these men and it did not come from any one group or any one person. This may not seem to be a very modest statement, but I felt that in the field of religious education or in education for attitudes, we were so far ahead of the schools that I don't think that public school philosophy was even brought into play. After you look through the material that I've sent you, I think you can then evaluate yourself if you were to go back thirteen or fourteen years. You can evaluate yourself what was going on in schools and what in large measure is going on today. We have a much more student-centered approach today--much, much more than we have ever had before. In fact, in relationship to the time when we started our approach, it was like day and night.

No. 15: I remember Dr. Pullias and I've read his books, but I don't believe that Dr. Pullias influenced us because he, like all college professors, talked on a general level. He had nothing specific, and this is one thing that we really zeroed in on, was the idea that until there is a change of attitude, until there is a change of behavior, until there is some type of application of a principle that a student has internalized who has had an experience with it, that he really hasn't learned it. Now then, this is where Ligon came in so strongly. So I would say, yes, I heard about Pullias and I read his books and heard him speak. I was quite enthused, but in no measure, no way, did his work influence us specifically. But as far as Ligon was concerned, I can say that his principles of character education were more or less foundational, but we of course had to leave them rather quickly and move way beyond them, because Ligon had no involvement with a definite theology, let alone a theology such as that of the Restored Gospel, and from then on we were on our own.

APPENDIX D

AN INTERVIEW WITH ARNOLD STRINGHAM

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Q. When did you come into the curriculum department?
A. I came in 1967 as a writer and progressed, and I am not sure when, but when Ernie left I became director. No that is not accurate, it was two years ago when Marshall Burton left.

Q. Was Ernest Eberhardt still here?
A. No, he was with the Aaronic Priesthood Program, and Marshall Burton was here only just a short time. He was here for such a short time that he had no direct influence. As a matter of fact, the way Ernest worked, his men usually had more influence on what was produced than he did. But he had more influence on the men than the man did. That is kind of hard to understand unless you were here. He was the inspiration but the men were the producers.

Q. What outlines did you help develop? Was it immediately from the time you came into writing?
A. I was strictly home study when I first came in. I spent my first two or three years. I was an influence on what was done in other areas like the mini-outline. I knew before the first year was done that it was not a good outline. That it was an empty shell so to speak.

Q. Why wasn't that a good outline. My personal experience with it, I thought that it was one of the greatest things that came out of the department.
A. Because unless you had a professional teacher, it wasn't giving enough help. It had a bad scatterization of the parts. It had to go here for that part and there for that part and so on. It just wasn't audio-visual parts; you expect that. There was no prepared lesson, that a teacher could teach. Some of our writers in the past were brought always in from the released time situations. And they either never schooled themselves after they got here or else they were not trained properly to think in terms of the early morning teacher. Now early-morning teachers and released-time teachers teach about the same number of students. But because an early morning teacher will only teach about 25 or 30 students or less, we have a lot more of them. So we have around 2500 to 3000 early-morning teachers compared to 600 to 800 released-time teachers. And so I decided early in my experience, and Ernest and I had some rounds on this one, was Ernie had the idea of how you keep a growing edge is by constantly preparing and re-preparing your lessons.

Q. Wasn't that the purpose of the mini-outline? Leaving it an empty shell so to speak?
A. Yes, I told Ernie in the middle of that first year. We have got to get some supplementary material into the last half of this course, which then we still had in our possession. He said, "No!" They have got to learn to do that on their own. Because it will kill them if they don't. They will grow dull. Well, my personal philosophy is that the thing that keeps a teacher sharp is not trying to think up a new set of ideas every day, because many of them just don't have the time and many others do not have the creative ability to do that so their lessons come off deader than door nails. The thing that keeps a teacher sharp is constantly interacting with his students on a meaningful basis. President Berrett had the attitude that a teacher ought to have at least two preparations. And I used to say that every time you changed my subject, at least by the time I had taught a few years, you doubled my preparations, because every time you changed my class you changed my subject. So now I have to come up with another preparation besides that, and it is tough enough trying to keep up with the kids let alone the subject you know.

Q. Each class you found had its own personality?
A. Right! And so it was good to have something basic to start out with each hour with the students. And it was interesting. I used to enjoy teaching my last hour of the day as much or more than the first particularly as far as my subject because I could forget about my subject and start worrying about my students. I didn't have to think what am I going to do next. Instead I could think how am I going to do what I am going to do next. Because these kids demand that I do it a little bit different. Their personalities demand that. And their responses are different. And I don't even know what these responses are going to be until I get them. A teacher has to be not an expert in curriculum but an expert in student-student and student-teacher interaction which is enough to keep anybody busy.

Q. Do you have a teaching certificate?
A. I had one but it is expired.

Q. Do you recall any of the secular philosophies of teaching?
A. Yes, because I am in curriculum I know about Ralph Tyler and programmed instruction, Skinner and the boys.

Q. Now is Skinner the one in counseling?
A. Yes, he is the one that had a good deal to do with the development of programmed learning, conditioned response, and this sort of thing.

Q. What about pragmatism? John Dewey?
A. Yes, I know a little bit about his ideas and feel he had some merit. It's like anything else, they tend to take a good thing too far all the time.

Q. Do you feel any of these philosophies carried over into your teaching when you first started teaching?
A. Very little, because I didn't understand you know.

Q. How about in the development of curriculum?
A. Well, I am a--I don't know how quite to put this--I am not a voracious reader. But I am pretty much of a surveyor. I do a lot of scanning, a lot of magazine reading and this sort of thing, so that I know where I'm at. I attend lectures when I have a chance--seminars--so that I can stay on top of what's going on. On my staff I have men who are very good at this. One man in particular--he and I spend a lot of time talking together and he'll say, "Arnold, you've just got to read this book." And so I go read it. So yes, I try to stay current on these things.

