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Latter-Day Prophets and Present-Day Curriculum

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Brigham Young University - Provo

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LATTER-DAY PROPHETS AND
PRESENT-DAY CURRICULUM

A Thesis
Presented to the
Department of Religious Education
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree of
Master of Religious Education

by
Neil J. Flinders
February, 1963
Looking forward, life is a series of problems viewed with anticipation and perhaps some apprehension. Looking back, life is a series of solutions viewed through appreciation and perhaps a twinge of regret that a greater performance did not transpire.

Such has been my experience in producing this thesis. It has been a most educating and profitable activity. Hence, it is with a deep feeling of gratitude that I express appreciation to my wife, Joan, and my committee, Dr. Chauncey C. Riddle and Dr. Glen F. Ovard, for their encouragement, constructive criticism and patience with my weaknesses. It is hoped that they each will enjoy the feeling of satisfaction that comes from an assignment of service fulfilled.

If all who read this work experience a positive stimulus that will lead to worth-while improvements, my primary objective will have been attained.

Neil J. Flinders
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CHAPTER I

THE PROBLEM AND THE METHOD OF INVESTIGATION

Theoretical and Historical Setting for the Problem

Religion has been recorded as a universal component of man's cultural heritage in most reliable anthropological histories. It is the author's observation that where the various religious philosophies have embraced the codes of conduct proposed by Biblical Christianity there has existed a persistent violation of these codes. This is evidenced in western cultures, for example, by the continued expression of concern over the gap that exists between the religious ideals of human behavior and the common practice of violating these traditional moral and ethical standards.

Modern history is replete with attempts to rectify man's behavior—to induce him to comply in his actions with the traditional ideals. Such is the work of the clergy in all Christendom. Considerable effort has been expended in attempts to discover how to teach men to behave in ways that would be mutually acceptable and still satisfy the requirements of the various religious philosophies. It is evident that either we have not yet found the methods, or we have not yet adequately applied them. Results of methods tried so far have been more than just a little sporadic, so the search goes on.

Statement of the Problem

The Church of Jesus Christ of Latter-day Saints, like many other religious organizations, has established a program of religious instruction to aid it in fulfilling its purpose. The overall aim of this Church is to lead men to peace and joy in this life and to exaltation and eternal life in the hereafter. One part of the Church's educational program, the Seminary System, has recently formulated thirty-three objectives (see page 10) to give direction to its religious instruction. An organized effort is now being made to develop an effective curriculum on the basis of these objectives. The purpose of this thesis was to examine the general scope and validity of these thirty-three directional objectives in light of the major themes stressed by the nine presidents of the Church as they appear in their annual conference addresses.

In order to accomplish the above stated purpose it was necessary to conduct a study of the 132 annual conference addresses and extract the major themes from them. The methods used and the results of this supplementary study are reported in detail elsewhere in this thesis.

Theoretical Assumptions

The following statement was made by President David O. McKay in the April conference of 1961. The full text of his discourse is recorded in the conference report published by the Church under that date.

Every sixth day of April, General Authorities, officers, and members of the Church meet in general conference to hear reports of the progress of the Church, sustain officers, consider matters pertaining to the restored gospel, and take such action as the official representatives of the Church may deem necessary and helpful.

April 6th, the anniversary date of the organization of the Church of Jesus Christ of Latter-day Saints, carries special significance for its
members. In addition to being the date on or near which the annual general conference convenes, there has also developed a traditional pattern that the acting Prophet, Seer and Revelator inaugurate this annual convocation with a message to the people. It is not uncommon that this address sets the theme for the many speakers who participate.

With such an historical setting and practice as justification, the writer concluded that such a message delivered by such an individual upon such an occasion would be of significant importance. The writer, accepting these men as divinely called and inspired prophets, was also of the opinion that the accumulated information from these annual discourses, spanning a period of history from 1833 to 1962, would contain information of vital importance to formulators of a religious education program.

Not only were these discourses important as inspirational directives at the time delivered, but the themes therein seemingly would reflect a purposive pattern that could serve as a valuable index for comparison with other educational programs of instruction within the Church. As indicated above, this thesis was designed to make just such a comparison. The material in Chapter II indicates the extent of similarity and dissimilarity between areas of emphasis in the efforts of the prophets to teach the people

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1It was proposed in the prospectus that the annual anniversary conference and the President's message were a tradition in the Church. While this in substance is true, the "tradition" did not begin in 1830 when the Church was organized. Note the following quotation taken from the "Journal History," dated April 6, 1833:

This was the first attempt made by the church to celebrate the anniversary of her birthday and those who professed not our faith talked about it as a strange thing.

Hence, research extends from April 1833 to April 1962, inclusive.
and the areas emphasized by the thirty-three objectives of the Seminary System.

As the writer proposed the investigation of each of the annual conference messages to determine the major themes therein, the following research design was formulated and followed:

I. Each of the addresses reviewed shall be examined in the light of the following definitive elements:

A. **Subject Material**: A class of information homogeneous enough to be recognizably referred to by a word or phrase. There may be several groups of subject material in the same address.

B. **Object**: That toward which the subject material is directed. This will be a group or groups of people in all cases in this study.

C. **Means**: The method by which the subject material is moved to the object (language, gesture, symbols, spirit, etc.).

D. **Purpose**: That which the subject material and the means are supposed to accomplish in relation to the object.

E. **Conclusion**: The points, ideas or messages as summarized or stated by the speaker. These may appear anywhere in the structure of the address, not just at the end of it.

II. There will be messages in the subject material that are vital to the accomplishment of the purposes.

III. Those messages, points, or ideas which are most vital and most basic to the purposes will repeatedly appear in the cumulative mass of subject material.
Hypotheses

For guidance in this study, the following hypotheses were postulated:

I. An investigation of the material indicated by the procedure outlined will show an emphasis on "religious living" education as opposed to "religious history." That is, the accent will be on functional application rather than the historical understanding.

II. An investigation of the material indicated by the procedure outlined will show a strong correlation with the thirty-three objectives of the Seminary program.

Definition of Terms

Terms used in this study are defined as follows:

**Religious living:** The process of applying and assimilating religious principles and practices in the current life and experiences of a given individual. This approach reflects a consciousness of and concern for the current needs and feelings of the individuals concerned.

**Religious history:** Factual information dealing with past experiences of the Church of Jesus Christ of Latter-day Saints. Such an approach assumes that the presentation of examples from the past fills the needs of the individual to meet the present and the future.

Procedures

In pursuing this investigation, the following procedures were used:

I. The message, point or idea was determined by:

   A. The explicit statement of the speaker (e.g., "F" under I of theoretical assumptions).
B. Subjective conclusion according to the following criteria:

1. That point or idea was chosen which was dominant in the subject material containing it.

2. Dominance of idea or message was determined in questionable instances by the supportive or supported nature of the subject material related to the two or more questioned ideas. In all cases the point or idea was chosen which was being supported. Example: where a story was told to emphasize an idea, the idea it emphasized was chosen rather than any idea, or message in the story itself. The story or example was supportive in nature, and it was assumed for this study that it was serving as a means rather than existing as a message unless the speaker explicitly indicated otherwise.

