1964

The Religious Education Program of the Pacific Board of Education

V. Lynn Tyler
Brigham Young University - Provo

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THE RELIGIOUS EDUCATION PROGRAM OF
THE PACIFIC BOARD OF EDUCATION

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

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

by
Vernon Lynn Tyler
August 1964
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I. THE CHALLENGE OF

RELIGIOUS EDUCATION IN PACIFIC SCHOOLS

The youth of today will constitute the leadership of tomorrow. Their well-being, their training and instruction have always been of vital interest to the leaders of the Church. Great concern is shown for our youth, that they develop a testimony of the restored Gospel of Jesus Christ and have as benefits in their lives the guiding principles and protection such knowledge and conviction offer.

The religious education programs offer daily instruction in moral and spiritual values. They give meaning and purpose to secular education and assist the young men and young women to develop the attitudes of a noble Christian character.

Every soul is precious to our Father in Heaven, who desires the continuous activity of all His children in the Kingdom of God on earth and their adherence to the eternal principles of the Gospel of Jesus Christ.

My fellow workers, yours is a great calling. Your work is vital to the Church, and you are charged to perform your duties faithfully and well.

-- President David O. McKay (84)

Latter-day Saint education is primarily moral and spiritual. While much attention has been recently drawn to the 'scientific approach' to learning, the vital religious, moral, and spiritual values which give meaning to life have been left, in many instances, for some other time and place. In its concern to give balance to human values and to show the way of the abundant life to its young people, the Church of Jesus Christ of Latter-day Saints has sponsored, under the direction of inspired leaders -- as indicated by President McKay, a program of religious and moral education. It is organized to work in harmony with the academic institutions sponsored by the Church, and also to parallel the week-day secular training provided by the schools of the land. (17:3, 75, 89)(See also 10, 92, 101)

1List of references and bibliography is found after chapter XII. The first listing in parentheses is a primary source. Others may be given for additional reference. If feasible, the page number will be given immediately after the citation and a colon.
This program is a major part of the assignment given to the present Unified Church School System, and to the Pacific Board of Education. It is the whole concern of those specifically assigned, as the Institutes of Religion, the Seminaries, the Deseret Clubs, and the religious education program in the Pacific Schools of the Church. (Ibid.) (See also 54, 55, 73, 75)

In order that the personnel of the elementary and secondary schools in the Pacific might better understand the principles and policies of this program, as distinguished from the Seminary program of the Unified System, and thereby become acquainted with their own obligations thereto, this manual is written. It should be studied carefully in order to provide the guidance desired in the Board program. (29, 75)

The principles, policies, and directives, as hereafter outlined and explained, are based upon actions taken by the Church Board of Education and the Pacific Board of Education, as well as the writings of experienced educators later referred to in this study.

As denoted by President McKay, the religious education program of the Church is inspired and must be inspiring. Those engaged in it are in the service of the Lord, and are entrusted with the responsibility of benefitting the lives of hundreds and thousands of the youth of the Church (as well as of many who as yet do not belong) -- sons and daughters of God the Eternal Father, who are most precious to him. (61, 77)

It is recognized that the principles, policies, and curriculum program of the Pacific Schools, as outlined in this study, are not sufficient in and of themselves. Both administrators and teachers must, in humility and sincerity, make themselves partners with the Lord through prayer and an exemplary life. This is the prime requisite in the performance of all those who have the blessing and the challenge of being called to this work. (89, 30, 61, 77)

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2 Hereafter referred to as the "Unified System."
3 Hereafter referred to as the "Board."
This manual is primarily designed to define the general principles and policies of the religious education program of Pacific Schools. These pertain to their scope, history, and destiny; objectives, and dividends expected; administration; responsibilities and functions of teaching personnel; specific requirements for writers and teachers of religious education curriculum in Pacific Schools; and the sequence of both elementary and secondary courses of study.

Teachers and administrators in all academic departments may also profit from the materials given herein. All who teach in Church schools are charged to teach the gospel in all of its ramifications with the Spirit of the Lord.

Dr. Ernest L. Wilkinson, former Chancellor of the Unified System, in setting forth the policy of that system said,

In our Church schools the teaching of the gospel is not confined merely to classes in religion, but is the proper subject to teach in all classes. This overall religious teaching in connection with biology and geology, for instance, is often more important than the teaching of formalized classes in religion. (27:3)

President David O. McKay stated it this way:

But, gaining knowledge is one thing, and applying it is another. Wisdom is the right application of knowledge to the development of a noble and Godlike character. A man may possess a profound knowledge of history and mathematics; he may be an authority in physiology, biology or astronomy. He may know all about whatever has been discovered pertaining to general and natural science, but if he has not with this knowledge, that ability of soul which prompts him to deal justly with his fellowmen, to practice virtue and honesty in his personal life, he is not a truly educated man.

Character is the aim of true education; and science, history, and literature are but means used to accomplish this desired end. (77)

This charge was recently given anew to the administrators of the Pacific Schools by President Hugh B. Brown, of the First Presidency of the Church, and Wendell B. Mendenhall, Chairman of the Pacific Board of Education. It is the Church education program. (77, 89)

The combined experiences of well-qualified teachers and administrators are to be used in connection with this manual.
Suggested methods of instruction, instructional aids and materials, classroom activity suggestions, extra-curricular and supplementary activities, and aids for Religion Department leaders -- all are aimed at making the work of the Religion teacher most effective in accomplishing the objectives outlined by President McKay. (See especially 30:part II) (1, 4-9, 11-15, 17-20, 24, 25-29, 31-78, 88-100, 102)
II. HISTORY, SCOPE, AND DESTINY OF
RELIGIOUS EDUCATION IN THE PACIFIC

The pioneering Latter-day Saints have ever endeavored to provide
the best education possible for their children -- whether in a log
cabin, brick edifice, or coconut-frond hut. With the knowledge that
"it is impossible for a man to be saved in ignorance," (D. & C. 133:6)
the Church has always placed true education -- building a Christ-like
character -- at the point of prime concern. (3:249; 55; 77)

Wherever Latter-day Saint homes and churches have risen, schools
have been organized. In Polynesia, elementary schools were first
sponsored in the missions. Secondary education has but recently come
of age -- with the crowning apex being the fully accredited four-year
Church College of Hawaii. (55, 21:11-12)

During the early years of missionary activity, many communities
in Polynesia had inadequate, if any, public schools. Under the direc-
tion of inspired mission presidents, this void was partially filled
by elementary schools staffed in the main by missionary administra-
tors and teachers.

One-room thatched hut classrooms were common; the open air bore
its share of classwork. The meager facilities did not deter a highly
valuable service; students were prepared to become the great leaders
of today in Church and nation. Non-member children soon led their
families into the Church; they still do.

With religious education as a common basis, classes in the three
"R"s expanded as needs required and as teacher improved in their
methods. From the farthest south came the earliest contribution.

The New Zealand Mission of the Church founded the first Polyne-
sian Church Elementary School in 1854. By 1880, missionaries had
schools in many communities. Gradually the government met the re-
quirements of secular education and the mission classes ended.
(3:249-253, 22)
When the Tongan and Samoan Missions were divided in 1916, elementary schools were flourishing in both island groups. Interrupted by World War II, the schools all but closed until missionaries could be sent to lead once again. Many individuals carried on as best they could in the interim.

The primary school in Pesega was the first to open in Samoa after the war. Two others were opened later at Vaiola, Savai'i, and Sauniatu, Upolu. All three of these are still functioning -- mainly in new buildings erected during recent building programs. (23) Several elementary schools opened again in Tonga, but by 1957 the elementary secular education was left completely to the government. (3:249-253)

Back in 1913, the first secondary school of the Church in the Pacific was begun at Hastings, New Zealand -- The Maori Agriculture College. Many of the contemporary native leaders received their secondary education there. An earthquake destroyed the buildings in 1931. A goal was set and pursued for over 25 years. It was to rebuild with even better facilities. (22:15-17)

Tongan and Samoan Saints were also seeking to satisfy great desires for coupling gospel teachings with the secular education possible on a secondary level.

This need was being filled in the center stakes of the Church by the development and growth of the Seminary-Institute of Religion system. (27:2-7) Beyond the spiritual need in Polynesia was a lack of good public secondary schools. Construction of just such facilities came as a realization of the vision of great Church leaders. (3)

In fact, the astounding Builder Missionary Program of the Church had its inception in the building of the Liahona High School in Tonga and the elementary-secondary unit at Pesega, Western Samoa -- both in 1950 -- and in furthering the plans for the Church College of New Zealand. (3:249-253; 75) Actually, secondary schools had begun earlier at Makeke, Tongatapu, Tonga, and, by 1948, with improved facilities at the mission school at Pesega, Western Samoa. (23)
Elder Matthew Cowley headed the drive for the Church College in New Zealand. Though he passed away before its completion, he followed the planning with fervor. April, 1958, saw President David O. McKay dedicate the magnificent campus at Hamilton, New Zealand -- in the shadow of the Temple of the Lord. (3, 22:15-17)

Meanwhile, a high school was planned and erected through the Builder Missionary Program at Mapusaga, American Samoa. This eastern unit in the Samoan Mission was in full operation by September, 1960. (75)

The schools in Tonga and Samoa remained under the direction of mission presidents until 1957, staffed with teaching missionaries. However, with the erection of the most modern and best equipped plants in the area, the homogeneity of Church sponsorship, similar administrative challenges, and predominantly Polynesian student-bodies, a new move was in the making.

The First Presidency of the Church organized the autonomous Pacific Board of Education in June, 1957, to take charge of all Church schools in the Pacific, as distinguished from the Unified Church School System. (75, 17:3) Wendell B. Mendenhall, General Chairman of the Church Building Committee, was called as Chairman of the Board. Dr. Owen J. Cook became Executive Secretary. Members of the first Board also included Edward L. Clissold, D'Monte Coombs, and Ermel Morton. The latter was released in 1959. Dr. Wayne F. McIntire was called to fill this vacancy. Subsequently, he was called to preside over the West German Mission of the Church. Dr. Kenneth Farrer and David L. McKay later were called to serve on the Board. An Administrative Assistant, Sidney L. Wyatt, became a part of this organization in 1962. (29)

During 1960, added impetus was given to the religious education program. Vernon Lynn Tyler was assigned to coordinate this important concern of the Pacific Schools, under the immediate direction of the Board. (30:5-12)

As directed by the First Presidency of the Church, the Board approves courses of study, confirms the appointment of faculty
members (who meet the high spiritual standards set for full-time missionaries), defines policies, controls all finances, and supervises administrative details. (29) Each school is under the direction of a President or Principal and an Administrative Council. Religion classes are offered in all of the Pacific Schools in a full week-day program. The Spirit of the Lord is sought as the guide for all teaching and administration. (30, 75)

Church education in the Pacific has come into its own.

But after the secondary schooling, what? The expense of traveling to far off Brigham Young University or Ricks College, the social change, and many other challenges held many of the academically qualified students at home.

While on his world tour in 1921, President McKay envisioned at Laie, Oahu, Hawaii, the power of making of all nations one blood through a college which could be an intellectual as well as spiritual center for the Pacific. Here was a Temple -- why not an institution for higher learning, secular as well as spiritual, founded upon the principles of enduring education -- of character as well as intellect?

Following several surveys at the direction of President McKay, the Church College of Hawaii was planned -- to be founded upon two deeply set convictions: (1) that the spiritual side of life must be developed in the individual to build sturdy character and live the abundant life, and (2) that true religion requires broad learning for its full observance.

In 1954, Dr. Reuben D. Law, Dean of the College of Education at the Brigham Young University, was appointed President of C.C.H., and the Fall of 1955 set as the target date for opening. While the two-year liberal arts college was getting under way in converted army barracks, Church Builders working under the direction of President Mendenhall and Elder Joseph Wilson were transforming some of the Laie cane fields into one of the most imposing campuses in all America.
When Dr. Law was granted sabbatical leave in 1958, Dr. Richard T. Wootton was appointed Acting Administrator. In this year also, the permanent campus was dedicated, occupied, and visited by accreditation teams. With Dr. Law's honorable release in 1959, Dr. Wootton was appointed President of the Church College at Laie.

Under President Wootton's direction, the College expanded into a four-year program of Teacher Training and Liberal Arts -- offering the B.S. and B.A. degrees plus additional needed terminal programs. A fifth-year educational certification program was later approved and implemented. As a result of the work of Dr. Wootton and his capable staff, full-scale accreditation was awarded by the Western College Association on February 23, 1961. (31:11-13)

This magnificent center is the crowning feature of the Church Educational System in the Pacific. Being in Polynesia, it draws students into a common fold while yet enjoying the modern benefits of cosmopolitan Hawaii.

Here students from all of the racial strains of the Pacific basin may gather into as tolerant a racial and yet highly spiritual atmosphere as can be found anywhere in the world -- a splendid spiritual and secular congeniality.

Again, here is the center. From Japan, Formosa, Hong Kong, Korea, and all Asia come students seeking the truth as taught by the Church of Jesus Christ of Latter-day Saints. Many missionaries have received a firm foundation, and have been and are being sent from the Church Wards at C.C.H. As they return, they become a great strength to the whole program of the Church.

Here is a center, a source for peace in the world, based upon the gospel of Jesus Christ.

And the end is not yet. Rather, here is but a beginning. Plans for the whole Pacific area envision other schools -- such as the Tahitian elementary school opening in September, 1964 -- and greater expansion of present facilities. The marvelous new Polynesian Culture Center (42) is but one of many outstanding elements for
growth that is now seen in remarkable reality. (42, 30:6-7)

Students, parents, teachers, and administrators are gaining a greater sense of the destiny of our Father's latter-day work. The words of Jesus Christ to others of the family of those in the Pacific are applicable here. This great people will "... be brought to a true knowledge, which is the knowledge of their redeemer..." (Helaman 15:10-17) And what will this do?

And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed. (3 Nephi 20:25 cf.)

Who can see the potential? Eternal lives are touched and directed through religious education in Pacific Schools.

What a priceless monument to the future is the revelation of the past. (30:7) (See also 56, 57, 77, 89)
III. RELIGIOUS EDUCATION OBJECTIVES

General: (For specific course objectives, see Chapter XI.)

A. To help students acquire a dynamic confidence that their Heavenly Father will bless them according to their faithfulness.

B. To help students realize that God has a purposeful plan for man in his relation to the universe, in order that their intrinsic philosophy may consistently lead to the development of peace and happiness.

C. To inspire students with a living testimony that Jesus is the Christ whom they may follow to exaltation.

D. To lead students to a firm testimony that Joseph Smith's work is divine, and that the restored gospel is being disseminated throughout the world through the true priesthood of God, in order that they will partake of and share these blessings.

E. To instill into students a love and an appreciation for the Standard Works of the Church, as companions unto glorifying intelligence.

F. To assist students to develop the ability and the zeal to serve the Church in many ways, in order that they will have the thrilling experience of service to others.

G. To foster in students a sound development of personality and character which is harmonious within itself, adjusted to society and to God's law.

H. To help students acquire attitudes, knowledge, and skills -- in secular and religious fields -- which will enable them to earn a livelihood in a well-chosen place in society.

I. To thus develop each student's dedication to make the world a better place in which to live, in order that they may attain an exalting love for all mankind. (27, 30:8, 77)
IV. RELIGIOUS EDUCATION DIVIDENDS

As students, teachers, and administrators work together toward the objectives of the religious education program, actual dividends in this rich experience are received.

Not only do students gain a knowledge of HOW and WHAT to know -- that is, straight creative thinking which prepares one to resolve life's challenges -- but a keen awareness is also developed of the unknown. This awareness is coupled with an intense desire and the skill necessary to search the unknown in order that the students can actually become what they should be; (30) that is to say, a sense of destiny helps direct them to their destiny!

A. For the STUDENT:

1. Intellectual Dividends: Knowledge of the Scriptures, and how to apply their eternal lessons NOW.
   a) Origin and purpose of the Standard Works.
   b) Mechanics (how to use them):
      (1) Divisions, authors.
      (2) Chronology.
      (3) Concordance and cross-references.
   c) Stories -- True histories -- Key doctrines:
      (1) Lessons in living the abundant life.
      (2) Knowing great characters.
      (3) Discovering their rich heritage.

2. Social Dividends: True brotherhood and sisterhood.
   a) Associations:
      (1) Fine friends in a wholesome place.
      (2) Spiritual and academic foundations.
      (3) Social events in a clean atmosphere.
   b) Leadership opportunities:
      (1) Class situations: Speech, music, drama, etc.
      (2) Devotionals and programs.
      (3) Student offices, delegation and growth.
c) Discussions of social values:
   (1) Led by spiritually qualified teachers.
   (2) In company with clean, fine companions.

3. Spiritual Dividends: Living the abundant life.
   a) Learning the doctrines of salvation.
   b) Spiritual experiences:
      (1) Devotionals: hymns and prayer.
      (2) Sharing new insights.
      (3) Sharing testimonies.
      (4) Inspiring lessons leading to
           individual testimonies that grow.

B. For the TEACHER: As for the student -- What is shared in
   truth is internalized more firmly in truth.

C. For the CHURCH and ITS ORGANIZATIONS: Students directed to
   Temple Marriage and happy family life; highly trained and
   able leaders, faithful members, capable missionaries,
   Celestial Citizens.

D. For the NATION: Upright, clear-thinking citizens who are
   devoted to the law and its blessings. (30:31) (See also
   35, 39, 56, 63, 89)
V. ADMINISTRATION, SUPERVISION, AND COORDINATION OF RELIGIOUS EDUCATION PROGRAMS IN PACIFIC SCHOOLS

A. The Pacific Board of Education

Under the direction of the First Presidency of the Church, the Board operates the entire program of all Pacific Schools, as a separate entity from the Unified System. (17:3; 29; 75:322-24) Personnel, curricula, budget preparation and control, and all other phases of educational progress are the responsibilities of these men.

The policies of the Board are directly administered by the Executive Secretary of the Board. (29)

An Administrative Assistant directs each school in curriculum as well as in the administrative affairs.

Presidents and Principals of Pacific Schools are directly responsible to the Board for the success of the religious education program of the schools. (29:Policy 2.03)

The specific program of religious education receives the full support and careful guidance of the Board. The first specific duty of the Board includes "... teaching students the program of the Church." (29:Policy 1.02) Also, "the Board will endeavor to develop an adequate Church program which will first develop spiritually, second secular education, with the objective in mind of demonstrating in actual practice the spiritual values of the Church and teaching Church participation and government." (29:Policy 1.02, I.G.3)

A Coordinator of Religious Education has been appointed by the Board to correlate the various phases of the program and render service therein. He works directly with the Executive Secretary in matters of policy and budget, and with the Administrative Assistant and others of the Board concerning the development and effective use of religious education curriculum.

A close coordination of the Pacific religious education program and that of the other Church educational programs is the immediate responsibility of the Board Coordinator. He is to correspond
with those who direct these programs to receive general assistance
and be currently apprised of the most recent materials and
instructional programs. The Board and the schools are to be made
aware of these developments. (30, 83, 85)

Available materials from the Department of Education, B-346
Abraham O. Smoot Building, Brigham Young University, are ordered
as needed by standard requisition through the Executive Secretary.
(30:9)

B. **Coordination of Religious Education for the Board**

The primary responsibilities and authority of the Coordinator
of Religious Education for the Board are as follows. (29:Policy 2.06;
30:9-10, 79)

1. To help orient the Board concerning the expanding program
of religious education in the Church and as developed in each
Pacific School.

2. To receive, adapt as necessary, and distribute to the
schools newly developed programs and materials from Church
agencies of religious education.

3. To orient the administrators in the schools and through
them, the teachers to the program of the Board, indicating
trends and sharing new materials.

4. To conduct workshops as assigned by the Board.

5. To serve as Chairman of the Religious Instruction Committee
for Pacific Schools. Other members of the committee are the
Chairmen or Directors of Religious Education of each school,
curriculum writers, and others as called. (See F., following.)

6. To coordinate all phases of program development with the
assistance of the Religious Instruction Committee. This in-
cludes system-wide recommendations and inter-school religious
education activities -- suggestions for programs, devotionals,
general studies advancement, and related activities.

7. To coordinate a program for improved instructional methods
and procedures in all schools, coordinating profitable IN-
SERVICE programs.
8. To coordinate library and instructional materials in order that the latest publications and productions are made known and secured for most profitable use.

9. To coordinate the development of audio-visual instructional materials specifically designed for Pacific Schools' use.

10. To coordinate a testing and evaluation procedures program which will be of value to both students and teachers.

11. To formulate, issue through the Administrative Assistant to the Board, and receive regular reports, at least quarterly, from program administrators.

12. To make surveys as deemed profitable to the overall program or to make trends known.

13. To edit and submit for approval all newly developed curriculum materials assigned by the Board.

14. To make regular reports to the Board concerning all of the above assignments, their progress and effectiveness.

C. The Parent Institution — The Church College of Hawaii

The President and Dean of Instruction of the Church College of Hawaii and others concerned with religious education may counsel with the Board Coordinator concerning religious education programs of Pacific Schools.

The library of the College is a general depository of instructional materials, some of which may be used rotatively by Pacific Schools. (The Church College of New Zealand is also a center for distribution of some particular materials.)

