

STUDY GUIDE: TEACHING FOR THE MILLENNIAL CHILD



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My degree is a master's degree in education, not a medical degree

****If you want someone to believe as you do - you must recreate for them:**

**Either by real experience, in real time or
Vicariously,**

**Everything that has led you to believe as
you do ...**

Edward T Hall, The Silent Language

Guided reinvention -

"A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God."

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

IN ORDER FOR PROGRESS TO BE MADE TWO GENERATIONS MUST AGREE

So, let's get started

We are discussing culture in general leading to an ever sharper and more narrow focus on our primary interest: To understand and describe the **"Culture of Godliness"**.

As we will see, we live and move and have our being within our culture. Like fish in the sea, culture surrounds us and helps us define ourselves and our mortal experiences. **Culture, in its most detailed analysis in our material, is communication.** It is how we "speak" to others and how they speak to us.

An understanding of culture is central to our Quest.

At the same time I'm attempting to free you from my bias, my peculiar cultural "window" through which I view this quest and, indeed, life itself. As I proceed I want to recreate for you as much as is possible and useful, the path I took to arrive at my present state of understanding of this vital subject. That will help you put into perspective what I say. Perhaps it will help you make you aware of your own journey to enlightenment. (To possessing and enjoying the fruits of **a FULLY-ARTICULATED HUMAN MIND AND AN ENLIGHTENED CHRISTIAN CONSCIENCE.**)

[As I re-read this I think it makes me sound like I think I have acquired such a mind. Those of you who know me at all must be hooting at that idea.]

Your path will be much different than mine, but hopefully we can arrive at the same destination: a deeper and more dynamic insight into the world around us, possessing the tools and insights we need to do our

own work—describing the **Culture of Godliness** and the essential elements **of the Society of Enoch and Melchizedek (Zion)** and of an **Enlightened Christian Conscience** and the aspects and character of a potential **Millennial Child** for ourselves and those nearest and dearest to us. And to acquire the powerful, dynamic principles, tools and practices leading to the comforting safety of living **the laws of Obedience, Sacrifice and Godly(Impired) Charity that guided the Savior during His time in mortality.**

We look at the aspects of culture at this point because all the other models we want to examine, all the knowledge and possible insights they contain are embedded in our culture. If we can get an understanding of what culture actually is it will make the rest of our work both easier and far more useful.

As Hall says, understanding culture is the key to understanding so much more about the world around us and, if we are going to try and create a model for describing the “**Culture of Godliness**”, this will be essential.

Probably the most difficult point to make and make clearly is that not only is culture imposed upon man, but it is man in a greatly expanded sense. Culture is the link between human beings and the means they have of interacting with others. The meaningful richness of human life is the result of the millions of possible combinations involved in a complex culture. Hall, p. 166-167

A real understanding of what culture is.....will help people learn where they are and who they are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men who take advantage of the fact that the public is not usually aware of those shared formal norms which give coherence to our society.

Edward T Hall, The Silent Language

By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness..... IBID, p. 165-166

**The potential of this work is truly awesome:
"Ye shall know the truth and the truth shall make you free."**

My own work at this began when I was working as a caseworker on the Navajo Reservation in Southern Utah.

Such a sad, tragic, and lonely death

Catch The Bus

In the late 1960's fall in the southeastern Utah community where I lived and worked as a Social Welfare Department caseworker for the state, working with the Navajo people, was a time for gathering children and adolescents together to catch the

buses that would take them back to Intermountain Indian School in Brigham City, Utah for the school year.

As with Chester Nez and his family (see below), in my community there was a lot of controversy over this way of educating Indian children. One particular young man had told his parents over and over that he didn't want to go back to school at the federal Intermountain Indian School in Brigham City, Utah.. Significantly, as we shall see later in our study, he was about 13 and ready for the 8th grade.

No one listened. Those who did really didn't understand the plea, the desperate message, behind his words.

The day the bus was coming I went out in the country to his home camp to bring him and some others in to meet the bus. When I arrived the camp where he lived was in a muted turmoil. His family was absolutely beside themselves with grief and horror.

During the night he had gone out in the shade house and hung himself... with barbed wire.

He really, really did not want to go back to the Intermountain Indian School in Brigham City.



Such a sad and lonely death for a good young man known for being patient and kindly to everyone.

I can't describe the emotional depth of the impact this event had on me. The memory didn't fade and over the next **while I pondered about what cultural "poison" in the Anglo culture was virulent enough to make an awful death preferable to life in such a place as an Anglo school.**

This event shocked me deeply. I had lightmindedly assumed I was doing a good thing by supporting the effort in offering education to young people to help them adopt the American way of life.

I soon learned I knew next to nothing about the off-reservation school climate or culture, its history and impact on Native American lives.

I knew little about the heat generated when the tectonic plates of two powerful cultures collide in a living human mind.

After this it seemed to me there must be some "cultural poison" in our schools that, I now understood, could be fatal. I had always thought education was the key to liberating people, helping them to lead happier and more fulfilling lives. That this was apparently not true for everyone came as a rude awakening for me.

This experience was intense. I suddenly realized that such a simple, straightforward activity as schooling was not simple or straightforward.

Rather, it was literally, a matter of life and death for some. These tragic events brought this issue to the forefront of my mind. It stuck there and wouldn't move.

I went about my work, travelling from camp to camp, visiting with the people and tending to their needs as much as the statutes and policies of the State of Utah would allow.

But I no longer trusted myself. I wondered if this "cultural poison" was pervasive, entering more aspects of the lives of my clients than just educating their young.

I had a great need to understand these apparently virulent cultural elements and how they operated in our lives to create such tragedy. And to learn if anything could be done about them.

A PRACTICAL EXAMPLE OF CULTURE CONFLICT

Some (languages and cultures) are so dissimilar, English and Navajo, for example, that they force the speaker into two different images of reality.

Hall, The Silent Language p. 123

What we are doing here in using the Navajo Culture as an example is not unrealistic. It is a fortunate happenstance that I had the experiences I did with this culture, a powerful, ancient, and dynamic culture, because it presents such a stark contrast to the Anglo culture.

You will not be wasting your time in joining me in using this culture as a take-off point for our discussions.

What follows are some quotes from a book by Chester Nez (Code Talker) describing his early experience with boarding schools. It should help you to begin thinking more deeply about the concept of "culture". This will help when we delve more deeply into the subject.

(Chester Nez with Judith Schiess Avila, **Code Talker**
Berkley Caliber Press, New York, 2011

WHY WOULD THIS 8TH GRADE NAVAJO BOY KILL HIMSELF IN SUCH AN UGLY MANNER RATHER THAN RETURN TO INTERMOUNTAIN INDIAN SCHOOL IN BRIGHAM CITY, UTAH?

Chester Nez's experiences in the 1920's can give us some practical, anecdotal information about schooling the young in an alien culture.

Chester Nez tells us of the "culture shock" he experienced when he started boarding school at eight years of age in the early 1920's:

And the food got no better (a flat "cake" and a glass of milk for supper) and no more plentiful. Dora and I ate every scrap on our plates, licking our fingers and pressing them

onto stray crumbs..... We arrived at each meal hungry, and left still hungry. We looked for food in the trash pile out back of the school, sometimes finding crumbs or things like spoiled fruit. We wolfed anything that was remotely edible, spoiled or not. Both of us were slim when we arrived at school, but we grew skinny. We felt hunger always. And we missed our family. **Chester Nez, Code Talker**

When they went home their parents saw how skinny they were and decided to transfer them to the Ft. Defiance Indian School. (Ft. Defiance is near Window Rock, the Navajo Capital, sixty or so miles Northwest from Gallup New Mexico.) Their older brother, Coolidge was in school there. The home camp was at Chechiltah, which is south of Gallup about 13 miles, toward the Zuni Reservation.

"Chechiltah" means among the oaks. (Che means rock chil means plant or tree tah means 'among'.. Oak (actually Juniper) was hard to cut with a stone axe and isn't much better with steel axe or saw. Hence "rock tree").

Ft Defiance was established in the 1850's. From there, during the American Civil War Kit Carson led the campaign to burn the crops and orchards and kill the livestock and round up the Navajo and remove them from their homeland. It was known as the "Long Walk", all the way to Fort Sumner in New Mexico.

GOOGLE AND THUMMIM ALERT!

[Look up something like: The Navajo Long Walk to get some detailed background on this.]

When I was at Chinle, Ariz. on my first mission, I knew men and women whose parents and grandparents had made the long walk. Along with some who had not been caught by the army and stayed behind. These were the parent generation to Chester Nez and other "Code Talkers" of the Second World War.

My own "cultural memory" on the Navajo side thus goes clear back to the Long Walk during the Civil War. I heard plenty about it from the Navajo viewpoint.

Chester continues:

"years later (after the Long Walk) it (Ft, Defiance) became a government school for Navajo children, **one designed to rid them of the "burden" of their culture and traditions.**

Looking back from today's perspective, many former students feel the fort was a bad place for a school. They had bad dreams because of the many deaths and the bodies buried there. pp. 45-46

Navajo people have a great fear of the dead. One of the kindest things missionaries and others can do is help them with "funeral arrangements" when there's a death in the family.

After one year (of a 2 1/2 year mission) I was transferred to Old Sawmill, just over the mountain from Chinle, and about 15 miles northwest of Ft. Defiance. I was in Ft. Defiance often because there was also a BIA (Bureau of Indian Affairs) hospital there as well as the school.

The hospital was avoided by the people until death was so imminent that there was no recourse but to go there. "The People" (Dine-Navajo) thought of the

hospital as only a place to go to die. Which in a way was a service because if someone died at home it was customary to abandon the home and live elsewhere. This sometimes worked great hardships on the extended family.

A young teen-aged Navajo girl died in Sawmill and we took the mother and sisters to Fort Defiance to prepare the body for burial. It was a horrible and fearful time for the women, and at the same time a great source of sorrow because a beloved daughter/sister was gone.

The older sister gradually sank into what my Anglo parent generation call a "funk", a gradual decline in health and in spirit caused, in this case, by grief when the living sister thought about what her culture told her was the fate of those who, like her beloved sister, died.

All that remains of the dead is substance that covers all their personal items and everything they've touched called ch'iindii. It is a virulent distillation of every evil thought or act. It causes Ghost sickness and can only be dispelled by a ceremony. If you've ever worn a Navajo cedar-berry necklace called "ghost" beads, you've seen a part of this. The dead spirit goes down a steep sand dune into the underworld where there is no inkling of happiness or of family association. The attitude is "when you're dead, you're dead" or something worse.



This girl couldn't bear the thought of her sister being in such a place/state.

One of the most satisfying activities of my entire mission was sharing with her a flannel board lesson on the **Plan of Salvation**. She accepted this with all her heart and began to steadily recover her positive outlook on life. We had a strong branch in Sawmill and the members took her in charge.

I truly enjoyed knowing enough about Navajo language and culture to be able to explain this to her in thoughts and ideas that could cross between the cultural divide (gulf) that separates the Anglo-Navajo cultures.

GOOGLE AND THUMMIM ALERT: [lds.org/Plan of Salvation](https://lds.org/Plan-of-Salvation)

As mentioned elsewhere, you have a marvelous instrument for receiving information, and even revelation. And you can hold it in your hand!

(The name we use for this, the Google and Thummim, is attributed to Doug Beadle of the Sharon 3rd Ward, Sharon Stake, Orem Utah.)

We don't have time and space to get deeply into how the Navajo viewed death, and so on. and it does not directly address our quest. Our work will proceed rather quickly to working with macro- and mini- cultures embedded in much larger cultures like the Anglo-American culture. This will quickly give you the tools you can use to focus on individuals and small groups, where the work of creating the "**Culture of Godliness**" will probably need to be done.

But I smile and lean back and fold my arms (hard to type that way, have you noticed?) knowing with utter confidence that you can whip out your **Google and Thummim** and pursue this to your heart's content.

GOOGLE AND THUMMIM ALERT!

You may question the relevance of these things now, but they will give us a starting point where I can share with you important ideas about culture. I can only explain things from my perspective so please bear with me. As Hall says, this culture is nearly the exact opposite of the Anglo Culture so contrastive analysis can be very fruitful.

What we're looking at right now is the fearful impact the institutions of a powerful, even dominant culture can have on those born and nurtured in a different one. Too often, as we have seen, it becomes a literal matter of life and death.

Chester Nez continues:

Speaking of mandatory haircuts:

Hair fell in piles. I awaited my turn, hands squeezed into fists as I watched the shearing. I figured there must be some mistake. We Navajos believe in witchcraft. Cut hair and fingernail clippings should be gathered and hidden or burned.

Such things could be used to invoke bad medicine against their owner. People should not leave parts of themselves scattered around to be picked up by someone else. Even the smallest children knew that.

Well, have you reached for your **Google** and **Thummim** yet?

Moving on: he was next issued a uniform (they confiscated his clothes). He was slapped in the head if he spoke Navajo, even to try and help a little boy learn to button up his uniform.

"The first night, the boy in the bed next to me woke in the middle of the night screaming.

"*What's wrong?" I asked him in Navajo.*

The little boy shivered, although the night was warm. 'Terrible dreams', he told me. 'Dead men. Indian warriors. And white men, too.'

"An owl, always a bad omen (of impending death), perched on a lamppost outside the dormitory. Eerie hoots stirred the still night. We two boys looked at each other, eyes popping. Then we lay back in bed, looking straight up at the ceiling, trying not to move.

"Many children had bad dreams in this strange place that had once been a frontier fort, a place of death. The boys in my dormitory were all ten years old or younger. I hated to see them cry. Several other boys and I tried to calm their fears.

(The Navajo believe that after a person is dead what is left behind [called Chiindii] is the distilled essence of every evil thought and act of the deceased. Touching their possessions, living in their home, can bring you into contact with this virulent evil and cause what they call in English "ghost sickness", though the word "ghost" isn't



**even in the same universe of meaning as
“chiindii”.)**

..... Loud whisperings came from two beds away. In Navajo. I'd been caught speaking Navajo three days before. The Pima matron brushed my teeth with Fels-Naptha Soap. I still couldn't taste food, only the acrid, bitter taste of the lye soap.

Teachers at the school were encouraged to be strict, and the small children were frequently targeted by slaps or kicks. But the lingering taste of the soap was worse than either of those punishments.

..... **I thought about how well I'd been treated at home by my father and grandparents. They never hit me when I was bad. They explained to me that what I was doing was wrong, and said that I should stop. It didn't seem right that the matrons—Indians themselves, although not Navajos—mistreated us, their fellow Indians.** Nez, IBID.

BULLIES

Chester Nez continues:

..... I watched two older boys who'd been called to the dorm to babysit. The matrons always left for the weekend. When it rained and we couldn't go outside, we smaller boys were at the mercy of our older schoolmates. Despite the strict discipline at school, or perhaps because of it, many bullies had

spring up among the school population. The teachers and administration usually ignored them, apparently preferring to stay out of their way into a safe classroom or office.

"The taller of the two boys commanded, 'Line up.' He gestured with two hands. 'Both sides'.

We scuttled to the sides of the room, our heads hunched between our shoulders.

The empty middle of the room seemed huge. Tall Boy, grinned at his friend. He tossed him a baseball, keeping one for himself. 'Cross over', he said quietly.

We raced, protecting our heads with our arms. The very smallest cried as they stumbled across the room. Both big boys fired baseballs at us, cheering when they hit their targets.

*I dodged and aimed a stare, sharp as a blade of yucca, at one of the boys. I'd never been hit. **I hated to see the smaller children cry, but I didn't dare help them.** We'd played this game before, and the bullies attacked anyone who tried to help.*

Someday, when I'm big, I'll pay them back."
Nez p. 54

RELIGION

"The new religion presented new ideas, differing in disquieting ways from the religion we had learned at home. The Navajo Right Way stressed the importance of a life in balance, a respect for all things as part of nature, even rocks and blades of

grass. The Catholic Church stood in awe of God's creation of the world, but did not feel the same kinship with nature that we Navajo children had been taught.

"The new religious teachings caused many of us to question where we really belonged—in the white man's church or on the reservation with our own sacred beliefs. Torn between two cultures, we were unable to fully embrace either one. We didn't know where we fit.

Navajo ceremonies were seen by the nuns and priests as pagan, and the Navajo Holy People were looked down upon. The white clerics had no misgivings about voicing their disdain for the cultural heritage we had brought from home.

The new teachings caused confusion. We students were taught only the white man's way at school and only the Navajo way at home.
And each culture saw the other as wrong. Nez
p. 62

(Chester Nez with Judith Schiess Avila, **Code Talker**
Berkley Caliber Press, New York, 2011)

This gives you some information about cultural conflict and how It affects individuals helplessly caught up in it. Notice that this conflict of cultures takes place in the human mind. It generates a perfect storm of confusion and often despair. It happens in family cultures also. As well as communities, schools and so on.

You might want to go online and read some of the comments of those who have simply walked away from the family and church and gone their own way.



I recalled an incident at Old Sawmill where I worked with the teen-age girl, teaching her about the Plan of Salvation.

A family lived right across the fence, just south of the chapel where we lived, and one day I saw a teen-ager

working over a fire in his back yard. He was at it most of the day and I finally got curious what about what he was doing with the fire and some old car batteries.

I walked over and found he was using a hammer, breaking up the batteries, and taking the lead plates, melting the lead crudely in the fire, and trying to pour it, or work it around a wooden pattern for what we call "brass knuckles". It wasn't working well and he was getting frustrated.



I asked him about it and he said he was returning soon to Intermountain.

He said there were gangs there formed by Indians of various tribes from around the intermountain west and he was not going to be defenseless against them again this year.

He said the staff did nothing to help and he felt his only recourse was to prepare to join other Navajos in defending



themselves.

Later, as a caseworker, I had occasion to tour the school, after the young man in southern Utah had killed himself. I had a much different viewpoint then. My

eyes had been opened somewhat by then to the powerful cultural forces at play in our world. I understood a little better the quiet desperation that kept this young man crouching by the fire all day, hammering batteries to pieces and trying to get the lead into his wooden forms. [Not knowing or caring that he was exposing himself to lead poisoning]

I often wondered how things came out for him. I was transferred to the other side of the reservation and lost track of him completely. Years later, as I began to get more insights into all this I understood better the source of his quiet desperation on that late summer day.

GOOGLE AND THUMMIM ALERT!

For more information about the student placement program of the LDS (Mormon) church you can search Google. **Be sure and read the things presented there by the church so we can revisit this later when we are trying to work out our own “Placement Program” for young people and for adults in the society and culture of Godliness.**

Later I was able to appreciate the positive effect **the Placement Program of the Church of Jesus Christ of Latter Day Saints** was having on this situation. The children on church placement were served one at a time. They lived with a family for the school year and were treated by as a member of the family. This cushioned greatly the “culture shock” they experienced.

Success was very individualized, but many children made a better transition into the Anglo culture than they might have if they’d stayed in the boarding school

programs. An amazing number of tribal leaders over the years had participated in this program.

They were, however, challenged in trying to accommodate both cultures:

"Some (languages and cultures) are so dissimilar, English and Navajo, for example, that they force the speaker into two different images of reality."

Hall, The Silent Language p. 123

This is the reason that I'm drawing information and examples from the Anglo/Navajo clash of cultures. Right here in our backyard, so to speak, we have a strong example of the issues we are dealing with. As we proceed we will be able to refer back again and again to a concrete, well analyzed example of cultures clashing in the minds of children and adults.

From this you may well be able to abstract principles to use in studying many other cultures and be able to support our effort to define and describe the Culture of Godliness.

Hopefully you will transfer this learning to the "culture clash" that can occur in families when children absorb cultural elements from outside the family/church culture and insist on acting on them to the detriment of the spiritual family culture. When they begin building a new character based in a culture and society values that may even be Anti-Christ at its core.

Because I learned the Navajo language and came to understand much of the culture it represents, I had the two cultures floating around in my mind. And having experienced this clash internally as well as seeing it all around me, I can better explain what I mean by what I

say about these models or descriptions of how the world works in the human mind. What saved me from cultural confusion was that I was first allowed to mature mentally and physically in a fairly stable part of the Anglo/Mormon culture in Idaho. The Navajo people never tried to coerce me into "joining" their culture.

Before I left Southern Utah I had changed jobs, at the request of the Navajo people, and took a position in the local school district working in adult education/vocational classes for adult Navajo men and women, many of whom had never attended school. We'll look at this somewhat when it fits in with our studies.

But I saw the beginning of a movement by the Navajo people to create their own school boards and to establish schools where their children came home each day. You can imagine how great this was for parents and grandparents who for years had been sending their children to live among strangers each fall for nine long months.

GOOGLE AND THUMMIM ALERT!

Education philosophy for Native American children 19th and 20th centuries.

There's a lot of material available on the government's policy on educating the Indian people, including videos and movies and TV series. Our purpose here is to provide an example of school life and of the cultural confusion experienced by so many young native people



and to hint at the problems created when two dynamic cultures collide in the living human mind.

This is all the worse when the dominant culture sets out to eradicate the culture of a weaker group.

Because “culture” isn’t found among the artifacts in a museum. It is preserved in the minds of living human beings, making the process both cruel and barbaric in almost all instances.

Much more will be presented on this as we develop further tools for analysis of the society and culture we need to encourage to help the Millennial Child to emerge in greater numbers.

But we pause here, even this early in our investigation, and ask:

What if Chester had been raised in the **Culture of Godliness**? What if his mind had been nurtured and scaffolded by parents who understood the issues involved in helping someone create a **fully articulated human mind**. How would his experience have been different when confronted by the boarding school environment?

A GROWING CONSENSUS

It’s interesting to me that the models we will review that are concerned with the development of thinking skills, the emergence of a fully articulated human mind, the learning of moral and ethical values, learning the skills of self-education, **all have concluded that this process is a joint venture quest between the learner and the environment.**

It is also dependent on the development and maturation of neural pathways in the brain that

emerge according age. Fischer will teach us about this in great detail.

As you read the early literature (1960's-1980's) scientists and researchers were divided between two lines of thought. One was that Nature (what we are born with) emerged over time to make us what we are. Others tried to prove that was Nurture (what our surroundings gave us, the environment we grew up in—our "culture" if you will) was almost totally responsible for what we become as we mature.

