An Analysis of the Development and Use of Objectives For the Seminary Teachers in The Church of Jesus Christ of Latter-Day Saints

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AN ANALYSIS OF THE DEVELOPMENT AND USE OF OBJECTIVES
FOR THE SEMINARY TEACHERS IN THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis
Submitted to the
Department of Religious Education in the
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Brigham Young University
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In Partial Fulfillment
of the Requirements for the Degree of
Master of Religious Education

By
John Paul Fugal
June 1959
As things are . . . mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or moral virtue. The existing practice is perplexing: no one knowing on what principle we should proceed—should the useful in life, or should virtue, or should higher knowledge be the aim of our training; all three opinions have been entertained. Again about the means there is no agreement: for different persons, starting with different ideas about the nature of virtue, naturally disagree about the practice of it.

---Aristotle, Politics, VIII
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CHAPTER I

INTRODUCTION

Background of the Problem

The science and art of teaching, applied in any field, has many basic and universal laws upon which it operates. Fundamental among these laws is the need for stated goals or objectives which guide the whole operation of any educational system.

Ever since the beginning of formal schooling, and in all types of educational endeavor, the problem of objectives has been a thorny one. As will be shown in this thesis, many sets of objectives have been developed over the years by different individuals and by different councils. These have been conveyed to teachers and used with varying degrees of success.

When the goals were attainable, when they were in keeping with the desires and thinking of the teachers who used them, and when the teachers consciously worked to attain these goals, considerable value resulted because of them. When the goals were not properly stated or understood, they were not used and therefore were of little value. Of course, when dedicated teachers have taken the trouble to determine what they wanted to accomplish, and, on their own, employed these self-made goals to guide their teaching efforts, they
have done much good. We could call such a one an excellent teacher. Indeed, the objectives must be a functional part of any good teacher's tools. Very often a colleague of such a teacher, who has similar ability in teaching, has failed because he had no functional goals to guide his efforts. This latter situation has prevailed more commonly than we like to admit. The situation has resulted in haphazard teaching, with haphazard results, which need not have been the case.

Religious education has grown to be a more or less separate branch from general education in America. Whereas the early schools in this country were founded and maintained by religious organizations almost entirely, the gradual separation of church and state has driven a wedge between the educational efforts of religious sects and the state-supported schools.¹ This is especially true of schools on an elementary and high school level. Whereas the two kinds of schools are separate (except for parochial schools), the problem of objectives remains an inter-related one, with one supplementing the efforts of the other. Generally, religious education has been less fortunate in obtaining funds for operation and in receiving public support. Many churches have confined their efforts to Sunday Schools and preaching services. Others have provided weekly, and some even daily, courses in religious

education to go along with their public school education. The Church of Jesus Christ of Latter-day Saints (Mormon) has done the latter. Where possible, students have been released from high school for an hour in seminary each school day. Otherwise the seminary operates before or after school. About 50,000 students from grades nine through twelve are currently enrolled in these seminaries (1959).¹

The seminaries of the Latter-day Saint Church have been fortunate and successful in their weekday religious education programs. Care has been used in selecting teachers. A primary consideration has always been that the teacher have a testimony of the gospel of Jesus Christ in addition to professional training and certification at least equal to the teachers in the adjacent high schools. Seminary teachers receive salaries usually equal to or above those of the teachers in the high schools.

**Objectives of the Latter-day Saint Department of Education**

Since the establishment of the seminary system, several sets of objectives have been printed and distributed to the teachers. At times these objectives have been greatly emphasized by the administrators of the Church School System. In some seminaries, the objectives have been framed and hung on the wall. Others have appeared in announcements of program.

¹For a descriptive bulletin of the Unified School System, of which the seminaries are a part, the reader may write for *Announcement of Program*, Brigham Young University, Provo, Utah.
handbooks, and other publications. However, the stated objectives of the seminary program have not been the same over the years.¹

Statement of the Problem

The problem of this thesis was to trace the development of these objectives in the seminary system and to endeavor to determine the extent of their use. The study also endeavored to answer the question: "Does the seminary have a single set of usable objectives, and, if so, are they in the minds of the present faculty?

Scope

This thesis includes the findings of several recognized authorities in the field of educational objectives. The relation of objectives to the philosophy one espouses is considered. The history of objectives in the Latter-day Saint seminaries is presented, and the results of a survey administered to part of the present seminary faculty are given: this survey to determine how functional are the published objectives. The conclusions to the problem of this thesis are given, together with recommendations pertinent to the problem.

Delimitation

The weekday religious education program of the Latter-day Saint Church has included elementary students to college and adult education students. However, the concern of this

¹See Chapter III.
thesis is the senior seminaries, grades nine through twelve; and mention of other grade levels is only incidental as it has bearing on the problem.

Ultimate and general objectives which relate to every course taught in senior seminaries are the ones considered. Of course, immediate and specific objectives are to be developed in each class each day, but they are a reflection of and must implement the ultimate goals sought.
CHAPTER II

OBJECTIVES - THEIR USE AND VALUE IN
GENERAL AND RELIGIOUS EDUCATION

The Value of Goals

The goals or values for which a teacher strives are for him as the stars are for the navigator of a ship at sea or space ship beyond the earth. They are the bearings from which he charts his course. They lend not only guidance and direction, but motivation and inspiration. They also become a means of evaluating his progress.

Goals and values or objectives are not easily stated. Indeed, to write desirable codes of objectives has been one of the most difficult tasks which educators have attempted over the years. Some objectives are altered because of social changes or technological advances. In the opinion of the writer, we are in an educational revolution at the present time. We have moved from piloting ships on water to piloting airships. The first stages of space adventure are upon us. Withal, universal questions being asked are: "What are we trying to accomplish? Why are we doing this or that? Where are we headed?" Educators are expected to have the answers to these and many more related questions.

Our educational revolution is not entirely caused by world problems nor technological advances. A shift in the
philosophy of education by many leaders in the profession has equal bearing on the changes we can see. When the writer was receiving his training in secondary education (1946-1948), pragmatism seemed to hold full sway as a philosophy and method of educational instruction. At least that was the theory most propounded in college. Paradoxically, in our college classes, the method used to propound pragmatism was the realist, Herbartian method! At the same time, perhaps, the Herbartian method was more universal throughout the secondary schools too, but most literature on the subject, and most teacher training for the first half of this twentieth century was aimed at supplanting the old subject-matter approach with the experience-centered pragmatism. An intermingling of philosophies has resulted wherein undesirable features of several philosophies have sometimes combined in the approach of some of our educational organizations. For instance, the idea that all things are relative, even moral standards of conduct, is common. This pragmatic idea has often been engendered in schools where subject-matter approach has been the rule! This paradox results when authors of texts and teachers imbibe and teach the Heraclitan and Sophist principle of relativity and yet use Herbart's methodology. However, the foregoing should not be misconstrued to suggest that pragmatic ideas and ideals or objectives, together with pragmatic methods, have not taken hold. They have, and in a strong way.¹

¹William H. Burton, The Guidance of Learning Activities (New York: D. Appleton-Century Co., 1944); also J. Donald
In this prevailing wind of pragmatism, objectives have received much stress, as they should. The objectives have been simply stated by some. In fact, objectives seem easier to formulate in the pragmatic school of philosophy than in some others.

Objectives in General Education

Typical of some of the sets of general objectives which have appeared in the century past are those here given. These sets are perhaps not only typical, but probably include the most influential of the codes of their time. Reference to their philosophical heritage is not attempted; but in the appendix of this thesis one may obtain grounds for making proper relationships to the sources of the objectives. The following quotation includes important codes of objectives, plus the value and proper placement of objectives in relation to the teaching situation, as seen by William A. Burton, Director of Apprenticeship, Graduate School of Education, Harvard University:

The teacher's objectives and the pupil's objectives in any learning situation are not similar in form, but they are intimately related. The teacher's objectives are the desirable educational outcomes. . . . The pupil's objectives are the immediate results which he sees and desires and which will result from his activity in solving the question in which he is interested. The teacher hopes so to guide the learning experience that desirable educational results (the teacher's objectives) will be achieved while the pupil is achieving his objectives.

Failure to realize the difference and relation between teacher's and learner's objectives has caused not only much ineffective and useless teaching but has developed detrimental attitudes and practices, and much pupil antagonism toward education. In many schools the pupil does not know or care what the teacher's objectives are. Worse, the teacher too often does not know or care what the pupil's objectives are. Because of this, teachers often cover the ground, go through the motions, and think that they have achieved their objectives when in fact they have achieved no educative results. The pupil has realized neither objectives of his own, nor those of the teacher.

Confusion avoided through clear understanding of levels of objectives. These confusions are easily avoided if it is understood that there are several levels of objectives, each with its place and function. The blunders in stating objectives arise from using statements on one level which are useful only on some other level. This error is found in all types of educational writing, not merely in teachers' plans. Burton gives here the following footnote: "This statement of objectives is largely pompous nonsense because of naive lack of analysis, discrimination, and organization."

Four levels are distinguishable.

1. The remote, general, all-inclusive purposes of objectives of society (in so far as society can be thought of as having objectives) and hence the remote, general aims or purposes of education. The aim of every society is to secure the good life for its members. This aim has been stated variously by different men for different societies and at different times: complete living; satisfaction of wants; morality; character; preservation and transmission of the culture; citizenship; democracy; collectivism. Many printed courses of study have a page or a small chapter giving a statement of remote aims as developed and worded by the local group. These remote, abstract categories are satisfactory for designating the all-inclusive end point and for use among advanced scholars for whom such terms have meaning. As classroom objectives they are absurd.

2. The general but more definite social purposes or objectives of given social groups. If we are to come to closer grips with educating members of society we will need to know the general recognizable categories of need or want to be satisfied. Lists have been appearing since early times and with increasing definiteness since about 1860. In 1859 Spencer stated that the chief objectives of education were to prepare individuals for (1) self-preservation, (2) securing the necessities of life, (3) rearing a family, (4) maintaining proper social and political relationships, and (5) enjoying leisure time. In 1918 the United States Office of Education presented
its now famous Seven Cardinal Principles: training for
(1) health, (2) command of the fundamental processes, (3)
worthy home membership, (4) vocational efficiency, (5)
citizenship, (6) worthy use of leisure, and (7) satisfac-
tion of religious needs. Various cultural-anthropological
lists may be combined into a list of definite social ob-
jectives of education about as follows:
1. Physical adequacy--health and vigor.
2. Satisfying home and family life.
3. Gainful employment--satisfying to the person and
adequate for support.
4. Participation with others in community activities
--social and political.
5. Participation with others in religious activities
--satisfaction of desire for some relation with
the universe at large.
6. Participation with others in desirable recreational
activities.
7. Ability to communicate thought to others and to
understand their expression.

Recently, lists of general, definite, social objectives
with a socio-economic emphasis have been sharing attention
with the cultural-anthropological statements. The major
functions of social life become the categories. Those
used in the Virginia Curriculum and which have been widely
used and modified are as follows:
1. Protection and Conservation of Life, Property, and
Natural Resources.
2. Production of Goods and Services and Distribution
of the Returns of Production.
4. Communication and Transportation of Goods and
People.
5. Recreation.
8. Education.
10. Integration of the Individual.
11. Exploration.

This level of objective is usually summarized in
printed courses in the form and wording satisfactory to
the local group. Source volumes often contain discussion
and diagrams showing the relation of objectives on this
level and the materials and experiences for the learners.
Objectives stated in the terms given above are out of
place and detrimental in a teacher's unit.

3. The teacher's purposes or objectives. These are,
as stated and illustrated several times in this and in
preceding chapters, the typical things the teacher desires
for her pupils. Objectives here are stated in the form of
definite understandings, attitudes, values, behavior
patterns, skills, etc. Those which the given unit may
develop in the pupil should be stated in the teacher's
unit. She may then set about planning materials and ex-
periences to bring about pupil activity toward these
goals.
Uncounted thousands of teachers proceed every day
without objectives, without anything remotely approximating an objective. The implicit objective is to cover the
text, to follow the course of study, to go through certain
motions. This is one of the most truly tragic commentaries on teacher training and upon the intelligence of those
who proceed thus. This situation undoubtedly contributes
to the low esteem in which teachers and teaching are held
by certain sections of the public. Teachers without clear
objectives cannot be other than incompetent.

Dr. Robert Francis Goheen, President of Princeton
University, has given a succinct statement of the goals of
education. According to his point of view, the cardinal role
of education is:

... to develop human beings of high character, cour-
ageous heart and independent mind, who can transmit and
enrich our society's intellectual, cultural and spiritual
heritage, advance mankind's eternal quest for truth and
beauty, and leave the world a better place than they
found it.
I think ... that just about sums up what we are try-
ing to do.2

As previously indicated, the scope of this thesis is
limited essentially to general objectives. Burton has pretty
well classified the levels of objectives, as given above.
Though the following quotation is in reference to the teacher's
objectives, his comment has important implications for general
objectives:

1Burton, op. cit., pp. 268-71.

2Harold Martin, "Bright Young Boss of Princeton,"
The Saturday Evening Post, April 16, 1959, p. 83.
Looking ahead to possible methods of evaluation and to evidence of achievement greatly aids statement of objectives. Every legitimate objective, as it begins to be achieved by the learner will affect the behavior of that learner. Proof for some simple fact and skill learnings may be obtained through precise testing; for more complex learnings, evidence will be found through observation, through the collection of incidents, anecdotal records, and the like. Teachers will be aided immeasurably in stating objectives if they will look ahead to try to determine the type of evidence which must be found to prove that learning took place. Many objectives are so vague and indefinite that no methods of evaluation could be devised and no evidence of learning be identified. Objectives so stated are completely worthless. A large number of teachers are in even worse condition in that they have never thought about and do not know the objectives of their own teaching. Teachers should endeavor to state objectives so clearly that evidence of achievement can be derived.1

Other authorities could be cited here to emphasize the importance of objectives in general education.2 It seems self-evident that if we expect to accomplish anything, we must know what we are trying to do, then devise means to accomplish our task. One of our highly respected contemporaries has this to say:

... Value thinking in philosophy is also related to education in another important way. Education must have objectives if it is to be effective; otherwise it descends to the level of aimless activity which is the antithesis of educative experience. But how can education have valid objectives unless these are formulated within the context of responsible thinking about value in general? There is too little awareness of this connection between value theory and educational objectives, and much superficial talk about objectives does not go far in perceiving this connection.3

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1Ibid., p. 276.


Broudy discusses the "good life" and considers the possibility of an objective something like this: to help a student define for himself what the "good life" is and to help direct his energies to fulfill the requirements of the same.\(^1\) He writes:

The crux of the problem turns out to be whether we can discern any general features of life which we can say will make life good for any man. If we can do so, then there is some sense in saying that the aim of education is the good life. If we cannot, the argument goes to the Instrumentalists.\(^2\)

Broudy further elaborates, "What self-realization means for the educator is rather clear, viz., to measure capacity for value realization and to see to it that the individual pupil exploits these capacities to the full."\(^3\)

As one might assume from these quotations of Broudy, he is a committed realist. In following his ideas through his book, one is highly persuaded that Broudy is right in his allegiance.

Reference has been made to different philosophies in this chapter. Our objectives are created from our philosophical background. Many teachers are totally unaware of the sources of the objectives and methods of their teaching efforts. The writer has found that a study of the book, *Four Philosophies and Their Practice in Education and Religion*, by J. Donald Butler, has been very helpful in understanding why

\(^1\)Broudy, *op. cit.*, pp. 40-52.

\(^2\)Ibid., p. 33. \(^3\)Ibid., p. 86.
authorities in the educational field sometimes differ so radically in their objectives and methods. Butler says:

All philosophies are concerned with the nature of self. . . . they ask, is the self a physical, social or spiritual unit? Whatever answer is given will go far in determining a person's attitude toward the pupil, in case education is one of his major interests. If the self is a physical unit, then pupils are biological organisms. If it is a social unit, then pupils are little pieces of society. If it is a spiritual unit, then pupils are souls with destinies which outreach both biological and social processes.

A thumbnail sketch of the history, philosophy, epistemology, educational implications including objectives, relationship to religion, and strengths and weaknesses of the four philosophies, naturalism, idealism, realism, and pragmatism, is given in the Appendix of this work. Also included is a brief treatment of organicism as delineated by Frank C. Wegener, a contemporary philosopher at the University of Texas. The educational implications of these five philosophies are most revealing.

The Need and Objectives of Religious Education

Religion played a vital part in the colonizing of America. Political and religious persecutions in Europe accounted for a large number of immigrants to our country. Homogeneous colonies of people, religion-wise, were common in

1Butler, op. cit., p. 13.
2Appendix, p. 123.
3Appendix, p. 147.
the early days of America. There was room for people to settle in isolated sections of the country and preserve their own religious practice largely unmolested by others. Religious intolerance was common in many colonies, and it is common knowledge that men holding contrary views to the majority of people in a settlement were often forced from the settlement.

Education, whenever it was furnished, was provided for by the individual communities, each of which had its "religion." The better trained men in these communities were usually ministers, or at least men trained in religion. Also, the church had means of financial support, whereas taxation for government support was not developed extensively. As a result, the first schools in America were church schools.

When the Constitution and Bill of Rights finally came to be, one of the fundamental provisions was for religious freedom. Many religious groups flourished in this free environment, and, of course, new religions came into being.

When government developed its fiscal position sufficiently, and when communities became conglomerate religiously, the state took over the operation and support of many schools. This was a gradual process, to be sure, but soon the large majority of students in school were in state schools. Religion was then conceived to be the function of the home and the church and was dropped from the curricula of all state schools. State schools by law came to be entirely secularized.¹

¹Betts, op. cit., pp. 47-65.
The churches tried many ways of teaching religion, but found success hard to come by. When religion is ruled out of daily curriculum, it is relegated to second or third place, or even to no place at all. In enforcing secular education, the schools negate religious training, and often the "neutrality" turns out to be an opposition to religion.1

Of the problem of religious education, William Clayton Bower writes:

The latest census shows more than 200 of these religious sects in America. As we have seen, it was this sectarianism of religion in America that caused the exclusion of religion from public education, and not religion as such. It would appear perfectly obvious that there is at the present time no more hope of public education's including sectarian religion than there was at the time when in the interests of the public good it was originally excluded. Unless religion can be dissociated from its sectarian elements, there would appear to be no hope of solving the present dilemma.2

Bower makes several suggestions to help solve the problem. He thinks religion can be dealt with objectively whenever it arises in the curriculum. Other suggestions include: make religion a part of the curriculum on a par with history, science or other subjects, thus avoiding departmentalizing religion; avoid labeling it religion; use fully opportunities of ceremonials and celebrations and holidays; let religion help bring order and unity into the present chaos of education; and use the resources of religion in


expanding the program of personal counseling.\footnote{Ibid., pp. 47-94.}

Bower states the thesis of his study:

It is that education in all its forms, including that having to do with religious nurture, is an affair of the community, and not of any single institution.\footnote{Ibid., p. 94.}

Broudy defines the field of religious education as follows:

The claim of the church with regard to education has two aspects:

1. The church claims that it is the custodian of certain spiritual truths that have to be transmitted deliberately to each generation. This is usually referred to as "religious education" and comprises the creed, ritual, and literature of a particular faith and usually differs in content for each faith. . . . In so far as the American public school has decided to steer clear of such teachings in its classrooms, "religious education" is, as the church claims, completely neglected in the public school.

2. There is, however, a broader claim that the church can and has made. It is that since spiritual values are the key values, and since the church is the sole custodian of these, the church has the right and duty to supervise positively or negatively all educational enterprises affecting its communicants and their spiritual welfare.\footnote{Broudy, op. cit., p. 112.}

Because each church has differing beliefs and practices, the objectives vary with each organization. The objectives need to be adapted to the means the church has or can make available to accomplish them. Certainly the program of religious education which can make daily-weekday classes functional will be able to accomplish more than those which have classes but one or two days a week, or those which rely on a short period of instruction once each week in Sunday School.
George Herbert Betts has the following to say about objectives:

The religious curriculum must have definable, attainable, proved and measurable goals.

The objective must be definable. Education in general and religious education in particular has suffered much from not knowing just what it was trying to do. Its objectives have usually been so hazy that they not only have failed to serve as guides to procedure, but it has been impossible to tell whether they have been attained or not. If we are not sure what target we are aiming at, it is difficult to know when we have hit the mark. For example, a recent study made of week-day church schools asked those responsible for the schools to state the chief objectives sought. The one hundred and seven persons answering offered two hundred sixty-nine different objectives as classified by the investigator. Of these one hundred thirty-five centers in the individual, sixty-seven center in the materials of instruction, sixty center in the school as an institution of the church. Seven are not classifiable. After making full allowance for overlapping of meanings and for lack of accepted terms in which to express the aims of religious instruction it still is evident that there exists among church leaders too little agreement as to the outcome we are after. We have not defined our goals. We therefore do not know the means to be chosen for their attainment, nor whether we are succeeding or failing.

The objective must be attainable. Ideals should always be in advance of attainments, but, if they are to serve as compelling forces to achievement, they must not be impossible, nor so distant that they fail to exert their pull. The curriculum must therefore seek a practical outcome in action and character. Its purpose is not to stimulate unsatisfiable longings for impossible experiences, but to show the way to the finest and best capable of being reached by the individual in work, play, human associations, self-realization, divine relationship. Not the enthusiasm that wastes itself in crying, "Excelsior!" but the power and the will to take each possible step upward to-day is the goal.

The objective must be proved. This only means that the values it seeks, the qualities it would incorporate into the lives of individuals and society, must be such as have been tested in the crucible of experience and their worth attested. The goals sought must be real, lasting, ennobling. They must not be such that, once attained, their effect upon life, conduct, and character can be questioned. A distinguished church leader, when told by a doctrinal hair-splitting friend that he was now able to prove a
certain disputed point in theology replied, "Well, what of it?"

From the religious curriculum should be removed all matter of which it might fairly be asked, "What of it?" This will include most of those controversial matters of doctrine which cause denominations or religious groups to differ from each other; for these are not the points that make for Christ-like living, else that group which espoused the largest number of correct views in connection with such disputed beliefs would outrank the others in saintliness of character and life. But who would dare to classify church bodies on this basis! On the other hand the demand that the curriculum shall aim at proved values will cause it to emphasize the elements in Christianity which make religious bodies most alike: the worth of righteousness; the cost of sin; the Fatherhood of God; the way of living taught and exemplified by the Nazarene.

The objective must be measurable. This statement fully recognizes that there are many values in religious experience which, as separate existences, defy all measurement. They are subjective—sacred dealings between the person and his God. What is meant is that life is, finally, a unity, and that what any person experiences, even in the most sacred innermost recesses of his own soul, finally comes to some sort of expression in his life. William James told one of his audiences, "You will somewhere, some time think and act differently for having been here this hour, even though you may not have been much impressed." So curriculum values must be measureable in terms of life. We may have no scales or score cards by which to make the measurement, but one must somewhere, some time think differently and act differently for having the experience of any particular phase of the curriculum, else it lacks true value, its objective is not measurable.1

A later writer, J. Paul Williams, quotes C. E. M. Joad, famous British teacher, who deprecates the fact that,

... there has grown to maturity a generation which is to all intents and purposes without religious belief. To say that, as a result, life has for it no point and the universe no purpose would be true, but it would not be the important truth. More important is the fact that, to the present generation, it is a matter of no interest whether life has a point, the universe a purpose, or not. It does not care, and therefore it does not inquire. ... "Oh, Hell!" say the young. "Everything is frightful, let's go and have a drink somewhere and then dance."2

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1Betts, op. cit., pp. 317-19.
2Williams, op. cit., p. 19.
Williams comments that, "This somewhat exaggerated picture contains so much of truth that we should turn to a consideration of the benefits for individuals which high religion has over low religion, and ponder the desiderata which can be supplied to men by a consistent and mature religion."¹

He continues by delineating on the need of the individual for religious education, which is only another way of saying "objectives."

1. Mature religion can give perspective, direction, unity to life.²

2. A mature religion can furnish a worthy standard by which one can judge his own significance and the significance of the time in which he lives.³

3. Religion can furnish the motive for struggle. Of the many motives which impel men, none is stronger than that which leads them to say, "I do the will of God."⁴

4. Religious education can teach men a method for attaining emotional security and integration by communing with their ideals.⁵

Williams further states that,

Religion is an exceedingly difficult subject to teach. The chief reason why this is true is that the aim of the teacher of religion is so much more extensive than is that of the usual teacher.⁶

He elaborates rather fully on this, as he does on the four above mentioned items, and points out the special concern of

¹Ibid. ²Ibid. ³Ibid., p. 21.
⁶Ibid., p. 95.
religious educators in getting their pupils to live the things taught, not just assimilate facts or prepare to earn a living.

Ernest M. Ligon, in his chapter, "Basic Psychological Concepts," says:

Religious educators always ought to make sure they have three things--a clear understanding of what their objectives are, criteria by which to determine whether and to what extent they have been reached and scientifically constructed scales for measuring this progress. . . . Courage and magnanimity can be measured almost as accurately as height and weight, but far greater skill is required to do so. Few problems are more fascinating than forging a precision tool for measuring such a seemingly elusive thing as a trait of character, and none pays bigger dividends. Armed with such tools, educators can progress many times more rapidly than by the blind efforts necessary without them.

America has been called a Christian nation. Actually, the foregoing has been in reference to religious education which is Christian more than any other general classification of basic religion. However, most of what has been said could apply to Jewish and many other religions. Perhaps a consideration of objectives found in two of the latest books dealing with Christian education will suffice for the purposes of this thesis.

Randolph C. Miller treats the philosophy of Christianity and Christian education, and gives a brief historical background. He gives the purpose of Christian education and points out the need for society to provide an environment which would be conducive to success of Christianity. On

objectives, he says,

In 1930, the International Council of Religious Education adopted a set of objectives. They were formulated by Paul H. Vieth and have appeared in all publications dealing with the problem during the intervening years. Christian religious education seeks:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. To develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

3. To foster in growing persons a progressive and continuous development of Christlike character.

4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. To develop in growing persons the ability and disposition to participate in the organized society of Christians—the Church.

6. To develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.

7. To lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

8. To effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.

Further research indicated how these objectives could be used with various age groups. They were guides to balanced goals for the development of lesson materials, for specific achievements within the church as it is organized for Christian education, and for the teacher in the classroom. The success of these objectives is demonstrated by the fact that they have not been revised, except for the addition of recognition of the place of the family in the program of Christian education.

For the teacher, these objectives are essential for measuring content and determining method, and are therefore adapted to the capacity of the learner. For the learner, these objectives are a basis for the purpose and motivation of learning activity, and therefore must be
related to his basic interests for him to respond. Teacher
and pupil may, therefore, share in common objectives, and
by this cooperation the learning process moves in a desir-
able direction. "The concern of Christian education is
to help persons, whether young or old, to live as Chris-
tians--to face the actual situations that their world pre-
sents to them, and to resolve the issues involved in terms
of Christian values and purposes." Christian faith is
"life with God, in response to His redeeming love as re-
vealed in Jesus Christ his Son, and in the power of the
Holy Spirit."