Q. What do you think is the influencing philosophy now that dominates your thinking and the men that are under you and what you are doing in curriculum? Is that too difficult a question?
A. It's not too difficult, but it's very broad.

Q. Is there any particular one man that you've taken to, or is there a group of men?
A. No, different things come from different people. We are eclectics. For instance, I talk a great deal about the importance of the daily encounter rather than the long range achievement of goals. Some people say that you should have objectives, and you work at those objectives until you achieve them. And some people nail them down to behavioral objectives. We don't go that far, nor do we like to use the term because it stops people's thinking too short of what we want to talk about. But for instance, one of our goals is that your youngsters will get married in the Temple. We know that we can't measure that until after we're through with them. So my personal feeling is that we would give them a meaningful encounter each day with the Gospel, whether it's with Temple marriage or something else, so that when they leave class at the end of a day, a week, a month, or a year, they say, "You know, the Gospel is really a good thing." They may all give different reasons why. The fellow who started me along this thinking was a fellow by the name of Eisner. He uses as an example: He says a teacher takes a bunch of children to the zoo and his objective is that the students may be able to correctly name the animals when they see a picture of one of them. So he takes them around the zoo and says, "See that thing with the stripes? That's a tiger." When he finishes and leaves, he will hear some of the kids talking to each other and their conversation will reveal what they really got out of the day. This one kid says, "Zoos are really fun." Another one says, "Animals really stink." Another says, "I got so tired and bored, I don't ever want to come to the zoo again." Different kids learn different things, maybe none of which the teacher had in mind. So we bring the kids into seminary--we give them an encounter with the Gospel and with the scriptures, the teacher and each other, and we hope that whatever they take out of that will be a positive reinforcement

for the building of the kingdom and preparation of them as Latter-day Saints.

Q. I was talking with Brother Payne and he said you have a handbook written by someone who is "your man" like Ligon was to Ernest Eberhardt. Is interpretation correct?

A. Is it Robert Mager? His handbook is Preparing Instructional Objectives. I feel that the best thing that Mager ever did is his later books, one of which is called Developing Attitude Towards Learning, where he talks about "Approach Tendencies vs. Avoidance Tendencies." That's what I want to develop in the young people--they will approach the principles of the Gospel and practice it instead of avoiding it. A lot of times we go in and preach the Gospel with power and conviction and a multitude of facts, and the kids are developing all that time avoidance tendencies. They don't like the Church, as a result of what we are doing, when all the time we are trying to do just the opposite. One of my writers puts it this way: He says, "On the one hand we are trying to develop skills in the kids, but if, as we develop those we are not concerned with disposition, we are in trouble, because you want them to develop a disposition that will be favorable to that skill." On approaching avoidance tendencies, you want them to have avoidance tendencies on things like sin, and maybe long hair or short dresses, so you're actually trying to develop avoidance tendencies on some things and approach tendencies on others. But you have to have a way to write it down. To tell a teacher, for instance, who is going to read that lesson over, what it is that you're trying to do.

Q. Is there anyone else besides Mager or can you honestly say that you've developed your own thing?

A. There's no question about that. We don't follow anybody's philosophy any more.

Q. Then why did they look at Brother Eberhardt as "Mr. Curriculum." Everybody's branded him with Ligon. I find it when I go to my chairman, my committeemen, everybody's got Ligon branded with Eberhardt. Now why?

A. Well, people have a tendency to hang-up on things they disagree with and to leave a brand on a man. Ernest Eberhardt will tell you right now that he really feels Ligon had a contribution to make, so he went out to find out what that contribution was. He did what he could, but he didn't hang up with Ligon. That wasn't the end. Ligon put a certain kind of an input into our curriculum. And we ought to. Brigham Young used to tell us, "Go on out into the world, and find truth wherever you find it." So I try to keep aware. We got Ernie a Doctorate. George Durrant, Don Jessee and I were the big pushers of that. Marshall Burton helped a little bit. But George and I had to go over and meet with the committee who recommended names. And it had some of the big names here on campus in that committee. One of them asked us this question: "Did Ernie Eberhardt ever make a national or international contribution?" I said, "Yes, he has produced

outlines which are used internationally." They said, "We mean something other than that." I said, "Of course he didn't. He wrote books, if that's what you mean." They said, "Weren't those religious books and related strictly to church?" I said, "Yes." They said, "We mean something he did either nationally or internationally." I replied that his works have gone national and are now going international because that's where the Church is. Should he be limited because he devoted his whole life to the Church and that BYU couldn't give him a Doctorate? The answer to that was, "Yes." One of the things that we had going for us was that Ernest was one of the best-read men in almost any field you wanted to pick up. From the physical sciences, to the humanities, to the cultural or whatever. His major was psychology in education and because of his heart attack he knew a great deal about science and medicine. When he talked to you, he wouldn't say, "Well, I think . . ."he was always saying, "Here's what the men of the world think." He knew those things. And because he was taken up for a short period of time with one of those men, then they want to brand him with Ligon. But I think in the years that I spent with him, my office was here and his was there, and that door was open a good deal of the time; we had one of those relationships where you could shout and holler and laugh and cry. A lot of people were scared of Ernest. They admired him and loved him and were totally taken in by him, but he and I could pour out our hearts to one another. I can't remember him quoting Ligon. But the people who knew him ten years ago--when they interacted with him--when he happened to be at that point like I've quoted Eisner--I wouldn't want people to think ten years from now that Eisner is the great inspiration in my life. He gave me the concept of an encounter, but if you were to talk to me for a half hour and then go read the article that I read, you very likely would say, "He doesn't ever know what Eisner said." I really don't care what Eisner said now. I have a different problem than he had. I have a gospel background and he doesn't. That's what was wrong with Ligon. He was so limited in what he could do. But as far as he went, he had some interesting things to say.