The Russian scientist, **Vygotsky**, seemed to be wanting to support the Communist regime in Russia in trying to prove that there was no such thing as a human "soul". He advocated creating an environment filled with the cultural parts and pieces which, when internalized, would produce the kind of "citizen" the state wanted. If that meant taking the children from their parents to be raised in state institutions, so be it.

The Nazi's in Germany did the same thing. (And someone said the Nazi's learned how to deal with the Jews by seeing what America did with the native Indian population.... Namely boarding schools **designed "to relieve them of the burden of their culture."**) **If we wondered what Lucifer would have done if he won the war in heaven, all we have to do is look around us at the multitude of "social experiments" going on even today.**

We will visit these things again as we go along, after we gather more tools to analyze all this far more accurately.

Since neither side could conclusively demonstrate that its hypothesis was the correct one, others began calling for a synthesis of their

theories such that both the person and their environment were responsible for human growth, in realizing their potential.

For me, that's such a self-evident conclusion that it really requires no massive research study to confirm. **This is where people of faith step out ahead of scientists and researchers who ignore any possibility of Divine Intervention or of higher purpose in the lives of humankind.** While they shackle themselves with a hopeless search for definitive empirical evidence, we can move forward with a common set of beliefs that we can build on with the absolute assurance, given us by revelation from God, that what we are working with is eternally true for people like us (Adam's posterity)

If you decide to get into the research material I've archived you can watch this play out. [v. Research Archives if you are a direct family member or pursuing it through the internet or through a university lending library] But it's only a matter of academic interest to us. **The real, and potentially productive knowledge lies elsewhere and we will not get distracted or allow our search to "squirrel off into the woodwork" and lead us astray and dissipate our determination and energy in endless, tiresome debate..**

In all these models I have no intention of developing them extensively. That would take longer than most average readers would have the patience for. I intend this to be what, in college, they call a "survey" course. Introducing you to and describing for you, things that might be worthwhile for you to study in depth on your own.

That's why this document is titled: A Study Guide

Because you will probably be creating targeted, "tailor-made", interventions aimed at a much smaller audience—one, or at most just a few, of those closest to you. That's the beauty of life right now, we have a world of research materials at our fingertips so you can find what you need to customize your efforts.

In a short time you should know enough to be able to select for further development and study those materials that offer the best promise of helping you address problems and challenges that are specific to your situation.

Later we'll introduce the idea of operating in your own domain or dominion, where you have the most influence.

I think I've laid enough of a foundation for us to now proceed to look at the first of the models of how humans develop and live. **Culture will be our first consideration because it is so all-encompassing that everything else we want to consider is subsumed within our culture.**

MY EARLY QUEST FOR UNDERSTANDING

After the young man's death by hanging I determined to discover what I could about culture. I began by taking stock, roughly because of my inexperience at the time, of my tools and resources for the task.

I felt I had some tools to aid my search for understanding. I spoke the Navajo language and had acculturated enough to be

accepted as a member of a Navajo Clan. I had a college degree in history and teaching credentials. Three years teaching in an Anglo Junior High in Pocatello, Idaho, and three years training and work as a welfare caseworker for the state of Utah with 120 Navajo Families to watch over.

I also trained in the army to be a military policeman. In my early 20's I had spent two and one half years on the Navajo Reservation as a church service missionary for the Church of Jesus Christ of Latter Day Saints. While in southern Utah I served a one year mission under the direction of the local church authorities. I had three Navajo girls staying with my family in a modified foster home situation.

I think now days they call it a cultural "immersion" experience.

I was also working there as a part-time, fully authorized police officer. I was having a lot of experiences on several levels and I had a native curiosity about how things work in the world, especially the development of the human mind.

The Navajo have an interesting question they sometimes ask:

Haadish Ni Ni' Hazlii'

Where were you when your mind came into being . (when you first became aware of yourself as a human being).

It fascinates me that the Book of Mormon, the record of the Native American People, has this passage:

3 Nephi 1: 27

*And there was also a cause of much sorrow among the Lamanites; for behold, they had many children who did grow up and began to wax strong in years, **that they became for themselves,** and were led away by some who were Zoramites, by their lyings and their flattering words, to join those Gadianton robbers.*

And thus were the Lamanites afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the rising generation.

We aren't the only ones losing our posterity to "Gadianton robbers". The problem's been around a long, long time.

It is no small thing when they say [Hall, et. al.]:

**IN ORDER FOR PROGRESS TO BE MADE
TWO GENERATIONS MUST AGREE**

Further along in this chapter we will talk about the Doctrines of the Apostates and what can be done about them.

When I examined myself around this idea of what resources I had to guide my journey I found I had internalized (to the level that I thought primarily in one language or the other depending on what was being demanded of me by the culture I was in at the time.) portions of two powerful cultures whose manner of presenting the surrounding world to me offered almost diametrically opposed explanations of the external realities I experienced.

This (capacity?) offered expanded tools for deeper analysis of what "culture" is and how it affects how we see (experience) and think about the world around us.

More technically, how we organize the data that comes to us through our senses and how it helps us give meaning to that stream of information.

It has been said that culture is our "window on the world". I had two of them, and as Hall says below, and as Chester Nez observed, it's hard to accommodate these two particular realities.

I suspect that we now have many returned missionaries who have had similar experiences accommodating two different cultures and so are prepared to understand what we are discussing.

Hall, The Silent Language p. 123:

"Some (languages and cultures) are so dissimilar, English and Navajo, for example, that they force the speaker into two different images of reality."

I learned much of the Navajo language I knew in the 50's (last century – 1950's) from the parents and grandparents of the "code talkers" generation. Their memories went back to those who took, or avoided, the long walk under Kit Carson in the 1860's –

I learned a version of the Navajo language that was quite old and rich. Later young people told me I talked Navajo like their grandfather used to.

Thus I internalized, as best I could, two cultures, as represented by their languages and their practices. People will tell you still today (2018) at age 80, I'm still a little "peculiar" as Anglos go. I never did out grow the cultural personality I developed among the Navajo.

I don't want to get maudlin here, but my whole adult life I've felt out of step with my mother culture, and with the Navajo culture too because I wasn't about to abandon my mother culture and my position in the Gospel of Jesus Christ.

I know how it feels to be a "person between" as the Navajo people say of those who haven't really acculturated fully in either culture.

I was very interested when I ran across **Feuerstein's** work because, though he was working primarily in Israel at first, he also studied and worked extensively with the Navajo and the thrust of his work is to give "people between" a strong cultural basis upon which they can rebuild and live their lives.

His organization is still very active so your **Google and Thummim** will find him quickly.

We will be looking at his research and I think you'll find it interesting. There's a reference further on that points you to **an**

online teacher workshop that should help you bridge the gap between what's currently happening in all these knowledge domains today and the older material cited in this guide.

The point is the Navajo language and it's attendant culture or world view, was so strong they borrowed only a handful of words from English and Spanish in the early days, and even up to my time on the Res in the '50's. No wonder the language baffled the Japanese code breakers during World War II.

The language reflects the underlying culture and colors much of our perception, our "window on the world".

The Navajo language is based on verbs while English emphasizes nouns.

Atiin translates to road -

But in Navajo it means A (something) "roads". Though it translates as a noun in English it is a verb in Navajo.....and so it goes.

Not to put too fine a point on it, the views of reality and the exploration of the phenomenon experienced by all humans as "culture" was defined greatly enough to offer me powerful tools to analyze harmony and conflicts in cross cultural study of the meaning and function of the concept of culture.

And so, you say, WHAT? -

For our purposes we must ask:

What is the "Culture of Godliness and Spirituality" that we must actualize and depend on in our society to promote the wide spread emergence of the Millennial Child?

As we pursue our course we will return again and again to the consideration of culture.

Again, in sharing this I'm attempting to free you from my bias so you will understand where I'm coming from and judge what I'm offering accordingly.

And feel free to find your own best way.

The study of cross-cultural and intercultural conflict was the entry point for me of all I'm trying to share, and it was triggered in me forcefully by the untimely and cruel death of a young Navajo teenager in Southern Utah in the late 60's.

WHY STUDY THIS? IT OFFERES A CASE STUDY THAT INTRODUCES MANY OF THE ISSUES WE MUST CONSIDER. IN AN ARENA THAT I'M FAMILIAR WITH SO I CAN BETTER CONDUCT THIS INITIAL DISCUSSION. BEAR WITH ME PLEASE. I'M NOT A ROCKET SCIENTIST AND I'M REALLY STRUGGLING TO PRESENT ALL THIS IN A RATIONAL, LOGICAL SEQUENCE.

LATER, WHEN YOU BEGIN TO SEE JUST HOW MUCH THERE IS TO BE KNOWN ABOUT ALL THIS, YOU WILL UNDERSTAND BETTER MY CHALLENGES HERE, AND HOPEFULLY SYMPATHISE, WITH MY STRUGGLES AT COMMUNICATION.

OK. LET'S STUDY CULTURE

We will consider three "models" that purport to describe culture. Each succeeding model is more complex than the previous one and therefore is more useful to us.

The first model was described by Young and Morgan. These men worked for the Federal government in the 1940's and they wrote the first Navajo Language Dictionary written in characters that were found on a regular typewriter. It is the same dictionary published now by Deseret Book and used by missionaries of the

LDS church for many years. I happen to have a copy of the original of this work and I value it highly.

Young was a linguist and Morgan was a skilled Navajo interpreter. They made a great team.

Later they wrote a treatise describing culture to help those struggling with the language, and to understand why the Navajo people were not adopting the dominant Anglo culture in droves, as any right-thinking person (from the Anglo viewpoint) should be absolutely eager to do.

They said that all cultural elements (the parts that go to make up a culture) can be divided into two major groups: MATERIAL and NON-MATERIAL.

MATERIAL ITEMS OF CULTURE

Material items are straightforward, mostly things that can be seen and handled. And their Utility [usefulness] is easy to demonstrate because there is a one-to-one correspondence between the item and its usefulness.

In early days of Native American contact with Europeans and Americans, steel axes, guns, cooking pots, blankets and some clothing, and many other items transferred readily from one culture to the other.

As time went on trucks, wagons, horses, and all manner of tangible things made their way into the Indian culture. Without changing their non-material culture much at all.

They still spoke their same language, or spoke English with Navajo language syntax.

PUT IN WHOLE ARMOR OF GOD SIDE BY SIDE COMPARISON. IT'S A PERFECT EXAMPLIFIED OF MATERIAL/NON- MATERIAL ITEMS. You might also alert the learners to consider Jesus' parables, etc. When he used concrete and then moved His learners into various stages of abstraction.

Non-material items are essentially abstract [conceived of, and held in the mind]. The bible, parenting practices, law, marriage counseling, religious ceremonies, world view, traits like honesty, truthfulness, even the acceptable behaviors indicating insanity. P. 31 Hall Chap. One

NON-MATERIAL ITEMS OF CULTURE

How do you demonstrate that your child rearing practices are superior to theirs? (Chester Nez gave you some input on that) Or how you care for the elderly? Nutrition, discipline, social controls over behavior (what's acceptable and what isn't), courtship, marriage, beliefs about spiritual matters, stories of creation, living with a wife and family. Employment, study, arts and music, the meaning of life, and so on.

These cultural elements are mostly made of intangibles and abstractions that have to be held and examined as ideas in the mind. Unfortunately in most cultures, and especially in the Anglo culture, these things are modeled informally, with very little explanation. We just absorb it, by imitation or mimicry, out the cultural "air" that surrounds us from birth. We aren't explicitly aware of these unspoken mores, rules, values, etc. but

we feel uncomfortable when they are violated, even though we can't say why'

It is difficult to demonstrate the utility (usefulness) of these things or to show how your cultural element is somehow superior to theirs.

This applies to major cultures, like the Navajo and the American. **But at other levels of analysis it can be an issue between husband and wife, or parent and child. [My mother certainly didn't do it that way!] We are constantly negotiating and compromising the patterns we use to understand our world.**

As, for example, the social/moral "certainties" of the past are eroding to the point that it's often difficult now to reach consensus on many things in our values system.

Our study of these models can greatly deepen your understanding and appreciation for what's involved in trying to live our lives with meaning and joy. We can also get insights into the challenges of setting up nurturing environments for maturing minds and remedial interventions for those who have not adopted the "Culture of Godliness" as their life plan.

These tools of cultural analysis and understanding can be used widely and can be very productive in helping the creation of guided interventions [this idea will be defined later] at any level.

And they prepare our minds to benefit from Berne's discussion on the actual organization of the human mind and how it is influenced by cultural elements. And about how remedial efforts can be designed for specific problems and specific people.

WE WON'T BE SPENDING MUCH TIME WITH THIS MODEL OF CULTURE BECAUSE THE OTHERS ARE SO MUCH MORE POWERFUL IN DESCRIBING THE WORLD WE LIVE IN TODAY.

But as you will see in Syllabus Two, material and non-material concepts translate directly into Fischer's model of concrete and abstract thinking skills. This material can help you analyze and characterize the thinking capacity of your learner. [See p. 14, ff under Put On The Whole Armor of God, Syllabus Two, What can Go Wrong, etc.]

But the basic research was done in the sixties, seventies and eighties of the last century. We have some modern versions of complex cultural elements (computers, smart phones) that have literally gone viral (whole new concepts in our society), with billions of people from widely varied cultures adopting them eagerly. (Easy to demonstrate Utility).

It will be interesting if, over time, the entire world creates a culture where much of the elements are jointly shared all around the world. There is a lot of evidence that this is already happening.

You can update Young and Morgan's model through your Google and Thummim with some new elements while demonstrating that the basic premises of Material and Non-material cultural elements still has some usefulness.

MOVING ON TO SMITH, STANLEY AND SHORES' TREATMENT OF CULTURE.

Smith, Stanley and Shores were (and still are) well known in educational circles, working in the field of curriculum design. They derived the following model of culture to help explain some of the problems found in providing schooling in a challenging, evolving social setting such as we find in our world today.

We may find it useful as we try to pin down the variables we deal with in providing for learning that is edifying and effective. **We need to be able to anticipate when our “lessons” may go astray and miss their mark, and to understand more clearly what is wrong and what can be done about it.**

UNIVERSALS, SPECIALTIES AND ALTERNATIVES

The definitions of their three cultural elements are easy to state. However, discerning their presence and dynamics in the world around us is becoming more and more difficult because most major cultures are rapidly eroding and losing force under the onslaught of acultural, anti-Christ cultural elements from the doctrines of the Nehors [Book Of Mormon] and the existentialist philosophies. **[these are examined in Syllabus One, p. 20,ff.]**

Universals are defined as things that virtually all adult members of a society would know about or can do.

This body of Universal cultural components is eroding and along with it, the fabric of our societies, which are based on common expectations about behavior of others and ourselves.

That's a mild statement, but the turmoil in our society, the uncivility, and so on, is creating great disunion in our lives. We can scarcely find the social "will" to do many things now days. And our governments are becoming more and more ineffective because of this.

We can see more clearly why the promise to those who found their lives in the "Culture of Godliness" will find themselves "of one heart and one mind".

We will have shared Universals that are Eternal. We can define our actions and our social organizations by principles that are rooted in absolute truth and designed to promote joy, union, and harmony in its adherents. Things that will gain wide acceptance and support, thus enlarging the scope of the "Culture of Godliness" [Zion].

SPECIALTIES

These are aspects of culture not everyone would know about or be able to do. This category of cultural elements has exploded since the introduction of the Age of Science, the computer and so on.. The "division of labor" in a society can create a very productive and successful lifestyle for many people.

The knowledge domains we are studying represent specialized ways of looking at the world. Generally they are known to a relative few. Even though some of them may prove to be "pearls of great price".

We will not take time to examine this aspect of culture now though you can find much more about it online. For our purposes it is better to follow Universals

and the third category of cultural elements:
Alternatives.

ALTERNATIVES

Alternatives are another way of doing or of thinking about something. Here, the categories of material and non-material from the previous model assume some importance.

Alternatives can occur from within a society or be imposed on that society by a more powerful, or more “technical” society. Alternatives can be made up of both Material and/or Non-material elements. Which of these the alternatives under study are from can have a critical influence on whether or not the particular alternative is accepted and acted on by enough people to become a Universal cultural element.

The “seeds of apostacy” and the remedial interventions we want to design are both alternatives in one environment, in one human mind, or another. Being able to recognize them and to account for their effects can lend great power to your work.

Material items with high utility (cell phones, computers, medicines, trucks) can be easily accommodated into the society. Non-material elements (like religious beliefs and practices) may meet severe, even violent resistance.

We see examples of this every evening on the news.

The elements of the **Culture of Godliness** come into the world, and are experienced by most of us, as alternatives.

Non-material alternatives for the most part.

Perhaps you are beginning to see more clearly the elements of the climate in which we must do our work.

For example, our young people are exposed to noisy, attractive alternatives that often appear with all the force of peer pressure and other inducements like modern advertising and marketing. The more they internalize these things the harder it can be to get them to consider the **Culture of Godliness** as a viable life-style choice. Partly because these alternative bring with them an “alternative society” that invites them in and keeps them busy and distracted. As the Zoramites did with the Lamanite young people.

This makes teaching them from birth a very attractive idea. This is why establishing and defending a strong society (**the Society of Enoch and Melchizedek [Zion]**) built on the Culture of Godliness is fundamental to our purposes. And may be our only totally effective response to the inimical forces actively trying to destroy us.

Ephesians 6: 12

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Answers come when we focus clearly on what the questions are. As we move on we will try to illuminate more and more of the climate in which we are working. At the same time developing an understanding and an appreciation for the very powerful tools that are available to us.

SO, THUS FAR....

So, thus far, we have examined two models purporting to describe “culture” and we have five aspects of those models we can refer to as we continue our journey. **Material, Non-material, Universals, Specialties, and Alternatives.**

These will be useful as we now take up the most comprehensive and complex of the models we will review.

This material comes primarily from Edward T. Hall's book: **The Silent Language**. It is available free as a PDF from:

https://monoskop.org/5/57/Hall_Edward_T_The_Silent_Language.pdf

He wrote another book worth reviewing: **The Hidden Dimension**, in which he discusses how we manage the space around us.

Hall's basic premise is so simple that it's deceptive. He simply states: **Culture is Communication.**

Probably the most difficult point to make and make clearly is that not only is culture imposed upon man, but it is man in a greatly expanded sense. Culture is the link between human beings and the means they have of interacting with others. The meaningful richness of human life is the result of the millions of possible combinations involved in a complex culture. Hall, p. 166-167

This model is a quantum leap ahead of the other two models in terms of it's ability to describe culture in great, specific, detail and thus also explain the world round us, and to a large measure, the makeup of our "personhood".

How we show forth to those around us the person we are is determined mostly by the shared common culture we have.

This is where the Nurture-Nature debate comes in. We are ourselves, but we express who we are through commonly accepted practices dictated by our culture. If we try to do it otherwise we are looked upon as being "weird" and may be grossly misunderstood.

There's no way to "say" this now and have you catch the true meaning of my words. Rather, we must examine the model and then return to these ideas.

WE LEAVE CULTURAL MODELS TO LOOK AT SOME PRACTICAL APPLICATIONS OF THIS MATERIAL

Helping Those with Immature Brains/Minds (Including Ourselves) to Progress Intellectually and Spiritually While Waiting For Maturity To Emerge

DESIGNING INTERVENTIONS THAT DEVELOP THINKING SKILLS WHILE NOT DEMANDING ABILITIES THAT HAVEN'T YET EMERGED.

Somehow we need to present them with a program or way to productively fill their time until they are matured and able to take up the labor of creating their own “Enlightened Christian Conscience”. (As was done by the Lord with Joseph Smith and the Savior during their youth, Peter later in his life.)

All the time carefully respecting **their ZPD (Zone Of Personal Dominion) [free agency]**because we cannot force the human mind, we can only hope to engage them in a process of “guided reinvention”.

I have devoted quite a bit of time to the challenges of persuading young people not to “take the bit between their teeth” and race off wildly into what is becoming a more and more dangerous, soul destroying world.

I think there is an elegant solution to this problem that incorporates lessons from the scriptures into a plan for living safely, peacefully and productively through the growing up years while waiting for that big “Amazon” in the sky to deliver their final set of mind/brains.

We are studying these things in order to be sure that what we offer in helping them suits them. As well fitted, if we can manage it , as the Holy Ghost fits His mentoring to us, one person at a time.

That means the material and activities are age and/or maturity level appropriate and customized for (by) our assessment of each individual's personal needs in light of what we find in these knowledge domains and through inspiration and through careful analysis of the

capacities, needs, strengths and disposition and so on of our learner.

Thus we study, to gather the tools we will need to attempt this tender work.

EXPANDING THE RE-ESTABLISHING OF ZION IN THE LATTER DAYS?

If I didn't know this is possible, because others have done it (Enoch, Melchizedek, the Nephites, Jesus) before and because I feel I'm being supported in my attempts to present these ideas, I think I would decide it's too hard and complicated, give up, and just finish growing old. (quite easy to do at my age, I've found)

Indeed it is the creation of a sheltering culture and society that will protect the young while they grow up that is our overall goal

A man is saved no faster than he gains knowledge, for if he does not get knowledge he will be brought into captivity by some evil power in the otherworld, as evil spirits will have more knowledge and consequently more power than many men who are on the earth. Hence it needs revelation to assist us and give us knowledge of the things of God. (quoted in Teachings of Presidents of the Church: Joseph Smith, Chapter 22)

THE GREAT LAW OF OBEDIENCE AND SACRIFICE

A core issue in our project and perhaps the biggest challenge and potential obstacle to our

success and, on the other hand, our greatest asset and potential aid is stated quite simply: ZPD The Zone of Personal Dominion.

Every human being's mind is encapsulated in an impenetrable barrier called Free Agency.

Nothing enters into a human mind that that person does not want to receive.

So all our clever plans and artful intervention designs mean absolutely nothing without the volitional, willing participation of the person we want to help.

Again, it is not nearly as hard to find material that lends itself really well to creating educational interventions as it is to keep from wasting it on teaching practices that do not engage the mind of your target at the proper developmental level.

Not at your level of insight.