Christian education, like Christian theology, is con-
cerned "to re-interpret Christian faith in terms of the
living experiences of our own day, to discover its wider
and deeper implications, and to bring it into effectual
relation with the issues of contemporary living."

These quotations indicate something of the responsible
position of today's leaders in Christian education. Be-
cause the objectives are general statements, they need
only occasional redefinition, but because men and their
cultures are constantly changing, we must adapt both the
content and the methods of Christian education to the
needs of man, so that the redemptive love of God in Christ
will always be relevant to the contemporary scene.

A new theological statement, followed by a new formu-
lation of objectives was worked out by a committee under
the chairmanship of Lawrence Little in 1956.¹

Miller, in concluding his book with an evaluation of
the educational program, says, "Another way of stating our
purpose is to 'provide those experiences which, with the help
of God's grace, are best calculated to develop in the young
the ideas, the attitudes and the habits that are demanded for
Christ-like living in our American democratic society. '"²

Peter P. Person compares some objectives of general
education with goals of Christian education. He says:

Someone has said that one of our American weaknesses
is that we aim at nothing and hit it with accuracy. We

¹Ibid., pp. 57-59.
²Ibid., p. 360.
may not always achieve, but we should know what we are trying to do, where we plan to go.  

Person also quotes Vieth's set of objectives. Then he says,

Denominations have worked out their own objectives. In 1947 the Presbyterian Church U.S.A. adopted as the goal of Christian education the following:

1. To secure personal commitment to Jesus Christ as Savior and Lord:
   a. Through teaching little children the love, wisdom, and power of the heavenly Father, and their relation to Him, to his Son Jesus, and to his people.
   b. Through guiding youth and adults to accept Jesus Christ as their Savior and Lord.

2. To foster individual growth in Christian discipleship:
   a. Through worship—the development of private devotional living.
   b. Through study—an ever increasing knowledge of God and His will, through the study of the Scriptures and all known truth.
   c. Through recreation—relaxation, wholesome play, and appreciation and enjoyment of the good, the true, the beautiful.
   d. Through service—personal vocation; practice of stewardship and Christian citizenship.
   e. Through fellowship—Christian literature, family life.

3. To foster growth in the understanding and appreciation of, and full participation in, the beloved community—the Christian church and the Kingdom of God.
   a. Through group worship—prayer, hymns, sacraments, sermons.
   b. Through group discipline and study.
   c. Through fellowship with others of various Christian heritage, culture and talents.
   d. Through co-operative action for achieving the spread and application of the gospel.
   e. Through active participation in developing Christian discipleship.

The objectives as articulated by Vieth have a strong social emphasis but are somewhat lacking in their gospel application. There is no reference to the Holy Spirit,

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though the other two persons of the Trinity are stressed. The Presbyterians, in their ultimate objectives referred to above, have stressed the personal commitment to Christ without neglecting the social aspects of the Christian life.

The Evangelical Covenant Church of America, which is a denomination conservative in theology and progressive in education, through its Board of Youth Work made a careful study of objectives as it was in the process of revising its curriculum of Christian education. A special Curriculum Committee was appointed. The objectives presented by Vieth were considered, and in conference with him the committee prepared a revised set of objectives suitable to the specific needs of its own denomination. These objectives were adopted by the Youth Board in 1950 and thus became the guiding principles for the future curriculum building.

OBJECTIVES IN CHRISTIAN EDUCATION

GOD
1) To develop in every child, youth, and adult, a consciousness of God; to develop an active faith in Him as a reality in human experience and to foster a sense of personal relationship to Him.

JESUS CHRIST
2) To develop in every person a growing faith in Jesus Christ, the Son of God, and to lead him to a personal acceptance of Christ as Savior and Lord.

HOLY SPIRIT
3) To develop in each person an awareness of the active presence of the Holy Spirit, the third person of the Trinity.

BIBLE
4) To develop in all persons a belief in the Bible as the inspired Word of God and as the perfect guide to Christian life and conduct.

CHRISTLIKE CHARACTER
5) To develop an increasing understanding of Christ's life and teachings which will result in continuous growth toward Christlike character.

CHRISTIAN HOME
6) To develop in all persons an understanding of the importance of establishing and maintaining a Christian home, and to live in the home according to the ideals and standards of Christ.

CHRISTIAN CHURCH
7) To guide individuals into an ever deepening communion with Christ and his followers through active participation in the Christian church.

Formerly the goal of education was thought of as filling the mind with facts. The good student was the one who could reproduce accurately the materials memorized. Before the printing press made the printing and distribution of books possible, this was an efficient way of preserving,
in retentive minds, the cumulative experiences of the past. The printing of books now makes that method obsolete. Our modern view of education considers the curriculum not as the goal, but as the means to an end. The curriculum is the tool used to shape the individual personality and character. Tools are necessary, but they are important only to the degree in which they bring about the thing to be achieved. The best curriculum will fail to achieve the educational goal sought if it is used by a teacher who is unskilled or indifferent. Even a poor curriculum may result in a gratifying product if taught by a good teacher. With the warning that the curriculum is only an educational tool, we will proceed to examine that tool.

\[^1\text{Ibid.}, pp. 70-72.\]
CHAPTER III

THE HISTORY OF OBJECTIVES FOR THE
LATTER-DAY SAINT SEMINARIES

Philosophy and Background

Inasmuch as consideration has been given to the background of important philosophies, together with their educational implications and objectives, a brief consideration of the Latter-day Saint position is here given. Literally, hundreds of writings could be cited to accomplish this. The standard works or scriptures of the Church are the Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. An intelligent consideration of the philosophy of Mormonism requires familiarity with these works.\(^1\) Texts designed for classroom use on Mormon history and doctrine are numerous. Conference reports of speeches of the General Authorities of the Church are a rich source of pertinent information; and books and articles too numerous to mention or even classify here are available at libraries and bookstores.

\(^1\)Any reader desiring information about these works or wanting to purchase them can write to the Mission and Publicity Committee of the Church of Jesus Christ of Latter-day Saints, 47 East South Temple, Salt Lake City, Utah, and he will be directed to the nearest source where they can be obtained.
In the writer's opinion, one of the best books giving a rather full treatment of the history and doctrines of the Church, now in its ninth edition, is The Restored Church by William E. Berrett. The work is enjoyable reading and thoroughly documented. It will guide anyone desiring more information to abundant source material of reliable nature.

For the sake of brevity with accuracy, the stating of the philosophy of the Church of Jesus Christ of Latter-day Saints will be taken from The Philosophical Basis of Mormonism, by James E. Talmage. Talmage was a member of the quorum of Twelve Apostles of the Church. He was given a limited time to speak to the above subject in an address delivered by invitation before the Congress of Religious Philosophies held in connection with the Panama-Pacific International Exposition, held in San Francisco, California, July 29, 1915.

Talmage introduced his subject as follows:

Permit me to explain that the term "Mormon," with its several derivatives, is no part of the name of the Church with which it is usually associated. It was first applied to the Church as a convenient nickname, and had reference to an early publication, "The Book of Mormon"; but the appellative is now so generally current that Church and people answer readily to its call. The proper designation of the so-called "Mormon" Church is The Church of Jesus Christ of Latter-day Saints. The philosophy of its religious system is largely expressed in its name.

The philosophical foundation of "Mormonism" is constructed upon the following outline of facts and premises:

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1. The eternal existence of a living personal God; and the preexistence and eternal duration of mankind as His literal offspring.
2. The placing of man upon the earth as an embodied spirit to undergo the experiences of an intermediate probation.
3. The transgression and fall of the first parents of the race, by which man became mortal, or in other words was doomed to suffer a separation of spirit and body through death.
4. The absolute need of a Redeemer, empowered to overcome death, and thereby provide for a reunion of the spirits and bodies of mankind through a material resurrection from death to immortality.
5. The providing of a definite plan of salvation, by obedience to which man may obtain remission of his sins, and be enabled to advance by effort and righteous achievement throughout eternity.
6. The establishment of the Church of Jesus Christ in the "meridian of time," by the personal ministry and atoning death of the foreordained Redeemer and Savior of mankind, and the proclamation of His saving Gospel through the ministry of the Holy Priesthood during the apostolic period and for a season thereafter.
7. The general "falling away" from the Gospel of Jesus Christ, by which the world degenerated into a state of apostasy, and the Holy Priesthood ceased to be operative in the organization of sects and churches designed and effected by the authority of man.
8. The restoration of the Gospel in the current age, the reestablishment of the Church of Jesus Christ by the bestowal of the Holy Priesthood through Divine revelation.
9. The appointed mission of the restored Church of Jesus Christ to preach the Gospel and administer in the ordinances thereof amongst all nations, in preparation for the near advent of our Savior Jesus Christ who shall reign on earth as Lord and King.

A few selected and pertinent quotations from Dr. Talmage's brief discussion of this outline may give adequate perspective for our needs here. Concerning Item 1, Dr. Talmage states:

As its principal cornerstone "Mormonism" affirms the existence of the true and living God; the Supreme Being, in whose image and likeness man has been created in the flesh.

Ibid., pp. 5-6.
We hold it to be reasonable, scriptural and true, that man's period of earth-life is but one stage in the general plan of the soul's progression; and that birth is no more the beginning than is death the close of individual existence. God created all things spiritually before they were created temporally upon the earth; and the spirits of all men lived as intelligent beings, endowed with the capacity of choice and the rights of free agency, before they were born in flesh. They were the spirit-children of God. It was their Divine Father's purpose to provide a means by which they could be trained and developed, with opportunity to meet, combat, and overcome evil, and thus gain strength, power and skill, as means of yet further development through the eternities of the endless future. For this purpose was the earth created, whereon, as on other worlds, spirits might take upon themselves bodies, living in probation as candidates for a higher and more glorious future.

These unembodied spirits were of varied qualifications, some of them noble and great, fit for leadership and emprise of the highest order, others suited rather to be followers, but all capacitated to advance in righteous achievement if they could.

... We read that there was war in heaven; Michael and his angels fought, and the dragon and his angels fought. The victory was with Michael and his hosts who by their allegiance and valor made good their title as victors in their "first estate," referred to by Jude, while Satan and his defeated followers, who "kept not their first estate," were cast out upon the earth and became the devil and his angels, forever denied the privileges of mortal existence with its possibilities of eternal advancement.

... The spirits who kept their first estate were to be advanced to the second, or mortal state, to be further tested and proved, withal, and to demonstrate whether they would observe and keep the commandments which the Lord their God should give them, with the assurance and promise that all who fill the measure of their second estate "shall have glory added upon their heads forever and ever."1

Concerning Item 2 in his outline, Dr. Talmage says:

... Man and woman thus became tenants of earth, and received from their Creator power and dominion over all inferior creations.

They were given commandment and law, with freedom of action and agency of choice. In a measure, they were left to themselves to choose the good or the evil, to be

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1Tbid., pp. 8-9.
obedient or disobedient to the laws governing their second estate, or embodied condition. Experiences unknown in the preexistent state crowded upon the first parents of the race in their changed condition and new environment; and they were subjected to test and trial. Such was the purpose of their existence on earth. To them as also to their unnumbered posterity—the entire race of mankind—this present life is a connecting link, an intermediate and probationary state, uniting the eternity of the past with that of the future. We, the human family, literally the sons and daughters of Divine Parents, the spiritual progeny of God our Eternal Father, and of our God Mother, are away from home for a season, studying and working as pupils duly matriculated in the University of Mortality, honorable graduation from which great institution means an exalted and enlarged sphere of activity and endeavor beyond.  

Further, on Item 4:

From what has been said it is evident that "Mormonism" accepts the scriptural account of the creation of man and that of the Fall. We hold that the Fall was a process of physical degeneracy, whereby the body of man lost its power to withstand malady and death, and that with sin death entered into the world. We hold that the Fall was foreseen of God, and that it was by Divine wisdom turned to account as the means by which His embodied children would be subjected to the foreappointed test and trial through which the way to advancement, otherwise impossible, would be opened to them.

Let it not be assumed, however, that the fact of God's foreknowledge as to what would be under any given conditions is a determining cause that such must be. Omnipotent though He be, He permits much that is contrary to His will. We cannot believe that vice and crime, injustice, intolerance, and unrighteous domination of the weak by the strong, the oppression of the poor by the rich, exist by the will and determination of God. It is not His design or wish that even one soul be lost; on the contrary, it was and is His work and glory "to bring to pass the immortality and eternal life of man." So also, it is not God's purpose to interfere with, far less to annul, the free agency of His children, even though those children prostitute their Divine birthright of freedom to the accomplishment of evil and the condemnation of their souls.

Before man was created in the flesh the Eternal Father foresaw that in the school of life some of His children would succeed and others fall, some would be faithful and others false; some would elect to tread the path of

1Ibid., p. 11.
righteousness while others would follow the road to de-
struction. He further foresaw that death would enter the
world, and that the possession of bodies by His children
would be of but brief individual duration. He saw that
His commandments would be disobeyed and His law violated;
and that men, shut out from His presence and left to them-
selves, would sink rather than rise, would retrograde
rather than advance, and would be lost to the heavens. It
was necessary that a means of redemption be provided,
whereby erring man might make amends, and by compliance
with established law achieve salvation and eventual exalta-
tion in the eternal worlds. The power of death was to be
overcome, so that, though men would of necessity die, they
would live anew, their spirits clothed with immortalized
bodies over which death could not again prevail.

We affirm that man stands in absolute need of a Re-
deemer, for by self-effort alone he is utterly incapable
of lifting himself from the lower to a higher plane. Even
as lifeless mineral particles can be incorporated into the
tissues of plants only as the plant reaches down into the
lower world and through its own life processes raises the
mineral to its own plane, or as vegetable substance may be
woven into the body of the animal only as the animal by
the exercise of its own vital functions assimilates the
vegetable, so man may be lifted from his fallen, earthly
state characterized by human weaknesses, bodily frailties,
and a persistent tendency to sink into the quagmire of sin,
only as a power above that of humanity reaches down and
helps him to rise. We affirm as a fundamental principle
of Christian philosophy the Atonement wrought by Jesus
Christ; and we accept in its literal simplicity the scrip-
tural doctrine thereof. [Italics writer's/ Through the
Atonement the bonds of death are broken, and a way is pro-
vided for the annulment of the effects of individual sin.
We hold that Jesus Christ was the one and only Being fitted
to become the Savior and Redeemer of the world, for the
following reasons:

(1) He is the only sinless Man who has ever walked
the earth.

(2) He is the only Begotten of the Eternal Father in
the flesh, and therefore the only Being born to earth
possessing in their fulness the attributes and powers of
both Godhood and manhood.

(3) He is the One who had been chosen in the primeval
council of the Gods and foreordained to this service.

This unique condition was the natural heritage of
Jesus the Christ, He being in His embodied state the Son
of a mortal mother and of an immortal Sire. No mortal man
was His Father. From Mary He inherited the attributes of
a mortal being, including the capacity to die; from His
immortal Father He derived the power to live in the flesh indefinitely, immune to death except as He submitted voluntarily thereto.

The assured resurrection of all who have lived and died on earth is a foundation stone in the structure of "Mormon" philosophy. "Blessed and holy is He that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."  

On Item 5 Dr. Talmage states:

In addition to the inestimable boon of redemption from death and the grave, the Atonement effected by Jesus Christ is universally operative in bringing a measure of salvation—what may be called general salvation—to the entire posterity of Adam, in that all men are thereby exonerated from the direct effects of the Fall in so far as such effects have been the cause of evil in their lives. Man is individually answerable for his own transgressions alone—the sins for which he, as a free agent, capacitated and empowered to choose for himself, commits culpably and on his own account or volition.

... there is a special or individual effect of the Atonement, by which every soul that has lived in the flesh to the age and condition of responsibility and accountability may place himself within the reach of Divine mercy, and obtain absolution for personal sin by compliance with the laws and ordinances of the Gospel, as prescribed and decreed by the Author of the plan of salvation. The indispensable conditions of individual salvation are: (1) Faith in the Lord Jesus Christ; that is, acceptance of His Gospel and allegiance to His commandments, and to Him as the one and only Savior of men. (2) Repentance, embracing genuine contrition for the sins of the past, and a resolute turning away therefrom, with a determination to avoid, by all possible effort, future sin. (3) Baptism by immersion in water, for the remission of sins, the ordinance to be administered by one having the authority of the Priesthood, that is to say the right and commission to thus officiate in the name of Deity. (4) The higher baptism of the Spirit or bestowal of the Holy Ghost by the authorized imposition of hands by one holding the requisite authority—that of the Higher or Melchizedek Priesthood. To insure the salvation to which compliance with these fundamental principles of the Gospel of Jesus Christ makes the repentant believer eligible, a life of continued resistance

1Ibid., pp. 11-15.
to sin and observance of the laws or righteousness is requisite.

We hold that salvation from sin is obtainable only through obedience, and that while the door to the Kingdom of God has been opened by the sacrificial death and the resurrection of our Lord the Christ, no man may enter there except by his personal and voluntary application expressed in terms of obedience to the prescribed laws and ordinances of the Gospel...

"Mormon" philosophy holds that salvation, thus made accessible to all through faith and works, implies no uniformity of condition as to future happiness and glory, any more than does condemnation of the soul mean the same state of disappointment, remorse and misery to all who incur that dread but natural penalty...

..."Mormonism" affirms, on the basis of direct revelation from God, that graded degrees of glory are prepared for the souls of men, and that these comprise in decreasing order the Celestial, the Terrestrial, and the Telestial kingdoms of glory, within each of which are orders or grades innumerable. These several glories—Celestial, Terrestrial, and Telestial—are comparable to the sun, the moon and the stars, in their beauty, worth and splendor... Thus is it provided in the economy of God, that to progression there is no end.

As a necessary consequence, man may advance by effort and by obedience to higher and yet higher laws as he may learn them through the eternities to come, until he attains the rank and status of Godship. "Mormonism" is so bold as to declare that such is the possible destiny of the human soul... Man is of the lineage of the Gods. He is the spirit-offspring of the Eternal One, and by the inviolable law that living beings perpetuate after their kind, the children of God may become like unto their Parents in kind if not in degree... We assert that there was more than figurative simile, and instead thereof the assured possibility of actual attainment in the Master's words: "Be ye therefore perfect, even as your Father which is in heaven is perfect." 1

Because Item 7 refers to the important growth period of the philosophies considered in Chapter II of this thesis, it seems appropriate to include all of the following:

The apostolic ministry continued in the Primitive Church for about sixty years after the death of Christ, or nearly to the end of the first century of the Christian

1Ibid., pp. 16-19.
era. For some time thereafter the Church existed as a unified body, officered by men duly invested by ordination in the authority of the Holy Priesthood, though, even during the lifetime of some of the apostles, the leaven of apostasy and disintegration had been working. Indeed, hardly had the Gospel seed been sown when the enemy of all righteousness had started assiduously to sow tares in the field; and so closely intimate was the growth of the two that any forcible attempt to extirpate the tares would have imperiled the wheat. The evidences of spiritual decline were observed with anguish by the apostles who, however, recognized the fulfilment of earlier prophecy in the declension, and added their own inspired testimony to the effect that even a greater falling away was impending.

The apostasy progressed rapidly, in consequence of a co-operation of disrupting forces without and within the Church. The dreadful persecution to which the early Christians were subjected, particularly from the reign of Nero to that of Diocletian, both inclusive, drove great numbers of Christians to renounce their allegiance to Christianity, thus causing a widespread apostasy from the Church. But far more destructive was the contagion of evil that spread within the body, manifesting its effects mainly in the following developments:

1. The corrupting of the simple principles of the Gospel of Christ by admixture with the so-called philosophical systems of the times. /Italics writer's. /

2. Unauthorized additions to the rites of the Church, and the introduction of vital changes in essential ordinances.

3. Unauthorized changes in Church organization and government.

The result of the degeneracy so produced was to bring about an actual apostasy of the entire Church.

In the early part of the fourth century, Constantine cast about the Church the mantle of state recognition and governmental protection. Though unbaptized and therefore no member of the Church, he proclaimed himself the head of the Church of Christ, and distributed at his pleasure the titles of office in the Holy Priesthood. Churchly dignity was more sought after than military distinction or honors of state. A bishop was more esteemed than a general, and an archbishop than a prince. Soon the Church laid claim to temporal power, and in the course of the centuries became the supreme potentate over all earthly governments.

Revolt was inevitable, and early in the sixteenth century the Reformation was begun. One notable effect of this epoch-making movement was the establishment of the Church of England as an immediate result of a disagreement between Henry VIII and the Pope. By Act of Parliament the king was proclaimed the supreme head of the Church within his realm. The Church as an organization, whether Papal
or Protestant, had become an institution of men. The Holy Priesthood, to which men were of old called of God and ordained thereto by those having authority through prior ordination, no longer existed among men. The name but not the authority of priesthood and priestly office remained. Bishops, priests, and deacons--so-called--were made or unmade at the will of kings. The awful fact of the universal apostasy, and the absence of Divine authority from the earth was observed and frankly admitted by many earnest and conscientious theologians. The Church of England, in her "Homily Against Peril of Idolatry" (Homily xiv) officially affirmed the state of general degeneracy as follows: "So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children, of whole Christendom--an horrible and most dreadful thing to think--have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more."
The Book of Homilies dates from about the middle of the sixteenth century, and in it is thus officially set forth, that the so-called Church and in fact the entire religious world has been utterly apostate for eight centuries or more prior to the establishment of the Church of England. The apostasy had been divinely predicted; its actuality is attested by a reasonable interpretation of history.1

Item 8 is vital in answering the dilemma shown in Item 7. A very succinct delineation of the "Restoration" follows:

But the world was not to be forever bereft of the Church of Jesus Christ, nor of the authority of the Holy Priesthood. As surely as had been predicted the birth of the Messiah, and the great falling away from the Church of His founding, was the restoration of the Gospel foretold as a characteristic feature of the last days, the dispensation of the fulness of times. John, the apostle and revelator, saw in vision the foreappointed reopening of the windows of heaven in the last days, and thus affirmed: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6,7.)

The Church of Jesus Christ of Latter-day Saints is founded upon the literal fulfilment of this prediction--for prophecy it was, though worded as a record of what the

1Ibid., pp. 21-23.
prophet and revelator saw—an event of a then future but now past time.

"Mormonism as a religious system would be incomplete, inconsistent, and consequently without a philosophical basis, but for its solemn avouchment that the Gospel has been restored to earth and that the Church of Jesus Christ has been reestablished among men. The Church today affirms to the world, that in A.D. 1820 there was manifested to Joseph Smith a theophany such as never before had been vouchsafed to man. [Italics writer's.] He was but a youth at the time, living with his parents in the State of New York. Being confused and puzzled by the "war of words and tumult of opinions" by which the many contending sects were divided, and realizing that not all could be right, he acted upon the admonition of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

In answer to the young man's earnest prayer as to which, if any, of the discordant sects of the day was the Church of Christ, as he solemnly avows, both the Eternal Father and His Son Jesus Christ appeared to him in visible form as distinct and glorified Personages; and the One, pointing to the Other, said: "This is my Beloved Son, hear Him!" The Son of God, Jesus Christ, directed the young man to ally himself with none of the sects or churches of the day, for all of them were wrong and their creeds were an abomination in His sight, in that they drew near to Him with their lips while their hearts were far from Him, and because they taught for doctrines the commandments of men, having a form of godliness but denying the power thereof. Thus was broken, by the voices of Eternal Beings, the long silence that had lain between the heavens and the earth incident to the apostasy of mankind. In 1820 there stood upon this globe one person who knew beyond doubt or peradventure, that the "orthodox" conception of Deity as an incorporeal essence devoid of definite shape and tangible substance, was utterly false. Joseph Smith knew that both the Eternal Father and His glorified Son, Jesus Christ, were in form and stature like unto perfect men; and that in Their physical image and likeness mankind had been created in the flesh. He knew further that Father and Son were individual Personages—a fact abundantly averred by the Lord Jesus during His life on earth, but which had been obscured by the sophistries of men.

Somewhat more than three years after the glorious appearing of the Father and the Son to Joseph Smith, the young revelator was visited by a heavenly personage, who revealed to him the place where lay the ancient record which since has been translated through the gift and power of God and published to the world as the Book of Mormon. This volume contains a history of a division of the House
of Israel, which had been led to the western continent centuries before the time of Christ. It is the ancient scripture of the western continent as the Holy Bible is the record of the dealings of God with His people on the eastern hemisphere. The Book of Mormon contains the Gospel of Christ in its fulness as given to the ancient inhabitants of this continent; and in its restoration, through the personal ministry of an angel sent from the presence of God, was fulfilled in part the vision-prophhecy of John the Revelator of old.

The Holy Priesthood, having been lost to mankind through the universal apostasy, could be made again operative and valid only by a restoration or rebestowal from the heavens.

We affirm that the Lesser or Aaronic Priesthood, including the Levitical order, was conferred upon Joseph Smith and his companion in the ministry, Oliver Cowdery, through personal ordination under the hands of John, known of old as the Baptist, who appeared to the two men as a resurrected being, and transmitted to them the authority by which he had ministered while in mortality. That order of Priesthood—the Aaronic—as John the Baptist declared, holds the keys of the Gospel of repentance and of baptism for the remission of sins.

We affirm that the Higher or Melchizedek Priesthood was conferred upon Joseph Smith and Oliver Cowdery by ordination under the hands of those who, in the ancient apostolic period, held the keys of the Holy Apostleship, viz., Peter, James and John.

Under the authority so bestowed, the Church of Jesus Christ has been reestablished upon the earth. To distinguish it from the Church as it existed in ancient apostolic days it has been named—and this also through direct revelation—The Church of Jesus Christ of Latter-day Saints.

As an institution among men, as a body corporate, it dates from April 6, 1830, on which day the Church was legally organized at Fayette, Seneca county, New York, under the laws of the State. Only six persons figured as actual participants in the formal procedure of organization and incorporation, that number being the minimum required by law in such an undertaking.

Whatever may be the opinions of individuals, or the consensus of belief, respecting the genuineness and validity of the claims set forth by the restored Church as to the source of the Priesthood it professes to hold, none can reasonably prefer the charge of incongruity or inconsistency on scriptural grounds. It is axiomatic to say that no man can give or transmit an authority he does not himself possess. The authority of the Priesthood of Aaron was restored to earth by the being who held the keys of that power in the earlier dispensation—John the Baptist.
The Holy Apostleship, comprising all the powers inherent in the Priesthood after the order of Melchizedek, was restored by those who held the presidency of that Priesthood prior to the apostasy, viz., Peter, James and John.