II. The actual process of analyzing the addresses involved the following four steps:

A. The address was skimmed once completely.

B. The address was then re-read and the main ideas, points or messages were written down in the right-hand column of the guide sheet.¹

C. The ideas extracted from the subject material listed in the right-hand column of the guide sheet were reviewed and assigned an appropriate description opposite them in the left-hand column of the guide sheet.

D. Each address was so analyzed in one sitting.

¹See Appendix V.
III. After the data were collected, they were categorized under the descriptive headings in the left-hand column of the guide sheet. These categories, and/or combination of categories under more meaningful titles, were ranked in a table showing the number of times each theme appeared.

IV. Other observations suggested by the collected data and deemed significant by the writer are presented in Chapter III and in Appendices I through IV of this thesis.

Research Findings

The findings of the research as determined by the foregoing research design appear in Chapter II, Table 1. The subject categories are listed to the left, and they are listed in the numerical sequence of importance. The ranking of subject themes was determined by the number of times the subject appeared as a theme in the Prophets' annual messages. This number is indicated to the right of the category.

Category Formation

Many of the ideas or themes appearing in the Prophets' discourses were so similar the writer arbitrarily grouped them together in one category. Where this was done, descriptive words or phrases were added to the category title to indicate the nature of the material it represented.

It was evident to the writer that additional combinations could be made to further reduce the total number of categories. This was not done for two reasons:

I. Such reasonable combinations as remain, if made, would not materially effect the respective order of the present categories.
II. As these categories now appear they present a more complete concept of the scope or range of ideas covered in the discourses reviewed.

Limitations

This investigation was influenced by the following limitations:

I. There was an absence of complete accounts of the messages delivered in conferences prior to 1897. In cases where full accounts were not available, minutes of the meetings, newspaper accounts and Church publications were referred to and summaries made therein were utilized.

II. At times, sickness prohibited the President's attendance. In these cases, if a written message was not sent and read in conference, the year was rejected from research. In a few instances no remarks were delivered and/or none recorded. The following years were omitted for one of these reasons: 1833, 1835, 1838, 1839, 1846, 1847, 1849, 1851, 1856, 1872, 1878, 1879, 1883, 1888, 1940.
CHAPTER II

BASIC MATERIAL AND COMPARISONS

This chapter contains three sections of information:

The first section is a listing of the Seminary Objectives as they are prepared and disseminated to the personnel concerned.

The second section is a table of findings resulting from the examination of the presidents' annual conference addresses.

The third section is a table showing a comparison of the scope and relationship of the Seminary Objectives to the subject themes of the conference addresses.

For the following reasons no attempt has been made here to suggest a new list of objectives for the Seminary based upon the research categories:

I. The purpose of this research was to test the general scope of the thirty-three objectives by searching for evidence that would suggest guide-lines or directional indication rather than to propose a finished, supported list of objectives.

II. The scope of the research material far exceeds either the authority, purpose, or ecclesiastical function of the Seminary.

After carefully reviewing the research findings, it was felt that a direct observational comparison by subjects of the thirty-three objectives and the research findings would be helpful to the reader. This comparison has been made and appears on page 18 in Table 2.
formulating this comparative chart, reasonable care was exercised to pre­
vent accepting implicit meanings. All statements in both cases were
taken at face value.

SEMINARY OBJECTIVES

General Objective

To help students so live that they will be prepared and inclined
to unitedly do their full part in aiding the Church of Jesus Christ
achieve its great destiny.

Directional Objectives

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<thead>
<tr>
<th>Objective</th>
<th>Objective Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>God</td>
<td>1. To help students to understand God as the Eternal Father, in order that they will more fully comprehend their personal relationship to Him.</td>
</tr>
<tr>
<td>Jesus Christ</td>
<td>2. To aid students in the acquisition of a firm conviction that Jesus is the Christ, the Creator of all things and man's personal Savior, in order that they will accept Him as their personal advocate with the Father.</td>
</tr>
<tr>
<td>Holy Ghost</td>
<td>3. To help students so live that they will experience the true manifestations, promptings, and inspiration of the Holy Ghost in order that they might strive to utilize the gifts of the Spirit to the spiritual enrichment of their lives.</td>
</tr>
<tr>
<td>Repentance</td>
<td>4. To help students discover and properly interpret the true nature of repentance in order that they will constantly apply this principle of progress and growth in their lives.</td>
</tr>
<tr>
<td>Baptism</td>
<td>5. To aid students to understand the ordinance of baptism in order that they will better fulfill their obligations to God and to themselves and, thus, realize their privileges and blessings as members of the Kingdom of God.</td>
</tr>
<tr>
<td>Joseph Smith</td>
<td>6. To help students develop the testimony that the mission of Joseph Smith was divinely authorized in order that they will more effectively bear witness to the world that he was the chosen prophet through whom the Church of Jesus Christ was restored.</td>
</tr>
</tbody>
</table>
Testimony 7. To help students achieve a strong testimony of the divinity of the gospel of Jesus Christ in order that they will dedicate their lives to building the kingdom of God.

Priesthood 8. To encourage students, through Church activity, to experience the spirit, power, and benefits of the priesthood in order that the oath and covenant of the priesthood will be meaningful in their own lives and so that they will be further encouraged to want to extend the blessings of the priesthood to all mankind.

Covenant People 9. To help students realize that the members of the Church are a covenant people in order that they will desire to humbly accept the obligations involved.

Prayer 10. To motivate students to pray fervently, intelligently, and with a sincere heart—"having faith in Christ"—in order that all phases of their lives will be brought into spiritual association and harmony with God.

Spirituality 11. To help students achieve a dynamic spiritual attitude in order that all phases of their lives will be compatible with God's principles.

Marriage 12. To help students acquire an understanding that marriage, parenthood, and home life are of divine origin and are eternal in order that the steps of their preparation for these blessings might not only be joyous, but that their attainments might be assured.

Revelation 13. To help students acquire a testimony that the Prophet of the Church is guided by divine revelation in order that they will actively sustain him and those whom he calls to preside.

Missionary Work 14. To develop within students a strong sense of the destiny of the Church in order that they will actively dedicate themselves to the promotion of the great missionary movement which is preparing the world for the second coming of the Savior.

Standard Works 15. To develop within students a testimony that the Standard Works of the Church contain the "gospel plan" in order that they will enthusiastically search them for the knowledge of their relationship to God and for the answers to the problems of life.

Consecration 16. To provide students the experience of giving of themselves and of their means in order that they will place the Kingdom of God and His righteousness above the material things of life.
17. To help students recognize their responsibility to do temple work in order that exaltation may be possible for the living and for the dead.

18. To aid students gain a realization that eternal truths do not change in order that they will have a point of reference from which to make their decisions in life.