The Savior never went around showing how "smart" and "clever" He was. He had a very high IQ but He was very intelligent also. [See Sternberg] He gave instruction followed by guided practice. He taught "principles" [as did Joseph Smith] and He allowed the people to govern (or guide) themselves, under patient and insightful observation and support. (Instruction and guided practice leading to reorganizations and upgrading of thinking capacity—guided reinvention)

He worked with the minds the Father had given Him. Mostly simple men and women like fishermen and housewives, not stupid, just not yet well "educated" or highly articulated, in Godly and Spiritual ways, not the ways of the world. Not yet possessing more fully-articulated minds.

FOLLOW THE “MASTER INTERVENTIONIST”

When you learn to focus your full attention on the one you’re trying to help, without a personal agenda, to understand how they are thinking, what they understand, what they are presently going to be able to understand, (emerging skills) and the many other principles revealed in this work, then, in my not so humble opinion, you’ll be **“following after the Savior” , The Master Interventionist** in ways you had not imagined before.

Ministering to His brothers and sisters with more insight, power and effect that you ever thought possible. And you will be able to invite Jesus, through His Spirit, to join you [and He will] in your work of, with Him, testifying of the Father, bringing the light and healing and hope to each mind, one mind at a time. And when you see that light beginning to turn on in their eyes, in their minds, Joy will take on a new meaning for you. **You will be realizing that “Hey! I can do this! I can truly contribute in new, meaningful, and more powerful ways to the building of the Kingdom of God on Earth.**

(GO FOR IT!)

PERSUADING THE YOUNG TO EXERCISE PATIENCE, OBEDIENCE, SACRIFICE, AND GODLY (INSPIRED) CHARITY:

HELPING IMMATURE MINDS FIND A POWERFUL, EFFECTIVE SPIRITUAL “WORK AROUND” UNTIL THEY GET THEIR FULL COMPLIMENT OF MIND/BRAIN POWER

How Edward T. Hall and his model of cultural Isolates can help us do this.

Now, drawing on Hall's model of culture, we have another tool to be used in these activities. **But this one may well prove to be central to our whole effort in working with growing minds.** It may require very subtle and complex methods to deal with some of the situations you will be facing, sooner or later.

I'm thinking about two different things here. One is how to plant powerful ideas in the most subtle possible manner. (**Wise as a serpent, but harmless as a dove.**) You don't want to be caught out being pedantic or preachy. That's just asking to be ignored. You want somehow to guide your apprentice to learn and discover some great truths seemingly almost on their own. Asking them to tell you what they are thinking about some of these activities we've described might give you strong clues about how close they are to reorganizing their thinking about some important spiritual things.

Who knows, they might discover for themselves that there is good and evil in the world and that God rewards good and punishes evil. They may discover that, in addition to this, evil and good both have their own reward because building your life on one or the other bears "fruit" in your life.

Anyway, not to get too (pedantic?) involved, let's get back to Hall's book, **The Silent Language** so you can understand what I'm going to suggest.

Hall separates the parts of a culture into three broad aspects that can change Their definition and function in his model of culture, depending on the context in which they are being used. These are: **sets, patterns, and isolates.**

I want to deal here with his cultural element called an **isolate.**

This is a cultural element whose influence is so broad and pervasive that it is found running in the background behind nearly every other element or activity of a culture.

The example he uses to illustrate this concept is **Time**. You can be doing almost anything and still be aware of the passage of Time. Some cultures are more aware of this than others. The Anglo American, and especially the Mormon sense of time is among the most time-sensitive of any people on earth.

Not to digress, I think you get the idea of what an isolate is.

Now, before introducing **my fancy universal problem solution isolate** I want to set the scene. We often have a problem with our young that gets intense in the teen-age years. They believe they know everything important about how to live their lives and aren't really open to taking suggestions from the "old Fogies".

As you might imagine, our "common enemy" weighs in at this point with everything he has. Trying to get our young isolated from every worthwhile thought or practice. He has plenty of people willing to help.

I don't need to belabor this point. We all see it around us every day.

The question is, what can we do about it. Given the restrictions of the climate in which we must work. Some elements of our situation are things like the **ZPD (the Zone of Personal Dominion—Free Agency)** in which Heavenly Father has encapsulated their minds. Nothing goes in or comes out without their volitional cooperation.

Big hurdle number one.

But also a big opportunity because if they embrace correct principles nothing can dislodge them from the strait and narrow way without their participation.

Another big hurdle is that their minds have not developed enough to support them while they contemplate some of the deeper, more essential values, principles, personal insights, and ethics, revelation, and practices that undergird a good, moral life. They can't entertain yet those huge, valuable cultural elements upon which nurturing societies and cultures can be built. But they can feel the Spirit, entertain the **Gifts of the Holy Ghost** and give **Inspired Service including efforts to prepare themselves to serve even better in the future.**

They have a tendency to (with a lot of encouragement from the "wrong" crowd) jump the gun and to insist on taking the steering wheel of their "Hot Rod of Life" before they get a valid driver's license. It doesn't help that the law of the land declares them an adult at age 18 when the science says they are not, and will not be for several years yet (maybe never in terms of cognitive development in some knowledge domains, if they don't accept some help.)

Many of our children don't experience this crises as a crises, at least not overtly. They are obedient, good, easy going (relatively speaking) and steer around the pot holes in the "Road of Life" with minimal grief to themselves and those around them. Nevertheless we know they too will be tested and challenged and will need help to consolidate their thinking capacities as they emerge and to learn how they apply to their lives.

If we don't find ways to surround them, as children and as adults, with a warm, nurturing and protective environment, like, say, **the Culture of Godliness and the Society of Enoch and Melchizedek (Zion)**, they could well be overcome of evil, either by gradually incorporating it into themselves, or by becoming martyrs to evil if the wicked get social or governmental power over them..

(See Alli Crandall's article in the March 25, 2018 edition of the Provo Daily Herald about Executive Function and Strong Families). She nails this idea.) (It's found in the next chapter)

That's not part of Heavenly Father's plan and we can count on a lot of help in our efforts to counteract it..

Now, back to those who struggle. Since they can't fully "reason" themselves through this waiting period, until they can reason their way through, what help can we give that harmonizes with the Great Plan?

I have a thought....It came to me in the temple. We are a covenant people and I think it's no accident that the Lord puts the covenants He offers us in a certain order with dramatic (closed loop?) results following each new round of covenant making. Good if we accept and honor them, very problematic if we refuse them. (Think of the Children of Israel with Moses at Mt. Sanai)

Fischer says the higher level cognitive skills are made up of lower order cognitive skills which are subsumed (folded into, absorbed) into the higher ones when they emerge and are actualized.

What if our covenants were the same, leading progressively upward to the next level of commitment and service, and incorporated into

them. Staged in by age and maturity like so many other aspects of the mortal experience are?

Bruce Hafen's "A disciple's Journey" lays this out beautifully, with visual aids.

<https://www.lds.org/search?lang=eng&query=hafen+disciple>

So what are the first order covenants? If you attend the temple, you might observe and learn something there. If not, there are plenty of examples all around us.

For example, Jesus teaching in the temple at age twelve:

49. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, **and was subject unto them**; but his mother kept all these saying in her heart.

52 And Jesus increased in wisdom and stature, and in favor with God and man.

I won't speculate on this situation more than to mention that Jesus voluntarily went home and was obedient to His parents wishes and continued there to study, grow in wisdom, stature (this word can also reflect reputation in the community) and in favor with God and man.

He didn't just sit on His hands and agitate His parents. He found useful things to do.

He found plenty to do while waiting for what we used to call His “majority” or “coming of age”. It says of Him that He went about giving grace, or doing good.

We can take this to mean, that although a young person may not be able to contemplate the deeper meaning of life, he or she can certainly find plenty of good things to do that will contribute later to that process. And they can serve (give grace) in magnificent ways, as they do in temple work and in social efforts to help those in need. They can undertake intense self-improvement activities, preparing for a future of service. And do it by inspiration from the Spirit.

Jesus yielded obedience to his parents at this time in His young life by sacrifice.

What did He sacrifice to return home and be obedient to Mary and Joseph? At the least a “scholarship” to the finest schools the Jews had. Fame, and probably great fortune through a display of His intellect and gifts. He could have entertained the thought that this was a way to honor and serve His Father and do His work. Obviously He changed His mind and went back to Nazareth.. Thank goodness.

An excellent contemporary [to Jesus] counter-example could be Paul who was raised a Pharisee and was tutored in the finest schools by Gamaliel, the finest mind in Jerusalem at that time. We all know how well he was doing when the Lord called him to the ministry.

Note also, though, how great the contribution was Paul made with his gifts and talents after he got his perspective right which involved him serving by Obedience and Sacrifice and Godly[Inspired] Charity.

**IT JUST OCURRED TO ME THAT I BETTER
DEFINE OBEDIENCE A LITTLE. I'M NOT OFFERING
YOU A HAMMER TO BEAT THE KIDS OVER THE HEAD
WITH.** I know for fact [talking to some of our 89 or so
grandkids] that this idea that you don't get your full mind
until 23 has percolated [informally] through the society, I
bet without hardly anyone knowing as much about the
science of it as you now do.

**The kids say they're tired of having it thrown
up to them. Which means they're being confronted
and put down and it's nurturing resentment,
perhaps even rebellion against other parental
attempts to counsel them.**

I MEAN TUTORING THEM WHILE THEY ARRIVE AT A
CONSCIOUS, DELIBERATE DECISION TO FOLLOW JESUS
AND OBEY THE LORD, AND LIVE THE LAW OF THE
GOSPEL OF JESUS CHRIST BY SACRIFICE IF NECESSARY
UNTIL THEY CAN UNDERSTAND THE PRINCIPLES BEHIND
THE LAW.

And to fill their time with study and preparation for
future service and to seek the Lord for inspiration about
acts of Godly (Inspired) Charity. [To put on the Whole
Armor of God] Which could well be to voluntarily
participate in "service projects". But not necessarily.

What follows is strictly just my own opinions and
observations. Make your own study of this and form your
own ideas on this. **But I think there's an approach we
can use here to help the young [discover] come to
their own decision to suspend doubt and yield
Obedience by Sacrifice if necessary to the Gospel of
Jesus Christ while they wait patiently (and
knowingly, insightfully because someone shared**

these things with them instead of beating them over the head with them) for the natural course of development to take place in their brains and in the mind it supports.

Our obligation is to be sure they are supplied with ample opportunities to study, learn, and serve by Grace and Inspiration—not from just being handed endless “service projects”.

Obedience, Sacrifice and Godly (INSPIRED)

Charity seem to be the first steps along the path to greater growth, testimony and spirituality. Consider the Children of Israel the Lord asked Moses to lead out of Egypt to Mt. Sinai. It was the Lord’s purpose that they would sanctify themselves there and “behold the face of God”. **What a dynamic group of people they would have been when they entered the Holy Land if they had been obedient.** It might have been like Enoch leading his people there.

They were not. In effect they told Moses to talk with God and then come and tell them what He wanted and they would do it. (Which they didn’t exactly do. They fell back to making golden idols in his absence.) For centuries after the Lord called it the “days of provocation” when Israel provoked the Lord before Sinai.

My point here is that as a result they were given a (lesser) law of obedience and sacrifice, called a “schoolmaster to bring them to Christ”. It remained in effect for centuries, until the death (and Atonement) of Christ.

Perhaps like the lower level cognitive skills are melded into the next level of skills, these laws of obedience and sacrifice are also subsumed into the higher level covenants we enter in to. We develop

and use them in the process of working to be endowed with the next cluster of skills, knowledge, and spiritual power. But we also continue using them wherever they are appropriate. Just as Optimal and Functional levels both have their place in our lives.

Perhaps, as it is now in the new Covenant, it can be a modern day schoolmaster to bring us unto Christ in the “New and Everlasting Covenant” but at a much, much higher level of power and practice..

How could practicing Obedience, Sacrifice and Godly (Inspired) Charity help a modern person make progress, know peace, and earn the grace of Christ in their lives?

If we could encourage guided reinvention for them, how would this process look among immature minds, especially young minds, but in fact any minds that have not fully matured in the skills of cognitive development nor incorporated the Culture of Godliness fully into their lives.

You will probably find many applications as you ponder this principle. The direction I tend to take is **to examine the practice of Obedience, Sacrifice and Godly (Inspired) Charity in terms of establishing them as Isolates.** Meaning that they will run constantly in the background of everything I do, color every thought about interventions. **Because to me it's an elegant way around the ZPD (Zone of Personal Dominion) dilemma.**

It may well be a solution to the problem of how to help young people keep from inadvertently nurturing the Seeds of Apostacy in their lives by being deceived by what's abroad in the land, in social media and society in general.

For me, what I'm trying to counteract is one of the main weapons our common enemy uses nowadays against the immature Latter Day Saint mind. Testimony and conviction is one thing, querulous doubt and questioning is another. Social media now is full of vacillating, doubting, questioning this and that, a demand for "answers".

You might glance ahead at the section: Doctrine of the Apostates for a more detailed description of what concepts and ideas you might be dealing with in this kind of situation.

Objections.

Immature minds fall for this, especially if, at the same time they are being told they are "all grown up" and can understand the finer iterations, tenets, principles of the psychology of life. In fact they aren't and they can't.

Good luck trying to get them to see that.

And just "telling" doesn't work all that well, does it.

THERE IS A SECTION FURTHER ON ABOUT HANDLING OBJECTIONS ABOUT THE CHURCH THAT SPEAKS TO HOW TO RESPOND TO THIS DOUBTING, VACILLATING SPIRIT.

You may find it very useful in dealing with this situation since, as Glen L Pearson has demonstrated, all objections and questions about the church can be handled as just one objection.

And his ideas tie in well to the ideas here about educational interventions designed to promote living by obedience and sacrifice..

The idea is to help them, with carefully crafted interventions leading to discovery and to guided reinventions and the subsequent reorganization of their thought patterns and attitudes, to see clearly what the Lord's say is in this (grace for grace) And at the same time get them to knowingly, deliberately go to their Father in Prayer and ask for ways to exercise Godly (thus inspired) Charity [to give Godly Grace to others]. "Tell me Father, who or how can I serve today."

Don't just try to sell the idea of service projects. There are many ways to serve and gain Grace. Especially for the young, as they make plans about how to prepare themselves to serve in the future. Schooling, fasting and prayer, gospel study, more kindly interventions with siblings and parents, the list is long and they can all help fill in the time, very productively, as they mature and gain their thinking development skills.

Suddenly they are getting answers to prayers and realizing that Heavenly Father is really there, that He knows them, and is willing to let them help Him.



They also begin to understand that there is, in fact, a **Kingdom of Evil** [Alvin R. Dyer, Author] organized to deceive, destroy happiness, create chaos and prevent them at all costs from becoming active, resourceful ambassadors of truth, to in effect, put on the Whole Armor of God.

"Put on the Whole Armor of God, N. Eldon Tanner, LDS.org >general conference> 1979/04

They need help putting on this armor and understanding how it's used at their level of understanding. [mind/brain development]

This is the beginning of an Enlightened Christian Conscience.

Our work, and their efforts to create understanding in themselves has to harmonize with the patterns the Lord has ordained.

By Offering Grace to Receive Grace in Return

The creator of our mortal bodies made them such that we get our thinking abilities in stages, with time between each step to master the new conditions and to prepare for the next phase.

He has also ordained that we get spiritual insights and power in stages, after proving at each step that we will accept by personal covenant the endowments of insight and power and use them for good. And not consume them on our lusts for recognition or power over others (unrighteous dominion) nor upon our indolence (laziness).

The final product we want here is a person with young Jesus's mindset and attitude. To be Obedient and to Sacrifice self-doubts, doctrinal questions, life style choices, an extreme desire for autonomy and the endless agitating for independence. **To be determined, rather,**

to be obedient, trusting, and faithful, even without complete knowledge. And to live by works of Godly (inspired) Charity so one can experience the comforting manifestations of the Holy Ghost. And to seek personal revelation from their Father as to how they can serve Him.

That is what “following after Jesus” means for that is the path he took:

12. And I, John, saw that he received not of the fullness at first, but received grace for grace.

13. And he received not a fullness at first, but continued from grace to grace, until he received a fullness. Doctrine and Covenants 93: 12-13

19. I give unto you these sayings that you may understand and know how to worship and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

20. For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto, you shall receive grace for grace.”

Doctrine and Covenants 93: 19-21

40. Behold, ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth.

41. Fear not, little children, for you are mine, and I have overcome the world, and you are of them my Father hath given me;

42. And none of them that my Father hath given me shall be lost.

Doctrine and Covenants 50: 40-42

27. And no man (or woman) receiveth a fulness unless he keepeth his commandments.

28. He that keepeth his commandments receiveth truth and light until he is glorified in truth and knoweth all things.

Doctrine and Covenants 93: 27-28

And we will prove them herewith to see if they will do whatsoever things the Lord their God shall command them.

This is our Father's plan. We will not suddenly have answers to all our questions any more than we will have a Fully-Articulated Human Mind with which to process them nor a fully-developed mortal brain and body to contain them.

To expect anything else is to go against the Plans of God, deceive ourselves and open ourselves up to the sowing of the "**Seeds of Apostacy**" in our souls and/or in the souls of those we love.

Elder Robert D Hales of the Quorum of the Twelve Apostles had this to say about Jesus' path of Obedience, Sacrifice, and Godly Charity:

Sometimes we forget how remarkably obedient the Savior was. Everything that He did, everything He said was out of obedience to His Father. His seeking and caring for the poor, the calling of His disciples, His teachings both in the land of Palestine and in the Americas—all

these things were done because His Father commanded Him to do them. He had no personal agenda. He said, "I do nothing of myself; but as my Father hath taught me. (John 8: 28)

In the choices we make in life, we need to know the Savior. His simple admonition "Come.....follow me" (Matthew 19: 21) could transform human existence if we would let it. He has the power to make our burdens light if we will turn to Him.

The final product we want here is a person with young Jesus's mindset and attitude. To be Obedient and to Sacrifice self-doubts, doctrinal questions, life style choices, an extreme desire for autonomy and the endless agitating for independence. A person determined to be obedient, trusting in the Lord, and faithful, even without complete knowledge and by personal sacrifice when needed. And to seek personal inspiration from the Spirit of the Lord on how to live by works of Godly (Inspired) Charity.

Where did this path of Godly Obedience, Sacrifice and Charity lead him?

GOOGLE AND THUMMIM ALERT!

Elder David Bednar's talk: A Christlike Character can be found by googling "A Christlike Character", It's from a BYU-Idaho Religion Symposium address given Jan. 25, 2003
(www.byui.edu"THE CHARACTER OF CHRIST")

The material below, taken directly from Bro. Bednar's talk on the character of Christ, ties obedience and sacrifice directly to charity. That's why I link them in my text and why I feel they are an integral part of the effort a person could make while actively waiting for intellectual maturity.

THE CHARACTER OF CHRIST

"There would have been no Atonement except for the character of Christ". Neal A Maxwell, quoted by Bro. Bednar.

What is Character? Oxford English Dictionary. Online, University Press, Second Edition, 1989) "The usages I found most relevant, however, relate to "...the sum of the moral and mental qualities which distinguish an individual or a race; mental or moral constitution; moral qualities strongly developed or strikingly displayed" Quoted by Bro. Bednar.

In the topical guide it is cross referenced to honesty honor and integrity. IBID

All these characteristics are nurtured and encouraged by the culture one has chosen to live in. Without culture the mind is lost and wandering. [v. Doctrine of the Apostates, p. 43]

Brigham Young: Obedience

"I will take the liberty of saying to every man and woman who wishes to obtain salvation through him (the Savior) that looking to him, only, is not enough: **they must have faith in His name, character, and atonement**; and they must have faith in His Father and in the plan of salvation devised and wrought out by the Father and the Son. What will this lead to? **It will lead**

to obedience to the requirements of the Gospel"

JOD Vol. 13, p. 56 July 1869

WHERE CHARITY COMES INTO THIS PROCESS:

Perhaps the greatest indicator of character is the capacity to recognize and appropriately respond to other people who are experiencing the very challenge or adversity that is most immediately and forcefully pressing upon us. Character is revealed, for example, in the power to discern the suffering of other people when we ourselves are suffering.....and in the power to reach out and extend compassion for the spiritual agony of others when we are in the midst of our own spiritual distress. **Thus character is demonstrated by looking and reaching outward when the natural and instinctive response is to be self-absorbed and turn inward. If such capacity is indeed the ultimate criterion of moral character, then the Savior of the world is the perfect example of such a consistent and charitable character. Bro Bednar, op.cit.**

Bro Bednar continues by giving a number of specific examples from the Savior's life, such as how he ministered to His disciples at the Last Supper, and even during His time in Gethsemane to illustrate **how He reached out in times of great personal distress and suffering rather than turning inward and giving into misery and self-pity.**

At the last supper he spent His time offering His disciples peace at the very time it would have meant so much to Him:

"These things I have spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

(John 14:25-27)

...the fundamental character of Christ is revealed magnificently in this tender incident. Recognizing that He himself was about to intensely and personally experience the absence of both comfort and peace, in a moment when His heart was perhaps troubled and afraid, the Master reached outward and offered to others the very blessings that could and would have strengthened Him. Bednar,
op.cit.

We also can develop the capacity to reach out to others in the manner of Christ-like charity and compassion but:

"We cannot obtain such a capacity through sheer willpower or personal determination. Rather, we are dependent upon and in need of the "merits, mercy and grace of the Holy Messiah (2 Nephi 2:8). But line upon line,

precept upon precept: and in the process of time we are enabled to reach outward when the natural tendency is for us to turn inward.
(Bednar, op.cit.)

Thinking skills and brain maturity are not the only things we get in stages, in the process of time. Hopefully, by exploring this material and other references you will find what you can use to structure educational interventions for all age groups and developmental levels that will help your “students” understand the need to live by the “principle” of **Obedience, Sacrifice, and Godly (Inspired) Charity** at whatever age and level of development they find themselves.

LOCUS OF CONTROL

There is another vital isolate I must mention. It too is critical to helping a person create in themselves the person we have been describing. It also phases in in stages ,and over time, (and too often now days, never)

The definition is intuitive: where does the center of control of behavior, attitude, and so on lie? Is it inside the person you are concerned for, or is it in you? Or in authority in the community. **The definition of a slothful and unwise person is one who must be commanded in all things.**

There is an excellent article in the Provo Daily Herald on Sunday March 25, 2018 that speaks to this. Moreover, it is written with many fundamentals that we have been talking about. It shows you that these things are out, in the mainstream, not just something I dredged up from obscure sources.