We further affirm, that in 1836 there appeared to Joseph Smith and Oliver Cowdery in the Temple at Kirtland, Ohio, other ancient prophets, each of whom authoritatively bestowed upon the two mortal prophets, seers, and revelators, the keys of the power by which he had ministered in the long past dispensation in which he had officiated. Thus came Moses and committed to the modern prophets the keys of the gathering of Israel after their long dispersion. Elias came, and gave the authority that had been operative in the dispensation of the Gospel of Abraham. Elijah followed, in literal fulfilment of Malachi's portentous prediction, and committed the authority of vicarious labor for the dead, by which the hearts of the departed fathers shall be turned toward their yet living descendants, and the hearts of the children be turned toward the fathers, which labor, as affirmed by Malachi, is a necessary antecedent to the dawn of the great and dreadful day of the Lord, as otherwise the earth would be smitten with a curse at His coming.1

In reference to Item 9, Dr. Talmage gives the purpose and attitude of the Church in performing its mission:

The Church of Jesus Christ of Latter-day Saints, claiming to be all that its name expresses or logically implies, holds that its special mission in the world is to officiate in the authority of the Holy Priesthood by proclaiming the Gospel and administering in the ordinances thereof amongst all nations, and this in preparation for the advent of the Lord Jesus Christ, who shall soon appear and assume His rightful place as King of Kings and Lord of Lords.

Besides its missionary labor among the living, the Church, true to the commission laid upon it through Elijah, is continuously engaged in vicarious service for the dead, administering the ordinances of salvation to the living in behalf of their departed progenitors. Largely for this purpose the Church constructs temples, and maintains therein the requisite ministry in behalf of the dead.

In the carrying out of the work committed to it, the Church is tolerant of all sects and parties, claiming for itself no right or privilege which it would deny to individuals or other organizations. It affirms itself to be The Church of old, established anew. Its message to the world is that of peace and good will—the invitation

1Ibid., pp. 24-28.
to come and partake of the blessings incident to the new and everlasting covenant between God and His children. Its warning voice is heard in all lands and climes:
Repent ye! Repent! for the Kingdom of Heaven is at hand.¹

He concludes simply with, "Such in scant outline is the philosophical basis of 'Mormonism.'"²

Mormonism can be referred to as a way of life; a complete philosophy. To a Latter-day Saint, the Church of Jesus Christ embodies the whole of His philosophy; the whole of His way of life, for which He, in turn, is indebted to God the Father.

Even from this sketch, one can readily see that the Church of Jesus Christ of Latter-day Saints lays no claim to a supreme philosopher of unsurpassed reasoning ability who laid the foundation for "rational" acceptance of the Church's position, as did Augustine, Thomas Aquinas, and others for Christianity in general. Instead, the Latter-day Saint Church claims revelation from God to his prophets whereby truth—not philosophy no matter how intellectually respectable it is at any given time—is vouchsafed to man. This writer accepts such truth.

In view of the singular and unique philosophy and doctrines of the Church of Jesus Christ of Latter-day Saints, the objectives of the Church are and must be adapted to its "singular" position.

The Latter-day Saints believe that the Lord has revealed His word and will concerning the education of the

¹Ibid., pp. 28-29. ²Ibid., p. 29.
Saints and its resultant blessings and advantages. Some of the best known revelations, given through the Prophet Joseph Smith, include the following:

The glory of God is intelligence, or, in other words, light and the truth.1

It is impossible for a man to be saved in ignorance.2

... A man is saved no faster than he gains knowledge... .3

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.4

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms--

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.5

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.6


3Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, Period I (Salt Lake City: Deseret News, 1908), IV, 535.

4D. & C. 88:118. 5D. & C. 88:78-80.

6D. & C. 130:18-19.
One can find fifty or more references in The Doctrine and
Covenants which stress the value of education. As can be
seen in the above quotations, these references do not stress
only religious education, but include stress on secular edu-
cation as well.

As a consequence of the above stated instructions and
the related statements elsewhere in the scriptures, the lead-
ers of the Church have inaugurated extensive educational pro-
grams in the Church.

Dr. M. Lynn Bennion has traced the development of the
educational program of the Church in Mormonism and Education.
He covers the aspects of education from childhood through to
adult programs of education. He treats the seminary program
as but one phase in the entire educational program of the
Church.¹

The thesis of Elder A. Theodore Tuttle, of the First
Council of Seventy (also a supervisor of seminaries and insti-
tutes of religion of the Church), is a detailed study of the
seminary system. This work, entitled "Released Time Religious
Education Program of the Church of Jesus Christ of Latter-day
Saints,"² has been of value to the writer in furnishing some
perspective in writing this thesis. In his Chapter III,

¹M. Lynn Bennion, Mormonism and Education (Salt Lake

²Albert Theodore Tuttle, "Released Time Religious
Education Program of the Church of Jesus Christ of Latter-day
Saints" (Unpublished Master's thesis, Leland Stanford Univer-
sity, 1949).
entitled "Beginnings," he traces the organization of the first schools of the Church. These followed closely upon the organization of the Church in 1830. Both of the above cited works give extensive information on the use of the Church educational system. Early schools included the common schools, secondary schools, and universities. Educational institutions were started in Kirtland, Ohio, and continued as much as possible through the persecutions of the Missouri, Ohio, and Illinois periods. The Utah period witnessed the remarkable expansion of education in the academies and colleges, which have now become the high schools, universities, and junior colleges of the state. As a result of these educational institutions, Utah has long been a leader in education; and any comparative report of achievement in the United States consistently places Utah at or near the top.¹

The Rise of the Seminary System

The Church-owned academies in Utah were turned over to the State to operate as public schools. By 1925 this transfer was virtually complete. As shown in Chapter II,² public education supplanted religious education in America; and, as was the case elsewhere, the influence of religion in the weekday affairs of the youth became jeopardized. However, as a result of the successful experiment of released-time

¹Ibid., pp. 32 f; also Bennion, op. cit., pp. 1 f.

²Supra, pp. 14-19.
religious education at the Granite Seminary in 1912, the Church soon had seminaries operating adjacent to the high schools wherever the Latter-day Saint enrollment was high enough to warrant it.¹

Both in the academies and the seminaries, the aims have been much alike. In 1891, Wilford Woodruff, as chairman of the Church Board of Education, issued a letter to the presidents of stakes. Part of it said, "The desire is universally expressed by all thinking people in the Church, that we should have schools wherein the Bible, the Book of Mormon, and the Book of Doctrine & Covenants can be used as class books, and wherein the principles of our religion may form a part of the teaching of our schools."²

Elder Joseph F. Merrill, who figured prominently in the establishing of the seminary at Granite, issued a letter to the Superintendent of Church Education, Horace H. Cummings, in which he set forth exacting qualifications of the seminary teacher. In part, he said:

... And since my first conversation with you the matter has been considered several times and I have been authorized to consult you about a teacher. Since I first saw you the plan has taken a more definite form and the Presidency of the Stake, I am authorized to say, suggest that you and your Board assume the responsibility of nomination and employing a suitable teacher and the work of instruction be carried on in accordance with your plans and under your general supervision. The Presidency of

¹Tuttle, op. cit., pp. 55 f.

²Circular No. 7 of the General Board of Education of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, 1891.
Stake desire only to have the privilege of approving the teacher you suggest and of the work you propose to do, the Stake to provide the necessary building. May I say that it is the desire of the Presidency of the Stake to have a strong young man who is properly qualified to do the work in a most satisfactory manner. By young we do not necessarily mean a teacher young in years, but a man who is young in his feelings, who loves young people, who delights in their company, who can sympathize strongly with them and who can command their respect and admiration and exercise a great influence over them. We want a man who is a thorough student, one who will not teach in a perfunctory way, but who will enliven his instruction with a strong winning personality and give evidence of thorough understanding of and scholarship in the thing he teaches. It is desired that this school be thoroughly successful and a teacher is wanted who is a leader and who will be universally regarded as the inferior to no teacher in the High School.  

The purpose or objectives of the Latter-day Saint High School in Salt Lake City were given in the Quarterly Bulletin of 1909. It will be noted that first consideration is given religious education while extra-religious education is in the second paragraph. Latter-day Saints are taught the maxim found in Jesus' Sermon on the Mount, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."  

The bulletin states:  

It is the purpose of the authorities of the Latter-day Saints' High School to maintain a thorough Latter-day Saint school, in which the students who attend shall be instructed in the principles of the Gospel, and shall be surrounded with such influences as will tend to develop in them an abiding testimony of the divinity of the great latter-day work. In order to accomplish this end, special courses in theology and doctrine are given each year; but especially the spirit of the Gospel is so encouraged throughout the school life that it is made to pervade every subject taught.

\[1\]Tuttle, op. cit., p. 61. \[2\]Matt. 7:33.
In order to prepare young people for useful vocations in life, the school offers a liberal choice of studies in all the ordinary branches of high school instruction. Excellent opportunities are afforded for special training in domestic science and art, in mechanical arts, in agriculture, and in the regular lines of business college work. Special attention is also given to those subjects which prepare students to participate intelligently in the educational activities of the home, the school, and the Church. And every department of instruction is kept so fully abreast of the best modern educational thought that it can be said the school is second to none in the land.

Also,

There are few rules. The use of tobacco and strong drinks is forbidden. Every student is put upon his honor to do his duty in the work he chooses.

For entrance to any of the high school classes, the applicant must have completed the eighth grade of the public schools, or must pass entrance examinations to satisfy the requirements of the subjects that he wishes to pursue. Missionary students must present letters or credentials from the proper authority in each case. Qualified students will be admitted regularly at the beginning of the school year in September, and at the beginning of the midyear term in February.

All students will be required to take the regular courses in theology.²

With the coming of the seminaries, the objectives found in the first paragraph above quoted would remain basic for the seminaries and the secular teaching would be left to the state-supported high schools. The seminary curriculum for most of the years from 1912 to the present has been Old Testament, New Testament, and Church History and Doctrine. A student can graduate from seminary upon successful completion of the three years' work necessary to the study. In the 1938

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¹Board of Trustees, The Latter-day Saints' High School Bulletin (Salt Lake City: The Deseret News, 1909).
²Ibid., pp. 4 f.
Announcement of Program, the purpose of these courses is stated as follows:

The Old Testament course of the Latter-day Saint Seminaries is intended as an introduction to this richest source of inspiration so vital in the achievement of successful living. Religion is vital to character training, and no textbook has yet appeared to replace the Old Testa-
ment as a source of inspiration toward that end.

The New Testament course aims to acquaint the student with the fundamental principles of Christianity and their historical background, as presented in the Gospels and other early Christian writings. Emphasis is placed upon those qualifications for the Kingdom which lead to happiness, influence, and power. The divine mission of Jesus is interpreted in terms of personal application.

The Church History and Doctrine course objectives lie beyond abstract historical facts and doctrines. They in-
clude development of faith in the divine mission of Joseph Smith, as a modern prophet and in the divinity of the re-
established Church. This end is achieved, not only through study, but through increased activity in the mani-
fold avenues of Church service.

In harmony with the general practice, one-half unit of credit is accepted by state institutions for each of the first two courses. No credit is given for the course in Church History and Doctrine because of its sectarian nature.

Activity Program

An educational principle realized throughout the Senior Seminary program is that education takes place best through student-centered activity. Consequently, the greater, and probably the more influential, part of the Seminary program consists of religious, educational and social activities sponsored and conducted by the students themselves. Among the typical activities may be listed:

1. The arranging and presentation of programs and worship services in the various wards of the Church. These programs are generally carefully and artistically worked out with students participating in a unified pro-
gram of music, readings and sermons.

2. The sponsoring of community projects to aid those in need, particularly at Thanksgiving and Christmas.

3. The production of dramas and pageants in the vari-
ous communities. These produce religious and cultural values both to those participating and to the members of the community who attend. Pageants and dramas are common at the Christmas season and at the Commencement exercises.

4. The sponsoring of numerous class projects of edu-
cational and religious nature which become a part of the regular classroom activity.
5. Sponsoring and conducting group worship service as part of the classroom activity.
6. Sponsoring trips to places of historical and cultural interest in the West.
7. Sponsoring trips to the temples, where work for the dead is performed. (During the month from March 15 to April 15, 1937, 6,500 baptisms were performed by seminary students.)
8. The sponsoring of recreational activities in which students are provided social contacts with select student groups. Seminary parties take the form of hikes, home parties, swimming parties, skating parties, dancing parties, etc. More elaborate dancing parties are held at specific seasons of the year. Such activities are planned and conducted by student officer groups in cooperation with the teachers.

Personnel and Guidance Work

Personal guidance, both in and out of the classroom, has been emphasized as one of the major responsibilities of Seminary teachers. Special instructional work in guidance has been provided the seminary men, enabling them to better understand high school youth and their problems. Several projects have been sponsored by the Department of Education to compile the religious experiences of Latter-day Saint youth in the home, school and Church. This compilation will serve to aid in the general religious counseling program of the seminary.

In an attempt to adapt the curriculum to best serve the needs of students, curricula units are being developed, centering around the experience areas of the students. These units are being made available to teachers, and an effort will be made to reconstruct the whole curriculum to meet the present needs and problems of high school youth.

The basic philosophy underlying this trend is that subject matter has value only in so far as it affects the attitude, conduct, and life of the student. The center of interest therefore is the student himself. The educational process begins where the student now is, and material from books, the teacher, and the student's own experience all serve as source material in the process. In the units of instruction being developed, biblical and other literature will be drawn upon heavily as source material to aid in guiding the student in meeting his life problems and interests.¹

¹L.D.S. Department of Education, Announcement of Program (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1938), pp. 38-40.
Since 1938 several fourth-year courses have been offered as optional and elective subjects to satisfy the desire of specially interested students and to further prepare them for life and service in the Church. Such courses have included Teacher Training, Priesthood Leadership, and Missionary Training. The writer has taught some of these courses plus Courtship and Marriage and Book of Mormon. In considering which of these courses will best do the job desired, the Department of Education has settled on the Book of Mormon. Prior to teaching the Book of Mormon in 1957, the writer had conversation with Boyd Packer, seminary supervisor, during which he said, "The Book of Mormon is now raised to its rightful place in the seminary program." As stated on the title page of the Book of Mormon, it is written for the great purpose, among others, "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations..." Many references within the book confirm the information given by the Angel Moroni to Joseph Smith, "that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants of the Americas." Of course, the Book of Mormon has been considered with varying degrees of emphasis in the Church History course all through the years, but sufficient time to study is not available in that procedure.

1Tuttle, op. cit., p. 109.

2P. of G. P., p. 51, v. 34.
Dr. Franklin L. West was appointed Commissioner of Education for the Church in 1935, which post he held for eighteen years. As such, he was administrative head of the seminaries and institutes, Ricks College in Idaho, the Juarez Academy in Mexico, and also inter-related with the Brigham Young University at Provo and the Latter-day Saint Business College in Salt Lake City.¹

The First Published Code of Objectives

Dr. West prepared a set of objectives, the first formal set published, which appeared in the 1937-38 Announcement of Program. He prepared them with the statement,

Some of the objectives of the Latter-day Saint program of religious education are:

I. To help students develop a consciousness of the reality of God and a realization of man's personal relation to Him.
   1. Religious education seeks to guide students in the discovery of God through
      a. Becoming aware of His will, personality, and works as revealed in
         1. Manifestations throughout all nature
         2. The life and mission of Jesus Christ
         3. The operation of His spirit in the lives of men
         4. The recorded revelations known as the standard works of the Church
      b. Communion with Him in prayer and worship
      c. Service with and for fellow associates.
   II. To develop in the life and experience of students an appreciation and understanding of Jesus as the Savior of mankind and to lead students to uphold the teachings and the cause for which He stood.
      1. To assist students to accept Jesus as their moral and religious ideal. This ideal should

¹Administrative Code of the Department of Education, Church of Jesus Christ of Latter-day Saints (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1944).
serve generally as a criterion for the evaluation of possible outcomes in the solution of life's problems.

2. To assist students to discover in Jesus a fulness of life through following Him and giving loyalty to His teachings and work.

III. To assist students in the development of a testimony of the divinity of the work of Joseph Smith and a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

1. To assist students in the development of an appreciation of the standard works of the Church as fundamental sources of past experience and guidance which will lend understanding to and throw light upon the problems of present experience.

2. To assist students in the development of respect for and obedience to those teachings of modern and ancient leaders of the Church which are of ultimate value in life.

IV. To help students develop the ability and disposition to participate actively in the organizations of the Church.

1. To develop an appreciation of Church organization and a desire to take advantage of opportunities for growth which it offers.

2. To appreciate the functions and purposes of the priesthood and a willingness to make a constructive contribution through the priesthood to the progressive realization of God's purpose through the instrumentality of the Church.

V. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.

VI. To foster in students a progressive and continuous development of personality and character which is harmonious within itself and adjusted to society, to the physical environment, and to God.

1. To promote continuous growth and reconstruction of personality toward the progressive realization of the values of religion.

2. To lead to an understanding of the meaning and nature of sin and to experience reformation from sin and restored fellowship with man and God.

3. To promote habits of prayer, worship, service, clean and dynamic living, right thinking,
wholesome recreation, vigorous study, self-examination, and other habits which tend to cultivate and secure the highest type of religious living.

4. To stimulate increasing ability on the part of students to think for themselves in solving moral and religious problems.

5. To help students develop ability to interpret moral conduct in the light of spiritual ideals, and to control it in terms of these ideals. This is done by calling into use the best experiences of the race as found in sacred scripture and elsewhere.

6. To develop the ability to locate and use the best accumulated experiences of the race in the solution of daily problems.

7. To aid students in the development of attitudes and ideals of reverence, respect, humility, faith, ambition, sympathy, tolerance, liberality, cheerfulness, cooperation, confidence in self and others, forgiveness, love, and friendship.¹

As noted, these were objectives of religious education. A careful search was made for recorded information as to who assisted in preparing these objectives, and none was found. In the minutes of the Advisory Committee of the General Church Board of Education, September 3, 1937, an entry appeared saying that Commissioner West reported that "the department is preparing an annual bulletin which will outline the program of the Church School System for the coming year." No other entry concerning it appears before or after the publication was circulated, so it may be assumed that the General Board, provided they read the document, at least were not opposed to these objectives.

The Announcement of Program did not become an annual

publication. The next one appearing was in 1943. Again, search for written information gives no background for the publication or the objectives found in it, but they were a different set than those previously circulated. From the "Minutes of the Executive Committee of the General Church Board of Education, February 29, 1940," this entry is taken:

Exhibit B
Report on Study Courses for the L.D.S. Dept. of Education, Jan. 1940

Purpose of the Department
The purpose of the L.D.S. Department of Education is to help the youth of the Church, who are attending elementary or advanced schools, to become intelligently loyal and vigorous Latter-day Saints, who practice in their lives the principles of the Gospel as taught by the Church of Jesus Christ of Latter-day Saints. That means acquirement of faith in God, in the Lord Jesus Christ, and in the divine mission of Joseph Smith, the Prophet.

To accomplish this purpose the Department (1) employs highly trained corps of teachers, who possess a testimony of the truth of the claims of the Church, and who practice the doctrines of the Church in their lives; (2) maintains such buildings and equipment as is necessary for successful teaching; and (3) provides suitable courses of study for students and teachers.1

This again refers to the religious educational program of the Church almost exclusively, and may have had some bearing on the next set of objectives. Further from the "Minutes of the Executive Committee of the General Church Board of Education, June 5, 1942":

A Statement of Principles Affecting the Church School System, Based on Communications from the First Presidency of the Church to the General Board of Education and the Board of Trustees of Brigham Young University:

4. The General Board desires that no teacher shall be employed or retained in the service who does not have

1"Minutes of the Executive Committee of the General Board of Education, February 1940."
a firm testimony of the truth of the Restored Gospel as
taught in the Standard Works of the Church. This testi-
mony should include, among other things, a testimony of
the personality of God, the Messiahship of Jesus Christ,
as the Only Begotten of the Father according to the flesh,
the existence of functions of the Holy Ghost, the divinity
of the mission of Joseph Smith with the reality of the
First Vision, the restoration of the priesthood, and the
continuing divine authority of the leaders of the Church.
Every teacher should have knowledge of the approved doc-
trines pertaining to the Fall, the Atonement, the ante-
mortal existence, the resurrection, and the post mortal
existence, eternal progression, and the fundamental prin-
ciples of faith, repentance, baptism by immersion, and
the laying on of hands for the reception of the Holy Ghost.

5. Every teacher must believe in and pay his tithing,
keep the Word of Wisdom, be loyal to Church authority, and
be active in Church work. He must reflect in his life the
influence of the fundamental precepts and standards of the
Church, and thereby establish a character for integrity,
personal honor, chastity, and other Christian virtues.

6. It is also important that every teacher shall be
able to teach the Gospel to youth in a manner carrying
conviction. He must be a converted teacher of the Gospel.

7. A variance of views on theological questions upon
which the Church has no established interpretation is
recognized; but the teacher is not to air nor to teach
unapproved views to his students. He must teach the Gos-
pel as it is set out in the Standard Works of the Church
and as officially interpreted by its authority.

8. Secular scholarship and training in teaching meth-
ods may contribute to efficiency in teaching the Gospel,
but they alone are not sufficient and, indeed, they are
not the most important. The essential things to teaching
the Gospel are those already covered in the preceding para-
graphs regarding a knowledge and testimony of the Gospel
with all that that embraces. Secular scholarship and
training in teaching methods must be considered in con-
junction with the factors hereinbefore set forth in reach-
ing a conclusion to use or not to use any given person in
the teaching staff of the system.

9. As to secular fields of learning covered in the
college and university curriculums, secular scholarship
therein is of great importance, and those employed in the
college and university should possess it to the maximum
extent obtainable; yet such scholarship is for teachers
in these institutions not the final test, for in addition
to this scholarship, every teacher must be possessed of
the spiritual qualifications named above.

10. The courses of study for students of the Church
School System--religious and secular--shall be so presented
as to build faith and to lead the students to live in
accordance with Gospel principles. No course should be given in such a way as would tend to sow seeds of doubt, or to destroy faith in the Restored Gospel. The essential thing in the teaching of all subjects is the nurturing of faith, and, as stated, the leading of students to live in accordance with Gospel standards.1

The secular responsibilities of the Department of Education are seen here in addition to religious education.

The Appearance of the Present Code of Objectives

The 1943 Announcement of Program carried the following set of objectives:

The objectives of the educational program of the Church of Jesus Christ of Latter-day Saints are broad in scope. While embracing all that is universally recognized as good in vocational training and in character development, the Church program goes further to establish basic religious convictions as the foundations of the Christ-like life. Some of the specific objectives may be stated as follows:

I. To help students acquire skills, knowledge, and attitudes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.

1. The Church fosters knowledge in secular fields by:
   a. Supporting a progressive program for state schools.
   b. Maintaining a University and Colleges where secular training is promoted.

II. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

1. Religious education seeks to guide students to a knowledge of God through a study of:
   a. The recorded revelations contained in the standard works of the Church.
   b. The life and mission of Jesus Christ as the Son of God.
   c. The manifestations of God throughout nature.

2. Religious education seeks to guide students into a conviction of God by:

1"Minutes of the Executive Committee of the General Church Board of Education, June 5, 1942."
a. Communion with Him in prayer and worship.
b. Stimulating a Christ-like life.
c. Encouraging obedience to the laws and ordinances of the gospel.

III. To develop in the life and experiences of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the gospel of Jesus Christ as a way of life and salvation.

1. Religious education seeks to guide students to a knowledge of and faith in Jesus Christ by:
   a. A study of Jesus as a moral and religious ideal.
   b. A study of revelation in all ages concerning Him.
   c. By seeking for the testimony of the Spirit.

2. Religious education seeks to guide students to follow the teachings of Christ by:
   a. Portraying the fullness of life which follows loyalty to Him.
   b. By leading students into the actual test of living the gospel principles.

IV. To guide students in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

1. The religious education program seeks to guide students to a testimony of the Church by:
   a. An analysis of Joseph Smith's work, especially the Book of Mormon, Doctrine and Covenants and the Pearl of Great Price.
   b. A study of the history of the Church and the testimony of its leaders.
   c. An analysis of the Priesthood, its restoration, powers, and gifts.
   d. Encouraging students to so live that they may receive the assurance and the promptings of the Holy Ghost.

V. To help students develop the ability and disposition to serve the Church in its many functions and to bring them to the experience of joy in service.

1. Religious education seeks to guide the student to service in and loyalty to the Church by:
   a. Arousing appreciation for Church organization.
   b. By arousing appreciation of the Church program.
   c. By the study of the purpose and function of the Priesthood.
d. By a study of the advantages and opportunities which service in the Church afford.

e. By encouraging actual service in the Church.

VI. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it and to assist in the formulation of a philosophy of life built upon this interpretation.

VII. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God. This objective is fostered by courses in leadership, by supervised recreation, by periods of worship, by student counseling, by class work, and by the creation of a general religious environment.

VIII. To fire students with a desire to make the world a better place in which to live and to instill in them a love for all mankind.

IX. To develop a love for and an appreciation of the Standard Works of the Church.

1. This is approached through:

a. The attitude of teachers and the institution as a whole toward the books of scripture.

b. By study of the background of the various scriptures and the cultures of the peoples producing them.

c. By a study of the messages contained in scripture and the evidences of divine inspiration in their composition.

The next publication carrying objectives was the Administrative Code of the Department of Education, Church of Jesus Christ of Latter-day Saints, in 1944. It deleted the suggestions of methodology in the previous publication and appeared as follows:

1L.D.S. Department of Education, Announcement of Program (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1943), pp. 10-11.
Objectives of the Church Educational Program

I. To help students acquire knowledge, skills and attitudes in secular and religious fields which will enable them to make a living and fit them for a worthy place in society.

II. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

III. To develop in the life and experiences of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the gospel of Jesus Christ as a way of life and salvation.

IV. To guide students in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

V. To help students develop the ability and disposition to serve the Church in its many functions, and to bring them to the experience of joy in service.

VI. To develop a love for and an appreciation of the Standard Works of the Church.

VII. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist them in the formulation of a philosophy of life built upon this interpretation.

VIII. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God.

IX. To fire students with a desire to make the world a better place in which to live and to instill in them a love for all mankind.

The first sentence of each of the nine objectives appearing in the 1943 Announcement of Program was also printed on posters with color and design around the large black-type letters. They were distributed, framed behind glass and hung on a wall of the seminaries in a conspicuous place for all to read. They have remained in those seminaries until now. The newer seminaries do not have a print of this set.

¹Administrative Code, p. 10.
In a conversation with Commissioner Franklin West in March, 1959, the writer learned that he called several institute men to assist him in preparing the objectives. After they were through—and it appears that much of the wording would be West's—they were submitted to a group of seminary men, who read them and gave approval by group vote. According to Alma King, who was of the latter group, a discussion of and chance to amend the objectives was not accorded them, although some of these seminary men were prepared to suggest some changes. They were to vote for or against, and, as such, they were passed on unanimously. Perhaps the considerable discussion by the original group who wrote them, suggested to West the policy of not becoming embroiled in the rewording of the objectives by a second committee.

The Seminary Handbook, published in 1949 by the Latter-day Saint Department of Education and circulated to the seminaries of the Church, carried the same objectives published in the 1943 Announcement of Program. However, each one was prefaced with the statement here quoted from numbers one to nine, respectively:

1. Purpose in vocational achievement
2. Seeking a knowledge of God
3. Love Christ and His way of living
4. Spiritual conviction of the Restored Gospel
5. Loyalty in service
6. Unifying our experiences with God's purposes
7. Self-discipline to religious ideals
8. Spirit of co-operative fellowship
9. Quest for revealed truth

In this handbook, much attention was given to objectives and their attainment. The handbook states:

Our objectives must be chosen for the direct purpose of making Latter-day Saints. Classroom work that impresses students with only the intellectual side of theology will not fulfill the purpose we have been assigned to do. There should be objectives and ideals that have spiritual and social vision to guide our work.

