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A COMPARATIVE STUDY OF THE TEACHING METHODS OF THE L.D.S.
AND NON-L.D.S. RELIGIOUS EDUCATIONAL MOVEMENTS AMONG
THE INDIANS IN SOUTHEASTERN UTAH SINCE 1943

A Thesis

Presented to the

Department of Church History and Doctrine

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

by

James A. Carver

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This thesis, by James A. Carver, 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.

August 5, 1971
(Completion Date)

Walter D. Bowen
(Walter D. Bowen, Committee Chairman)

Howard H. Barron *by ls*
(Howard Barron, Committee Member)

Lamar C. Berrett
(Lamar C. Berrett, Department Chairman)

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CHAPTER I

INTRODUCTION

In the past the American Indian of Southeastern Utah has not been receptive to efforts by the "Anglo-people" to educate him. Father Liebler, the founder of St. Christopher's Mission, at Bluff, Utah, records an expression of this resistance to the "white man's education":

They want us to send our children to school. We need our children to herd the sheep, to carry water and firewood. They don't teach how to herd sheep, how to weave, how to track animals. They teach them to talk American and to read and write. That is no good. Nobody understand American except only the traders and the teachers. The traders can talk Navajo, so we don't need to learn American to talk with them, and the teachers we can get along without. And nobody can read, so what is the use of writing?

One of the important accomplishments in the field of Indian education has been the progress made in reducing much of this resistance. As a result of this reduction, most Indian children are now receiving an education, either in the public schools, federally sponsored Bureau of Indian Affairs schools, or the private mission schools. In 1959-1960 the Navajo tribe expected to have over ninety-five percent of school-age children in some sort of school.² This high a percentage would not be uncommon at the present time. There were

¹H. Baxter Liebler, Boil My Heart For Me (New York: Exposition Press, 1969), pp. 36-37.

²Betty Stirling, Mission to the Navajo (Mountain View, California: Pacific Press Publishing Company, 1961), p. 135.

more Indian students graduating from the San Juan High School in Blanding, Utah, during the 1970 year than any other time in the history of the school.

This increase in the attendance of the Indian student in the various schools has had considerable influence upon the teaching methods used in the Christian religious education of the Indian students. It was impossible a few years ago to successfully use many of the methods used today. Teaching methods were almost entirely limited to those fitting the cultural background of the Indian. With the coming of compulsory education for all Indian children modern teaching methods are becoming useful.

This study was concerned with the development of teaching methods used in the religious instruction of Indian students in Southeastern Utah. Since 1943 several Christian religious groups have made formal attempts to instruct the Indian children in Christian religion and to improve the teaching methods used. Among these groups, The Church of Jesus Christ of Latter-day Saints has recently increased its efforts in the field of religious education for the Indian students of Southeastern Utah.

This study will analyze the teaching methods of the L.D.S. and non-L.D.S. religious educational movements in Southeastern Utah among the Indian people since 1943; and determine the similarities and differences between the teaching methods of these religious educational movements.

STATEMENT OF THE PROBLEM

It was the purpose of this study (1) to analyze the teaching methods of the L.D.S. and non-L.D.S. religious educational movements in Southeastern Utah among the Indian people since 1943; and (2) to determine the similarities and differences between the teaching methods of these religious educational movements in order that there will be an awareness of some of the contributions made by these various movements.

IMPORTANCE OF THE STUDY

The Church of Jesus Christ of Latter-day Saints has continuously stressed its responsibility to teach the gospel to the Indians. Following this tradition, one of the main purposes of the early Mormon settlers in Southeastern Utah was to fulfill this responsibility of teaching the principles of the gospel to the Indians of this area. Brigham Young Jr., speaking at Bluff, Utah, told the early Saints, ". . . that the mission had been established by the inspiration of heaven for the salvation of the Indians."³ Other denominations have also felt a need to provide religious instruction for the Indians. It is important to The Church of Jesus Christ of Latter-day Saints to know the similarities and differences of the teaching methods used in these movements, so that they will be aware of the contributions these movements could make to their own program of Indian education.

³Albert R. Lyman, Edge of the Cedars (New York: Carlton Press, 1966), p. 62.

DELIMITATIONS OF THE STUDY

This thesis was delimited in its scope to include only the Navajo Gospel Crusade, The Church of Jesus Christ of Latter-day Saints, The Seventh-day Adventists, the Episcopal Christian religious educational movements among the Indians in Southeastern Utah since 1943. Other groups have attempted to indoctrinate the Indian, but they have been excluded from this study for one or more of the following reasons: (1) the minor role they have played, (2) their lack of success, and (3) their lack of time to develop a program. This thesis was further delimited to exclude the teaching methods used in the worship and missionary proselyting activities of The Church of Jesus Christ of Latter-day Saints and the released-time Blanding Seminary program.

LIMITATIONS OF THE STUDY

This study was limited by the uncooperative spirit of the Navajo Gospel Crusade to supply information concerning their religious educational movement, and by the lack of documented and written materials of the Episcopal Church, The Seventh-day Adventists, and the Navajo Gospel Crusade. It was further limited by the inability of the author to locate certain individuals who had left the area for other assignments. Also, much of the information was gathered by personal interview, which was limited in certain instances to the individuals' abilities to remember past experiences.

DEFINITION OF TERMS

Church or L.D.S. Church. The Church of Jesus Christ of Latter-day Saints.

S.D.A. Church. The Seventh-day Adventist Church.

Episcopal Church. The United States branch of The Church of England.

Teaching methods. Methods of instruction used by the L.D.S. and non-L.D.S. religious educational movements.

Religious educational movements. Organized activities working toward the instruction of the Indian people in Christian doctrine and practice.

RESEARCH DESIGN

This study was conducted by reviewing the primary and secondary sources concerning the historical background of the L.D.S. and non-L.D.S. Christian religious educational movements. The information was then compiled and written as a brief historical overview of the development of these religious movements. A comprehensive study of the teaching methods of the L.D.S. and non-L.D.S. movements to instruct the Indians of Southeastern Utah since 1943 in religious education was then made. Findings from this study were analyzed, and a comparison was made of the similarities and differences between the teaching methods of the L.D.S. and non-L.D.S. movements so that there could be an awareness of the contributions made by these religious educational movements.

ORGANIZATION OF THE REMAINDER OF THE STUDY

The remainder of this thesis is organized and reported in the following order:

Chapter II is a review of the background and the development of the L.D.S. and non-L.D.S. religious educational movements among the Indians in Southeastern Utah since 1943.

Chapter III is an analysis of the teaching methods used in the non-L.D.S. religious educational movements among the Indians in Southeastern Utah since 1943.

Chapter IV is an analysis of the teaching methods of the L.D.S. religious educational movement among the Indians in Southeastern Utah since 1943, and a comparison of these methods with those of the non-L.D.S. religious educational movements during that time.

Chapter V is a presentation of a summary, the findings, and the conclusions so that the contributions of these movements can be made known.

CHAPTER II

HISTORICAL SETTINGS

Teaching methods in religious education for the Indians of Southeastern Utah have been greatly affected by the cultural differences of these Indians, the progress of the public schools in Indian education, and by the personnel who have been involved in Christian religious education for the Indian. Therefore, the historical events surrounding the origin of the L.D.S. and non-L.D.S. religious educational movements are discussed here: (1) to establish the proper setting for the study of the teaching methods of these religious educational movements; and (2) to provide background information about key individuals associated with their origin and development. An example is given to illustrate these purposes:

Father Liebler, an Episcopal priest, began his mission in 1943,¹ teaching Indian students who could not speak English; and since he was a priest, and not an educator, his methods of teaching were more those of a preacher than a teacher. The L.D.S. movement didn't begin until 1967² when trained educators worked with English speaking Indian students who had been educated in many of the ways of the "white man".

Because of these differences in setting and personnel, many of

¹Liebler, Boil My Heart for Me, p. 27.

²Ronald L. Knighton, "Evaluation & History For 1967-1968." (unpublished history of the San Juan Area Indian Seminary Program), p. 1. (Mimeographed.)

the similarities and differences between the teaching methods of the L.D.S. and non-L.D.S. religious educational movements among the Indians in Southeastern Utah since 1943 can best be understood by a review of the background and the development of these movements.

INTRODUCTION

After investigating the history of the religious educational movements among the Indians in Southeastern Utah it was discovered that there was no organized, sustained effort to instruct the Indians in religious education before 1943. It is possible that some religious groups had been in the area, but there is no evidence that formal teaching took place. Some groups may have had missionaries come for short durations from Arizona and New Mexico,³ and the Presbyterians made periodic attempts to teach the Indians in Southeastern Utah, but no significant work was accomplished.⁴

The L.D.S. were the first to establish themselves in the area, colonizing Southeastern Utah in 1873 by what was called "The San Juan Mission."⁵ Even though this mission was established for the purpose of teaching the Indian people the gospel, no real attempt was made to accomplish this. Albert R. Lyman, one of the early settlers of San Juan, spoke of this failure as follows:

. . . fifty-six years before they had accepted us with hearty appreciation. As a Mission we had done little if anything in all

³Stirling, op. cit., p. 39.

⁴Liebler, Boil My Heart for Me, pp. 128-129.