Special training for teachers of religion may be received at the Church College of Hawaii. (21:121-123) A supplemental minor is offered for those who may teach in Pacific Elementary or Secondary Schools, or for those contemplating Seminary or Institute teaching in the Unified System. This program is under the immediate direction of the Board Coordinator, whose office and assignment are at the College.
D. The Presidents or Principles of Pacific Schools

Each President or Principal, as the Religion Department Chairman of his school, is directly charged with the responsibility of seeing that the objectives of the religious education program are fully carried out and achieved by their teachers and students. While the supervision of this work may be delegated to a Director of Religious education, the full responsibility can not. Inasmuch as teaching the gospel in Church schools is not confined to classes in Religion, but is the foundation of all classes, direct attention needs to be given to this program in each of its phases. (29)

Evidence of the importance of the direction of the religious education program in the schools may be seen in the great consideration given to the selection of men of outstanding spirituality who are called to lead the schools. (29, 30:10)

E. Religion Department Chairmen and Directors of Religious Education

Administrative and supervisory personnel have but one real purpose: that is the operation and improvement of the actual instructional program of the school. The school administrator, as Religion Department Chairman, delegates the specific responsibility of the supervision of the program to the Director of Religious Education. Two basic qualifications for this vital assignment are:

1. Competence in the mechanics of pedagogy — what to teach and how to teach it.

2. Philosophy and personality which enable the elements of human relations to operate for the best of the program of the department, the school, the Board, and the Church.

Because of the travel situation in Pacific Schools, where a program of coordination similar to that of the Unified System is not possible (26, 27), immediate supervision of this program is through the Administrative Assistant to the Board, and through correspondence and occasional workshops with the Board Coordinator. Heavy responsibility is thus placed upon the Director of Religious Education in each school. Great freedom of operation and the use of initiative are given, and are indeed highly encouraged. The teaching
load of the Director should allow the full exercise of this responsibility. Ordinarily, most of the time devoted to departmental work will be in help for teachers having difficulty and in the development of the religious education curriculum program. The master teachers are counseled with often as sources of ideas and information. (87, 30:203)

All administrative and supervisory activities are to be within the framework of gospel principles. Those engaged in this work are brethren and sisters. Rank or status elements must be kept at a minimum, avoiding awkwardness when offering help. It is absolutely essential that all teachers be oriented to the principles and policy outlined in this manual. How this is to be accomplished is left to the wisdom of the Chairman and Director.

While the basic assignment of the Director is with the school, he is also a member of the Religious Instruction Committee for the Board, assisting in the system-wide development of curriculum and instructional materials as assigned by the Board Coordinator.

Particular responsibilities in the school are assigned to the Director by the Religion Department Chairman, the school administrator. Both are responsible for the quality of religious education achieved by the teachers. To reach the objectives of the program, the Director is usually given the following responsibilities.

1. To effectively direct the Board program of religious education for the youth in the school.
2. To freely discuss and clear matters of policy and procedure with the Religion Department Chairman, and as necessary with the Administrative Assistant and Coordinator for the Board.
3. To assist the school administration in working out properly balanced class schedules.
4. To orient new teachers and substitute teachers to their duties, responsibilities, and opportunities, as outlined in this manual and in faculty handbooks.
5. To assist the teachers of religion and those in other
subject matter areas when requested with:
   a) Obtaining the best instructional materials.
   b) Improved individual instruction procedures. Visits to classrooms should be made -- at least quarterly with the more experienced teachers, and as often as necessary with newer ones. (30:203-213) Reciprocal visits to classrooms should be made on occasion. Understanding suggestions from firsthand observation will aid a humble teacher immeasureably. Constructive criticism mutually exchanged in the spirit of the gospel as well as academically will prove a strength to all concerned. Teachers should feel free to seek assistance with particular problems familiar to an experienced Director. Records should be kept of all visits and must be kept confidential. (30:205-214)
   c) Proper student counseling and guidance.
6. To conduct regular departmental in-service workshop meetings, as outlined by the Board Administrative Assistant and Coordinator. Generally included will be:
   a) Discussion of teaching methods improvement.
   b) Evaluation of present programs: new ideas, improved teaching aids, etc. -- to be shared with other schools.
   c) Consideration of reading materials -- references, text improvements, etc.
   d) Training materials and instructions from the Board, particularly as contained in this manual of policy, principles, and procedures.
   e) Contributions or resource persons.
7. To coordinate inter-class or all-school activities as sponsored by this department, or in assistance to other departments -- in either case working with student councils and through regular school channels.
8. To provide annual budget recommendations for the department needs. Also to check ordering of texts, instructional materials, etc., as provided for in the school budget.
9. To suggest improvements, acquisitions, etc., to the school librarian, and assure adequate usage of library materials by students, as pertains to the religious education program.

10. To keep oriented with and maintain permanent files for all policy letters, memoranda, handbooks, course materials, faculty assignments and contributions, etc. -- all to remain in the departmental files.

11. To report religious education news for the "Church Section" of the Deseret News -- through the Department Chairman and the Board Coordinator.

12. To attend all meetings, workshops, conventions, etc., of the school and of the Board, as assigned by the Chairman or Board.

13. To make regular (at least quarterly) reports to the Board Coordinator regarding:

   a) Development of school curriculum. Evaluation of the currently developing lessons must be sent through the Board Coordinator to the curriculum writers as a unit of study is completed. Included should be suggestions for improvements of the course of study.
   b) Marked innovations or successes in classes or in the school.
   c) Recent development of new instructional materials. Teachers are to keep a copy of all materials they develop. Six copies of all well-developed materials should be sent to the Board Coordinator for sharing with sister schools.
   d) Changes in assignments of teachers within the department.
   e) Questions pertaining to Board policy.
   f) Any other suggestions or problems for help or to share experience with teachers in sister schools. (30:10-12; 29)

F. Other members of the Religious Instruction Committee

The Board assigns curriculum writers and others currently
engaged in the teaching program of the schools to write and develop the varied phases of the religious education program of the Pacific Board. Deans, Supervisors of Instruction, or especially well-qualified teachers may be called to serve on this committee in elementary and/or secondary programs. All teachers are, of course, expected to contribute to the over-all development of the program in every way possible, particularly so in the consistent appraisal of curriculum materials. (29, 30:12)

G. Chart of the coordinated religious education program

As an overview of the lines of authority and responsibility presented in the preceding pages, the chart on the following page is used for reference. It does not give the complete organization of Board programs but refers only to that of religious education. (29, 30:13)
The Pacific Schools Coordinated Religious Education Program

THE PACIFIC BOARD OF EDUCATION

Executive Secretary

Administrative Assistant

Coordinator of Religious Education for the Board

Presidents or Principals

(Religion Department Chairmen)

Directors of Religious Education

Teachers of Religion

Teachers in Other areas

Religious Instruction Committee

Curriculum Writers

Director of Audio-visual Materials

Others as assigned

Solid line = Staff line
Broken line = Advisory line
VI. PERSONNEL PRINCIPLES

In the Pacific Schools of the Church of Jesus Christ of Latter-day Saints, religion is an integral subject in all of the courses taught. Seminaries of the Unified System are separate and apart from the High Schools. The purposes of Seminary teachers and those of High School teachers usually have little in common.

Pacific Schools, however, are religious in nature. All of the teachers, irrespective of their teaching assignment, have a responsibility for the spiritual development of the students. The entire program of the schools is oriented to the building of lasting testimonies in the young people entrusted to the administrators and teachers.

President J. Reuben Clark, Jr. delivered an address, with the approval of the First Presidency of the Church, which -- though it was given some twenty-five years ago -- continues to serve as an authoritative guide in all of our teaching. (89:6-7)

There is neither reason nor is there excuse for our Church religious teaching and training facilities and institutions, unless the youth are to be taught and trained in the principles of the Gospel, embracing therein the two great elements that Jesus is the Christ and that Joseph was God's prophet. The teaching of a system of ethics to the students is not a sufficient reason for running our seminaries and institutes. The great public school system teaches ethics. The students . . . should of course be taught the ordinary canons of good and righteous living, for these are part, and an essential part, of the Gospel. But there are the great principles involved in eternal life, the Priesthood, the resurrection, and many like other things, that go way beyond these canons of good living. These great fundamental principles also must be taught to the youth; they are the things the youth wish first to know about.

The first requisite of a teacher for teaching these principles is a personal testimony of their truth. No amount of learning, no amount of study, and no number of scholastic degrees can take the place of this testimony, which is the sine qua non of the teacher in our Church school system. No teacher who does not have a real testimony of the truth of the Gospel as revealed to and believed by the Latter-day Saints, and a
testimony of the Sonship and Messiahship of Jesus, and of the
divine mission of Joseph Smith — including in all its reality
the First Vision — has any place in the Church school system.
If there be any such, and I hope and pray there are none, he
should at once resign; . . . our Church schools cannot be manned
by unconverted, untestimonied teachers.

Other principles by which the teachers in Church Schools are
to be guided were also detailed by President Clark. (89) It is
essential that they and others as hereafter given be followed.

A. All administrators and religion teachers should be guided by
these principles:

Teaching religion is a noble profession of the highest order.
(69) Further, it is a sacred trust bearing great responsibility.
(84, 6, 7, 61, 70) One may feel grateful in his calling as an
associate in the educational system of the Church of Jesus Christ.
(69) At the same time, his deepest humility is required as he
serves the spiritual and moral needs of the youth of the Church —
the children of God, the Father. (70) In order to attain the high-
est spiritual and professional achievement, the religion teacher
should be guided by the obligations suggested herein. (30)

1. Concerning the Church: To sustain the General, Stake or
Mission, Ward or Branch Authorities of the Church of Jesus
Christ of Latter-day Saints in word and action, conforming
to the full standards of the Church, and wholly supporting
Church policies. (84, 89) The closer the relationship with
Stake and Mission Authorities and the education program, the
better the educational program develops. (87)

Each teacher should be qualified and willing to discuss
the educational program of the Church, particularly in relig-
gious education, and the great dividends provided for the
young people, their parents, the Church, and the nation —
whenever called upon and in the full missionary spirit. (27,
30)

2. Concerning the Pacific Board of Education, their chosen
administrators or supervisors: To uphold the authority which
directs this phase of the Lord's program, be guided by the
objectives they have set, be punctual and thorough in assignments received, and be entirely ethical in all relationships and activities concerning the Church, its program, its personnel and membership. Loyalty and cooperation help make the teacher a worthy part of the whole Church program. (27, 30)

3. Concerning Department Chairmen, Directors, and Supervisors: To be loyal, first as a brother or sister, and in the profession, by avoiding unjust, non-constructive criticism, by being helpful -- with constructive criticism when proper and really merited -- and cooperative, and by reporting unethical or harmful practices only to the proper authority. (30:13; 44; 52; 69; 71; 77; 88) The only desire of these people is to help bring about successful teaching, with the resultant happiness of all involved. They welcome helpful suggestions and "feedback." Counseling works both ways. There is no stigma attached to the humble appeal for help in lesson planning, in providing for a good devotional, in undertaking inter-class or other special activities, in resolving particular problems, or in any way desiring to improve. (11, 12, 18, 27, 30)

4. Concerning personal growth: To develop spiritually through exemplary home life and full Church activity; to develop more professional use of every possible effective means through personal study, full support of IN-SERVICE programs, and by advanced academic training whenever possible. This can hardly be overemphasized. (2, 6, 7, 10, 11, 18, 28, 30, 39, 51, 52, 68, 70, 89)

5. Concerning students: To be loyal, understanding, helpful, and wise in all student relationships, assisting them in every way possible to ably meet their problems and challenges. (1-102)

B. Growth and responsibilities of the religion teacher:

Teaching religion in the Church education system involves many relationships. The success of the teacher depends upon how proper and effective these relationships are. Likewise, the success of the
Church program in any particular place, or in the system as a whole, is directly proportional to how well teachers and administrators conduct their relationships with the many individuals and organizations involved. It is anticipated that the principles discussed below will help guide the teacher to progressively successful relationships. (27, 30)

1. **Teacher qualifications:** (1, 6 - 8, 20, 21 - 30, 42, 47, 48, 51, 54, 57, 61, 64, 66, 69, 70, 86 - 89) For the Latter-day Saint teacher these are numerous and comprehensive. For the teacher of religion they may be summarized in the fourth Section of the Doctrine and Covenants, that is, the qualifications for a devoted missionary. Also essential is the desire, as well as the enthusiasm and ability to work with youth. For teaching in the academic program of Pacific Schools, it is also necessary that the teacher have adequate professional training and/or wide experience in teaching and youth leadership activities. (2, 61)

The First Presidency of the Church has established the policy that Pacific Schools teachers should not be called and set apart, going as missionaries, but should be appointed and assigned to a school as professional teachers. Teachers are to undertake their assignments in the spirit of missionary work. They are to have unqualified recommendations from their Bishops and Stake Presidents, and are to be interviewed for spiritual worthiness by one of the General Authorities. (29:Policy 3.02)

2. **Church activities:** The salary of the religion teacher in Pacific Schools is exclusively for his school work as assigned by the Board and the Principal or President. He is subject to the call of his priesthood authorities the same as any other member of the Church, separate from his professional assignment. It is assumed that his professional duties will be fully considered when he is given a Church calling. His teaching assignment is of primary concern. Teaching the youth
is a very responsible assignment, spiritually and professionally, particularly so in the religious education program, and other callings -- when given -- should complement this very important obligation and blessing. Such callings can give practical experience and should entail close relationships with youth. (27, 29, 30)

3. Ethics: The principles outlined above should be exemplified consistently by the teacher of religion. One's time and talents should be given the 'extra mile.' (See 29:Policy 3.10)

More time than is merely necessary should be given to lesson preparation, student counseling, and other duties as assigned. The Master, a Teacher, is a perfect example. (40, 49, 57, 65, 69)

4. Professional growth: No matter the number of students, classes, or years a religion teacher has taught, humility should be applied to continual growth. Classes will be visited frequently by those appointed to offer suggestions and assist the teacher in any way possible. The effective teacher will appreciate the opportunity for learning offered by such visits. He should participate enthusiastically in IN-SERVICE programs. The teacher is to help his associates as fully as he would have them help him.

Church periodicals should be studied, new reference works, as well as old, reviewed. A constant evaluation should be made of personal teaching techniques with design to improve them. When possible, additional academic training in religious education should be pursued -- as in the bi-yearly summer programs at Brigham Young University, or at Board workshops. Under the direction of the appointed leaders seminars may be organized. Where feasible, conventions may be held to share recent growth. (27, 30, 39, 54) It has been said that only "green things" grow.

Evaluation of instructional personnel: As part of the professional growth requirement of the Board, each new teacher
will receive an annual evaluation which shall be used to assist the teacher in his development.

This evaluation may also be used as the basis for future salary schedule placement. Elementary and secondary schedules now in operation for the Board are based on teaching merit.

Where possible, teacher evaluations will be made independently by the principal or president, and other persons who are so assigned by the Executive Secretary of the Board. Teachers shall have the right and privilege of reviewing each and every evaluation; indeed, reviewers are encouraged to make evaluations and conference with teachers on such. The evaluation is intended not to penalize teachers, but to provide help and assist them in professional growth. (29:Policy 3.08)

5. **Summary characteristics of the true teacher of religion:**
(77, 86, 87, 1, 20, 61, 69)

   a) Spiritual preparedness.
   b) Professional preparedness.
   c) High interest in students.
   d) Humble, objective, sincere.
   e) Exemplary home life.
   f) In full harmony with leaders and associates.
   g) Dedicated to assignments.
   h) Punctual, dependable.
   i) Neat personal appearance, clean.
   j) Cares for the properties of the Church.

It may well be that some of these are repetitive. Some are inter-dependable, and all may be summed up in the charge of the Master Teacher:

> But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:32)

6. **Teacher-student relationships:** Elder Boyd K. Packer, former Supervisor of Seminaries and Institutes and now an Assistant to the Council of the Twelve, has written,
Our teachers . . . must maintain a spiritual warmth that is not necessary in the teaching of other subjects. . . . Unless there is some emotional involvement stirred in the heart of the student, the student will not learn. In other words, our teachers must excite the student to feel as well as to think. We find, for instance, that our teachers must continually bear their testimonies to the young people, not always in the traditional spoken way, but in the sincere inflection of the voice, in the humility of their attitude, etc.; and where a teacher of Math or English, or the physical sciences may get by with some cynicism or sarcasm [though, not in Pacific Schools!], the teachers of religion must avoid these areas.

Another thing we encourage in our teachers is a pleasant, alert, and useful sense of humor. These subjects [in religion] as well as others can be made enjoyable and delightful to students. (86, underlining ours)

Herein lies the great importance of the teacher. Not only is professional skill required, but satisfactory relationships with each youth must be developed and maintained, so the teacher may have the love and respect of every individual he serves -- thus enabling him to teach the lessons they need for strength of character, so vital in these last days! (2, 15, 18, 43, 64) In addition to the following summary principles, each teacher should study the materials included in the three excellent outlines dealing specifically with these concepts -- see the Bibliography and List of Reverences, 5, 13, and 14. These suggestions, too, will be of great aid, as followed:

a) Introduce yourself to classes and individuals in a pleasant, humble, effective manner. First impressions are often most lasting. Make a good first impression, then maintain it. (45, 63)

b) Demonstrate sincere interest in each individual. Learn names quickly. (A seating chart helps.) Calling a student by his favorite name is a practical demonstration of real interest. (47)

c) Be understanding. The problems and challenges of students are of vital importance to them. Listen to their needs and pleas with genuine interest. Find out about
their hobbies, home conditions, spiritual background, and interests and ambitions. "With all thy getting, get understanding." (Proverbs 4:7) KNOW your students. (46)

d) Answer ALL questions. Do not "side-step" issues. "I do not know" is not an improper answer. A teacher can inspire confidence when he either answers questions directly or admits that he does not know, but will try to find out, or better yet, will assist the student to find out. Evading an issue commands little respect. (26, 24)

e) Keep your aches, pains, "gripes," and pet peeves to yourself! Students are not interested in these, and airing them only invites trouble, not sympathy. (30)

f) Avoid sarcasm and ridicule. Uncomplimentary remarks do NOT stimulate but cause ill feelings. Such an attitude does not encourage a learning situation. Look at it from the student's viewpoint. (43, 64)

g) Keep your temper. No one else wants it. A teacher who "blows up" usually says unmeant "hings and brings regret. Besides, some students often try to irritate an apparent "sore spot" in a teacher with an unruly temper. (30, 41)

h) Be a good sport. Students enjoy testing a teacher's sportsmanship. They like a teacher who can take an innocent joke and accept it in the spirit in which it is made. Be one with, but without being one of.

This might be a good place to present a summary of how some students feel about their teachers. The following is summarized from a list made by students of Paul Dunn. (7)

(1) Control yourself. It is silly to "blow your top" in front of us. Don't get upset when someone "acts funny" in class.

(2) Act like an adult all the time. Don't mimic us or speak down to us.

(3) We don't like to be ridiculed or embarrassed. Don't be sarcastic.
(4) Don't pick on us for every little thing that happens.

(5) Treat us all fair and square. NO favorites.

(6) Remember that we have feelings, so try to understand when we are not "up to par." Please don't "bawl us out" in front of others.

(7) Don't brag about your life and background, like what you always did in college or high school.

(8) Dress like regular teachers, not like cheerleaders, or kids.

(9) Don't run down our Ward or Stake [Branch or Mission] by making nasty remarks about it or comparing it unfavorably with others in the Church.

(10) "Know your stuff" in teaching and know what you are going to do. [Be prepared!]

(11) Speak so everyone can hear. Don't talk so fast that we can't follow or so slow that we get bored.

(12) Have good suggestions for things to do instead of a lot of "don't"s. (Positive teaching.)

(13) Have something different for us to do each class period. We don't like to just sit and listen to the same old things all the time.

(14) Talk over what is to be done instead of starting right in before we know what to do. We can't discuss something when we don't know what it's all about.

(15) Don't go over our heads. Ask clear questions. Use words we understand. Explain directions and the assignments so we know what to do.

(16) Don't repeat all the points made in discussion. Don't have all the answers yourself. Give us a chance to answer questions and give our ideas. (Used by permission.)

i) Be patient with students who ask many questions, or who cannot seem to do the work assigned. Deep-seated causes always require understanding and personal help. (50, 53, 78 - see charts)

j) Maintain sufficient reserve. An effective teacher is not "one of the boys." He must command the earned respect of his students. Overfamiliarity will lead to loss of the teacher's control of his students. (34, 41)
k) Refrain from embarrassing a student. One of the
greatest mistakes a teacher can make is to humiliate a
student before his peers.
l) Commend good work and attitudes of students. Give
recognition to those with good attendance and participa-
tion. It is human nature to respond to honest praise with
greater effort and accomplishment. A feeling of satisfac-
tion and the realization of progress on the part of a
student is an essential part of the environment required
for the learning process. This is especially so in
religious education. (63)
m) Obtain the reaction of students to your teaching by
the use of questions and occasional rating forms. Student
remarks and information from the rating form can be of
real value to the teacher in aiding his students. (52, 99)
n) Judge a student objectively more than on his past
record. The successful teacher rates a student's present
performance and is little influenced by previous endeavors
-- whether good or bad. (26, 30)
o) Avoid situations with students, particularly those of
the opposite sex, where criticism might be leveled at you
as a teacher, or at those whom you represent, or where
temptation might be invited! Avoid even the appearance of
evil! Unless the office door has a glass panel, leave it
open when counseling or interviewing a student, except in
extreme cases. Cognizance of other similar situations is
imperative. Secretarial assistants are not to be kept in
school buildings for extended periods after school hours
without other persons being present. (30)
p) Speak only good of others. Seeds planted by the
teacher blossom after their kind. Teach respect for the
rights of others. Let truth be the standard. Some truths
need to remain unsaid, unless given to individuals in
humble, constructive, tactful criticism of their actions
alone, never of those of other persons. Remember that the Lord looks with abhorance upon sin -- but always loves the person who has erred.