Q. Is there anyone else besides Ligon or Mager who has motivated you or given you a start and you took it from there?

A. Well, I"m just a hodge-podge in a lot of ideas. I don't remember the names of some of the authors.

Q. What is your main idea behind the philosophy?

A. The philosophy has several dimensions. First of all, it has a gospel dimension. One of the big issues is where do you begin. There are those who say that you begin with the individual--the student, and everything you do you do for that student. And there are others who say you should begin with the Lord and the building of the Kingdom of God. So you work from there. Both will get you to about the same place, but the emphasis will be obvious to the two opponents which one you've got. Whereas to a person who hasn't been through the process, he'd say, "I don't

see any difference", because you both taught faith, repentance, and baptism. I happen to be one of those who believes that our kids need to be taught to build their kingdom and to heck with the kid, and in the process the kid will take care of himself.

Ernest would have been pretty much the "turned out idea." The others would say, "If the kids will take care of themselves properly, the kingdom will take care of itself." I believe that we are here to prepare the earth for the coming of Christ. And that brings you very quickly to the student. In talking about students, I believe that you have to start where students are, not where adults would like them to be or to teach that which an adult would like to learn. And so, I think that it is important that a curriculum--that a class--because that's what a curriculum is when you finally get into a hand-to-hand combat inside the classroom. That's what you're doing, not what I'm doing. All I can do is feed in some ideas to try to save you some time and to give some class to some of the ideas. Brother Lynn was saying yesterday, "People ask me if I like my job and why. I Tell them because I had so many ideas in the field, I didn't have the facility to put them all together. I couldn't make a filmstrip. I don't have the beautiful voice to go on sound recording and couldn't take photographs and things like this." But we can do that here, and try to feel the support from you. So I don't know that we have to compete with the entertainment world. I don't think that's what we are competing with today. Many people say that the kids are getting television and movies and all these fancy things. But I think that what we've got to compete with is the intellectual challenge that our students are looking for. And so we can use the audio-visual, not for us to compete with television, because we're not in the entertainment business. We're in the instructional business and so it's got to be something that will intrigue the mind and spirit of that kid--give him something to really chew on. So often we don't face the issues. We just pour out the facts and so on, and even though we're trying to do otherwise, it ends up that the kid doesn't see it that way at all. He's not facing issues. But I believe that the kid is going to face those issues either with us or without us. And I'd rather do it with him than have him do it by himself, because I see how he does it by himself and I don't like it. I think that curriculum is divided into two major areas. One is curriculum planning. What are you going to teach, basically, and outlining objectives and things like that. I think that's the least important, but it's still important. The other part of it is instructional design. That's when you actually put the lesson together. I think there are a lot of people who can tell you a lot of beautiful things to teach, but can't put it into a lesson so that it challenges that kid. So when I hire members of my staff, I don't go looking for writers or people who would know how to put words together beautifully. I look for instructional designers which means that their first qualification is they've got to be a successful teacher and know what the kids are like and they've got to know what the classroom is like so that they can kind of put those two things together. As far as our

objectives, that is in the front of the New Testament course. Our objectives for that particular course reflect many of our feelings, like one of them is: The student will enjoy the New Testament course. Now some people think that we mean by that fun and games. And for kids who need fun and games we do mean that. They've got to have that or they won't enjoy your course. But we think that it has three dimensions. Number one is a cognitive dimension. Some kids have got to feel that they learned something. Other kids have to have that fun and games aspect of it--the interaction with their peers and their teachers. And they'll go out and say, "Man, that was a great class today." The third dimension is the spiritual dimension. You can teach them a lot, you can have a lot of fun in class, and some kids are going to say, "What a lousy class." It's because they have never felt the spirit of the Lord in that class and they are ready to feel it. So that is all a part of that word "enjoy." They'll enjoy the course, class, or lesson, or whatever it happens to be.

Q. I'm glad to hear that. I've heard from Brother Quilter, who is our curriculum man in the Salt Lake City District. Brother Grant Hardy gave him the lesson outline and told him to go through it and get ready to prepare us for preschool convention. I've only had one conversation with him, but he went through about eight lessons and says it really holds you to the structure.

A. Keep in mind, now, that we were not writing for you brethren--we were writing for early morning teachers who have no skills. But there are certain things about that outline that are going to force the early morning teachers to teach the way we hope that you automatically teach. For instance, we have a philosophy on question asking. We think there are some questions which you ask that are not really important but still have to be there like for instance, "How many members are in the Godhead?" They say, "Three." So we would write: Question: How many members are in the Godhead? Response: Three. Then we come to a question like, "What is your personal relationship with the Father?" And then we write response and what are you going to write--as a writer, and a structural designer. What is he going to write, because he doesn't know. Well, the thing that we wanted was for the teacher to keep his mouth shut and let the kid say anything that he wanted to say. So we would write in there "Student choice." So that opens it up to where we've now written the question that really counts. And we've told the teacher, "Let him work it that way." We had a third type of question that was somewhat difficult to deal with and that was, we would ask a question which was very opened, such as "What were the implications or what was Satan trying to get at when he offered Christ the kingdoms of the World?" We would decide, and President McKay decided a long time ago, that what he was really trying to get at there was the power of the world and this sort of thing. He was offering wealth and power. So in response we wrote that and when we put it in brackets and the brackets mean that you cannot tell that answer to the class. You have to keep working with them by asking more questions or interacting with them in some way, so the skill of

the teacher really has to surface here because we can't do it for you.