The author is Alli Crandall, writing For United Way. They plan to publish articles on parenting and other subjects. They can be found at: www.everydaystrong.org or on Facebook, Instagram and Twitter.

She asks if it seems our child's only mission is life is to embarrass us or forget everything they've been asked to do.

Locus of control issues?

She says the issue may lie in what she refers to as "executive functions" If you read it I think you'll see she's simply using different words to talk about some of the things we've presented here.

"Executive functions" are skills we use to manage demands made on us:

Decision making,"Inhibitory control (self-control or being able to control impulses); holding things in our working memory (something we haven't talked about, but in his research Fischer talks about this and you can find it in the archives and online); being able to shift our attention from one thing to another. (Shift of Focus is mentioned in this study guide.) There is much more scientific detail in the things I've cited so you can put yourself in the picture in much greater, more scientific depth.

"One child's ability may be a little different from another—it may be easier for some people."

Parents make comments like: 'why are they doing this? A common question is, "why don't they just listen to me and stop misbehaving?".....We know that executive functioning reaches maturity around age 25 or 30.....," Crandall IBID

But we know [Fischer, et.al.] skill levels may or may not emerge, depending on whether the mind has purposeful, insightful, intervention and scaffolding.

You know much more about this now than this article presents, and you have yet to study the other materials and models. Think how powerful your work might become if you knew and could use all of these tools.....Powerful, insightful, targeted dyadic (one to one) interventions. Dealing with mental and emotional and spiritual issues.

Good intentions replaced by expert knowledge.

She then talks about confidence. Confidence comes with having enough successful experiences behind you and enough thinking tools in your hand that you can approach (as Feuerstein will explain to you) a novel situation feeling equipped to cope. Knowing how to seek and use the external supports you need to match your own efforts.

One of her best insights is:

We all want to fix and problem-solve and feel like we are helping others. That immediate reaction—of trying to give a solution—is not empowering because children need to feel like they are in control. Part of building up children's (or maturing adults whose brains and mind need our support) confidence is helping a child realize they can come up with solutions themselves, rather than relying on others for every solution. (Crandall, IBID)

"Where have I heard that before? What I'm offering is designed to help you understand how to do this.

Establishing a proper Locus of Control.

....."The more we can do to strengthen communities and facilitate strong families (she barely touches on what a 'strong family' is, or looks like but we can describe such a family in considerable detail) the better. All of our research shows this—if we can support healthy, connected families, that will make a world of difference. If that does not exist, there are things that the community can do. A strong family has a hard time existing when the community around them is not strong,"

Bingo! As we have shown, a person needs a strong support group and families need help creating the "Culture of Godliness" and the "Society of Enoch and Melchizedek". And we need to be concerned about our neighbor's kids as well as our own.

I think what I've pulled together and outlined in this study guide addresses the exact problems we need to deal with as a people. (Good hearted people everywhere who want a better world in which to raise their children, and better tools to help them tap into their potentials and be "All They Can Be".)

A final idea on this comes from an article in the Sunday March 25, 2018 Church News by **Elder Allen B Haynie.**

"Companionship of the Spirit is the most important"

"We should desire the constant companionship of the Holy Ghost more than anything else in this life.....because it is precisely what Christ desires most for each of us."

He says in the Bible and in the Book of Mormon Christ pleads with His Father before he leaves to give His people the Comforter and that "should help us understand the magnitude of Christ's desire that we receive and retain the gift of the Holy Ghost."

Further he "challenged students to call on the power of the Holy Ghost when they pray and to 'invite the Holy Ghost to inspire you as you pray.'

"Attempting to navigate the complexities of life without allowing the Holy Ghost to exercise all His divinely delegated duties on our behalf is, to be blunt, both dumb and dumber..."Haynie, IBID

PLEASE DON'T LET THIS SLIP BY YOU.
GETTING YOUR STUDENT OR APPRENTICE TO ACTIVELY SEEK FOR INSPIRATION THROUGH THE HOLY GHOST AS TO HOW TO EXERCISE GODLY (INSPIRED) CHARITY BYPASSES DOUBT, QUESTIONING, QUESTIONABLE ADVICE FROM THE WRONG PEOPLE AND TAKES THAT PERSON STRAIGHT BACK TO THEIR HEAVENLY FATHER.

This is how they can be brought to "hear the music". This is a way you can bring a soul to Christ. You must be prepared to support whatever acts of charity they feel inspired to do, **rather than making all the decisions for them, creating the set piece environment and then putting them in it, according to your sense of what should be done.**

This is not enabling. It is crippling and accounts for much of our failure to persuade our young to establish spiritual lives of their own.

It is in this area of effort that we will create the processes to help a person develop an:
Enlightened Christian Conscience

ARE YOU AN EMOTIONAL/SPIRITUAL “BLACK HOLE” TO THOSE AROUND YOU?

Is your personal aura of spiritual enthusiasm so strong, so intense, that it is overpowering to other, less assured people. Such that it operates like an emotional black hole that pulls all the spiritual light in around you, leaving no space for others to generate light of their own, while you, unheeding, unthinking, without empathy or compassion rage around all full of good intentions? Of course not, but you might know someone who does. Be careful how you present and share the treasure Heavenly Father has placed in you.

SOONER OR LATER GOOD INTENTIONS HAVE TO BE REPLACED WITH EXPERT KNOWLEDGE

FOR EVERY THOUSAND HACKING AT THE LEAVES OF EVIL THERE IS ONE HACKING AT THE ROOT. Quoted by Stephen R Covey

GOOGLE AND THUMMIM AND PERSONAL INSPIRATION ALERT!

The church has changed guidelines for girls camp activities, if I have been correctly informed. They changed the **pattern** for the intense testimony meetings that have been a hallmark of girl’s camp now for quite a while.

Remember what was said about “closed systems” and the law of unintended consequences. Read carefully the guidelines and ponder why they have been

written as they have. What “unintended consequences” do you perceive that may have prompted this change? How does this tie into our study?

What guided interventions could you outline to address this situation, based on your study so far, And how would you factor in dyadic (one to one) instruction in implementing your work? **YouTube has fascinating sessions on closed systems.** [They can be found on the same search page as Kurt W. Fischer is found] I suggest you look them up.

It could be an engrossing source of lessons and interventions at all levels of cognitive development...another tool in your box of “teacher’s stuff”. It could also sensitize you to avoid building interventions that are prickly with un-intended negative consequences. [As I mentioned about a practice of beating your kids over the head with the fact that they did not, as yet, have fully matured mind/brains.]

(Referring back to Bro. Bednar’s talk on the Character of Christ) He also gives some very powerful examples from our day of people enduring great sorrow and personal tragedy to reached out to comfort others.

This article, properly presented as an educational intervention, can be a powerful example of our “principle” that the solution to doubt while waiting for “additional light and knowledge” and the maturing brain power to understand and use it is **Obedience, Sacrifice and Godly (Inspired) Charity.**

It is this “principle” that I would hope could be found running as an ISOLATE in the background of the thoughts of all who aspire to a Fully-Articulated

Human Mind and forming the foundation of an Enlightened Christian Conscience.

What I'm advocating here is that we look at the life of the man Jesus from when He was 12 till he started his mission at age 30 looking for evidence that He filled his time while waiting for his full endowment of gifts and capacity with **worthwhile things like study of the scriptures, fasting, prayer, charitable service, honoring his parents...the list could become very elaborate.**

At least one insight you might want your child, or student, to discover is that the Savior went with what He had. (And we know by revelation that He did not have everything at first. He followed the steps we must take, to show us the way, that it can be done)

"Go with what you know" as I believe Bro Holland said. Replacing doubts with living, dynamic Faith, trusting, acting on that faith and trusting one's soul to the care and keeping of the Lord. Being content with present knowledge about the church but being determined to get further light and Godly knowledge by giving grace, in order to receive grace. Being determined to receive a daily remission of sins and mistakes and receiving Grace [being justified] so we can ask for the Gifts of the Holy Ghost to be with us that day.

How many problems with our young people could be wiped out if we could persuade them to teach themselves these things and then act on them? How much doubt and personal emotional suffering could be eradicated from our society?

How hard and stony might the ground be when someone attempts to plant the “Seed of Apostacy” in the minds of our young?

How many of our young might grow up as weeds in Satan’s flower garden?

The engine that drives this process is for a person to undertake knowing, deliberate, personal and **inspired** acts of service and self-improvement. **It is a fundamental requirement of this process that we give grace to be counted worthy to receive grace.**

It is in persuading your “student” to ask for personal revelation about who needs service, including what they can be doing to prepare themselves to give even greater service in the future, that you place them in a position where they are most likely to get a response from their Heavenly Father through the Holy Ghost and thus begin their own journey

I suggest you look at your family climate. The idea that **Charity Begins At Home** is a key dynamic in this.

We are counseled not to let our children “quarrel and fight and serve the devil”. A target of our interventions can be to help our own children, through the dynamic process of guided reinvention, join in the family labor to create the **“Culture of Godliness”** and **the Society of Enoch** in our homes even as we engage its members in efforts to help them create in themselves an age-appropriate level of a **“Fully-Articulated Human Mind”** and **an Enlightened Christian Conscience**.

Could we speculate that Jesus had a Fully-Articulated Human Mind and an Enlightened Christian Conscience in His mortal body to support Him when He began His mission?

What follows is a general presentation of the major false ideas apostates and atheists put forward to show there is no religion, no Christ, no atonement, and no hope.

THE DOCTRINE OF THE APOSTATES

Alma [Book of Mormon]

Speaking of Nehor who came among the Nephites teaching a philosophy that challenged their beliefs.

3. And he had gone about among the people; preaching to them that which he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people.

4. And he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men; and, in the end, all men should have eternal life.

Alma 21

5. Therefore, as Aaron entered into one of their synagogues [Amalekites and Amulonites-after the order of the Nehors] to preach unto the people, and as he was speaking unto them, behold there arose an Amalekite and began to contend with him, saying: What is that thou hast testified? Hast thou seen an angel? Why do not angels appear unto us? Behold are not this people as good as thy people?

6. Thou also sayest, except we repent we shall perish. How knowest thou the thought and intents of our hearts? How knowest thou that we have cause to repent? How knowest thou that we are not a righteous people? Behold, we have built sanctuaries, and we to assemble ourselves together to worship God. We do believe that God will save all men.

7. Now Aaron said unto him: Believest thou that the Son of God shall come to redeem mankind from their sins?

8. And the man said unto him: **We do not believe any such thing.** We do not believe in these foolish traditions. We do not believe that thou knowest of these things to come, neither do we believe that thy fathers and also that our fathers did know concerning the things which they spake, of that which is to come. **[They didn't believe their own fathers]**

KORIHOR THE ANTI-CHRIST

Refer to the Book of Mormon, p. 280 Alma Chapter 30

6. there came a man into the land of Zarahemla and he was Anti-Christ, for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of Christ.

12. And this Anti-Christ whose name was Korihor (and the law could have no hold upon him) began to preach unto the people that there should be no Christ. And after this manner did he preach saying:

13. O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? **For no man can**

know of anything which is to come. [the existentialist position]

14. Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

15. How do ye know of their surety? **Behold, ye cannot know of things which ye do not see; therefore ye cannot know there shall be a Christ.**

16. Ye look forward and ye say that ye see a remission of your sins. But behold, it is the effect of a frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

17. And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life according to the management of the creature; **therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.**

This was written about 74 B.C. It sounds amazingly similar to Satre and others writing today. I wonder if that's because the author of them is the same person—Lucifer

THE SEEDS OF APOSTACY BEAR THE FRUIT OF UNBELIEF

In many places in this study guide I have tried to warn you to be careful of the ideas these “scholars” and “researchers” offer. Much of their basic philosophy, their cultural “window on the world” is, if not atheistic, Anti-Christ. In the

scriptures quoted above one group acknowledges the existence of a God, the other seems not to.

There are modern counterparts for these beliefs/explanations. The ideas have been around since Adam [actually since Lucifer got active in opposing the work of the Lord]

Some of these knowledge domains actually offer valuable material for us to use in our project, but you must take care not to pick up the negative aspects of their stance along with the good.

To put what follows in perspective I need to tell you where this information comes from and where it fits in the knowledge domains we are considering.

Eric Berne, the author of *The Games People Play* has been covered. Thomas A. Harris, M.D. later wrote a book entitled I'm Ok—You're OK trying to elaborate Berne's basic ideas, perhaps make them more accessible to the average person. You may recall [and if you do not, it's easy to review the material] that Berne says every mind has three "ego states", any one of which can handle "transactions" [conversations/interactions] at any given time. These are named Parent, Adult, and Child.

You don't need to know much more than that to follow this discussion, but it's there if you need it. [v. Berne in this study guide] Later these things may be really useful when you try to work with those in whom the seeds of apostacy have borne fruit.

As described elsewhere, when a person ages out of the "system", when the "ankle bracelet of

family and social control comes off, these children of God simply walk away.

We've talked about how the human mind hates a vacuum. We'll look now at what happened [can happen] when a human mind rejects objective morality [where some things are absolutely right and some are absolutely wrong]

Terrance D. Olsen, Author at Wheatley Institute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: "Inviting Moral Relativism to be Irrelevant."

<https://www.youtube.com/watch?v=oHuPBqZNJ-q>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

When you choose not to live the Gospel of Jesus Christ It doesn't much matter what you choose instead. Boyd K Packer of the Quorum of the Twelve Apostles, LDS Church.

Harris, I'M Ok-You're Ok, op. cit. p. 251:

Is Agreement on Moral Values Possible?

Is there an objective morality that has claims on all men [/women], or must we construct our own individual, situational moralities? Viktor Frankl comments on the despair of youth today who find themselves in what he calls an existential vacuum, where each person is the center of his own universe, where there is a denial that there are any claims upon him [/her] which came from "without" himself. [look at Korihor's words again] All morality in this vacuum is subjective. If this is true, we must then consider that in the world today there are three billion [now about 9 billion] "moralities", with three billion [9 billion] people going their own way, denying that any objective principles may govern the relatedness between people.

Yet the fact is that the search for these objective principles and the longing for relatedness is a universal reality. [inborn and animated by the universal gift of the Light of Christ?] It is also felt as a personal, experiential reality. The fact is that people cannot and do not want to live unrelated to other people.

Which is why they struggle and search and embrace principles, philosophies and philosophers of every ilk. Some so much worse than others, but all falling short.

Harris. IBID, p. 252:

If one decides [as did Korihor], that there is no moral structure in human relations [the existentialist position in modern times] that person should consider the fruits of taking that position and making it part of one's philosophy of life.

....Sartre contended that man creates his own human essence through a series of choices, of acts that fashion him. [internalizing spurious, useless cultural elements like sets, patterns and isolates and then building a personality upon them] He maintained that man, through his actions, creates his own definition of man.....

Doesn't that sound like a modern restatement of what Korihor tried to teach?

Harris, IBID p.253 [quoting Joseph Collingnon}
..... It is not without reason, then, that Sartre finds "anguish, abandonment and despair" a part of his lot—and the lot of every existentialist. For if no one and no creed can help one in a decision of cosmic significance, one can readily imagine the despair implicit in such a philosophy. ...Existentialism has a strong appeal for the young. There is a thrill in thinking the world absurd, for it gives them a sense of superiority over the established order, of mastery over themselves. The world, for them, ceases to have cut-and-dried philosophical unity;

Sadly Korihor's/Satre's doctrines appeal to the young,_They absorb them, seemingly, right out of the air. But when you break down the elements of the apostate pattern and make them, for yourself, explicit and technical then you can see those elements all around, in music, in media and in conversation, even in major political movements and social upheavals.

Anywhere now where two bodies of people are hate-mongering, stigmatizing, contending, raging, underneath you will find Lucifer has subtly, quietly changed the cultural patterns that give us meaning into those self-centered, Anti-Christ teachings of the Nehors.

When you find societies without the will to govern themselves by democratic values, you find the same.

Our quest, in part at least, is to raise a standard like Moroni's and call together and inform and support those good-hearted people who, though they may not know explicitly why, are disturbed by the current conditions and want to build a better world.

CREATING TARGETED INTERVENTIONS

Interventions here might be designed to share and make explicit and technical [Hall's terms] the patterns involved in the Doctrine of the Apostates and contrast them with Jesus way of abiding with his parents and others and engaging in study, spiritual development and good works. **The idea is the learner will make a conscious, deliberate choice to take a step back from the existential nonsense [from the edge of the black abyss] so**

rampant around us and choose rather to follow the Savior without having to know and understand “everything”. As Brother Holland has said: “Go with what you know.”

It would be wise to have already in place many activities that will promote this and help them fill their time with good works.

It is so important that you review what Fischer says about how thinking skills emerge over time in the young. He gives you charts and diagrams that show how their mind/brain capacity can support them in thinking at various stages and levels. And lays out for you what they cannot do so you don’t dissipate your time and precious opportunity teaching beyond their reach.

Don’t forget, the faithful and obedient also need to be nourished with the “good word of God” as they mature and can handle more and more complex ideas and principles.

Ideas for generating effective responses to the Doctrine of the Apostates

HANDLING OBJECTIONS (QUESTIONS) ABOUT THE CHURCH

There is an interesting method of handling objections that was taught to us back in the seventies (1970’s) by the author of two books,[Glen L Pearson] one on using the Book Of Mormon as a “finder” in missionary work. I found his ideas to be very effective. (I have, so far, served 5 missions for the church. I’m something of a “character” [part Anglo, part Navajo in my mind-set]. I

suppose and people often didn't exactly know what to do with me so they called me on a mission so I had a lot of time to see Bro. Pearson's ideas in action.)

He had a most effective way of handling objections about the church.

In case you aren't seeing the connection here all the current stuff online about "questions" and so on has one status in my mind. It's anti-Christ.

It also displays directly or implies with insidious and devious reasoning the same things: The Church of Jesus Christ of Latter Day Saints cannot be the true church because.....

Then you plug in whatever "question" or whatever is presented.

I don't know if you can make the mental leap from a seeming well-meaning question to an implication that the church can't possibly be true because...., but I suggest you make the effort.

The objections are all the same. Either we have modern day prophets who guide the church through the revealed will of our Heavenly Father or we do not.

I suppose I could get pulled into the swamp and waste my little remaining life force trying to counter-punch the "Tar Baby" of doubt, (Disney, "Song of the South" and tales of Brer' Rabbit, Brer Bear, Brer Fox and so on. Your Google and Thummim will probably pull that up for you. The Tar Baby analogy is ubiquitous in the culture of the older generations. Have fun.)

Anyway, I choose rather to keep building my arguments and my presentation.

You handle the objection by restating it, then showing it for what it is, a subtle or not so subtle attempt

to cast doubt on the validity and veracity of the Church and its leaders.

Then you ask the objector "Would you like to know how you can learn that the Church of Jesus Christ of Latter day Saints is the true and living church of God on earth? That the Church is founded on living Apostles and Prophets just as it was in the days of Jesus Christ's time on earth?" Then you had them a Book Of Mormon saying there are only two ways we could have this book. Joseph Smith wrote it personally or it was translated by him by the Gift and Power of God.

This is tangible object that has to be accounted for. It can't be ignored.

If you're wondering where I see this fitting into our discussion at this point it is that a young, and or immature (not fully articulated) mind, when it learns that it may be years before it has the capacity to research and find meaningful answers to all these objections (pardon me, questions) it needs a viable, spiritually based plan to move forward.

It would be nice if you could lead them to discover one.

With investigators we used to get them into the Book of Mormon to find the words of Christ put there for them. You have seen in this material many ways to "teach" out of the Book of Mormon using the tools of the literate practices and the other information from Fischer's work and elsewhere. And we have yet to examine many other authors and researchers.

Get active in giving grace to everyone you can, especially those with whom you have the most influence. (In many cases encouraging siblings to stop making the

lives of younger siblings a living Stop provoking disunion and dissent. Fill time with study and the development of the literate practices. Follow the admonition to study languages and people. Follow Joseph Smith's counsel to ponder the depths of Eternity (to the limit of one's current capacity) and to also:

D&C 90: 15and study and learn and become acquainted with all good books and with languages, tongues and people.

If you want a good historical summary of world history, written in simple English by very good writers and very insightful people I recommend **Will and Ariel Durrant**. Their summary book, **The Lessons of History** is a concise overview of history with many conclusions that could be built into educational interventions at wide levels of intellectual capacity.

Like Fischer says in his YouTube lecture, there are very few things that can't be explained at some level to even very young children. I don't think you can start too soon doing this.

And suspend the entertaining of endless questions AND THOSE WHO RAISE AND PROMOTE THEM , go with what you know, by obedience to the gospel covenants and commandments and by sacrificing your tendencies, desires, impulses, whatever invites you to doubt or question. (He suffered temptations but gave them no heed. As time progresses and the mind/brain unit matures, if you provoke the higher level thinking skills, you will begin to see the commandments as a function of principles.

I think it's very important that you review Fischer's model. He describes how thinking emerges in stages and levels in the young. He gives you charts and graphs showing what types of concepts these young minds can handle and what they cannot. Korihor's/Satre's doctrines appeal to the unfinished, slightly rebellious mind because it's quite simple—against any form of control or guidelines from outside oneself. [as Lucifer intends I'm sure]

**Remember what I said in the very beginning:
For Progress to be Made Two Generations Must Agree. And: If you want someone to believe as you do you must recreate for them, either in real time or vicariously, everything that has led you to believe as you do.**

It isn't mimicry or imitation you are after. It is GUIDED REINVENTION.

Fischer will explain all this to you.

And: When a lesson is needed a testimony will not do. [Boyd K. Packer]

Please get all this straight in your mind before, all full of good intentions, you, like the sons of Sceva, set out to cast out the devils of the Doctrines of the Apostates.

Stephen R. Covey in his book The Spiritual Roots of Human Relations talks about a meeting

with young people invested in this “If it feels good it’s okay” philosophy. **Dr. Terrance Olsen** also talks about dealing with this way of looking at the world and shows an excellent, tested approach to creating a basis for a moral philosophy from the “life experience” of an adolescent or adult.

We need all the help we can get with this. This philosophy permeates every society. It is the engine that drives most attempts at getting a social contract now days and we can see how impoverished it is a building block or foundation for society. We are surround by unkindness, anger, contention, impatience. We are degenerating as a society into a nation and world of tribes not cohesive states.