7. **Counseling and guidance:** (16, 44, 60, 71, 78: see charts)

The opportunity of personal contact should be welcomed by the teacher of religion. Students can be helped individually with problems and challenges often before such arise. The more effective the personal relationship, the greater the success in classroom teaching.

Students frequently bring problems to religion teachers when they feel they have no place else to turn. All communications between the teacher and student must be treated as wholly confidential!

There will be occasions when the teacher will find referral to the school counselor or to the administration both wise and necessary. On some issues the teacher will not be qualified to render the needed assistance. On other issues he may have no authority to proceed unless he is the student's Bishop or Branch President. In such instances, the teacher should work closely with the school counselor, administration, or ecclesiastical authority, being careful not to betray confidence and yet constantly urging the student to follow through with these special helpers. It is essential that the teacher recognize, with the student, the proper channels of authority in the Church. Where there is a moral offense, the student is to be counseled to consult with the Bishop or Branch President.

Wisdom dictates giving students audience for as much time as is necessary whenever a problem is evident. Religion teachers should be particularly sensitive to indications by students who desire and need counseling. They may not come directly forward but will use subtle means to show their need. A simple statement, such as, "Did you want to speak with me?" is often effective. Of course, deep-seated problems rarely are exposed by students unless full confidence is gained from the
teacher and "surface" problems understandably dealt with. Most students in Pacific Schools are more reserved than those of corresponding circumstances in the U.S.A. The teacher must always be approachable and willing to respond to minimal cues of required help.

The teacher should listen kindly, but objectively, to student problems and then attempt to prayerfully assist the student to organize his or her own resources to make proper adjustments.

Since counseling is such a vital part of the religious education program, teachers are greatly encouraged to become familiar with methods and procedures for effective counseling. (16, 44, 53, 60, 74)

When there are personality adjustment problems, the teacher may in many cases be helpful in providing opportunity for expression and achievement -- to help the student find security and adjustment in natural circumstances. On occasion, as wisdom dictates, other teachers and students may help in this process.

Often a teacher may be a student's way back into activity in the Church and society, or he may be the last outpost from which the student may obtain proper direction and be diverted from real tragedy.

Again, be prayerful in directing eternal lives!

C. Complete teacher orientation

This manual will serve as a guide to teacher orientation, and should be used in conjunction with the Pacific Board of Education, Policy, Rules, and Regulations, and with materials suggested in the Bibliography and List of References at the end of this study. The Policy, Rules and Regulations manual of the Board in all cases supersedes this manual. Both will help orient the teacher to the policies, principles, and procedures of the Pacific Board of Education. (29: especially chapter 3; 30)

In addition, teachers should read materials in encyclopedias,
etc., regarding the area to which he is assigned (see next chapter), and in particular to thoroughly study the Faculty Handbook of the school at which he is to teach. One of the specific responsibilities of the Department Chairman or Director of Religious Education is to see that each teacher is so oriented. (29, 30)

D. **IMPORTANCE OF TEACHING:**

In the midst of so much detail not directly related to actual classroom procedure, it may seem inadequate to set down merely a few lines on the importance of teaching. Nevertheless, the obvious may be affirmed to say that teaching IS the most important of the teacher's assignments! No faculty member should consider any assignment more important and basic than this. Dedication by the faculty member of his talents to the welfare of his students through teaching processes is the essence of professional and moral responsibility. (30:19) To this end the teacher should always be a student in his own right of latest techniques and materials in this field. (30:Part II; 7, 8, 31 - 33, 72, 91, 98)
VII. ORIENTATION TO STUDENT AND COMMUNITY SERVICE

A. Understanding cultural differences

Teachers from other areas than the Pacific Islands find circumstances quite different from those to which they are accustomed. Students frequently act or react in a manner very distinct from that usually experienced by even a teacher of many years in schools of other cultures. It is necessary, of course, that each newly appointed teacher be given and also search out on his own the best ways to quickly harmonize with the culture and meet the unexpec-
ted. It is anticipated that the following brief summary will assist in this understanding, preparing teachers to teach as they should and will desire to teach. (23, 29)

The central schools: SAMOA and TONGA:

Students not boarding in a Church school (as presently is the case at Mapusaga High School and at The Church College of Western Samoa) usually have a great deal of work which must be done before they can come to school each day -- some from long distances. Many arise before daylight to finish their family assigned chores before preparing for school. Breakfast is unknown to some of these students. Lunch is frequently missed. By the end of the day it is very understandable why it is difficult to motivate these students.

Those in boarding schools (as at Liahona, Tonga) arise very early to take care of their assigned duties, and/or to care for their personal needs in circumstances foreign to those used to higher standards of comfort. Teachers must be aware of these differences. Leaders should help orient them in this.

In spite of the work the child is expected to do at home, on the farm, or in school, he will have had comparatively little opportunity -- outside of the Church school -- to develop an effective reasoning power. Some families, and many elementary schools, require little thought on the part of children. What they are told, they do. The "rod" is used frequently. This is rather incompre-
hensible to a teacher who is unaccustomed to striking a child as a classroom disciplinary measure. Nor is the teacher in the Church school to adopt these tactics, but must teach the student otherwise.

Mechanical response such as memorizing, dancing, games, etc., are quickly learned by Polynesian students. It is more difficult for most of them to learn to reason things out for themselves. They will continually seek exact details of tests, for example, to be given, that they may memorize rather than reason. The application or life involvement phase of recent curriculum developments will be particularly difficult, at first, for these students to learn to use. (This applies as well to many of the students at C.C.N.Z.)

The Polynesian is uninhibited in his actions, by foreign standards. He is not only unafraid to have people laugh at him, but will frequently laugh at a paper which he has received a poor grade. Laughter is often a cover-up for deeper emotional concern. Where uniforms are not required, clothing styles are unusual. There is no apparent embarrassment for wearing peculiar clothing. Students who have little musical talent or grace will often show off and end up thoroughly enjoying themselves, particularly if others appear amused. Wrong-doing is apparently desirable to some students, if it will gain them attention, no matter the consequences.

Boys often do not wear shirts when away from school, or wear them completely open. The warm climate is sometimes used as an excuse for lack of L.D.S. standards of dress by either sex. However, not only are Church standards to be observed by the students of Church schools, but students must be helped to learn that a sign of education is proper dress.

Polynesian emotions are, in most cases, very close to the surface. Intense anger lasts but a moment and often comes from actions which to others seem childish. Students usually "cool-off" soon and are very friendly once again. They love quickly, hate without thought, repent readily, and are genuinely sorry for wrongs they have done and unhappiness they may have caused -- even if this has just happened or will even happen soon again. They strike out
with little forethought but will just as quickly give anyone who shows the slightest desire for it any or everything they have of earthly value. In the case of the latter, the teacher will have to exercize extreme care. Once such gifts are accepted, it is usually assumed that the receiver will share the same attitude, and reciprocal gifts might be expected in some instances.

Pouting or sulking often result from embarrassment; this is particularly so in groups, as in a class. Each teacher will need to find ways of dealing with this attention-getting device. Simple principles of dealing with little children often help.

Hitting each other, even those of the opposite sex — and in any age group, is frequently done in play rather than in anger, but if continued often develops anger. The teacher should properly discourage any such conduct. A real fight is rarely started — only an odd little display of affection.

Boys are often seen hand in hand. This is an accepted custom. Far rarer is the situation of boy-girl hand-holding, though this is becoming more accepted. Dating as such is quite distinct from other cultures. It would be well for the new teacher to receive orientation in this matter from one of the local teachers who understands the culture.

Very often the students' background goes little farther than the school or the village. News resources are few. Limited newspapers or mimeographed news-sheets supplement a local radio station — though short-wave radios are becoming more and more common. Conceptions of other islands or of the "outside world" come only through movies, books, or other vicarious experiences. Far away countries and places have been studied for so long that there is indifference and nonchalance concerning subjects and places of world affairs, which have become ethereal while for the teacher they probably constitute a very real cultural background.

In most instances, education is regarded as an opportunity by Polynesian students. They really want to learn! Teachers should be aware that most island countries are not financially able to provide
an adequate secondary education for all of their students -- in fact, they provide for less than 10% of this age group, with the notable exception of the recent move forward in American Samoa. Therefore, dependence upon mission schools is very great.

However, some students are in school without family encouragement. Representing another family worker, these students are discouraged from attending school, and are often taken from school to work for the benefit of the whole family. The majority of the island students come from homes where the standard of living is completely foreign to anything students see in books, filmstrips, etc. This does not mean they all lack for the essentials of life, but the standard is very distinct.

Non-boarding students will often stay at school as late as possible because they realize that required work awaits them at home. Studies must be left until later, after dark, when lighting, if any, is poor and noise and other distractions are abundant.

Fortunately in schools such as Liahona this is not the case during the regular school term, but may be so on week-ends and during vacation periods. In any event, many students require additional time from the teacher for after-and/or-before school assistance. They rarely get it at home.

Students from different areas have distinctive customs. Some travel far, some from villages, some from farms, some from main towns. Homelife in each of these areas often varies markedly from others.

Students who are boarding at the school (as at Liahona) or who live in homes of relatives must work each day to pay for room and board. They have comparatively less time to themselves than those of say, the American culture. This needs consideration on the part of the teacher.

Ideally each class is of a minimal age grouping. As yet, teachers will find a wide range of ages in most classes. Many of the discipline problems will be with those who are out of their normal age group.
The Polynesian people have an uncanny sense of others' true feelings. The best way for a teacher to get to know the students is by being wholly sincere, kind, fair, and firm. Trust is given very readily when it is known to be merited. A new teacher who will make a valiant attempt to learn the native language gains the respect of the local people, and certainly knows them much better through their own frame of reference. While learning the native language is not required of teachers coming to Pacific Schools, it is one sure way to become closer to the people and to understand their needs.

The teacher is in a Church school in a country where the students of that country go to school. In traditional reasoning, then, the things which belong to the country, the school, or the teacher in essence also belong to local people, particularly so if not in use at the time they want it. Little shame is felt for taking the belongings of teachers or others without permission. If this is allowed at first, the teacher will soon find things missing from desk, coat, office, etc. Until the student fully realizes the principle of personal property rights, he does not feel he is stealing, but is only borrowing -- as others are welcome to do from him, in most instances. It is not wise nor fair to tempt students by leaving cars, homes, classrooms, etc. open.

Politeness quickly breeds politeness from student to teacher. Polynesian custom frowns upon shouting. Polite talking is always done in a well-modulated voice. Discipline is difficult for a loud-talking teacher. A word to the wise......

Students know enough about foreign manners to recognize when the teacher is over-stepping the 'rules,' and they will respond accordingly. The teacher is being observed in every way as never before in his life.

New teachers will find many problems that the others do not seem to have. This is normal in any school. Students try to push the teacher as far as they can. Give respect and it can be expected. Consistent and fair discipline is really anticipated, and when given is accepted in the same spirit. Students soon learn to distrust
teachers who show favoritism.

Many other things might be mentioned concerning individual and cultural differences. A good way to know what to expect is to get to know the students, their friends and families, by working closely with them from the first, and by keeping in close touch with school leaders when new challenges arise -- as they most certainly will.

At the **Church College of New Zealand**:

Teachers will find many of the above cultural differences. There are a good many things, however, which will demand an even more careful sense of propriety and dedication. C.C.N.Z. is a boarding school of renown in New Zealand circles. Many trained eyes are observing how closely high government standards can be met in this co-educational and religious centered institution staffed in the main by those from a different educational orientation. With the "School C" (certificate) and "U.E." (university entrance) programs, where but about fifty percent are expected to pass the first and a much smaller number the second, all classes are highly subject-centered. This is of course very distinct from the American program where a majority of students graduate from High School and go on to college or advanced training. At C.C.N.Z., academic groups are somewhat more accelerated than technical groups -- both determined by attainment examinations upon entry.

The pressure to pass the government administered examinations is very great, particularly so in the weeks immediately preceding the 'sitting of the exams.' Students often neglect those areas not covered by the examinations, such as religion. This can be most frustrating to a teacher unprepared to recognize the students' feelings. Homework requirements are usually given, during this period, only through the application or life involvement phase of the religious education lesson format. At this point in the student's life -- where the entire future is determined by the results of one series of examinations -- the religious education character training becomes most apparent.
Because of the educational opportunities afforded by the government, students at C.C.N.Z. are somewhat more adapted to academic training than those in the central area schools. There is, however, a difficult adjustment on the part of many who have never been away from home before, especially in co-educational circumstances having a religious orientation. A new team-teaching program for the Form III (Ninth-grade level) entering students is attempting to allay such problems in the classroom and to assist in the dormitories and extra-curricular activities.

Expenses are somewhat higher at C.C.N.Z. than at other Church secondary schools, primarily because of the higher standard of living in New Zealand and the requirements of a colder climate. Many students nonetheless come from homes of lower income and are continually concerned about the financial situation. Every opportunity is given to earn and receive aid. Though not all students have work to assist in room and board -- as at Liahona, for example -- there are many who do work at the school, requiring time which might otherwise be used in play or study.

The non-L.D.S. enrollment is relatively high at C.C.N.Z., as at other schools (which vary from 15% to 40% non-L.D.S.). It is not uncommon for teachers of religion to meet unexpected resistance from non-L.D.S. or unconverted L.D.S. students who have been enrolled at parental insistence or who come hoping to avoid religious education. This situation is carefully screened in interviews for registration, but still exists to a recognizable degree. All activities of the schools must be of a missionary nature and closely coordinated. The academic program is not to be stressed to the point where the religious program may be neglected. The objectives of the schools are to develop good Latter-day Saints, to convert and baptise non-members, and to develop strong testimonies in the lives of all. All teachers are to be involved in the religious development of students. Conversion of students occurs to a great extent where applications of religious lessons take place in dormitories, in the cafeteria, on campus, etc. The religious education program,
then, must extend to all phases of school experience.
Again, orientation to particular problems to be met by incoming teachers should be received from school leaders as well as from close association with students, friends, and families. (22, 75)

The elementary schools in SAMOA, TONGA, and TAHITI:

Unique problems are presented in these schools (the latter due to open in September, 1964). While most of these will be covered in teacher lesson guides, or are mentioned above, it should be said that teachers of elementary students in these areas should be prepared for almost anything to happen. This is particularly so because of the extreme variance of home life of students, and the great dependence students will have on elementary teachers in the Polynesian setting.

A series of special lessons for elementary students in now being prepared and used to meet this challenge. (See also the reference to working with children in Chapter X. and courses of study in Chapter XI.)

B. Community relations (27; 30:18; 69; 71)

A religion teacher may win a real place in the community as he renders the right type of service. This is particularly so through properly directed lessons whereby students learn to be better citizens as well as Church members. A great part of religion is in social-community life, and here the teacher may be exemplary.

Local teachers are particularly encouraged to take an active part in civic and even in normal political affairs, provided these do not interfere with the complete performance of the teacher's obligations to the Board.

Teachers should remember that students come from homes of various political persuasions, and should therefore use proper restraint in the expression of opinions, giving due regard for the opinions of others. Students should always be strongly encouraged to uphold their governments -- to be critical through voting privileges of themselves or parents, yet honor, obey, and sustain the law.
Teachers for the Board in foreign countries are NOT to participate in any local political activity. Still, they should wholeheartedly participate in community affairs when possible. Each teacher is a public relations officer for the Board and the Church as well as the school. Personal contacts are to be considered among the best in public relations.

It will be remembered that one of the first objectives of the Board is "to develop an adequate Church program which will first develop spiritually, second secular education, with the object in mind of demonstrating in actual practice the spiritual values of the Church and teaching Church participation and government." (29:Policy 1.02, I. G. 3.)

Numerous opportunities arise for teachers to create a sense of appreciation for, and good will toward the Church program of education. Local Parent-Teacher organizations (some have been successful with Parent-Teacher-Student organizations), community drives which are approved by the Church, etc., may prove excellent opportunities for service. (30)

C. Speaking engagements

When fulfilling assignments to speak in Wards, Branches, firesides, etc., the religion teacher has a wonderful opportunity to influence others for good, representing both the school and the Church. Parents and friends of students can thus be met in a wholesome spiritual atmosphere. Teachers are encouraged to accept such assignments when they do not conflict with family obligations or school assignments.

In every way feasible, the teacher will do well to seek and fulfill various acts of service, of living religion and teaching it by action as well as precept.
VIII. ACADEMIC RELIGIOUS EDUCATION

Assisting in the vital responsibility delegated to Pacific Schools administrators -- to build testimonies in the youth -- the religion classes give specific impetus to solving or making solutions possible for student problems and challenges. The teacher of religion uses all of the tools of effective learning to assist the students in attaining their goals.

Honor and a positive spirit of learning should characterize each class and each student therein.

A. The teacher of religion in Pacific Secondary Schools

Teachers who are assigned to teach religion classes in Pacific Schools of the Church of Jesus Christ of Latter-day Saints are not paid ministers. They have no ecclesiastical authority by virtue of their assignment with the Pacific Board of Education.

Further, each of the schools is organized on a professional basis. Administrative officers and teachers are trained in the field of education. They are salaried and are expected to maintain high academic standards. The religion class is SCHOOL in every sense of the word! It is not a 'soft course' but an efficiently operated program of religious education with definite requirements for credit in the various courses. Within a spiritual atmosphere, the teacher is a leader of religious education which employs high academic standards.

B. Requirements for religion classes

1. Specific courses of study: (See also Chapter XI.)

a) All students of all schools in the Pacific area should have a concentrated study of the Book of Mormon, including an individual study of the entire contents. Provision should be made so that all students who as yet have not had the opportunity to comprehensively study this great book may do so as hereafter outlined. ALL students should have
this as their introductory religion course in Pacific Secondary Schools. (29:Policy 5.02) In the elementary schools, students will receive orientation in the Book of Mormon at the second grade (Primer III, Cours Elémentaire) level and in the Sixth Grade (Standard IV, Fin d'etudes).

In each case, the Book of Mormon course is to be of a full-year duration. In the secondary schools, the study will be in English. Elementary courses will be taught in the native language where possible. (29:Policy 5.022)

b) In schools where both the Old and New Testaments can not be taught as separate year courses, the New Testament shall be the standard course -- with an orientation or review of the Old Testament being included in the study. If desired, this course can be entitled "Introduction to the Bible."

c) Modern Scriptures Course: The fourth year, Form V or V-A, or Grade 11 course shall be a consideration of the [Doctrine and Covenants and Pearl of Great Price], studied historically and doctrinally with applications or life involvement in students' lives today and tomorrow. Each individual should fully study each book with a guided plan of individual application of eternal principles for everyday living.

d) Church Service Training: (See 29:Policy 1.02) Inasmuch as many students go back to their Wards and Branches and immediately take responsible positions in the Church, and some marry soon after graduation, a summary course of Church Service Training is offered in the senior year as feasible. This study concerns basic elements of: (1) Teacher Training, (2) Leadership, (3) Missionary Training, (4) Courtship and Marriage, and (5) Genealogy; correlated workshop experience is given where possible. (For further information concerning this course, see Chapter XI.)

e) For other courses of study: objectives, content, and outlines, see Chapter XI., following.
f) Use of the native language in teaching:

Where possible, the native language of students will be used in religion classes through the Eighth Grade, or Form Two. In schools other than in Tahiti -- where French is used exclusively -- English should be used as feasible, but students should not be obligated with concepts beyond their ability to adequately discern them in a foreign language. Teachers should use discretion in this matter, according to the ability and capacity of students whose mother tongue is not English. (30:21)

2. Enrollment and attendance:

a) Enrollment: The size of the class will depend greatly upon the administration's appraisal of the teacher capability, student needs, and facilities available. Except in special cases, the usual class would enroll not less than 15 nor more than 30 -- with the ideal somewhere inbetween.

b) Attendance: Attendance requirements are the same for religion classes as for other classes in Pacific Schools. Credit is recorded for each course; there is an obligation to maintain high attendance standards. While in class, the students are the full responsibility of the teacher. Problems in meeting requirements should be reported to school counselors and/or the Principal.

c) Punctuality: Tardiness of students attending any class should be discouraged -- particularly so in religion. Three student tardies may be evaluated as an absence when computing attendance. Certainly no less should be expected of religion class students than those standards required for other classes. Such attendance and punctuality requirements mean much toward making the completion of courses a valuable achievement, and toward promoting good character habits in the lives of students. Some teachers use various forms of competition to make attendance student-controlled. (30:21)
3. Assignments:

In order that students might grow in knowledge and skills, proper and well-directed assignments are to be made in religion classes, even as those required in all vital subjects. Self-directed completion of assignments is a "must" in the learning process; interest on the part of the student is created through challenge.

In Church schools, particularly, attention should be given to whatever research the student can do within his usually busy schedule. Assignments can be no less important in the study of the eternal values than those of secular or art-science subjects. Indeed, in the schools of the Lord, the religious application needs must be part of all academic learning. Individual directed studies are to be given in scriptures and other related materials.