19. To help students recognize and understand the principle of free agency in order that they will accept responsibility for their own acts, thus making them more positive and fruitful.

20. To develop in students a capacity for worship and reverence through their speech, actions, and attendance at Church Meetings in order that they might receive a spiritual witness of the reality of divine power.

21. To help students fully understand that the Word of Wisdom is a divine commandment and that their bodies are temples of God in order that this law of health will have functional expression in their lives.

22. To create a desire in students to observe the Sabbath Day as a commandment of God in order that they will pursue those activities which will spiritually edify them.

23. To effect a full conversion in the minds of students that the "glory of God is intelligence" and that "man is saved no faster than he gains knowledge," in order that they will be diligent in seeking truth by faith and by study.

24. To help students understand the true meaning of morality in order that their thoughts, dress, speech, and conduct will be measured by spiritual rather than physical standards.

25. To cause students to sincerely feel that they should share their material blessings through the payment of their tithes and offerings in order that they may strengthen their faith and aid the Church to meet its financial obligations.

26. To urge students to utilize the program of the Church and to serve in its cause in order that they may achieve self-realization and promote a unity which will enable them to offer their full talents in building the Kingdom of God.
27. To help students develop honesty through a love of God and of fellowmen in order that they will practice the Golden Rule.

28. To aid students to achieve a realization of the divine origin and purpose of the Welfare Plan in order that through active participation they will share in the responsibility of taking care of their brothers and sisters in the Church.

29. To motivate students to accept the dignity of work in order that they will realize the full measure and value of their earthly probation.

30. To help students understand that trials, limitations, defeat, and opposition are essential to progress in order that they will achieve a healthy adjustment within a gospel frame of reference.

31. To promote in students a sense of patriotism and obligation to the cause of freedom in order that they will more effectively assume civic and political responsibilities and learn to recognize and oppose those forces that would destroy the freedom of mankind.

32. To establish within the minds of students the reality of the person and power of Satan in order that they can discern his cunning and subtle approaches and take measures to avoid them.

33. To help students to recognize, accept, and be accepted by suitable peer groups in order that they will seek identification with them rather than seeking it with groups whose goals and ideals are not compatible with gospel standards.
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<th>Rank Order</th>
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<td>1</td>
<td>Growth—Development—Rolling Forth of Kingdom of God</td>
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| 3          | Personal Preparation  
Industriousness  
Development—Improvement  
Independence  
Character | Knowledge  
Work  
Progress |
| 4          | Service  
Sacrifice  
Diligence  
Duty  
Dedication  
Responsibility | Consecration  
Service |
| 5          | Obedience  
Keep the Commandments  
Righteousness  
Support Church Leaders  
Responsibility |                                      |
| 6          | Prayer—Spirituality                                                                     | Prayer  
Spirituality  
Worship and  
Reverence |
<p>| 7          | God, not Man, is in Control of This Earth and His Church                                |                                      |</p>
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<td>Church Organization, Policy and Procedure (Instructions and Directions)</td>
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<td>18</td>
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<td>Joseph Smith a Prophet</td>
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<td>Encouragement</td>
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<td>Temple Work</td>
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<td>Church and the State</td>
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<td>Citizenship Responsibilities</td>
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<td>24</td>
<td>Reality of Evil Forces</td>
<td>Satan</td>
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<td>25</td>
<td>Modesty--Chastity--Fashion</td>
<td>Morality</td>
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<td>27</td>
<td>Work of the Kingdom Comes First</td>
<td>Covenant People</td>
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<td>Revelation</td>
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<td>God and the Godhead</td>
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<td>Self-control</td>
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<td>Repentance</td>
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<td>33</td>
<td>Eternal Marriage</td>
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<td>Polygamy</td>
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<td>35</td>
<td>Auxiliary Organizations</td>
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<td>36</td>
<td>Honesty--Integrity--Intellectual Courage</td>
<td>Honesty</td>
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<td>Personal Thrift and Frugality</td>
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<td>Enemies and Persecution</td>
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<td>Kingdoms of Glory</td>
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It will be noted that, of the thirty-three Seminary Objectives, numbers 5 (Baptism) and 33 (Peer Group) were not covered by the research categories.
Conclusions

Hypothesis I

Even a shallow perusal of the subject categories indicates the completeness of support this study gives to the first hypothesis. It stated, "... accent will be on the functional application as opposed to historical understanding." The prophets were almost entirely oriented toward functional application—becoming part of a great cause, developing for and serving that cause. The "religious living" concept application is primary. Religious history serves only as a means to accomplish that end. This history is used to stimulate, or to set in, perspective ideas of immediate pragmatic value.

This conclusion, concerning support for the first hypothesis, is justified by the results of the study as well as by the subjective impression the writer acquired from reading the research material.

Hypothesis II

The second hypothesis stated, "... an investigation of the material indicated by the procedure outlined will show a strong supportive pattern for the thirty-three objectives of the Seminary's program." (See page 5.) This hypothesis, as it is stated, is very strongly supported. The comparative table on page 18 shows that thirty-one of the thirty-three
Seminary Objectives were included within the scope of the research categories. This indicates the great similarity between the two groups of subjects. Hence, the conclusion that this study strongly supports hypothesis II.

Recommendations

In light of this study, the writer makes the following recommendations hoping that the same will be a positive aid in developing a stronger, more efficient religious education program:

1. A research program should be conducted to determine if the teachers in the Seminary program are treating consistently those areas stressed most often by the Prophets in their annual addresses which are neglected in the explicit statements of the Seminary Objectives.

2. The L.D.S. Department of Education should orient its religious education program toward functional application rather than historical understanding.

3. The L.D.S. Department of Education should consider the analysis of data presented in Appendices I through IV of this thesis as an aid in strengthening their statements of objectives.

In one sense this study could be concluded just prior to recommendation number three. The requirements of the prospectus have been complied with, the hypotheses have been substantially supported and recommendations have been made. The conclusion could be that the Seminary Objectives are so much in harmony with the Prophets' themes that any differences are negligible and probably justifiable considering the audience.
After repeated examination of Table 2, the author feels, however, that the major contribution of this study lies not in determining whether the Seminary Objectives are in harmony per se with the Prophets' themes, but the extent to which these objectives are not explicitly providing for the treatment of the areas considered most basic by the Prophets.

For example, of the first fifteen areas in the numerical hierarchy of the research categories, eight are not explicitly provided for in the Seminary Objectives. It is this area of apparent weakness, plus a critical examination of the Seminary Objectives and some consideration of how to formulate objectives, that deserves further discussion.