⁵Lyman, op. cit., p. 7.

that time for their uplifting.⁶

. . . we here in San Juan, on the border of the most numerous tribe of all are doing less than is being accomplished with the smaller tribes in other places under greater difficulties than those under which we labor.⁷

In a personal interview, Mr. Lyman gave some justification for this apparent failure. He said, "Many wonder why we hadn't preached the gospel to the Indians. During those early years we were mighty fortunate just to stay alive, let alone, teach the Indian."⁸

The Church accomplished the difficult task of establishing itself in Indian country and then providing a peaceful climate in which to live. This took a number of years, and was accompanied by extreme hardships including the loss of lives and cattle. Nonetheless, Mr. Lyman stated, the Church could not be entirely justified in the long delay before any concerted attempt was made to teach the Indians the principles of the gospel.⁹

Although individual missionaries had been in the area prior to 1943, the coming of Father Liebler, the Episcopal pastor, to set up St. Christopher's Mission to the Navajo, was the first organized, united effort to instruct the Indian in religious education.

EPISCOPAL CHURCH: SAINT
CHRISTOPHER'S MISSION

In 1943, Father H. Baxter Liebler left his parish in Old

⁶Ibid., p. 144.

⁷Ibid., p. 151.

⁸Statement by Albert R. Lyman, personal interview.

⁹Ibid.

Greenwich, Connecticut, to found St. Christopher's Mission to the Navajo, at Bluff, Utah, on the perimeter of the Navajo Indian Reservation.¹⁰

Father Liebler, although preceded by the L.D.S. colonizers and missionaries, was the first to establish a formal program of education and religious indoctrination for the Indian people in the Southeastern Utah area.

Father Liebler, with a staff of four members, gave St. Christopher's Mission its humble birth.

Before they had time to build a school house Helen Sturgess, one of the staff members, was given employment in Bluff as the teacher at its one-room school house.¹¹ This gave her some preparation for the future establishment of a school at the mission.

This teaching experience, in addition to providing stimulating dinner talk, gave Helen a good insight into one-room-school techniques and a familiarity with the currently approved textbooks and pedagogical theories, and in general made the opening of St. Christopher's School the great success that it was destined to be.¹²

In September of 1944 the school was established. Helen Sturgess was the head teacher, receiving some assistance from the other staff members. During the first two days the school was opened not one Navajo student made an appearance.¹³

But the third day of the school term began to show us what we were up against. Babies in cradleboards, grandmothers and

¹⁰Liebler, Boil My Heart for Me, p. 27.

¹¹Ibid., p. 49.

¹²Ibid., p. 51.

¹³Ibid., p. 87.

grandfathers, and just about every age in between--all clamored for education! . . . Nobody, not even Helen, could teach such a motley group, not one of whom understood more than a few words of English.¹⁴

The problem of communication was a tremendous barrier.

Not a syllable could we get out of any pupil. They sat stolidly with their colorful Pendleton blankets pulled up to a level just below the eyes; they watched everything that went on and heard everything that was spoken. Classroom work became a lecture, producing no visible reaction. After a few weeks the strings of their tongues were loosened, and to our surprise we found that they had absorbed a good deal of what had been told them during their days of silence.¹⁵

In order that the desegregation of the public schools would not be impeded, St. Christopher's School was closed in 1961 so that Indian students would be forced to attend the public schools, which were just then being opened to the Indian students.¹⁶ In 1963 the school was again reopened for a short duration.¹⁷

With the exception of the Seventh-day Adventist School in Monument Valley, boarding and public schools provide the environment today for the religious instruction of the Indian student.

In 1962, Father Liebler went into semi-retirement at Oljato, Utah; he still does some preaching and teaching, and is in the process of constructing a small building for the purpose of Christian instruction and worship. He was replaced by Father Wayne Pontius, who was the head pastor at St. Christopher's Mission at the time of this writing.

¹⁴Ibid.

¹⁵Ibid., p. 88.

¹⁶Ibid., p. 145.

¹⁷Ibid.

In 1962, Father Mitchell was placed in charge of religious instruction at St. Christopher's Mission.¹⁸ He was followed by Nick Linden in 1966,¹⁹ and Joyce Higley, a trained educator, in 1968.²⁰

NAVAJO GOSPEL CRUSADE

The second movement was the Navajo Gospel Crusade. This non-denominational mission, founded in the middle 1930's, was not introduced in the Southeastern Utah area until 1948,²¹ with headquarters at Cortez, Colorado.

The main purpose of this movement is "to train adults to take over leadership in the native church,"²² or, as was expressed by another, to help the Indian to return to the reservation to teach the Indian people.²³

The main message of this movement is "salvation by grace only."

Their program is open for students fifteen years of age and older. They teach a three- and a four-year course which consists of four subjects: English, the Navajo language, arithmetic, and Bible study and evangelism.²⁴

¹⁸Information by Nick Linden, personal interview.

¹⁹Ibid.

²⁰Information by Joyce Higley, personal interview.

²¹Stirling, op. cit., p. 46.

²²Ibid.

²³Statement by Edward L. Felgate, personal interview.

²⁴Ibid.

A person who graduates from either of these two courses is given a certificate of graduation. Then it is hoped that he will return to his home area and teach others.

In addition to these two courses, classes in Bible study were also taught for the students at the Bureau of Indian Affairs School at Aneth, Utah.

SEVENTH-DAY ADVENTIST CHURCH:
MONUMENT VALLEY MISSION

The third group to make any formal attempt to teach Christianity to the Indians was the Seventh-day Adventist movement at Monument Valley, Utah. The Adventists, under the leadership of the Orno Folletts, had previously established missions in Arizona.²⁵

In September of 1950, Marvin Walter and his wife, both missionaries who had worked with the Folletts in other missions, arrived at Monument Valley, Utah, in a twenty-six foot trailer.²⁶

This was the beginning of the Monument Valley Mission and Hospital. The Walters had come at the invitation of Harry Goulding, a local trader and rancher, who had seen the need for a hospital in the area. He provided the Adventists with water rights and land.²⁷

Expanding from their trailer, the Walters established a small school building for the Fall term and ". . . ten young Navajos and five

²⁵Stirling, op. cit., pp. 50-103.

²⁶Ibid., p. 108.

²⁷Herbert Ford, Wind High Sand Deep (Nashville: Southern Publishing Association, 1965), p. 6.

white children" took advantage of it.²⁸ Mrs. Vista Muth was added to the staff as the classroom teacher.²⁹ Included among the courses was the study of religion and the Bible.³⁰

The difficulty of establishing an educational program with the Indian people at this time was expressed by a mission school teacher:

It was frustrating to plan a weekly schedule of classes for the children and then to see many of them miss about half of the time so that they could care for the sheep.³¹

With the coming of Dr. Lloyd Mason and his wife, a new hospital was built and the educational program of the Adventists increased with better facilities being provided.³² The staff of teachers and ministers increased to its present status: a Navajo minister, a white minister, and two classroom teachers.³³ Much of the religious education obtained in the classroom came through a formal class of Bible study and religion. Religion was also taught, where applicable, in the other courses of study.³⁴

According to Dr. Kenneth Wical, there has been no attempt on the part of the Adventist Church to develop a curriculum or methodology for the religious instruction of the Indian students. The same outlines,

²⁸Stirling, op. cit., p. 110.

²⁹Ibid., p. 109.

³⁰Information by Dr. Kenneth Wical, personal interview.

³¹Ford, loc. cit.

³²Stirling, op. cit., pp. 112-114.

³³Information by Elder Mulligan, personal interview.

³⁴Ibid.

workbooks, texts, methods, etc., that are used at the mission are also being used in the "Anglo" Adventist schools.³⁵

L.D.S. CHURCH: THE SAN JUAN MISSION
AND INDIAN SEMINARY PROGRAM

At the suggestion of Apostle Erastus Snow, the authorities of the L.D.S. Church decided to establish a colony somewhere in the neighborhood of the "four corners" area of what is now Southeastern Utah. This decision was made at a stake conference in Parowan, Iron County, about December 27, 1878.³⁶ This was the beginning of what was to be known as the San Juan Mission.³⁷

After much reconnoitering, hardships, delays, and frustrations, a colony of Mormon settlers was established at Bluff, Utah.³⁸

What was the purpose of this little colony, isolated on the fringe of the frontier, between Indians on one side and robbers and ruffians on the other?³⁹ Apparently there were a number of reasons motivating the establishment of the San Juan Mission. Apparently the primary objective of the San Juan Mission was

. . . to cultivate better relations with the Indians and lay the foundations for the future permanent Mormon settlements. It

³⁵Information by Dr. Kenneth Wical, personal interview.

³⁶Kumen Jones, The San Juan Mission to the Indians, (copied by the Brigham Young University Library, 1941), p. 8; and Robert B. Day They Made Mormon History, (Salt Lake City: Deseret Book Company, 1968), p. 182.

³⁷Lyman, op. cit., p. 7.

³⁸Ibid., pp. 14-15.