One such assignment in many religion classes is the keeping of a useful card-file and/or journal, or some other type of student record. Though this is not a requirement, it is found to be an excellent and useful tool of learning and presents an opportunity for self-expression and development of student initiative -- when properly directed. (30:22, 98)

Within the standard format used in the Pacific Schools religious education curriculum, the application phase of life involvement is used in or with occasional reports, readings, etc., which grow out of a particular class or individual need.

As to EXTRA USE OF STUDENT TIME: Religion class activities should be conducted so as to avoid rehearsals or other special activities which might conflict with other school activities or which might present too much of a hardship on the students or their parents.

4. Examinations:

Examinations, tests, and quizzes aid the teacher in helping the student evaluate his achievement. Such evaluations alert both teacher and student to where added attention should be given. Skill and care must be used to insure the greatest
effectiveness of these learning tools.

Self-concept inventories, problem inventories, and other student-centered learning tools can also be very useful in assisting students to reach their goals. (98, 99)

5. Report cards:

Students receive grades for religion classes as with secular subjects. The form used is at the discretion of the administration of each school.

An experimental report card has been recently introduced (98) for religion classes, which may be supplemental to the regular school report card or used entirely for the evaluation of the student of religion. This reporting system has been devised to:

a) Give the student the responsibility of self-evaluation.
b) Balance academic evaluation with the student's religious and character development.
c) Stimulate each student to work at greater capacity, competing only against himself.
d) Encourage closer relationship between the school and home.
e) Minimize the time required by the teacher in preparation of term report cards.

Religion Department Chairmen have copies of this evaluation system. It is highly recommended because of its real potential and adaptability to many situations. (99)

6. Graduation:

"While graduation exercizes are good in and of themselves, in Pacific Schools religious education is an integral part of the school program. Hence, it is best that general and religious graduations be coordinated, so that the religious education program is enhanced to the greatest extent possible. It is not to take a secondary position to the secular academic subjects."
"Inasmuch as student-body officers, particularly the president, are to be truly representative of religious leadership and spiritual development, the graduation exercises of the school are to be in the same spirit." (80)

Whenever a baccalaureate service is conducted, usually by the school Religious Education Council, it should not imply that the academic graduation should be any the less spiritual in its nature.

To aid in achieving the best in graduation exercises, the following recommendations are made. (See also Chapter IX.)

a) Moral character of graduates from Pacific Schools:

   Students in Pacific Schools must be of consistently high moral character. Names of all candidates for graduation are submitted to the Principal for approval several months before graduation exercises. It is not the responsibility of the Principal to be the final judge of the moral character or spiritual qualifications of a student. He may submit to or receive from the Chairman of the school Advisory Committee (Stake or Mission President) the names of those whose moral integrity might be in question. The Advisory Committee Chairman may call in the student's Bishop or Branch President for counsel. But the final determination, as "Judges in Israel," lies with the specific ecclesiastical authorities. This should lend great spirituality to the program.

Caution should be taken to note that the Advisory Committee Chairman determines spiritual or moral worthiness, when called in council, but does not have actual jurisdiction over the graduation exercises nor the academic requirements of Pacific Schools. (29:Policy 2.09-2.10)

b) Special recognition:

   Those who have given outstanding service in the religious education program of the school should be so recognized at the school graduation exercises. Students who
have successfully completed special requirements or who have passed each of their religion classes over the years with high marks should also receive recognition. Caution is required. Special recognition is given for service or academic excellency, NOT for the "goodness" or spirituality per se. (one usually accompanies the other.) (97)
c) Graduation exercizes:

As an achievement program, the graduation exercize should be both a spiritual and intellectual climax for the students -- and yet, a well-prepared commencement. Plans should lead to a completely rehearsed, finely polished evening of presentation, student-centered, and with the objective of total graduate participation, if possible.

Those who direct the religious education program of the school are available to help prepare the spiritual quality desired in the graduation program. Students should be given every opportunity to assist in the plans and in their execution. The Religious Education Council or other special committees should assist where possible.

It is suggested that every effort be made for student activity in their program. Not only may students be the speakers for the service, but should receive teacher encouragement to help create panel-dramas, pageants, etc., in order that wide participation might be provided for. In this way the graduation service becomes a meaningful and memorable event for all concerned.

DRESS should indicate the religious nature of the exercizes. Student desires should be considered and adhered to when fitting and proper for the occasion. Caps and gowns are appropriate under most circumstances.

Time for the graduation service must in no way conflict with established Church meetings.
Special note: Although activities such as percentage requirements at various meetings, receiving patriarchal blessings, etc., should and must be encouraged in the regular religion class program, these must NOT become a part of grading requirements nor are they to be made part of the graduation requirements. (30:23-24)

7. Class texts which students may own:

The scriptures will be Standard Works for all classes. If possible, each student should have his or her own book, according to the course. In instances where books are purchased for the use of the student by the Board, the percentage of deterioration in one year will be paid by the Board -- through the normal channels -- with the student being allowed to purchase the book for his own upon payment of the balance of the cost price.

(For example: Book of Mormon cost = 60¢, its average school life being two years, the Board would pay 30¢ and the student 30¢. More expensive texts will be pro-rated.)

This gives greater responsibility to the student to treat the book with care, to mark -- under teacher direction -- selected passages or pages for future reference, and to learn to love the Scriptures as one's own.

Texts other than the less-expensive editions of the Scriptures, to be purchases by the student, are to receive special approval of the Executive Secretary of the Board, through the Principal, before being offered under this plan.

8. The library, and reference works:

It is expected that administrators will do all that is possible to maintain the religion section of the school library in such a way that all class and individual requirements can be met. Enrichment and resource materials for teachers and students should be as complete as possible. Books should be selected with care, with various Church histories, biographies of Church leaders, and outstanding books
on doctrine being acquired and maintained in proper order. Current copies and bound past volumes of "The Church Section" of the Deseret News, The Improvement Era, The Instructor, The Children's Friend, and other Church periodicals should be placed for frequent use.

The school librarian may seek assistance from the Religion Department Chairman in providing for a record of accession of books, their systematic arrangement and cataloging, loaning, and maintainance. Keeping the listings current, with advisement to religion teachers, is the responsibility of both of these persons or their delegates.

In addition, teachers will undoubtedly maintain their own professional library. Reference books which a teacher will need for the entire term should be ordered through the departmental budget as instructional supplies. This should be done with the assistance of the Department Chairman. Care should be taken to have the teacher's personal library perceptibly marked -- as well as that of the school -- to prevent misunderstandings. Where possible, students should be encouraged to build their own personal library of the "best books" out of which they will continually seek learning. It is a great and lasting teacher who instills a love for the best books into the lives of the Church's future leaders. (30:26; 52; 68)

9. Physical environment:

Class requirements can be added to or detracted from through the physical environment encountered by the students each day. Room and building atmosphere should always be clean and orderly with proper ventilation.

Teachers will enhance the growth of students if they remain alert and conscious of all the physical features of their classrooms. Pictures, drapes, color schemes, etc., may attract or distract. These should be carefully chosen.

Students may learn a fine lesson in living if they are
allowed to maintain proper order of books, materials, desks, and chairs. Students should be able to enter an orderly classroom and so leave it. (30:28-29; 45)

10. Classroom equipment:

Teachers should consult with administrators to make their special needs known. Standard materials and supplies controlled by the teacher will be provided either through the annual budget and/or through student fees, according to the school policy. Additional materials and equipment should include:

a) Adequate chalkboards and bulletin boards -- with attendant supplies.

b) Duplicator or mimeograph (usually through regular school provisions). It is highly desirable to place stimulating printed materials before students -- as food for their minds -- such as outlines, diagrams, tests, quotations of General Authorities, poems, and so forth.

c) An adequate three-speed record player and/or tape recorder -- usually available from the Audio-Visual Department or the library.

d) Projectors from same source: Slide, filmstrip, 16 mm. moving picture, overhead, etc.

e) Pictures, paintings, or portraits. Those which are attractive to particular units of study may be posted to improve the learning atmosphere. Permanent pictures must be selected for appropriateness and good taste.

f) Library materials -- see previous reference.

g) Piano or organ -- in good order -- for devotionals and special activities. While it may not be possible to provide a piano or small organ for each class, arrangements in scheduling might provide for the use of these or another instrument of practical value. Recordings can be used in this instance, when well planned and used. (30:29; 7; 8; 20)
C. Substitute teachers

Chapter three of the Pacific Board of Education Policy, Rules, and Regulations (29) deals with instructional personnel policies. All substitute teachers should be thoroughly familiar with the content and policies contained in the above mentioned reference as well as those outlined herein. The academic quality of religious education should never be lessened by poorly prepared substitute teachers. It must be kept in mind that the religion teacher -- even a substitute, as called -- is charged with the influence of eternal spirits who are entrusted to the care of each school and teacher.

It is the responsibility of the Department Chairman to see that the best quality teaching is done. When substitute teachers need be called, they should be counseled as to procedures which they are to follow, the status of the class both as to subject matter and "class personality" -- reaction patterns. When possible, the teacher will orient the substitute. The Department Chairman must be prepared in case the regular teacher is indisposed. (See especially "Suggestions for Probationary and Substitute Teachers Who Face the Primary Discipline Problem": 30:234-236; also 41: 53)

D. Continuing religious education

As a student enrolls in a Pacific School, he begins his weekday religious education -- which may continue through his university training. There can be several years of elementary and/or secondary study followed by more advanced religious studies for an additional four or more years at the Church College of Hawaii, at the Brigham Young University, at Ricks College, or in an Institute of Religion serving the university where the student desires to matriculate.

Pacific area students should be encouraged to attend the Church College of Hawaii -- which has been established primarily for their needs. (21, 42)

Teachers of religion classes should encourage their students to continue their academic training, and also to continue their
studies of the Church program of religious education. In private conversation, as in the classroom, students should be inspired by teachers with a real desire for further knowledge and increased understanding.

Students should be made to feel that graduation from a Pacific School, in most instances, is the door through which they may pass to greater opportunities. Increased intellectual and spiritual satisfaction comes in preparation for full service in their Heavenly Father's work.

Such is academic religious education.
IX. SPECIAL AND SUPPLEMENTAL ACTIVITIES

Teachers of religion should seek many avenues of learning for their students. Religious education curriculum is a continuous proposition in that the application and life involvement as well as the research and understanding phases of learning take place both in class and out. Some class-directed activities require outside preparation and follow-through. This chapter concerns some of such activities.

A. Devotionals

1. All-school devotionals may be conducted under the direction of the Religion Department as desired. Held weekly, bi-weekly, or monthly, these brief gatherings bring the whole student body close together spiritually. Outstanding speakers -- those who teach -- always make excellent contributions to students and faculty alike. Students themselves often add much; when given a chance to present plays, programs, etc., to enrich their brethren and sisters, they themselves grow tremendously. Much of that considered next as class devotionals can apply as well to these meetings which help to increase the spirit of the gospel within the school. (30, 90, 94)

2. Class devotionals aid the religion class to reach its zenith of spiritual atmosphere -- in which testimonies are born and flourish. Usually these services are held at the commencement of the class period. However, this does not preclude such an exercise being held at other times when the situation would be propitious. As the class commences, the devotional sets the unifying "tone" for the duration of the class period. It must, therefore, be well-prepared, pertinent to the lesson, and presented in the proper spirit of learning and worship. Perfection is not essential in singing and/or
directing, neither great experience at giving spiritual thoughts, nor beautiful rhetoric in offering a prayer. It means planning by each participant, punctuality, and an understanding of the implications of the devotional. (30:24)

Because of the importance of the effective devotional exercise, it is of possible worth to include here some suggestions for meaningful devotionals.

a) PLANNING:

(1) Class presidency, secretary, devotional leader, and/or organist, and/or chorister meet weekly to plan.
(2) Teacher assists with correlation of hymns, songs, scripture, topics, poetry, etc. -- for the lesson.
(3) Develop all students' talents and skills. Give everyone an opportunity to participate.
(4) Assignments given are to be specific -- topics, verses of scripture to be read, etc.
(5) Make assignments for a full week in advance. Follow through.

b) ENVIRONMENT:

(1) Teacher at rear of the room -- participates with students (roll taken later).
(2) Person conducting and the participants sit in front prior to starting time -- they help set the reverent spirit.
(3) Soft music starts when all is quiet, preliminary to actual service -- conducive to reverence.

c) POSSIBLE SCHEDULE FOR DEVOTIONAL:

(1) Welcome by class officer, brief announcements.
(2) Opening hymn or devotional music.
(3) Moment of meditation, contemplation.
(4) Opening prayer.
(5) Scripture reading, inspirational thought or talk.
(6) Class direction given to the teacher.
For devotional during the lesson period, either class officers -- by previous arrangement -- or the teacher may conduct.

d) **SUGGESTIONS FOR VARIETY:**

1. Brief talks -- twice a week, usual maximum.
2. Music -- recordings, instrumental solos, vocal numbers by students or guests, etc.
3. Scripture -- memorized or especially well-read -- with message, beauty, and meaning.
4. Retold stories of faith, willingness, etc.
5. Poetry -- may use soft musical background.
6. Choral reading of hymns or other materials.
7. Testimonies of one or two students.
8. Sharing faith-promoting experiences.
9. Missionaries giving inspirational experiences.
10. Bishop, Stake President, or other leader gives special message in harmony with lesson.
12. GOALS for TODAY: written or read.
13. Original hymns or writings of students.
14. Short dramatic play leading into lesson.
15. Short recording of taped messages of General Authorities, or other leaders, of students.
16. Flannel board stories.
17. Slides shown for meditation -- music or appropriate reading in background. (90, 98)

**B. Testimony meetings**

Highlighting a religion student's experience, testimonies are born and strengthened as they are shared with others.

The teacher continually bears his testimony in class activities. This is not done in the commonly thought of manner -- at least not constantly. Rather, the feeling in the voice, the illustrations of upright thought and action -- in class and out -- etc., each of these contributes to the students' knowledge that their
teacher knows.

Effective testimony meetings are most often directed by class officers. Spontaneous student response is at times the most inspiring -- though the teacher is always ready to direct the class as necessary. Special testimony meetings should be held not more than twice a year.

As part of the devotional exercise, testimonies can lend a spirit to the total class presentation. Several testimonies may be borne following units specially organized to develop testimonies as such, following a particularly successful field trip, etc. The last day of the semester or of the year is a fitting period for testimony bearing. When well-planned, a student-conducted meeting could be held conjointly with another class studying the same course. With the permission of all participants, the meeting can be recorded for reference of students and teacher.

A teacher's testimony can do something which all of his knowledge and training cannot. Great confidence coupled with real humility and supported by clear teaching will win student attention and confidence, and will give them a sense of security and faith as well as helping them to gain their own living testimony.

Both teacher and students receive a thrilling experience in the power of faith, prayer, and testimony.

C. Leadership training: student officers

1. Class officers are selected according to the need, size, ability, etc. -- of the particular class. Training in Church leadership should be a part of every class experience. The "Law of Common Consent" is the order of the Church. The presiding student officer of the class can be called by the teacher, may recommend his or her own counselors or other assistants, devotional leaders, secretary, etc. -- all to be approved by the teacher and sustained by the class membership.

Officers may be rotated or changed according to the discretion of the teacher -- in counsel with the students. Each of the offices should be useful, with definite responsibilities
assigned, directed, and developed. Avoid any discouragement through inactivity. Releases are to be made with the greatest of propriety.

Terms such as "Ward" or "Stake" are not to be used. Names of the Priesthood offices -- Bishop, Elder, etc. -- should not be given student officers. Dignity and respect should characterize each class organization so as to sustain effective leadership training. (30:24-25, 169-170; 35, 66, 88)

2. A school Religious Education Council may be selected to provide additional experience to students in leadership training. The same suggestions given above would apply, except that these officers would probably serve for the whole school term, representing their classes.

The recommendation of the Board is that the regular Student-body President also serve as Chairman of the R.E. Council. He or she should preside at all functions of the student-body including school devotional assemblies, conventions, graduation exercises, etc. Assistants may be called for specific functions. Other special officers might include a school historian, editor of a special paper, etc.

When possible, all classes, or at least all grade levels should be represented on the R.E. Council.

Students should be impressed with the obligation to sustain those who are exemplary and who can represent them well in performing responsible duties. The Religion Department Chairman or his appointee advises the Council.

Student officers should NOT be set-apart, but are to function on the academic plane -- with added spiritual implications which such responsibilities would warrant.

D. Supplemental class activities

Growing out of special class or school projects or units of study, outside-class activities may add considerably to the worth of student learning. These activities must have the written approval of the administration and must in no way conflict with other
scheduled school activities nor impose undue hardships on students or parents.

l. **Field trips** can be excellent teaching aids when properly organized for the learning of qualified students, classes, or groups. Getting the right experience firsthand is one of the most valuable teaching aids known.

   Successful field trips depend upon several factors:
   a) Time: When all are free to go. Interruption of regular school schedules must be avoided.
   b) Guides: Who know the field thoroughly.
   c) Preparation: Students knowing what and how to see, analyze, make notes, and report.
   d) Schedule: Made and adhered to.

   **OVERNIGHT TRIPS SHOULD NOT BE HELD!**

   e) Follow-up: Class discussion for clarification or emphasis.
   f) **SAFETY**: Adequate supervision. Vehicular transportation, if used, must be properly insured and licensed. No exceptions!

   Students should do most of the planning and carrying out of the excursion -- under the teacher's direction. Few devices bring students and teachers closer together and in more complete accord than a well-planned and well-carried out excursion.

   Some suggested points to visit: local historical centers, the Temple, museums (special sections, not just browsing), meetings (leadership, planning, historic), genealogical sources, theatres (for special lesson-centered motion picture). Get suggestions from the students, from other teachers, or from the Department Chairman as to where others have gone. Make it meaningful!

2. **Sacrament meeting or other special programs** are usually initiated by the Church leader through the school administration. Through these programs, students are allowed to fully
participate in spiritualized learning. When possible, each class should be allowed to take part in a special program, often with others of the same grade level or religion class.

These meetings serve to teach a desirable and helpful gospel message to students and congregation alike. Opportunities for the development of talents should be frequent. Other results of this activity include encouragement to students to sustain Church leaders further understanding of the Church education programs, assistance to students in Church auxiliary achievement programs, etc.

Suggestions for the preparation of Sacrament Meeting and other programs can be found in the List of References.(30:191-197, refs.)

3. Religious education conventions bring a great opportunity to enlarge the school spirit and bring many others to feel its presence. Through an all-school or inter-school convention, spiritual growth may be experienced by all participants. Social and cultural advancement can also be gained. For a detailed outline of these values together with suggestions for planning such a program -- and cautions to be aware of -- see the information given in the references cited at the end of this study. (30:194-197)

4. Service projects are encouraged in religion classes when they are supplemental to the regular classroom program -- such as assisting the needy through service, presenting special programs for the sick, shut-ins, other classes, etc., conducting beautification projects, assisting with visual aids for the school or lower grade levels, and so forth.

Such projects should never present undue financial hardship to students or parents -- money-making ventures are to be discouraged -- but should be conducted in the spirit of service and love for fellowmen.

Through the regular channels, the Principal is to be apprised of all service projects, especially if they are conducted
outside of the classroom. His approval must be received for the latter in every case.

Inasmuch as the greatest human growth comes from service to one another, full consideration of service projects should be given by each teacher as well as by departmental leaders. Student growth in the learning process is at its zenith when it is achieved in voluntary service. (30:27, 201-202; 67, 77)

5. Sales projects or other money-making ventures are not encouraged by the Board. The primary purpose of the religion class is other than fund-raising, and the energies of teachers and students should not be dissipated in that direction.

However, when there is a special need for funds which cannot be raised through the ordinary channel of budget appropriation, such a project may be entered into providing it has real meaning to class activity and has the full approval of the Principal before it is started. Such a project must have educational value, yet must be one which uses little student time. Under no condition are Church funds to be involved, nor loans made to finance the project. (30:27-28; 29)

E. Social and recreational activities

The primary purpose of the religion class is to teach the principles of the gospel in regular classroom activity, through feasible field trips, and other regular curriculum programs. This means that social recreation, as such, is not and should not be a part of the regular classroom work. The social life of the students in the Pacific Schools is under the direction of the school Principal or his appointees, and/or through the established Church activities programs such as the M.I.A.s.

Some social and recreational activities which are also learning experiences are characteristic of any well-planned religion class. By all means, this class should be enjoyable above all!

If desired, one or two educative socials in-class, inter-class, or all-school are possible during the year, particularly when centered about a special Church historical event or unit of study.
These latter activities must have the approval of the Principal and are to be planned to leave a lasting spiritual impression. Each must have adequate teacher supervision, and is to conform strictly to Church standards. No event should be held in conflict with other school or Church activities. Any such socials would be scheduled early in the school year and be properly anticipated and related to class work.

Speech and/or musical events have been successfully held under Religion Department or Religious Education Council sponsorship. These are encouraged— but correlation with M.I.A. and school officials should be made certain. It is suggested that such events be planned with the assistance of local M.I.A. speech and/or music directors and/or those trained in these fields who teach at the school (30:26-27; 56)

F. Recognition pins

Seminary pins are uniformly designed in the Unified Church School System so that graduates may carry the same meaning wherever they go. A new pin is made available each year to graduates. If there are sufficient numbers of students who would like such a pin in the Pacific Schools System, their desires should be made known through the Department Chairman to the Board Coordinator (30:28)

G. News stories, publications, publicity

It is the desire of the Pacific Board of Education to bring its program and activities to the attention of the Church membership as full, honestly, and as often as possible.