Because these latter items tend to be an extension of this study, although they were prompted by it, the writer has felt that greater clarity would be retained if these subjects were treated in appendices. It is proposed, therefore, that the material presented in Appendices I through IV be evaluated and acted upon by the L.D.S. Department of Education. This constitutes the concluding recommendation of this thesis.
APPENDICES

I. EXPICITY VS. IMPLICITY IN WRITTEN OBJECTIVES FOR EDUCATIONAL PROGRAMS

II. SUBJECT MATTER AND PSYCHOLOGICAL APPEAL

III. CRITIQUE OF SEMINARY OBJECTIVES

IV. CRITERIA FOR DEVELOPING SUCCESSFUL EDUCATIONAL OBJECTIVES AT THE CURRICULUM DEVELOPMENT LEVEL

V. GUIDE SHEET
On the basis that the logical value of explicit statements over implied directions is great enough to demand attention in any educational program, the writer recommends some consideration be given the following area:

If one assumes the research categories reflect a valid order of subject matter preference for leading people over eight years of age into religious behavior, one must also admit a general explicit deficiency in the Seminary Objectives. As was previously mentioned, eight of the fifteen most important categories have no explicit counterpart in the Seminary Objectives.

Admittedly, the assumption could be made that the thirty-three Seminary Objectives carry an implicit direction to cover the areas that are explicitly missing and that this implicit inference would be recognized by anyone familiar with the religious philosophy concerned. It might also be suggested that a certain freedom is granted by providing only generalized explicit directions—allowing free interpretation of implicit meaning.

Granting the above justification, the author would suggest that a specific, serious effort be made to insure that those using these objectives do not lack the insight to recognize and deal with those
important areas not explicitly mentioned. It would seem equally important that these same individuals should not exercise their freedom of or obligation to interpret implicit meaning by choosing to exclude that which should not be excluded. In conclusion, it would seem to be more effective and mutually protective to all concerned to develop the program on an explicit basis—even to the extent of granting "freedom" explicitly where that "freedom" could most profitably function.
APPENDIX II

SUBJECT MATTER AND PSYCHOLOGICAL APPEAL

Any large quantity of subject matter can be organized in numerous ways. It seems obvious that some of these "numerous ways" of organizing subject matter would be less in harmony with the principles of human behavior than others.\(^1\) If this is the case, it seems logical to assume that different subject matter organization for presentation may be either more or less desirable. In the writer's opinion, the leading research categories embraced in this thesis offer a psychological organization of religious subject matter as opposed to the academic listing of subjects found in the Seminary Objectives. This might be exemplified in outline form as follows:

I. Topicwise, the categories most emphasized by the Prophets are directed toward inspiring the individual to action.

II. There is an offer extended to man to find an immediate, personal relationship with a great cause that comprehends, yet transcends man's current knowledge and existence.

III. It is declared, however, that this exalted position must be leavened with humility. Such humility is to be gained through the cultivation of gratitude.

IV. The concept of personal preparation is emphasized and encouraged as an essential in life.

V. The pathway of personal success is suggested in the declaration that man must channel his energies into service beyond himself.

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VI. The need for order, wisdom and control is made clear.

VII. Man is directed to seek for and rely upon greater powers than his own.

VIII. The provision for direction, explanation and guidance is apparent in these categories.

IX. Rewards that are attainable step by step, yet in their full magnitude become incomprehensible to mortal man, are alluded to as incentives.

In order that the above outline might be clarified as well as amplified the reader is referred to the first eight categories to the left of the comparative chart. The item ranked first is the concept of The Progressive and Dynamic Nature of God's Kingdom which, as the Prophet Daniel states, was to be put in motion by Him and is an unstoppable force which is rolling forth and will eventually envelop and rule the earth.¹

It is a common teaching in the social sciences that one of man's basic needs is to feel part of some great cause—great in his own eyes at least.² Harry S. Broudy states it this way in his book, Building a Philosophy of Education:

Physical well-being and love, however, are not enough. The person has to feel that he counts for something and that he deserves to. He needs a sense of power and accomplishment: he needs the conviction that his presence makes a difference in the world. . . . Finally, to be judged as good or satisfactory, life has to have a tension toward the future.³

This first category offers man a part in, or reminds him he is part of, a cause great enough to equal all his imagination might demand.

¹Dan. 2:31-45.
²Ligon, p. 34.
The second category is **Gratitude**. If there is any one element essential to spiritual development and temporal happiness, it is the internal feeling of appreciation. Without this, man cannot even enjoy physical pleasure. Appreciation or gratitude is a component part of all satisfaction. It is also a prerequisite of humility. The doorway to spiritual consciousness is opened by this principle.

Third is listed **Personal Preparation** by way of industriousness, improvement, independence and character. A person in one sense must be involved with himself in order to be involved with a greater cause. It is true that man's greatest achievement comes when he applies himself toward something that is beyond himself, but the value of application upon the "something" is determined by the results of previous self-inspection. Man must discover those qualities and powers that are within himself which he can apply to that which is beyond himself. This proper self-analysis, so to speak, prompts preparation, correction, and development.

The fourth emphasis is **Service**—the actual application of the preparation. Not only does this develop the person in question but it strengthens the organization—makes of this person a sort of "magnetic missionary" which is a source of recruitment tending to make the organization self-sustaining. This also tends to stimulate an internal obligation within those toward whom the service is directed.

The fifth in order, **Obedience**, is an essential in every phase of existence. Order or control is a fundamental prerequisite to progress and peace. It is an element which is desired by all from others in their mutual relationships. It gives strength to the individual and cohesiveness to the organization.
Ranked sixth is Prayer—Spirituality. This spiritual communion provides inner growth through the actual exercise of the intangible existence of man. It is a source of spiritual, emotional and, to some extent, physical rehabilitation—a type of medicine, both preventative and corrective. This category reflects the spiritual leaven of human existence—the equilibrium for mortal life.

Number seven states God, not Man, is in Control of This Earth and His Church. Once internalized, this concept is the closest thing to security man can ever possess in this life. And though complete security does not exist in this temporal order, such a concept as proposed here provides a very close substitute.

Finally, number eight, Church Organization, Policy and Procedure, represents leadership and direction. People have always needed guidance or help in establishing goals and objectives. Here it becomes an inherent part of the basic appeal the Prophets have made to those over whom they preside.

This same analysis of categories could be carried on with the succeeding categories, such as Economics, Parent-Child-Home Relations, Brotherly Love, and so forth. But it is supposed the reader has grasped the pattern indicated.

The Prophets have sought the hearts of men, not their minds, through offering them an appealing membership to reinforce the skeptical, unconfident aspect of human nature. They seem to suggest that one does not come to understand God by studying about God, rather, that one comes to understand God by becoming a part of His work and associating with Him in His work. It seems the same line of thought indicates that one
would accept Jesus for what He is, the Savior, only by developing appreciation for Him. And this appreciation will come only if one experiences those things which He experienced: namely, personal preparation, service, dedication, obedience, gratitude, and so forth. The Prophets have offered man a purpose for life and man needs a purpose. They have endeavored to help him develop the ability to enjoy life via gratitude. They have prescribed order as a basic element of peace in social relations. They have urged him to find solace from his fears through spiritual development—suggested the source of most security in this realm of existence and urged him to establish goals and move in an organized fashion toward pre-determined, planned objectives. In the total approach, it seems they have appealed to man in a most basic and functional way.