³⁹David E. Miller, Hole-In-The-Rock, (Salt Lake City: University of Utah Press, 1959), p. 5.

had always been Church policy to maintain friendly relations with the Indians: besides the fact that Brigham Young had found it cheaper to feed than to fight them, one of the fundamental teachings of the church has always been that Indians are part of the House of Israel and will eventually embrace the gospel and become a 'white and delightsome' people. This doctrine and mission program certainly tended to dictate a friendly policy, and underlying the whole program of the San Juan Colonization was this basic idea of bringing the Gospel to the Lamanites.⁴⁰

In addition, the San Juan Mission was: (1) To be a buffer state or shock absorber between the old settlements in Utah and the potential mischief that was incubating against the saints from the Indians and desperados of the San Juan area.⁴¹ (2) "To cultivate and maintain friendly relations with the Indians."⁴² (3) "To secure the San Juan region for Mormon colonization . . . before others could do so."⁴³ (4) To provide for southern converts an area of settlement which would be warmer in climate.⁴⁴

That the San Juan Mission accomplished these last four purposes is evident from history, although there were times when it looked as if it might fail.⁴⁵

What did the Mission do in regards to ". . . this basic idea of bringing the Gospel to the Lamanites"? That it failed in this venture, until more recent years, and the reasons for the failure have already

⁴⁰Ibid., p. 7.

⁴¹Ibid., p. 8; and Lyman, op. cit., p. 5.

⁴²Jones, op. cit., pp. 22, 27.

⁴³Miller, loc. cit.; and Charles Redd, Short Cut to San Juan (Denver: Brand Book, 1950), p. 5.

⁴⁴Miller, op. cit., pp. 5-6.

⁴⁵Jones, op. cit., p. 27.

been discussed at the beginning of this chapter. Though there was certainly justification for this failure in the earlier days of the San Juan Mission, according to Mr. Lyman, there seems to have been no justification for the long interval before the Gospel was taught to the Indians in an organized, systematic way as had been done by St. Christopher's Mission and the L.D.S. Indian Seminary Program.

Albert R. Lyman, who along with his father, Platte Lyman, was among the original colonizers. At the time of this writing, he was still residing in Blanding, Utah. He was one of the first to teach the Indians; but he dealt almost entirely with their secular education. The only religion he taught in a formal setting to the Indians during those earlier years was a few L.D.S. hymns. Later Mr. Lyman filled a mission to the Indians and taught in the L.D.S. Seminary and L.D.S. San Juan Area Indian Seminary Program.⁴⁶

There are a few indications of some going out to preach to the Indians,⁴⁷ but except for this and the establishment of the missionary program of the Church--The Southwest Indian Mission--there was no formal attempt to instruct the Indians in religious education in a classroom situation until 1960, when a few Indian students were taught in the released time seminary program of the Church at Blanding, Utah.⁴⁸

The development of the Indian Seminary Program of the Church is

⁴⁶Information by Albert R. Lyman, personal interview.

⁴⁷Day, op. cit., pp. 184-185.

⁴⁸Records of the Blanding L.D.S. Seminary.

recorded in the History of the San Juan Area Indian Seminary Program.

Quoting from this history it is found that

During the year 1967-1968, the Indian Seminary Program officially commenced in the San Juan County area of Utah. A meeting was held in May, 1967, at the Blanding Seminary, Blanding, Utah, for the purpose of organizing plans for starting seminary classes in San Juan County for Indian students.

. . . During the meeting it was decided that an Indian Program would be commenced at the high school level. Ron Knighton and Wilbert Willie, were to enroll in Seminary all possible Indian students from the San Juan High School in Blanding, Utah. . . . At a future time, on the basis of the success of the proposed effort to enroll high school Indian students, another meeting was to be held to commence a Seminary program for elementary and junior high Indian students in the San Juan County area. Ron Knighton was to be sent to Blanding where he was to be principal and teacher at the Blanding Seminary and supervise the development of the Indian Seminary Program.⁴⁹

The high school program enrolled twenty students. Provisions were also made to teach twenty-one students at the Aneth Bureau of Indian Affairs School.

In early December, 1967, Ron Knighton was made Area Coordinator "in charge of setting up and coordinating . . . an Indian Seminary Program in San Juan County for elementary and junior high students. This program was to be called The San Juan Area Indian Seminary Program.

"By January 16, 1968 over forty students had been enrolled and five classes were started." Later this number grew to over sixty students.⁵⁰ Other classes were started at White Mesa giving a total enrollment of approximately 140 students.⁵¹

⁴⁹ Knighton, "Evaluation & History For 1967-1968," loc. cit.

⁵⁰ Ibid., pp. 1-3.

⁵¹ Ronald L. Knighton, "Evaluation & History For 1968-1969," (unpublished history of the San Juan Area Indian Seminary Program), p. 1. (Mimeographed.)

In 1968-1969 the enrollment increased by 114 to include 254 students in 16 classes.⁵²

In 1969-1970 another supervisor was added to assist Ronald Knighton. The program expanded that year to include more than 300 Indian students in 19 classes.⁵³

⁵²Ibid., pp. 1-3.

⁵³Personal records of the author and the records of the San Juan Area Indian Seminary Program.

CHAPTER III

AN ANALYSIS OF THE TEACHING METHODS USED IN THE NON-L.D.S. RELIGIOUS EDUCATIONAL MOVEMENTS AMONG THE INDIANS IN SOUTHEASTERN UTAH SINCE 1943

Teaching methods used by the non-L.D.S. religious educational movements among the Indians of Southeastern Utah developed from very few at the beginning to a wide variety at the time of this writing. With the coming of compulsory education the methods used in Indian religious education have become more like those used in the public schools. There are still adaptations to fit the methods to the Indian students, but these are receiving much less emphasis.

More and more trained personnel are being used in Indian religious education, although much of the teaching is still being done by clergy and lay personnel.

There seems to be a real effort to use modern methods and equipment and to update and improve the religious educational programs for these movements. For example, the Seventh-day Adventists were in the process of initiating a new program at Monument Valley.

In order to see the trends and development of the teaching methods of these religious educational movements, each movement will be analyzed separately. Some comparisons and conclusions will also be made.

ST. CHRISTOPHER'S MISSION

Teaching methods are determined by a number of items: (1) philosophy, creativity, and training of the teacher, (2) equipment available, (3) background and ability of students, and; (4) prepared helps. In studying the Episcopal movement it was found that these items were involved in the development of the teaching methods.

In the beginning the methods used centered mainly around the personality of Father Liebler, and were limited considerably by the cultural differences of the Indian.

The early methods used by Father Liebler were:

1. Reading. Because of the difficulty in speaking the Navajo language and Father Liebler's inexperience, he relied considerably on reading as a teaching method. Parts of the Gospels were prepared by Father Liebler into simple Navajo so that they could be read as short sermons. Father Liebler said, "I make it a practice to read the appointed Gospel in Navajo after chanting it in the course of the rite. By early spring I had accumulated a modest 'barrel' of stock sermons covering the main doctrines of the Church."¹

2. Story telling. This was a very useful method which the Indian student was accustomed to, having listened to the traditional story telling of the medicine man.

Father Liebler spoke of the use and success of this method:

The Franciscans published a catechism which covered the main points of the faith, and for the most part it was in simple enough

¹Liebler, Boil My Heart for Me, pp. 69-70.

Navajo to be understood by children. We could not of course use the catechetical method, because the people were just too shy to pipe up the responses, but by weaving the answers to the questions into a continuous narrative it was not hard to present a very interesting story.²

. . . a story-sermon, usually embracing virtually the whole Gospel from the fall of man through the incarnation and redemption of mankind . . . Even men who had heard the story from previous visits would listen spellbound to the story that tells itself.³

3. Singing. This was also a natural method fitting in closely with the traditional ways of the Indian. Singing was used at almost every meeting and in the classroom. The method of singing originally used was to combine Indian melodies with the chants of the liturgy. "The idea of making use of Indian melodies for the chants of the liturgy was as old as the basic idea of presenting the Gospel in a 'language understood of the people'."⁴

4. Pictures. They were used very early by Father Liebler to enhance storytelling and reading.⁵

5. Films. Father Liebler used a silent film early in his teaching, but it wasn't successful.⁶

Methods developed and used later--1947 to 1962--by Father Liebler were:

6. Instructional games. Father Liebler used a spelling bee type of game "using Bible terms or names." An example would be, "Isaac, in

²Ibid., p. 91.

³Ibid., p. 177.

⁴Ibid., pp. 101-102.

⁵Ibid., p. 136.

⁶Ibid., p. 100.

the Old Testament or New?"⁷

7. Memorizing. This, according to Father Liebler, was not a successful method.

8. Tape Recording. In order to simplify the story of Christianity Father Liebler recorded the story of Christianity as he spoke it in as simple Navajo as he could speak. This was printed in English and published as a small book entitled, When We Look Around Us.⁸ This book was used with the Navajo children as a reader.

9. Catechism. Though catechism was not at first used, it later became the main method of teaching during the Father Liebler administration. However, one of his teachers, Helen Sturgess, was against this method because, as she said, "you learn words, not ideas."⁹

10. Exams. Mainly true-false tests were given. A variation of this was to falsify a story to see if the student could recognize the mistake. This was done orally.¹⁰

11. Lecture. Father Liebler said this method was probably over used.

12. Role playing. This method was used, but very seldom.

13. Summary of methods used during Father Liebler's administration.

In summary, these methods were mainly of the teacher-centered and student-centered type. Very little was done with equipment-centered

⁷Information by Father Liebler, personal interview.