The "Church News" provides one of the main mediums for this endeavor. To utilize it comprehensively, the co-operation of all teachers and administrators is required.

Every newsworthy item or event concerning the activities of the religious education program of the school should be reported through the Department Chairman and Board Coordinator. These articles for publication might include accounts of unusual projects, major events, dramatic or musical programs, excursions, special
devotionals, inter-class or inter-school activities, achievements of outstanding students, and so forth. When possible, glossy pictures should be sent with the article.

News items and pictures should not be sent directly to the "Church News"; their personnel cannot always handle such news unless approval is given by the Board. Following this admonition will avoid delay of publication and will minimize the chances of an article being lost.

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

Local newspaper coverage may be profitable as well, and serve as a missionary for the Church and school, giving impetus to those who participate in any function. Such articles would naturally go through the regular school publicity department or committee -- whose job it is to assist in producing the very best.

Every chance should be given to students to participate in gathering news and in writing it up for publication. When used to point up lesson objectives, newspaper articles can be a meaningful teaching aid. With moderation, it should be a continuing effort.

A monthly (or quarterly, etc.) publication of the Religion Department could be used profitably as recognition of individual or class achievement, local departmental news, special instructions, etc. The publication would normally be part of the regular school periodical in that the religious education program is an integral part of the over-all school program. This project is usually given as a class project to either the Church History or Church Service classes. All good principles of teaching should be drawn from for such an activity for student growth. (30:200-201)
H. History and Scrapbook

The full history of our Church schools in the Pacific may well be written by religion classes in each of the schools -- as coordinated by the Department Chairman. Here is an excellent opportunity for Church History classes, for instance, to gain real-life experience in the growth of the Lord's work!

This history might include the following:

a) How the school came to be -- circumstances.
b) Leaders and events in its inauguration.
c) Building and program history.
d) Data concerning administrators and teachers, also non-instructional personnel who had much to do with the program -- their interesting experiences.
e) Enrollment trends.
f) Particular items of interest, such as "Distinguished Alumni," contributions to the Church and nation, etc.

Under the direction of an assigned teacher, this project might well commence and continue with subsequent information being added to the original material each year. (See especially 21-23, 3)

This history should be supplemented within the account itself, or in a corresponding scrapbook, with such items as newspaper and magazine clippings, copies of programs, pictures, data concerning teachers and student officers, other members of the student body (readily obtainable at yearbook time), and of significant events; important letters received from Church leaders and people of note should be included, and so on to a valuable record which may help the students understand their heritage.

To aid annually in this history assignment, a historian may be called from the Religious Education Council. If this individual is chosen with care, he or she can make a great contribution to the recorded history of the Church.

Pertinent information concerning the history of the school should, of course, be shared with sister schools in order that they can benefit from the growth which has come. (30:28)
I. Sharing the gospel -- missionary activities

In class and out of class particular care should be taken to treat non-Latter-day Saint students with as much consideration as that given to members of the Church. They should never be singled out as members of another church except in a positive manner. Students are to be cautioned against contending with other churches. They should be shown how to be complimentary of the good in their non-L.D.S brethren and sisters.

No external or internal pressure should be put on the non-L.D.S. other than the usual acceptable proselyting procedures which are acceptable in regular class activity and in normal relationships outside of class.

The most successful and surely one of the most practical ways of bringing non-L.D.S. students into the Church and full activity is through the students themselves -- combined with class and lesson direction.

Because of the unique academic and spiritual nature of the religion classes, it is felt that the following suggestions can be profitably presented and used in many instances.

a) At the most propitious time in the course development, an outstanding missionary may be asked to give insight into fundamental principles of the gospel, allowing time for class participation. It might be well for the teacher to privately assign more knowledgeable and well-liked students to assist non-L.D.S. in understanding such visits, as well as other class activities and materials.

b) Non-L.D.S. students should feel welcome in the class; their contributions should be encouraged; they should be made to feel as important as other students. Latter-day Saint students can be encouraged to invite their non-member friends to Church and to other activities in which they participate.

c) All students may ask the important questions: (1) "What do you know about the Latter-day Saints?" and (2) "Would you
like to know more?" Follow-up procedures can be outlined in class discussions. Students may use class learning as resource material for sharing the gospel with others.

Invitations to attend our Pacific Schools, where the spiritual side of learning is given its place with other academic subjects, can be given now to friends and relatives. Class discussions often center around doctrines which can be discussed freely by students with their non-L.D.S. friends and relatives. Students should receive training in all classes in the use of scriptures which help explain the basic principles of the Church.

Patience, tolerance, and wisdom are to be taught in every class, in order that students will know how, when, and where to speak of the important elements of eternity. Many young people have become members of the Church through the efforts of such class activity.

d) Use films produced by the Church" "How Near to the Angels," "Decision," "Til Death Do Us Part," etc. Such learning aids stimulate interest in the Church and lead to useful discussions.

e) Challenge students to live the gospel! Get them to become involved in actual missionary living and teaching. As one very successful teacher frankly told his students, "If the gospel means anything to you, then it surely ought to mean something to your friends, and they ought to have the same opportunity to learn about it as you have." Challenge!

f) Concentrate on having the missionary spirit be the characterizing spirit of the whole program. Some of the courses have actual proselyting experience, under the direction of the constituted authority, as companions to full-time or Stake or District missionaries -- in special field trips. These experiences can give great impetus to this vital Church program. Many non-L.D.S. class members have received their conversion as participants in such activities.

g) Emphasize to students that what they say and how they say
it is very important in influencing the lives of others. What they do in everyday life and what kind of person they really are -- these are determining factors as to whether their friends will want to take an interest in the Church or not. Encourage students to be friendly to all, to talk about the Church as often as they properly can, and to bear their testimony in word and action.

h) Help students develop the following reaction patterns, which will enable them to maintain their standards, have prestige and influence with their fellow students, and enhance missionary work among classmates, friends, relatives, and others while building themselves.

(1) Learn to react slowly to frustrating situations, or to teachers or teachings opposed to the Church. Avoid excitement and embarrassment.
(2) Develop a feeling of helpfulness, love, and respect for others through practice.
(3) Be fair and considerate of circumstances, background, and training of other people.
(4) Stay active in every situation. Do not withdraw, unless there is no hope of helping to influence others to improve conditions and attitudes.
(5) Learn to help others maintain self respect. Avoid highly involved emotions or accusations.
(6) Save moralizing for some other time.
(7) Try to get group understanding; avoid "being it all" all the time. Get others to speak and help get them closer to the truth.

In all of the activities of teachers and students they should be missionaries of the truth. (30:189-190; 56; 77; 100)
The most effective teachers are those who help their students keep a balance in these activities mentioned in this and the preceding chapter -- that is in making religious education curriculum live.
X. PHILOSOPHY AND PRINCIPLES OF RELIGIOUS EDUCATION
CURRICULUM IN PACIFIC SCHOOLS

Character is the aim of true education. ... Ralph Waldo Emerson, reputedly the wisest American, said, "Character is higher than intellect. A great soul will be fit to live as well as to think." ... Gaining knowledge is one thing, and applying it is another. Wisdom is the right application of knowledge to the development of a noble and Godlike Character.

-- President David O. McKay (77)

A. Governing principles

As religion teachers help students expand the dimensions of their mind and spirit, they must be aware of certain principles of religious education which constitute the central curriculum guides which lead to the goal indicated by President David O. McKay.

1. Academic freedom as such:

Teachers of religion have the opportunity of teaching revealed truth. This is their responsibility and privilege. Speculation and theory should not be part of their teaching.

The late President J. Reuben Clark, Jr., has said, "In matters of Gospel doctrine, there is no such thing as academic freedom in your teaching of youth. You declare the word of God as written in the scriptures, and as interpreted by his Prophet, Seer, and Revelator." (88:7 -- Copies of this 11 page publication are in each department file. Each teacher should study this compilation.)

This indicates that teachers are assured their professional academic freedom, as such, when and as they stay within the bounds of revealed truth, or when correctly labeling opinions or positive speculation clearly -- using the latter infrequently and only when fully justified by the lesson outlines. (92)

It must be constantly present before the teacher that youthful minds are capable to a limited degree of discerning
truth from error. Hence, the teacher's responsibility is far greater than that normally required in a secular school. This is applicable in all classes in Pacific Schools, particularly so in classes of religion.

Many sides to many questions and many proposed solutions to many problems may be considered within the bounds of truth and propriety.

Many problems -- determined by professional judgment that is coupled with inspiration -- may be presented to motivate and teach students how to meet and solve life's problems and challenges with wisdom; they must be given power to think through valuable issues to correct conclusions which are founded upon principles of truth.

This freedom rests on the premise that those assigned to teach religion for the Pacific Board of Education and the Church are spiritually qualified, have good judgment, sound and professional competence, and devotion to the individual welfare of their students and the general welfare of their Church and country. (30:33; 39)

It is the policy of the Board to "develop curricula to answer the needs of the government and area served, keeping in mind the social, religious, economic, and environmental needs." (29:1.02, I.G.2.)

Teachers also enjoy liberty of teaching procedures and organization, allowing for differences in "teaching personality." Lesson outlines often contain more material than needed by any one teacher. The teacher is free to use any appropriate teaching methods and to adapt the lesson materials -- within the standard format approved by the Board -- to the needs of the students and to his or her own personality. (86, 98, 43)

2. The teacher as THE curriculum guide:

As the central figure directing subject-matter and student application of concepts learned, the teacher is a pioneer. He
is constantly leading students into **personal discovery** of new and exciting tools for living the abundant life.

In this sense the teacher is a creator; he helps the students to develop their full potentiality. Through his students he will strengthen the dynamic missionary program of the Church. As he shares the fruits of his experience, his students gain greater balance in self-control and self-direction. Teachers should seek constant and professional growth. As they learn better teaching techniques, and as they share them with fellow teachers, the entire program of religious education from students to administrators profits thereby.

3. Developing a **SENSE** of **DESTINY** in students:

The design of religious education is to stimulate growth of character, spirituality, and testimony. Full effectiveness of this program is not achieved as students become passively "good" persons. Its purpose is to help students realize their highest possible potential as children of God. To be vital, religion must have an element of **adventure** and **challenge** for students -- to which they can react honestly and positively.

The Church of Jesus Christ of Latter-day Saints comprehends such a challenge. Those who were involved in its founding and establishment gave themselves completely to its growth and development. They freely gave time, talent, means, and -- in many instances -- their lives.

A **conviction** that they were literally God's representatives on earth was the source of this dedication. They felt they had been entrusted with the high and sacred calling of carrying out the great work of the "last dispensation of the gospel plan." Their destiny was to bring to a successful culmination the efforts of all people who had been ordained and chosen to carry out the plan of salvation since the time of Adam.

This **SENSE** of **DESTINY** in individuals must become an integral part of the teachers' and students' entire curriculum effort.
Teachers should emphasize this sense of destiny whenever and wherever it can be done propitiously. For example, history should be studied as a guide, a Liahona, rather than but a body of knowledge — in order that direction may be given to students in doing their share in bringing God's divine plan to fruition.

The successful unfoldment and completion of the whole plan of salvation, as it is now developing, should be made a driving concern and responsibility for each student. This must be personalized! By such an approach the student can feel the uplift and challenge of being a Latter-day Saint.

Every phase of the curriculum must make the student feel that he himself is part and parcel of the great mission of the Church and that God loves him and desires him to carry out His divine purposes upon the earth. Such is the sense of destiny to be achieved.

4. Developing the traits of Godlike character:

As students develop positive attitudes toward religious concepts, they also develop a persistent reaction pattern. As a consistent pattern is followed, a trait develops.

For example, if an individual develops an attitude that he will always practice true brotherhood — to treat others as they should be treated in the gospel sense — he will develop behavior indicative of the traits of honesty, helpfulness, loyalty, etc.

Thus, if religious education is to be effective in building into students a Godlike character, it must help students acquire the concepts of theology and religion which are basic to a gospel centered life. These concepts must then become the basis for positive attitudes. As these attitudes are used to motivate conduct patterns in daily life, traits are created which characterize persons living the standards and principles of the gospel; they actually become Godlike.
Religious education does not stop at the concept or attitude level of learning. The full potential must be reached through life involvement. Curriculum in Pacific Schools is to provide that information and those activities which will promote the traits which are to be inculcated in students to the highest possible degree. (98, 9)

5. As curriculum guides, teachers, as well as curriculum writers, should strive to be:

a) CREATIVE:

1. Able to organize and produce resource materials for the benefit of others, using all available source materials and experiences.
2. Able to determine and organize immediate and long-range goals that are useful and understandable, realistic and enjoyable, specific and tangible, and which are fully challenging.
3. Able to devise objectives and materials with new character and more purposeful functions.
4. Accurate, consistent, and persistent in all organizational activities.
5. Mature in judgment -- not easily discouraged.

b) OBJECTIVE:

1. Cognizant of reliable and valid source materials and pertinent experiences.
2. Able to suggest improvements without feeling undue personal bias or rationalization.
3. Able to appreciate constructive criticism.
4. Willing and able to adapt to changes in procedure.
5. Flexibly steadfast -- not defensive beyond reason, because of fear or lack of personal security.
6. Able to share responsibilities and delegation of authority or assignments.
7. Perceptive and understanding of others' needs.
c) **ENTHUSIASTIC:**

(1) Dynamic with a spirit of dedication and diligence -- putting the "hand to the plough and not looking back." (Luke 9:62)

(2) Zealous, without excessive idealism or sophistication -- always at the understanding level of the students that they, too, may share the zeal.

d) **SPIRITUALLY HUMBLE:**

(1) Full of the missionary spirit -- as described in Doctrine and Covenants sections 4 and 121:41-46.

(2) Trusting in Heavenly Father as the source of inspiring truth. Give God the honor and glory for accomplishment.

(3) Wholeheartedly supportive of co-workers and leaders, loving them as oneself -- doing unto others as they rightly should be treated in the full gospel sense.

(4) Constantly prayerful.

The key to each of these qualities lies within a dedicated willingness to serve God and fellow man, in spiritual humility.

B. **Teaching and developing curriculum in the standard format**

Everyone concerned with the religious education program of the Pacific Schools assists in the development of curriculum. Coordination of all phases of the curriculum is under the direction of the Board Coordinator of Religious Education. The Administrative Assistant to the Board works closely with department chairmen, directors, and teachers in the use of the Seminary and Board outlines for courses of study, in daily lesson planning, and in development of materials for future use throughout the entire system. (See chapter V., preceding.)

Any materials from the Department of Education may be duplicated, adapted, and distributed as the Board Coordinator and Religious Instruction Committee may determine necessary. (83, 85)
There is a distinct difference between the program of the Seminaries and that of Pacific Schools which affects the actual curriculum. The term "Seminary" applies to the Church Department of Education program which is supplemental -- on a released or non-released time basis -- to the public secular school work. The term "religious education" is used in Pacific Schools where this program is an integral part of the whole curriculum, with particular emphasis being given in "religion" classes. (98, 101)

Pacific Board courses of study parallel those developed for use in Seminaries, as to format, and are adapted from the Seminary outlines as practicable. In areas of study not covered by the Department of Education program -- such as in the Pacific Schools daily elementary classes and in secondary courses in Modern Scriptures and Church Service Training -- course outlines are prepared by Board assignment. (See next chapter for courses of study and sequence.)

Because the lesson outline format has been but recently standardized, it is presented hereafter in detail in order that teachers, curriculum writers, and administrators may be fully apprised of its proper and potential use.

For even more detailed elements of the use of the standard format, see the List of References (98, 102, 8). For helps in some subject matter areas, references are also listed (36 - 39). As well, reference is indicated to the over-all orientation of the philosophy upon which the standard format is based. (48-51)

C. Use of the standard format

The standard format demands organization that is understandable to all who are oriented to the specifics of effective religious education. A consistent lesson presentation pattern is made possible. (52, 86)

1. With a definite format the gathering of materials on a system-wide basis is simplified. Improved materials are used in revised outlines for future use.

2. There is a definite basic psychological sequence which gives "flow" or direction to a lesson so that it can proceed
toward a situation in which student application of subject matter is natural and not forced. (15)

a) Through the standard format the teachers learn to follow a meaningful sequence of learning with an increasing number of individualizing "overtones." The format frees the teacher and increases his flexibility by suggesting both learning sequence and methods from which the teacher selects for the greatest student learning.

b) Basic procedures are inherent in all professions, and are especially vital for enduring education.

c) Research done by Ernest Libon and his staff (9) has given evidence that this is true in teaching both moral and ethical concepts.

d) Actual experience in the Church education systems substantiates these studies. Thus, the format can be standardized to a useful degree now.

3. The format makes possible a continuous, system-wide evaluation of curriculum development and use. Without it, specific, comprehensive communication is often very difficult.

4. Organized growth and purpose yields meaningful creativity. All teachers should be prepared to compromise on matters that attract valid and defensible differences of opinion, especially when the long-range goals of the program are to be met.

5. One of the basic principles in the development and use of this format is that the great genius of life is PERSONAL DISCOVERY. Each student is led to seek, know, and apply truth. (2)

D. Lesson outlines in the standard format

There is, of course, no perfect or wholly complete outline or course of study. Such must continually grow with and through the teacher -- who is, or should be, the central balance between subject matter and individual applications by students. (34, 48)

1. Continuous examination and improvement is the crux of a worthwhile curriculum program. This is so primarily because of the need a teacher has for continuous growth and development.
Otherwise he settles into a rut and becomes depressed and insecure as his work shows effects of being static. (52, 64)

2. This is a very fast moving age. The relationship between the growth and change desired in the lives of the students, their present status, and the subject matter taught will be in a constant state of flux. A good example of this is the procedural changes in the Church as it expands -- as well as in world conditions, and in the foci of cultural, moral and economic mores and standards. (2, 9, 11)

3. Worthwhile methods and techniques, as they are improved and used in secular schools with demonstrable effectiveness, must be incorporated into the religious education program as feasible. Students evaluate their religious education experiences by comparing them with secular class experiences. In every case it is essential to have the best in religious education. Together with the standardization of the lesson format, there is a current movement developing outstanding audio-visual instructional materials, programmed instruction, etc. (51, 54)

4. Lesson outlines are suggestions -- not final presentations. They are structuring, reinforcing, and foundational; they are tools for the teacher.

5. Teachers have specialized skills and personal qualities which lesson outlines should enhance and not repress.

6. Outlines are to follow a uniform, acceptable standard of excellence in giving quotes, sentence structure, punctuation, outline format, etc. This standard -- to be used system-wide -- must deal in specifics, individualization, accuracy, and consistency. (Specific instructions follow -- see H.)

As Jesus commanded that men are to love their neighbors as themselves, he seemingly implied the action of inward understanding together with that of "turning outward" or service to others. This is the scope of the format which is to be used in writing and teaching religious courses of study in Pacific Schools. (98, 48, 49, 51)
E. **General divisions of the standard format**

While reading the next sections, E. - H., reference should be made to the sample lesson format, section I. General directions in the divisions are as follows.

1. The "LESSON OUTLINE" is always on the left side of the page. Supplementary material is appended to the lesson.
2. Everything taught must be justified with the "Objective" of the lesson, unit, or course. (Latest outlines will suggest the main concept, chain or thought, and measurement of learning guides.)
3. "References" and "Aids" are indicated for teacher and class enrichment.
4. "Devotional Suggestions" are appropriate to the lesson.
5. Suggested "Motivational Items" pinpoint modern problems and challenges -- as outlined in the objective -- on the student level of understanding.
6. "Research, Understanding, and Conviction" lead the student to think and feel within his expanding frame of reference, enabling him to both GET and GIVE -- "drawing out" more than "pouring in."
7. "Applications" individualize the lesson and demonstrate personal acceptance and commitment by each student in "life involvement."
8. On the right side of the page is found "TEACHER NOTES":
   a) Teaching techniques, methods, basic scriptures, audio-visual aids, and other teaching media which would be of value in teaching the lessons are noted for teacher use and for lesson evaluation.
   b) There are instances when no specific suggestions are given in the lesson outline, except as directly vital to the lesson -- as in the "Scriptures for Memorization" or "Scripture for Underling" sections. These the teacher will complete and adapt to individual class needs.
c) Teachers will already have or will discover additional ideas, information, aids, and techniques which can further vitalize and amplify the other sections of the outline. All this is written in the "TEACHER NOTES."

d) ONE-THIRD of the right side of the page is reserved for the convenience of the teacher -- to make notes as indicated above, and for future reference. Another purpose is also served. Lesson improvement suggestions are noted and then submitted periodically through department chairmen to the Board Coordinator. Significant and appropriate suggestions will then be incorporated into future references for the benefit of all teachers using the outlines.

e) It is the responsibility of each teacher in the system to share his experiences in that which DOES or DOES NOT work, and WHY such is the case. Every additional tool for learning is valuable to all those concerned with the teaching of Heavenly Father's children. (52, 70)

F. Creative principles for the entire course outline

1. Each outline will establish specific goals, such as approaching subject material from a chronological and/or doctrinal order, and will be geared consistently to concepts which are most understandable and applicable to the age group for whom the course is intended; great consideration must also be given to the "cultural frame of reference" of students.