The nine objectives listed by the L.D.S. Department of Education fulfill our needs. Other workers in religious education have been earnest and sincere in their efforts to choose aims, ideals and objectives for their work. A presentation of their work might help us to see their vision in teaching religion.

**TEN KINDS OF EXPERIENCES THAT DEVELOP SPIRITUAL GOALS**

Ernest J. Chave

**A FUNCTIONAL APPROACH TO RELIGIOUS EDUCATION**

<table>
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<th>I. SENSE OF WORTH</th>
<th>III. APPRECIATION OF THE UNIVERSE</th>
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<td>1. Make discriminating choices</td>
<td>1. Understand nature and purpose of the creation</td>
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<td>2. Set up goals</td>
<td>2. Reverent appreciation of universe</td>
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<td>3. Work toward chosen ends</td>
<td>3. God as creator of universe</td>
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<td>4. See widening possibilities</td>
<td>4. Worship God</td>
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<td>5. Feel significant member of society</td>
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<td>6. Feel motivation toward fullness of life</td>
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<td>7. Work for ends that further personal-social values</td>
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<td>8. Man as a son of God made in His image</td>
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<th>II. SOCIAL SENSITIVITY</th>
<th>IV. DISCRIMINATION IN VALUES</th>
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<td>1. Help others realize their potentialities</td>
<td>1. Feel the difference in values</td>
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<td>2. Golden Rule in action</td>
<td>2. Make wise choices</td>
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<td>3. Essence of Christian love</td>
<td>3. Stop making excuses for shortcomings</td>
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<td>4. Proof of brotherliness</td>
<td>4. Refine tastes</td>
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<td>5. Control of one's own desires</td>
<td>5. Sacrifice lesser values for greater</td>
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<td>6. Parental love</td>
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<td>7. Loyalty of friends</td>
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<th>V. RESPONSIBILITY AND ACCOUNTABILITY</th>
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<tr>
<td>1. Freedom conditioned by fulfillment of highest values</td>
<td></td>
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<tr>
<td>2. Recognize obligations to one's family, neighborhood, church, school, government</td>
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<tr>
<td>3. Duty, conscience, dependability</td>
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</table>
4. Unselfish interests  
5. "God give us wisdom"  

VI. CO-OPERATIVE FELLOWSHIP  
1. Ideals of the kingdom of God  
2. Common interests and goals  
3. Need to feel identification with respectable family and community  
4. Church and fellowship  
5. Spirit of fellowship transforms society  

VII. QUEST FOR TRUTH AND REALIZATION OF VALUES  
1. Religion, a persistent quest  
2. Dynamic faith  
3. Realize our growing ideals  

VIII. INTEGRATION OF EXPERIENCES INTO A WORKING PHILOSOPHY OF LIFE  
1. Problems of integration  
   a. Good and evil  
   b. Justice and injustice  
   c. Joy and suffering  
   d. Success and frustration  
   e. Vitality and death  
2. Seeking enduring values  

IX. APPRECIATION OF HISTORICAL CONTINUITY  
1. Appreciation of spiritual records  
2. Rise and fall of nations and individuals  
3. Past gives useful information  

X. PARTICIPATION IN GROUP CELEBRATIONS  
1. Worship  
2. Weddings, funerals  
3. Ordinances  
4. Religion and evaluative attitude in all experiences  

The following list of ten ideals which offer guidance in the educational program were developed at Stephens College and published in the book Explorations and General Education:  

I. COURTESY  
1. Consideration for comfort and feelings of others  
2. a. Gracious refinement  
   b. Friendliness  

II. FORCEFULNESS  
1. Tried ability in office  
2. Success in tastefully influencing others to work  
3. Exerting constructive  

III. HEALTH  
1. Radiant health of body  
2. Excellent physical and mental well-being  
3. Real interest in sports  

1Ibid., pp. 24-25.
VI. LOVE OF SCHOLARSHIP
1. Sincere appreciation and enjoyment of learning
2. Accurate attention to detail
3. Sincere quest for new truth

VII. APPRECIATION OF THE BEAUTIFUL
1. Ability to see beauty in surroundings, art, music, literature
2. Inspire love for arts in others

VIII. REVERENCE TOWARD THE SPIRITUAL
1. Loyal to high ideals
2. Desire to be positive force for good

The Religious Education magazine (for Nov.-Dec. 1944, Vol. XXXIX) lists the following eight traits of character as formulated by Ernest M. Ligon:

I. VISION
Factors: (Happy are poor in spirit)
1. Wholesome curiosity
2. Creative imagination
3. Growth in inspiration
4. Vocational vision

II. LOVE OF RIGHTEOUSNESS AND TRUTH
Factors: (Hunger and thirst after righteousness)
1. A genuine desire to know the truth
2. A positive challenging concept of right and wrong

III. FAITH IN THE FRIENDLINESS OF THE UNIVERSE
Factors: (Blessed are the meek)
1. Adjustment to fear which results from a sense of personal helplessness
2. Faith in the friendliness of the universe
3. Faith in God

IV. DOMINATING PURPOSE
Factors: (Pure in Heart)
1. Purposiveness of action
2. Persistence and dependability

3. Tolerance of religious beliefs of others
4. Real sincerity in personal practice of religion

IX. SERVICE
1. Dependable service to the groups and one’s friends
2. Avoid conspicuous services which bring honor to doer
3. Sincere service to assist people and groups

X. CHEERFULNESS
1. Consistent cheerful outlook on life
2. Cordial friendliness of spirit

1Ibid., p. 26.
3. Self-confidence
4. Vocational guidance
5. Dominating purpose
   in the service of
   mankind
6. Traits of fatherly
   love

V. BEING SENSITIVE TO THE
NEEDS OF OTHERS
Factors: (They that
mourn)
1. Social confidence
2. Social skills
   a. Social cooperation-
      tiveness
   b. Unselfish social
      contacts
   c. Interested in what VIII.
      others are doing
3. Sympathy
VI. FORGIVENESS
Factors: (Merciful)
1. Democracy of contacts
   a. Every man his chance
2. Unselfish helpfulness

VII. MAGNANIMITY
Factors: (Peacemakers)
1. Becoming part of
   family team
2. Becoming master of
   one’s temper
3. Conforming to the
   stresses of being
   educated
4. Adjusting to the
   restriction imposed
   by society on
   its members

VIII. CHRISTIAN COURAGE
Factors: (Persecuted)
1. Courage
2. Reaction to
   injustice
3. Vicarious sacrifice
4. Courageous
   leadership

These general objectives are listed to aid us in dis-
covering the ideals we would like to choose in our courses
of study. A definite objective chosen will help bring a
higher degree of spiritual effectiveness in our work.

Steps in the Teaching Process

There are authorities in the field of education which
list three steps in the teaching process. First, develop
the right attitude toward the truth. This includes the
emotion or feelings of the individual. The formation of
evaluative attitudes is essential in religious education.
There are many psychologists who would agree that the unit
of character is the attitude, especially the evaluative
attitude. Character can be functionally defined as the
total effect of one’s evaluative attitudes.

If this is true then, character education consists in
the formation and modification of attitudes. Teachers in
religious education should follow the psychological laws
of attitude formation in order to build the type of char-
acter that will be consistent with our religious ideals.

The formation or modification of an evaluative atti-
dude is most important in religious education. Unless we
know the evaluative attitudes of our students we can not
modify the undesirable ones. It is important to know

Ibid., p. 27.
what attitudes to form and at what age level they can be taught.

Second, students must learn the truth. There is not much use in forming a wholesome attitude toward health if the students do not understand the best knowledge about health habits. The truth is what makes them free.

Many teachers just flood the students with factual material, and then stop with this one step in the teaching process. Knowledge is important but it must have some relationship to life and the students' activities.

Third, students should develop the ability to apply the truth in their lives. We are ultimately concerned with the doing of good deeds. After we have formed or modified attitudes and given knowledge to the students we want them to become "doers of the word." A beautiful lesson on service will not fill the necessary function unless the students learn to serve. The mere theory of music which includes a knowledge of it will not make a great violinist. The application or the art of applied knowledge is what thrills the audience.

Projects and various exercises in applied religion are what give the students an opportunity to grow in religious conduct.

These three steps may be illustrated by Peter's sermon on the day of Pentecost. The crowd that gathered accused the followers of Christ of being drunk with new wine. Peter had to modify that attitude toward them and form a new one. He did this, and then followed the second step of giving them the truth about Christ. The crowd was touched and moved in their feelings and cried out: "Men and brethren what shall we do?" They were then ready for the third step. Peter told them to "repent and be baptized." This was the doing of the word.

Unless our work leads through these three steps our teaching process is not complete.

Courses of Study

The L.D.S. Department of Education has chosen three basic courses to be taught in the Seminaries. They are, Old Testament, New Testament, and Church History and Doctrine. These three courses are generally taught in the order given, but that is not necessary. The Old Testament is taught to the first or second year high school students in most Seminaries.

During the three years that students are enrolled in Seminary they have a splendid opportunity to develop their spiritual life.

Old Testament

The Old Testament course has been designed as the course where special emphasis could be given to wholesome conduct. The conduct of students is not changed by the mere accumulation of Biblical facts. Some of the conduct recorded in the Old Testament is in direct contrast to
our ideals today. Students should not be left stranded in the midst of low moral conduct. The mistakes that people make, the departures into moral degradation and the violation of God's commandments should be source material to point out to students the results of evil living. Teaching should be kept on the positive level, but for effectiveness and by way of contrast the negative things of life make an impression on youth regarding the outcome of law violation.

Objectives of the Old Testament. This course of study needs the most careful consideration. First, the Old Testament contains many incidents that are upsetting to a young person's faith when compared with our present religious ideals. Even adults are disturbed when they read some parts of the Old Testament. Second, there is so much material that cannot be covered in one year that a teacher should eliminate the portion that contains little or no interest to youth. Third, the religious philosophy contained in the prophets and writings are difficult for ninth and tenth grade students.

The year's work should be laid out before school starts. The profession of teaching religion contains sufficient merit to know the text, the source materials and the application to the students' lives.

We would be dismayed if we called on a doctor and he informed us we needed an operation, and then we discovered he did not know the instruments to use in order to perform that operation.

In planning the year's work the objectives should be clearly stated. In the general objectives listed by the L.D.S. Department of Education numbers one, seven and eight have definite bearing upon the Old Testament:

I. To help students acquire skills, knowledge, and attitudes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.

VII. To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God.

VIII. To fire students with a desire to make the world a better place in which to live and to instill in them a love for all mankind.

Developing these three general objectives there will need to be more specific objectives for the course. Then under each objective you will have concrete aims that will assist you to arrive at your chief objectives. In this way the course begins to take on meaning and purpose. You know where you are going and you let your students know that the course is purposeful.

Use of the Text. The Old Testament is really the basic text, but in order to assist the teacher and students a text has been prepared. Students enjoy reading
a text that is interesting. If the text happens to lack vital interest, then the teacher must supply what the text omits. This can be done in different ways. First, there are a number of interesting stories written on the Old Testament characters. These can be used to supplement the text. Second, definite assignments can be made for students to read the Bible. Third, the teacher can tell the stories. Care should be exercised in this last suggestion, that the teacher does not become a performer.

Some teachers select material out of the text to develop the units they have chosen to use for the year's work. In this way they have purpose and design in their work. Another desirable way is to choose your aims and objectives and fit them into the chronological order of teaching the Old Testament.

The facts in the Old Testament are only source material to build spiritualized conduct in our youth. Young people need a sense of destiny and purpose in living. They need to feel that God is guiding his chosen people.

New Testament

In the New Testament course the students should be taught the gospel as Jesus gave it to the world. The message of Jesus should be studied so it can be imparted to the young people. They will develop a love for His teachings and see the Master as He served mankind.

Objectives of the New Testament

In the general objectives outlined by the L.D.S. Department there are four that have special emphasis upon theology; two, three, five and six:

II. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

III. To develop in the life and experience of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the gospel of Jesus Christ as a way of life and salvation.

V. To help students develop the ability and disposition to serve the Church in its many functions, and to bring them to the experience of joy in service.

VI. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and philosophy of life built upon this interpretation.

Jesus came among man to reveal His Father in Heaven, to establish the kingdom of God and bring mankind into the kingdom, and to redeem the human race. Christ translated theological rules and principles into solving man's perplexing problems so he might have peace in this life. Obeying the Sabbath became a burden to people, but to Jesus it became a day of worship and service to
his fellowman. He did good on the Sabbath. His whole attention was not distracted away into observing petty rules and regulations. Religion meant serving mankind. (Jesus was not primarily interested in the right theological answer to questions. He was chiefly concerned with human understanding and bringing people back to fellowship with God. One day his disciples asked him: "Who did sin, this man, or his parents, that he was born blind?"

Jesus answered, "Neither ... but that the works of God should be made manifest in him." (John 9:1-2)

The disciples were interested in where to lay the blame for his sin. Jesus was interested in how to glorify God and help a struggling individual. The same emphasis is put upon the question: "And who is my neighbor?"

Definitions, rules and regulations interest people. Jesus was not concerned about boundary lines, but in opportunities to serve.

Unless we can inspire our students to see this point of view in the New Testament, we have lost the spiritual message of Jesus.

Use of the Text and Source Materials. At the present time O. C. Tanner's book, The New Testament Speaks, is the text. This book has a great deal of material in it. There are many good comments on the scripture in this book. The teacher will have to study the chapters so they can be made more purposeful in the lives of the students. This book alone will not be sufficient to make the course effective enough to carry the message of Jesus into their lives.

There are many good books on the New Testament that the students will find interesting and spiritual. Each teacher should know a number of these books.

The text and source materials are only tools to use in making the Master's teachings become a vital force in the lives of our young people.

Church History and Doctrine

This is the course that should add the most mature thinking and the most vitalized spiritual enrichment to our youth. The students should come out of this course with a desire to be ambassadors of the truth.

Objectives. In the general objectives of the Department numbers four and nine should be given important consideration, along with two, three, five and six which were stressed in the New Testament:

II. To help students acquire a knowledge of God and a dynamic faith in His power and goodness.

III. To develop in the life and experiences of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the gospel of Jesus Christ as a way of life and salvation.
IV. To guide students in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

V. To help students develop the ability and disposition to serve the Church in its many functions, and to bring them to the experience of joy in service.

VI. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.

IX. To develop a love for and an appreciation of the Standard Works of the Church.

The functioning of theology in the lives of our students should be placed first. Men are saved by intelligently understanding the doctrines of the Church and applying them in their lives.

In our course of study for the Seminary teacher's faculty meetings in 1947-48 we outlined ten objectives.

1. To make clear the need for the restoration of the Gospel and the Church of Jesus Christ.

2. To cultivate appreciation for the courageous, honest, upright and truth-seeking men who laid the setting for the restoration, e.g., Wycliffe, Tyndale, Luther, Roger Williams, George Fox, and Statesman.

3. To help the student learn to study and view our history with sympathy and empathy, but also fairly, honestly, and objectively.

4. To cultivate a greater interest in and love for the Latter-day Scriptures.

5. To teach how God reveals Himself to man—the prophet and the student.

6. To help the student understand God's role in history.

7. To help the student gain a deep appreciation for our heritage—one that will not lead to self-righteousness but to constructive participation in the present and future work of the Church.

8. To help the student arrive at a functional, dynamic, integrated feeling about life grounded in the fundamental concepts of our theology.

9. To cultivate a warm appreciation for the fine characters developed by the L.D.S. movement.

10. To show that the Church has been and is a power for good in the affairs of men.

—Ibid., pp. 28-36.
In addition, the Seminary Handbook gives stress to worship, and concerning the objectives of worship it reads:

First, our students must be brought into a more conscious realization that God is our Father. Jesus portrayed this in His prayer: "Our Father, who art in heaven, Hallowed be thy Name." In our worship we must first recognize that we are in the presence of God and we cast aside our insincerity and become genuine in attitude.

Second, we bring our students to a place where they can recognize that God's kingdom is here on earth and that we are partakers of it. As Jesus expressed it: "Thy kingdom come, Thy will be done, on earth as it is in heaven." Our students come to feel the importance of the ideals of the spirit of God's kingdom and they dedicate their loyalty to their adherence.

Third, our youth must realize that they are dependent upon God for daily sustenance. "Give us this day our daily bread." We are humbled by the thought of looking to God for His daily help, for we realize that changes may come to wipe away our trust in large supplies of material things. Crops may fail, destruction may take away our surplus supply of food and clothing. Our jobs may be lost or our health fail us so that we will be dependent.

Fourth, our students are mellowed by the thought that God will forgive us to the extent that we show mercy to others. "And forgive us our trespasses, as we forgive those who trespass against us." We sense our own limitations and our own sins and because of this we come to show forgiveness to those who offend us. Sincerity must come from our hearts if we appeal to God for mercy.

Fifth, that we need His inspiration to inspire our living. "And lead us not into temptation, but deliver us from evil." To walk through life without fear of evil is a great achievement. But it cannot be done without compliance to gospel principles.

Sixth, to inspire our students to dedicate their lives anew to His service. "For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." As the students stand in His presence they will sense a new dedication of their lives to a worthy cause.

These objectives when realized will transform the lives of young people. The transformation will take time to change students in their behavior. We must remember that Seminary teachers only have students one hour a day and that the other institutions, social groups, and the home are also exerting their influence. These influences may at times counter all that the Seminary is endeavoring to do. Therefore we must choose wisely the methods we use to put over our objectives.1

1Ibid., pp. 38-39.
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Executive Organization of the
Latter-day Saint Church School System
The emphasis placed upon objectives in this (1949) handbook is the greatest found in any of the Latter-day Saint Department of Education publications. The emphasis is all on religious education. Yet the objectives were written to serve the Church-wide system of schools which included secular education in several institutions. The handbook, however, was for seminaries only.

In July of 1953, a change in the administrative structure of the Church schools was affected. The office of Commissioner of Education was discontinued, and all weekday schools were placed under one Administrator, the President of the Brigham Young University, who was and is Ernest L. Wilkinson. As such he administers the "Unified School System of the Church."\(^1\)

The Administrator is assisted by a Vice-Administrator --William E. Berrett--in charge of Institutes of Religion and Seminaries; a Vice-Administrator--Harvey L. Taylor--in charge of Junior Colleges and Elementary Schools; and others. Vice-Administrator Berrett is assisted by two Supervisors of Seminaries and Institutes of Religion, A. Theodore Tuttle and Boyd K. Packer. They have served as Supervisors from the unification to the present.\(^2\) A diagram of the Unified Church School System is shown on the next page.

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\(^2\)Announcement of Program, Unified School System, Church of Jesus Christ of Latter-day Saints, 1957-58.
UNIFIED CHURCH SCHOOL SYSTEM
of the
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

BOARD OF EDUCATION
and
BOARD OF TRUSTEES OF BRIGHAM YOUNG UNIVERSITY

EXECUTIVE COMMITTEE

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Vice President, Brigham Young University and
Vice Administrator in
Charge of Institutes of
Religion and Seminaries

HARVEY, L. TAYLOR
Vice President, Brigham Young University and
Vice Administrator in
Charge of Junior Colleges
and Elementary Schools

EARL C. CROCKETT
Vice President
Brigham Young University

BRIGHAM YOUNG UNIVERSITY

L.D.S. DEPARTMENT OF EDUCATION
SEMINARIES
INSTITUTES OF RELIGION
DESERET CLUBS

RICKS COLLEGE
JUAREZ ACADEMY
L.D.S. BUSINESS COLLEGE

Diagram of Unified Church School System
In 1956 the Department of Education published the "Handbook for Seminary & Institute of the Church of Jesus Christ of Latter-day Saints." In this handbook, the objectives are identical to those which were distributed to and displayed in the seminaries in 1943-44:

(1) To help students acquire skills, knowledge and attitudes in secular and religious fields which will enable them to earn a livelihood and fit them for a worthy place in society.
(2) To help students acquire a knowledge of God and a dynamic faith in His power and goodness.
(3) To develop in the life and experiences of students an appreciation and understanding of Jesus, as the Christ; and to create in students a desire to follow the Gospel of Jesus Christ as a way of life and salvation.
(4) To guide students in the development of a testimony of the divinity of the work of Joseph Smith, and to a conviction that the restored gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.
(5) To help students develop the ability and disposition to serve the Church in its many functions, and to bring them to the experience of joy in service.
(6) To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.
(7) To foster in students a progressive and continuous development of personality and character which is harmonious within itself, adjusted to society, to the physical environment, and to God.
(8) To fire students with a desire to make the world a better place in which to live and to instill in them a love for all mankind.
(9) To develop a love for and an appreciation of the Standard Works of the Church.

In this same handbook, part "b" of the code of ethics states, "Teachers will ever be mindful of the objectives of the L.D.S. educational system and strive constantly to achieve these by their teaching." \(^1\)

In a section concerning employment policies and tenure we find:

In addition to his professional status, a seminary teacher has a special responsibility of teaching the Gospel of Jesus Christ. He is specifically charged by the Department to assist the students to gain and strengthen their testimonies of the Divinity of Jesus Christ and the mission of the Church of Jesus Christ of Latter-day Saints. It is expected that he achieve as fully as he possibly can the objectives of the Church educational program. He must teach by example, and live the Gospel completely. \(^2\)

This handbook is the last published by the Department. A new one is underway, but will not be out in time for consideration in this work.

The last published Announcement of Program, 1957-58, has an entirely different set of objectives. They are Brigham Young University faculty objectives, approved by the faculty April 12, 1956. \(^3\)

They are titled "Objectives of the Church Educational System." The set is prefaced by a short statement which would seem to introduce one to the objectives of the Unified School System. However, as one reads them, it becomes apparent that they are designed for the university. These objectives read:

\(^1\)Ibid., p. 40. \(^2\)Ibid., p. 51.

\(^3\)Announcement of Program, 1957-58, p. 8.
1. To help students attain an understanding of the world around us--its natural and physical phenomena, its peoples and their problems, and its heritage of wisdom.
2. To promote scholarly research among faculty and students in order to advance the frontiers of knowledge.
3. To assist students in learning to think clearly and critically and to communicate effectively.
4. To foster an appreciation of literature and the arts and to stimulate participation in creative or expressive activity.
5. To assist students in preparing for professional or occupational responsibilities, suitable to their interests, aptitudes, and capacities.
6. To provide continuing educational training and services to off-campus individuals and groups.
7. To encourage social understanding and personal development in preparation for the responsibilities of family life, church service, community leadership, and basic citizenship.
8. To provide an atmosphere congenial to the development of Latter-day Saint ideals in which students may develop faith in God, understanding of the principles of the Restored Gospel, and a desire to make its values a vital part of life.

As may be readily seen from the foregoing, there has not yet emerged a clear-cut hierarchy of objectives in the educational system of the Church. To be sure, it does have objectives and, unquestionably, some very good ones. But, the line of "descent" from one level to another does not yet exist. The objectives so far published are sometimes for one area of emphasis, and sometimes for another. Admittedly, some addresses of the General Authorities of the Church who are members of the Church Board of Education and of the executives of the school system of the Church have done much to help establish goals which the Church schools should reach. Some of these will be considered in the concluding chapter of this work because they influence the recommendations there given.
CHAPTER IV

SURVEY OF SEMINARY TEACHERS, DETERMINING THEIR KNOWLEDGE AND USE OF OBJECTIVES

Preparation and Conditions

To obtain a valid measure of the use which the seminary teachers are making of general objectives, a survey test was devised by the writer, aided by the members of the thesis committee, a seminary supervisor and a coordinator, and a specialist in educational tests and measurements.

In order to obtain a reaction which would not be colored by advance preparation on the part of those surveyed, it was decided to submit questionnaires to teachers in one of their monthly area-faculty meetings. No advance notice was given the teachers; but the area coordinator, who directed the faculty meeting, simply stated at the beginning of the meeting that they were requested to assist in a survey.

After proper introduction, the writer administered the survey to the teachers in the Logan and Ogden areas. Leland Anderson, coordinator in Central Utah, administered the survey to the teachers in the Provo Seminary. The surveys were made during the first two weeks of March, 1959. The following three pages, duplicating the directions for administering the survey and of the actual questionnaire sheets, should give
Questionnaire Survey to Cover the Following Areas:

1. Logan (for reflection of attitudes in an area of heavy-nearly 90 per cent-L.D.S. population of urban and rural conditions)
2. Ogden (for reflection of more urbanized condition together with large percentage non-member population)

Purpose of the Survey

1. To determine if the seminary has a single set of usable objectives in the minds of its present faculty.
2. To find if published objectives are currently used.
3. To see if the individual objectives of the seminary teachers are those desired by the L.D.S. Department of Education (or are they like the objectives of the seminary system).

Directions and Cautions in Administering the Survey

1. Be sure any framed set of objectives does not appear on the wall of the room.
2. Avoid pressures or pumping for more than is asked for. Leading questions or suggestions must be avoided.
3. Set the group at ease as much as possible, at the same time having them quickly write that which they have in ready response to the questions. There will not be time for creating objectives if they have not consciously had some in mind.
4. Be sure the first sheet is complete before even mentioning the second one. The stage should already be set so that when the second sheet is received, they can go directly to the writing. Have each teacher place a three digit number from 101 to 999 in the upper left hand corner of the first sheet, just before handing in his paper; have him write it down, or remember it, and place it in the same location on the next sheet. This will avoid requiring the information at the top of the first sheet to be filled in again.
5. Aim to have both sheets completed in 30 minutes if possible. Use judgment in this, of course, but bear in mind that while extra time may make a more thorough writing, the validity of the findings may decrease.
6. Try to gather the second questionnaire in the same order as the first so that the top paper in each pile will belong to the same individual, and so on through the pile.
Questionnaire

(This survey will be used for study purposes only. Information gained may be used as a guide in the matter of objectives.)

How many years have you taught seminary? How many seminaries have you taught in?

Name the institution from which you received your degree.

Bachelor's Year; Master's Year; Other Year etc.

Goals or objectives seminary teachers are trying to reach by their teaching efforts may vary considerably from teacher to teacher. Special talents, difference in training, teaching environment, or some other variable may account for differences which may exist. Most teachers' objectives probably are not written, and may not be consciously in the minds of the teachers.

If you have consciously formulated one or more objectives you have in teaching, please list them. Write only basic objectives applicable to any seminary course taught. After you have written them, please number them in order of their relative importance.

Caution: (Do not think in terms of what you are doing in your teaching; and then infer that by so doing, your objectives must be such and such. Write only objectives which are your conscious, guiding principles.)
Since the establishment of the seminary system, several sets of objectives have been printed and circulated throughout the system. There have been times of great emphasis and periods of lesser emphasis on them. In many seminaries, these objectives have been framed and hung on the wall. Others have appeared in announcements of programs, handbooks, and other publications. However, the stated objectives of the seminary system have not been the same over the years.