Past and present research in the social sciences has persistently suggested to us that we will not find continued success in leading people in a direction they do not want to go. Any leader, including a teacher, has a two-fold responsibility: first, to aid those for whom he is responsible in developing goals or objectives in the direction he wants them to travel, and second, to lead them in that direction. By following this procedure he will be rewarded by the action of his followers. It is the writer's contention that this is exactly what the Prophets have attempted in the period of time embraced by this study. It also seems apparent to the author that as one moves down the list of the research categories one encounters increasingly more theological subject material.

This gives the key suggestion of this study. First, comes effort
to aid the individual to establish desired objectives. Second, comes the theological instruction as he, the individual, seeks it. In contrast, the subjects in the thirty-three Seminary Objectives seem to be only a topical listing of subject matter. Directional objectives should be more than that.

The only inference is to teach these subjects as topics, and their interrelationship is more intellectual than it is personal. This is not intended to diminish the intrinsic value of these topics; they are extremely important. But one is placed in a position to strain for an immediate personal relationship with the subject at hand. There appears to be no natural flow of application to a person's more imminent goals or objectives in life; rather, there seems to be an air of abstraction.

In order that the reader may more clearly see the basic difference between the approach of the Seminary and the approach of the Prophets, the writer has written a sample objective for the first eleven category themes. This has been done to facilitate comparison of the two lists of topics. These sample objectives appear along with the first eleven objectives of the Seminary System in parallel columns below. Care should be taken in reading these two columns not to make horizontal comparisons. Remember, each of these lists is incomplete. One set of principles is not more right or more important than the other. The contention here is that the column to the right is psychologically more functional in its organisation and relationship—more applicable at the human behavior level than the column on the left. Remember, each column could be expanded to cover all vital principles within the Latter-day Saint frame of reference.
Seminary Objectives

GOD
To help students to understand God as the Eternal Father, in order that they will more fully comprehend their personal relationship to Him.

JESUS CHRIST
To aid students in the acquisition of a firm conviction that Jesus is the Christ, the Creator of all things and man's personal Savior, in order that they will accept Him as their personal advocate with the Father.

HOLY GHOST
To help the students so live that they will experience the true manifestations, promptings, and inspiration of the Holy Ghost in order that they might strive to utilize the gifts of the Spirit to the spiritual enrichment of their lives.

REPENTANCE
To help students discover and properly interpret the true nature of repentance in order that they will constantly apply this principle of progress and growth in their lives.

BAPTISM
To aid students understand the ordinance of baptism in order that they will better fulfill their obligations to God and to themselves and thus realize their privileges and blessings as members of the Kingdom of God.

JOSEPH SMITH
To help students develop the testimony that the mission of Joseph Smith was divinely authorized in order that they will more effectively bear

Sample Category Objectives

DEVELOPMENT--ROLLING FORTH OF THE KINGDOM OF GOD
Present the students with opportunities to become active participants in the dynamic, growing kingdom of God which is rolling forth to envelop the earth in preparation for the Second Coming of the Savior.

GRATITUDE
Challenge students to develop gratitude and appreciation in their personal lives in order that they might become partakers of greater happiness and joy both in quantity and intensity.

PERSONAL PREPARATION
Stimulate the students' rate of personal growth in order that they might possess greater qualities as they are called into the service of God—to work among their fellowmen. Remember: industriousness, independence, improvement and character.

SERVICE
Challenge students to serve beyond themselves in order that the world, nation, state, community, social groups, and family of which they are a part might become more like the Kingdom of Heaven--more like they would like them to be. Remember: sacrifice, diligence, duty, dedication and responsibility.

OBSERVANCE
Sharpen the students' insights on the necessity of order and control in all phases of existence and relate this to the heavenly principle of obedience. Remember: keep the commandments, righteous living, support Church leaders, accept responsibility, God's kingdom is a kingdom of order.
Seminary Objectives

witness to the world that he was the chosen prophet through whom the Church of Jesus Christ was restored.

TESTIMONY
To help students achieve a strong testimony of the divinity of the gospel of Jesus Christ in order that they will dedicate their lives to building the kingdom of God.

PRIESTHOOD
To encourage students, through Church activity, to experience the spirit, power and benefits of the priesthood in order that the oath and covenant of the priesthood will be meaningful in their own lives and that they will be further encouraged to want to extend the blessings of the priesthood to all mankind.

COVENANT PEOPLE
To help students realize that the members of the Church are a covenant people in order that they will desire to humbly accept the obligations involved.

PRAYER
To motivate students to pray fervently, intelligently and with a sincere heart—"having faith in Christ"—in order that all phases of their lives will be brought into spiritual association and harmony with God.

SPIRITUALITY
To help students achieve a dynamic spiritual attitude in order that all phases of their lives

Sample Category Objectives

PRAYER--SPIRITUALITY
Help students strengthen their spiritual personalities through actually exercising this intangible existence that is within them. Strive to develop methods that will increase the spiritual consciousness of the students in order that they may enjoy the leaven of human existence and the equilibrium for mortal life--spirituality. For stimulation, remember: personal experiences, scriptural accounts, their neighbors, friends and church leaders.

GOD, NOT MAN, IS IN CONTROL OF THIS EARTH AND HIS CHURCH
Practice the principles of the gospel in order that you might regularly exhibit by both precept and example the fact that God is in control. Give students the benefit of your personal convictions and help them find this same conviction through the positive experiences and atmosphere of your classroom.

CHURCH ORGANIZATION, POLICY AND PROCEDURE
Isolate the goals, aims and objectives that the Church has provided for its members and help the students identify with these goals, aims and objectives in order that they will desire to travel in the direction you would like to lead them.

ECONOMICS
Help students come to an understanding of the necessity of a balanced life in order that they might recognize and be prepared to face the conflicts of the temporal and the spiritual in their lives.
### Seminary Objectives

- Understand God
- Obtain a firm conviction that Jesus is the Christ
- Experience manifestations and inspiration
- Discover and interpret the principle of repentance
- Understand the ordinance of baptism

### Sample Category Objectives

- **Parents—Children**
  - As a teacher, develop an understanding of the students' viewpoint concerning progenitors, mates and posterity. With this background strive to help the students to sense from within the responsibilities they have in family relationships. Remember: the pre-earth existence, the post-earth life and the commandment, honor thy father and mother.

- **Brotherly Love**
  - Strive to stimulate conscious awareness of a concern for fellowmen in order that the natural byproducts, kindness, forgiveness and courtesy, might become realized in the students' daily lives.

Further clarification might be obtained by reducing the above columns to just a statement of the central ideas. One should ask himself at this point which of the two columns below offers the more stimulation to teach? Which is the more practical? Which set of objectives adapts more readily to instructional purposes? Which would be more meaningful in light of general human experiences?