Work with him until he sees that. We want him to discover it. Last winter the coordinators were here for a while and I told them that I was looking for writers and told them a few of the qualifications, like getting along with other writers and being able to take it on the chin when somebody says you have a lousy lesson. And then I said the major thing we were looking for is a guy who can think up instructional ideas which are so good that even the Master Teacher would want to use them. This outline is loaded with those kind of ideas. The structure is there--we would hope that the good teachers will break out of that structure. We want them to do their own thing. We have written lessons for around 103 days. That leaves another 75 or 80 days to take care of things and business, plus for the teacher to do his own thing, because he has some of his own things. Then he comes to a lesson that we've written on the atonement, we'll say, when he has something special that he does on the atonement. Then we say, "Now, you've got to make a choice. Are you going to do it the way we say to do it or are you going to do it your way. It's easy for you to decide. You decide which of these two ways is really the best way from a student's point of view. And then you do it that way." If you're going to teach a lousy lesson, teach our lousy lesson. Don't teach yours. But if you've got this real great one--like I've got a story I tell on the atonement that I couldn't even put into the course. I tried in Home Study and they threw it out. Whether they like it or not, that happens to be a great story, and whether anybody liked it or not, when I came to the atonement I would tell that story and I would not do something else that was in the outline. So we're saying that as long as you are giving the kids a good encounter, a meaningful interaction with the Gospel, whether it is our ideas or someone elses.

Q. I know the New Testament teachers in two of the schools up there have phenominal--it takes them the whole period, nothing but slides. I've been out in the hall deliberately and have seen kids come out of the room with tears streaming down their faces.

A. We never want to take that away from a teacher. But you can't believe the number of teachers in our program, particularly when you start including early morning teachers, virtually only early morning, they say, "What do I do next?" And they pick up that mini-outline, for instance, and they say, "Well how do I teach that thing?" They don't know what to do with it.

Q. Why aren't we going more to home study instead of early morning?

A. I think we are. That shift is taking place, but my recommendation would be this and I've told the administration plenty of times and theirs seems to be the same. We'll let it happen naturally. Instead of going in and saying, "O.K., knock off your early morning and go home study", we'll just let it happen naturally and home study will swallow up most of early morning in the next five years.

Q. Like Salt Lake City, can you ever go the middle schools? The Board of Education will not allow the ninth graders to have released time. What are we going to do in the big metropolitan areas like Los Angeles and San Francisco? To me, it seems like there would be more success because a lot of the kids they have a bad experience, and it takes two or three years to overcome that.

A. I don't know the answer to that. We talked to Grant about putting home study into East High, and he had some real reservations, most of which I have too. Home study has some definite drawbacks as well as some definite advantages. One of the advantages is that you don't have a teacher. One of the disadvantages is that you don't have a teacher. If you're a student and you are sitting in a classroom with a bunch of kids, like we are proposing at East High, and you know there's a full-time teacher in the building, and you're working on a lousy worksheet, you'd say, "I don't want to work on this thing. I want to listen to him." Number 1, it's a whole lot easier; number 2, it's a whole lot more interesting, maybe; but, number 3, you won't learn as much. You learn more when you have to do it yourself.

Q. That's the thing I fight all of the time. "Do we have to read this? Do we have to research this? Why don't you just tell us?"

A. Another one of those? That's their favorite question.

Q. One last question, and I don't know whether you can answer it or not. With all these workers under you working in curriculum, they have had training. What outside influences do you think they bring in?

A. Virtually none, with the exception of one man.

Q. Why?

A. Because they don't train themselves that way. Seminary teachers do not train themselves in the philosophies of the world. Probably not even as much as they should. So I have to train them when they get here. I don't train them in the philosophies of the world, and I don't want you to think that I do, but for instance, I sent a man last year to the AERA National Convention and workshop on instructional games--simulation games--and we're beginning to do something very interesting and exciting in the area of simulation. We'll see more of that in a couple of years, I'm sure, when we get the Book of Mormon. You'll see a little bit of it in the New Testament course when you come to the Sacrament. We have a simulation record.

Q. Now simulation to me means that you absorb it.

A. No, that's assimulation. Simulation means make believe. You're watching a simulated moon shot or something like that. During the space shots you see a lot of simulation, a copy of the real thing. In here we simulate a sacrament meeting in your classroom. First of all, you say to the kids, "Imagine that you are in your own ward. See the Bishop up on the stand, and those sitting around him? The Priests are at the sacrament table. Figure out who is there, who is sitting next to you and about where you are in the

Chapel, and put a few other people around you. Now, have you got that?" Let them think about it for a few seconds. Now we're going to simulate a part of the sacrament service. And I want you to think, feel, and act the way you think you should think and act during the sacrament. So then you put this record on and after it is finished you can hear a young man who gives the blessing on the bread, and then you hear a clanking of trays and your mind will take care of the visual part of it, and the Deacons walk out into the audience and their steps fade out and then the record is silent. The students then have a chance to set up their thought patterns. This goes on for about 15 seconds, then all of a sudden, cough, cough, and then it's silent. And then a baby cries and then it's silent. And then somebody says, "How's your wife?" And then it's silent and then a couple of boys start talking. And all these things happen and then you hear the Deacon's feet walking back up to the front. And the record ends. And then the teacher says, "How did you do?" They actually simulate. Then they talk about and ask, "Can we stop those sounds of sacrament meeting in our wards?" The answer is, "No." "Well, who do we have to change?" The answer is "Me." "I have to be able to concentrate through those things." That's easy enough to do, you know. There have been cars driving back and forth out there, and you haven't even seen most of them, because you're thinking about something different. So we say to the kids, "Now what do you think about during sacrament?" And they say, "You think about Christ." You say, "Oh, I see. You think Christ, Christ, Christ." They say, "No, that's not what you do." "Well, what do you do?" They say, "I don't know." So then we say, "What could we think of?" And the teacher works with his class and they list the things that they could think of: The last seven statements of Christ, the Garden, the sequence of the Garden, and a lot of other things--their own personal sins, and what Christ has done for them." They might say, "What do you mean, what Christ has done?" You work that out and you say, "Now, I want you to select just two or three things here; get them in your mind what you are going to think about." Now let's try it again. You put the record back on and they try it again.