# Please Answer the Following Questions:

1. Have you read a set of objectives of the L.D.S. Dept. of Ed. or Seminary? (If your answer is "no," on the back of this sheet write and evaluate as many as you have time to think through.)

2. If you have, state specifically where you read them.

3. How long has it been since you read them?

4. How many objectives were there in the ones you read?

5. (a) List the objectives you remember. The wording need not be exact.
   (b) Comment on each of them. (In your opinion, are they valid, i.e., desirable or necessary and attainable? How do you feel about them?)
   (c) In the column marked rating, number those you have listed in order of their relative importance. If some objectives seem of equal value, rate them both #1 or #4, etc., as you feel.

<table>
<thead>
<tr>
<th>Objectives - List Singly</th>
<th>Rating</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If you cannot remember the objectives, or can remember just a few, you may continue by doing that suggested for those who have not read a set as in #1 above.
the reader sufficient perspective to help interpret the findings of the survey. The survey was administered according to the directions given. The teachers were given ten minutes to fill out the first page of the questionnaire and twenty minutes to complete the second page.

Results of the Survey

A careful check of the survey revealed several important conditions pertaining to the problem of this thesis. Before considering the objectives written and the differences found according to years of service, etc., it may be well to note the areas where no differences were apparent. First, there was no measurable difference in the teachers of one area compared with another. One may safely conclude that the sampling of teachers was typical of all of them.

The majority of those surveyed obtained their bachelor's degrees from the Brigham Young University. Of the balance, about half were from the University of Utah, and half from the Utah State University at Logan. Just a few were graduates of universities outside Utah. About one-fourth of the seventy-four teachers surveyed had obtained their master's degree, and one had his doctorate. There was no measurable difference in ability to state or remember the objectives between the graduates of different universities, nor between those with bachelor's and those with higher degrees. However, a difference was apparent between the newer teachers and those with more experience.
Findings from the First Page of the Questionnaire

The objectives of the teachers as they wrote them on the survey sheets were stated such that one could easily classify them into eighteen general statements. Of course, in an essay response, those stating the same objective wrote it variously. The following table of objectives is compiled in the order of the number of times each objective was mentioned. The wording of these objectives is essentially that of some of the teachers surveyed.

TABLE 1

TEACHING OBJECTIVES LISTED BY THE SEMINARY TEACHERS

<table>
<thead>
<tr>
<th>No.</th>
<th>Objectives</th>
<th>No. of Times Mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>To inspire the students to seek for and gain a testimony of the Gospel</td>
<td>56</td>
</tr>
<tr>
<td>2.</td>
<td>To teach students that living the Gospel will bring happiness and progress</td>
<td>48</td>
</tr>
<tr>
<td>3.</td>
<td>To provide a knowledge of the scriptures</td>
<td>39</td>
</tr>
<tr>
<td>4.</td>
<td>To help students know and love God, and that God loves them</td>
<td>36</td>
</tr>
<tr>
<td>5.</td>
<td>To help students understand and solve their own immediate problems</td>
<td>29</td>
</tr>
<tr>
<td>6.</td>
<td>To help students to understand and desire temple marriage and exaltation</td>
<td>21</td>
</tr>
<tr>
<td>7.</td>
<td>To instill in the students a desire to carry the Gospel of Jesus Christ to others (missionary work)</td>
<td>16</td>
</tr>
<tr>
<td>8.</td>
<td>To teach students loyalty to and respect for the Church and its Authorities</td>
<td>13</td>
</tr>
</tbody>
</table>
TABLE 1--Continued

<table>
<thead>
<tr>
<th>No.</th>
<th>Objectives</th>
<th>No. of Times Mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>To show students that Joseph Smith was a Prophet of God and that the Church of Jesus Christ of Latter-day Saints is the only true Church (this may be implied in No. 1 above)</td>
<td>9</td>
</tr>
<tr>
<td>10.</td>
<td>To direct youth into the joy of service in the Church and to fellow men (this is similar to Nos. 2 and 7)</td>
<td>8</td>
</tr>
<tr>
<td>11.</td>
<td>To teach honesty and virtue, to build character</td>
<td>7</td>
</tr>
<tr>
<td>12.</td>
<td>To develop in the students an appreciation and love of truth, and a thirst for it</td>
<td>5</td>
</tr>
<tr>
<td>13.</td>
<td>To teach joy in freedom, free agency, and a country built upon these principles</td>
<td>3</td>
</tr>
<tr>
<td>14.</td>
<td>To help students prepare themselves for homebuilding and parenthood</td>
<td>1</td>
</tr>
<tr>
<td>15.</td>
<td>To inspire youth to search further for truth, that we are limited</td>
<td>1</td>
</tr>
<tr>
<td>16.</td>
<td>To formulate a daily lesson objective which will show the way toward which we labor and pray</td>
<td>1</td>
</tr>
<tr>
<td>17.</td>
<td>To teach that God governs in the affairs of the earth</td>
<td>1</td>
</tr>
<tr>
<td>18.</td>
<td>To make each student enjoy seminary</td>
<td>1</td>
</tr>
</tbody>
</table>

The survey sheets were grouped according to the number of years of teaching service in the Latter-day Saint Seminaries. The proportion of teachers mentioning objectives from numbers one to ten was about the same for each group. However, there were fewer objectives listed by the younger teachers. According to the years of teaching service, the
number of objectives listed were three and four-tenths for teachers with up to five years experience; four and four-tenths for those with six to ten years experience; four for those with eleven to fifteen years; and four and seven-tenths for those with over fifteen years service (see Table 2).

### TABLE 2

**AVERAGE NUMBER OF OBJECTIVES LISTED BY THE MEN ARRANGED ACCORDING TO YEARS OF TEACHING SERVICE**

<table>
<thead>
<tr>
<th>Years of Service</th>
<th>Number of Men in Group</th>
<th>Average Number of Objectives Listed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>First Sheet</td>
</tr>
<tr>
<td>0 - 5</td>
<td>41</td>
<td>3.4</td>
</tr>
<tr>
<td>6 - 10</td>
<td>16</td>
<td>4.4</td>
</tr>
<tr>
<td>11 - 15</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>15 plus</td>
<td>11</td>
<td>4.7</td>
</tr>
</tbody>
</table>

*It is evident that those with many years of service are more than twice as familiar with the published objectives as those teachers with less than five years service.*

The older teachers in general had a more ready response and stated their objectives more clearly. In each age grouping there were some who stated eight or more objectives, and some who listed only one.
It can be seen that the objectives circulated throughout the seminary system since 1943 are not similar in wording or in order to those in the minds of the seminary teachers. The teachers stated their objectives more succinctly, and eliminated almost entirely number one of the published set.\(^1\) This seems to indicate that it does not belong in the seminary program. The basic meaning of the rest of the nine objectives is mentioned in the objectives stated by the group of teachers, but none of the teachers surveyed mentioned the meaning of more than seven of the stated objectives of the Church educational program.

The average number of objectives listed by the seventy-four teachers was three and five-tenths; and, more often than not, a teacher would list an objective which was not in the Church School System's set, which would make less than three of the latter's stated objectives being the conscious guiding goals for the average teacher.

**Findings from the Second Page of the Questionnaire**

The second page of the questionnaire was evaluated in the order of the questions asked on it.

**Question One.** All but three teachers said they had read a set of objectives. A fourth one simply said, "I must have." The instructions in this first question (to turn the sheet over and write what they thought the objectives were or

\(^1\)See objective 1, p. 73.
ought to be) were given to discourage guessing and thereby help avoid having to wade through writing of irrelevant nature.

**Question Two.** Over fifty per cent of those surveyed mentioned reading the framed set of objectives. About one-third of them mentioned two or three places where they read them, such as: the framed set, the handbook, the *Announcement of Program*. The handbook was mentioned second most frequently, the *Announcement of Program* third.

**Question Three.** In response to this question, "How long since you read a set?" many answered, "several months." Several said either, "a year or more," "a few years," or "several years." More than one-half of them had read the objectives within the present school year (1958-59).

**Question Four.** Of the seventy-four teachers, twenty-six had no idea how many objectives there were. Only eight of these had been in the seminary more than five years. Of these twenty-six, only three indicated that they had not read a published set of objectives, and these three had been in the system one year or less.

Five teachers guessed there were eight objectives. Sixteen teachers guessed eleven or more, up to twenty-five. Thirteen guessed ten. Six teachers (or 8 per cent) answered nine objectives, and each of them qualified the "nine" with something like: "I think," "about," "as I remember," "?," or "nine or ten." No one stated categorically that there were "nine." Two teachers guessed one, and six teachers guessed
between two and six objectives.

**Question Five (a).** In listing the objectives they remembered, no one wrote an objective identical or even close to the wording of the nine objectives in the published sets. To evaluate their responses to this question, the key word, phrase, or idea of each published objective was listed to compare with the teachers' statements. In Table 3, which follows, the number of times each objective was mentioned follows the number and statement of the objective in the published set.

**TABLE 3**

**NUMBER OF SEMINARY TEACHERS WHO LISTED THE OBJECTIVES IN THE SET PUBLISHED BY THE CHURCH**

<table>
<thead>
<tr>
<th>No. of Objective</th>
<th>Objective</th>
<th>No. of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Purpose in vocational achievement</td>
<td>15</td>
</tr>
<tr>
<td>2.</td>
<td>Seeking a knowledge of God</td>
<td>30</td>
</tr>
<tr>
<td>3.</td>
<td>Love Christ and His way of living</td>
<td>47</td>
</tr>
<tr>
<td>4.</td>
<td>Spiritual conviction of the Restored Gospel</td>
<td>40</td>
</tr>
<tr>
<td>5.</td>
<td>Loyalty in service</td>
<td>30</td>
</tr>
<tr>
<td>6.</td>
<td>Unifying our experiences with God's purposes</td>
<td>10</td>
</tr>
<tr>
<td>7.</td>
<td>Self-discipline to religious ideals</td>
<td>21</td>
</tr>
<tr>
<td>8.</td>
<td>Spirit of co-operative fellowship</td>
<td>11</td>
</tr>
<tr>
<td>9.</td>
<td>Quest for revealed truth</td>
<td>33</td>
</tr>
</tbody>
</table>
Naturally, the frequency with which the different objectives were mentioned paralleled closely the teachers' own objectives mentioned on the first sheet of the questionnaires. Very high on both the lists were: "a testimony of the Gospel," "the knowledge of God," "learn the scriptures," and emphasis on "service."

Of the seventy-four teachers surveyed, only one wrote the basic idea of each of the nine published objectives. One wrote eight, no one had seven, four wrote six, eight wrote five. Thirteen teachers listed four, twenty-four wrote three, twelve wrote two, eleven wrote one, and one teacher did not write any. In all, two hundred and seventy-four objectives similar to those published were written by the seventy-four teachers, or an average of three and two-tenths per teacher.

Again, the years of service of the teachers had a bearing on their familiarity with the objectives. Those who had up to five years experience (forty-one teachers) listed an average of two and six-tenths objectives. Those with six to ten years experience (sixteen teachers) listed an average of three and three-tenths objectives. Those with eleven to fifteen years (six teachers) listed an average of four and three-tenths objectives; and those with over fifteen years (eleven teachers) listed an average of five and five-tenths objectives.

Question Five (b). In the comments on the objectives, with few exceptions the teachers felt that those they listed
were valid, good, attainable, essential, or necessary. However, as pointed out above, they listed an average of only three and two-tenths objectives per teacher. In other words, on the basis of their selection, the objectives were valid, and of course they were briefly stated by the teachers. The most positive criticism of the objectives was made by a teacher with twenty years service. He remembered six objectives, by the liberal standard of evaluation described above. He said,

I feel the objectives of the Seminary System are good just as they are. A few times I have been made to feel the Seminary System was intended mainly to prepare students for the mission field. I feel this is a good objective but too narrow.

We see that even he qualified his "positive" reaction.

A teacher with twenty-five years experience, and who had the objectives hung conspicuously on the wall of his office, remembered five objectives. He commented,

I think these objectives are valid in a general way, but I believe they should be more specific. They are so general now that it is difficult in some instances to see the relationship between what you are doing day to day and the objective. Sometimes I feel they cover too much territory. /Underlining writer's/ 

One teacher with three years experience was undoubtedly impressed with Elder Harold B. Lee's message on the "Mission of the Church Schools." He listed as a necessary objective, "To enable students to determine between truth and error," which does not appear in the "published nine" but fits with Elder Lee's number one.

1Infra, p. 103.
A teacher, who has taught twenty-nine years and who has evidently done some thinking on the problem, rated the published number one—concerning the teaching of secular truth and preparing students to make a living—as last place (number twelve or lower). He commented,

I have always objected to this objective being placed as No. 1. That should not be the No. 1 objective of the seminary, as I view it. I would not rule it out, but let's put it where it belongs.¹

Three comments which bear on objective number seven are as follows: One says, "Very desirable and attainable in many students." Another says, "Of all things, we must bring the students to love God and enjoy his association in the Kingdom of God." A third states,

Let the students feel something—often we are too cold, we present mere facts... If we don't change their lives for good, what good have we done?

A teacher with one year of experience who remembered four objectives, commented, "I'll go back now and look up at least one set of objectives." This points up the fact that objectives need to be constantly brought before the teachers. He said he had read the handbook, but answered "No" to the question, "Have you read a set of objectives of the L.D.S. Dept. of Education or Seminary?" Another teacher with one year of experience replied to the question, "How long has it been since you read them?"—"Today." He guessed there were twelve objectives, and remembered the general idea of four

¹See objective number five in the writer's Conclusions, p. 110.
of them. But he did write four considered most important by
the most teachers. This illustrates the need for revision of
the objectives.

One teacher commenting on objective (number nine)
stated:

Familiarization with the scriptures is necessary be-
fore they can develop their own opinions regarding the
Gospel. If students can develop a faith or belief in the
Gospel as being true, they can then learn the details and
fullness of the Gospel as they mature.

Of a contrary mind is the remark of another,

Sometimes I feel like not enough emphasis is placed
on student adjustment by the department. Perhaps too
much traditional education in curriculum planning.

A teacher who listed three of the objectives, but was
not sure of himself, wrote on the back of the sheet under the
heading I think the objectives ought to be: "Same as listed
on the front. I'm not sure they are the real objectives, but
I thought they were and if they aren't, they ought to be."
Those he listed were good ones. Another teacher with two
years experience, referring to two of the basic published
objectives, said, "Thought it was worded rather vaguely al-
though this was my interpretation of the meaning." Also,
"Worded vaguely. My opinion that philosophy was emphasized
more than just plain application."

**Question Five (c).** In regard to Question Five (c),
which is interrelated with all this commentary, one reaction
only needs to be cited, because it bears out what many others
did in rating the objectives. The teacher said:
I would not attempt to rate necessarily one above another. All are inter-related, and as one unfolds into completion, others likewise are fulfilled. More emphasis may be given to one because it actually embodies several objectives in reality.

Because so few were able to list more than three or four of the published objectives, the rating column did not yield the information desired. To get the intended results, it would be necessary to have the teachers read the published objectives and evaluate them with the copy of each objective before them.

Two comments seem especially significant as they bear upon the problem of this thesis. These ideas are borne out in the concluding chapter. A teacher with twenty-nine years experience said,

The only excuse for the seminary system is to make good Latter-day Saints of our young people. This concept includes all excellence in living: spiritually, socially, physically, emotionally. I don't have all the answers but we do know the right direction.

This teacher wrote three objectives, as did the one who made the following comment:

Obviously, there are many specific objectives that I do not now remember, but there is one impression that struck me when I first saw them, which impression yet remains. The objectives, as written, are too wordy, even to being obtuse. I think their impact would be much greater if they were written with more brevity. //Underlining writer's.//
CHAPTER V
CONCLUSIONS AND RECOMMENDATIONS

The preceding chapters of this thesis have brought us to the point of final analysis and recommendations. The struggles and difficulty of all who have tried to draw up objectives in any educational field should humble any person in this attempt. The writer has a sincere desire that this work may be helpful to those who are in position to revise the objectives and utilize this information for the seminary system.

In the preceding chapters of this work, consideration has been given to the problem of the thesis and emphasis has been placed on the general objectives of the seminaries. The use of and the great value placed upon objectives in general education has been shown. Lack of proper objectives, it was pointed out by several authorities, is responsible for aimless, inefficient teaching.

With the aid of the comparisons of different philosophies bearing on education (see Appendix) the influence these philosophies have on general and religious education has been sketched. Several sets of educational objectives, both in
general and religious education, have been presented.

A brief sketch of The Philosophical Basis of 'Mormon-
ism' has been included. Information relevant to the develop-
ment and history of the objectives found in the Latter-day
Saint school system has been given. All sets of objectives
published over the years for use in the seminaries are dupli-
cated in this thesis.

The results of a survey of a typical portion of the
present seminary faculty is included. This survey indicates
that the objectives now circulated are not in the minds of
the seminary teachers. The writer suggests that unless the
objectives are a conscious part of a teacher's thinking, the
goals of a system in all probability will not be reached. It
is shown, however, that the meaning of some of the published
objectives is very much in the minds of the teachers. Being
conscious of them would be a first step toward the objectives
being functional. Perhaps at least those objectives so much
thought about are getting results. Another study could show
whether or not the objectives are being achieved in the
students.

Criticisms and Suggestions Bearing
on Conclusions

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

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

Since the writing in 1943 of the code of objectives, still extant in the seminary system, a number of important messages have been given--by Authorities of the Church and by leaders of the Church School System--which bear on the seminary objectives. In making the conclusions and recommendations in this chapter, the writer presents some of those messages which specifically concern the objectives of the seminaries.

The Lord has stated the over-all objectives of His work: "For this is my work and my glory to bring to pass the immortality and eternal life of man."¹ He has accomplished the first part of this, for we shall all be resurrected. "As in Adam all men die, even so in Christ shall all be made

¹Moses 1:39.
alive.¹ He has shared with His covenant people—those who have the priesthood and who choose to live by the Gospel plan and covenant—the responsibility of accomplishing the last part of His stated objectives. He was the willing sacrifice by whom we can come back into the presence of God in Celestial Glory and, if we so will and live, into exaltation therein. The whole Church, and every arm of the Church, is aimed toward that objective. At the same time each should be conscious that those persons who are not so saved are subject to damnation in proportion to their failure to comply with the laws of the Gospel plan.

Objectives suggested by authorities

The writer recalls hearing Elder Harold B. Lee in a quarterly conference in Timpanogos Stake state this objective of the Church. He said, "The purpose of the Church is to save the living and the dead."

The several auxiliaries of the Church have been given specific responsibilities. One example, by way of illustration, may show this. In an address to seminary and institute faculty at the Brigham Young University, July 9, 1958, LaVern Parmley, general president of the Primary Association, said:

I would like to give you, before I go into the purpose of the Primary, the assignments that have been given to the Primary by the First Presidency of the Church—not all of them by the First Presidency today, but these assignments have been given throughout the years. First, the Primary is to carry on a weekday religious program for the children of the Church from the ages of

¹I Cor. 15:22.
four to twelve. You will notice there has been a change in ages. When Primary was started, the children six to fourteen attended; the ages now are from four to twelve.

We have been assigned to direct the leisure and recreational activities of these children. We have been assigned the very important duty and responsibility of training these boys to receive the priesthood. Bishop Wirthlin often says, "Do you realize you are the only auxiliary in the Church that has been given the responsibility to train boys to receive the priesthood?" Then just two or three years ago we were given the responsibility by President McKay to sponsor the three years of Cub Scouting for eight, nine, and ten-year-old boys. We have the privilege of giving the first year of scouting to the eleven-year-old boys. I think you will see that these are tremendous assignments to give the boys their foundation for Scouting and to give the boys their preparation to receive the Aaronic Priesthood of the Church.

The Primary has its own seal. On this seal we have a picture of a boy and a girl looking towards the horizon, and across the rays of the rising sun are the words "Faith" and "Service."

We also have our Primary colors: red, yellow, and blue, which stand for courage, service, and truth.

Our whole purpose in the Primary organization is to fulfill these assignments that have been given to us by the First Presidencies. In so doing, we hope to teach the restored truth of the Gospel of Jesus Christ. We want these boys and girls to love the gospel and to live it that they might return to their Heavenly Father to live with Him in the celestial kingdom. We hope in the Primary organization to build strong testimonies of the divinity of Jesus Christ in the lives of these boys and girls. 1

Perhaps there should be a difference between the auxiliaries of the Church and the schools of the Church. Having been given the general area of responsibility, it seems that professional systems might be required to draw up the objectives according to the best criteria possible. These objectives, in turn, could be submitted to the General Board for

1LaVern W. Farmley, "Address to Seminary and Institute Faculty, Brigham Young University, Provo, Utah," July 9, 1958 (Unpublished address duplicated and distributed by Brigham Young University), pp. 1-2. (Multilithed.)
criticism and any necessary alteration prior to approval. They could be altered as desirable when new conditions justified it. Whether such procedure would be practical or not, the writer is in no position to say; but it seems that such would be ideal.

The Authorities of the Church have given the school system its area of responsibility. A recent example of this is found in the "Address of President David O. McKay at Brigham Young University Faculty Workshop," September 17, 1954. He said:

I think it well to have in mind for the next few moments our relationship to the boys and girls who are coming here to develop and to achieve their aims in life. I think that that noblest aim is character, notwithstanding what some leading professors say about the special work of a university. What other conceivable purpose is there in making discoveries in science, in delving into marvelous powers hitherto hidden by nature, except for the development of the human soul? What good are they if they are separated from the individual and from the groups?

No wonder God said, "This is my work and my glory, to bring to pass the immortality and eternal life of man." What possible good would salten seas, molten lava, the mountains, the Prairies be without humanity? What good would all God's creations be to him if he had not his children? And I repeat, what good are all these inventions and discoveries without their application to human beings? So the paramount purpose of all education, particularly in a Republican form of government such as we have here in the United States, is to make good citizens and to enrich the human soul.

I name one objective—humility, and awe in the presence of God's infinitude. Too many students arrogate to themselves a superiority of intelligence when they get just a few scraps of knowledge, and draw their conclusions—false conclusions very frequently—from their limited acquisitions of facts.

It is the objective of this University to impress upon every student that God should be made the center of life, not self.
As a fundamental object of the University (and this I say with all sincerity of soul) is to have the individual student sense his relationship to God, our Creator, and to learn by experience, sometimes in sorrow and tears, for example, when he feels that he will fail in an examination, that God is there to inspire and to bless; to feel that this old body is but physical, but that the spirit within is the offspring of God and that there may be communication between him and divine power. The student who feels that, and everyone has the right, is not going to be swayed either by false theories or by dogmatic statements, but is anchored to the revealed word of God given to man from the beginning.

A third objective of the University grows naturally out of self-effort and that is to emphasize the responsibility of individual choice, of free agency.

Now I come to the fourth objective, and that is teaching for life. It is true that we have to make a living. To some making a living is the whole purpose of existence. Some make the object of life pleasure. Some make the object of life fame, or wealth, but the true end of life is not mere existence. It is not pleasure. It is not fame. It is not wealth. It is the perfection of humanity through individual achievement under the guidance of God's inspiration. That is the aim of education in this great institution.

In view of President McKay's talk, could it be that the Brigham Young University objectives have relegated to last place the most fundamental and important objective of both the Brigham Young University and seminary and institutes of the Church? Certainly President Wilkinson in his addresses has emphasized the importance of the last mentioned objective.

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1 David O. McKay, "Address of President David O. McKay at Brigham Young University Faculty Workshop," September 17, 1954 (Unpublished address duplicated and distributed by Brigham Young University), pp. 1-2, 4-5, 7. (Multilithed.)

2 Supra, p. 75.

3 See Ernest L. Wilkinson, "Address of Ernest L. Wilkinson to the BYU Faculty at a Workshop Preceding the Opening
President William E. Berrett, in an address at the Brigham Young University Summer Session, July 1, 1958, spoke to the subject, "Academic Freedom in Church Schools." That which seems especially pertinent to both seminary teachers and to the Brigham Young University faculty (the address was before an audience composed mainly of seminary and institute teachers and some teachers in the Religion Department of the Brigham Young University) reads as follows:

In the field of religion, as in the field of chemistry or physics or any other discipline, there are textbooks--books containing the accumulated experience of the race in the relationship of man to man, and man to God. Just as there are laws and rules of science, so there are laws and rules governing human conduct, and these rules have been tried and tested in the crucible of human experience, in the greatest of all laboratories, and in the most elaborate and time-tested experiments possible.

It is an exercise of academic freedom to demand and to examine all such experiences, to seek all books in which the claims of the experts are set forth. It is not academic freedom to shut the eyes to these age-tested truths, to deny all experiences but one's own, or to scoff at all that cannot be reasoned out in the mind. If reason were the sole basis of knowledge, the only symbol of freedom of the mind, one would reject as unreasonable the blade of grass, the flower in the crannied wall, the birth of every living thing.

One who accepts a position in a Church school has already exercised his academic freedom of choice. He has examined the evidence; he has declared his personal experience in the whisperings of the spirit. He knows that God lives, that Jesus is the Christ, that the holy scriptures contain God's word. He has been hired because he has exercised his God-given right to examine, to come to his own conclusions, without compulsion or duress. He has been hired because of his spiritual experience, his conviction concerning God, quite as much as he has been hired because of his experience in some other discipline. If a teacher in a Church school professes no such

of the 1954-55 School Year," September 17, 1954 (Unpublished address duplicated and distributed by Brigham Young University). (Multilithed.)
experience in the field of religion, if he does not know certain basic spiritual truths, he is sailing under false colors. He has misled his employer and he will not find happiness in his employment.

Academic freedom can hardly be called the freedom to throw overboard the beliefs of the Church. The decision to accept Christ, by which one becomes a Christian, commits one while he is a Christian to a certain course of living and teaching.

When I am asked what the framework of religious doctrine is within which we exercise freedom as teachers in the Church schools, I think of the thirteen articles or statements in which Joseph Smith enunciated that framework in 1840, to which I would add belief in the eternal nature of the marriage covenant when performed in the House of the Lord; belief in the efficacy of temple work for the dead; and also belief in the Doctrine and Covenants and the Pearl of Great Price as containing the word of the Lord. I would add these additional areas of belief because they have been accepted by the Church in conference assembled and so cannot be omitted. If you are unfamiliar with these declarations of faith, you should review them.

... 

You are dedicated men and women. One of the important reasons that you have been chosen to teach is because you believe in God and in His Son, Jesus Christ; because you have a testimony that God lives, that Jesus is our Redeemer, that Joseph Smith was a Prophet of God, and that the President of the Church today is a Prophet of God. You arrived at that through the exercise of your freedom of choice and through the exercise of your academic freedom. You ought not to need now to go back and re-examine that which the Spirit has whispered to you is true.