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<th>Seminary Objectives</th>
<th>Sample Category Objectives</th>
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<td>Understand God</td>
<td>Become an active participant in the great cause of the kingdom</td>
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<tr>
<td>Obtain a firm conviction that Jesus is the Christ</td>
<td>Develop gratitude and appreciation</td>
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<tr>
<td>Experience manifestations and inspiration</td>
<td>Increase his or her rate of personal development</td>
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<tr>
<td>Discover and interpret the principle of repentance</td>
<td>Serve others beyond self</td>
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<tr>
<td>Understand the ordinance of baptism</td>
<td>Develop insight on the necessity of order and control in all phases of existence (obedience)</td>
</tr>
<tr>
<td>Seminary Objectives</td>
<td>Sample Category Objectives</td>
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</tr>
<tr>
<td>Achieve a strong testimony that Joseph Smith was divinely authorized</td>
<td>Exercise the spiritual faculties that are within him or her</td>
</tr>
<tr>
<td>Achieve a strong testimony that Jesus is the Christ</td>
<td>Be exposed to the personal conviction of others that God is in control of this earth and His church</td>
</tr>
<tr>
<td>Experience the spirit, power and benefits of the priesthood</td>
<td>Identify himself or herself with the goals, aims and objectives that the church provides for its members</td>
</tr>
<tr>
<td>Realize the members of the church are a covenant people</td>
<td>Recognize and be prepared to face the conflicts that arise between the spiritual and the temporal</td>
</tr>
<tr>
<td>Pray fervently, intelligently and with a sincere heart having faith in Christ</td>
<td>Come to an understanding of his or her relationship and responsibilities to progenitors, mates and posterity</td>
</tr>
<tr>
<td>Achieve a dynamic spiritual attitude</td>
<td>Express brotherly love through kindness, forgiveness and courtesy to fellowmen</td>
</tr>
</tbody>
</table>

To the writer, the difference between the two approaches above appears to be this: In the Prophets' categories the appeal is made to the person by offering an opportunity for personal satisfaction through personal involvement. This method requires the teacher to internalize the objective before he can understand it. Without this internalization he will never inspire with his teaching. It will become machinelike, "scientific" instruction. In the second approach, that of the Seminary Objectives, one is presenting an obligation for acceptance to the person. In reality, this second approach offers the same ultimate rewards but it unwittingly creates a psychological block for itself by presupposing or ignoring any form of developmental motivation.

This last point suggests a caution in interpreting this study and an implication for further research. The Prophets have been dealing with
mass membership and, one might assume, have been directing their remarks primarily to adults. The possibility exists that a different pattern could have developed if the Prophets had been primarily concerned with an adolescent audience such as is found in the Seminary program (ages fourteen to eighteen). It is recognized that some vital differences exist in the teaching or leading of the various age levels. This, however, seems irrelevant to the basic need of organizing subject material in such a way that it makes a subtle appeal to the person rather than proposing an obligation to him for acceptance or rejection. More often than not the tendency is to reject externally proposed obligation.

To this writer, the research material suggests the attitude that this is a society of men with the opportunity of becoming something greater. It also suggests that individual action is dependent or should be dependent upon appeal rather than upon externally proposed obligation. Recognizing the reality of obligation, this suggestion is only implying that obligation externally proposed is not the key to acceptance or to action. Productive obligation should be internally generated. Curriculumwise this can best be accomplished by formulating chosen objectives in such an order and relationship that they appeal to the basic needs of man; that they be stressed in such a way that man is capable of grasping them, whether he be teacher or student.
APPENDIX III

CRITIQUE OF SEMINARY OBJECTIVES

A critical evaluation of objectives is necessary if a curriculum program is to improve because of them rather than in spite of them. This is especially true when the use of certain objectives becomes mandatory as it has for those in the Seminary System who are to help build the curriculum for that organization.

The peril of proceeding in a program without aims is quite evident. The teacher may let the subject matter dictate his aims; he may teach in the light of his current experiences and mood or he may even teach things other than that which promotes the purposes of the organization which he represents. This peril is readily admitted--aims are necessary. But, there is the "lesser" peril of adopting untested objectives, which, to the extent they are followed, place the entire organization in a lock-step progression in the direction those objectives dictate. The acceptance of such objectives presupposes that the teacher will move in the direction indicated and under the handicaps that imperfections within the objectives would impose. This point deserves consideration.

In reviewing the thirty-three directional objectives of the Seminary System, attention should be given to the following areas which seem to weaken their usefulness.
I

There is a notable absence of any direction to the teacher indicating his responsibility and preparation. This seems to be an important omission in light of the Lord's instructions to those who would teach His word. The importance of teacher preparation is exemplified in the following quotation:

And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel. And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit. And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.1

In addition, President Brigham Young has stressed this point in the following:

Persons know and continue to know and understand many things by the manifestations of the Spirit, that through the organization of the tabernacle it is impossible otherwise to convey. Much of the most important information is alone derived through the power and testimony of the Holy Ghost in the speaker, revealing itself to the understanding and the spirit of the hearer. This is the only way you can convey a knowledge of the invisible things of God.2 (Italics mine.)

II

There is no direction in the Seminary Objectives relative to teacher-student interaction. To assume that the teacher will automatically develop a healthy, intimate and personal interaction with the

1The Church of Jesus Christ of Latter-day Saints, The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: 1955), Section 42:12-14, p. 61.

2Journal of Discourses, VIII, 41.
student without a conscious reminder is an error. This idea is stressed in the directional instructions of the official missionary plan of the Church. In fact, they make most specific the point of instruction concerning the teacher's responsibility to bear his personal testimony to the student:


Such instruction is not only absent in the Seminary Objectives but there is not a single reference to this in the entire curriculum packet.

III

Some of the objectives are so delimiting that it becomes necessary to hunt for another area in order to properly catalogue a given subject under one of the directional objectives; or, in some cases, there is no place to insert a subject under an objective.

For example, when discussing revelation, the directional objective under that subject limits the instruction to revelation given to the Prophet of the Church. It does not allow the expansion of revelation to include Bishops or other "lesser" leaders, nor the place of revelation in the student's own life. This latter must be referred back to objective number 3 under the title, Holy Ghost. Further, if one were to discuss the interrelationships of children with parents or the eternal nature of

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man or intellectual courage, there is no evident area to tie these sub-
jects into that is not already delimited by its own structure to exclude
such an inclusion. Now consider objective number 6. The result desired
therein is to stimulate the student to bear witness to the world that
Joseph Smith was a chosen Prophet. With this delimitation one could or
would assume that there is no other reason for developing a testimony of
the mission of Joseph Smith. This same analogy could be made of
objective number 9 and others.

IV

The objectives are not mutually exclusive. This indicates that
they are, in fact, arbitrary divisions rather than logical, objective
derivations. It seems that some justification is necessary to accept one
arbitrary set of objectives over another arbitrary set of objectives if
one is truly seeking the most valuable set of objectives. The fact is,
no justification is offered to support this specific set of objectives.