2. It can prove most profitable to specify that which may or may not be taught better in subsequent lessons or at another age level.

3. All subject areas are to be coordinated so as to avoid useless duplications and to keep the concepts on the proper age level. Use of "Directional Objectives" (8:186-188) and consistent evaluation makes this possible.

4. Where more than one approach is given in the outline, as in the "Motivational Items," it should be understood that the teacher is encouraged to use only that which he feels is most
appropriate for the class situation and purpose, adapting or deleting as necessary, substituting if feasible.

5. The teacher should not attempt to use ALL of the ideas offered in each individual lesson. Teachers are invited to select that which best fits their "teaching personality" and to develop any other valid procedure, within the format, which will best suit the situation and attain the lesson objective. Techniques and methods may be expanded or adjusted, but the objectives and lesson sequence are to be followed, generally within the time specified.

6. Chronological charts and general teaching aids should be before students for sufficient time to aid in useful memorization, overview, and review.

7. It is imperative that teachers teach EACH of the units specified -- to fulfill the course objective(s). A time schedule is to be established at the first of the year and closely followed. The suggested times given in the "Table of Contents" and the "Teacher Notes" section should help the teacher adapt to the class needs and cover all requisite concepts.

8. Before teaching the course, the teacher must preview all of the lesson material -- where possible. Proper emphasis can be placed on the most useful materials consistent with the class and individual frame of reference.

9. Special cautions in the outlines should be observed carefully. These serve to allow for more effective use of materials in subsequent lessons, as well as being guideposts for avoiding spurious or useless materials. Much of the success of the lesson plan will depend on how closely the teacher follows the directions in this matter.

10. It should be obvious that the instructions given above refer not so much to getting the students through the course as to getting the course through the students -- that is, helping them individualize and internalize the gospel.

11. Teacher should be conscientious in developing plans for
scriptural memorization. These give students an effective measuring rod for their progress in the school year and will prove a useful, valuable tool in their lives.

12. Other creative principles of good curriculum should be reviewed consistently. Writers should translate them into simple directions for teachers and students. Teachers are to "keep up to date" in creative principles of teaching.

G. The standard format in religious education course outlines

This section presents the background for each area of the format. Once familiar, the format is definite, easy to follow, and uncomplicated. The "Teacher Notes" column on the sample format, which follows, indicates instructions as to its use. A close correlation should be made with the lesson outline and the "Teacher Notes" areas.

1. Lesson **Titles** should specify a definite concept and point up a historical or conceptual situation in a "turned-out" question.

2. The **Objective** is a specific statement of a truth, a concept or idea to be grasped rather than subject matter to be presented per se. This concept is "turned out" and indicates the nature of student life involvement. It is the "beam" which is to be kept before the teacher, in which the lesson is both directed and justified.

a) The "in order that" leads into **sub-objectives** which are the "So What?" and the "Why?" and "How?" of the meaningful objective. These facilitate lesson development. Most recently developed outlines use a "chain of thought" in place of the sub-objectives, clarifying their purpose.

b) There is a "double flow" from the main concept through the sub-objective development of the lesson; that is, the format of the actual lesson generally follows a similar pattern to that of the main concept and sub-objectives or chain of thought.

c) It is imperative that the full objective be kept at
the central focus of the lesson, avoiding extraneous materials or re-directing them to later lessons or to personal research.

(1) The teacher studies the objective and relates it to the lesson application(s) or life involvement. If he alters his objective, any change would also appear in the lesson application(s).

(2) He then develops his lesson outline so it leads directly to the application. Time is spent in research, understanding, and conviction which lead very naturally into applications or life involvement -- tangents are avoided.

(3) The applications which signal the achievement of objective are natural, student-involved and motivated life involvement rather than a teacher "moralization." Recent lesson developments help here by indicating measurements of student understanding.

(4) The course, the lesson, and the daily development of lesson materials all follow this learning sequence.

(d) In some lessons, three sub-objectives will deal with

1. the concept (research knowing)
2. feelings (understanding feeling)
3. applications (from convictions doing and commitments)

This is a "natural flow" of the whole format as it appears in the objective and actual lesson development.

e) Here is a sample objective (from 1963-64 New Testament outline, lesson seven):

I. Objective:
   To point out to students that Lucifer desires to keep them from a Christ-like life, in order that:
   (Sub-objectives:)

   (Concept) A. They will know why Lucifer opposes God's work.
   B. They will understand how Satan works, and will
analyze their personal lives to see wherein they will and must guard against his tactics.

They will find means that they, with God's help, may use to overcome Satan's power.

f) The 1964-65 New Testament outline will use the recent objective developments of "main concept," "chain of thought," "suggested evaluative criteria," and "scriptural content." See chapter XII. B. 1., following.

3. The REFERENCES, in part II, are the enrichment references for teacher use. Most recent outlines also indicate the main basic scriptural or textual reference. In elementary outlines, lesson aids and materials the teacher should obtain -- other than supplementary materials provided with the outline -- are also listed. Suggestions for scriptures to be memorized and underlined are either listed here or in the next part (when they are part of the devotional exercises).

a) Teachers should be thoroughly familiar with reference works concerning the subject material they teach. When time is not sufficient for answering class questions fully, the student(s) can be referred to proper reference material and reports therefrom can be given.

b) Lesson Aids and Supplementary Materials listings, particularly in elementary lessons, are provided to aid in teacher preparation and evaluation of lesson materials.

c) All specific basic text and scripture references are placed in the "Teacher Notes" section at a point opposite the question or problem to which they apply. It is absolutely essential that the teacher study these basic references and their contexts prior to the lesson delivery.

d) Scriptures to be memorized or underlined should be discussed with students, whether as a part of the lesson, in the devotional, or in the general context of the course.

e) Each teacher should devise his own procedures and adapt realistic schedules for memorizing scriptures which fit both the needs and the potential of the students.
Note: In order to teach effectively, it is imperative that teachers study the basic references before teaching each lesson. This study naturally follows a review of the entire objective and its method of pursuit.

4. The **DEVOTIONAL SUGGESTIONS**, in part III, give a selection of songs, scriptures, poems, etc., which are appropriate to the particular lesson and its objectives.
   a) There is a real need for meaningful variety in this part of the lesson in religion. (30, 90)
   b) Curriculum writers will take note that all capital letter sections in the outline should be entered even though a particular lesson may not provide suggestions. These the teacher will provide if felt necessary.
   c) Students should be encouraged to contribute to this section, usually through class officers and/or devotional leaders.

5. The **MOTIVATIONAL ITEMS**, in part IV, are to awaken interest, to define and place the lesson concepts before the students in an interesting, involving, and stimulating way.

Dr. Owen J. Cook, Executive Secretary to the Board, has written, "One of the greatest problems . . . in touching the lives of the students . . . is that of motivation." (79) This is well recognized by those with experience in Pacific Schools. There are, as effective teachers will know, methods of involving almost any group of students. (34, 5:Whole booklet!)

   a) Modern problems and challenges involve students within their own expanding frame of reference and within the concepts -- usually within the textual reference.
   b) ALL items suggested in the outline are NOT to be used at one time. One is usually sufficient for one lesson period unless instructions to the contrary are given. Teachers may use these or develop their own motivators.
   c) Usually only two or three minutes are needed for these lesson "exciters" -- which are not intended to be neither
should be the subject for the whole lesson.
d) Where possible, these motivators should be given by
students in their own frame of reference.

6. The RESEARCH, UNDERSTANDING, and CONVICTION section of the
format, part V, contains the body of the lesson. (8, 34-54, 67,
78)

a) Each sub-objective or phase of the chain of thought is
taken through the steps of research, understanding, and
conviction by questions, problems, and suggested exercizes.
Each phases interacts with the others as students and
teacher study and discuss their life involving findings.
b) Students are oriented herein to principles of joyous
living of the gospel, benefiting from mankind's experi-
ences as well as from a new understanding of and feeling
for the future, or for abstract principles.
c) The research begins where the students ARE rather than
where the teacher wants them to be!
d) This is the level of student GET and GIVE as coupled
with the "WHY?" of the information gathered. Students are
resources -- of past experiences and understanding -- as
well as learners.

(1) Research implies thinking and reasoning.
(2) Understanding should include controlled emotion
and directed feeling.
(3) Conviction is the motivating key to COMMITMENT
and to APPLICATION, to a life involving readjustment of
habits.
(4) A reaction, a willingness to sacrifice, and a mak-
ing of decisions is essential to conviction -- to the
development of "spiritual muscle" through mental work.
e) With respect to reaching a conviction through research
and understanding, one vital principle of religious educa-
tion is that the important result is not HOW MUCH is known,
but rather HOW MUCH is inspiring, motivating, and used.(49)
f) All lessons should be lessons in faith and love, the moving powers of men toward God and Man.
g) A conviction should be reached -- and it may be more mental than overt -- before moving to the next sub-objective or to the lesson applications.
h) These cautions should be observed:
   (1) Lesson materials are not to contain tangents or "side-roads" -- such as, "Who was the wife of cain?" when studying the Fall of Man. Irrelevant or superfluous materials should be avoided.
   (2) Spurious doctrines or sensationalism must be shunned. A "negative" approach should not be used.
i) NOTE: For both parts IV and V, extensive supplementary materials are placed at the end of the lesson rather than in the left column (except in elementary courses I - III). Adequate reference is then made for finding the pertinent items, either by indicating a reference to Supplementary Materials, or using the abbreviation S.Mat. then indicating lesson number and page. E.g. S.Mat. 10.5 indicates lesson ten, reference five.

7. The APPLICATIONS, in part V, as the sub-objectives have directed, are the "SO WHAT?" or the "life involvement" of the lesson. (58, 66, 74)
   a) This refers to the individualization of the entire lesson rather than for each sub-objective -- completing the design of the objective. Minor applications, of course, may have been indicated through the lesson.
   b) Applications are more than "right answers"; they are the specifics of student adjustment to problems of today and tomorrow -- from the student's vantage point.
   c) The "A" section, Student Suggestions, is an invitation to students to devise their own applications, to become "doers of the word" in line with their own needs and potential. (71, 74) The term "application" is rarely used with
students. "So what?" or "How can...?" or other such leading phrases may be used with variety.
d) This part of the lesson is extremely vital. In the beginning of the course, every encouragement and opportunity should be given students to suggest applications which are personal and which may become part of their daily living.
   (1) Patience is essential -- most students will need to learn to discuss possible uses (applications) of lesson convictions.
   (2) When "stuck," try brainstorming, buzz sessions, etc. (8, 30:54-85)
e) Section "E" gives some suggestions which have been found by other teachers to be appropriate and useful in some situations.
   (1) They may or may not be adapted to the lesson as some teachers use them.
   (2) Care should be taken not to compel application of lesson material which does not implement the convictions reached by the students in a particular class.
   (3) Overuse of the term "application" must be avoided.
f) Cautions to observe:
   (1) Moralizing -- teacher-centered "applications" -- is to be avoided, as are sensationalism and dwelling on too lofty ideals beyond student potential. Applications must be made by the students at their own level of potential and understanding!
   (2) There must be a clear understanding of the balance and relationship to real life -- the students'.
   (3) Applications which move slowly and surely with the student potential are safest and most enduring.
   (4) Both the 'accelerator' and the 'brake' should be used in wise proportion of "proving now herewith."
   (5) Each teacher must find the application-level of the students in each class and work therein.
(6) Applications have far more value as the students learn to feel that the teacher really CARES. (8:156-68)

h) Note: With the needed stress on repentence and growth, the large majority of students who already live positively are often left out someway. Recognition and satisfaction are essential to those already making proper application of gospel principles and expanding their use of them with the new insights gained through class activities. Overpraise is unwise, but proper recognition should consistently be given -- usually without singling out individuals too frequently, but honoring those who are "doers of the word."

(50)

8. When the objectives are reached by the students, lesson after lesson and throughout their lives, the lessons can be said to be well-written and successfully taught. (98)

H. Basic mechanics are to be followed in preparing lesson materials, as used in the Pacific Board of Education religion courses.

1. Be consistent - FOLLOW THE STANDARD FORMAT!

2. Accepted standards of capitalization, underlining, and punctuation of title, sub-title, and lesser designations should be followed. This is true of spacing and alignment.

3. Forms other than the sample format (following herein) may be required in different types of lessons -- as in elementary lessons and supplementary materials, or in writing assignments -- but consistency is always essential.

4. For reference forms, see the sample format which follows. Within the lesson, these examples should serve as guides:

   a) End of scriptural quotations: "Ye are my friends, if ye do whatsoever I command you." (John 15:14)

   b) Within a statement: 'Jesus, in the Beatitudes (Matt. 5:3-12), gives a prescription for living.'

   c) General reference used either after a quotation or a statement based upon or referring to a quotation: (John A. Widtsoe, Priesthood and Church Government, pp. 97-101.)
5. Be accurate!
   a) In copying quotations: wording is to be exact, with
      verbatim capitalization and correct punctuation. Full
      reference should be given.
   b) In making a clarifying or correcting interpolation:
      always use brackets: \[\] rather than parentheses ( ).
   c) For textual omissions, use proper form of ellipsis:
      
      (1) Within a sentence, use three spaced periods:
      "In the course of time . . . the work was finished."
      (2) Where punctuation precedes the ellipsis, this
      mark comes immediately next to the word:
      "Having chastened the prophet, . . . the Lord gra-
      ciously restored his penitent servant to favor."
      (3) Where a new sentence follows an ellipsis, a
      period precedes the ellipsis whether it is original
      or not:
      "He gave him the plates . . . Moroni then left."
      (4) Use a single line of spaced periods to indicate
      the omission of a complete paragraph or more.

6. Rules for capitalization:
   a) Do not capitalize "gospel," "priesthood," "temple,"
      or personal pronouns referring to members of the Godhead
      unless these appear with specific adjectives, such as
      "Melchizek Priesthood," "New Zealand Temple," etc.
   b) Do capitalize "Church" when referring to The Church of
      Jesus Christ of Latter-day Saints.
   c) In a sub-title, capitalize the first word, nouns, pro-
      nouns, adjectives, adverbs, and verbs.

7. Basic rules for punctuation:
   a) Conjunctions:
      (1) Where there is a change of subject, use a comma
      before the conjunction:
      "The cock crowed three times, and Peter hung his head
      in shame."
(2) Where there is not a change in subject, a comma should not be placed before the conjunction:
"John received his call and was delighted with it."
(3) The comma could be omitted in the short sentence with two clauses closely connected in thought:
"John asked the missionary and he answered John."
b) Series:
(1) A comma should precede "and" in a simple series.
(2) A comma does not follow the last series element:
"Peter, James, and John then appeared."
(3) Where other punctuation is used in a series of elements, a semicolon should be used to separate each.
c) Restrictive and non-restrictive clauses or phrases:
(1) A comma should be used to set off a non-restrictive clause or phrase; NO comma should be used to set off a restrictive clause or phrase. (An element is non-restrictive if its omission does not alter the meaning of the main part of the sentence.)
   (a) Non-restrictive clause:
      "Alma, a Book of Mormon prophet, was a missionary."
   (b) Restrictive clause:
      "Alma's teachings concerning resurrection are part of the plan of salvation."
(2) Check carefully to avoid ambiguity.
d) Parenthetical words and phrases should be set off with commas and dashes; commas in series -- use the dash.
   (1) "Alma, therefore, was a great prophet."
   (2) "All Book of Mormon prophets -- Nephi, Moses, Alma, Mormon, and the others -- spoke the truth."
e) Punctuation and the final quotation mark:
(1) Periods and commas should always come INSIDE the final quotation marks.
(2) Semicolons and colons are always OUTSIDE the quotation marks.
(3) Question marks and exclamation marks should be outside the quotation marks unless they are part of the quoted matter:
   (a) "The question was: 'Can evil bring joy!'"
   (b) Did the young missionary actually say, 'Good often comes from evil'?

I. **Sample format for 1963-64 Seminary lessons**

On the following two pages appear the elements of the standard format as it has been explained. See also chapter XII., B.I. which follows -- giving recommendations for further development of this format for use in Pacific Schools.

In addition to the instructions given above for use of this format, it is felt worthwhile to also note the following:

1. Margins are indicated for both sides of a page. This use of both sides of a sheet is economic -- requiring a minimum number of sheets in a course outline -- and useful because of a lesser bulk. Supplementary materials are also printed on both sides, except for visual aids and/or worksheets which are to be duplicated for students.

2. This sample format is that used for 1963-64 Seminary lessons for the Church Department of Education. It has been used for Pacific Board lessons written and adapted during this period. The only differences which appear in the latter are in the elementary lessons. For grades through the fifth, Scriptures for Memorization and Underlining are left out. In their place appear "Lesson Aids" and a listing of "Supplementary Materials." In sixth grade lessons the Scriptures for Memorization and Underlining appear in either part II. or III.

3. Motivational items follow the same paragraph format.

4. Original Pacific Board lessons are numbered by lesson and page. Hence, - XX-7 - indicates lesson twenty, page seven.

5. The following sample, of course, is summarized in less space than is used for the normal lesson.
Lesson 21

SAMPLE FORMAT FOR SEMINARY LESSONS

Lesson Outline

I. Objective

----------------------------------------------------------------------

-- in order that:

A. .................................................................

B. .................................................................

II. References

A. Enrichment:


B. Scriptures for Memorization:

C. Scriptures for Underlining:

III. Devotional Suggestions

A. Songs:

1. "Shall the Youth of Zion Falter?"
2. "Choose the Right"

B. Scriptures:

C. Poems:

IV. Motivational Items

V. Research, Understanding, and Conviction

A. Same as sub-objective "A." (---------

1. -----------------------------
2. -----------------------------

Teacher Notes

Basic references and notes are to be placed in this column at points of use.

These are the basic forms for "Enrichment" references.

All basic references are to be placed in this column, as for example:

Rev. 14:6-7 (Placed where scripture is applicable.)

OR

Text, chap. 5, pp. 3-6. (Placed where applicable.)

Place all capital letter sections in the outline even though the particular lesson may not provide suggestions. The teacher may have some of his own to include. (Note "B" and "C" in "II" and "III")

The sub-objective is to be repeated within the parentheses.
VI. Applications

A. Student Suggestions:

B. Some possible suggestions:

1. 

2. 

3. 

Conviction

4. 

5. 

A "conviction" should be reached before proceeding to the next sub-objective.

The teacher should make every effort to train students to individualize each lesson, making appropriate application according to personality, needs, and desires. (This suggestion will, of course, be placed in the foreword of the manual.)

The application should be thought of in terms of each lesson rather than in terms of application for each sub-objective.

The suggestions in the "B" section are to be used only when students have difficulty in making their own plans for an application.
J. Measurements and Evaluation

Successful teachers use tests to help them prepare to meet the needs of students, to ascertain the students' background, to determine how well a particular lesson or unit has been comprehended, to spur learning and memorization, to serve as a review or summary, and to give the students an opportunity to realistically evaluate their progress in the particular class.

Measurement devices have, in many instances, become identified with stress, threat of failure, risk of displeasure and punishment, and the possible loss of status. This is largely because of a general feeling that a student should not be advanced until certain arbitrary subject matter is mastered, or to apply pressure to make students study whether they enjoy it or not. Little of this type of learning is of actual value in religious education class work. It is true that a judgment must be made in academic attainments, but grades, tests, and evaluations should be used as student centered teaching aids rather than as whips or to arbitrarily section off some students without appropriate subjectivity. (30:108; 98; 52; 57)

It is expected that each religion teacher will continue to seek and use better techniques for the measurement and evaluation of his students. (7:193-212; 99) Each teacher should understand and make use of valid objective and essay-type tests as often as feasible and always within the framework of useful learning. Busy-work or threats have no place in the religion class.

During workshops conducted by the Board Coordinator within the past year, several recently developed tools for measurement and evaluation were introduced into each of the Pacific Schools. A brief summary of these instruments follows.

1. The "Experimental Report Card" for 1963-64 is described in a previous section of this study. Together with a student-recorded sheet, this reporting system gives the student the responsibility of self evaluation, balances academic evaluation with the development of character, stimulates students to work at greater capacity -- competing with oneself, encourages
closer relationship between school and home, and minimizes the
time required by the teacher in preparation of term report
cards. Because of its potential and adaptability, this system
is highly recommended for use in Pacific Schools. (99)
2. At the beginning of the year, or introductory to a given
unit of study, full advantage should be taken of the "Direc-
tional Objective Problem Inventory." This study assists the
teacher and the students to identify specific problems within
a particular subject area or course of study as they relate to
the directional objectives of the over-all curriculum develop-
ment program and to student needs to accomplish these objec-
tives. The case study method of learning is used with real
success as the directions for use of this inventory are used.
(98, 99)
3. "Self-concept student inventories" can aid immeasurably
in the teacher's understanding of students, their problems,
needs, and challenges. Several of these evaluation tools have
been used to ascertain the needs of students. Each teacher
should develop tools which will assist him with his own par-
ticular circumstances -- using as a foundation one or more of
the student self-concept inventories suggested. (98, 99)
4. Individual CASE STUDIES or STUDENT HISTORIES can be pro-
fitable to teachers and students alike. A record of growth
and understanding can be a great stimulus to righteous living.
(99)
5. Most teachers are able to use successfully the "Comparison
Examination" for evaluation -- but not for grading purposes.
this recently developed testing method is recommended for
occasional use in all religion classes as both an objective
and a subjective evaluation instrument. (98, 99)
K. Each of the above curriculum guides demonstrates that the teacher
is the central balance between students and subject matter provided
for their learning and life involvement. The most effective teacher
will use every possible device as an aid to reach his objectives.
L. Working with children: The Elementary Schools

While most of the curriculum principles mentioned before in this section can be used and adapted to elementary classes, a brief summary of curriculum helps for elementary teachers is included here. The introductory material and Teacher's Guide for each elementary course outline gives specific detail in these principles and an orientation to the use of the standard format for the specific elementary course of study.