This is a missionary Church. It is our responsibility to convert the world. It is your duty to inspire students to accept these truths which you have come to embrace. Your success in doing that depends upon many factors. But whether a student believes or not, he should never be left in doubt as to whether you believe. Every student should leave your class with a feeling in his heart, "My teacher is not ashamed of the gospel of Jesus Christ." The great prophets and missionaries of the Church have not felt cramped by a lack of academic freedom. To know the truth concerning God is to desire to proclaim it from the housetops, and to the ends of the earth. All of our children need conversion; all of them need to be led into that spiritual experience which caused you to know that God lives. They must feel the flame of your faith; they must feel your conviction. They must never see in you doubt...
As to the fundamentals of the Church.  

As pertains to the seminaries specifically, this writer recalls the special emphasis of some other leaders who have made impressions of lasting quality. President J. Reuben Clark, Jr., has stressed the value of the scriptures and of knowing them and how to handle them. President Stephen L. Richards has frequently emphasized the importance of training the youth to be able missionaries. Most of those who speak stress the teaching of chastity and the related laws, including the Word of Wisdom.

In what may be a vital forward step in terms of its consequences, Elder Henry D. Moyle, of the executive committee and Church Board of Education, told the Central Utah area convention of seminary teachers to stress "freedom." The writer was present, March 14, 1959, in the afternoon session held in the Joseph Fielding Smith Family Living Center, on the Brigham Young University campus. Elder Moyle said, "We’ve got to maintain a greater freedom in this country than that we now have in order to preach the gospel." He also stated that every seminary graduate and every graduating student from all our Church schools should leave with the attitude that he is going to be felt politically. In preface to the above, he said that freedom has to be remade every generation.

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1William E. Berrett, "Academic Freedom in Church Schools" (Unpublished address at the Brigham Young University Summer Session, July 1, 1958, duplicated and distributed by Brigham Young University), pp. 9, 14-15. (Multilithed.)
Perhaps the most pertinent talk which can be found concerning the problem here considered is the "Address of Elder Harold B. Lee to Institute and Seminary Teachers at the Convention Held on Brigham Young University Campus," August 21, 1953, regarding the "Mission of the Church Schools."

Elder Lee, in developing the ideas for this talk, had searched many sources for information which would help him. A careful comparison of this talk with the sets of educational objectives of the Church school system makes this address unique. Elder Lee, in a few carefully stated sentences, combined the meaning of the rather wordy and unwieldy, previously published sets of objectives. The following is quoted from his introductory statements and some commentary. The underlined portions, however, include the whole of the objectives of the Church schools:

Now, this morning, with the spirit willing, and as the brethren have requested, I should like to talk to the subject, "The Mission of the Church Schools." I suppose before I talk about that, I should say something else about what I consider to be the purpose and the place of you teachers. Perhaps I can say that by just a slice out of what I want to say about the Mission of the Church Schools. As I construe it, the Church School system is an auxiliary arm of the Church and Kingdom of God set up by proper authority to meet the need of the youth of the Church. It is an auxiliary, growing up to meet a prime need. Every teacher, therefore, who is employed in the Church School system, is a representative of the priesthood—the presiding priesthood, the First Presidency—representing them in doing the job which is mapped out for the Church School system to do. In order to be as sure as we can, by direction of the First Presidency, no teacher is employed in the Church School system without first having an interview with one of the General Authorities, and the prime purpose of that interview is to make sure that so far as it is possible the individual to be employed is one whose life, whose faith, and whose works
are of such a character as to make him a worthy representative of the First Presidency and the Priesthood of this Church.

Two challenges face the Church in a world oversurfeited with ideas, notions and philosophies of various kinds. I came across two statements which point out what those challenges may be. Napoleon I, back in 1817 made this significant statement:

"I would believe in a religion, if it existed ever since the beginning of time. But when I consider Socrates, Plato, Mohammed, I no longer believe. All religions have been made by man."

Any religion that cannot trace its foundation back to the beginning of time is in the category of which Napoleon I speaks. This is the one Church which declares that the Gospel was upon the earth from the days of Adam, and today is but a restoration of that early Church. No other Church meets that challenge. I think no other Church makes such a claim.

The second challenge was made by a man, Blatchford, who wrote in the book, God and My Neighbor, he said:

"Religions are not revealed, they are evolved. If a religion were revealed by God, that religion would be perfect in whole or in part, and would be as perfect in the first moment of its revelation, as after a thousand years of practice. There has never been a religion which fulfills those conditions."

It is a bold claim we make that this is the Church of Jesus Christ. That this is the Church and Kingdom of God on earth. A man, sailing on the same boat with President McKay, when he went around the world to visit the missions, said, "then Mr. McKay, if you claim to be the Church of Jesus Christ, yours must be a perfect organization. Your Church must be prepared to meet every need of the human soul." That is the claim, and the Church School system is but one of the arms by which that claim is realized.

What, then, is the mission of the Church Schools? I am going to give you five objectives or purposes, as I have gleaned from some reading and study of sermons of the brethren, who, over the years, have declared the purpose and the mission of the Church Schools.

The first purpose of our Church Schools I would name is: to teach truth, secular truth, so effectively that students will be free from error, free from sin, free from darkness, free from traditions, vain philosophies and from the untried, unproven theories of science.

The second objective and purpose of the Church Schools as I would define it, is to Educate Youth, not only for time, but for all eternity.
The third objective is to so teach the Gospel that students will not be misled by purveyors of false doctrines, vain speculations of faulty interpretations.

The fourth objective, to prepare students to live a well-rounded out life. President McKay said here at the Brigham Young University something that I think defines and says this better than I can. This is what he said:

"The aim of education is to develop resources in the child that will contribute to his well-being as long as life endures, to develop power of self-mastery that he may never be a slave to indulgence or other weaknesses, to develop virile manhood, beautiful womanhood, that in every child and every youth may be found at least the promise of a friend, or a companion, who may later be fit for husband or wife, an exemplary father or a loving, intelligent mother, one who can face life with courage, meet disaster with fortitude and face death without fear."

Elder Lee's fifth and final objective, and that with which the seminary is vitally concerned, is:

... to set the stage for students to acquire a testimony of the reality of God and of the divinity of His work...

His third objective somewhat overlaps his first one. Like the published set in the last handbook, these are all inclusive, including the objectives of the secular work in the Brigham Young University and schools outside the seminaries.

Criteria for seminary objectives

If, then, the personnel of the seminary state their general objectives (those which are common to any and all

1Harold B. Lee, "Address of Elder Harold B. Lee to Institute and Seminary Teachers at Convention Held on Brigham Young University Campus," August 21, 1953 (Unpublished address duplicated and distributed by Brigham Young University), pp. 1-3, 5-6, 8-10. (Multilithed.)

2Ibid., p. 10.
subjects and activities in the seminary program—and let
Brigham Young University and the institutes, etc., do the
same for their program), it will complete the hierarchy of
ultimate and general objectives. Within that framework the
specific and immediate objectives of each course of instruc-
tion can be developed. One cannot logically hold that any
one of the general objectives belongs to any particular course
of study. If an objective is not common to all courses of-
tered in the seminary, it should not be called or placed with
the general objectives, but should be placed with the objec-
tives of the course of study to which it properly belongs.
The treatment given the objectives in the Seminary Handbook
for 1949 is objectionable for that reason.¹

The objectives needed in the seminary system should
include all that teachers are expected to accomplish. Any
class taught for one day only should be a link in the chain
of learning experience which eventually will build the student
to his highest possible achievement. The general objectives
of seminary therefore outline what that desired achievement--
applicable to every student--is. This may be very well ex-
plained by information given the Central Utah group of teachers
in the previously mentioned meeting, March 14, 1959. President
Berrett said much about objectives which fits this problem.
He said the purpose of the seminary is to bring students to an
understanding of the Gospel. Further, he stressed the

¹Supra, pp. 65-68.
importance of the teacher knowing where he is going when he faces a class, that he loses less time. The teacher must keep major objectives in mind, because danger exists in teaching without "long range" objectives. He illustrated this by showing that teachers are like sailboats which can reach their destination against the wind by using specific, immediate objectives in the right sequence, zigzagging across the water until the destination is reached. But if left without the general objective, the course is aimless and the teacher is apt to neglect the spirit and indulge the body. Further he said that students need to know something about the objectives to keep them interested, and thereby working diligently with the teacher to reach their mutual high goals. He concluded by exhorting the teachers that every day they take an hour of the time of the young children of the Church, they are to find and reach each daily objective in terms of the overall objectives. (For an informative account of what President Berrett has said about objectives for the Church History course one may read his "Address to Seminary and Institute Faculty," assembled in June of 1956.1 His subject was "Church History (Objectives and Sources)."

At this point in our thinking, one obviously finds himself in the goal-setting camp of the idealist philosophers,

1William E. Berrett, "Address to Seminary and Institute Faculty Brigham Young University, Provo, Utah," June 14, 1956 (Unpublished address duplicated and distributed by Brigham Young University). (Multilithed.)
for anyone who has a witness of the truth of the Gospel and of the desirability of the ultimate objectives of this Gospel plan knows that the best possible thing that can happen to a person is to know and live the Gospel of Jesus Christ. At the same time he realizes that individual achievement necessitates considerable experiential learning, and there he borrows methodology from the pragmatists. Methodology, however, is a proper subject for another thesis.

In attempting to follow up the criticisms and suggestions in the foregoing, the following objectives are submitted as being at least suggestive of what might constitute a proper set of "General Objectives of Latter-day Saint Seminaries." A special attempt is made to strip away excess verbiage which has largely made previous sets of objectives so unwieldy and ineffective. The underlined portion would be the objective, and all that would be circulated as objectives for which the seminary system is accountable. The balance of what is written is in defense of these objectives. The writer holds that the objectives need not, in fact, should not, contain definitions of the words or phrases in them, but that the explanation should be amply given in the handbook, in the various meetings of the faculty, and every appropriate opportunity which can be found.
Recommendations
A Suggested Set of Objectives

1. TO HELP STUDENTS KNOW AND UNDERSTAND THE SCRIPTURES.

The whole panorama of religious history as it unfolds from the first man, Adam, to the present—especially in relation to God's covenant people—is involved here. This objective helps prepare missionaries. It is fundamental to the whole program of religious education. It involves handling the scriptures by every student, and being guided through and to them in the best teaching-learning methods that can be devised. The phrase "to help" is included because we are not alone in this project, and indeed even with an hour a day for three or four school years our objective would not be reached if we were to say, "to teach students to know . . ." This modification is implied in the rest of the objectives listed and will not be mentioned with each. Objectives should be attainable.

2. TO HELP STUDENTS BUILD TESTIMONIES OF THE GOSPEL.

This is written in the scriptural sense. There are many members of the Church—perhaps the large majority—who in defining the Gospel would say that it includes all truth. If that were true, this objective would be far too broad for us. We are told that the Book of Mormon contains the "fullness of the Gospel." (P. of G. P., Jos. Sm. 2:34.) In II Nephi 27:13-22 and also III Nephi 11:31-41 one may read what is included by the term Gospel as used scripturally. One
finds the doctrines and ordinances of (1) the atonement, (2) resurrection, (3) faith in Christ, (4) repentance, (5) baptism, (6) the gift of the Holy Ghost, (7) enduring to the end, (8) eternal judgment, (9) salvation, (10) damnation, and by implication an eleventh one, the sacrament. The higher ordinances preparing one for exaltation are not considered.

This objective is inter-related with number one, but it is difficult to exclude either of them.

3. TO INSPIRE STUDENTS TO SO LIVE THAT THEY MAY RECEIVE JOY IN THIS LIFE AND EXALTATION IN CELESTIAL GLORY.

This logically builds upon numbers one and two, and involves knowing what the scriptures say in regard to the priesthood covenants and the higher ordinances, received only in the temple. It includes a positive reaction to whatever a bishop or other authority would ask of one seeking to enter the temple, such as chastity, honesty, living the Word of Wisdom, tithing and offerings, loyalty and full sustaining support and respect of "God's anointed," etc. It means activity in the Church, including ready and willing response to all the calls for service which may be made to one, such as being a teacher, officer, or missionary whenever we can possibly fulfill that call. It involves learning to pray, and engaging in prayer regularly and sincerely. It is the belief and teaching of the Latter-day Saint Church that joy here and hereafter is the result of such a life, and that when one keeps the commandments of God he does the best he
possibly can by himself and all his loved ones. In reference to loved ones and nearest of kin, this objective includes emphasis on temple and genealogical work for the dead, for without them one cannot be made perfect.

4. TO HELP STUDENTS UNDERSTAND AND SEEK TRUE FREEDOM FOR ALL MANKIND.

Latter-day Saints must learn to accept their political responsibilities. If they understand the Gospel, they are in a better position than any other people to appreciate freedom. They know what God has said about the divinely inspired Constitution of the United States of America,¹ and will cherish and fight for true freedom for all men regardless of their race, creed, or color.²

5. TO ENCOURAGE THE STUDENTS IN THEIR SEARCH FOR SECULAR TRUTH.

The seminaries are close to the high schools and what they teach. The students will, if they follow the revelations of the Lord, seek knowledge. They will learn "of things both in heaven and earth . . ."³ Because seminary has students but one hour a day, objective number one in the previously

¹D. & C., 101.

²For an extended discussion of the historical position of the Church on freedom one may read, James R. Clark, "Church and State Relationships in Education in Utah" (Unpublished Doctor's dissertation, Utah State University, 1958), chap. 1, pp. 14-42.

³D. & C. 88:79.
published set of objectives cannot be accomplished by the seminary. But it can encourage and emphasize the need for study, and at the same time help students realize that some of their teachers are guilty of teaching theory for fact. The seminary teachers have the responsibility of helping to free the student from the errors and vain philosophies of men. They will be free if they study, work, pray, and thereby qualify themselves for the guidance of the Holy Ghost. Then they may know the "truth of all things."  

It appears that these five objectives are neither burdensome to learn nor hard to remember, and that if they include the things the General Board of Education desires of the seminary system, the seminary faculty could easily remember them as conscious guiding principles in all its teaching efforts. To be sure, a host of immediate, daily objectives must be formulated by the teachers and adapted as necessary to their daily circumstances. Unit objectives also are pretty much in the domain of the individual teacher, so long as they are a result of considered relation to the general objectives. The Department of Education could well establish course objectives which would serve to guide the teaching efforts of its staff in the specific areas of Old Testament, New Testament, Church History and Doctrine, and Book of

1Supra, p. 73.
2Moroni 10:5.
Mormon. As shown elsewhere in this thesis, some of these have been worked out,¹ but they probably are not too well in the minds of the present faculty. To verify this last premise would require another study.

In brief form, then, the hierarchy of objectives as delineated in this chapter is as follows:

General Church Objective

To save the living and the dead.

Objectives of the Church Schools

1. To teach truth, secular truth, so effectively that students will be free from error, free from sin, free from darkness, free from traditions, vain philosophies and from the untried, unproven theories of science.

2. To educate youth, not only for time, but for all eternity.

3. To so teach the Gospel that students will not be misled by purveyors of false doctrines, vain speculations of faulty interpretations.

4. To prepare students to live a well-rounded out life.

5. To set the stage for students to acquire a testimony of the reality of God and of the divinity of His work.²

Latter-day Saint Seminary Objectives

1. TO HELP STUDENTS KNOW AND UNDERSTAND THE SCRIPTURES.

2. TO HELP STUDENTS BUILD TESTIMONIES OF THE GOSPEL.

¹Supra, pp. 64-48.

²Supra, pp. 103-04.
3. TO INSPIRE STUDENTS TO SO LIVE THAT THEY MAY RECEIVE JOY IN THIS LIFE AND EXALTATION IN CELESTIAL GLORY.

4. TO HELP STUDENTS UNDERSTAND AND SEEK TRUE FREEDOM FOR ALL MANKIND.

5. TO ENCOURAGE THE STUDENTS IN THEIR SEARCH FOR SECULAR TRUTH.
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APPENDIX

A thumbnail sketch of the philosophies of naturalism, idealism, realism, and pragmatism is herewith given. The primary source used in preparing this sketch is Butler’s Four Philosophies and Their Practice in Education and Religion.¹ His conclusions represent a consensus of opinions of recognized authorities in the field. Just occasionally are sources outside of Butler referred to here, but Wahlquist² and Brubacher³ have influenced the tone of some statements made, as has Alley⁴ and others. Butler’s exposition is better adapted to the purpose of this work.

Arrangement of the Chart

By making four parallel columns of the philosophies, a helpful comparison of these philosophies may be had at a glance. Several facets of information found in Butler’s work which are of value and interest have been omitted in this

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treatment. Notably, the metaphysics, logic, and axiology are not reduced to the use of the chart. The axiology is fairly well represented in the objectives, but, for adequate handling of the ideas omitted, one should read the text. The chart is an attempt to state as briefly and succinctly as possible that which seems to have most relevance to this thesis. Admittedly, the value of this presentation will be in direct proportion to the familiarity of the reader with the philosophies concerned and with educational theory and practice in general.

Following the chart, excerpts are given from a recent attempt to synthesize and promulgate the good in the several extant philosophies bearing on education. Professor Frank C. Wegener, of the University of Texas, promotes An Organic Philosophy of Education, which is the title of his book. Considerable credit is due this philosophy--organicism--for many extant practices in education.

\[1\text{Frank Corliss Wegener, An Organic Philosophy of Education (Dubuque, Iowa: Wm. C. Brown Co., 1957).}\]
ORGANIZATION OF THE CHART

Showing a brief, comparative history of four philosophies together with their relevance in education and religion.

<table>
<thead>
<tr>
<th>Naturalism</th>
<th>Idealism</th>
<th>Realism</th>
<th>Pragmatism</th>
</tr>
</thead>
</table>

HISTORY

SYNTHETIC SUMMARY

EPISTEMOLOGY

EDUCATIONAL IMPLICATIONS
- The Pupil
- The Teacher
- Objectives
- Curriculum
- Method

RELATIONSHIP TO RELIGION

SOME STRENGTHS AND WEAKNESSES
FOUR PHILOSOPHIES

Naturalism

Naturalism is the oldest of the philosophies of the Western World. Thales, who lived in Miletus, in the sixth century B.C., conceived that water was the one essential common to all things. His final substance was then in Nature. Neither he nor his immediate successors found it necessary to go beyond Nature for ultimate reality. With Anaximander, the ultimate was an unnamed substance underlying matter; with Anaximenes it was air. 1

Following the Milesians, four more influential philosophers developed the atomist ideas. In order, they were Leucippus, Democritus, Epicurus, and Lucretius. All four conceived of reality as fundamentally being atoms moving in empty space.

Leucippus and Democritus - 5th Century B.C. They reasoned that an infinite number of small, indivisible units of matter, whirling about in empty space, were what made up all things in the world. When the atoms came together in clusters, they took form and produced all things, even mind and soul. Coupled with this metaphysics was their way of living.

Plato (427? - 347 B.C.). This philosophy began with Socrates, who inspired the great Plato to write the many contributions of Socrates. Plato uses Socrates in his own contributions as the gadfly to bring forth his own philosophy. Idealism could be called "idealism," for it was Plato's idea of the good, the realm of the abstract, reasoned, ideal forms which marked his dramatic departure from the naturalism of his predecessors and contemporaries. To Plato the real was not the object perceived by sensory means; but the idea, the abstract behind the physical manifestation, should occupy one's attention if one would seek for truth and worth. 1

Hebrew-Christian Tradition.

If one interprets the creation to be exhibited with God filling the role of First Cause, then this Hebrew-Christian concept fits with idealism. Then Jesus as the Word made flesh is the "Reason of God actualized for Man." 2

Plotinus (204-270 A.D.). Plotinus was a bright light in Neoplatonism, indeed. As Aristotle was the great student of Plato, so was Plotinus the great student of Ammonius

Realism

Modern realism as a separate school of thought is of 20th century vintage, yet strains of realism appear in various philosophies dating from ancient times. Those mentioned here cannot necessarily be branded realism until we approach contemporary times. The more significant contributions made by these early philosophers will be cited. 1

Aristotle (384-322 B.C.). Realist thoughts emerged with Aristotle, though seeds were planted by Democritus, Leucippus, and even Plato where he regarded Universal Ideas as separate from infinite mind.

Aristotle's emphasis was on things, Plato, on ideas. Aristotle wrote, "It is clear to everyone that there are many things of the kind we have just indicated: animals, plants, earth, air, fire, and water; and he who would try to demonstrate the more apparent by the less apparent shows he cannot distinguish what is and what is not evident." He accepted nature as self-evident reality and tried to give reason to the reality rather than asking whether or not it was. 2

Pragmatism

Pragmatism is admittedly modern and mostly American, yet it has roots in the ancient past, especially in Heraclitus and the Sophists. 1

Heraclitus (540? - 470? B.C.) A child of an eminent family in Ephesus, Heraclitus differed with the philosophers of his day in saying that the universe was composed of opposites. Flux or change are the terms he used to describe the real. Fire, which is symbolic of change, was his monistic contribution. The concept of change is fundamental in modern pragmatism. 2

The Sophists (5th Century B.C.) Gorgias and Protagoras were chief among the Sophists who popularized the philosophy that nothing could be known for sure. They were not only skeptical of the possibility of knowledge but agnostics, or confirmed believers in the impossibility of knowledge. Gorgias claimed that "nothing exists" and "If anything did exist, we could never know it," also that if perchance a man should come to know it, he could not communicate it to another man.

Protagoras considered nothing as being real, neither stimulus,
Naturalism

They advocated a quiet life, with simple food and habits, and living in harmony with Nature, thereby avoiding the miseries of excess. ²

Epicurus (341-270 B.C.)

Epicurus was a devotee of the thinking of Democritus. The value of the soul's enjoyment, in Epicurus' ethics, fits nicely with the atom theory. The fear of death is banished, because if even the soul is made of atoms, then the soul need not have no fear of dissolution. When death comes, the atoms are dispersed, there is no soul left to suffer, and as long as the soul exists, the atoms are intact. One need not fear that which will not be suffered in non-existence. Pain and fear are the great evils, and peace and enduring enjoyment are the goods to be sought.

The determinism of Democritus is modified to an indeterminate chance uniting of the atoms as seen by Epicurus. Epicurus also contributed the idea of a "film of atoms" being given off objects and coming to the mind of the knower. ³

Lucretius (96-55 B. C. ?) Lucretius did little more than produce a literary expostulation of the thinking of Democritus and Epicurus. He was a Latin whose literary work De Rerum Natura gives us the best source for the views of Epicurus, Leucippus, Saccus, who was considered the originator of Neoplatonism. Like Socrates and Plato, Plotinus proclaimed that the Fall is being found in the body, but that man is self-determining and may through right participation in world affairs, through reason and through love of beauty and truth, obtain an ultimate reunion with the One. The soul itself is transformed in its journey from darkness to light. ³

Rene Descartes (1596-1650). The two main ideas of Descartes which relate him to idealism are: (a) The self is reality. He said, "...I, who thus thought, should be somewhat" and "I think, hence I am." (b) The existence of God is a fact because we mortals can have an idea of perfect being. The only way we could have that idea is from the being itself; therefore, God is. ³

Baruch Spinoza (1632-1677). God is the substance underlying the universe. He is one in number; yet man, a thinking being and a small part of the universe, is still part of God. The theory he propounds, that God also is extension as witnessed by the physical world, belongs in realism. ³

Leibniz (1646-1716). Leibniz attempted to build on the dualism of Descartes as did Spinoza. He attempted to show that the universe

Idealism

Aristotle considers the different levels of life—from nutritive up to rational—all of which man is, and man's true function is to live rationally, on his highest level of life. Aristotle points out the four causes: material, formal, efficient, and final, which explain observed changes. Behind all this is the first cause or the unmoved Prime Mover. ³

St. Thomas Aquinas (1225? - 1274 A. D.). God is the first cause, in St. Thomas Aquinas' philosophy. He is the unmoved mover. He is self-existent and created matter from nothing. This primary matter was potential, and as material objects appear, they are actualized material. As such, matter is now separate and differentiated from God. For practical purposes this created matter is real but non-personal. ³

John Amos Comenius (1592-1870). Comenius taught that the mind of man is "like a spherical mirror suspended in a room which reflects images of all things that are around it." This analogy leaves the mind as a passive thing, receiving its impressions from the more active outside materials. This seems to be the basic concept of mind in realism. ⁵

Rene Descartes (1596-1650). Descartes' realist strain of thought

Realism

response, nor the resultant sense perception. But sense perception was for him the most nearly real. From this, he created his famous statement, "Man [meaning the individual] is the measure of all things. "³

Francis Bacon (1561-1626).

Bacon, who lived in a society dominated by scholasticism, had the temerity to place objectivity and the inductive method ahead of subjectivity and deduction. He laid groundwork for naturalism, realism, and pragmatism by his emphasis on experimental science. This scientific method is especially important to pragmatism as applied to social pursuits. Dewey and James recognized Bacon "as the prophet of a pragmatic conception of knowledge." ⁴

Auguste Comte (1798-1857).

Comte, a brilliant Frenchman, was a remarkable writer in that he visualized everything, sentence structure, sequences, etc., before he wrote. He held that man's intellectual progress could be divided into three periods: (1) theological, (2) metaphysical, and (3) the positive. He felt that his age, the positive, was coming to bloom. The scientific method was its distinguishing characteristic; and as the highest, it is both antisupernatural and
Naturalism

and Democritus. 4

Francis Bacon (1561-1626). While the strains of naturalism appear and reappear throughout the dark ages, the next great exponent of naturalism was Francis Bacon. Seeing the universe rooted in reality, he became the father of the scientific method. An ardent believer in inductive logic, he died from a cold as a result of his tracking up a snowy mountain to determine the effect of low temperatures on dead organisms. Bacon's primary concern was with methods of knowledge and only secondarily with the content or nature of reality. He is logically considered more a pragmatist than a naturalist, but his effect upon his secretary, Thomas Hobbes, was such as to make him a vital link in naturalism. 5

Thomas Hobbes (1588-1679). Hobbes, a student and secretary of Bacon, saw the universe as moving objects or matter in space. The main difference between Hobbes and Democritus is that Hobbes said the objects in space may be both larger and smaller than atoms. He also considered for the first time the importance of time as a factor in the metaphysics of the universe. Defining the nominalism of Duns Scotus, Hobbes was a complete materialist. He compared the objects in space to materialist

Idealism

is a vital, living being throughout. He contributed the thought of many monads making up the universe. Each monad bears a number of characteristics, being changeable, but only from within. Three categories of monads are: the simple elemental entities from which all material things are made; soul monads capable of awareness and memory, which account for the animal world; and spirit, which have all the powers of the simple and soul monads plus the power of reason. Man and God are of this last type; men's bodies are constituted of many simple monads joined in parallelism with spirit. God has the distinction of being without limits---the all-inclusive monad.

In determining truth, the laws of contradiction and of sufficient reason are used. The final substance found by the principle of sufficient reason is God. 6

George Berkeley (1685-1753). Berkeley was an extreme idealist. He claimed that unless something is perceived it does not exist. There would be no light in a room unless something with sense perception could see the light. In other words, "to be is to be perceived." His ideas seem to stem in part from an idealist reaction to the world-wide acceptance of Newton's experiments

Realism

is that portion of his dualist conception of the universe wherein God and nature are quite distinct. In response to his own question concerning it, he answers that the world out there is real, that his senses are not deceiving him, for God would not deceive by implanting deceptive sensory gifts in man.