These bankrupt philosophies are the worldly equivalent of “being of one heart and one mind” except it fails miserably and leaves individuals without a foundation upon which to declare that anything is “right” or “wrong” in any realistic, objective, sense. With no way to create for themselves a cohesive, integrated self that can communicate meaningfully with others.

Chaos, contention, alienation, despair, as Satre says.

No wonder there was a need for a restoration. Doesn’t the scripture say “seeing the calamity that shall come upon man I shall proceed to do a marvelous work and a wonder.”

I think we need to ponder far more deeply on what that “wonder” entails. I think it’s sets, patterns, Isolates describing moral realities that we can absolutely depend on, build our lives and character on, define our relationships to each other

by, fashion our social institutions, govern ourselves, find success, happiness, joy, love and salvation.

Looking at existentialism as a closed loop system [discussed elsewhere and on Youtube with Fischer's lecture] we see it taken by many, some knowingly, some naïvely as a guide for life, but the system it creates is fraught with unanticipated consequences.

Elements of this philosophy of the Nehors have crept into every crevice of modern society. You should teach yourself to see it. It's all around you and it is being absorbed by our own children, taking away their power to believe the Gospel of Jesus Christ.

As I have said, there isn't time and space to extract and examine and analyze all of the elements of these knowledge domains that relate to each other and that shed light on our current condition and show us how we might proceed.

You will need to become your own scholar and do your own research using the literate practices of Amplification, Non-Local Integration and Systemic Analysis to compile your own research and begin creating your own model of what an Enlightened Christian Conscience is and how it's nurtured. What a Fully-Articulated Human Mind would be, in specific, Gospel oriented, technical language.

You need to clearly describe Apostacy and outline steps that can be used in interventions designed to claim those who have gone astray and to strengthen those who have not. **You need to be able to describe specific cultural elements, e.g. sets, isolates and patterns upon which a Zion Society can be organized.**

[allowing for the fact that in many places Zion is already among us, but perhaps not described in technical, therefore useful terms.]

You need to compose a model of what **the Culture of Godliness** may be in explicit, technical terms. Not "watch me and do as I do" or "watch me and don't do as I do."

You need to find and associate yourself with others working on this quest and share your gifts, faith, hopes and labor. **Obedience, Sacrifice and Godly (inspired) Charity combined with fasting and prayer may be the place to begin.**

Remember in the beginning I told you I was mostly trying to free you from my bias and get out from between you and these knowledge domains. So if you find what I've said and done to be completely lame, that's okay. But please don't fail to look carefully, prayerfully into these bodies of information that have accumulated over several lifetimes and search there for the gems of truth that Heavenly Father may have put there for you to find.

I'll tell you how I feel about this: [I love to think in analogies, which most people hate, so brace yourself]

In 1804 when the Lewis and Clark expedition came to the confluence of the Ohio and Mississippi they found Daniel Boone waiting on the shore. He wished them Godspeed and told them how much he wished he was going with them. Being in his 80's he knew he couldn't make the trip with them. So he stood on the shore as the "Voyage of Discovery" moved on out of sight on their great adventure. Think what has come from their work and sacrifice and vision!

Now, well I'll leave you to finish the analogy for yourself.

Godspeed, and I wish I could go with you on your great "Voyage of Discovery".

D&C 90: 15and study and learn and become acquainted with all good books and with languages, tongues and people.

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Become engaged in “giving grace” to others through service. Offer grace by your obedience and sacrifice, trusting the Lord and His servants and the spiritual impressions you get through study, fasting, prayer and counseling with those “older and wiser” than you who can offer perspective.

PLEASE GO ON TO HALL, CHAPTER TWO

HALL, THE SILENT LANGUAGE, CHAPTER TWO



Zeroing In On Our Goal

What is Culture? Whatever it is, we are born without it. Our minds are clear. The Lord has pulled a veil of forgetfulness over us. We start our mortal lives fresh. We matured as spirits, we knew what Heavenly Father's Kingdom and lifestyle were like. Most of us were comfortable with the culture and society we had there. But we were very naïve. We wanted sophisticated bodies and abilities and the capacity to enjoy the Celestial life we saw around us. But we had little practical experience with the processes required to achieve a fully-articulated body and to have the mental, moral and spiritual capacity live such a life.

GOOGLE AND THUMIMM ALERT!

If you are unfamiliar with the things discussed above you can go to www.lds.org/planofsalvation. Look at the charts for a quick overview of these important facts of life. Much of what we will discuss is based around this plan.

Among other things, we did not understand very well what "Godlike Character" meant. (**For background you might read Bro. Bednar's talk: The Character of Christ. Also Bro. Bruce Hafen's marvelous talk: A Disciple's Journey.**) Nor did we realize the critical existence of free agency along with freedom of "choice". And how they combined, along with experience, to create a **Fully- Articulated Human Mind** possessed of an **Enlightened Christian Conscience**.

In terms of Smith, Stanley and Shores' model of culture, we were unaware of the "Alternatives" to celestial patterns of living that were available because of agency, what the consequences were of following them, and why we needed to exercise our will and character and agency to knowingly, deliberately choose the Celestial Way of living.

We were not meant to be slaves or servants, rather **to become fully-articulated human beings**, the best possible outcome for people like us (children of God and sons and daughters of Adam and Eve).

We had a lot to learn, and we couldn't learn it in the heavenly society. Alternatives are not tolerated there. The laws and principles undergirding eternal life are not subject to modification. There was no lee-way to experiment, experience, reorganize our life-way (repent) and to learn, and grow, intellectually. And to have time and opportunity to explore, experience, reflect, repent or press on in a probationary situation with all kinds of spiritual safeguards, counsel, tender mercies, and opportunity to associate with each other under different circumstances but in the same sociality.

Lucifer tried to impose lee-way by leading a rebellion there and you know how that worked out. (If you don't your **Google and Thummim** awaits--I recommend searching for "**The war in Heaven**")

So a mortal experience was provided for us where we could confront alternatives and see them play out in our lives and decide if we still wanted the celestial life

and were willing to live by its principles in our mortal bodies. We would also have access to powerful tools, mentoring, spiritual gifts with their attendant power, instruction and support (scaffolding) from Heavenly Father's servants while we pursued our goal of developing celestial personalities and character.

No wonder we hold to the idea that perfection of character is a joint-venture project between ourselves and our environment.

Our memory of our previous life really had to be withheld in order for us to have a true, uncontaminated chance to pick the cultural elements on which we wish to build our immortal lives.

That certainly doesn't mean that we were abandoned to try and make it all alone through the "mean streets" of mortality to find again that celestial situation we once enjoyed.

We'll be talking a lot about the powerful resources available to help us. But we need to do so in light of the information, great detail, and insights the 8 models, and other teachings, give us.

It seems that from birth we are working to understand what is going on around us. Infants and small children can be seen making huge efforts to figure things out and to be part of what's going on around them. We seem to innately want to live the best possible life, but mostly we don't know how.

Hall has noted this too:

*Like the creative composer, **some people are more gifted at living than others.***

They do have an effect on those around them, but the process stops there because there is no way of describing in technical terms just what it is they do, most of which is out of awareness. Hall, The Silent Language, p. 214

This speaks to those who live the gospel and set a good example for people around them. Our quest is to make these “out of awareness” things they do explicit and technical so far as lies in our power so they can be described clearly to “investigators” of all sorts, including our offspring. Thus replicating and passing on this “gift” of living well.

As we will see shortly, so much of our culture, especially the American culture, is informal and largely, therefore, non-verbal (unspoken). **Finding ways to change this and to take the mystery out of these things is our principal reason for our quest.**

Hall, like most of the researchers and scientists we are studying, believe in some form of evolution and do not acknowledge God as we know him. So it is really interesting that he, and the others, all end up calling for pretty much what we, too, are seeking:

Sometime in the future, a long, long time from now when culture is more completely explored, there will be the equivalent of musical scores

that can be learned, each for a different type of man or woman in different types of jobs and relationships, for time, space, work, and play.

We see people who are successful and happy today, who have jobs which are rewarding and productive. What are the sets, isolates, and patterns that differentiate their lives from those of the less fortunate? We need to have a means for making life a little less haphazard and more enjoyable. Hall IBID p. 214

We need more than individuals striving alone in this.

To have Saints scattered about the world is necessary but not sufficient. We need a strong, supporting **“Society of Godliness”** to support, protect and defend those emerging Millennial personalities so their lives are not driven and destroyed by “more predatory” people. The more widely we can share the explicit, technical aspects of what it means to develop **Godlike traits, a Fully-Articulated Human Mind, an Enlightened Christian Conscience**, the more there will be who are attracted to that lifestyle, who will want to embrace it. The stronger and more powerful the society based on the **Culture of Godliness** is the more it will permeate the entire population of the world.

Perhaps this is how the kingdom will roll forth to fill the earth.

One person at a time.

MAYBE WE CAN JOIN TOGETHER TO HELP THIS PROCESS ALONG

This gospel culture comes from the plan of salvation, the commandments of God, and the teachings of living prophets. To help its members all over the world the Church teaches us to give up any personal or family traditions or practices that are contrary to this gospel culture.

I've lost my reference for this, maybe Bro. Holland, but I found it on my Google and Thummim searching for the key words.

The human mind hates a mental vacuum so if you are to give up something you need to replace it with something. I hope a result of our quest is that you will be able to provide many powerful, carefully designed educational interventions to encourage those minds to inform and to train themselves in the elements of the Culture of Godliness.

President Thomas S. Monson has declared: "We are surrounded by immorality, pornography, violence, drugs, and a host of other ills which afflict modern-day society. Ours is the challenge, even the responsibility, not only to keep ourselves 'unspotted from the world' (James 1:27) but also to guide our children and others for whom we have responsibility safely through the stormy seas of sin surrounding all of us, that we might one day return to live with our Heavenly Father."⁴ [Emphasis added]

As a way to help us keep the commandments of God, **members of The Church of Jesus Christ of Latter-day Saints have what we call a gospel culture.** It is a distinctive way of life, a set of values and expectations and practices common to all members. This gospel culture comes from the plan of salvation, the commandments of God, and the teachings of the living prophets. **It guides us in the way we raise our families and live our individual lives. The principles stated in the proclamation on the family are a beautiful expression of this gospel culture.** [5 I lost this reference also.](#)

We must create and defend a very particular, powerful culture, "**The Culture of Godliness**" or all our efforts will be in vain. Besides our target group being surrounded by their own inviolable **Zone of Personal Dominion** (free agency) we have another challenge.

We are not allowed to use force or intimidation [unrighteous dominion] in presenting our program. We must work by long-suffering, kindness, and love unfeigned, and so on. Presumably by people who live and operate by the precepts and personality traits described as "having Charity".

I SANCTIFY MYSELF FOR THE SAKE OF MY FRIENDS, as the savior said, can also become a guideline for us.

I'm fascinated to see how this is going to work. On some eternal level this must be (free agency and no use of force) the most effective method of implementation of

The Great Plan of Happiness. Coercion, intimidation, force and **Unrighteous Dominion** cannot be a part of a plan that invites each of us to investigate and choose what way of life we will live. **We create in ourselves these attributes by voluntarily cooperating with the heavenly, spiritual forces seeking to sanctify and refine us.**

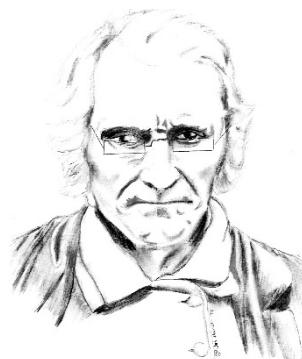
It appears this way of helping ourselves and others embrace the Great Plan must be stronger and more effective for people like us, the sons and daughters of Adam, than anything Lucifer can try. **But each of us must reach that conclusion for ourselves and then yield voluntary devotion and allegiance to the principles and commandments upon which the Kingdom of God is built.**

When we're raising our posterity in the **Culture of Godliness** and enjoying the society that's built on it, this will all be clearer to us. For now we press forward in faith.

I think we can establish the all-encompassing nature of this culture in our lives. There may be great benefits accruing to those who do this correctly.

Edward T. Hall (author of **The Silent Language**, with whom we are studying) doesn't know this, but his comments are insightful none the less:

The realization that formal culture can exert a stabilizing influence on our lives should not be mistaken for conservatism.....We must realize that each child must learn the limits just as he must



learn that there are certain things upon which he can always depend.

Edward T Hall, The Silent Language, p.

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A real understanding of what culture is.....will help people learn where they are and who they are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men who take advantage of the fact that the public is not usually aware of those shared formal norms which give coherence to our society. Hall, p.166

By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness... Hall,IBID, p. 165-166

Train up a child in the way he should go and when he is old he will not depart from it. Proverbs 22:6

Probably the most difficult point to make and make clearly is that not only is culture imposed upon man, but it is man in a greatly expanded sense. Culture is the link between human beings and the means they have of interacting with others. The meaningful richness of human life is the

result of the millions of possible combinations involved in a complex culture. Hall, p. 166-167

George L. Trager worked with Hall on this model.

The realization that formal culture can exert a stabilizing influence on our lives should not be mistaken for conservatism. In fact, an appreciation of the nature and purpose of formal culture should eventually prevent our blind acceptance of the teachings of psychologists and educators who, in their zeal to correct past faults in the system, insist that we spoil our children by not setting any limits and being overly permissive. This permissiveness only means that somebody else, perhaps a policeman or a judge, has to define the limits in life beyond which people simply cannot be permitted to go. We must realize that each child must learn the limits just as he must learn that there are certain things upon which he can always depend. Hall, IBID p. 168

What could be a more stable basis for working out the agreements, expectations, institutions, principles, values, and so on, than that which rules in the eternal worlds, the “**CULTURE AND THE SOCIETY OF GODLINESS.**”

This is rich in the elements out of which the search for the organizing sets, isolates and patterns of Heavenly Father’s culture can be

woven. The spiritual powers attendant to the kingdom offer us a scaffolding [supportive influence].

Hall :

Modern society has complicated matters because of the increased number of alternatives that are provided the young.” Hall, IBID p. 214

THESE ALTERNATIVES, THE WORD ITSELF, AND IT'S FUCNTIONAL MEANING ARE THE SAME AS FOUND IN SMITH, STANLEY AND SHORES MODEL.

“A proper cultural analysis has to begin with a microcultural analysis on the isolate level once the sets have been perceived.” Hall, IBID p. 168

To me, sets are behaviors linked together in a chain, like a greeting ritual including a handshake. We observe the sets. When we assign meaning to a group of sets we use a pattern previously provided by our culture and duly recorded in our mind.

The problem arises when the person performing the handshake “ritual” is giving meaning to those sets of behavior with a different cultural pattern.

Two examples come to mind:

The handshake exchanged between a traditional Navajo and an Anglo is instructive. The Anglo reaches out, grabs the offered hand, and pumps it vigorously up and down to show he is friendly.

The Navajo person extends a hesitant and very soft handshake that Anglos like to call “the dead fish”. The

Anglo has no understanding or appreciation for what's in the Navajo person's mind. For the meaning of the pattern the Navajo person uses to give meaning to the handshake.

Miscommunication

Both persons are taken aback by the "ritual". The Anglo patterns it as being unenthusiastic and unfriendly. The Navajo patterns it as rude and pushy, perhaps more. Among the Navajo people only close relatives are considered "safe to be around". One should be very cautious with handshakes until one knows the person better, that they are not a "witch" who will harm you. Hence the cautious, tentative (Anglo words here) handshake.

Another is the eyes during a conversation. Navajo people feel looking in someone's eyes while they are talking is very rude. Anglos speak of Navajo people as being "shifty" and unwilling to look you in the eye.

The same sets of behavior (the handshake ritual, the control of the eyes) but two almost diametrically opposite Patterns assign meaning to the participants in the two different cultures. Seeing only the "sets" (the small sequential behaviors that represent an action or a set of actions—including spoken words) and not understanding the pattern behind them leads to all sorts of miss-communication and misunderstanding.

This is complicated when the patterns being considered are formal (everyone just assumes that everyone sees it this way) or informal (just watch and

imitate, you'll understand someday) are difficult to quantify and make explicit.

Only technical patterns lean toward being clear and unambiguous.

A BIG PART OF THE STUDY OF CULTURE IS THE STUDY OF PATTERNS

Sets are usually readily observable. Patterns exist in the mind of the beholder. They are created, preserved, defended and passed on by those who share the same view of the real world. As we have observed, the language we speak reflects and dictates this. It is one of our strongest windows on the world.

As I'm writing this I'm really struggling to select examples, quotes, etc. and to write narrative that will help you "**Perceive the Referent**". That's a term that will appear later in the "lesson creation" part of our study. That's why I quoted extensively from Chester Nez. He offers a first hand view of this.

It means to help you understand what I'm talking about, what I mean by what I say. I made a part of my career as a cross-cultural interpreter in government by helping Anglos and the Navajo people understand what the other group meant by what it was saying. (Showing the embedded cultural patterns in the sets of behavior used in attempting to communicate) I've been known to say that I could sit down at a conference table of Navajo and Anglos and in 20 min. I could have both sides mad at me.

I'm sensing that this isn't working well. I don't know any way to define these ideas and show the richness of their potential **outside of using them to address problems we face in defining our own culture. This will be hard to do until the other models are also perceived.** Do your best to understand the basic principles so you will be prepared to revisit them when we start talking about devising educational interventions that can lead a person to reinvent for themselves the world in which they live. **Pull in the free PDF version of Hall's book:** The Silent Language, and give yourself some richer background material to draw on later.

This material comes primarily from Edward T. Hall's book: **The Silent Language**. It is available as a PDF from: https://monoskop.org/5/57/Hall_Edward_T_The_Silent_Language.pdf

Like building blocks, we really need them all. So I'm going to define these things, and push on to the other material and come back to define and illustrate these principles and ideas in real world situations, trying to illuminate and solve the real problems and challenges we face in your own terms. [Writing later, I now realize that I have neither time, space nor stamina to do this. I can only commend to you those things that helped me to come to believe as I do.]

ISOLATES

Hall defines these in some detail and uses them in a slightly different way than I have found practical.

To me, an Isolate is somewhat like the Universals we looked at previously. **Time, for example, is an isolate** that can be “running in the background”. We can be doing almost anything and still be acutely aware of the passage of time.

Some people divide time into smaller units than others. If a Navajo Singer has been called to perform a healing ceremony and arrives only three days late no apology is required. Among Anglo Mormons 5 minute segments of time are important. A lot of the rest of the world lies somewhere in between.

Time is so important to Hall he has written a book about it. He's also written a book about how we handle space: **The Silent Dimension.**

I hope I mentioned earlier that I have no intention of editing a “Reader’s Digest” version of all the things I’ve discovered. **I’m doing a survey of them to hopefully let you know what there is to be known and leaving you Google and Thummim tracks that you can use to become your own expert in the field of the “Culture of Godliness” and to pursue your own areas of interest and concern, in the process of helping yourself and others create a Fully-Articulated Human Mind** and in the process of encouraging them to participate with you in the creation of the **Society of Enoch and Melchizedek (Zion)**

With that in mind I'll give one more example of sets and patterns in an inter-cultural setting and then move on. **But I remind you that these ideas apply to micro-analysis between individuals,in families, as well and much, much more.**

"The Good Parent-Bad Parent Conundrum"

I had a client when I was a caseworker who was going to be picked up by the sheriff the next day and put in jail for failure to put his son in school. He came to me and asked me to go with him to talk to his boy. We put the Bronco in four-wheel drive and after some effort managed to chase the kid down in the sand dunes along the south side of the San Juan River where he was herding sheep. He was ten or eleven years old.

The father knew he faced jail in the morning but as he walked up to the boy he said: Do you want to go to school?

His son said: No, I don't want to go to school.

His father turned to me and said something like: Well you can see how it is. He doesn't want to go to school. So what can I do?

Fortunately for him I could see how it "is".

It was the clash of two patterns, Navajo and Anglo, in the mind of the father. But is also represented the expectations of the two cultures in which he had to live.

The Navajo language has no words for force and coercion.

They don't allow for physical punishment, as Chester Nez taught us. A person's mind is respected and held inviolate. The boy, according to this, should be free to choose his own path through life.

If the father interfered with this then, among his own people, he would be a "bad parent".

On the other hand, if he didn't do something, the Anglo law was going to punish him, perhaps take him away from his family to make an "example" of him.

To the Anglo world he would be a "bad parent".

Darned if you do, Darned if you don't.

THIS IS A PRIME EXAMPLE OF WHAT HALL MEANT WHEN HE SAID THE NAVAJO AND ENGLISH LANGUAGES ARE SO DIFFERENT THEY FORCE THE SPEAKER INTO TWO DIFFERENT VIEWS OF REALITY.

Culture is Communication. Language is a major focus upon which culture is built, but there are at least nine other foci which are non-verbal. Language often reflects patterns from one or more of these and we must be aware of this if we are going to be good cross-cultural and intra-cultural interpreters. They are all covered in detail in Hall's book.

Language often only represents only a part of the other aspects (focuses, building blocks) of culture, and we must understand this in order to

use Hall's model in our quest for the "Culture of Godliness".

A New Way of Thinking and Talking About Culture

Now we should probably stop using the word "Culture" and use the words sets, isolates, and patterns in our discussions.

We want to learn, technically and explicitly, what the sets, isolates, and patterns of Godliness are, as they are manifest in the ten foci (the building blocks of culture) in their formal, informal and technical manifestations. We may also be using the elements of the first two models, Material and Immaterial, and Universals, Specialties, and Alternatives to clarify our thinking.

Alternatives are an especially important part of our study because our children, for example, may be learning [absorbing] alternative behaviors and philosophy and social interaction ideas on an informal (largely unspoken, unexplained, out of awareness) level without us or them even realizing it.

Remember:

By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness.....
IBID, p. 165-166

Immature minds however cannot deal with certain types of subtle, complex patterns. [composed of advanced abstractions] They need to be helped to recognize them for what they are and what they do. And until they have minds mature enough to study and understand them they need to be persuaded to trust others who do understand.

Fischer, Feuerstein and others will help us understand this better.