If the teacher is smart he will teach this on Friday, and then he can suggest to the students that on Sunday they will know what to think about. Everyone of the writers and I have had a great experience with this. But those are the kind of things that even if I had the idea, I wouldn't be able to make up the sound. So we give you that, but we depend upon your ability to make that go. Some may say, "You're really helping out the poor teacher." But we answer by saying, "We're not helping him nearly as much as we are the good teacher, because he will be able to make it go." The poor teacher will fail with a lot of these things, because he doesn't know how to manipulate or to get those kids.

Q. I think that we have adopted many things unconsciously. O. C. Tanner, back in the 30's--everything in the preface of his book and his lessons was pragmatism--if it works, then that's all right. We've adopted the unit system--Brother Berrett was saying

that we have picked up a lot of this visual aid stuff, when he wrote his text and revised his book--he did it because of what was going on in the secular. Do you think we've adopted a lot of things unconsciously? They are not bad, but we've adopted a lot of them.

A. I think we've been pretty conscious about it. For instance, we have a man who we send to the national audio-visual convention almost every year, and when he gets back we want to know, "What are they doing out there?" Because we want it, and we will do it better, better than they will.

Q. Now this is the thing I'm getting at. Is it because we have the Holy Ghost? I know my question may seem dumb, but I want to know, "Why will we do it better?"

A. Oh, I don't know. Sometimes we won't, I guess.

Q. If you look at secular philosophy, the separation of Church and State, I've got a book I'm reading by Larson. He says that in religious education it's getting pretty difficult, especially when you look at what is going on in the public schools. They're killing God or anything that has to do with spirituality. With that type of philosophy permeating, why are we adopting the things out in the world?

A. Because we do have a value system. People with value systems always do better than people without and then when you get the divine value system going for you--for instance, there is a book which I'm just starting to read now but which we've already used (some or none) of the techniques in it. By these guys, we are almost atheists. Maybe I can find a statement or two in here: First of all, he talks about kids who do well and kids who do poorly. He says the difference is the kids who have values do well in school and the kids without them do poorly. He says the difference is that people with values deal with problems constructively. That's what he said. He says they are positive. They think of positive, purposeful, enthusiastic, proud--these are words that describe the kids with values. The other kinds of kids are apathetic, flighty, uncertain, inconsistent, etc. But these guys say, "We don't care what the values are." And when they interact with the kids, they do the same thing. And they say the important thing is that the kid comes up with the value. I say a kid can't come up with the value unless he is taught by a teacher who has one.

APPENDIX E

CURRICULUM DEPARTMENT DEVELOPMENT

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1959 -- 1968

For some time I have felt that it would be well if we made a written history of the curriculum development (which has gone on) in the seminaries of the Church, beginning in the year 1959.

For several years Brother A. Theodore Tuttle and Brother Boyd K. Packer and I discussed the fact that we needed to get the curriculum out of the historical dimension in which it had been placed and taught almost entirely for all the years we had been acquainted with seminary instruction. It seemed that the only approach we had was to talk about the past with the perspective that if they knew religious history, students had all the elements necessary for living a dedicated, active life in the gospel and participating in building the kingdom.

In 1959, after having had a heart operation (having suffered three coronary attacks) I found myself relatively unable to carry on my teaching duties. At this time President William E. Berrett brought me to the Provo office from Preston, Idaho, where I had taught for twenty-six years and said that I was to coordinate those early morning seminaries which did not have a coordinator. This entailed writing a few letters and answering their queries about different aspects of the program.

It soon became evident to me that this was not going to result in the changes in our curriculum which we desired and under the

encouragement of Brother Packer and Brother Tuttle, we began sending out supplementary materials, suggesting new techniques which could be used in teaching and ways of interpreting scripture which would bring these scriptures into focus in the present-day dimension of the lives of the students. This approach progressed for a while, and then the work became so broad and so all-inclusive that it became apparent to me that some adjustment in the organization, and my formal assignment would have to be made if the work was to be expanded so that it would be effective to the maximum. The result was I suggested to President Berrett that we needed a director of curriculum, a curriculum-building department. He acceded to my suggestion, and I was appointed director of curriculum.

Up to this time about all we had done was to take the outlines (which were strongly historically oriented) apart, rearrange the sequence, or chronology and put them back together. We had no audiovisual department of our own. We were dependent upon commercial companies for whatever audiovisual materials we could obtain. These were often interpreted in a way which did not fit the principles of the gospel as revealed in our day, and some of them were very ineffective. Some of them were merely scenes of Arabs, repeated over and over again, with a different narrative, and just didn't accomplish very much at all. So we started practically from scratch. We had a vision of injecting a new dimension into the curriculum program. Instead of starting from the past, we decided to start from the present; instead of stressing entirely the cognitive aspects of our teaching--the knowing, the intellectual acquisition of knowledge--we decided we would try to build attitudes. It was our conviction that only attitudes persist in

directing or changing human behavior. Attitudes, as it says so well in the scriptures, are what make people what they are and do what they do. "As a man thinketh in his heart, so is he" became our guiding thought.

In order to achieve a change of attitudes, we would have to apply the principles evident in the historical, moral, and ethical, as well as the theological, aspects of the scriptures to the lives of the students in such a way that they would have an experience--not always a motor trial-and-error experience, but at least a mental trial-and-error one. It has been said that imagination is the attribute which more than any other sets man apart from animals. We felt since the body and the mind cannot tell the difference in their response pattern between a real and an imagined experience, that we had a fruitful tool which could be used to a very great advantage. We had not used it in the past. Now we felt we should teach the past with the idea of establishing the fact that certain principles are eternal, that they were always operative, that they are always productive of joy, happiness, and progress. The dimension for which we sought was the application of these rules and some of the transferable elements of their application in the past to the lives of students today. We wanted to teach in the present much more than we had been doing, because in years gone by we had been too strongly oriented to the past.

We felt the first thing we needed to do was to define our objectives. So, during one of the summer schools--I think it was about the summer of 1961--we set up a committee which met for about two weeks, working throughout the whole day trying to hammer out objectives which were specific to serve as overall guidelines.