Baruch Spinoza (1632-1677). Spinoza's teachings that extension is an attribute of God, and that the will is not free, affiliate him with the realist tradition. 7

"There is a substance which exists eternally and infinitely. This substance is extended in time and space and there is no thought apart from it. There is no freedom or chance in the universe; everything comes to pass as a result of effects and causes following upon each other with an unbroken dependability and efficiency. 8

John Locke (1632-1704). Locke tried to show that we are born with blank minds, and that all knowledge comes as a result of our experience. (There is no a priori knowledge). Sensation and reason are the avenues of experience by which knowledge is obtained. We perceive three qualities by way of sensation: (1) primary qualities: length, breadth, solidity, etc.; (2) secondary qualities, not essential to the primary but nevertheless there, such as color, temperamental. He said that sociology represents the highest use of the scientific method. Pragmatism's rejection of substance neatly fits Comte's positivism. His emphasis on social relationships portends the school of pragmatic philosophy. 9

The Pragmatist Tradition in America. Three Americans are most commonly associated with the rise of pragmatism in America. They can be credited with the result that the American mind is generally branded pragmatic by citizens of other nations. "These three names are those of Charles Sanders Peirce, William James, and John Dewey. Peirce was the originator of the single root idea... James popularized the idea and lent it some shades of meaning never intended by Peirce. And Dewey wrought out the full-fledged philosophy... "

Charles Sanders Peirce (1839-1914). Peirce was influenced by Kant and Duns Scotus, of whose works he was a master. Essentially he was a realist, but at one point he connects with pragmatism. Early in his career he formulated a criterion for determining the meanings of ideas and coined the term "pragmatism" for his new epistemology. This term is the name for the result of his attempt to close the gap

-3-
Naturalism

state with nature in arguing against the English Revolution of the early seventeenth century. He said that man has the ability to act by right of Nature, but only the state can regulate this ability. Hobbes defined motion as the "privation of one place and the acquisition of another." For him, philosophy is natural philosophy, but he claims that by the inquiry one makes into causes he will eventually be brought through the chain of causes to the knowledge of God as the eternal cause of all things.  

Jean Jacques Rousseau (1712-1778). Because of his metaphysics (he was a deist), Rousseau cannot be fully classed as a naturalist, but two strains of his thinking include him here. First is his desire for the quiet life and simplicity of living close to Nature. Second, he revolted against society and glorified Nature and her ways in contrast to the ways of society. Rousseau was a missionary of naturalistic thought and succeeded in bringing it before many people.  

Herbert Spencer (1820-1903). Spencer was born of strong, non-conformist stock and took his position in independent thinking himself. He was emotionally barren in contrast to Rousseau. Spencer was a positive, evolutionistic materialist. He saw Force as the basis with gravity, which gave much support to the idea that the fundamental of the universe was matter moving in space, controlled by gravity or some similar mathematical law. If, as Berkeley maintained, perception is necessary to being, the real foundation of the world is Spirit, Mind, God.  

Immanuel Kant (1724-1804). That portion of Kant's immense philosophical works which especially applies to idealism we may introduce by defining understanding. Reason fits the many perceptions into their respective classes and integrates them into understanding. The classes into which we group objects according to their similarities and differences are concepts. There are only twelve kinds of concepts, and these fall into four groups of three to a group. The four groups are quantity, quality, relation, and modality. The perceptions, coming from without, make it impossible to know the thing perceived. God is known through morals and reason rather than sense perception. Kant believed that man has an obligation to obey universal, moral laws, which laws are such that if all men obey them, all men will benefit. Man is free, and has immortality of soul. Infinite progression in wise acts and thoughts brings one to God. Kant's was a more penetrating ...  

Idealism

perception, etc.; (3) tertiary qualities in objects which give them power to make changes in other objects.  

The primary qualities exist "out there" just as we perceive them, but secondary qualities are different from what we perceive yet are no less real. The world sets up impulses in motion which reach our minds through our senses.  

Immanuel Kant (1724-1804). Things enter into our minds or consciousness and are known either as they really are and were, or as they correspond to the world of our consciousness. Also, our sensory experiences are images of the world out there and not the real thing coming in. This is called the dualism in his knowledge theory.  

Johann Friedrich Herbart (1776-1841). Herbart is better known as an educator; but he did succeed his teacher Fichte, the idealist, in the chair of philosophy at Konigsberg. Although an admirer of Fichte and Kant, he leaned toward realism. According to Herbart, there is in the mind an unconscious battle of concepts continually going on. The apprehensive mass of greatest proportion is that which rises above the threshold into consciousness. The mind is not an active agent producing changes on the outside world, but is the total of the ...  

Realism

between the subjective processes of the mind and the objective realities of the world. He said something like this: "To determine the meaning of an idea, put it into practice in the objective world of actualities, and whatever its consequences prove to be, these constitute the meaning of the idea." He determined to find the content or essence of an idea, and he defined the essence as being identical with the resultant consequences when the idea is put into action. This essence need not be considered always true, but valid when it works, and then only for the moment.  

William James (1842-1910). James was a close friend of Peirce. Because of his winsome ways and his position as a popular teacher, he was able to spread the pragmatic idea of Peirce. He carried it beyond Peirce's thinking, and especially applied it to conduct and religion. With James, the past is subordinate to the present and the future. By exercise of free will, man has hope for great improvement. Not all is order in our changing universe, but we bring order through right exercise of the will. Spiritual experiences are real, but there is no single Universal Person; but rather a spiritual pluralism. James' pragmatism was
Naturalism

of reality. Man's primary objective should be to ascertain the causes of phenomena. He stressed individualism and liberalism in economic and political thought. He saw all of Nature as an impersonal struggle for survival. 8

Hegel (1770-1831). Hegel is usually regarded as the culminating figure in idealism. He shared the idea of one of his contemporaries whom he succeeded in the chair of philosophy at Heidelberg. This man--Johann G. Fichte (1762-1814)--also an ardent student of Kant, disagreed with his idol in that Fichte claimed Kant was wrong in speaking of a thing-in-itself and regarding it as unknowable. He claimed that a Universal Ego was on the other side of phenomena, and our finite ego on this side. The world is a not-self of resistance which develops us by our effort in accomplishment.

Hegel was three-dimensional in his idealism and difficult to grasp. He regarded any epistemology incomplete until the subject to be known was related to all parts, indeed to the ultimate whole. The real being "out there" is made of what one finds in perception. Reality ultimately is Mind or Spirit; Absolute Mind the goal of all creation. All of nature is in process of becoming. His famous triad is: (1) thesis, the Idea; (2) antithesis, Nature; and (3) synthesis, Mind or Spirit. His philosophy is to synthesize the good in all other philosophy and to show the rise from the

Idealism

analysis of ideas found in Berkeley's epistemology. 8

Hegel is not naturalistic in its metaphysics, and it regarded truth as having some permanence once it was verified by pragmatic principle. 8

Realism

impressions received from the world out there. This, of course, gives rise to an educational policy stressing the assimilation of much subject matter.

Neither soul nor matter is knowable, yet they are real and the cause of our impressions. Herbart thought that soul and matter may even be different aspects of a third common substance, but he did not resolve the problem. 11

William James (1842-1910). From a unique background of travel and study in many famous schools, of teaching physiology, psychology, and finally philosophy, James launched the most popular philosophies of America in the first half of this 20th century. Realism and pragmatism both claim him as "father." The opening gun for realism was fired in 1904 when he published the article, "Does Consciousness Exist?" In this article he explained that duality--thoughts and things--each being a separate existent entity, is false. Instead, consciousness is a non-entity, a function, a "witness of happenings in time." To assume that the world revolves about self is as wrong as saying that the sun revolves about the earth. Experience itself is the axis, but is not a substance. James was a pluralist. He said, "There are as many stuffs as

Pragmatism

not naturalistic in its metaphysics, and it regarded truth as having some permanence once it was verified by pragmatic principle. 8

John Dewey (1859-1952). Dewey was a student and fellow of idealists, and when he came to teach at the University of Chicago, he taught in the idealist tradition. However, in the 1890's he gradually changed his thinking. Prior to 1900 he had come to regard the Universal Self as superfluous, and had dropped the idea of the self as a spiritual ego or soul. The individual was no longer considered as an efficient cause which produced changes in the events of the world. Eventually he came to hope for a time when science would be applied to the social and moral problems of the world in addition to the technological problems. Important educationally was his laboratory school, where experiments were conducted using his pragmatic theories in teaching. Dewey can be found embracing all of the points of view noted in the summary, so these ideas need not be further elaborated here. 9
Naturalism | Idealism | Realism | Pragmatism
---|---|---|---

Idea at the bottom of the physical world to the pinnacle of Mind, Spirit, the Infinite Idea fully realized for itself. Each of us finds himself between these extremes.¹

**From 1831 to Present.** There are many people from Hegel's time to the present who have figured in the development and refinement of idealism. The tracing of this development and the identification of those who aided, who went on tangents, who modified, etc., is beyond the scope of this writing. Suffice it to say, idealism was planted in England and America by means of interchange of students and professors, and by translations of the writings of those mentioned above, especially from Plato to Hegel, appearing in English. Perhaps the names of Benjamin Jowett, James H. Stirling, Andrew M. Fairharn in England, William T. Harris of the St. Louis Philosophical Society, and Josiah Royce, professor at Harvard, would be a selection of five most closely associated with implanting idealism in England and America.¹⁰

There are natures in the things experienced. Experience is only a collective name for all of these sensible natures, and save for time and space (and if you like, for 'being') there appears no universal element of which all things are made.¹²

**The Neorealists (1910 - ).** Wm. P. Montague of Columbia wrote "The Story of American Realism," which constituted the joint thought of the author and five illustrious realist colleagues. Their individual essays were cooperatively published in a manifesto called, The New Realism, in 1912. Their writings were aimed essentially to refute the idealist notion that knowledge makes change in the object known, and to show that the knowing experience is simply a relation between the object and knower where-in the object is presented, not represented, to consciousness.¹³

**The Critical Realists.** This group rose in response to the neorealists. Durant Drake of Vassar edited the book, Essays in Critical Realism, which was aimed essentially to correct the epistemology of the neorealists. Their claim was that objects are represented, not presented. That object we experience is different numerically from the object out there, thereby explaining errors in perception. The objects out there are none the less
real and stand on their own as existing independent of mind or knower. 14

Neo-Scholasticism. St. Thomas Aquinas' defining matter as "being in potentiality" helped place him as a forerunner to Neo-Scholasticism. His definition need not be altered by findings of nuclear physics. In Aquinas' followers, religion is the "all inclusive context of human life, the truths of which we possess by means of reason and revelation."

There are two kinds of theology; natural is the lesser and includes philosophy as a discipline, leaning heavily on Aristotle, and supernatural theology made of teachings of the Roman Catholic Church accepted as revealed truth. Catholicism claims to be the only institution stemming directly from Christ and the Apostles, and thereby qualified to speak the truth of God to men. The two theologies complement each other with the super or revealed being most important.

For this Neo-Scholastic school, all perceptible, existent things have an ultimate, efficient cause, the Unmoved Mover. This cause is intelligent and has for each of its creations an entelechy.

With Aristotle, God is described by negative logic—indescribable, ineffable, etc., but that He exists is beyond all doubt. The new philosophy
The four ideas which are most common to naturalism are: (1) Nature is all the reality there is; (2) reality is comprised of bodies moving in space; (3) ultimate reality is force or energy; and (4) the

Today, idealists have many differing ideas, as always, but share much common ground. They agree that: (a) There is an Ultimate, or an Infinite Spirit, or a God which is both substructure and creator of the

Realists are much more divergent in their views that idealists in their metaphysics. Their near unity in epistemology seems a paradox in view of their divergent views in metaphysics. In the scope of this summary it is

Pragmatism is essentially identified with Dewey; and while the ideas here are those he embraced, they are gleaned from all of the persons mentioned in the history; (1) "All things flow; nothing remains the

SYNTHETIC SUMMARY

says that God can partially be identified in positive statements. He is not different from man specifically, but totally, and is known by being completely different from us.

Ten propositions are advanced by Cardinal Mercier and his colleagues as follows:
1. God is not extended.
2. However, God is immanent in His creation.
3. God is absolutely subsistent.
4. In Him, existence and essence are identical.
5. God is pure actuality; there is no potentiality in Him.
6. God is perfect, actually.
7. The goodness of God and the being of God are identical.
8. God is infinite in perfection; His goodness is unlimited.
9. The eternity of God transcends all time limitations and measures.
10. God is one, of necessity, not two, nor many; all other individuals are excluded from being what He is by virtue of what He is.
Naturalism

most acceptable life is possessed by keeping close to the simple and peaceful ways of nature. 9

Idealism
cosmos, the same substance as ideas. (b) Man is like, or is a part of God. Man thinks and has freedom of the will. (c) By thought and testing, by relating parts and wholes, the self can give meaning to the objective world and achieve truth. (d) Ultimate reality may be a Universal self within whom are many individual selves, a community of selves, or one self. (e) Evil does not exist but is the absence of good. (5) One's self has power of self-determination through freedom and choice. 11

Realism
impossible to illustrate the extremes, so a middle road sketch must suffice. Generally, pluralism (a rejection of a "black universe") is accepted. Determinism, giving rise to orderliness in the universe and world, is the rule. Nature is real, as is the physical world; they are not mental. Mind is a receptive, interpretative attribute of the person; blank at birth and growing through life as experience is impressed upon it from without.

The world is all the way from mechanistic materialism of Democritus to a living organism of reality for different realists. Atheism, pantheism, a container idea that God is all in all, and other concepts are common among realists. 16

Pragmatism

same. " (2) "It is impossible to gain knowledge of ultimate reality. " (3) "Hypotheses tested by experience constitute the nearest approach to knowledge which we have. " (4) "Science should become a social pursuit by being applied cooperatively to the study of all the problems of man. " (5) "In order to determine the meaning of an idea, it must be put into practice; the consequences which follow constitute the meaning of the idea. "

EPISTEMOLOGY

Naturalism insists that reality and Nature are identical. Two strains of naturalism are extant:
1. Naive naturalism
   The most difficult hurdle for naturalism is in explaining how we know what we know is true. This was less of a problem to the ancients than to more recent philosophers. Naive naturalism is a term characterizing the epistemology primarily espoused by the ancients. It is distinguished by the concept of replicas

   "Idealists cannot accept an alleged truth without also approving the process by which it has been discovered. " 12
   "Understand the nature of knowledge and you will have the key to the nature of reality. " 13
   Our experience in the world has quality and meaning. Unless some one gave it quality and meaning we could not experience of know them. 14
   By observation of oneself one comes to know he is and at the same

   The Real exists independently of the knower; the truth can be known; the nature and truth of the real is such that we may arrive at the knowledge of things.
   1. Monism. There is no relay or image transfer from the object to the mind. The mind knows directly, is not confined within the skull. It directly perceives the real objects which are presented to it in first person contact.
   2. Dualism. Contrary to monism, Pragmatism builds on the intuition that experience is the proving ground wherein the worth of things is made plain. Pragmatism is essentially a theory of knowledge. It avoids generalizations whether a priori or a posteriori. Experience which yields a pattern for organizing facts, thereby making a core of knowledge, is a hypothesis which works successfully.
   The senses are not gateways for knowledge or to passively receive
Naturalism
of the object moving toward the viewer. This may vary from the atomic theory of Epicurus to the compromising inward movement of objects and outward movement of senses of Thomas Hobbes.

2. Critical naturalism
The rise of the modern scientific method--given its initial impetus by Francis Bacon--has produced critical naturalism. Spencer carried the trend of recognizing the scientific method as the highest activity of the human mind to its culmination. He made an immense gathering of facts to support his theories of evolution and correspondence. Inductive logic is the way to know for naturalists. 10

Idealism
time is limited by a related something beyond self. Self is self-evident. 15

"The fact of Selfhood makes necessary that the world be a self." 16

"Since nothing can be conceived to exist without being in relation to other things, many idealists believe reality to be a logically unified total system, a Universal Mind." 17

Mind is the prime reality, and the interpretations of our perceptions and the unifying of our ideas are the methods of knowledge. 18

Realism
there is a relay essence which transmits from the object to the mind the impression received. The mind is within the skull and knows indirectly. The transmitting substance is numerically different from the object perceived--hence, dualism.

In either dualism or monism, the mind is not an object itself, but only the witnessing, knowing attribute of the person. 17

Pragmatism
impressions from the outside world. However, the frame of reference is sense perceptual experience, not predisposed principles of reason. There is no willingness to accept knowledge verified in the past at face value, even if the verification is scientific. The accumulated data of the past must pass the test of present experience.

In pragmatism there is no simple intersection of knower and object from which direct knowledge results. But while engaged in active experience with things, qualities come to light in a way that we "know" them. Experience can be compared to an ocean in which both selves or knowers and objects are afloat, and where selves and objects experimentally engage each other. The result is "knowing" an experimental value in operation--not a dead fact.

"Facts" then have value only as a hypothesis for experimental action. But to assemble facts into a storehouse of knowledge is a vice, not a virtue. The method is that of movement. New problems require new answers found in the context of environment. Facts are observed and resulting data resolved into logical patterns or hypotheses which are subject to testing indefinitely as necessary revisions are made.

This method yields: (1) "knowledge" acceptable only "relative" to
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<td>Naturalism is concerned primarily with metaphysics; and when its ramifications are defined, the result is often a deflection into realism or pragmatism (especially in epistemology). There is a comparatively small amount of literature on naturalism in education, although it is a common practice in education.</td>
<td>The school is a social, intellectual, value realizing institution for the community. It is to lead, to transform, to be between us and the future.</td>
<td>Education is a means of forming men, it is the most precious of the basic rights of men. Regardless of government type, education is a must, and should have a certain autonomy of its own. It is the function of education to guide. It must possess a body of tested knowledge and be consistent in practice with that knowledge. Professor Harry Broudy, a committed realist, stresses that the profession of education should have the right to determine the curriculum, the methodology, the administration, and the personnel qualifications. All this because the realist assumes that the science of education is a body of knowledge possessed by educators, and not common property of all people any more than is the science of medicine.</td>
<td>Primarily through the efforts of John Dewey, the philosophy of pragmatism has been teamed with education. An abundance of literature exists dealing with education from a pragmatic point of view, and a host of educators and institutions employ the pragmatic conception of education.</td>
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**EDUCATIONAL IMPLICATIONS**

The pupil is a part of nature. He is neither born good nor will he be made good by education. He is to be viewed analytically and critically. He can be treated scientifically. He is to be given much.

The pupil is a self. He has a body and a spirit joined in one organic unity.

The pupil is a becoming entity, moving from potentiality through actuality to immortality. At birth, four principles comprise the essence of human self: the appetite, self determination, self-realization, and self-integration. The appetitive needs must be supplied to replace tissues and make.

The pupil is a product of evolution; he is a part of that which produced him, and will return to that "river of flux and change" which produced him. Both the pupil and the community of people have an.
Naturalism  Idealism  Realism  Pragmatism

physical attention; therefore matur-
ation and readiness are of paramount
importance. Great stress is to be
placed on environment because (1)
the student will be no more or less
than that which he takes from his
environment, and (2) the pupil is
a part of Nature and Nature is his
environment. The pupil must be
taught to see in Nature his final
fulfillment, for only through under-
standing Nature can we fit in and
harmonize with it. 11

one is neither bad nor good, but
depending upon his environment,
including education and the results
of his own will, his self-realiza-
tion is good or bad. 21

all other functions possible, Real
needs and felt needs are to be dif-
fferentiated, the latter being a pro-
duct of one's environment, and
therefore subject to change for the
good by education.

In self-determination, man
has "reflective freedom" as op-
posed to "natural freedom." He
has limitations imposed by other
"selves" and "its."

Self-realization leaves room
for our determination to yield a
good or a bad self. Education has
the mission to develop the good
self, both social and personal.

Self-integration is the almost
automatic process by which one
becomes or thinks one way to the
exclusion of another because his
choice attracts related things to
it, and thus leaves opposites with-
out the self. There are exceptions
to this, of course.

Religious concepts are taken in-
to account in our look at the pupil,
such as original sin. For the Catho-
lic, man has been redeemed from
his original sin, but not from the
effects; some Protestants hold to
the totally depraved nature of man.
The Soviets have a "communisti
realism" wherein the man is a
part of the community, a segment
of materialistic whole. 19

...
The teacher is to be one of great training and ability. The teacher is secondary to environment and experience. He must provide the proper balance of experience, empirical observation and rational synthesis, and at the same time be an exhibition of that expected of the pupils in their maturity. Because the human child is so long in developing (twenty years more or less), the institution of formal education is justified and necessary.  

In the idealist pattern of education, the teacher fulfills the following functions:

1. He conceives objectives or adapts those goals given him by superiors to the immediate learning experience.
2. He is a specialist in the knowledge of pupils.
3. He should be an excellent technician.
4. By example, he commands respect of the pupils.
5. He is a good friend of the individual students.
6. He awakens a desire to learn in the pupils.
7. He should have mastered the art of living.
8. In perfecting the student, he is a co-worker with God.
9. He capably communicates his subject. To do this he (a) appreciates and values the subject he teaches; (b) is always learning as he teaches, is progressive.
10. He should "make" his class a democracy.
11. He glorifies not himself but rejoices in the self-realization of his pupils.
12. He is the creator of the educational environment of the student and the chief source of his inspiration.  

Although Butler does not emphasize the role of the teacher, by implication and in relation to the foregoing and following we may assume that those items in the idealism column under teacher would fit here with the exception of numbers 5 and 10, and possibly number 8, according to one's strain of realistic thought. The approach is authoritative and sometimes authoritarian. The teacher will do what he can to create a climate and stimulate discussion which will sharpen perception and enlarge experience in his pupils. The teacher is to be, and is to be respected by pupils and the community as, one who has achieved good habits as defined and enlarged upon in "Curriculum" below.

The responsibility of the teacher is more complex and more difficult than in other philosophies. He guides the learning activities of the students. He is not the boss nor does he dictate to the students, but is an active, participating but mature peer of those in the class. As envisioned and practised by the best of the pragmatists, most careful planning to set the stage for worthy classroom experience is necessary. The teacher cannot simply turn the happenings of the classroom as they occur to as good a result as possible.
Spencer's famous five objectives have rather succinctly done for naturalism what needs doing for any philosophy of education. They clarify what the proponents of this philosophy are aiming to accomplish. His objectives are: (1) self-preservation, (2) securing the necessities of life, (3) raising children, (4) maintenance of social and political relations, and (5) enjoyment of leisure. Withal, the study of science is the means by which these five objectives of complete living are to be reached. Viewed from the concept of naturalistic philosophy, these objectives take on a different "flavor" than that ordinarily accorded them. 13

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<td><strong>Objectives</strong></td>
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<td>a. For the individual: the spiritual ideals of the race are truth, beauty, and goodness, whose counterparts in our consciousness are knowing, feeling, and willing. The environment of these modes is found in the intellectual, the aesthetic, and the moral. Education is a basic adjusting agency to help the individual &quot;to seek the truth and avoid error, to feel beauty and transcend ugliness, to achieve good and conquer evil.&quot; In obtaining man's absolute goals the individual will value in order: worship, character in the individual and justice in society, production and enjoyment of the beautiful, knowledge of the universe, obtaining economic independence, and good health to underlie and give possibility to the foregoing ideals and modes. 23</td>
<td>Since there is so much latitude in the scope of realism in general, a concise set of objectives is impossible. Some of the objectives most realists would agree on, however, are suggested by Broudy, and are related necessarily to the principles mentioned under &quot;The Pupil,&quot; above. Teachers will make it an aim: &quot;to help the pupil avoid unnecessary hardship and pain...&quot;; to have the right attitude toward pain and hardship which have educational value in our world; to promote healthful adjustment to anxiety and fear; to educate for wise parenthood; to develop the student and awaken in him the desire to achieve his greatest potential; and in light of the above, to promote pleasure and happiness for self and society.</td>
<td>One general objective of education is moderately upheld by Dewey. He calls it &quot;social efficiency.&quot; Much of what is commonly called cultural value is involved in this objective. Dewey further contended that if culture were more liberally defined, as it ought to be, it would nearly coincide with what he calls social efficiency. In the context of the &quot;continually changing&quot; philosophy of pragmatism, it is almost impossible to state a general objective. Objectives are always relative to the situation of the moment, and once gained, a new objective takes its place. &quot;It is often said by pragmatists that the general objective of education is more education.&quot; Education should give the learner experience in effective experiencing, the ability to cope with the indeterminacies of experience.</td>
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<td>b. For society: the spiritual ideals are brotherhood, a spiritual unity of humanity, not removing the distinctions of race, but the removal of class distinctions. The heritage accumulated in the past is to be communicated to the race; this to be the springboard from which the student leaps into the future and furnishes his contribution to society. 24</td>
<td>&quot;Education is the eternal process of superior adjustment of a... free, conscious, human being to God.&quot;</td>
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| The center is the ideal or idea; the ultimate, the achievement of reality which is absolutely good and is the foundation of all things.  

Curriculum is to include the universal laws of the inanimate universe, the development of civilization, the culture and arts division, and the personality division. These fields would include all that is to be known so far as man can tell, and would be joined together by courses which help the student to synthesize them all. The curriculum would use direct experience where feasible; but by very nature of the school situation, the textbook and vicarious learning would be the means of developing the student for his on-going and future direct experience. |
| must have a will to proper discipline of self in order to achieve the high purposes of the state.  

Both subject matter and problem centered concept are inadequate. Instead, the curriculum is designed to form desirable habits. These habits are not simple thoughtless actions, but must be dynamic, variant in flexibility, but united in content and form. The habits are to help one to get, use, and enjoy truth. Courses designed to yield effective use of words and of reading skills are basic. Habits of study and reading skill for careful analyses are basic. With the wide scope of knowledge, the selected courses would be those most generally applicable and urgently needed by the students. These would include natural sciences, social studies, and courses on "living with the self." Problem courses are to parallel content courses, combining the good in the subject matter and problem centered approach and going beyond it. A guidance program, non-therapeutic but for each student's self analysis and value judgment, would round out the curriculum. |
| With the emphasis upon experience made by pragmatism, it might be concluded that there is no definite curriculum. From the practice of some, such a conclusion is mostly true. Since all learning begins in experience, Dewey would insist that experience be guided to yield yet fuller and richer and more organized experience. He said, "subject matter is presented by the skilled, mature person" after the student has developed through experience. Dewey further stated, "...It is part of the educator's responsibility to see equally two things: First, that the problem grows out of the conditions of the experience being had in the present, and that it is within the range of the capacity of the students; and, secondly, that it is such that it arouses in the learner an active quest for information and for production of new ideas."

One might therefore conclude that the curriculum embraces everything necessary to the proper use of the experiences afforded the student.  