Obedience, Sacrifice and Godly (Inspired) Charity

Looking ahead, the concepts of Obedience, Sacrifice and Godly (Inspired) Charity will become critically important in helping the young make good decisions and guide their lives safely and fruitfully until they inherit their fully-articulated human mind and sufficient instruction and experience to make profitable use of it.

All the while respecting their Agency, their **Zone of Personal Dominion**.

A real understanding of what culture is.....will help people learn where they are and who they are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men who take advantage of the fact that the public is not usually aware of those shared formal norms which give

coherence to our society.

Edward T Hall, The Silent Language p. 166

Our task is to create effective interventions, using sophisticated tools, that Hall only dreamed of.

Probably the most difficult point to make and make clearly is that not only is culture imposed upon man, but it is man in a greatly expanded sense. Culture is the link between human beings and the means they have of interacting with others. The meaningful richness of human life is the result of the millions of possible combinations involved in a complex culture. Hall, p. 166-167

Let us all press on, remembering what the Prophet said:

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God.

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

I understand that you don't, as yet, have a handle on all these concepts, but as we proceed you'll see more and more explanations and examples that will help.

You also have unlimited access to more information through your Google and Thummim, including the entire text of Hall's book, The Silent Language in PDF format. This is another place to get it if you have trouble with the website given above.

Hall_Edward_T_The_Silent_Language%20text%20book%20pdf.pdf

Speaking of the Navajo father as "good parent, bad parent": This kind of dilemma occurs regularly when cultural patterns conflict. The conflict most often is in the minds of living human beings, though it can also erupt into violence.

Among the Navajo, drinkers are often called the "people between". They haven't internalized enough of the patterns of either culture to know how to put forward an "acceptable" persona. Very often they are among the most intelligent but, like the gifted children in the classroom spoken of earlier, they tend to just give up. They watch you for clues as to what you expect of them and then they try and give it to you. We call this "situational" functioning.

It's used by young people extensively and helps mask the fact that they aren't buying in to your values or way of life. Rather they are simply biding their time.

Unable to find success and happiness in either culture, they get lost and we lose a great resource.

A most joyless form of existence.

Please be aware that this clash of patterns can occur between nations, groups, families, and two individuals (such as parent and child or husband and wife).

Now days alternatives abound and are internalized often at the informal level, almost unnoticed. But fiercely defended when challenged.

We need to pause here to give you three more tools you can use for cultural analysis.

Culture is characterized by Hall as “communication”. Communications, according Hall’s research, can take three forms: Informal, Formal, and Technical.

To recapitulate briefly: The formal is a two-way process. The learner tries, makes a mistake, is corrected ("No, not the right side of the horse, the left side! Remember, never approach a horse from the right!"). Formal learning tends to be suffused with emotion.

Informal learning is largely a matter of the learner picking others as models. Sometimes this is done deliberately, but most commonly it occurs out-of-awareness. In most

cases the model does not take part in this process except as an object of imitation.

Technical learning moves in the other direction. The knowledge rests with the teacher. His skill is a function of his knowledge and his analytic ability. If his analysis is sufficiently clear and thorough, he doesn't even have to be there. He can write it down or put in on a record. In real life one finds a little of all three in almost any learning situation. One type, however, will always dominate. Hall, IBID p. 95

The technical will receive much more attention from Fischer and Feuerstein and should become a major part of the designs of your educational interventions.

We are going along with the original assertion that there are no simple formulas here. I mentioned in the beginning of all this that "**complex problems require complex solutions**".

Things are getting complex, but potential solutions are also getting much richer and more powerful. And we've only briefly visited two of the 8 plus models we're concerned with. If you pursue this (as opposed to going out and mowing the lawn) you may end up acquiring a powerful set of tools with which to analyze the world around you.

In this part of Hall's model this is manifest in the fact that communications can change from being one type to being another. Informal sets, patterns and isolates can become formalized. Either can become technical.

Learning to recognize and deal with this will generate great analytical power for us down the road. I think a big part of our effort will end up being to discover, analyze, and make explicit (or technical), patterns, sets and isolates that are currently one of the other types (formal or informal). If these involve the building blocks found in the Culture of Godliness we will be learning and preparing to build at the same time.

Looking Ahead Again

It was fascinating to me to discover that the major model of psychoanalytic analysis of human behavior that we will be using also shows aspects of these concepts, especially the technical. (Eric Berne: Transactional Analysis in Psychotherapy and: The Games People Play)

Let's take a brief look at these aspects of cultures. Understanding how they are made up and how they operate can illuminate the seemingly obscure, mysterious, even baffling aspects of even our own very complex culture.

The study of the patterns out there in our culture, waiting to be taken in by our children, is of primary importance if we are going to be able to create effective, acceptable interventions to



**counteract any that are anti-Christ,
that war against the Culture of
Godliness.**

Culture, that body of things people know about and can do, can provide organizing “schema”, living structure and processes that assign “meaning” to events (sets) in the world around them. Without these cultural supports there are, as it were, no hangers in our children’s **“clothes closet of life”**.

They cannot take in, as E.D. Hirsch says in Schools We Need “a generous number of carefully chosen exemplary facts” and hang them up, then organize them into meaningful patterns to create a “wardrobe for life” so they know how to **“power dress for success” in the Job Of Life.....**

Instead, your children may end up wearing a wrinkled, crazy quilt, clownish, costume of eclectic parts and pieces selected at random, with no guiding principles, that is dissatisfying to them and repulsive to others.

Such a cheap wardrobe of cultural “clothing” guarantees that they will be trivialized, passed over, and never taken as serious players in the Game of Life.

It strikes me that what’s called for here is exactly the kinds of thinking we must nurture in our children.

We're dealing with problem solving, decision making activities that require us to hold very complex models of "reality" in working memory while we mentally modify parts of them and think about the implications of the results. And from them **create an original "system of systems"** that will guide us in **answering the real questions, providing the real solutions, to the problems the world is asking us to solve in our homes and in our society.** And then create from scratch the educational interventions needed to take us there.

All the time preparing our lists of inquiries to "ask of the Lord" to, hopefully impress him with the quality of our preparation and commitment and thereby show we are ready to receive, treasure, and use additional light and knowledge to allow us to create, at least the beginnings, of the Culture of Godliness that will help us nurture our children in the character and characteristics of the Millennial Child.

A lot of the "craziness" we see in teen-agers is the result of their desperate efforts to make sense out of an increasingly complex world with their newly emerged, ill-formed minds. In a confused and degrading culture and society that offers mostly other than true answers. [Refer to Fischer and his theory on the emergence of thinking skills in the human mind if you need a fresh look at this idea]

If our "constructive criticisms", preachments, platitudes and other attempts to intervene go helplessly, hopelessly wide of the mark...If we literally "talk over their heads"..... they will search

the current teen-scene craze, ask friends, chase after suspect celebrities, listen to questionable music that claims to help them understand themselves and to say the things they cannot say for themselves.

Randomly getting “mentoring” in their warped “zone of proximal development” from the darkening world rather than from us....

This is when we realize that the human mind abhors the empty, confusing “default” position and will begin to eclectically visit sites and “down load ” from the “Internet Of Life” “answers” to try to resolve their confusion.

What they will find there, mostly, is **the Enemy of Souls**, his henchmen and anti-Christ doctrines and activities.

As Boyd K. Packer said:

“If we choose not to live the gospel of Jesus Christ it doesn’t much matter what we choose instead.”

Higher order thinking must be aroused or provoked in the young by their “environment” or it will never emerge.

Thus my position that “air-headedness” is nature’s default position.....

What happens when nothing happens.....

When good people go on vacation.....

And leave their children “Home Alone”.....

Jon H. Hansen

We’re getting a lot of interference in child raising from some sectors of society. **The Conspiracy Of**

Profit, at any cost.....aimed directly at the least sophisticated segments of the population....knowingly, deliberately targeting our children.

And, just as dangerously, our neighbors children.....

Because many kids are functionally “Home Alone” too often nowadays, these inhumane, anti-establishment, anti-Christ, acultural, situational ideas are being down-loaded onto relatively empty, open, and receptive adolescent hard drives.

There are no “anti-virus” programs in their minds, previously loaded and programmed by an enlightened, progressive, caring “parenting culture”. There is nothing in place in their minds that will automatically detect the falseness of this data and set off the warning bells. [This is what we hope to change]

And once in place these darksome, disruptive programs seem brilliant, glitzy, superficially engaging, speaking mostly to the module in the brain that processes emotions....and away we go.....

But, sadly, hidden deep in the code of these programs is a most deadly virus--placed there perhaps by that Master Hacker--the enemy of souls---and assembled over time by the teenage CPU it becomes, amazingly, an anti-antivirus program. (actively anti-Christ) Resulting in a “barrier attitude” that may lead the child to resist mightily any and all attempts to clean up and “reformat” the hard drive.

Thus are sown in the young mind the dreaded “Seeds of Apostacy”.

What does this imply for minds that don't acquire the mind-building structures of culture? That hover at or

near Nature's "default setting"?

For good or ill, creation has ordained that neglected young minds are not surrounded by a non-culturating vacuum. There are plenty of other ill-formed minds out there prepared, even eager, to share with them the currently popular acultural nonsense. The young don't bother waiting for able adults to get around to helping them. They fill their own heads with "facts" and practices gleaned from the darksome cultural "playgrounds" and "back alleys" of life.

We call some particularly unlovely teen-aged criminals "super-predators", "acultural monsters" and temporary sociopaths.

Dumb and Dumber..... with a dark side.....

Our minds are immersed and nurtured in culture like fish are immersed in and nurtured by the sea. Indeed, our level of acculturation determines the degree to which we become "fully-articulated" human beings.

Because, by Hall's definition, we display our humanity only by the ways we interact with each other.

Culture provides us with a window upon the world. Raw sensory data hits our brains in a continuous stream. Our culture can give us viewpoints, structures, filters, thinking models, cultural "shelves" and other resources that help us organize, understand and make sense of this massive data stream.

BUT

"Garbage in, garbage out" applies to minds as well as computers. The mind needs the proper tools and support from the environment to process the data

using ways that yield dependable results. **And the adequacy and value of the results must be measured and judged against Eternal standards, not situational "maybes" or "what if's".**

There's only one "strait and narrow way" here and we must find it.

In some endeavors there are no easy short-cuts.

It must not be forgotten, however, that the reasoning modes and processes proper to academic inquiry are skills that must be mastered--they are not a matter of style or preference. (Arons, 1977)

Revisit this idea when you are introduced to the "Literate Practices" in Fischer's material.

Vygotsky: "Higher order cognitive functioning first arises in the social plane of experience and then subsequently becomes internalized as a form of "inner speech" within the individual."

"Without appropriate MLE, they may be deprived of some of the characteristics of human learning responsible for adaptability to new situations. This is the case, for instance, of gifted underachievers. They are certainly endowed with rapid perceptual and mental processing (read: high IQ); however, devoid of MLE, [educational interventions leading to periods of guided-reinvention] they may be limited to certain types of incidental learnings that are of little help in situations that demand systematic, laborious,

selective, goal-oriented learning. (Feuerstein)

MLE means: **Mediated Learning Experiences**. We'll define this shortly and speak to its strengths and weaknesses as a tool in our work.

Fischer calls similar, but certainly not identical interventions, **GUIDED REINVENTION**.

He also discusses Literate Practices and their impact on the development of the human mind. We will be trying later to incorporate both models into our model, or system of systems of the Culture of Godliness.

MLE? Mediated Learning Experiences. That's Feuerstein's name for purposeful educational interventions. I'll bet you know kids whose brains work like lightning but who only produce aggravation and nonsense. A rapid fire brain is a very small part of what makes a human effective or that creates a **FULLY ARTICULATED HUMAN MIND**. Other factors are more important to success in life. **IQ, as Sternberg and others will show, is a minor part of the intelligence a person needs to navigate successfully through life.**

Why do we care?

A Fully-Articulated Human Mind is the only vehicle in creation that can acquire and sustain an ENLIGHTENED CHRISTIAN CONSCIENCE.

That's why.

.....different cultures all provide a structure within which the direct exposure to and experience of objects and events may be organized, interpreted and understood.

".....It is the acquisition of structure that (makes) renders the individual adaptable or modifiable. Feuerstein

THAT APPLIES TO THE CULTURE OF GODLINESS, TOO

I hope this begins to help you see that our models of culture can be elaborated and understood in much greater detail once we understand how these two models (Fischer and Feuerstein) describe what culture actually is at the micro-level of human experience.

THIS MATERIAL CONSTITUTES SOMEWHAT OF AN "ADVANCED ORGANIZER FOR THE NEXT MODELS WE'LL LOOK AT.

As long as culturally deprived individuals continue to live in a familiar environment that they have mastered by over learning (and by being born into it), they may not show signs of dysadaptation. The real problem for the culturally deprived starts when the environment requires more than very limited adaptation, when they cannot survive without change.

**Feuerstein, Learning and Thinking Styles,
NEA Press P. 106**

Are you mentally changing Culture to sets, isolates, and patterns? They have not learned these cultural building blocks in sufficient number and of sufficient

reliability to effectively think about the demands of their environment.

They:

....cannot perceive the character of this new environment, or see what in it was common or different from what was already known. They (are) rendered unable to anticipate or predict outcome of their behavior and (are), therefore, in a state of cognitive "blindness". IBID p. 111

"If their eyes worked the way their minds do they'd need seeing-eye dogs to get around."

Jon Hansen

These ideas add deeper meaning to Eric Hoffer's observation:

**"IN TIMES OF CHANGE,
LEARNERS INHERIT THE EARTH.....
WHILE THE LEARNED
FIND THEMSELVES
BEAUTIFULLY EQUIPPED TO
DEAL WITH A WORLD
THAT NO LONGER EXISTS..."**

Eric Hoffer

It could be very productive to examine some of Feuerstein's comments, even this early, **by substituting set, isolate, patterns and formal, informal and technical aspects of "culture". When we consider his and Fischer's work we will return again to these things and use them to tweak out sophisticated**

analyses by which to understand more and more exactly the functions of the human mind and the environment in which it operates.

Formal, Informal, and Technical.

Now that we have established a rough understanding of sets (discrete, observable behaviors) Isolates (constructs that separate sets and that represent overall influences (Universals) like the concept of time) and patterns (mental constructs or schema (ideas about how things work in the real world) that assign meaning to sets of behavior we can look at what Hall says about this.

....we realized that in other areas of his life man also approaches activities as formal, informal, or technical. In other words, we discovered that **man has not two but three modes of behavior.** Our generalizations about time had much broader applications than we originally supposed. Hall, IBID P. 87

These elements of learning can be very useful in designing educational interventions. Each will work well in some settings with some people and each can be transformed in the course of instruction, providing the interventionist with powerful, powerful tools to impress important ideas, etc., upon receptive minds.

FORMAL LEARNING

Formal activities are taught by (precept) and admonition. The adult mentor

*molds the young according to patterns he himself has never questioned. He will correct the child saying, "Boys don't do that," or "You can't do that," using a tone of voice indicating that what you are doing is unthinkable. There is no question in the mind of the speaker about where he stands and where every other adult stands. In correcting their children's speech, parents will say, "Not goed'! Went!" The burden of this communication is that no other form is conceivably acceptable. **Formal patterns are almost always learned when a mistake is made and someone corrects it.** Technical learning also begins with mistakes and corrections, but it is done with a different tone of voice and the student is offered reasons for the correction.* Op. cit. P. 91

Much of the culture of the Navajo people is passed on formally, often using stories somewhat like Aesop's Fables that tell a story with an imbedded moral meaning.

INFORMAL LEARNING

*Informal learning is of an entirely different character from either the technical or the formal. The principal agent is a model used for imitation. Whole clusters of related activities are learned at a time, **in many***

cases without the knowledge that they are being learned at all or that there are patterns or rules governing them. A child may be puzzled about something and ask her mother for the rules. "You'll find out about that later, dear," or "Look around you and see what people are doing; use your eyes!" Whenever statements like the one that follows are made, one can be sure that the activity is an informal one: "Mother-how does a woman get a man to marry her?" "Well, it's a little hard to describe, but when you get bigger you'll find out. There's plenty of time for learning." **The child is treated to this kind of remark so often that he automatically translates it as, "Don't ask questions, look around and see what people do.** Hall, IBID

The bulk of the Anglo-American culture is passed on this way. We "sense" patterns and rules and feel really uncomfortable when they are violated, but we can't explain why.

CAN YOU IMAGINE TRYING TO "TEACH FOR THE MILLENNIAL CHILD" THIS WAY?

A big part of our challenge in this quest will be to get the participants in our effort to adopt new ways of thinking, of devising learning instruction, of living their lives as lives of Godliness. This is the reason that I'm including so much material so

those who want to be effective but DON'T KNOW HOW can receive the support they need from their environment.

Hall continues:

Unconsciously a great many people recognize the validity of using models as the major instrument of informal learning. As a whole, women in the United States are more aware of this than men, though they too are apt to overlook imitation for what it is-a way of learning-a way of becoming a member of society. Everyone has seen small boys mimic their father's walk or imitate a TV hero or, at the worst,,, mimic some unsavory character who hangs out at the corner drugstore. In many cases the mother does not approve of Junior's selection of models, though she may not even be aware of her reasons. **By disapproving strongly, she may make a hash of the informal learning propensities of her children by interfering with their early attempts at imitation.** Hall, IBID. p. 94

TECHNICAL LEARNING

Technical learning, in its pure form, is close to being a one-way street. It is usually transmitted in explicit terms from the teacher to

the student, either orally or in writing. Often it is preceded by a logical analysis and proceeds in coherent outline form. [Do you recognize that this is the approach I'm very deliberately using?] Some of the best examples of technical teaching can be found in the armed services, where techniques have been worked out for handling large masses of recruits. This success is further confirmation of the point that technical learning is an inevitable concomitant of teaching large numbers of people. Unlike informal learning, it depends less on the aptitude of the student and the selection of adequate models, but more on the intelligence with which the material is analyzed and presented. IBID P. 94

What complicates matters, however, is that people reared in different cultures learn to learn differently. [Even in mini-cultures within the dominant culture, depending of family practice] Some do so by memory and rote without reference to "logic" as we think of it, while some learn by demonstration but without the teacher requiring the student to

do anything himself while "learning." Some cultures, like the American, stress doing as a principle of learning, while others have very little of the pragmatic. The Japanese even guide the hand of the pupil, while our teachers usually aren't permitted to touch the other person. **Education and educational systems are about as laden with emotion and as characteristic of a given culture as its language.** [This is why Chester Nez had such an awful experience and why the young man hung himself.] It should not come as a surprise that we encounter real opposition to our educational system when we make attempts to transfer it overseas. IBID p.71

Too bad we can't ask Chester Nez how he feels about this.

There is a section in the study guide titled: Culture, Values and Character.

This part of values is here because it speaks to the values conflicts that occur and the consequences they bring to the affected cultures.

Values

People express two kinds of beliefs about what a given set of circumstances is or was; the

other, what it ought to be or ought to have been. The first of these is usually referred to as facts the second as valuations, judgments, opinions. In their valuations people express their beliefs both as to what the facts are, and their sense of what is right honest, fair, desirable, most worth while. that is, their values.

Their values are frequently expressed as maxims such as honesty is the best policy's and treat thy neighbor as thyself| . [Fischer makes the point that immature brains cannot generate maxims until they reach a certain stage of development. Be careful how you try to teach and use them] In short, the values of people are the rules of conduct by which they shape their behavior and from which they derive their hopes. (Smith Stanley, Shores, op. cit. pp. 59-60)

Terrence D Olsen of BYU has given considerable effort over a number of years in school districts in several states introducing a curriculum that works very well with teen agers who are only just beginning to be able to work with more sophisticated value systems. What I like about his approach, in a day when the wider populace refuses to acknowledge anything but "situational ethics", is that he has the student find in themselves their basic (and essentially universal) "sense" of what is right and what is wrong. It sounds to me like the operations of the Light of Christ given to each of us at birth. It skirts around all the debate and zeros in

on helping the young begin to acquire a set of guiding values that can later be transposed into principles and rules. His work is treated elsewhere in the guide. But I include here a link in case you'd like to watch a YouTube lecture. You can find more by googling his name at BYU.edu

GOOGLE AND THUMMIM ALERT!

Terrance D. Olsen, Author at Wheatley Institute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: "**Inviting Moral Relativism to be Irrelevant.**"

<https://www.youtube.com/watch?v=oHuPBqZNJ-q>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

There is detailed material from Harris, I'm Ok You're OK that really identified the amoral disaster abroad in our culture now. Dr. Olsen's work offers an elegant solution in working one-on-one to this problem that is central to so many lives where the Seeds of Apostacy have sprouted.

Perhaps we are beginning to really zero in on the essentials of our quest. We need to deal with the

individual in their environment. We need to be able to see what's right and what's wrong with the environment in which we are living and how it stacks up against the ideal, nurturing environment of the **Society of Enoch and Melchizedek [Zion]**. We need to be able to analyze, at the explicit, technical level, the elements of character the environment calls for, decide if it is ideal or not, and if not, specify what needs to be done.

What follows from Smith, Stanley and Shores work helps us see what the elements are of a value system. We can use them in our own analyses.

.... the following functions of a value system can be derived:

1. It supplies the individual with both a sense of purpose and direction.
2. It gives the group a common orientation and supplies the basis of individual action and of unified, collective action.
3. It serves as the basis for judging behavior on individuals.
4. It enables the individual to know what to expect of others as well as how to conduct himself.
5. It fixes the sense of right and wrong, fair and foul, desirable and undesirable, moral and immoral (IBID p. 61.)

As will be developed in several places in the study guide, transitional cultures struggle to keep values in place to serve their members. These ideas are also dealt with elsewhere in the study guide especially in the

section on: **Culture, Values and Character.**

.....the value system serves these functions however, only to the degree that its rules are mutually adjusted and compatible. **If new rules are introduced that are in direct contrast to the old ones and conflicting behavior is thereby evoked, the individual may feel that the game can no longer be played without confusion and conflict.** (ibid., p. 61)

[Alternatives as we have seen, can be very disruptive to social order.]