Any statement of objectives should be able to stand an examination
of its sources and procedures of derivation.¹

V

The result of not testing objectives for mutual exclusiveness has
resulted in considerable duplication within the area of anticipated
behavior expected to result from teaching within these thirty-three areas.
To illustrate: Each of the Seminary Objectives is divided into two parts.

¹Virgil E. Herrick and Ralph W. Tyler, Toward Improved Curriculum
Theory (University of Chicago: University of Chicago Press, 1950),
p. 119.
The one part is separated from the other by the phrase "in order that." The first section of the objective implies the areas of instruction that the student is to be exposed to, while the second part of the objective indicates the type of action that is to result in the student. To exemplify the duplication or similarity that exists between a number of these "actions" that are to result from said instruction, the writer calls attention to the second parts of objectives numbered 1, 3, 5, 10, 11, 15, and 20. The student is expected to:

1. comprehend his personal relationship to God.
3. strive to utilize the gifts of the Spirit to spiritually enrich his life.
5. fulfill his obligations to God and to himself.
10. bring all phases of his life into spiritual association and harmony with God.
11. make all phases of his life compatible with God's principles.
15. enthusiastically search the scriptures for a knowledge of his relationship to God and for answers to the problems of life.
20. receive a spiritual witness of the reality of divine power.

It is obvious that all of the above results hinge upon the following phrases:

1. relationship to God
5. obligations to God
10. harmony with God
11. compatible with God
15. relationship to God

The question that presents itself is this: How are these phrases inherently different enough to justify seven separate directional objectives?
The question could be raised concerning the merits of distinguishing between numbers 11 and 20 on yet another ground.

11. a dynamic spiritual attitude

20. a capacity for worship and reverence

Why would "a dynamic spiritual attitude" not be the key for receiving a witness of the reality of divine power as well as the key for making all phases of one's life compatible with God's principles? Or, in another sense, why does the capacity for worship and reverence help a person achieve a divine witness more than it would help him align his life with God's principles? Or, why would not a dynamic spiritual attitude help a person achieve a divine witness as well as help him align his life with God's principles? Are not both of these inherently part of the same specific problem? Should they not be fused and stated in a single directional objective for the sake of clarity?

VI

The use of the word "true" causes questions rather than clarity as it is used in numbers 3 and 4:

3. . . . experience the true manifestations . . . of the Holy Ghost.

Does this infer or mean to infer that the Holy Ghost might provide manifestations that are not true?

4. . . . true . . . repentance . . .

Does this infer that there is a difference between "plain" repentance and "true" repentance?
D. Campbell Wyckoff in his book, *Theory and Design of Christian Education Curriculum*, indicates another area for consideration that seems to apply to these thirty-three objectives:

**Themes:** Most often the objectives of Christian education have been stated in terms of the great concerns of the Christian faith and the Christian life. Such objectives... (prefixed with) such phrases as "to help pupils know," or "to develop in growing persons," actually constitute analysis of curriculum content or scope. Sometimes useful as statements of scope, such statements fail at two points: (1) They are too detailed to focus the objective of Christian education sharply. (2) They are often too brief to do justice to the range of relationships involved in a way that is really helpful for direction in curriculum building.¹

Again he states:

The situation, needs, interests, concerns and duties of the pupil and the group shape or constitute objectives for them... they are the only objectives that are really ever accomplished.²

He indicates that the only purpose of the basic objective(s) is to provide a light in which to evaluate the:

... individual and group ends, unit topics and problems, teacher-pupil goals and steps in developmental sequence. ...³

The writer of this thesis suggests that these thirty-three objectives are academic and theological rather than representative of the needs of the student and/or group. For example, note the following sample of phrases extracted from these objectives:

- to understand God
- to experience manifestations, promptings and inspiration
- to bear witness to the world
- to humbly accept obligations involved
- to realize eternal truths do not change

If the above criticism is not valid, then there exists the equally serious weakness of ambivalency. It is hard, if not impossible, to determine by the statement and structure of the objectives whether they are to serve as a light in which to evaluate other objectives on a more personal level, or whether they are to be accomplished, as written, by the conclusion of a given course of instruction. For example, note the following phrases:

- to identify with their own peer group
- to observe the Sabbath Day
- to repent
- to pay tithes and offerings
- to develop honesty

The transcendent nature of many of these objectives inhibits their usefulness. For example, consider the following phrases extracted from objectives 1 through 4:

1. To help students to understand God as the Eternal Father.
2. To aid students in the acquisition of a firm conviction that Jesus is the Christ.
3. To help students live (so) they will experience true manifestations, promptings, and inspiration of the Holy Ghost.
4. To help students discover and properly interpret the true nature of repentance.

This transcendency when written into an otherwise functional objective seems to immunize it against efforts to reduce it to factors meaningful at the human behavior level. In other words, how can a teacher reduce the phrase "to understand God" to an operational level that will be effective in the classroom, when the teacher himself fails to comprehend the meaning of that phrase in his own life? The point is that such an
expectation is unrealistic. The solution is to re-examine the objective and state it in more realistic terminology.

**IX**

In order for an objective to be useful it must be a conscious part of the teacher's thinking. This raises a question concerning just how many objectives can be meaningfully assimilated by a person. In the attempt to encompass all that the Latter-day Saint Church philosophy encompasses, thirty-three objectives have been formulated. It is the writer's understanding that two more are to be added to this list. It appears to the writer, and has been his experience, that such an extensive number of objectives is unwieldy. This problem would vary with the experience and ability of the teacher, but it does deserve consideration in the event these objectives are re-evaluated.

**X**

The apparent assumption behind these objectives seems to indicate that the Seminary is fully obligating itself to instruct the student in every phase of the gospel. There appears to be a lack of division of responsibility with other educational programs within the Church. The creation of spiritual busywork is not a desirable accomplishment in the writer's opinion and this will surely be the result, even if not intended, with repetitious duplication of subject material. The student who participates in the several educational programs of the Church will interpret his classwork as "the same old stuff" and treat it as spiritual busywork. Consequently, the organizations with the least proficient teaching personnel will suffer the most.
There also seems to be a realistic limitation of what use an organization can make of the total subject matter areas in dealing with a student on a limited basis. Some examination of this total subject matter is necessary, and an explicit sharing of responsibility should be the result. The writer is aware of the coordination efforts now being made by the Church. In light of this effort and the problems it will encounter, it seems appropriate to re-emphasize the conclusion of another study relative to objectives. The writer wholeheartedly concurs with the following quotation:

In view of all the foregoing, it seems that a hierarchy of objectives should be established. By hierarchy is meant: objectives on a church-wide and all-inclusive basis to guide the efforts of every arm or auxiliary of the Church. Each arm, in turn, should have definite, published, and constantly emphasized general objectives. Likewise the sub-divisions of each arm or auxiliary would have its objectives spelled out.