For Roman Catholics the essentials of curriculum are, "The doctrines of the Holy Church; the system, order,
Observation, analysis, classification, synthesis and conclusion are the steps of learning in naturalism. Butler says the following activities are to be included:

1. Education must conform to the natural processes of growth and mental development.
2. Education should be pleasurable.
3. Education should engage the spontaneous self-activity of the child.
4. Acquisition of knowledge is an important part of education.
5. Education is for the body as well as the mind.
6. Education practices the art of delay.
7. Methods of instruction should be inductive.
8. Punishment should be constituted

"Imitation" of the teacher is a justified means of learning on the part of the student; "originality" is achieved by imitation followed by surpassing the teacher in some line. 27

Tools of the learner are "interest" --spontaneous and natural, enhanced by teachers schooled in apprehensive teaching, combined with "effort," --the voluntary doing of that which at the moment seems of no interest but is of value. "Discipline" is to be applied as necessary as an external means to obtain learning for individuals and groups. 28

"Self-activity" is the means by which the student grows. It is the response to all that he encounters

The method is geared to viewing knowledge as relevant to the student's fundamental urges or principles, self-determination, realization, integration. The danger of lack of interest is overcome. The learner is active in physical and mental expression; with the mind active he may appear passive but this is a valued phase of method. The method is the proper response to the question, "What learning task will engage the abstractive powers of the student and direct him to the subject matter it is intended he shall learn?" The answer requires the learner to do something and the teacher to "arrange matters" accordingly. Realistic methodology would include the Socratic method, disputation,

"Building and executing units of study patterned after and matching the cycles of experience will therefore be the most inclusive method of the effective teacher. But within this allover methodology a number of other methods will be embraced, some of them at times not appearing at all different from traditional methods to the casual observer; however, their effect is different because they have a functional context in the unit of study, from the standpoint of the student." 15

Creative and constructive projects within and outside the school are used. Discussion is the natural way to introduce a unit of study. The searching out of relevant facts in libraries and other sources where subject matter and
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<td>by natural consequences of wrong deeds; should be certain, but tempered with sympathy.</td>
<td>in his thinking and doing. The student usually emerges in adolescence to the point where he sees much less &quot;through the eyes of others,&quot; and by that time his reaction to external ideas and other stimuli has been tempered to where he can make intelligent decisions and evaluations for himself.</td>
<td>realism lends itself to a structure for religious faith almost as well as idealism. Indeed, since World War I it seems to have been more popular than idealism as a religious philosophy.</td>
<td>Pragmatism, with the exception of William James, stands united with naturalism in opposition to traditional religious beliefs. Pragmatists claim that religion must be redefined to mean an attitude toward life in the human sphere, not connected with the supernatural. As with naturalism, pragmatism can be a philosophy of religion only as religion is redefined in pragmatic terms. Extant pragmatism, being so much in the image of Dewey,</td>
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<td>Because naturalism has no place for the supernatural, one might omit this section. However, the naturalist has a different definition of religion, and defines religious experience as a phenomenon of Nature. The naturalist would say that man, being neither depraved nor virtuous by inheritance, would do good as naturally as evil. In fact, harmony with Nature when it is understood is to do good and avoid evil. Nature is versatile and thereby</td>
<td>for religious faith almost as well as idealism. Indeed, since World War I it seems to have been more popular than idealism as a religious philosophy.</td>
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**RELATIONSHIP TO RELIGION**

To say the very least, philosophy has blended with religion; and especially idealism has an affinity for religion. Platonic thought, as modified chiefly by Plotinus and Augustine, has blossomed forth in Christianity of medieval times and lasted more or less until now.

Religion must be rational. The God idea is central and previous to reason. The idea of God is not the same as God himself.

Pragmatism, with the exception of William James, stands united with naturalism in opposition to traditional religious beliefs. Pragmatists claim that religion must be redefined to mean an attitude toward life in the human sphere, not connected with the supernatural. As with naturalism, pragmatism can be a philosophy of religion only as religion is redefined in pragmatic terms. Extant pragmatism, being so much in the image of Dewey,
Naturalism

accounts for the seemingly mystic or miraculous occurrences.

While many naturalists do not use the term, God, and historically the term is rarely included in naturalism's literature except to discredit the God concepts, there are naturalists in religion who do talk about God. Henry Nelson Wieman would define God for naturalists as being the structure in the world which makes possible the realizing of values, and which sustains and constitutes value. In this definition, God is the greatest of all values. Wieman would say that God is not infinite and all powerful. He is not all of Nature nor more than Nature, but is the value realizing structure in Nature.

Pragmatism has a similar stress on value, but instead of focusing on the foundation of values, the focus is on realizing religious values. Realism as a philosophy of religion is similar to Wieman's naturalism in taking the empirical approach. 15

Idealism

"Perception is an enigma unless the beyond is Mind creating these qualities... We find meanings as well as qualities... the world itself is grounded in Reason." 32

"... the fact of selves in communion calls for a World Self as the ground for that spiritual fellowship. "33

"... what reason says is that God is the answer. " He is the answer to the qualities, the harmony, the reality of the universe. 34

The above fragments are a part of Descartes' ontological argument for the existence of God, and are similar to those of St. Anselm's. Both of them see in the beyond that Greater than Myself or anyone else who is the creator of my world—not He of me. 35

On the nature of God, idealism has had many schools of thought. The One vs. the Many; various ideas of the Trinity including Modalism are familiar concepts. Needless to say, unity on the idea of the nature of God is a long way off, but idealists do agree that there is a God. 36

Some idealists hold that God is both good and all powerful; others see no logic in this view because it does not account for the presence of evil. To explain evil, some would say that God has some limitations, in that he is still becoming, he is accumulating knowledge, he is allowing:

Realism

Our experience of and with God can be real. Both the presenting and representing of the new realists and critical realists are possible. Scientific process is applied, and knowing can result where tested rules are followed by a "receptivity" which can occur. Perceptual relationship gives way to a most important method of knowing, revelation of God. The latter means something different to every group which defines it and is properly identified in different manifestations, which make it none the less real. 26

On the nature of God, realists are as divergent as any other philosophy in their various definitions. Henry Nelson Wieman defines God "as the impersonal structure, basis, and constitution of value in the world." The late Douglas Clyde Macintosh conceived God as one "whose will is perfectly good but whose good will is not yet fully realized in man and in the world." God, then, is defined as the way from naturalistic substance to naming attributes of Him but not saying what He is. A. C. Garnett says God is known to us "as altruistic will that seeks, in and through each individual, the good of all." Is the "will" that of a person? Definition of personality as an "isolated center of consciousness" would leave God impersonal to Garnett. This would make Him a social being, just as father to children. The "will" must be omnipresent and

Pragmatism

neglects James' spiritual touch, as in contemporary pragmatism. Dewey finds he cannot deal with religion as such but makes specific religions his object in writing his book, A Common Faith. He concludes that it is impossible to find any common element as characteristic of religion, this because religions have too much concern with the supernatural. But, he does find religious attitudes or values to be desirable. The John Dewey Society caused that spiritual values be redefined so that the word spiritual referred to the quality or level of refinement of a particular value instead of meaning that such a value has metaphysical rooting in the supernatural. "In short, the status of religion is this: ascribed with it are experimental values which are worthwhile and should be preserved, but there is no supernatural base for religious experience."

The Dewey "theism" is not supernaturalistic, but is allied with personal and social forces. Dewey's interest being in the biological and social arenas, the context of life is man, his evolution, and the resultant forces, institutions and relations. 16

In Man's ongoing common life with its thrust into the unknown future, Dewey finds what he calls God. The proper flow of ideal values becoming actual in experience in man is what Dewey would call God. He holds that
Naturalism  Idealism  Realism  Pragmatism

tension to produce growth in himself and man. 37

In relation to God, man is potential. He is dependent upon God if his potential good is to be realized; left alone, his actualization is expected to be evil. When man identifies himself with God and seeks His way, man actualizes his high potential. 38

Impartial, and where personality is defined as "organization of will" God is personal. 27

The God of revelation is different from the God of speculation, not an idea of man, but a disclosed revelation to man. He is subject, moving—not dead object. He is Person as Will; He is Lord and therefore Creator. He is Whole Other, we are not part of Him. He is Love, "He wills to reveal himself because He loves," and "He wills to reveal that He loves." He is not aloof from His creation, but interested in man. He is Father, Son and Spirit. Many realists hold to most of these conceptions. 28

Realists have different concepts on the nature of man. Some hold that he is an organism under necessity to adjust to the material world. Others let man have a self independent of and more than the body, which may achieve immortality. 29

Realism allows for pluralism and can account for evil even to the depravity of man. Attempts to lift man from his present condition must reckon with the facts of man as he is, together with the facts of what he may become.

Neo orthodox Protestants let man be person, not just organism, but made in the image of God (in that man has reason and will). Man's sin was in turning away from God; his salvation

using the words "God" or "Divine" to convey the union of actual with ideal, protects man from a sense of isolation and therefore from despair or defiance. "God" is good in a utilitarian way, then, as a bridge to experience other values.

Man is an integral part of Nature and continuous with it. Pragmatism rejects depravity and pessimism, yet does not embrace a concept of guaranteed future of sweetness and light. Man's prospect in the future is melioristic, with a possibility for making the best of his circumstances and achieving purposeful control. Evil is the failure to make the best adjustment to society.
SOME STRENGTHS AND WEAKNESSES

Naturalism     Idealism     Realism     Pragmatism

Perhaps chief among its strengths is the simplicity of naturalism. In a world of confusion and complexity, the philosophy of naturalism may have a neutralizing and beneficial effect. The confusion within the self—especially the introverted self—may be alleviated by a philosophy which lets the externals, the natural outside world become prime. "Living with Nature" and "letting Nature take her course" may be axioms which can reduce confusion and frustration. 

Society also is a mass of confusion, especially as one sees it in urban areas. Many of society's patterns are artificial and unreal. Naturalism is a wholesome, simplifying influence wherein it calls us back from the complexities of society to the simplicity of Nature. 

Simplicity, though a strength, is also the weakness of naturalism. The conclusions one may make on the complexities of life require explanations not found in naturalism. Reality is not just the "simple" things attributed to it by naturalism. Reality is more than the Force of Spencer, or the Water of Thales.

Nature is not all rhythm and harmony wherein man can find benefit for his own life. The philosophy of naturalism permits man the chance of surrounding himself with a world of illusion until he finds himself trying to equate the true with the false. 

Idealism starts with the self—the basic intuition that the self exists. It relates the self to the Infinite and regards the process of self realization as the prime consideration. Idealism is comprehensive and leans on no other philosophy for its epistemology, logic, and axiology. It seems consistent within itself.

Idealism is largely misunderstood and maligned. Most often it is identified with "visionary utopianism." It is difficult to grasp, and one may easily take one of its tangents to the exclusion of the rest of the whole. Weaker than this, the concept of immortality and the destiny of man and God is undesirable either way the Idealists define these things. To be absorbed into a "whole" leaves one non-existent; and yet to be related to One who is still becoming and at the same time being the present ultimate leaves too much to be desired in explaining the many constants of the universe.

Strengths. The real exists regardless of a knower. Mind is not necessary to being; the knower only finds the real, he does not make it. The realist "philosopher," finding things existent outside himself or objective rather than subjective, may find mental health easier to maintain or get than the idealist.

Weaknesses. The realist makes no connection between value and essence whereas a same approach would recognize an interrelationship with value rooted in existence and existence being filled with value.

In the realist's educational approach it seems that the conception of the pupil is inadequate by making too much emphasis on the transmission of subject matter. The wide variety of metaphysical concepts held by realists make a hard and fast generalization impossible, but the more nearly naturalistic the conception of the pupil, the less adequate it is, for pupils are more than physical organisms with highly developed nervous systems.

As to the transmission of content, the real or true content cannot be found entirely in the substance of science or culture, as in realism, nor in the

Strengths. The philosophy of living a day at a time without anticipating future troubles nor being unduly harassed by past failures, has some values in mental health. We are to do our best and make the most of the present experience.

The emphasis upon experimental procedure to fill the gap left between rationalism and empiricism is helpful. Pragmatism helps to discern the ways of experience, offering some help in controlling experience.

Its help to education within its limitations is notable. It has revolutionized educational ways, and the methods implanted in education appear to be permanent. At least it shows that education cannot be equated with what the teacher does, and has given a sensitivity to the cycles of learning.

Weaknesses. Pragmatism seems to follow the ways of Spirit without believing in the existence of spirit.

Arbitrary application to situations where some other method might work better can produce little good, and sometimes bad results.

May it not be possible that in working out solutions to indeterminate problems that a watchful "Providence" assists one? And how can meanings come to be without a mind to conceive them?
Naturalism

and ultimate peace. Nature has penalties to exact as well as benefits to offer in spite of its ways and the simple life. 19

Naturalism is weak both in ontology and epistemology. It needs more than metaphysics to explain man, and a solid way to demonstrate its conclusions. 20

Even in metaphysics, the specialty of naturalism, it has not gone deeply enough. If in addition to asking "What is it that exists ultimately" one asks, "What is it that constitutes existing as such," we take the naturalists beyond nature to define existing, which has no definition with them. 21

Most seriously, naturalism has no place to satisfy the longing of the soul to preserve its identity in eternity. For the soul to be swallowed up in Nature is inhuman.

The person is more than an animal, and educationally--Spencer's well-stated objectives notwithstanding--a philosophy which does not go beyond the animal definition to the spiritual concepts is inadequate. Speaking of naturalism in religion, it seems to be a matter of words, and the use of the word God is foreign to the philosophy--at best a borrowing of religious terminology and investing it with naturalistic meanings. 22

Idealism

flowing stream of change as in pragmatism, but in the One who is behind and beneath these.

Generally, realism is less spiritual, less religious, and more mechanistic in its concept of creation of the world and man than idealism. Pantheism and pluralism, with many different and often diametrically opposed schools of thought, exist in the scope of its metaphysics. The change of the sentient being into whatever happens after holds little for one to look forward to. Educationally, the realist places too much stress on the absorption of subject matter on the "blank sheet" of the mind as the major process of self-realization. 22

Realism

Granted, a continuity exists in pragmatic epistemology and social theory; there is multiplicity and lack of harmony in almost every other realm of its thought, especially in its ontology and metaphysics. Pragmatism is agnostic and reduces man to being on a par with nature as a creation of nature. He is a piece of society, thinking only because he learned the use of words from society.

Pragmatism is unable to divorce the ways of Spirit from the existence and essence of Spirit. One may question whether the basic idea of pragmatism is true, or is it not true that consequences following the idea in action are representations of essence instead of essence itself? The objectives in education are woefully weak in this philosophy; and even the method, good as it is in many applications, is totally lacking in satisfaction when applied to many basic decisions one must make in life. Basically, its great weakness, then, is its disavowal of real religious values which give goals here and in eternity. Mankind always has had the need for God in the truest definition of the term, and for true religion with its attendant supernatural base. As with naturalism, the final destiny of man as a going back to nature thereby losing all identity and selfhood, permits no great consuming passion for righteousness to reward the soul both here and in eternity. 19
**Naturalism**


**Idealism**


**Realism**


**Pragmatism**


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ORGANICISM

A contemporary philosopher in education who has made an extensive treatise on another approach in education is Frank C. Wegener. He is professor of history and philosophy of education at the University of Texas. His book, An Organic Philosophy of Education, is an attempt to synthesize the good from the philosophies mentioned previously in this work, into a workable practice in the schools. He does not take credit for organicism as such, but exacts from Plato, Aristotle, and especially A. N. Whitehead, many ideas to support his position. His concept of a "school within a school," however, is original. This concept follows, direct from his book, together with some objectives of education as he sees they should be.

It is not the purpose of this essay to undertake a consideration of the diverse problems mentioned in the previous paragraph. It is the purpose of this writing to propose a vision of the school within a school for both theoretical and practical consideration. It is entirely possible that the plan outlined will evoke theoretical considerations which will result in further reconstruction of our educational philosophies—and perhaps a greater unity. It is conceivable that practical administrators will find the plan suggestive in resolving certain conflicts of educational doctrines.

The Basic Proposal

Until such time as a new synthesis of educational philosophies can be achieved, it is proposed that the hypothesis of a school within a school be adopted. The hypothesis can be formulated basically as follows:

1. An adequate philosophy of education must accept and coordinate the valid elements of two doctrines of the
educational process, that of directed growth and that of intellectual and moral development.

(2) The doctrine of education as a process of directed growth, development, and experience of the total personality is valid when applied in an appropriate context.

(3) The doctrine of education as a process of systematic intellectual and moral development is valid when applied within an appropriate context.

(4) Neither one of the doctrines of education should be regarded as inferior or subordinate to the other; each has its rightful sphere.

(5) These two doctrines should be applied within the school within a school; they should be co-ordinated and balanced in execution; the related principles and concepts should be applied within the respective spheres of these valid doctrines.

The School Within a School

It is proposed that these two principles be expressed operationally as "the school within a school." The sphere of the conception of education as growth and experience might be termed the "outer school." The sphere of the conception of education as a process of systematic intellectual and moral development could be identified as the "inner school." Thus the whole school, although a unity of educational experiences, consists of a polarity between two different educational doctrines which complement and supplement one another. All of the supporting principles and concepts associated with education as growth and experience can and should be implemented whole-heartedly in the domain of the outer school. Principles of maturation, participation, democratic sharing, intellectualization of activity, problem solving, socialization, and the functional learning typical of modern education should be utilized to their full extent. Similarly, the valid elements of training, instruction, vicarious education, symbolic communication, conceptualization, developments of intellectual skills and understandings, transfer of conceptual learnings, and learning through discovery are applicable to systematic learning; they should be applied rigorously to the units of study within the inner school.

The Fundamental Conception

A fundamental conception of the school within a school includes a vision of the school itself as a miniature democratic community within which boys and girls learn the ways of democratic living by complete and well-rounded curricular participation in the diverse segments of life deemed political, social, economic, aesthetic, re-creational, physical, as well as the intellectual, moral, and spiritual. However, it is considered essential to provide boys and girls with one area of this total pattern of living which might be termed systematic education. Thus the systematic education with intellectual and moral emphasis becomes the inner school which in a sense is a nucleus of the non-
academic or experiential centered outer school. Although separated in a theoretical sense in terms of underlying principles, and in an administrative sense for organization and execution, the two spheres of curricular activity, experiential and systematic, are intended to cross-fertilize and support one another educationally in both process and product. Furthermore, this conception embraces the whole community, or society, as a third sphere which both contains and supports the educational community. (See Figure 1) Visualized in terms of concentric circles one sees then the inner school of systematic education, supported and contained by the emergent experiences of the outer school, which in turn is sustained and re-enforced by the whole democratic community. Dependent upon one's philosophy, particularly with respect to a metaphysics, is the real possibility of another concentric circle representing those forces beyond the society of man. The sum total of these spheres of educational activity, or life itself, provides us with the concept of total education.

Practical Values of the Conception

It would appear that there are both practical and theoretical values to be gained from this conception. A clear-cut recognition of the two doctrines by administrators and teachers should assist them considerably in the clarification of their educational endeavors. By delineating the responsibilities and obligations of systematic education which the teacher should fulfill, a whole-hearted devotion to the task could be achieved, without frequent interruptions of conscience in respect to the just demands of experiential education. Likewise, a definitely planned program of experiences to meet the needs of growing youngsters, as well as room for emergent and unanticipated educational needs, should provide the teacher or counselor with time for experiential education.

It is entirely plausible to presume that teachers themselves possess wavering allegiances in respect to educational theories and philosophies involving both progressive and conservative principles. To the extent that this is the case the implementation of the school within a school idea should assist the teachers in resolving their problems in a practical way.

Administrators should find the plan practical and helpful in at least two ways. One way is that of doing justice to both doctrines of education. Another is that of satisfying both conservative and progressive doctrines. Still there is the difficult administrative problem of doing justice to each view within the school program. Secondly, there is the obligation to provide a program of education which will satisfy the community. The school within a school idea should be of direct assistance in helping to meet these trying problems.¹

¹Wegener, op. cit., pp. 4-7.
Figure 1. The School Within a School

Explanation: These concentric circles represent a hierarchy of educational levels of experience. The "school within a school" or the "school proper" is represented by the two innermost circles, one the "inner school" and the other the "outer school." The school itself is contained by the community, which is also educational. Dependent upon one's philosophy and religion are the transcendent experiences which might be deemed possible beyond social interaction. Each level of experience has its particular kind of educational values, validities, and processes. 

\[1\text{Ibid.}, \text{p. 6.}\]
In the broad field of general education, Wegener includes the following as objectives:

1. To teach ways of thinking;
2. To nurture diverse habits and methods of thinking;
3. To foster understanding of the intellectual heritage;
4. To develop the intellectual arts;
5. To develop both the contemplative and prudential functions of man's intelligence.
6. To develop both theoretical and practical intelligence;
7. To realize intellectual values in life;
8. To develop intellectual capacities of all students to their optimum level;
9. To develop the intellectual function in harmonious and organic relationships with the other functions of man in the educational process.

Wegener is very much concerned with the spiritual side of life, as evidenced by the following comments and set of spiritual objectives:

"This inner witness of the spirit also is the gift of every man, the light that lighteth every man cometh into the world." In this discovery of Socrates we have the true basis of education and democracy. It is not necessary to consult the law, the magistrate, the priest, the institution, or even public opinion. Look within! gnothe seauton! Know thyself!"

As Plato also knew, there is a point in the educational process when the eye must be turned inward from external things. The light of reason must illuminate the way. Philosophy has been the handmaiden of the spiritual life throughout history. Its objective problems in the end become personal faiths. Education should then endeavor to provide philosophical and spiritual experiences which will contribute to the individual's ultimate self-determination.

(B) Spiritual Functions and Aims of Education. In the development of the spiritual function of man, the preceding observations may be restated in terms of these aims of education:

1. To impress students with the needs and values of man's spiritual life;
2. To provide students with an understanding of world religions and philosophies;

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1Ibid., p. 405.
(3) To encourage students to make their own individual self-determinations in terms of the spiritual function of man;

(4) To co-ordinate spiritual knowledge and spiritual arts in organic unity;

(5) To encourage the formulation of the individual's authentic spiritual values through the dialectic of Socratic inquiry;

(6) To harmonize one's formulation of spiritual values with those values and understandings which obtain in the other nine functions of man in philosophical unity and diversity, or "the unity of opposites."

(f) Institutional Responsibility. It is frequently asserted that since we have separation of church and state in our country, home and church shall have total spiritual responsibility, while the schools are to assume strictly secular responsibilities. The problem of religion and education is consequently one of the most divisive of modern times. Our views have been indicated in the foregoing pages. You cannot split up organic man and his functions. An adequate education requires the formulation of beliefs to live by; these in turn require the harmony of functions, particularly philosophical and spiritual. In the philosophical approach to the nurture of intellectual, moral, and spiritual values, that we have recommended, there is no necessary infraction of law. Laws prohibit the teaching of sectarian religion per se. They do not prohibit philosophical inquiry into the ultimate problems of the nature of man and the universe. "Spiritual development" does not necessarily mean sectarian indoctrination.

The schools should do all that they can to carry out the aims listed above. They must encourage the kind of philosophical inquiry that historically has eventuated in spiritual and religious identifications or expressions by the individual. Nurture of the spiritual function in this philosophical sense is a function of general education and the schools. It is to be hoped that the individual will have derived enough insight into the need for his further spiritual development that he will of his own accord and through his own self-determination make whatever religious identification which he may choose as an individual outside of his formal education in schools. The very character of the spiritual function makes it a shared responsibility between home, church, school and other institutions of society. Spirituality may or may not be developed in established religions and churches. What sometimes goes on in the name of "religion" in churches is far from religion or spiritual development.

Our conclusion is that home and church may nurture spiritual development through their own sectarian or non-sectarian expressions of religious faith and philosophy. The schools which have the responsibility for general
education also have an inherent obligation to nurture the spiritual function of all persons within their jurisdiction without recommendation of particular sectarian or secular solutions qua "religions." Nurture of the spiritual function by the schools therefore takes the form of philosophical inquiry and experience in non-sectarian terms; nurture of the spiritual function by certain homes and churches may well be in the forms of chosen sectarian expressions of that function. All in all it is a shared enterprise by various institutions of a democratic society.¹

In summarizing his thesis and proposal for a school within a school, Wegener includes this thought:

Therefore, in our quest for a new synthesis of educational philosophies, we should recognize the validities of two diverse doctrines of education: first, education as growth, development and experiences should be accepted; second, education as a process of systematic, intellectual and moral education should be accepted.

. . . There has been the tendency to promote one or the other doctrine at the expense of the other. . . . It appears wise and feasible to apply both sets of principles in educational practice.²

¹Ibid., pp. 411-12.
²Ibid., p. 23.
AN ANALYSIS OF THE DEVELOPMENT AND USE OF OBJECTIVES 
FOR THE SEMINARY TEACHERS IN THE CHURCH OF 
JESUS CHRIST OF LATTER-DAY SAINTS

An Abstract
of a Thesis Submitted to the 
Department of Religious Education in the 
College of Religious Instruction of 
Brigham Young University 
Provo, Utah

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

by 
John Paul Fugal 
June 1959
ABSTRACT

The literature on educational problems and procedures gives considerable emphasis to objectives. Sometimes called aims, goals, or values, the objectives have been variously formulated according to the philosophy and environment of their authors. Great variation is found in the many codes of objectives which have existed and which now are used in education.

In examining the code of general objectives which has been published and circulated throughout the Latter-day Saint Seminary System since 1943, the writer was of the opinion that these objectives were not fully used by the seminary teachers and that they may not be those really desired for the system. In essence, the problem of the thesis was to trace the development and use of codes of objectives for the seminary teachers, and to analyze the present objectives in the light of their current usage.

Because the science of education has been largely developed in general education, this work includes observations and conclusions of several authorities in the field of educational objectives. The relation of objectives to the philosophy one espouses is considered. Several sets of educational objectives, both in general and religious education, have been presented. Observations of authorities in religious
education which further emphasize the importance of properly stated objectives are included.

The history of objectives in Latter-day Saint Seminaries is presented, and the results of a survey of a typical portion of the present seminary faculty are given. This survey shows that the objectives now circulated are not in the consciousness of the teachers. Comments of some of the teachers concurred with the writer's idea that the published objectives are too wordy and unwieldy, and that they include some aims for which the seminaries cannot be held accountable.

In concluding the thesis, the writer uses the statements of seminary and church authorities which bear directly on the problem. In agreement with their statements and with the ideas of educational authorities, the writer recommends that a hierarchy of objectives be established. This means that the overarching objectives of the Church should govern the establishment of the objectives of each arm or auxiliary organization of the Church. Each arm of the Church, in turn, should have definite, published objectives for which it is responsible. The objectives should be clearly and simply stated and should be necessary and attainable by each organization.

A set of objectives, at least suggestive of what could be adopted for the seminaries, was formulated by the writer. These objectives are presented together with individual explanations of why they were written and to make clear what they mean. Stripped of explanatory material, they
are as follows:

1. To help students know and understand the scriptures.
2. To help students build testimonies of the Gospel.
3. To inspire students to so live that they may receive joy in this life and exaltation in celestial glory.
4. To help students understand and seek true freedom for all mankind.
5. To encourage the students in their search for secular truth.

ABSTRACT APPROVED BY:

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