In a period of cultural disruption the anxieties of individuals are increased in number and intensity. **A society, as Wirth has reminded us, is possible in the last analysis because the individuals in it carry around in their heads some sort of picture of that society's cultural elements.** Then when the universals of a culture begin to change significantly, **especially if the change reaches down to the fundamental rules of conduct, the picture of society becomes blurred, and individuals find themselves unable to carry on normal activities in a rational way.**

They are led by the old rules to expect other persons to behave in certain ways. But if these rules are no longer valid, other persons will not conform to these expectations. As this occurs on a wider and

wider scale the individual becomes bewildered his sense of common reality vanishes, and with it goes his sense of personal stability and security (Ibid., p. 19)

Navajos are now torn between their own ancient standards and those being urged upon them by the whites. Many are so confused they reject the whole idea of modality, in the abstract sense and become almost totally situational. They do what seems expedient at the moment.

One cannot play the game according to the rules if there are sharp disagreements about the rules.

The incipient breakdown of any culture brings a loss of predictability and hence of dependability in personal relations.

(|Kluckhohn, The philosophy of the Navajo Indians)

We've been talking about big, macro-cultural settings. Remember all of this can also be found in an individual personality, in a family, a community, and so on. Confusion, doubt, resentment, outright anger, a sense of alienation and of being unconnected and unsupported can exist in an individual who happens to live in a strong, vital society and culture but who has not internalized its elements.

Later you will have **Berne's tools of Transactional Analysis** to enable you to analyze even more accurately what might be going on with someone you're trying to help.

There is much to be learned from these present models that we have not had time or space to cover. I've laid out the basics in the best way I know how (not very well) and now I leave and move on to the other models hoping you will elaborate your learning by going to the sources and studying them in light of your own particular interests and needs. If you are a direct family member you will have access to all the original documents and books I've accumulated over forty years or so. If you are not, you will find on-line links to help you with much of it and through the magic of your **UBIQUIOTOUS GOOGLE AND THUMMIM** you will easily find the rest. You may need access to some university research stacks, such as BYU's but I think many lending libraries can easily get you anything you need.

To me it would make sense take from this material, most of which is dated, the basic ideas and then get out into the modern world and update these subjects in your files. I've been doing that and there are lots of really good updates in this field that will support your efforts.

I think I have put in the link elsewhere in the guide, but if not, I Recommend ASCD publications. These are prepared for active teachers and they have lots of current material that may be of use to you.

In particular, the latest bulletin (April, 2018) on writing. In his YouTube lecture Fischer says the way his Harvard School of Education is currently assessing the level of cognitive development in children is through their

writing and art. Also, the Literate Practices he speaks of are founded in writing too.

There are some great tools here for helping someone develop their mind and character. Don't let this get by you. Remember the importance of the Brass Plates to the Nephites and the fact Nephi was trained somewhat in languages, etc.

I know, I know some kids hate to read and write.
And your point is?

For my point I'll go along with Arons:

"It must not be forgotten, however, that the reasoning modes and processes proper to academic inquiry are skills that must be mastered--they are not a matter of style or preference." (Arons, 1977)

If you think this process is served by filling a child's hands with digital media almost from birth.....well good luck with that.

The rest of you, if you'll take a word of caution from a worn out, outdated old fogey.....it might pay to be sure you are doing all you can to work with those who cannot read and write well. This might be something you'll want to fold into your curriculum as you set it up. To study the needs of each patron and share with them why these things are so important. [create in them as Vygotsky and Feuerstein say, a need to know then help them take even baby steps if necessary, to creating in themselves adequate literate skills.]

As the Prophet is advising: READ the Book of Mormon. Much of these models can show you how to help a human mind develop its God Given capacity for learning and growing. I hope you can become expert in bringing these great gifts to those you love.

Sincerely,

The Old Fogey

PART ONE

**Read this chapter next
after Preface and Hall,
The Silent Language
Culture**

This material comprises an “advanced organizer”. In graduate classes this means a concentrated overview of the subjects to be covered so the student can begin to create “pegs” of understanding upon which to “hang” the material that will be presented. It may also be thought of as an “overview” so you can get an idea of what you will receive if you continue.



Toward Designing *Effective* Educational Interventions

By Jon H. Hansen, M.Ed.

Peter to the crippled man at the door of the temple: "Silver and gold have I none. But such as I have give I unto thee."

Amen

The climate we in which we must operate:

"I call it the "Zone Of Personal Dominion".

"The Creator has encapsulated the human mind in an impregnable zone of personal freedom of choice. (Free Agency) Nothing enters a human mind that that person does not choose to have enter it.



We cannot command attention. It must be freely given.

This is why we say that "Mind Creation", helping someone develop a Fully-Articulated Human Mind with an attendant Enlightened Christian Conscience", is literally a "joint venture" project between an "expert" and a learner, *with each side bringing critical elements to the process, with neither side being able to proceed*

without the purposeful, volitional cooperation of the other.

At this intimate level the previous quotation takes on monumental implications: **IN ORDER FOR PROGRESS TO BE MADE, TWO GENERATIONS MUST AGREE....."**

Not just any “climate” will do, however. We must create and defend a very particular, powerful culture, **“The Culture of Godliness”** or all our efforts will be in vain.

Edward T. Hall (an anthropologist with whom we will be studying) doesn’t know this, but his comments are insightful none the less:

“The realization that formal culture can exert a stabilizing influence on our lives should not be mistaken for conservatism.....We must realize that each child must learn the limits just as he must learn that there are certain things upon which he can always depend.”

Edward T Hall, The Silent Language

“A real understanding of what culture is.....will help people learn where they are and who they are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men who take advantage of the fact that the public is not usually aware of those shared formal norms which give coherence to our society.”
Hall, IBID, p.166

**Where there is no vision the people perish.
Proverbs 29: 18**

**AND YE SHALL KNOW THE TRUTH AND THE TRUTH
SHALL MAKE YOU FREE**

“By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of

patterned behavior of which he has no awareness..." Hall, IBID, p. 165-166

Train up a child in the way he should go and when he is old he will not depart from it. Proverbs 22:6

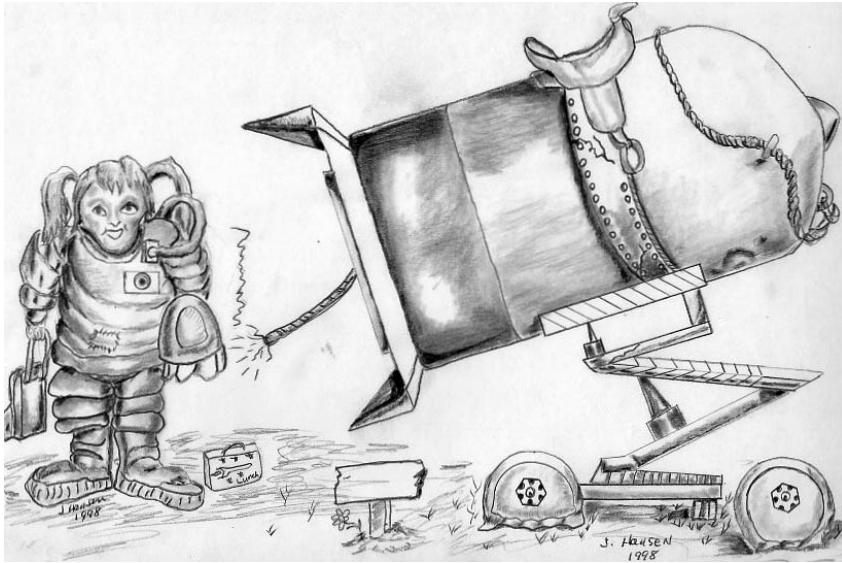
"Probably the most difficult point to make and make clearly is that not only is culture imposed upon man, but it is man in a greatly expanded sense. Culture is the link between human beings and the means they have of interacting with others. The meaningful richness of human life is the result of the millions of possible combinations involved in a complex culture." Hall, IBID, p. 166-167

**Our task must be to discriminate and describe, as best we can, the "CULTURE OF GODLINESS".
TO EACH PERSON, ONE PERSON AT A TIME**

Each of us must invent our own model of how the world works. We cannot impose this process from the outside. The most we can hope for is to engage someone in a process of "guided re-invention".

The Zone of Personal Dominion complicates our task. It also offers the only possible circumstances under which our goals can be attained because slaves don't learn these things very well. They can best be learned by people who have a stake in the game (are interested in the ideas being offered)

Because we must work to develop fully-articulated human minds with cultural attainments and cognitive (thinking) skills that reflect a Mind of



Godliness and the
Moral and Spiritual
attributes of the
Character of Christ.
Not passive,
“brain-washed”
semi-robots
meekly, perhaps
fearfully, waiting
for your next
unrighteous-

dominion centered command.

“If you want someone to believe as you do - you must recreate for them:

**Either by actual experience-in real time or
vicariously,**

**Everything that has led you to believe as
you do ...**

Edward T. Hall: The Silent Language

Guided reinvention --

**“For all the thousands hacking at the leaves of
evil, there is only one hacking at the roots.”**

Stephen R. Covey

**Sooner or later good intentions must be
replaced with expert knowledge. Jon H. Hansen
M.Ed.**

**“When instruction is needed a testimony will not
do.” Boyd K. Packer**

"Unhappiness in the child's life, as in the adult life, springs largely from non-conformity to natural and social laws. The home is the best place in which to develop obedience, which nature and society will later demand."

David O. McKay

"I teach them correct principles and they govern themselves."

The Prophet Joseph Smith

"A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God."

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

"Whatever principle of intelligence we attain unto in this life, it will arise 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."

The Prophet Joseph Smith (D&C 130)

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. (I Corinthians 13:11)

Complex problems require complex solutions that take complex thinking to create. Maybe one of these days we'll decide to throw away our "pop-culture" "band-aid" "quick-fix" educational interventions and sit down together and read the complete set of instructions for creating a "Fully-Articulated" Human Mind and an Enlightened Christian Conscience before we push the power button and send our offspring out to "play" in traffic.....

Jon H Hansen M.Ed

Be ye therefore wise as serpents and harmless as doves

D&C 88:118, ff:

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.

119:

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

D&C 90:15

..... and study and learn, and become acquainted with all good books, and with languages, tongues, and people.

HAIL! THE UBIQUITOUS GOOGLE AND THUMMIM!

To help us in our work Heavenly Father has given us a marvelous instrument by which we can obtain information, even revelation, to guide our learning and our work:

This is the ubiquitous **Google and Thummim.**

(This name and idea are attributed to Doug Beadle, Sharon Third Ward, Orem, Utah)

LEARN TO USE IT AND NOT BE USED BY IT.....

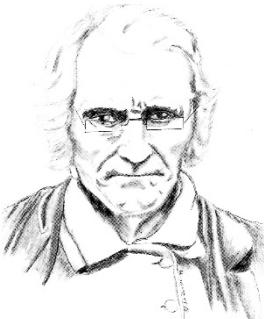
We have a promise regarding our posterity:

D&C 45:57,ff

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong,

and their children shall grow up without sin unto salvation."



What preparations individually, and jointly, must we make to “not be deceived” and to “abide the day” so our posterity can inherit, through the culture and society we establish, that marvelous blessing of growing up as the Savior did...without sin unto salvation?

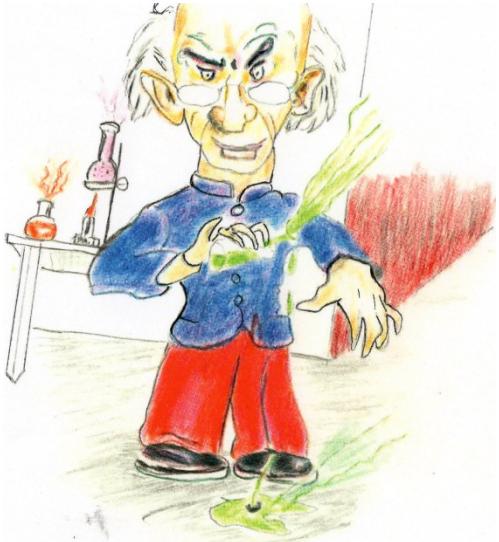
How do we do our part, make the proper preparations, so that we can approach Heavenly Father and ask Him what to do next, to offer Him our devotion and our labors and ask Him to make our lives fruitful in this vital work of reorganizing and strengthening the foundational principles and precepts and practices of our culture to create the environment where our children can more powerfully grow in Godliness.

This material seeks to give you information that will guide you in joining with others in working at this.

It is comprised of models of reality describing theories about the development of thinking capacity and the ability to consider moral and ethical values and principles and to understand “culture” and to act in the creation and effect of culture upon **individuals as we struggle to create a Fully-Articulated Human Mind** and to understand in great detail the processes and events and milestones in the development of that mind, and of an **Enlightened Christian Conscience, one person at a time.**

The information I’m going to share with you does not comprise a “formula”, “method” or a “road map”.

It is a collection of ideas propounded by many different scholars in rather diverse fields of inquiry. Most of whom are unknown to each other or at odds with one another regarding the implications of their findings.



Our task will be to hold up to the light revelation and of our reason and expertise in spiritual matters, certain aspects of these many diverse fields of inquiry and see how one illuminates another, in ways in which the authors have no insights to give us, but which we can use, together with our own spiritual insight, revelation, inspiration, and knowledge, and

the Light of Christ to create our teaching (coaching) interventions to change the “world” in which our children are nurtured.

This means that we will have to develop our own “world view” that guides us in helping the Lord create here in mortality the “**Culture of Godliness**” that exists in the eternal worlds.

And to come together with one heart and one mind to call down the powers of Heaven to help us find ways to help our children incorporate these living, vital principles in their lives as they mature. That they may have, or acquire, their own Fully-Articulated Human Mind and thus work at acquiring the very Nature and Character of Christ

NO CHILD OF GOD LEFT BEHIND

And, for us to know how to minister, in power, to those who have already matured but have not developed that dynamic mind of which we speak. To help those who have matured, **including ourselves perhaps**, relearn their attitudes, beliefs, principles and practices and to acquire the skills to lead more productive, effective and spiritual lives.

To show many Prodigal children the way home.

To help create the society that can promote God's culture here in this fallen world.

If NOW IS THE LAST DAYS OF THE WICKED, FOR OUR WAYWARD KIDS, THE SITUATION IS MORE DIRE THAN IT EVER HAS BEEN SINCE THE LAST GENERAL CLEANSING OF THE EARTH BECAUSE TIME IS SO SHORT.....

Time is running short for more than wayward children.

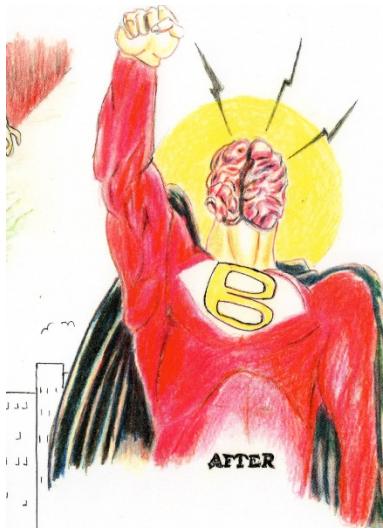
We need to add expertise and our special insight to the struggle to enlighten and warn a stubborn and willfully disobedient world that for them the end may very well be near, and that they need to learn to cope.

Instead we tend to tweak and twiddle and debate and fiddle and, as Stephen Covey teaches us in his seminars, we demonstrate a functional definition of social insanity by doing things the way we've always done them, but conspiring together to expect different results. (Hansen, IBID)

OUR CHALLENGE OUR HOPE

How must we organize ourselves, our families, our schools, our community, our society and the culture that they are built on to create a nurturing environment where our children, our children's children, our posterity for a 1000 years can make the choices that will fulfill this prophecy?





How do we invite into our lives the “Blessings of Abraham”, which many of us have been given, that through us and through our posterity “all the nations of the earth may be blest”?

It is a given that many families are approaching this level of functioning as we speak. There are many, many Saintly people among us. Not all of whom are Latter Day Saints.

GOOGLE AND THUMMIN ALERT!

But in too many families now the You Tube video: **Mormon.org/ The Music of the Gospel** highlights the challenge we face in helping our young create in themselves an **Enlightened Christian Conscience**.

(Here's your first chance to use your Google and Thummim!) (Not to look up an **Enlightened Christian Conscience, that you will develop and define later if you continue with us in this quest.)**

We feel the dance steps with our minds. But we hear the music with our hearts (through the Holy Ghost)

Too many young people are simply “serving their time”, as social Mormons for example, but when they come of age and the “Ankle Bracelet” of cultural and social restrictions comes off, when they “age out of the system”, they are simply walking away, having never really internalized, believed and embraced what they were “taught” as children.

The “Seeds of Apostacy” craftily sown earlier in their lives bears a bitter fruit.

They have not internalized and actualized in their minds—in their souls—the Culture of Godliness.

This is not a new problem. From the Book of Mormon we learn:

Mosiah 2:34

I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things.....

Somehow some of the parents/adults of that generation failed to inculcate the spiritual “**Culture of Godliness**” successfully in their posterity.

Mosiah 26:

"Now it came to pass that there were many of the rising generation that could not understand the words of King Benjamin, being little children at the time he spake unto his people; and they did not believe the traditions of their fathers.

"They did not believe what had been said concerning the resurrection of the dead, neither did they believe concerning the coming of Christ.

"And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

"And they would not be baptized; neither would they join the church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and

sinful state; for they would not call upon the Lord their God.

"For it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins....."

We have a strong counter-example to this in the story of the two thousand stripling warriors.

One point here seems to be that it can go either way.

THE ADVENT OF THE MILLENNIUM

There may not be a check-mark on Heavenly Father's calendar that marks the advent of the Millennium. Rather, He has shown a tendency to put off or to accelerate events depending on what we do in preparation to receive His blessings. A trial of our faith and obedience, if you will.

He may be waiting for us to organize our efforts better. To bring on the advent of a "**Culture of Godliness**" in our society that will support the development far more widely of **Millennial Children of God** who have been nurtured and sustained such that they can develop the aspects of an "**eternal mind**", and of a **character** like that of Jesus Christ.

The long hoped for and anticipated Millennial Child.

This life is, after all, a schooling experience designed to help us acquire the aspects and character of godly beings and the Lord is a great one for helping us to learn by doing. (I'm sure by now you've experienced this)

I suspect that this quest we are undertaking, assuming that you buy into it, will prove to be a keystone dynamic of our own attempts to create effective interventions to use with those for whom we wish to minister.

GOOGLE AND THUMMIM ALERT!

See: Bro. Bednar: A Christlike Character; New Era October 2017.

Boyd K. Packer has said: *If we choose not to live the Gospel of Jesus Christ it doesn't much matter what we choose instead.*

"Unhappiness in the child's life, as in the adult life, springs largely from non-conformity to natural and social laws. The home is the best place in which to develop obedience, which nature and society will later demand."

David O. McKay

Our task: To minister to one person at a time.

One-Person-At-A-Time is how President Hinckley described bringing the gospel of Jesus Christ to the world.

It is interesting that the thrust of the message of most of the academic models we will consider say that "disembedded" instruction (as in schools, in groups) is

impossible to structure for truly effective teaching to individuals.

“ Embedded” instruction, the way most of us “learned to learn” is probably by far the most effective process an “expert” can use to engage an inquirer after knowledge in a process of **“guided reinvention”**.

Thus Family takes on a deeper and more vital meaning as we pursue our quest.

REMEMBER THIS IS INTENDED TO BE ONLY AN ADVANCED ORGANIZER

Don’t allow yourself to get confused. These terms are being drawn from the models we will be discussing to give you hints of what you can learn from them. In the process of studying each model on its own merits the working vocabulary of the model will be defined for you.

We may well also develop our own set of vocabularies in our efforts to cross-analyze, compare and integrate the spiritual implication of this huge body of information.

WHAT STUDY AND APPLICATION OF THIS MATERIAL MAY ENABLE YOU TO DO:

This is just one example from just one model:

(studies of literacy effects) can be taken to indicate.....that while cognitive capacities (raw native intelligence that we’re born with) remain the same, access to different skills can

produce remarkable results. Indeed, I myself would go further and see the acquisition of literate means of communication as effectively transforming the nature of cognitive (thinking) processes, in a manner that leads to a partial dissolution of the boundaries erected by psychologists and linguists between abilities and performance. (Goody, P. 18) (Quoted in : Cognitive Development in School-Age Children: Conclusions and New Directions Kurt W. Fischer and Daniel Bullock, p. 129)

He's saying that, properly framed, literary educational interventions can help a person actually enhance their native IQ. (the "intelligence" they had at birth).

"Smart" takes on a whole new meaning here. So does "Intelligence" as used by the Prophet Joseph Smith in the quote above.

Several of the models say that IQ (inborn capacity) and "intelligence" (Learned with help from the environment) are two different aspects of the human mind. That "intelligence" (intelligent behavior) can be taught and increased in humans.

Sternberg deals with this in great detail in ways that are relatively simple and straightforward. We will study his model after we cover some of the more basic material..

This is a critical aspect of the growth and development of the human mind. It tells us we can, by suitable interventions with a willing recipient, modify and increase intelligent behavior. This principle undergirds all our efforts with this material. We are not acting in vain.

We have very real expectations that we can make a significant difference in those we undertake to help.

There are other very important principles that must be factored in that do not appear explicitly in the models because those elements are in the spiritual plane, which the models are not.

That is an area that we will have to define and describe out of our own body of knowledge and expertise and revelation, and inspiration as we go along together.

Exposed: The Dynamics of The “Boys Are Back” Phenomenon

(I guess now that phrase has to be interpreted for the arising generation, along with “failure to launch”. It refers to the fact that young people leave home, find themselves inadequately prepared for life outside their childhood home and end up coming back for a time sit on the couch, re-enter family life, and try to re-orient themselves to personal independence.)

But no matter how high our “IQ”, without the methods and tools the **Culture of Godliness** provides for “understanding” the world around us we are not flexible nor adaptable on a spiritual plane. We have no tools to help us adapt to our environment when it changes and makes new demands of us:

Clean your room!

Get a job!

Get a clue!

Get a testimony!

Those who come up short in acquiring for themselves the powerful elements of the patterns and practices that



constitute the aspects of the **Eternal Culture of Godliness** upon which Heavenly Father's Kingdom is founded find themselves at a great disadvantage when they try to navigate mortality

while living "without God in the world".