⁸H. Baxter Liebler, When We Look Around Us (New York: Exposition Press, 1960).

⁹Information by Father Liebler, personal interview.

¹⁰Ibid.

or object-centered methods. The methodology used was much in keeping with Father Liebler's training as a priest.

In speaking of the most successful methods, Father Liebler said that using a combination of methods was best. The single most successful method was storytelling.¹¹

An obstacle that Father Liebler devoted much of his time to rather than methodology was the tremendous language barrier. He spent considerable time trying to work out the problems of teaching the meaning of Christian words not found in the Navajo vocabulary and idioms that were unfamiliar to the Navajo. In more modern times this problem wasn't nearly as serious because of the more intense exposure of the Indian to the "white man's" culture and language. However, there are many Christian terms and idioms that still are not clearly understood, especially by the younger students.

The further development of the teaching methods of the Episcopal movement can best be understood by separating it into the supervisory administrations of Nick Linden and Joyce Higley. There was no data available for the time period 1960 to 1965 when Father Mitchell was supervising religious education.

Nick Linden Administration, 1966 to 1968. Mr. Linden, though not trained in the field of education, provided concise outlines for his teachers giving some directions for the methods used. These were in the form of weekly lesson plans and were simply Mr. Linden's own personal teaching plans which he duplicated for the other teachers.

¹¹Ibid.

An emphasis of these outlines was in the area of memorization. Each day the students were to memorize a verse of scripture, a prayer, or a procedure of worship.¹²

In addition to this emphasis on memorization the following methods were used:

1. Handwork projects. Most lessons had worksheets or handwork projects for the students.
2. Discussion. This method was used very extensively.
3. Lecture. Probably the most used method.
4. Pictures. Many pictures were used in the lessons, but not in picture stories. Pictures were used individually to emphasize a certain concept.
5. Review. This was used often.
6. Filmstrips were used only occasionally.
7. Oral reading was used quite often.
8. Catechizing. This was also a major method of instruction.¹³

Joyce Higley administration, 1968 to present. Mrs. Higley instituted a more "progressive" type of program. Under her program, one-half of each class period was to be devoted to lesson presentation and the other half to creativity. During this creative period students were allowed to express themselves in various forms of creative acts. Apparently it was left up to each teacher as to how these creative periods were to be operated. Student initiative, however, was to be the

¹²Information by Nick Linden, personal interview.

¹³Ibid.

important aspect. Students could work on individual projects during this time.

Student activity was emphasized since most classes were taught after the students had completed a full day in the public schools. Mrs. Higley felt students would be more responsive to this type of procedure. The activities of the fifth grade and up were less structured than those of the lower grades.

1. Worksheets were also less structured so that students could have opportunity for more individual expression.
2. Singing was still emphasized and used in all classes at the time of this writing.
3. Storytelling had become less effective as a teaching method since the Indian student is forgetting much of his tradition and culture. Picture stories were prepared by an Episcopal Father to put the teaching concept into an environmental situation of the old tradition. Since the students have forgotten much of their tradition they fail to see much of the meaning in these stories. Pictures must be modernized to meet the present environmental conditions of the Indians.
4. Application assignments were stressed heavily during the creative period of the class.

Other methods that have been used are:

5. Student-centered methods. Brainstorming, buzz sessions, discussions, question-box examinations (little emphasis was placed on examinations because Mrs. Higley felt they were of little value), field trips, instructional games, memorization (this method was felt to be ineffective), note taking, questioning, oral reading (this was

being emphasized more), reports and talks, role-playing (thought to be a successful method), study period, and testimonials of students.

6. Teacher-centered methods. Jokes and puns, lecture, reading by the teacher, visiting authorities, testimony and spiritual experience of the teacher, and reviews.

7. Equipment-centered methods. Filmstrips, motion pictures, dramatized recordings and music, and tape recordings.

8. Object-centered methods. Chalkboard, charts and maps, flannel board, flash cards, flip board or groove board, object lessons, pictures, posters, and puppet shows.¹⁴

Summary. The administration of Nick Linden emphasized the structured, authoritative approach while that of Mrs. Higley was less structured and "more progressive" as she used the term. Both Mr. Linden and Mrs. Higley said there would be more of a blending of these two approaches next year.¹⁵ Memorization was not stressed nearly as much at the time of this writing, and much more time was spent in creativity. The student had much more individual expression. More emphasis was also placed on equipment-centered methods, and more audio-visual aids were being used. It seemed evident that during the administration of Joyce Higley there was a greater concern for pedagogy--possibly a result of her training as an educator. It was obvious that a greater number of teaching methods were being used.

¹⁴Information by Joyce Higley, personal interview.

¹⁵Information by Nick Linden and Joyce Higley, personal interview.

NAVAJO GOSPEL CRUSADE

Because of the reluctance of The Navajo Gospel Crusade to impart information concerning their movement and the absence of any written records or materials, little was found concerning the teaching methods used by this movement.

However, while in conversation with one of their staff members, the following information was gathered.

1. Each teacher was responsible for his own materials, outlines, lessons, etc. There were no organized or correlated group materials or procedures.
2. During the 1969-1970 school year, the "Moody Workbook" was used in at least one class, but publication had been discontinued. No decision had been made concerning a replacement for the "Moody Workbook." Workbooks were frequently used as a teaching method.
3. In addition to workbooks, lectures and discussions were two of the main methods used.
4. Little emphasis was placed on developing teaching methods. There was not a systematic use of specialized teaching methods.
5. Teachers were required to have a sponsor in order to receive any financial remuneration. Teacher salaries were paid solely by these sponsors.
6. Full-time teachers were required to have completed a Bible School program.
7. Teachers were not required to have received training in pedagogy, nor were they given any special training in the secular subjects they taught, except for those who taught the Navajo language.

For example, a high school education would be sufficient for someone to teach English or arithmetic.¹⁶

MONUMENT VALLEY MISSION

Probably motivated by the writings of Mrs. Ellen G. White, the Seventh-day Adventists have shown a long history of interest in education. Mrs. White said:

True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.

. . . True education imparts this wisdom. It teaches the best use not only of one but of all our powers and acquirements. Thus it covers the whole circle of obligation--to ourselves, to the world, and to God.¹⁷

Like the Episcopal movement, the early efforts of the Monument Valley Mission to instruct the Indian people were hampered by the language and cultural differences. The Walters initially used the "camp type" discussions, going from hogan to hogan discussing the gospel with all who would listen.¹⁸ As conditions permitted there were attempts to incorporate new methods. Portable, hand-cranked phonographs and sets of gospel records prepared in the Navajo language were purchased and loaned to those who were interested in listening to them.¹⁹ This method was still being used in 1970, but with more modern

¹⁶Information by Edward L. Felgate, personal interview.

¹⁷Ellen G. White, Education (Mountain View, California: Pacific Press Publishing Association, 1903), p. 225.

¹⁸Stirling, op. cit., p. 68.

¹⁹Ibid., p. 114.

equipment. The Bible stories of Dr. Maxwell were used on the recordings.²⁰

Mrs. White, speaking of the need to constantly improve teaching methods, said:

The use of object lessons, blackboards, maps, and pictures, will be an aid in explaining these lessons, and fixing them in the memory. Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort.²¹

In keeping with this philosophy, the Seventh-day Adventists have established an educational system throughout their church that consistently develops and improves the teaching methods used in education. However, there was no evidence that this improvement and development of teaching methods has been directed towards Indian education. The resources of the S.D.A. educational system are very extensive and compare favorably with the L.D.S. educational program.

The Monument Valley Mission School is a part of their educational system, and includes the first eight grades. The curriculum used in the religious education classes of these eight grades was explained by Ronald Busby, the principal of the Salt Lake City School, as follows:

1. 1st Grade. Bible stories are taught.
2. 2nd Grade. A continuation of Bible stories is taught.

There is no attempt to maintain a chronological order.

3. 3rd Grade. Text--Through the Years With God. Students use

²⁰Statement by Dr. Kenneth Wical, personal interview.

²¹White, op. cit., p. 186.

their own Bible and are instructed daily in the use of the Bible.

Various translations of the Bible are used.

4. 4th Grade. Text--All the Way With God. This course was designed to help build faith in God.

5. 5th Grade. Text--Messengers of the Promise. The Bible is presented in a more chronological and historical order.

6. 6th Grade. Text--Desire of the Ages. A more abstract day by day journey with the Savior. The Today's English Version and the King James Version of the Bible are used.

7. 7th Grade. Text--Witnesses For Jesus. This course includes a history of Christianity from Genesis through the ante-diluvians to Christ, the Apostolic era, the Roman Church, reformation, and finally to Mrs. Ellen G. White and the present day.

8. 8th Grade. Text--The Wonderful Way. Covers the same chronology as the 7th grade course but on a different track. The plan of salvation, or God's ways versus Satan's ways, is analyzed through these various periods.²²

In all of the grades where a textbook was used a teacher's edition was included which listed suggested teaching methods for each lesson. These teaching methods were only suggested as possible methods that the teachers could use. Since the texts were published during the nineteen-fifties it was evident the teachers were also influenced by more recent trends and developments in teaching methods. As an example, the use of equipment-centered methods were not emphasized in the

²²Information by Ronald Busby, personal interview.

teacher's editions, but equipment-centered methods were used extensively by the teachers at Monument Valley Mission.