It is imperative that teachers of religion in elementary schools be aware of and use the most effective teaching methods. Here are a few suggestions for review and caution.

1. It should be remembered that the child's world is a world of movement. Lessons are planned with this in mind.
2. Healthy discipline exists when the child disciplines himself through his own self control and integrity, the growth of which comes from teacher direction and from the home.
3. Qualities, insights, and practices for meeting teaching challenges and discipline problems include the following:
   a) A sincere love for each student is an essential quality which any successful religion teacher must have.
   b) It is vital that the children be allowed to participate in the planning of class activities.
   c) Teachers must feel secure when facing students in the classroom -- this security can be learned and earned.
   d) Students learn at their level rather than at the teacher's. Effective communication for understanding comes most frequently through the "feeling" a teacher uses with the students.
   e) The teacher must be aware of all that goes on in the classroom. Some things will be outwardly ignored.
   f) Possession of a sense of humor geared to the students' level is most valuable.
   g) In regards to communication, the teacher should remember that he will be believed if the children recognize
that his life conforms to his teachings. 

h) Teachers must be firm and maintain dignity -- for the sense of security that children need.

i) Fairness is essential. Consistent kindness is to be practiced. It is wise to be kindly firm and yet insure that each child receives fair and equitable treatment.

j) Friendliness is vital. The teacher should deal with students in a "man-to-man" way, without being condescending -- that the students will come to both love and respect the teacher, each other, and themselves. "Buddy-buddy" relationships are dangerous. Avoid them.

k) Discipline problems must be treated (h.-j., above) as they arise. (91:14-17)

l) It is important to react correctly when visitors come into the classroom to observe. Students, the visitor(s), and the teacher must be as comfortable as possible for the learning atmosphere to continue.

4. The teacher who practices the basic elements of the religion of Jesus Christ will have little difficulty in the classroom as he prepares his lessons and directs the activities of the students. (91, 1, 76, 78)
XI. COURSES OF STUDY

One of the most important tasks of the teacher is that of selection. All the materials suggested for any given course of study -- especially in the standard format -- cannot be fully covered in the usual time span of the course. Teachers may choose that which can best be used to fit the needs of each class as a whole and as individuals, as well as adapting as necessary within the personality of the teacher.

Lesson outlines are prepared to help the teacher make selections of ideas and materials which will influence students in building firm and abiding testimonies that Jesus is the Christ, the Son of the Living God, in gaining a profound love for the scriptures, and in helping them use the principles they learn in abundant living.

All courses of study are designed to become tools for teachers and students alike -- from the earliest elementary school years through the productive efforts of college work. In order that teachers may know the sequence of the studies students will take, a brief survey of these courses is listed hereafter. Elementary programs prepare for the secondary which should lead to college studies -- thus all are listed herein. First will be those offered at:

A. The Church College of Hawaii (21, 29)

Two semester hours with a passing grade in Religion are required for each full-time college registration, or for each full-time equivalent of part-time work.

All courses in Religion are administered by the Department of Religion. Other religious activities are sponsored by Church College Wards of the Oahu Stake of the Church, in which students fill almost all positions.

The Church College of Hawaii was founded upon two deeply set convictions: (1) that the spiritual side of life must be developed if the individual is to build sturdy character and live the abundant
life, and (2) that true religion requires broad learning for its full observance. The Department of Religion implements these convictions, as does the total College organization. (21:121)

Devotional Assemblies are held weekly at The Church College of Hawaii. Attendance is required as part of the general education program. Credit is received for consistent attendance to these devotions.

To help prepare teachers of Religion for their assignments in Pacific Schools, a supplementary teaching minor in Religion is offered. Special courses are designed for those who may teach in Pacific Schools or for those contemplating Seminary or Institute teaching. These courses are planned to parallel the development program of both the Pacific Board and the Unified Church School System.

The teaching minor consists of twenty (20) semester hours to be chosen from starred courses (in theology), and is to include:

Religion 466 Teaching Religion in Pacific Secondary Schools
and Religion 491 Theology Seminar

All courses are currently offered for two semester-hours credit -- see the 1964-66 Catalogue for course descriptions.

Lower Division Course Offerings

101 C.C.H. Devotionals
*107 - 108 Survey of Religion (For Non-L.D.S. only)
*121 - 122 Introduction to The Book of Mormon
*211 - 212 Introduction to The New Testament
*230 - 231 The Gospel in Principle and Practice
*232 - 233 Missionary Approach to the Gospel
*241 - 242 Latter-day Saint History and Doctrine
261 The Latter-day Saint Family
290 Recreational Leadership in the L.D.S. Church

Upper Division Course Offerings

300 Methods of Teaching in Church Organizations
*301 - 302 Introduction to The Old Testament
*324 -325 The Doctrine and Covenants
*327 The Pearl of Great Price
*350 - 351 The Bible as Literature
360 Church Leadership
*361 Meaning and Methods of Genealogy
*362 Advanced Genealogical Procedures
365 Applying Gospel Principles in Scouting
435 Mormonism and Modern Scientific Thought
453 World Religions
459 American Religious Thought
*466 Teaching Religion in Pacific Secondary Schools
*491 Theology Seminar
495 - 496 Directed Individual Study

In general these courses parallel similar offerings at other Church institutions of higher learning but are, of course, adapted to the background and requirements of Pacific area students.

B. Elementary Courses of Study

A new curriculum development program has recently given added impetus to elementary religion classes. Pacific Schools are at present the only elementary schools in the Church education system which offer daily (week-day) classes in religion.

This unique situation has required the writing of lesson outlines specifically designed for elementary students in the Polynesian culture -- on a daily basis. In 1964, the first courses were prepared. Course II, for the age six, First Grade level is oriented to use in Kindergarten and Second Grades as well during this first year of the new program. Course III, for those age seven and in the Second Grade, will be added for 1965; then Course I, for Kindergarten, in 1966. The only Nursery classes, in Tahiti, will use simple adaptations of Course II, then Course I. This year-by-year development allows for useful evaluation as well as for meeting difficult time schedules due to shipping difficulties and differences in the time of initiating each school year.

Course IV, for those age eight, Grade Three, is also oriented to additional use during the 1964-65 year for Grades Four and Five.
Course V will be prepared for 1965, Course VI for 1966.

The Sixth Grade course, Course VII for eleven (and up to fourteen year olds in Tahiti) year olds, is prepared for 1964 use and evaluation. The Tahitian school is basically an elementary school for the present; this Sixth Grade course will be taught each year to the incoming students at this level. Others who continue in the vocational or non-certificate programs at the school will study Courses VIII, IX, and X in succeeding years as additional sections are added.

All elementary courses center about the growing relationship of the child to his Heavenly Father. They have the following order:

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Age Level</th>
<th>Course Subject</th>
<th>SCHOOLS and LEVELS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>TAHITIAN (French)</td>
<td>Western SAMOAN (English/Samoan)</td>
</tr>
<tr>
<td>I</td>
<td>5</td>
<td>Section d'Initiation</td>
<td>Primer I</td>
</tr>
<tr>
<td>II</td>
<td>6</td>
<td>Cours Preparatoire</td>
<td>Primer II</td>
</tr>
<tr>
<td>III</td>
<td>7</td>
<td>Cours (1) Elémentaire</td>
<td>Primer III</td>
</tr>
<tr>
<td>IV</td>
<td>8</td>
<td>Cours (2) Standard I</td>
<td>Third Grade</td>
</tr>
<tr>
<td>V</td>
<td>9</td>
<td>Cours (1) Moyen</td>
<td>Standard II</td>
</tr>
<tr>
<td>VI</td>
<td>10</td>
<td>Cours (2) Moyen</td>
<td>Standard III</td>
</tr>
<tr>
<td>VII</td>
<td>11</td>
<td>Fin d'études/ Standard IV</td>
<td>Sixth Grade</td>
</tr>
<tr>
<td>(-</td>
<td>14</td>
<td>Cours du Certificat</td>
<td></td>
</tr>
<tr>
<td>Tahitian)</td>
<td></td>
<td>Cours d'études Primaires</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cours</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>d'études élémentaire.</td>
<td></td>
</tr>
</tbody>
</table>
C. Secondary Schools: Course Outlines

1. Course outlines used in Pacific Schools at the secondary level are based upon those developed by the Church Department of Education for Seminary classes -- with the exception of the Modern Scriptures and Church Service Training courses which are prepared especially for use in the Pacific Schools. Because of the variance in age levels at which these courses are taught and studied -- see section D., following -- an adaptation needs to be made at each school, under the direction of the Religion Department Chairman or Director.

Most materials prepared for Seminaries also needs to be reoriented to the cultural backgrounds and needs of island students.

2. Teachers are expected to stay within the general outlines of study provided by the Board, to enable a student to have academic and conceptual continuity throughout his Pacific Schools training. Religion Department Directors are given the responsibility of helping teachers follow this program for the good of all involved presently or in the future.

NOTE: Students who follow both elementary and secondary programs (in Samoa and Tonga) will have scriptural and Church History studies reinforced in that these appear twice (three times for the Book of Mormon) in five-year cycles.

All students should be oriented to all scriptures of The Church of Jesus Christ of Latter-day Saints and to Church History -- as well, if possible, to training in Church service.

3. Teachers should realize that system-wide outlines provided by the Board are general in nature, and will need to be enriched, adapted, and adjusted to the needs and capabilities of students in different areas and levels.

This material is a reservoir of suggestions from which the teacher can draw ideas and information.

4. A time schedule is given for each unit of study. Teachers are encouraged to stay with the suggested schedule for these
important reasons:

a) Teachers and students are thus assured of covering the major concepts of the entire course -- in a student centered approach. Too much time spent on the first part of the course usually brings a rush through or elimination of valuable lessons. In a history course, for example, this might leave the students looking more toward the far distant past than fully appreciating the present and looking forward to the future. Applications of lasting value will involve the students' present and future.

b) A number of student centered activities will have been planned by the teacher for definite units of study leading to the course goals. These activities will be effective only as students have been prepared through class study and as plans for surmounting details are made well in advance.

c) The success of many projects depends upon getting good publicity or information into homes or elsewhere at the proper time. This is possible only when teachers stay within the recommended schedule.

5. Teachers should give direction to courses which will follow. Students can be encouraged for future growth as they keep an organized course through years in Pacific Schools. Particularly during the last weeks of school, objectives should be previewed of the coming year's study as harmonized with that being contemporarily studied. The curriculum of the Pacific Schools is organized with these aims in mind. (30:35-36)

6. Appraisals of each course of study should be given by each teacher and the Religion Department Director in each school during and at the end of each school year. Suggestions for course outline improvement is to be communicated to the Board Coordinator and shared thereby with sister schools. (30:32-48) (See also chapter V., preceding.)
D. Secondary course sequence: by number

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Basic Age Level</th>
<th>Course Subject</th>
<th>S C H O O L S</th>
<th>E V E L S</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>C.C.W.S.</td>
<td>LIAHONA</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(W.Samoan)</td>
<td>MAPUSAGA</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(A.Samoan)</td>
<td>C.C.N.Z.</td>
</tr>
<tr>
<td>VIII 12 Old Testament</td>
<td>7th</td>
<td>Form I</td>
<td>Grade 7</td>
<td>-</td>
</tr>
<tr>
<td>IX 13 New Testament</td>
<td>8th</td>
<td>Form II</td>
<td>Grade 8</td>
<td>-</td>
</tr>
<tr>
<td>X 14 Church History</td>
<td>9th</td>
<td>Form III</td>
<td>Grade 9</td>
<td>-</td>
</tr>
<tr>
<td>XI 14 Book of Mormon</td>
<td>Grade 10</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>XII 15 Book of Mormon</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>XIII 15 New Testament</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

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XIV 16 Church History | - | - | - | - | Grade 11 | Form VB or VA

XV 16 Modern
17 Scriptures

XVI 17 Church Service
18 Training

---

- 17 Directed
- 19 Individual Study
- - - - - - - Form VI**

* Option of Department
** Department approval required
* Translated for Tahiti

E. Secondary course sequence: by school

1. The Church College of New Zealand (C.C.N.Z.) (22):

Students at C.C.N.Z. shall be enrolled for a minimum of four years of religious education. Transfer students will of course be enrolled for religion classes until they graduate. The four year requirement applies to those entering C.C.N.Z. in Form III. A waiver of the religion requirement may be made for fifth-year students if approved by the parents and the Religion Department Chairman.

Where scheduling problems arise in Form VA or VI a qualified student can be given a directed-studies program. Rather than a student enrolling a second year in a course he has
already passes, he could also be given a directed studies course provided there is no other feasible class offering which can be met. The approval of the Religion Department Chairman is required in each case.

Course sequence at C.C.N.Z. is as follows:

<table>
<thead>
<tr>
<th>XI</th>
<th>Form III</th>
<th>The Book of Mormon (With special Polynesian unit) (And new enrollees)</th>
</tr>
</thead>
<tbody>
<tr>
<td>XIII</td>
<td>Form IV</td>
<td>The New Testament (With Old Testament orientation)</td>
</tr>
<tr>
<td>XIV</td>
<td>Form VB</td>
<td>Church History (With special Pacific unit) or VA and Doctrine</td>
</tr>
<tr>
<td>XV</td>
<td>Form VA</td>
<td>Modern Scriptures, or Church Service Training (Department Option)</td>
</tr>
<tr>
<td>XVI</td>
<td>or VI</td>
<td>Church Service Training</td>
</tr>
</tbody>
</table>

2. Mapusaga High School (American Samoa):

<table>
<thead>
<tr>
<th>XI</th>
<th>Grade 9</th>
<th>Book of Mormon (With special Polynesian unit) (And new enrollees)</th>
</tr>
</thead>
<tbody>
<tr>
<td>XIII</td>
<td>Grade 10</td>
<td>New Testament (With Old Testament orientation)</td>
</tr>
<tr>
<td>XIV</td>
<td>Grade 11</td>
<td>Church History and Organization (With special Church Service Training units if Modern Scriptures course is offered in Grade 12)</td>
</tr>
<tr>
<td>XV</td>
<td>Grade 12</td>
<td>Modern Scriptures, or at department option</td>
</tr>
<tr>
<td>XVI</td>
<td></td>
<td>Church Service Training</td>
</tr>
</tbody>
</table>

The Grade 11 course will have added emphasis in either Modern Scriptures or Church Service Training according to the option of the department in selecting the senior course. This option is made to allow for those who will be going away to college or who will marry and stay in the branches.

3. The Church College of Western Samoa (Western Samoa) and Liahona High School (Tonga) (23, 30:34):

Each of these schools has elementary programs which lead into the courses of study on the secondary level. If desired, study may be primarily in the native language, with certain emphasis in learning English phrases, through the eighth grade level.
C.C.W.S.  LIAHONA

VIII  Form I  Grade 7  The Old Testament
IX  Form II  Grade 8  The New Testament
X  Form III  Grade 9  Church History and Doctrine
XII  Form IV  Grade 10  The Book of Mormon (With special Polynesian unit)

This course is to be taken also by those entering the last two years of these schools.

XV  Form V  Grade 11  Modern Scriptures
XVI  Form VI  Grade 12  Church Service Training

4. Papeete Elementary School (Tahiti):

While this is an elementary school, vocational and non-certificate students may continue in classes for possibly three years past the sixth grade level -- where they have studied the Book of Mormon. As an additional section of progressively older students is added each year, the following courses will be added:

VIII (1965-66) The Old Testament
X (1967-68) Church History and Doctrine

These courses will all be taught in French and be adapted from course outlines developed from Seminary outlines for the Pacific secondary (Junior High) schools.

5. Other schools:

Inasmuch as neither released nor non-released time (early morning) Seminaries are at present operated in the areas served by Pacific Schools -- except in Hawaii, where they are under the jurisdiction of the Department of Education of the Unified Church School System -- under the direction of the Pacific Board, no other religion classes are offered for students of this age level.

F. Secondary courses of study: summaries

This section summarizes secondary course objectives, content,
and outlines -- Courses VIII through XVI.

1. Course VIII - The Old Testament

Offered: C.C.W.S. -- Form I (In native language if desired)
LIAHONA -- Grade 7
Tahiti -- Vocational/Non-certificate -- 2nd year

Objective: To help students comprehend that the principles which inspired and made the great persons of the Old Testament all that they were and are, will enable them to live these principles today and tomorrow with life results.

Course Content: God's dealings with man, from Adam until the time of Jesus Christ -- as seen from the modern polynesian youth's perspective. The patriarchs, prophets, judges, and kings of the chosen people. Personal applications of the experiences of others through observation of their goals and accomplishments.

Course Outline: Adapted from Seminary outline (which is written primarily for 12th Grade students and requires considerable cultural and conceptual revision for 7th Graders).

2. Course IX - The New Testament

Offered: C.C.W.S. -- Form II
LIAHONA -- Grade 8 (In native language if desired)
Tahiti -- Vocational/Non-certificate -- 3rd year

Objective: To enable students to know that Jesus Christ is their Elder Brother, the Savior of ALL, and the Way to their ultimate joy -- through obedience. This through a close observation of His life and ministry, His teachings and those of His apostles, as seen from and applied to individual life situations today.

Course Content: A concentrated study of the life and ministry of the Savior. Results of His work and that of His chosen servants. Consideration of student problems and challenges as influenced by the Master.

Course Outline: Adapted from Non-released-time Seminary outline (revised 1964) -- (which is written primarily for
9th - 12th Graders, with special units, and requires considerable cultural and conceptual revision).

3. **Course X - Church History and Doctrine**

**Offered:** C.C.W.S. -- Form III  
LIAHONA -- Grade 9  
Tahiti -- Vocational/Non-certificate -- 4th year

**Objective:** To develop individual testimonies that the Prophet Joseph Smith established the true Church of Jesus Christ of Latter-day Saints under the divine direction of God and the Savior, in order that they may each use their knowledge of the organization and workings of God's kingdom-on-earth in meeting the problems and challenges of today and tomorrow.

**Course Content:** A study of the living history of the Latter-day work as seen in action today based upon the revelation and experiences of the past and preparing for the future. Review of the historical foundation of the doctrines of the Church as they apply to life today. An analysis of the organization of the Church as it now grows. Special projects: Missionary work, Book of Remembrance. Special unit to be developed: History of the Church in the Pacific.

**Course Outline:** Adapted from Seminary outline (revised 1963-64 -- which is written primarily for 11th Graders and requires considerable cultural and conceptual revision).

**Special Unit of Study:** Church History in the Pacific

Teachers of this course should supervise the gathering and editing of information for this unit, based upon student research projects, with the assistance of mission and other Church historians. When sufficiently organized, copies of this unit should be forwarded to the Board Coordinator for distribution throughout sister schools. The following suggestions may be helpful. Use others as well. All findings should be authenticated and truly interpreted (with traditions so labeled).

Included will be experiences, events, characters,
figures, pertinent facts, illustrations -- pictures, maps, diagrams, etc. -- with sources of information fully given.

Contributions to this history may be sought, with propriety, through all Church channels. Mission and local genealogical sources may prove most helpful.

Some possible points to be used in research:

a) Outstanding missionaries and inspired leaders.
   Influence of General Authorities and others.

b) Organizational growth and progress.

c) Spiritual growth and progress. Testimonies.

d) Marks of revelation -- or of disobedience -- and the results.

e) Education: Auxiliaries and schools.

f) Governmental support or intervention. Place of the Church in the Nation.

g) Goals for the future. Cultural needs.

h) Publications: Scriptures made available, local instructional magazines, etc.

For possible starting points, see the Bibliography and List of References given at the end of this study. (3; 30: 14; 21-24; 42; see also chapter II. herein.)

4. Courses XI and XII - The Book of Mormon

Offered: XI MAPUSAGA -- Grade 9 (These courses are basically the same, except in reference to age/concept differences.)

   C.C.N.Z. -- Form III

XII C.C.W.S. -- Form IV

   LIAHONA -- Grade 10

NOTE: All students in Pacific Schools are to take this as their initial course, as their introduction in the religious education program of the Pacific. Students at Western Samoa (Pesega, Sauniatu, and Vaiola -- C.C.W.S.) will have taken the course at the sixth grade (Standard IV) level, and at Tonga (LIAHONA) in the Sixth Grade. Students entering any of the senior level schools will take Book of Mormon as their initial course. If scheduling of
this impossible, stress in the Book of Mormon can be given individually in other classes, and each student would still personally study the Book.

Objective: To instill in each student the motivating truth that Jesus Christ, as the Savior, manifested Himself to Book of Mormon peoples, in order that they (the students) will have a desire and the ability to exemplify Book of Mormon teachings in everyday living.

Course Content: [To include an individual reading and appraisal of all the Book, during initial senior level class.]