In such a system, each division and subdivision can be properly charged with and be held accountable for the accomplishment of the objectives. Of course, this would require that the objectives be as simply and clearly stated as possible, and that they be desirable or necessary and attainable. Unnecessary overlapping of responsibilities should be avoided, yet the complementing of one organization's efforts by another, in order to do the whole job which neither alone can accomplish, must be kept in mind.1 (Italics mine.)

In conclusion it seems that the above critique would justify a re-evaluation of the purpose and position that these thirty-three objectives occupy in the Seminary System. This writer suggests that a testing process of some type should be applied to them before a curriculum is developed around them and before the personnel of the Seminary System are required to operate within their framework.

After considerable investigation and reflection, the writer has formulated seven criteria which deal with the salient features of useful and meaningful objectives at the curriculum development level. Each of these is stated below and each is followed with a brief explanation.

Such objectives, aims or directions must:

1. **Be derived from and substantiated by the organization's philosophical values.**

   Successful objectives for an organization must promote that organization's philosophical ends. It is, therefore, a great error to develop objectives independent of the organization's basic philosophy. This approach to formulating objectives implies that clear and fundamental objectives cannot be systematically developed without a clear and fundamental understanding of the philosophy which they are to represent.

2. **Successful objectives must reach from and extend beyond the organization's current accomplishments.**

   Although one of the primary functions of an objective is to supply tension toward the future, it must not be severed from the present accomplishment of that organization. An unattached objective is meaningless in educational programs. No matter how noble an objective might be it is of no value if some line is not attached to it that can be clutched in the learner's hand—a line that is already part of his accomplishment.
or part of his experiences. Carl Schurz, an immigrant to America (1848), said, "Ideals are like stars; you will not succeed in touching them with your hands. But like the sea-faring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny." This is a dangerous concept for educators. Care must be taken to realize that the ability to see those stars was the line that navigators could grasp and hang on to; to a blind navigator those stars were useless. So it is with an objective that is not firmly attached to the organization's current accomplishments.

3. Be concrete enough to be suggestive and free enough from the abstract to be meaningful to the inexperienced user.

Successful objectives are suggestive to those who use them. They must, as is indicated in number two above, be partially achieved already. The user must be able to see a relationship between the objectives and his experiences. It is necessary, therefore, when reducing abstract concepts to words to do so in a clear and explicit matter. Care must be taken to state these ideas without using a unique vocabulary. A carefully selected pathway between oversimplification and meaningless complexity is education's greatest protection and her best insurance.

4. Suggest insight and guidance for the future along with being useful as a standard for measurement of work completed. (Must serve as an ignition device as well as a measuring device.)

Successful objectives are two-edged swords. Too often an objective is formulated with the idea in mind that its only purpose is to

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serve as witness concerning whether or not it was achieved after the
effort is expended to attain it. The functional objective is one which
stimulates a desire in the user to pursue it. The functional objective
will provoke the thoughtful mind to envision many roads to embark upon
to travel toward that objective. This beckoning stimulation is as
important, if not more so, than the obvious purpose of evaluation which
an objective serves.

5. Be consistent with companion objectives within the organi­
zation. One objective should not contradict another.

Successful objectives must be harmonious and pull together as a
team. The see-saw effect of much educational endeavor is the direct
result of conflict between objectives. Much like the home in which
parents preach one thing and practice another, conflicting objectives in
an organization will develop undesirable conflict within and possibly
between its members.

6. Be stated in such a way as to be mutually exclusive insofar
as this is possible.

Objectives, in order to be successful, need a purpose for their
existence. If two objectives are assigned the same job, one or both will
soon become ineffective. Objectives, in this sense, are much like people.
This division of responsibility is important for organizational effi­
ciency. A good objective will serve its purpose. Hence, there is no
need for two objectives at the curriculum development level to be
assigned the same purpose. If an objective is not adequate, one should
be created that is adequate; but objectives should not duplicate one
another.
7. Point toward the fulfillment of basic human needs and be capable of being reduced to terms of human behavior or attitudes.

Successful objectives, like successful employers, offer a worthwhile remuneration for efforts expended. It should also be remembered that if a reward is to serve well as a directional motivation, it should be a conscious possession of the seeker. This reward must not all be obtained at once, nor should it all be withheld until the job is finished. But, it must be received as it is earned, portion by portion.

Likewise, a successful objective is dependent upon its relatability to the problems of those who use it. It must be reducible, therefore, to the world of experience. Such a reduction is necessary before the individual involved can comprehend the objective. Any objective that cannot be so handled is of little or no value.
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LATTER-DAY PROPHETS AND
PRESENT-DAY CURRICULUM

An Abstract
of a Thesis Presented to
the Department of Religious Education
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree of
Master of Religious Education

by
Neil J. Flinders
February, 1963
ABSTRACT

Problem and Setting

A gap exists between the religious ideals of human behavior and the common practices of man. Considerable effort has been expended in attempts to discover how to teach men to behave in ways that would be acceptable to society and still satisfy the ideals of the various religions. This problem is one of the major concerns of religious education.

In an effort to solve the above problem among its membership, the Church of Jesus Christ of Latter-day Saints has established a program of week-day religious instruction, commonly referred to as the "Seminary program." This organization is currently engaged in an organized effort to develop for its own use a more effective curriculum. This curriculum is being developed around thirty-three directional objectives which were formulated by a committee.

Purpose of the Study

The purpose of this study was to examine the general scope and validity of the Seminary's directional objectives. To accomplish this these objectives were compared with the subject areas or themes which have been stressed most often by the nine Presidents of the Church of Jesus Christ of Latter-day Saints in their annual conference addresses since the Church was organized in 1830.
Procedure Followed

A research design for determining the subject themes in the conference addresses was constructed. After the subject themes had been determined, a table of these categories was prepared, listing them according to the number of times the subject appeared as a major theme. A comparative table was also prepared showing areas of similarity and dissimilarity between the Seminary Objectives and the Presidents' themes as categorized for this study.

Conclusions

Although there was great similarity between the Seminary Objectives and the subject themes stressed by the Presidents, there were some evident discrepancies. For example, of the first fifteen subject areas in the categories formulated in this study, eight were not explicitly provided for in the Seminary Objectives.

In the process of reviewing and analyzing the material within the comparative table, certain possibilities became apparent which led to further investigation and finally to the following recommendations.

It was recommended that:

1. Prime consideration be given to psychological appeal in organizing the subject matter which is to be used in the curriculum of religious education programs.

2. Implicit key concepts within the Seminary Objectives be made explicit.

4. The additional weaknesses of the Seminary Objectives discussed in Appendix III of this thesis be eliminated.

5. The seven criteria for developing successful educational objectives presented in Appendix IV of this thesis be used when constructing objectives in the future.

6. A research program be conducted to determine if Seminary teachers are stressing those areas mentioned by the Prophets but which are omitted in the explicit statements of the Seminary Objectives.

ABSTRACT APPROVED:

[Signatures]