Listed below are the methods suggested by the teacher's editions of the textbooks used in grades three through eight.

1. Student-centered methods. Student-centered methods were suggested more than any other type of method. Each lesson had a memory verse and a suggested lesson worksheet. There were only a few lessons that did not include instructional singing as a suggested method. Instructional games were suggested as the best way to teach the memory verses, reviews, and drills.

There was considerable emphasis placed on handwork since, "nature and the great out-of-doors is an excellent source of free or inexpensive materials that can be used to good advantage in illustrating Bible stories."²³

Other student-centered methods suggested frequently were: discussions, reading by the student, reports and talks, sand tables, and study periods.

Specific instructional games were only suggested occasionally as were questions and answers.

Student-centered methods seldom suggested were: examinations (except for the text, Witnesses For Jesus), field trips, file and journal work, home coordinated methods (suggested only once), role playing, dramatizations, and storytelling by the students.

Student-centered methods not suggested were: application

²³All The Way With God (Mountain View, California: Pacific Press Publishing Association, 1951), p. 16.

assignments, brainstorming, buzz sessions, student debates, inventories, note taking (the use of note taking was probably assumed), programmed learning, and testimonies.

2. Teacher-centered methods. Teacher-centered methods suggested frequently were: lecture, reading by the teacher, and storytelling.

Teacher-centered methods seldom suggested were: demonstration by the teacher and testimony and spiritual experiences of the teacher.

Teacher-centered methods not suggested were: jokes and puns and visiting authorities.

3. Equipment-centered methods. There were a number of filmstrips and records suggested. Each teacher's edition listed the addresses where filmstrips and records could be obtained, but there was no attempt to designate which lessons the filmstrips and records should accompany.

No other equipment-centered methods were suggested.

4. Object-centered methods. Some general suggestions were made for the use of object-centered methods. These included the use of flash cards in memorization studies, prepared flannelgraph presentations, picture series, and object lessons. The addresses were listed for each of these prepared items. Extensive use of charts and maps was also suggested.

Object-centered methods suggested occasionally were: bulletin boards, chalkboard illustrations, posters, moving pictures (a series of pictures prepared by the students), table displays, and murals.

Object-centered methods seldom suggested were: flipboard and puppet shows.

Even though the Mission School was small and approximately one-half of the enrollment consisted of Indian students, a full spectrum of teaching methods was used. It was found that a comparable number of teaching methods was used in the Monument Valley School as in the Salt Lake City School.

Mr. and Mrs. Carl Rose, teachers at the Monument Valley Mission School, reported the following teaching methods were being used in the Mission School:

5. Student-centered methods. Student-centered methods frequently used were: application assignments, general class discussions, question-box discussions, examinations, memorization, catechization, oral reading, reports and talks, instructional singing, study periods, and worksheets.

Student-centered methods occasionally used were: brainstorming, panel discussions, field trips, instructional games, note taking, and testimonies of students.

Student-centered methods seldom used were: buzz sessions, case studies, inventories, and role playing.

Student-centered methods not used were: student debates, file and journal work, and programmed learning.

6. Teacher-centered methods. Teacher-centered methods frequently used were: reading by the teacher, storytelling, testimony and spiritual experience of the teacher, and reviews.

Teacher-centered methods occasionally used were: lecture and visiting authorities.

7. Equipment-centered methods. Seventh-day Adventist schools were very well equipped. This enabled the Mission School to make

frequent use of equipment-centered methods.

Equipment-centered methods frequently used were: motion pictures, records (dramatized and music), and tape recordings.

Equipment-centered methods occasionally used: filmstrips and overhead transparency projections. The opaque projector was not used.

8. Object-centered methods. Object-centered methods frequently used were: flannel board presentation, object lessons, picture stories, sand tables, modeling clay, paper scenes, and art work.

Object-centered methods occasionally used were: bulletin boards, chalkboard, charts and maps, flash cards, flipboards, and posters.

Object-centered methods seldom used were: table and mobile displays, and puppet-shows.²⁴

There appeared to be a correlation between the teaching methods suggested and those used, although it was to be expected that some differences would occur. Major differences were in the use of application assignments, examinations, testimony and spiritual experiences of the teacher, visiting authorities, and equipment-centered methods, which were all used more frequently by the teachers than they were suggested.

Summary. The S.D.A. used many teaching methods. However, when comparing the methods used by the S.D.A. with the methods used by either the Episcopal or L.D.S. movements it must be remembered that the S.D.A. Mission School was small, having only two teachers, whereas the Episcopal and L.D.S. employ a larger number of teachers.

²⁴Information by Mr. and Mrs. Carl Rose, personal interview.

As a result a method that was frequently used by the S.D.A.'s two teachers might be considered only occasionally or seldom utilized by the Episcopal or L.D.S. when only one or two teachers used that method.

The S.D.A. Mission at Monument Valley, like the Episcopal Mission, began as a missionary type movement using only a few simple teaching methods. Later the S.D.A. school program was established at the mission. The development of teaching methods then followed more closely with that of the S.D.A. "white" schools.

Due to the inability of the author to locate certain individuals, it was impossible to examine the educational program of Monument Valley Mission through its entire development.

CHAPTER IV

AN ANALYSIS OF THE TEACHING METHODS OF THE L.D.S. RELIGIOUS EDUCATIONAL MOVEMENT AMONG THE INDIANS IN SOUTHEASTERN UTAH SINCE 1943, AND A COMPARISON OF THESE METHODS WITH THOSE OF THE NON-L.D.S. RELIGIOUS EDUCATIONAL MOVEMENTS DURING THAT TIME

The teaching methods used by the L.D.S. movement were primarily determined from the highly structured lesson outlines prepared by the L.D.S. Indian Seminary Program of the Department of Seminaries and Institutes of Religion. These prepared lesson outlines, comprising twelve courses of study, were used in the San Juan Area Indian Seminary Program.

Each of these lessons had been outlined in sufficient detail to require no originality on the part of the teacher in order to prepare a lesson. The methods and procedures were written out step by step. Teachers were allowed and encouraged to adapt the lessons to their own personalities, and they could include ideas of their own where they desired; but each lesson was structured sufficiently that even an unskilled teacher could be well prepared to teach a lesson by following the lesson outlines. However, in the Southeastern Utah program the majority of the personnel were trained and experienced teachers.

Because of these structured lesson outlines it was possible to make a more detailed study of the L.D.S. program. Each course outline was examined, the suggested methods recorded, and comparisons made. As a result the teaching methods of the overall program were examined, as well as each individual course outline.

It was noted from personal observation by the Indian Area Supervisors, the author included, that the lesson outlines were followed very closely by all of the teachers. Thus the teaching methods suggested by the outlines comprised almost the sum total of methods used. Methods used by the teachers but not suggested by the course outlines were also included in the data.

In order to better understand the research done on the courses of study of the Indian Seminary Program a brief overview and description of these courses is listed below.

Elementary grades

1. Course K. "Welcome to The Church of Jesus Christ of Latter-day Saints," (Tom & Elsie).¹ This kindergarten course attempted to provide a transition between the security of the home and the new world of school. No profound truths were explored. Rather, the course was designed to acquaint the child with the missionary or teacher, to help him realize that this is The Church of Jesus Christ of Latter-day Saints; that there is a Heavenly Father; that he can and

¹These sub-titles in parentheses were taken from the names of the characters upon which the lessons were based and were more frequently used in lesson designations than were the lesson titles. It will be noted that some lessons have no sub-titles.

should use all his senses to be a helper wherever he goes.²

2. Course 1. "I Am A Child of My Heavenly Father" (Little Joe). This course was intended for first grade students. It emphasized getting along together in seminary, learning to sing, pray, and listen. The students were taught to believe in their Heavenly Father and that He created the world.³

3. Course 2. "Growing in The Church of Jesus Christ of Latter-day Saints" (Gary Grower). This course of study was designed for Indian boys and girls who were in the first and second grades of their regular school work. The central theme of this course was the relationship between the child and his Heavenly Father. The course centered on the exciting principle of growth. The children were made aware of the growth of their bodies, their minds, and their feelings. Their Heavenly Father was discussed as the one who makes life and growth possible.⁴

4. Course 3. "Doers of the Words of Jesus" (Davy Doer). This course of study was designed for the third and fourth grades, and stressed the idea that the boys and girls should do the things which Jesus taught. Regular reference was made to the fact that being a member of the Doer tribe entails certain actions such as attendance, attentiveness, participation in class, and living a life characterized by good deeds to their Heavenly Father and to each other. The

²Indian Seminary Lesson Materials 1970-71, a brochure prepared by the L.D.S. Department of Seminaries and Institutes of Religion, Provo, Utah, 1970.

³You Are Your Heavenly Father's Child, a teacher's manual for the Indian Seminary courses of study, prepared by the L.D.S. Department of Seminaries and Institutes of Religion, Provo, Utah, 1963.