Study and application of eternal truths as gleaned from the record of the Lehite and Jaredite nations. The values of personal virtues are exemplified in the lives of great leaders who were ancestors of the Polynesians -- with appropriate stress on this point and its modern implications. The Book as an historical record and as scripture testifying of the life and mission -- the gospel -- of the Savior.

Course Outline: Adapted from Seminary outline (1963-64) with special unit on the destiny of the Polynesian people as seen from the teachings of the Book of Mormon. (See also chapter VIII.B.1. herein in connection with this course. Refer also to 93, 95)

5. Course XIII - The New Testament

Offered: C.C.N.Z. -- Form IV

MAPUSAGA -- Grade 10

Objective: See Course IX, preceding. Objective is same, except includes objective of Old Testament study also.

Course Content: Same as Course IX, except includes an orientation to the Old Testament (Course VIII). Sufficient time is to be taken to give students an appreciation for the Old in relation to the New. This will be done either by interweaving elements of both Books together, or by separate units of study. It is NOT intended to provide -- in this particular course -- great detail in the study
of the Old Testament, but rather to instill into students a love for this great scripture and its message, as loved and taught by the Master and his disciples.

Course Outline: Adapted from Seminary outline (Revised 1964). Concept levels are close, but cultural adjustments will need be made by each teacher.

6. Course XIV - Church History and Doctrine/Organization

Offered: C.C.N.Z. -- Form VB or VA
MAPUSAGA -- Grade 11

Objective: Same as for Course X.

Course Content: Same as in Course X, except for special units for Mapusaga.

Course Outline: Adapted from Seminary outline (Revised 1963-64). Concept levels are close, but cultural adjustments will need to be made by each teacher.

Special Units of Study: Church History in the Pacific, see Course X. For special stress at Mapusaga High School, see E. 2., preceding. It is recommended that the first option be taken, that is, to included units of Course XVI in Courses XIV and XV.

7. Course XV - Modern Scriptures

Offered: C.C.N.Z. -- Form VA or VI (Option)
C.C.W.S. -- Form V
LIAHONA -- Grade 11
MAPUSAGA -- Grade 12 (Option)

Objective: To help students develop stronger testimonies that revelation from God is continuous and is a foundation upon which they will build towards their eternal destiny.

Course Content: Application of eternal principles in everyday living. Consideration of the Doctrine and Covenants and Pearl of Great Price from the Pacific student's frame of reference. Insight into the workings of the Latter-day Kingdom of God on earth today, as founded upon modern scriptures and continuous revelation. Individual appraisal
and research of each book. Unit study of outstanding teachings and their modern use.

Course Outline: Specially prepared for Pacific Schools. It is intended that each teacher will make contributions to this outline based upon classroom experience.

8. Course XVI - Church Service Training

Offered: C.C.N.Z. -- Form VA or VI (Option)
C.C.W.S. -- Form VI
LIAHONA -- Grade 12
MAPUSAGA -- Grade 12 (Option)

Objective: To give students an applicable background and basic experience in the principles, objectives, and techniques of comprehensive Church service which will enable them to take a useful place within the program of the Church in their own local Church units. "... Teaching students the program of the Church" is a duty given specifically to the Board and its employees. (29:1.02 I.A.)

NOTE: It is fully understood that a comprehensive course could and should be given in each of the various units of this course. Because, however, the young people graduating from Pacific Schools often take an immediate part in Branch or Ward work, or go shortly thereafter into missionary service, or are married shortly after graduation, a summary background in each of these areas is studied to provide a foundation for comprehensive experience.

Students should have a good background in other courses before entering this one. Indeed, the other courses give research, understanding, and conviction for each phase of this particular course.

Course Content: Principles and methods of teaching in the Church organizations, with practical experience. Leadership principles and lines of authority and revelation -- observation of, participation with, and analysis of contemporary leadership in the Church. Effective missionary

Course Outline: Being developed. It is expected that teachers will cover each of the follow areas, either as a combined case study approach or in sequence. The experience of all teachers will help determine the most effective approach for each school, as directed by the Religious Instruction Committee for the Board. (See chapter V. herein.)

<table>
<thead>
<tr>
<th>Unit</th>
<th>Title and Description</th>
<th>Approximate Number Weeks</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>TEACHER TRAINING</td>
<td>(10)</td>
</tr>
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<td></td>
<td>Basic text: Teacher Training, Deseret Sunday School Union, 1955</td>
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<td>Use also of Sunday School Convention brochures and The Instructor.</td>
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<td>A. Religious education principles 2</td>
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<td>B. Specific teaching methods 3</td>
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<td>C. Making and using teaching aids 2</td>
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<td>D. In-service training -- setting aims 1</td>
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<td>E. Teachership in action -- practical use 2</td>
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<td>(Note: Approximately twice the amount of class time is given to this study as to the Sunday School teacher training course. Practical experience in the class as well as in the Branch or Ward is very vital to the success of this unit. Students will give some of these and later lessons under teacher direction, for practical analysis.)</td>
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<td>II.</td>
<td>LEADERSHIP</td>
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<td>Basic texts: Stake and Mission Handbooks and Manuals as available.</td>
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<td>Sterling W. Sill, Leadership, Vols. I &amp; II.</td>
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<td>John A. Widtsoe, Priesthood and Church Govt.</td>
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<td>A. Leadership principles 4</td>
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<td>-- Student-given lessons from Sill</td>
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<td>B. Church leadership analysis 4</td>
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<td>-- Functions of contemporary officers</td>
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</table>
C. Seminar -- with outstanding leaders

The greatest effectiveness from this unit will be from practical experience in positions soon to be held by students. Caution: NO callings to any given position must be implied by the teacher. (See also p. 61 herein concerning names not to be used.)

III. THE LATTER-DAY SAINT MISSIONARY

Basic texts: The Scriptures. Also the missionary program now being used by the Stake or Mission.

A. Missionary principles -- the WHY? 1

B. Proselyting methods -- the HOW? 3

C. Proselyting experience and seminar 2

Actual proselyting experience is given under the direction of Church authorities, after being cleared with the Principal, and the assistance of the teacher. (See also pp. 68-70 herein.)

IV. THE ETERNAL FAMILY: GENEALOGY and PREPARATION FOR MARRIAGE (10)

Basic texts: Archibald F. Bennett, Family Exaltation

Ernest Eberhard, Jr., What Shall We Do with Love?

Cole and Jensen, Israel in the Pacific

A. Research and Temple Service Goals 2

B. Genealogical methods -- individual projects (supplemental to Course X or XIV) 4

C. Your Patriarchal Family 1

D. Courtship and Marriage for the L.D.S. 2

V. YOUTH IN THE CHURCH (1-3)

Summary: Consideration of individual problems for full service, full blessings.

As with the other courses of study, it is vital that an evaluation be made of this course both as it is taught and at the conclusion of the year, with recommendations being made.
9. **Directed Individual Study:**

Because of the study and scheduling requirements of the University Entrance (U.E.) examinations and the School Certificate (School C.) examinations at The Church College of New Zealand, and inasmuch as students coming back for an additional year of school in preparation for "sitting" these examinations require other than the usual religion class offerings, special consent by the Principal -- the Religion Department Chairman -- can be given for individual study on a teacher-directed basis for these students. For use in other study scheduling problems, see E.I., preceding. The texts or the reference works to be studied and reports given should be according to the interests and needs of the particular student. This work will usually be done under the personal direction of the Religion Department Director.

G. It may be repeated, in summary, that all courses of study are to be designed as tools for student learning through teacher direction. Only as the students learn to live the principles of the gospel as taught in the classes can the courses of study be justified.
A. **Summary**

President David O. McKay has said that the administrators and teachers in the religious education program of The Church of Jesus Christ of Latter-day Saints have a great calling. (84) Indeed, they have a unique educational assignment in that it is under the direction of a living Prophet of God. (89) It is hoped that those engaged with this program for Pacific Schools of the Church will find assistance in their vital work with the general guidelines or standards of religious education principles and policies outlined in this manual. Humility and prayer are the constant prerequisites to the successful development of this program. (See pp. 1-4, 75-76 herein.)

Religious education is not actually new to the Pacific. Wherever the Church has been established, true education has been of prime concern. (3, 77) The scope of the program has been increased considerably in the past few years as the vision of the destiny of the Polynesian peoples has grown. (3, 42, 54; see also chapter II. herein.)

The Pacific Board of Education was formed in 1957. A Coordinator of Religious Education was called early in 1960 to assist in the development of this program under the Board's direction. Religion Department Chairmen and Directors of Religious Education are given the immediate responsibility for the success of each school's program. (See chapter V. herein.)

Dividends expected from the over-all program may be seen in the stated objectives and expectations herein given (pp. 11-13, 100) -- but more surely so in the lives of students receiving and then using the training. (66, 77)

Guiding professional principles and an orientation to their use with students of religion in Pacific Schools (chapters VI. and VII. herein) can be but generally presented in a study such as this.
In-service training programs in each school will place proper emphasis on the place of the administrator and teacher of religion on a high academic plane. (See chapter VIII.) Suggested supplemental class activities are outlined for the guidance of teachers in certain areas where difficulties might arise if not given proper direction. (Chapter IX.) One such area is that of overlapping ecclesiastical and scholastic objectives and their modes of achievement. As complimentary education programs of the Church, they should work harmoniously together. (88)

Religious education curriculum in Pacific Schools has recently received added impetus through a new curriculum development program. (98) Lesson outlines have been somewhat standardized to a useful and evaluative degree, using recent findings of scholars in this field while being founded upon the teachings of the Savior. (48-51, 54, 98) (See also chapters X. and XI. herein.)

Courses of study for religious education in Pacific Schools are adapted, where possible, from outlines prepared for Seminaries and Institutes of Religion of the Church. The difference in approach, both culturally and at varying age levels, makes revision the rule rather than the exception. (Chapter XI.) Additional courses are taught in a daily elementary program and in secondary classes in Modern Scriptures and Church Service Training (pp.103, 113-117).

For the use of teachers and administrators wholly concerned with the success of this program, a comprehensive list of references is included at the end of this study.

B. Standards and recommendations

This manual presents an overview of a work that, in many respects, has just begun. Until students are consistently applying the principles of the gospel in their lives and are preparing themselves to solve the problems and meet the challenges they must face, teachers and administrators must strive more intensely to provide useful tools for students to accomplish these ends. Some teachers may never learn to do more than "teach" religious history or abstract principles. (48) Yet balance must come in teaching, placing the student
in the focal point for the USE of history and of prophecy -- of the truth as the key to abundant living. (77)

Progress will be made. There may be set-backs and mistakes. One of the most difficult and yet most important aspects of curriculum improvement is the development of the teacher. As administrators and teachers realize this and still persist and build on the best yet done, there need be no fear but that great results will take place. (50) Indeed, the vitality and effectiveness of the whole program will be increased continually as students, teachers, and administrators work for progress. (52, 77)

As to specific standards and recommendations, the following are given as guidelines for the curriculum program of the schools. They represent the heart of religious education. Each of the other lesson phases, such as supplementary activities, are appendages thereto. (89) Much of the following comes from meetings of the Seminary Advisory Committee of the Department of Education (102), and is adapted to the requirements of Pacific Schools.

1. All elements of teaching must be placed in proper balance to achieve effectiveness in striving for the objectives.
   a) HISTORY is the anchor used to bridge pre-mortal and eternal life. THEOLOGY must serve students to anchor to the future. The great objective of teachers is to help students bridge the chasm through APPLICATION of the gospel in every aspect of life as they discern and live it. The most effective curriculum results in a balance of these three elements functioning together in abundant living.

   The young people often see their religion in a fairly adequate historical and theological perspective. The use of this insight -- attitudinal and behavioral aspects -- is often more deficient.
   b) To assist teachers in making this transition more meaningful for students, the standard format will be expanded in part I. OBJECTIVE (see chapter X.) to show the
follow-through from objective to application -- from past and future to present living. There follows a diagramatic portrayal of this development. (102)
2. Teachers must keep the scope of lesson applications consistently within the student capability for life involvement.
   a) Applications suggested by teachers rather than by students often are ahead of those needed by the students, in difficulty and appropriateness, and if used must be re-directed by the students to fit THEIR needs.
   b) Thus, teachers must learn to serve as "guides" in helping students discover solutions to their life problems and strength to meet the challenges, rather than moralizing and giving ready-made adult answers of a very general nature.

3. Present and prospective teachers are to strive to better understand the nature and needs of students.
   a) Some teachers must overcome strictly subject-matter centered approaches to learning. Unless they understand the needs of children, adolescents, and/or of young adults, they do not feel comfortable and competent in guiding the students into methods for implementing gospel principles in their actual lives.
   b) All teachers should learn how to develop and use better techniques and procedures which stimulate students to creativity -- to developing new and better attitudes which lead to traits of great character.
   c) Greater variety in instructional techniques and also greater insight into the nature and needs of students should be striven for by each teacher. Continual graduate work in these methods and principles must be encouraged.
   d) Refer also to the recommendations concerning use of student self-concept inventories -- which follow.

4. Teachers should realize that lesson outlines provided by the Board must be general in nature and will need to be enriched and adapted to the needs of students in different classes as well as different schools.
   a) Lesson outlines are general guides. Uninspiring,
"wooden" teaching results from verbatim use. Teachers must enrich the lesson materials with their own personalities and experiences as well as those of the students.
b) Time schedules for lesson use should be developed on an objective use basis. These are not to be rigid, but must generally be followed for effective coverage and to achieve the general objectives of the course.
c) A simple conceptural scheme, such as the ones developed for the New Testament and Modern Scriptures courses, are to be created for each course of study so as to help teachers understand the total frame of reference of the course.
d) Outlines must continually be up-dated in specific suggestions for teaching techniques -- "how?" and "what to do?" suggestions. In almost every case there is too much teacher centered lecturing. Questions, open-ended problems or situations which INVOLVE students should be included in lesson outlines.

5. For consistent evaluation of Pacific Board lesson outlines, all teachers should be asked to make proper, constructive, and realistic criticisms. Some teachers merely point out weaknesses. This often results in critical attitudes which weaken the teaching, often making it negative, and does little for the improvement of the future use of the course outline. There must be a continuously expanding system-wide contribution of ideas, instructional materials, encouragements, etc.

6. Teachers should find and share ways of motivating each day's lessons. Motivations should lead naturally into situations which justify a study of history and gospel principles.
a) Teachers must learn to select daily motivators which are congruous with previous class activities and yet in the frame of reference for the new class. It is hardly feasible nor is it possible to pin-point the break in each day's lessons as written in the course outlines. This is to be determined by class progress and individual needs.
b) Students may be led to include elements of previous lesson objectives or applications in daily prayers -- in class and out, stressing elements of the applications made of concepts previously gained.

c) More of the motivational items should tie-in with the home and with concepts from scriptures.

d) Principles and problems taken from historical situations could be used more often as motivational items, particularly so when they are related to modern challenges.

7. Teachers will need to interpret an adequate chronology of scriptures being studied.

a) Student needs and a conceptual approach, with the goal of building specific attitudes, should be the dominant elements of the format and chronological approach.

b) Student outlines which follow through with the lessons and which are meaningfully directed can be of real help in this consideration.

b) Teachers should incorporate more history, culture, and geography at the time of a historical incident being studied, or the life of a specific individual presented, instead of concentrating it all in one or two generalized lessons.

d) Unique historical aspects of the lessons should appear earlier in the lesson outlines in order to broaden the frame of reference of the students for more useful applications and life involvement.

8. Teachers should direct more effective use of scriptures on a planned, realistic basic.

a) Scripture concordances and dictionaries are to be available for students, and use of them to be taught.

b) The filing system can be effectively used in the scripture memorizing program. Students should file useful scriptures only when they have learned them. A follow-through program should also be set-up. Interpretations
and uses of scriptures can be written on the back of cards used for memorization and filing-reference.
c) Scriptures to be memorized should be discussed in their full context.
d) Teachers should elevate the importance of scriptures as much as possible by directing students to use them as the deciding authority in matters of belief and conduct -- in harmony with the counsel of the living prophet.
e) A correlation of the scriptures to be learned should be made for the entire sequence of courses.
f) Programmed learning of scriptures shows promise and should be given full consideration and evaluation. (96)
g) All teachers will need to devise a variety of teaching methods which will bring increased retention and use of the scriptures learned.

9. Students must be given constant stimuli for reading and studying scriptures and texts.
   a) A practical student outline with pre-tests and a reading guide with outline-correlated questions of worth to individual students' lives is most essential and needs to be developed for each course of study.
   b) Reading charts should be made more effective.
   c) An L.D.S. point of view course book on the life and customs of Bible peoples is needed.
   d) A source book supplementing each scripture could be developed -- perhaps in with student outlines -- in loose leaf style in order to be kept current with recent findings.
   e) Greater pride in accomplishment of meaningful work needs to be encouraged in order that students will use their books throughout their lives.

10. Teachers should use both self-concept inventories and directional objective problem inventories to learn to know the needs of their students.
    a) The self-concept inventory has been widely and very
successfully used. More concern should be given to the confidential use of this instrument, particularly by those who have had insufficient training in its use.

b) The directional objective problem inventory can and should be used by all teachers. (98)

(1) Directional objectives should be explained, but problem definitions should be left to the students.
(2) Students should be encouraged to make their problem definitions specific to the course.
(3) Case histories should be encouraged, to be used by students with any other directional objectives or with other areas not included in these objectives.
(4) For easier tabulation of problems for consideration, these should be written on only one side of the sheet. These are matched and trends shown.

11. Teachers should provide an opportunity for meaningful use of the student grading-rating sheets and the experimental report card. (See pp. 96-97 herein.)

a) Weighting of the several items on these timely rating instruments should be adjusted to class requirements.
b) Categories which overlap (such as the first four under the 1963-64 system) should be made clearer.
c) A correlated roll book should be developed for the teacher to use with the rating sheets and the card.
d) Students are much more able to see why they receive certain grades as they use the self-evaluation sheets.

More adequate use should be made of these learning devices.

12. Both administrators and teachers must understand the curriculum philosophy of religious education in the Church. (98) (See also chapters Vi - XI herein.) This is vital to the full development of the program in reaching its goals.

13. Workshops should be conducted in each of the schools to study and support the principles, policies, and recommendations outlined in this manual. Both pre- and post-school year
conventions concerning the use of current lesson outlines must be held for effective evaluation of these materials. All teachers should be required to attend and present contributions from their experience.

14. The Religious Instruction Committee for the Board should meet as often as possible and/or correspond concerning each of the above recommendations as well as those suggested in chapter V. herein (pp. 17-21). Teachers in each school should work under the direction of this committee in the evaluation and development of all proposed programs which are approved by the Board.

15. A close correlation must be kept with the instructional and activity program of the entire Church, under the direction of the Coordinating Councils. This manual and all materials developed for use in Pacific Schools should be made available to these Councils.

The success of the program of religious education in Pacific Schools will in large measure depend upon the application by administrators and teachers of the policies and principles outlined in this religious education manual.
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ABSTRACT
THE RELIGIOUS EDUCATION PROGRAM OF
THE PACIFIC BOARD OF EDUCATION

Purpose of the Study

The major purposes of this study have been, (1) to define and coordinate principles and policies for religious education in Pacific elementary and secondary schools that are operated by the Pacific Board of Education of The Church of Jesus Christ of Latter-day Saints, and (2) to provide a manual of instructions for administrators and teachers which will help them attain the objectives outlined in this study.

Religious education in the Pacific Schools is an integral part of the entire curriculum, receiving emphasis in religion classes. The Church Seminary system, in contrast, is supplemental to public secular education.

Research Design

Coordination of principles, policy, and curriculum was sought with general Church religious education programs as they apply to administrators, teachers, and students in the Pacific Schools. The findings were discussed with religion department chairmen and school administrators.

Sources used included: handbooks of the schools, the Board, and the Church Department of Education; teacher training books by Church and other scholars; instructional magazines of the Church; related histories and research works; and interviews and correspondence with those directing the Church programs of religious education.

Summary of Content

Suggested in this study are spiritual objectives and professional principles, with particular applications to Polynesian culture. A brief history of religious education
in the Pacific includes that of the forming of the Pacific Board of Education, in 1957, by the First Presidency of the Church, and of the program as directed by a Board Coordinator since early 1960.

Curriculum standards and guidelines are recommended, as are suggestions for supplemental activities. Courses of study follow a recently standardized format. They are adapted from those used in Church Seminaries, with the exception of daily elementary courses and secondary courses in Modern Scriptures and Church Service Training which are especially written for Pacific Schools.

Specific recommendations for the development of the Pacific religious education program are presented. A comprehensive bibliography and list of references are included.

This project treats the follow objectives:
1. Teachers and administrators can achieve religious education objectives as they combine an understanding of student nature and needs with a proper balance of the elements of true education.
2. Lessons and resulting life-involvement should be within student potential of use.
3. Continuous development of Board lesson outlines is essential and should be implemented through an expanding system-wide contribution of teacher evaluations and teaching aids.
4. Teachers should use advanced techniques and materials for improved instruction within the framework of the developing Church curriculum philosophy. In-service workshops and advanced study should be fostered for this improved program.
5. A close relationship should be maintained by the Board Religious Instruction Committee with the instructional programs of the Church, especially those being correlated by the Coordinating Councils.
This abstract by Vernon Lynn Tyler is approved.

May 26, 1964

Date

B. Kent Belove

Chairman, Advisory Committee

Jester A. Downing

Member, Advisory Committee

Chairman, Major Department