In looking over various lists of objectives, we noticed they were mostly highly generalized, were grouped together in a way that made it almost impossible to apply them specifically and definitively. We decided that the first thing we needed to know was "What do we want to accomplish in the field of creating, changing, and strengthening attitudes?" The main objective, we felt, was to teach the gospel in such a way that our students would acquire those attitudes and insights and have those experiences which would cause them to perform fully in accordance with the wishes of our Heavenly Father and with gospel principles so that they might find joy and progress and promote the growth of the kingdom.

We finally settled on thirty-four objectives which would indicate a student had reached the goal set forth in this particular area. These objectives we called our Directional Objectives, since we wanted to have them give us the direction for our work. It was, I think, a remarkably good effort. It guided us for some three or four years and was fairly adequate. It gave us a stability which we needed to move ahead at times when we were not certain what we should do nor how we should do it. Subsequently, we went over these objectives again and redefined them, adding four more objectives.

We changed the designation from Directional Objectives to Directional Aims because some of the men felt that they did not have all the elements of an objective. These thirty-eight aims are basic to our work today. We are constantly measuring what we are doing against these thirty-eight aims to see whether or not we are actually covering the field, the total field of human behavior--the affective domain of learning--to the extent that it will have a permanent

influence on the lives of our students. We have found them very helpful.

We have had some of our people do a study of gospel concepts which are important to students. The attempt was to teach some of these concepts in a logical sequence according to the intellectual development of a child, disregarding somewhat the emotional development, the spiritual development--the development of the power of the affect. This latter effort was not too successful. But the other effort--that of teaching young people the principles of the gospel which are operative in their lives at certain age--has proven to be sound because for almost ten years now it has stood the test.

Our next approach also took place during summer school, since I was the only full-time person working on this project at the time. We brought in committees to take a look at our outlines to see what we could do to change them, to develop them to a point where they would begin to promote emotional, spiritual experiences in the lives of the students which would result in attitudes concerning the different aims we had--for example, paying tithing, reverence, chastity. We started out by shifting over almost too strongly from the historical perspective to a concept approach. The thinking behind this was that admonition of the Savior not to put "new wine in old skins." The rationale was that if you change something just a "little bit," people think it has not been changed at all, that there is no growth or development in that kind of change. The reaction then is, "Well, that's the way I have always done it," "That's not any different than the way I have always done it," or "Yes, it's true, they have done it just a little differently, but actually the difference is not important, and I'll go on as I have done it in the past."

This change from the historical to the performance or behavorial concept was so radical that it literally jolted the old faculty and, of course, aroused vigorous discussion, pro and con, acceptance and rejection, which was exactly what we wanted. We got the awakening that we wanted. I don't know that we got much better teaching, but we laid the foundation for better teaching. The discussions themselves increased the "growing edge" of our teachers. It stirred up interest, it gave those who wanted to move ahead, who had a "growing edge," hope that they could move ahead, and it gave them vision of what might be done. But we had moved too far to the left--if you can put it that way. We even introduced some outlines that were prepared individually by people like Boyd Eddins who had a very, very effective Book of Mormon program in Star Valley. The result was that they could not be taught by others because there was too much of the personality of the teachers in the outlines. It soon became evident to us that we would have to move back toward the center.

The period during which we used modified outlines, highly concept-centered, lasted about two or three years. Concurrently with the use of these outlines, we developed a summer-school program. There were two classes which I taught: Rel. Ed. 671 and 672; and a couple of classes taught by Brother Dale Tingey: Rel. Ed. 570 and 571. In them we stressed the basis for assuming that religious education and religious history education were not the same, and tried to set forth the necessity of carrying on a type of education which would build attitudes, build faith, build dedication, build testimonies on the basis of a present-day involvement. We leaned very, very strongly on Dr. Ernest Ligon for some of our basic materials. Dr. Ligon of the

Union College of Schenectady, N. Y., wrote a little book which we used extensively for two years called A Greater Generation. Dr. Ligon did not have a religious-education program. He had a character-education program which had a religious base. In fact, he made the statement that you couldn't carry on a character-education without religion as its base. The only problem was that Dr. Ligon didn't have what you could call a religion, a definite theology. He had an ethical approach based upon eight elements of the beatitudes which gave it at least a religious glow, but which was entirely devoid of a theology. God was actually nonexistent, Jesus Christ was a character-education snubbing-post, something to which to tie when you talked about ethical principles, moral principles. I guess you could say that the ethic was a Christian ethic, but it lacked the strength of theology; it lacked the strength of representing an overall plan of life. So in a couple of years we literally left Dr. Ligon behind. We will, however, always be most grateful to him for his suggestions on "how to proceed," "elements which we should develop." He made a very, very great contribution to our program. I still like to go back and refer occasionally to his work to make sure that the elements which he developed in his twenty-five years of intensive work in character education are still properly being used in our work today. He found, for example, that they got nowhere until their objectives became highly specific. This is something that we have since adapted in a little different way. His teaching approach did not involve a great deal of programmed material. It involved stories and discussions of situations, problems, etc. These latter techniques we still use but we have found that we can use the added dimension of approaching materials in a programmed way to strengthen even the program

that he has had, so we proceeded from there.

Then a new dimension was added to our program. We started to bring in people who would write full time, who had a curriculum capability in a particular subject. They had the overview of the subject, and at the same time they had the capacity to keep the daily lesson in proper focus. The first of these we brought in full time was Brother Arthur Bassett. He performed a yeoman task! It was he who developed our first three outlines in a historical frame of reference--a chronological order--and to a large extent, the interpretative dimension in which they are found today. He worked up the New Testament, the Book of Mormon, and Church History outlines. He labored for three years and then left us to go to Syracuse University where he is at the present time--September 1968. Brother Bassett was a remarkable scholar, he was dedicated to his work, he had unusual perspective and ability to concentrate. He expressed himself well. He seemed to have the ability to keep the concept approach and the information--the fact approach--in good perspective.