⁴Indian Seminary Lesson Materials 1970-71, loc. cit.

importance of baptism was also stressed.⁵

5. Course 4. "Building A Friendship With Jesus" (Bennie Builder). This course was designed for the third and fourth grades. The purpose was to help the children build a friendship with Jesus. The ethical and doctrinal principles which Jesus taught and lived were translated into the everyday lives of the children. The children in the class were called builders and much was said about the virtue and happiness of building, as opposed to the unhappiness of wrecking.⁶

6. Course 5. "I Am A Member of The Church of Jesus Christ of Latter-day Saints" (Johnny Brave). This course was designed for boys and girls who were in the fifth and sixth grades. The theme of this course was to be brave. The historical aspect was founded upon the history and doctrines of the Church. The purpose of this course was to help students learn basic principles of the gospel in order that they would be ready to serve the Lord wherever they were needed.⁷

7. Course 6. "Finding the True Church" (Freddie Finder). Designed for the fifth and sixth grades. The historical aspects of this course was founded upon the history of the Church. The basic purpose was to help the children understand the place of Joseph Smith, the Book of Mormon, the Doctrine and Covenants, the Word of Wisdom,

⁵Ibid.

⁶Working With Indians, a manual prepared by the L.D.S. Department of Seminaries and Institutes of Religion, Provo, Utah.

⁷Indian Seminary Lesson Materials 1970-71, loc. cit.

tithing, and the priesthood, etc., in the Church and in their lives.⁸

Junior high school

8. Course 7. "The Commandments of God" (Paul Charlie). The basic principles and teachings of God were presented, using the standard works primarily for reference. Keeping the commandments of God was emphasized.⁹

9. Course 8. "I Will Be Ready to Serve My Father in Heaven." This was a new course, the first under the correlated Lamanite program. It was unique in several respects. It contained no filmstrips; student handouts with folder stories depicting exciting events from the history of the Church were used in the place of filmstrips. Thirty picture stories were included. These picture stories related to events that took place in a number of Lamanite settings ranging from Mexico to Arizona and from Samoa to Alaska. A large map entitled "Book of Mormon People Today" helped the teacher build an interest, identity, and brotherhood among all Lamanite people. The teacher was further assisted by "Our Class Journey" charts which allowed class progress to be measured as each lesson was taught. This chart could also serve as a tool for lesson reviews.

Student folders contained illustrated Church history stories for each lesson. In addition the student was supplied with learning exercises for each lesson. Additional learning exercises were included which were optional for the student, but by completing a sufficient

⁸Working With Indians, loc. cit.

⁹The Commandments of God, a teacher manual prepared by the L.D.S. Department of Seminaries and Institutes of Religion, Provo, Utah, 1968.

number of them he could earn the "Golden Eagle" pin.¹⁰

Senior high school

1. "Message of the Book of Mormon." A study of the history and doctrines of the Book of Mormon.

2. "Old Testament" (James and Julia). A study of the history and doctrines of the Old Testament.

3. "New Testament" (Tom Trails). A study of the history and doctrines of the New Testament.

4. "Gospel Fundamentals." This course was used during the 1969-70 school year, but has since been discontinued. It was replaced by a course entitled, "Church History." The purpose of the Gospel Fundamentals course was to teach the students the fundamental principles of the gospel similar to the Paul Charlie course only adapted for the level of senior high school students.¹¹

STUDENT-CENTERED METHODS

Student-centered methods were thought to be the most valuable methodology for two reasons: (1) there was better transference of the lesson to the lives of the students; and (2) better discipline was maintained because of the involvement of the students.

Student-centered methods were suggested and used more than the teacher-, equipment-, or object-centered methods. There was a wider variety and more frequent use of student-centered teaching methods than

¹⁰Indian Seminary Lesson Materials 1970-71, loc. cit.

¹¹Gospel Fundamentals, a teacher manual prepared by the L.D.S. Department of Seminaries and Institutes of Religion, Provo, Utah, 1965.

any of the other types of teaching methods used.

Student-centered methods suggested and used were:

1. Application assignments. Four of the course outlines had a number of lessons that suggested application assignments with only a few assignments being suggested in the other course outlines. Few of these application assignments were given outside of the classroom. Some application assignments were included in the student worksheets.

2. Discussion. As with the other religious movements, the discussion method was commonly used. The case study type of discussion was suggested sixteen times and a panel discussion once. It was noticed that the more rapport there was established between teacher and pupils the more discussion was used as a teaching method. In the early part of the school year when a good rapport had not yet been firmly established the suggested discussion technique usually had to be given as a lecture. This was in keeping with the basic shyness of the Indian student. Also, it was found that where there was a greater rotation of teachers, as was the case at the Aneth Bureau of Indian Affairs School, the discussion method was less effective because of the teacher-student rapport problem. It was also found that the ability of the student to discuss was directly proportionate to the amount of schooling he had received.

3. Examinations. This was not an important method as far as the present outlines were concerned. Only four examinations were suggested and eight of the outlines asked for no examination at all. In addition to this, one teacher gave a written examination and one teacher an oral examination. It was suggested that more examinations could be

given for two reasons: (1) the student is made aware that he must learn the material; and (2) teachers are able to determine if the student has learned what the teacher thinks he has. Examinations should be brief.

4. Field trips. These were suggested only three times and were included in only two course outlines. They were used occasionally in classes where concepts of nature, such as the rain, sunshine, flowers, animals, etc. were taught to the younger children. This method was limited to some extent by the lack of transportation facilities.

5. Instructional games. These were widely suggested for the lower grades. The method was only occasionally used in the older grades. There was a wide variety of instructional games used. In the two earliest grades these games were used mainly as rest exercises as well as for instruction. "Scripture Chase"--a competitive game where one tries to find a given scripture before anyone else--was introduced to the older grades, but little was done with it.

6. Memorizing. This method was not used in the lower grades and sparingly used in the higher grades, except for the Gospel Fundamentals class, where it was suggested sixteen times, and in a few classes where short inspirational verses were memorized periodically.

7. Catechization (Questions and answers). Most outlines suggested questions to be used with each lesson, and most of the teachers used catechization in their lessons. It was found that this method was very useful in getting the students to start responding so that a class discussion could develop. This method was used considerably as a review technique.

8. Oral reading. Seldom suggested or used as a method except in the Gospel Fundamentals and Tom Trails outlines.

9. Reports and talks. Some reports were given in the older classes. Talks were given in classes by a few of the students in preparation for the achievement programs where their talks were given to the public.

10. Role playing. Suggested only six times in four of the course outlines. A possible reason for the lack of use of role playing was the lack of time in a weekly class to develop this technique.

11. Instructional singing and devotional singing. Instructional singing was used primarily in the youngest classes although it was used to some extent in the older classes. All classes used singing during the devotional period at the beginning of each lesson. Three song books were used in the seminary program. One was a flipchart book entitled Songs to Our Heavenly Father, another L.D.S. Young Men's and Women's Mutual Improvement Association songbook, and the third was a fun song book entitled Fun Songs For Seminary Students

12. Study periods. Study periods were seldom given because of the time limitations of meeting for one hour per week except for the study time given to work on the student worksheets. These worksheet study periods were given during almost every class period.

13. Testimonies. This method was suggested only once. One teacher used this method during the devotional period. At the conclusion of each year there was opportunity for some students to give their testimonies during the achievement programs and Indian seminary conventions.

14. Worksheets. Worksheets, filmstrips, and picture stories

were suggested and used more than any of the other methods with the possible exception of discussion. Worksheets were a part of every lesson in some classes and only occasionally omitted from the lessons of the other classes. The worksheets were kept in journals and given to the students at the completion of the school year. Almost all of the students seemed to enjoy this method.

15. Dramatizations. These were suggested four times as a teaching method.

16. Riddles and puzzles. A few crossword puzzles were suggested as well as one or two riddles.

17. Fingerplays. A few teachers with elementary education training used fingerplays as a teaching method. These were used mainly in the younger classes. Students responded very well to this method. It was useful as a rest exercise.

18. Brainstorming. Used occasionally by two teachers, but not suggested in any of the lesson outlines.

Student-centered methods not suggested or used were: buzz sessions, debates, question-box, filing, inventories, note taking, and programmed learning.

TEACHER-CENTERED METHODS

Teacher-centered methods were most frequently used in the older grades. They were de-emphasized in the youngest grades.

1. Jokes and puns. Suggested only once. It was not known how often this method was used spontaneously.

2. Lecture. This was the most frequently used teacher-centered method, particularly in the grades four through twelve.

Lecture was used more frequently during the early part of the school year until teachers and students became more familiar with each other and a rapport had been established.

3. Reading by the teacher. Suggested in forty lessons of the Paul Charlie and Gospel Fundamentals outlines. It was suggested occasionally in most of the other lesson outlines. In three outlines it was not suggested as a teaching method at all.

4. Storytelling. This method did not include the picture story method. Storytelling was used primarily in the older grades to introduce a lesson or subject or to illustrate a certain concept in a discussion or lecture. The picture story method was used extensively in the younger classes and is listed in the object-centered methods section of this chapter.

5. Visiting authority. Suggested only twice in the Paul Charlie outline. However, five visiting authorities visited a number of classes during the 1969-70 school year.

6. Testimony and spiritual experiences of the teacher. This method was not suggested in the younger classes, probably because these classes did not deal with gospel doctrines and principles nearly as much as the older classes. It was used in twenty-four lessons of the Gospel Fundamentals class where the principles and doctrines of the Church were emphasized.

7. Demonstration by the teacher. This method was suggested four times, although it was probably used many times in the Tom & Elsie and Little Joe courses where directions were given more frequently.

8. Reviews. This method had frequent use. There were unit reviews as well as a review of the preceding lesson before a new lesson was given. Teachers did not use this method as frequently as it was suggested. All reviews were not necessarily teacher-centered.

EQUIPMENT-CENTERED METHODS

The difficulty in obtaining the available equipment necessary to use these methods, as well as the difficulty in transporting and making ready the equipment in the various locations where classes were taught, limited the use of equipment-centered methods.

If the L.D.S. program was more centralized, the use of more equipment-centered methods would be feasible. As a result of these difficulties, the use of equipment-centered methods was limited to filmstrips and records. However, maximum use has been made of these two methods. Each teacher had access to a filmstrip projector and a record player. A filmstrip had been prepared for almost every lesson taught in all of the courses, except in the Gospel Fundamentals and James and Julia courses where less emphasis was placed on this method.

Motion pictures were shown occasionally, perhaps two or three times a year.

Music was played on the record players for the devotional and instructional singing. This was used in all of the classes taught.

Even though only two equipment-centered methods were used to any degree, this type of methodology probably occupied more than one-fourth of each lesson period.

OBJECT-CENTERED METHODS

1. Bulletin boards. This was not suggested as a method in any of the outlines, although individual teachers have used bulletin boards occasionally. Because of the difficulties in scheduling and arranging for classrooms this was not an easily used method.

2. Chalkboard. The usefulness of this method was spoken of in the Indian Seminary publication Working With Students.

Teaching today with motion pictures, filmstrips, television, computers, and hundreds of other modern machines to aid the teacher bears little resemblance to the teaching of 100 years ago. There is however, one important similarity--the use of the blackboard or chalkboard, as it is more commonly called. Perhaps the methods have changed, but the fact remains that the chalkboard is so universally used today that it has become a symbol for and synonymous with education. Religious education is no exception.¹²

This method was also limited by the lack of adequate facilities in many of the classrooms. It was suggested a number of times as a method, and where the facilities permitted, frequent use was made of the chalkboard. Ronald Knighton, San Juan Area Indian Seminary Coordinator, said that this was one method that would receive greater stress during the 1970-71 school year.¹³

3. Charts and maps. The Book of Mormon and Gary Grower outlines made use of charts and maps, however, very little use was made of this teaching method.

4. Displays, table & mobile. Suggested only twice.

5. Flannel board. With the extensive use of filmstrips and

¹²Working With Students, loc. cit.

¹³Statement by Ronald L. Knighton, personal interview.

picture stories there was much less emphasis and need for the use of the flannel board as a teaching method. It was suggested a few times.

6. Theme cards. These were similar to flash cards. They contained small statements or themes which the students read and memorized. Some classes made frequent use of these.

7. Flipboard. This method was used almost solely for the teaching of instructional and devotional singing. The words to fourteen songs were written on flipcharts with pictures illustrating the words or story of the songs. These were used in all of the classes.

8. Object lessons. The philosophy of the L.D.S. Indian Seminary Program in regards to the use of this method was well expressed in the publication Working With Students.

Our purpose in teaching the gospel is to change the lives of people. And, if the use of object lessons will do the five things President Dunn has suggested (1. speed up learning. 2. make learning more permanent. 3. make learning more enjoyable. 4. complement and enrich the other methods. 5. effect change.), and by doing these we will achieve our purposes more quickly, then why shouldn't we, as did the Master, use object lessons in our teaching?¹⁴

However, in spite of this philosophy, there was little emphasis placed on object lessons as a teaching method in the course outlines. Some course outlines used it more than others, but none of them placed any emphasis on this method.

9. Pictures and picture stories. Of all the teaching methods the picture story probably comes closest to the traditional methods of the Indian's culture.¹⁵ Of all the teaching methods used in the L.D.S.

¹⁴Working With Students, loc. cit.

¹⁵Clyde Kluckhohn and Dorothea Leighton, The Navaho, (Garden City, New York: Doubleday & Company, Inc., 1946), pp. 96, 196.

program the picture story was probably the most successful.¹⁶ Wide use was made of both the picture and the picture story. Almost every lesson in most of the courses contained a packet of pictures and picture stories to be used in the lesson presentation.

10. Posters. Suggested only once, although individual teachers have made use of posters on occasion. Seldom used by most teachers.

11. Puppet shows. This method was only used in the Tom & Elsie course outline.

Each of the twelve course outlines used some of the methods that are defined as student-centered, teacher-centered, equipment-centered, and object-centered. All of them emphasized the use of worksheets, discussion, devotional and instructional singing, lecture, filmstrips, and the chalkboard.

There was an apparent attempt to adapt the methods to the age and abilities of the students. For example, teacher-centered methods and memorization were used most frequently with the higher grades, while instructional games, pictures and picture stories, and instructional singing were used most frequently with the younger classes. Some courses seemed to emphasize certain methods, but in general they all used a wide variety of methods. An exception was the James & Julia, Old Testament course outline. In each area of methodology this outline used fewer methods than almost all other course outlines with object-centered methods being almost nonexistent.

¹⁶Statement by Ronald L. Knighton, personal interview.

SIMILARITIES AND DIFFERENCES BETWEEN THE TEACHING
METHODS OF THE L.D.S. AND NON-L.D.S. RELIGIOUS
EDUCATIONAL MOVEMENTS IN SOUTHEASTERN UTAH
AMONG THE INDIANS SINCE 1943

A number of similarities and differences between the teaching methods used by the L.D.S. and non-L.D.S. religious educational movements in Southeastern Utah among the Indians since 1943 were found in this study.

Teaching methods that were used most often by one group tended to be used most often by the other groups. Where differences occurred, a number of them could be attributed to the fact that the Seventh-day Adventists met daily while the Episcopal and L.D.S. groups met weekly. This enabled the Seventh-day Adventists to use certain methods that were limited by the lack of time in the Episcopal and L.D.S. movements. It was found that each movement worked independently of the others. There was no evidence of any communication between the various movements.

The similarities and differences of these movements are reported by sections as they related to the student-centered, teacher-centered, equipment-centered, and object-centered methods of religious instruction.

Because of the unusual nature of the Navajo Gospel Crusade it was decided not to include them in this comparison, except where it was considered important and reliable.

Also, note tables I to IV, pages 56-58, for a comparison of the frequency of use of teaching methods of the Episcopal, L.D.S., and S.D.A. religious educational movements. Again, the Navajo Gospel

Crusade was not included.

Student-centered similarities. The greatest degree of similarity consisted in the frequent use of worksheets and instructional singing. There was a high degree of similarity in the use of student testimonies, although this was not a frequently used method.

Methods with a high degree of similarity, but used more frequently by the non-L.D.S., were: study periods, oral reading, memorization, discussions, catechization, and application assignments.

The L.D.S. used instructional games more frequently than the non-L.D.S. Role playing, brainstorming, and field trips were used more often by the non-L.D.S., although these methods were not frequently used.

Student-centered differences. Methods used by the non-L.D.S. movements but not by the L.D.S., were: buzz sessions, debates, panel discussions, inventories, question-box discussions, and note taking.

Student-centered methods used by the L.D.S. but not by the non-L.D.S., were: riddles, puzzles, and dramatizations.

Much greater emphasis was placed on reports, talks, and examinations by the Seventh-day Adventists than by either the Episcopal or L.D.S. movements.

Both the Episcopal and S.D.A. used a greater number of student-centered methods than the L.D.S. See Table No. I, page 56.

Teacher-centered similarities. Storytelling proved to be a basic teaching method of all three groups. This method was used in the early history of Indian religious education and is still one of the most frequently used methods.

There was also a similarity in the use of the following teaching methods: lecture, reading by the teacher, testimony and spiritual experiences of the teacher, and reviews.

The similarity in the use of teacher-centered methods was remarkably high. See Table No. II, page 57.

Teacher-centered differences. The L.D.S. used demonstrations by the teacher, while there was no evidence that this method was used by either the Episcopal or S.D.A. It is probable that this method was used, but no evidence of its use was found. Jokes and puns were used by the L.D.S. and Episcopal movements but not by the S.D.A.

Equipment-centered similarities. Filmstrips, motion pictures, records (dramatized and music), and tape recordings were used by all of the groups.

Equipment-centered differences. Filmstrips were used more often by the L.D.S., whereas motion pictures and tape recordings were used more often by the S.D.A. Furthermore, the S.D.A. was the only group to use the overhead projector.

Object-centered similarities. There was a high degree of similarity in the use of the following object-centered methods: chalkboard, charts and maps, flipboards, pictures, flash cards, and puppet shows. There was also similarity in the use of bulletin boards, picture stories, and displays.

Object-centered differences. Object lessons, flannel boards and posters were object-centered methods used more frequently by the

non-L.D.S. movements. The following methods were frequently used by the S.D.A. but not at all by the Episcopal or L.D.S.: sand tables, modeling clay, paper scenes, and art work or handwork.