We brought in Brother Larry Dahl, who is now the coordinator in Hawaii, for the Old Testament. He stayed with us just one year, and the Old Testament outline which we have used to the present time was one which he developed. It probably did not have the polish of the outlines which were developed later by Brother Bassett, but it has been spoken of by many as the best Old Testament outline that we have ever had.

Concurrently with the work of these men was the pioneering work which was done by Brother Don Jessee, who was a teacher in the Salt Lake West Seminary. Brother Jessee became very interested in programming

and its application to our work. He set up several programs of his own which were, as most beginning efforts are, somewhat inadequate, but his interest was unflagging and unfailing. He took courses at the University of Utah and BYU. Eventually we underwrote five weeks of study for him at Columbia University. He received a very signal honor in this field. He was one of two men west of the Mississippi, out of three hundred, who was chosen to go to Columbia. He also spent one summer working for Hercules, programming some of the materials which they use. Brother Jessee has had a very definite and favorable impact on our work. In fact, I am sure that without his contributions we would certainly not have the program that we have today.

This whole effort, as far as I have been concerned, in the last two or three years has been centered to a large extent around finding men--"specialists" who were capable of doing certain very specialized pieces of work and then putting the whole thing together.

I do not believe that a curriculum such as we have today, or any curriculum of any sophistication in any area, could be developed by just one person. This is a whole concept which we call the "bubble-up" concept. We have promoted contributions from the field in all aspects of the program. These have been many and have been very good, but probably the best effect of this bubble-up program has been the interest (which was) generated out in the field in changing individual methods of teaching, in developing a sharp "growing edge."

Out of our writing of the outlines came a desire for a filing system to replace the old journal system where material was placed in such a way that it couldn't be retrieved. It was a good place to file things, but they were so permanently filed that they couldn't be used.

We developed what we called our Mylar filing index, which was nothing more or less than an index printed on sheets of paper reinforced with Mylar. We have now changed this to the seminary filing system. This name change has not completely taken place--it will be slow, but it is taking place. This was based on a selection of about twenty-five general gospel categories. We went through books like Jesus the Christ and Articles of Faith, and picked out twenty-five categories. This was an arbitrary choice, and it certainly does not cover the whole field. We found that we had to supplement it. We chose to supplement it by listing about 280 subcategories. This we have found is adequate for about 85 percent to 90 percent of the students and since, in the use of this filing system, it is not necessary to use cross-reference cards, or any reference cards, we found that students were willing and capable, in the main, in using it. This is not a sophisticated filing system, and there are others which are more adaptable. But for our use we felt that this was adequate, and time has so proven it. It is rather well established at the present time (1968).

We also developed a more adequate in-service training program. All these programs are now being extended. The programs of filing, in-service training, contributions of materials by men in the field--are all going on concurrently. They are not the work of any one person. They are the work of a principle in action. Our idea here was not to raise the dough, so to speak, by stretching, or by pounding it ourselves, but to have this accomplished by a leaven from the inside; from the inside of our faculty just like the inside of a loaf. This principle has worked out, we feel, very well. It is one which we will continue to pursue.

We are, however, I believe, in danger of centering our curriculum effort too much in our office. This will come because we have a bigger staff. If this goes too far, I think we will lose our vibrancy, the vitality, the motivational power which brought this whole program into existence.

After we had developed these basic outlines, Brother Jessee was brought into our organization more actively. Our whole effort took another direction. We began building into lessons greater retrievability of information. We have always worked to get a better flow to our lessons. The big problem of getting a flow to a lesson is that when you have just a vertical approach--that is, you put the material down on a page vertically, then on another page vertically--the teacher is under the necessity of remembering at the beginning of the lesson what's at the end of the lesson, and remembering at the end of the lesson what he was doing at the beginning. Not only that, there is another drawback. It is simply that in teaching you ordinarily go through only one phase at a time. For example, after the motivation item we had what we call "understanding," or research application. It was all presented in a lump. Actually, the lesson does not develop optimally this way. The lesson develops better by discussing the research on a specific point and then making the application right then, then going on to another. So we developed what we called a resource outline. The lesson begins with a major concept. This major concept we broke down into what we call a chain of thought. The chain of thought we developed horizontally--not wholly vertical, but horizontally. Each link in the chain of thought, which is a breakdown of the concept, is taken through all steps to a student involvement.

We then went to the next link in the chain of thought, however many chain links of thought there were. The result is our objectives became highly specific as Ligion indicated they had to be if we were to be effective.

We are always trying for a certain type of behavior, the acquisition of knowledge for a certain type of emotional response, a spiritual response. This response is highly specific, and instead of presenting the lesson in a sequence which made it a big lump of research, or a final big lump of application which generally turned into moralizations, we found that we could break it up in such a way that this moralizing was not evident.

We included unit overviews which we called pedagogical lattices. We included lesson overviews which we called lesson lattices, and scripture lattices, in support of our chain of thought. We had panels which elaborated on the chains of thought which gave additional material. The outline is written in such a way that the teacher is never out of sight of the full development of the particular chain of thought he is teaching. It gives the teacher a great deal of confidence. It gives him perspective and enables him to fit in his mind the whole lesson as a pattern of teaching. In other words, we feel it enables us to put the lesson material in such a way that it is actually a teaching instrument from a most skilled writer given to an unskilled teacher which he can use effectively.

We are in the first year of the use of this outline. We experimented with it for two years, and it received full acceptance. This year, 1968, we are beginning to use it in New Testament and Book of Mormon, and I suppose we shall now find out whether it will work

as well as we thought it would or whether it needs basic refinements.

The lessons in this format can be taken out of the binder, one by one. They are stapled together in a folder with certain supplementary materials. There is a pocket in the folder to which a teacher can go for the supplementary materials, or he can use the pocket to add his own references. We hope in the future that additional supplementary materials can be added.