The S.D.A. used a greater number of object centered methods than either the L.D.S. or Episcopal movements.

Summary. The Seventh-day Adventists used a greater number of teaching methods than either the Episcopal or L.D.S. They also made more frequent use of the teaching methods. The S.D.A. used forty-eight different kinds of teaching methods, the L.D.S. forty-three, and the Episcopal forty-two. The S.D.A. made more frequent use of student-centered, equipment-centered, and object-centered teaching methods.

The L.D.S. made the most frequent use of teacher-centered methods. Excluding the Navajo Gospel Crusade, the L.D.S. were the lowest in the number and frequency of use of student-centered teaching methods.

Although the evidence was inadequate, it appeared that the Navajo Gospel Crusade used the fewest number of teaching methods.

Table 1

Comparison of the Frequency of Use of Student-Centered
Teaching Methods of the Episcopal, L.D.S., and
S.D.A. Religious Educational Movements

Student-centered methods used	Frequency of use by		
	Episcopal	L.D.S.	S.D.A.
Application assignments	x	x	x+
Brainstorming	x	x-	x
Buzz sessions	x		x-
Debates	x		
Discussion, general	x+	x+	x+
Discussion, case study	x	x	x-
Discussion, panel			x
Discussion, question box	x		x+
Dramatizations		x-	
Examinations	x-	x-	x+
Field trips	x	x-	x
File and journal			
Finger plays		x-	
Instructional games	x	x+	x
Instructional singing	x+	x+	x+
Inventories	x-		x-
Memorizing	x	x	x+
Note taking	x		x
Programmed learning			
Questioning (catechization)	x+	x	x+
Reading	x+	x	x+
Reports and talks	x	x-	x+
Riddles and puzzles		x-	
Role playing	x	x-	x-
Study periods	x	x	x+
Testimonies	x	x	x
Worksheets	x+	x+	x+

Note: Teaching methods frequently used are marked x+, teaching methods occasionally used are marked x; and teaching methods seldom used are marked x-. If a method was not used it was left blank.

Table 2

Comparison of the Frequency of Use of Teacher-Centered
Teaching Methods of the Episcopal, L.D.S., and
S.D.A. Religious Educational Movements

Teacher-centered methods used	Frequency of use by		
	Episcopal	L.D.S.	S.D.A.
Demonstrations by teacher		x	
Jokes and puns	x-	x-	
Lecture	x+	x+	x
Reading by teacher	x	x	x+
Reviews	x	x+	x+
Storytelling	x+	x+	x+
Testimony and spiritual experience of the teacher	x	x+	x+
Visiting authority	x	x-	x

Note: Teaching methods frequently used are marked x+, teaching methods occasionally used are marked x; and teaching methods seldom used are marked x-. If a method was not used it was left blank.

Table 3

Comparison of the Frequency of Use of Equipment-Centered
Teaching Methods of the Episcopal, L.D.S., and
S.D.A. Religious Educational Movements

Equipment-centered methods used	Frequency of use by		
	Episcopal	L.D.S.	S.D.A.
Filmstrips	x	x+	x
Motion pictures	x	x	x+
Opaque projections			
Overhead transparencies			x
Records, dramatized and music	x	x+	x+
Tape recordings	x-	x-	x+

Note: Teaching methods frequently used are marked x+, teaching methods occasionally used are marked x; and teaching methods seldom used are marked x-. If a method was not used it was left blank.

Table 4

Comparison of the Frequency of Use of Object-Centered
Teaching Methods of the Episcopal, L.D.S., and
S.D.A. Religious Educational Movements

Object-centered methods used	Frequency of use by		
	Episcopal	L.D.S.	S.D.A.
Art work or handwork			x+
Bulletin boards		x-	x
Chalkboard	x	x	x
Charts and maps	x	x	x
Displays, table and mobile		x-	x-
Flannel board	x	x	x+
Flash cards	x	x	x
Flipboard	x	x	x
Modeling clay			x+
Object lessons	x	x	x+
Paper scenes			x+
Pictures	x	x+	x+
Picture stories	x-	x+	x+
Posters	x	x-	x
Puppet shows	x-	x-	x-
Sand tables			x+

Note: Teaching methods frequently used are marked x+, teaching methods occasionally used are marked x; and teaching methods seldom used are marked x-. If a method was not used it was left blank.

CHAPTER V

SUMMARY, FINDINGS AND CONCLUSIONS

SUMMARY

Purpose of the study. It was the purpose of this study (1) to analyze the teaching methods of the L.D.S. and non-L.D.S. religious educational movements in Southeastern Utah among the Indian people since 1943; and (2) to determine the similarities and differences between the teaching methods of these religious educational movements.

Delimitations of the study. The study was delimited to include only the Navajo Gospel Crusade, The Church of Jesus Christ of Latter-day Saints, The Seventh-day Adventists, and Episcopal Christian religious educational movements among the Indians in Southeastern Utah since 1943. The study was further delimited to exclude the teaching methods used in the worship and missionary proselyting activities of The Church of Jesus Christ of Latter-day Saints and the released-time Blanding Seminary Program.

Research procedure. A review was made of the origins of the L.D.S. and non-L.D.S. Christian religious educational movements in Southeastern Utah among the Indians since 1943. A comparison was made to determine the similarities and differences between the teaching methods of these religious educational movements. The major sources of information were publications and records of the movements and personal interviews with teachers and staff members of these movements.

FINDINGS

1. The L.D.S. were the first to colonize the Southeastern Utah area, but they were the last to organize a religious educational movement involving classroom-type instruction.
2. Although missionaries were working in Southeastern Utah in the late 1800's and early 1900's, the first organized, classroom-type religious instruction did not take place until 1943.
3. The first religious educational movement in Southeastern Utah among the Indians was the Episcopal movement called St. Christopher's Mission to the Navajo.
4. The L.D.S. and S.D.A. were the only groups to use prepared lesson outlines showing what and how to teach, other than the regular preparations of the individual teachers.
5. The teaching methods used among the Indians in the earlier period of religious instruction were more typical of the culture and traditions of the Indian people than the methods used today.
6. Teaching methods utilized by the religious educational movements in Southeastern Utah apparently developed independently of each other.
7. Many student-centered, teacher-centered, equipment-centered, and object-centered teaching methods were used by the religious educational movements in Southeastern Utah among the Indians since 1943.
8. There was a high degree of similarity in the teaching methods used.
9. There were more student-centered teaching methods used than any of the other methods.

10. The teaching methods most frequently used by all of the movements (with the exception of the Navajo Gospel Crusade) were: instructional singing, workbooks and worksheets, catechization, lecture, storytelling, testimony and spiritual experiences of the teacher, reviews, pictures and picture stories, and records (dramatized and music).

11. The L.D.S. movement used methods that were apparently not utilized by the non-L.D.S., and the non-L.D.S. movements used methods that were apparently not utilized by the L.D.S.

12. Teaching methods involving the creative abilities of the students were utilized more frequently by the S.D.A. and Episcopal movements than by the L.D.S.

13. The Navajo Gospel Crusade seemed less concerned about teaching methods than any of the other movements.

14. The L.D.S. movement did not utilize a wider variety of teaching methods than the non-L.D.S. movements.

15. When the teaching was directed by priests, ministers, or missionaries, fewer teaching methods were used. When educators were directing the teaching, a larger number of methods was used.

CONCLUSIONS

1. Teaching methods seemed to be no longer limited to the culture, language, and traditions of the Indian people.

2. The pedagogical philosophy of the public schools apparently contributed to the similarities of many of the teaching methods used by the L.D.S. and non-L.D.S. religious educational movements in South-eastern Utah among the Indians.

3. Teaching methods were influenced by the pedagogical training of the personnel involved.

4. Even though the L.D.S. movement started much later than the other movements, it seemed to be about as far advanced in the use of teaching methods.

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A COMPARATIVE STUDY OF THE TEACHING METHODS OF THE L.D.S.
AND NON-L.D.S. RELIGIOUS EDUCATIONAL MOVEMENTS AMONG
THE INDIANS IN SOUTHEASTERN UTAH SINCE 1943

James A. Carver

Department of Church History and Doctrine

Master's Degree, August 1971

ABSTRACT

It was the purpose of this study (1) to analyze the teaching methods of the L.D.S. and non-L.D.S. religious educational movements in Southeastern Utah among the Indians since 1943; and (2) to determine the similarities and differences between the teaching methods of these religious educational movements.

It was found that (1) the teaching methods used among the Indians in the earlier period of religious instruction were more typical of the culture and traditions of the Indian people than the methods used today, (2) the teaching methods most frequently used were: instructional singing, workbooks, catechization, lecture, storytelling, testimony and spiritual experiences of teacher, reviews, picture and picture stories, and records, (3) teaching methods involving the creative abilities of the students were utilized more frequently by the S.D.A. and Episcopal movements than by the L.D.S., (4) the L.D.S. movement did not utilize a wider variety of teaching methods than the non-L.D.S. movements, and (5) when the teaching methods were directed by trained educators, a larger number of methods was used.

COMMITTEE APPROVAL:


(Walter D. Bowen, Committee Chairman)


(Howard Barron, Committee Member)


(LaMar C. Berrett, Department Chairman)