We are now in the process of correlating audiovisual materials which we have developed. We set up an audiovisual department in 1953. Brother Lee Miller has headed it since that time and has done yeoman service. We have developed beautiful colored filmstrip series in Book of Mormon and Church History. We are working now on the life of Paul and on the Old Testament. This work has been done for us by artists in Los Angeles. We write our own scripts. Visualization is done through different art media, including beautiful colored pictures which are photographed.

We have also had open-end case studies done for us in Salt Lake City. We have introduced some small films which are open-end problem studies. We are now working with or experiencing different problems, different situations in role playing. We are really expanding the base of the learning process all the time. This process of building curriculum is a never-ending one, and the emphasis which we are now pursuing is in-service training. We have found out that no matter how good the tool is, the most important element is still the ability of an individual to use the tool.

We have excerpts from the talks of the General Authorities put in a very easily retrieved form, and we find that the teachers have not

used them, so we are instructing them now in the use of these materials. We are placing them in lessons as items of advance preparation and suggesting them as devotional materials. We have put out a brochure on how to use bulletin boards effectively. We have instituted a program of scripture chasing, so-called, which is a form of learning the scriptures, not by memory or rote, but by using them to solve historical problems, theological problems, behavioral, ethical, moral problems. We have found this very, very effective. We feel that in another five years we will have the most scripture-oriented group of young people that we have ever had. They are confident in going to the scriptures to solve their problems. It has created a great deal of interest in reading the scriptures. This scripture chase program, I feel, has tremendous possibilities in application.

We have also created a "seminary bowl" situation, and many districts are now entering competition. That is, their better students are entering competition with other districts. This has been very helpful.

I believe this is a fairly good resume of what we have done. Of course, anyone who would want to have a detailed, objective, scholarly presentation of this would have to go to our outlines and use them as illustrations and historical points of reference in spelling out the whole development of our curriculum, but I feel that we have successfully shifted now from an almost totally historical point of view to one which includes the present as the center of the whole curriculum. We have trained our teachers to have a "growing edge," to be confident, and to move ahead and make their contributions. I believe that we have revitalized the gospel and religious history in

the minds of our students to a much greater extent than was the case ten years ago.

In January 1965, we brought Brother George Durrant from the Intermountain Indian School into the office to begin work on an Indian curriculum. There have been elements, of course, of the curriculum of released-time and nonreleased-time--the Anglo program, as we call it--which were taken into this curriculum, but the Indian curriculum is largely the work of Brother George Durrant, and he has done a remarkable job. He not only has written lessons which have tremendous appeal and which are centered in the lives of the students on their level of understanding, but he has developed many filmstrips which go with these lessons and which illustrate them to these young people who are picture-oriented.

He is still developing this program which will someday have application in other areas--in South America and in the South Pacific. We have great hopes for this program.

The Indian course of study is highly simplified. It does not teach the Old Testament and the New Testament as books, but takes elements from these scriptural histories. For example, we developed one course for Indian children around the release of the children of Israel from Egypt and their journeys into the promised land, with the idea of making the parallel between what happened to the children of Israel and what is happening to the Indians today, as they attempt to lay aside their culture which has kept them bound in superstition for so long.

We have also developed a new program in summer school this summer, 1968, in our in-service training. This program is a workshop

approach. We had eight different workshops, with the teachers being rotated through each one. By putting their names in the computer, we were able to get them with a different group each time that they changed workshops. We brought forty men in to help us with these workshops. We tried to break the whole group--which is a large group of 450--into smaller groups of around 25, which we succeeded in doing.

We have been informed that this is probably the most instructive and helpful summer school that we have ever had. We got the idea from a series of eleven workshops which we sponsored last year where a team of five or six would go out to the different districts and we would rotate the teachers through the different workshops conducted by each one of the team. We found this very effective and successful, and so we expanded it into our summer school program. We hope in the future that this can be expanded still more and that we can give our teachers highly specific training so that they not only learn the philosophy behind elements of the curriculum but they also learn how to use this.

We anticipate, as I have said, a great development of our in-service training program because I think 60 to 70 percent--and this is an arbitrary figure--60 to 70 percent of our success is dependent upon an effective in-service training program. Brother Boyd Beagley has spent most of his time since Sept. 1, 1968, developing this program.

In the summer of 1967 an experimental home study course for seminary was written. This assignment was given to Arnold Stringham and Donald Jessee. It was tried under the field supervision of Donald Bond in Iowa, Illinois, and Indiana, with approximately 170 students.

The experiment was extremely successful, and the program was expanded to seven full time home study supervisors in 1968 with five stationed in the United States, one in England, and one in Australia. The expansion in 1969 included Scotland and New Zealand, with additional men placed in England, Australia, and the United States, bringing the total number of home study supervisors to twenty-three.

A STUDY TO DETERMINE THE POSSIBLE INFLUENCE OF PUBLIC SCHOOL CURRICULUM DEVELOPMENT ON COURSE OUTLINES USED BY THE RELEASED-TIME SEMINARY PROGRAM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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ABSTRACT

The purpose of this thesis was to analyze and compare the influence of secular educational philosophy upon the curriculum of the seminaries of The Church of Jesus Christ of Latter-day Saints.

In order to do this it was necessary to review and record the development of secular educational philosophy and curriculum. This was followed by writing the development of the educational philosophy and New Testament curriculum of the seminaries of The Church of Jesus Christ of Latter-day Saints. Next a comparison was made of the influence of the secular philosophies and curricula upon the religious educational philosophy and the New Testament curriculum of the Church.

It was found that there was a carryover of the secular influence upon those who received their background training in secular educational philosophy and curriculum development. This training greatly influenced their approach in developing the New Testament curriculum for the seminaries of the Church. Although the background training from their secular education helped them to develop the New Testament curriculum, nevertheless, after a certain amount of experience, they began to attain a measure of independence from the philosophies of the secular educators.

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