Feuerstein (who will be introduced later in our quest) is only speaking of worldly culture but his ideas apply here:

"As long as culturally deprived individuals (here, for our purposes, we substitute those deprived of the Culture of Godliness) continue to live in a familiar environment that they have mastered by over learning, they may not show signs of dysadaptation. The real problem for the culturally deprived starts when the environment requires more than very limited adaptation, when they cannot survive without change."

Feuerstein, Learning and Thinking Styles, NEA Press P. 106

Elder/Sister, you have been called to serve.....

These ideas add deeper meaning to Eric Hoffer's observation:

**"IN TIMES OF CHANGE,
LEARNERS INHERIT THE EARTH.....
WHILE THE LEARNED
FIND THEMSELVES
BEAUTIFULLY EQUIPPED TO
DEAL WITH A WORLD
THAT NO LONGER EXISTS..."**

Eric Hoffer

There are many important questions about our quest that can be addressed in each of the models, and even more later as we begin to cross-analyze and contrast and compare them as we develop a model of our own in hopes of founding or enhancing the "**Culture of Godliness**" among us.

In an example from one model, **Skill Theory**, Fischer raises some questions that should interest us:

I have found that often if a person doesn't do something it's not because they don't want to, **but because they don't know how.**

How does the child's (thinking) behavior change with age, or how does the child's (thinking) behavior change as a function of experience? Instead, questions like the following need (also) to be asked:

Why do children often perform below their obvious capacity?

How does context (the content and application of outside interventions) support or fail to support high-level performances that are known to be within the child's reach?

How do specific collaborative systems (ways of offering our support through guided re-invention) support the acquisition of particular skills in different ways at different developmental levels?

How is the nature of the child's experience jointly regulated by the child and by resources (human and other) available in the child's environment. Fischer, Skill Theory

The making of a human mind is a joint venture process involving the learner and the environment. We need to understand how this works. It informs everything we want to do.

We (will) examine several lines of research that show promise of contributing answers to such questions.

In some cases we are working against a timeline:

Our children **will** leave home sooner or later (unless you've found the Fountain of Youth). And when they enter that marvelous "**Supermarket of Life**" with so many attractive, and rewarding activities, if they are handicapped by inadequate, "crazy" minds, they will learn that in a place where knowledge and rapid learning are "coin of the realm" they are impoverished and alone in an indifferent world where opportunities for quality life-style choices are "expensive" and where **beggars can't be choosers.**

Think twice about inviting such a result on the parents of your grandchildren.

Hansen, IBID



This material was originally aimed at the educational community. We now need to come together and adapt it to the work of aiding ourselves and our children to acquire the **Culture of Godliness** as our guiding light.

I hope others of us will also ponder these things as they apply to adults who require different guidance and ministering, to new members of the kingdom who need to be shown the more exact nature of the Kingdom and of the Culture of Godliness on which it is based.

Be aware (beware) of the Dark side.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12

We must be aware that there are those seeking to establish and defend a counter-culture that is anti-Christ in its fundaments and inimical to all human happiness.

Our work will not be done in a quiet, peaceful and serene environment but, rather, in one filled with turmoil, contention, confusion and all manner of noisy interference.

Yes, our work is certainly cut out for us.

To add to our challenges, we are told we are living in the last days. That can be taken to mean "**THE LAST DAYS OF THE WICKED**". (We hope, and expect, to go on for a thousand years ourselves, through our posterity and the blessings of Abraham.)

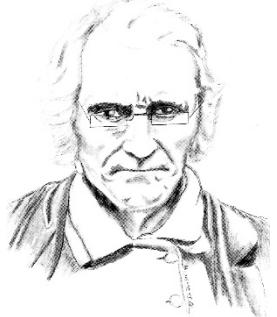
It may be that these are the last days of those who will be taken from mortality so the Millennium can begin at a terrestrial level.

Is this as it was in the Days of Noah? If our loved ones are among the "wicked" they need to be rescued if at all possible.

And time may be running out.

Not actually being a prophet I may not be accurate in this at all so don't take it as "gospel".

I'm quite content to leave this in the Lord's hands. I would just like to get on with building (as Hugh Nibley said) the scenery for the next act and



**leave the wicked to finish tearing down the scenery
for this act.**

What preparations individually, and jointly,
must we make to accomplish this?

**How do we do our part, make the proper
preparations, so that we can approach
Heavenly Father and ask Him what to do next,
to offer Him our labors, by gift qnd by
sacrifice, and ask Him to make our lives
fruitful in this vital work of reorganizing and
strengthening the foundational principles and
precepts and practices of our culture to create the
environment where our children can more
powerfully grow in Godliness.**

GOOGLE AND THUMMIM ALERT!

You may find it helpful to read **Hebrews in the New Testament**, focusing especially on Paul's instruction in chapter five on giving gifts and sacrifices for yourself and others and then **ponder Bro. Eyring's remarks** on "calling down the powers of heaven" for ourselves and our loved ones.

GOOGLE AND THUMMIM ALERT

Google: President Eyring Calling Down the Power of Heaven

BYU Speeches "Waiting upon the Lord" Sept 30, 1990 Devotional

I SANCTIFY MYSELF FOR THE SAKE OF MY FRIENDS
Jesus Christ

This Study Guide seeks to give you information that will guide you in joining with others in working at this.

It is comprised of models of reality describing theories about the development of thinking capacity and the ability to consider moral and ethical values and principles and to understand “culture” and to act in the creation and effect of culture upon **individuals as we struggle to create a Fully-Articulated Human Mind** and to understand in great detail the processes and events and milestones in the development of that mind, and of an **Enlightened Christian Conscience, one person at a time.**

The information I’m going to share with you does not comprise a “formula”, “method” or a “road map”.

It is a collection of ideas propounded by many different scholars in rather diverse fields of inquiry. Most of whom are unknown to each other or at odds with one another regarding the implications of their findings.

I have currently, as of today (April 27 2018), spent nine months of very steady and laborious effort to review these models, and using the scholarly system you will learn about in “literate practices” in Fischer’s model, non-local integration, I have worked to extract material that ties the models together and compares portions of each to show that though these scholars and researchers are widely separated in time, in knowledge domains, in basic orientation to the meanings of human life, nevertheless they are coming to similar conclusions about the area of our interest as I have just described it. And their conclusions resonate with us because they are, more or less reflections of parts of the Gospel of Jesus Christ.

And to show that much of this work harmonizes with the revealed knowledge we have about the purposes of mortality and the pathway through life marked out by revelation and example.

"In the mouths of two or more witnesses shall all of my words be established."

Our task will be to hold up to the light revelation and of our reason and expertise in spiritual matters, certain aspects of these many diverse fields of inquiry and see how one illuminates another, in ways in which the authors have no insights to give us, but which we can use, together with our own spiritual insight, inspiration, and knowledge, and the Light of Christ to create our teaching (coaching) interventions to change the "world" in which our children and others are nurtured.

Bear in mind that, though we seek to minister to the "one", that one must have a supporting culture and society in which to live a fulfilling life. No one, here or in the eternities, lives in a social vacuum.

This means that we will have to develop or more deeply elaborate our own "world view" that guides us in helping the Lord create here in mortality the "**Culture of Godliness**" that exists in the eternal worlds.

And to come together with one heart and one mind to call down the powers of Heaven to help us find ways to help our children incorporate these living, vital principles in their lives, at the right time and in the right order, as they mature. That they may have, or acquire, their own Fully-Articulated Human Mind and thus work at acquiring the very Nature and Character of Christ and even of God Himself.

And, to know how to minister in power to those who have already matured but have not developed that dynamic mind of which we speak. To help those who are adults, **including ourselves perhaps, relearn**

their attitudes, beliefs, principles and practices and to acquire the skills to lead more productive, spiritual, and effective lives.

To show many Prodigal children the way home.

To help create the society that can more widely promote God's culture here in this fallen world.

I have found there are some really intriguing insights to be gained from the effort to cross-analyze and study these varying models that seem to describe certain aspects of the mind in this mortal sphere. And also the societies and cultures those minds create for us to live in.

I think, through this study together, Heavenly Father can be shown to be exceedingly wise, able, and committed to sharing all He has with all His children.

This material shows somewhat the depth of his planning for us and our mortal probation. How He has built into our mortal bodies great potential power of intellect that is given to us, as is our mature body, in stages, over time, allowing us to master each important stage or level before moving on.

More interesting still will be the effort to translate them into media, methods, and a guiding philosophy for using them that will reduce them to practice in re-inventing here, among us, more widely and effectively the very "**Culture of Godliness**".

And to develop ways (methods) of assisting our children to acquire them also.

Because, remember:

FOR PROGRESS TO BE MADE TWO GENERATIONS MUST AGREE

Not to launch the full-blown analysis of all this too soon, it is nevertheless productive to consider, from our viewpoint, some of the questions to be asked of our study together.

For example most of us would agree that the human mind develops or evolves as physical maturity brings an increasing development of brain capacity to support our thinking efforts to consider certain aspects of the world around us.

We assume that Heavenly Father is the master of this process, that's why we uphold and trust Him to be our God. He knows the end of all this from the beginning. And he is the author of the manner in which the human mind matures and also of the way to progress while in mortality along a pathway to "perfection" in this process.

Quoting Fischer again in **Cog. Dev. In School-Age Children** (p. 71)

"How do the child and the environment collaborate in development? How does the pattern of development vary across **traditional categories of behavior, such as cognition, emotion, and social behavior?**

".....there are a number of different directions (our) research could take. Four that seem especially promising to us involve the relationship between (1) **cognitive development and emotional dynamics,** (2) the relationship **between brain changes and cognitive development,** (3) **the role of informal teaching and other modes of social interaction in cognitive development,** (4) and **the nature and effects of schooling and literacy.**
(Fischer, IBID)

What can these models tell us about intriguing questions which arise as we consider some things Heavenly Father has given us by revelation as milestones of the development of Mind in His children.

For Example, why have we been told that **by age 8** a young mind has matured enough to receive baptism and the Holy Ghost and to begin the be "**accountable before the Lord?**" What changes in them in relation to their ability to think that creates this mental/brain development situation?

What teaching and activities extensions and elaborations, at the level of their current and proximal development, should we try to engage them in to consolidate this development? To be sure they actually acquire the use of this powerful spiritual tool to the highest level of their current capacity.

Perhaps this shows us a way:

Fischer's model of cognitive development tells us that :

In the 6th and 7th year of life the child gradually develops in his/her thinking from being ego-centric (the world revolves around me, it's all about me) to being socio-centric (being able to understand that others also have feelings and opinions and basic human needs).

This carries with it the beginnings of understanding that others matter, that they need kindness and friendship, service and so on.

It also lays the foundation for judging one's behavior toward others as "good" and "bad", thus they can begin to actually "interact" with others in real social terms for the first time.

They can be coached in this by the Holy Ghost, parents, their society and thus begin developing that inner spiritual voice that will serve them so well as they mature. Forbearing, patience, concrete acts of charity,

all these become comprehensible when introduced at the proper thinking skill level with the proper foundation spiritual instruction..

Thus to begin to become “accountable” for their choices and actions towards others in a concrete, limited but extremely important ways.

What, specifically, has changed in a 12 year old's capacity to think such that a young man is held to be ready to receive the priesthood?

For the first time they can think about interactional concepts of intention or responsibility, personality descriptions such as conformity or hypocrisy socio-moral concepts such as law, society or justice.

They cannot, as yet, build these into abstract principles or generalized models. But they can understand and use practical skills and insights in dealing with others in a compassionate and Christ-like way.

OBEDIENCE AND SACRIFICE

At what stages in a young person’s life should they be encouraged to obey and keep the commandments though they cannot, as yet, understand all of the doctrine and principles they are based on? How do they evolve during this process?

There are four transformation steps within a skill level. How can we know the nature and thrust of our interventions are based in their developmental readiness so they “take” effectively? How do we allow for the discovery and development of emerging skills in their “Zone of Proximal Development”?

How do we create and use educational and inspirational and spiritual interventions successfully while respecting their God-given free agency in their “**Zone of Personal Dominion**”? How do we insure that our

educational interventions recognize the ZPD [Zone of Proximal Development {Vygotsky}]

When (at what age) have the structures of the brain developed to the point that the higher aspects **of morality and ethics** can be considered and understood? Until then how can we help them make moral choices and live moral lives? And learn to take the Spirit as their guide.

Since they mature and change their thinking capacities over time, at the various age/developmental levels, what specific kinds of support from their environment do they need at each stage of maturity? What can be done for them and what should be avoided?

What should attempts at remediation look like? If they have strayed from the path how do we design spiritual interventions in an effort to reclaim them?

How do we nurture growth through identifying and working with thinking skills emerging in their ZPD?

How do the principles of obedience and sacrifice come in here?

The foundation for this will be laid as we consider Fischer's model, and those whose ideas coincide with his.

"Best performance" on a thinking task can only be elicited by effective support from the environment. Without that support the mind reverts to the "functional" level, ordinary, everyday thinking done by people on their own in the world. In one way this means "living without God in the World".

So what principles do we use to craft interventions that are age/ maturity-level appropriate, engaging, respective of their ZPD, targeted for an individual and encapsulated in a spiritual environment? And which support them to function at their “optimal” level while they understand and internalize these important skills?

And how do we provoke development of the skills just beyond their reach, but which can be accessed and used with expert environmental support?

In other words what kinds of guided reinvention should we be creating, using, and evaluating for effectiveness?

What can or should be done in this arena by those who want to assist the Lord in the development in that person of an **Enlightened Christian Conscience?**

Be ye therefore wise as serpents and harmless as doves.

This will be a major thrust of our investigation together as this is too complex to deal with at this introductory part of our quest.

We have yet to even touch on the powerful models of culture that will have a great deal to say about how we craft and administer our guided-reinventions.

We will expect our efforts to help us create strategies and instruments of intervention to address real problems in the real world in which our children are struggling to successfully mature.

In conjunction with the work of **Smith, Stanley and Shores**, and **Edward T Hall, Young and Morgan** and others, including modern revelation, we will study the foundations upon which the “**Culture of Godliness**” might be built and attempt to describe **the Society of Enoch and Melchizedek [Zion]** that can be built upon it.

WHAT CAN GO WRONG—WHERE AN INTERVENTION IS NEEDED

Another example of insights these models offer us.

One problem area that affects us when we are adolescents concerns **imagination and creativity**. I mention it here because I see it happening all too often now among my grandchildren, I experienced it myself and it set me back decades in pursuing my interest in art.

There will be a major treatment of this in the **Study Guide: Teaching for the Millennial Child.**

In this study by **Vygotsky** he defines and explains imagination and creativity differently than we normally do and it has tremendous implications for our attempts to create the “**Culture of Godliness**”. My purpose is to illustrate some of what’s to be learned if you decide to join us in our Quest.

It also illustrates how various models have elements that dovetail into the others, but that have not been studied together yet for what they can teach us about

our work nor for how they interact with one another. Using the technique given by Fischer of **non-local integration** we can work at this very productively. I have been really excited about what I've learned this time through all this material and I look forward to sharing it with you.

All of the models on the development of thinking capacity in humans end up focusing on the adolescent years as a time of great transition and turmoil.

It seems to be the result of the collision of emerging mature mental operations and the residue of childlike mental thinking constructs.

I suspect that it is here that the fruit of the "Seeds of Apostacy", which may have been planted earlier begin to grow and, like tares among the wheat, truly encumber the social, spiritual, mental environment in which young minds are struggling to mature.

This is a critical time of internal turmoil where the young lack, as yet, some important tools for thinking about what is happening around them. The tares, if you will, are also growing rapidly, choking out the ground where, from this time on, there is constant confrontation with the Dark Side.

Just as **Fully-Articulated Human Minds** are struggling to emerge.

Without a doubt, as we observe all around us, this is where the adversary's efforts kick into high gear, striving

with every resource available to create a noisy, attractive distraction loaded with soul-destroying elements.

So naturally this area will draw a lot of attention from us as we study how to create effective guided educational interventions that also negate the efforts of the Dark side.

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. (I Corinthians 13:11)

An example of the turmoil the young experience in the teen-age years.

With the onset of adolescence:

Creative imagination starts to decline—this is the general case. Only the unusually rich, gifted imagination is the exception. The majority of people go little by little to the prosaic side of practical life, conceal the dreams of their youth, consider love a chimera, etc. This, however is only a regression, not an elimination, because the creative imagination does not disappear completely, but is aroused only by chance. (Ribot)

Vygotsky adds:

The physiological basis of the cause of this crisis is the formation of the adult

organism and adult brain; but the psychological basis is the antagonism between pure, subjective imagination (childlike) and objective reasoning, or in other words, between instability and stability of mind. (Vygotsky, Journal of Soviet Psychology, 1930)

We know that adolescence is characterized by a whole series of related antitheses, oppositions, and polarities. Specifically, this is because this age is critical or transitional. At this age there is a disturbance of the child's equilibrium, but the balance of the adult organism is not yet discovered. Here also, the imagination in this period is characterized by crisis, havoc, and the search for a new equilibrium. In this view the imagination as it was manifested in childhood is curtailed in the adolescent. (IBID, p, 94)

As more adult thinking begins to emerge (at first in a very rough and unsophisticated form) the adolescent turns the critical aspects of his/her thought processes [metacognition-discussed in Fischer's material] to considering who they are and what they can do. They stop drawing, except in exceptional cases, because they relate critically to their efforts.

Musical activities soon follow. I dropped out of the high school orchestra after the eighth grade even though I had begun playing in grade school and was first chair in

the 2nd violin section. My performance fell victim to my view of myself as a musician. I also shelved a long-time interest in art for the same reasons.

Next to fall victim to this half-formed critical aspect of mind is interest in literary practices.



I don't mean to make this about me, but since I turned 55, I have written two books that are being sold on Amazon Kindle, both of which I illustrated, and I do pencil art and acrylic and oil painting at an almost professional level. Then you can throw in woodcarving.....

There are times now in the long nights of my 80th year that I wish that some insightful person had helped me acquire the right perspective of these things back during my adolescence.

In fact I acquired it over time through the liberating message of the material you'll be considering.

You yourself may well be the first person you will help through "guided reinvention", with the Holy Spirit as your primary mentor.

I pursue these skills and talents now in hopes that my children and grandchildren, indeed my



posterity till the “end of time”, will search this material I am providing and find themselves in it, as I did, and discover their own God-given abilities and help others to do the same. And not find themselves shackled for life to some adolescent version of themselves.

To me this is a way of giving Heavenly Father a voice in and through me to bear witness to His children of His careful forethought, planning and love in preparing for us this mortal experience.



Un-insightful, though well-intentioned people can, and are doing unconscionable damage to our young:

HERE'S A REALLY GOOD REALLY BAD EXAMPLE OF WHAT GOES WRONG

.....When (middle school) teachers know they have a group of high-IQ students they may well move heavily into formal operations levels (levels of thinking complexity that student's mind/brain have not yet matured enough to command). Because high-IQ learners are not necessarily formal thinkers (because even if the brain has matured, they may not have learned how to use their capacity) the over-challenge among such groups may actually be a serious problem. Follow-up

tests show that these bright children may never reengage the school system. They simply give up. Even though at age 14-16 they go through another “growth spurt” in brain power that could carry them through.”

(Henan, IBID)

When overchallenged bright students struggle or “fail” and take a hit on their self-image. I see 7th graders who have been, according to mom, straight A students for six years. Now they are burning out, stressing, working late hours trying in vain to maintain their grades (and their self-image).

They doubt their abilities and intellectual capacities. Continued failure may well cause them to stop trying to meet the challenges their teachers present because they are invariably unsuccessful. (Hansen, IBID)

Do you understand that you might be doing the exact same thing in your own family? Sooner or later good intentions must be replaced with expert knowledge.

We have scarcely touched on the powerful models of culture, lesson creation methods, moral and ethical challenges, social organization, models of personality, and other domains of knowledge that can be useful to us.

We have not begun to seek light and knowledge from the Spirit on how this can be organized, taught, and implemented as widely as possible.

Not to the learned, but to the average good-hearted person who wants to do all they can for their family and

their children but who may have little formal training in these disciplines.

For people who **hunger for the Millennial World** as a refuge from this fallen world in which we presently must live.

Ideas we may consider:

WHAT IS AN ENLIGHTENED CHRISTIAN CONSCIENCE?

That's a really good question. Critically important to our Quest. **Does it disturb you to know that I don't know exactly what it is?**

Vital as it is to everything, an understanding of it will be determined by us as we move forward educating ourselves in the models, and seeking spiritual insight.

Further on in the study guide, after reviewing elements of some of the models we will be able to zero in on a probable working definition for ECC that we will refine as we go.

If it's any comfort to you, I think I understand the broad outlines of this mental state of mind. This understanding comes from pondering the models, their implications and other information that's out there currently. (Most of it coming from talks and publications of the LDS church. And from my own experiences.)

I also think I can point us to the information we need to develop and test our own ECC model.

Important clues will be found when we consider together the concept of **LOCUS OF CONTROL**.

It considers where "control" of actions and choices are located. For example, in dealing with a child, is their only source of control over their acceptable behavior located in you, the parent? (Screaming and hollering?)

Can you imagine a person with an **Enlightened Christian Conscience** whose locus of control lies outside themselves? (**It is not meet that a man should be commanded in all things. The same is a slothful and not a wise servant**)

On the other hand, what do we mean by “walking uprightly before the Lord”?

These are the kinds of things we will need to consider together as we create our guiding philosophy for creating interventions to help elaborate the **“Culture of Godliness”** for our posterity, and for ourselves.

Key Questions We Will Want To Consider:

OF WHAT MENTAL, EMOTIONAL, AND SPIRITUAL STRUCTURES IS AN E.E.C. MADE UP?

WHAT DEGREE OF BRAIN DEVELOPMENT IS NECESSARY TO SUPPORT THOSE STRUCTURES AT THE “OPTIMAL” RATHER THAN THE “FUNCTIONAL” LEVEL SO THE INNER “SPIRIT” CAN USE THEM (THEIR BODY/BRAIN/MIND) TO THE BEST EFFECT?

IF BRAIN AGE/DEVELOPMENT IS SUFFICIENT WHAT DO WE DO IF THE PERSON OBVIOUSLY ISN’T USING THEIR CAPACITY AT AN OPTIMAL LEVEL? AND STILL NOT VIOLATE THEIR “ZONE OF PERSONAL DOMINION”? (ZPD)

WHAT IS THERE TO BE KNOWN ABOUT CREATING EFFECTIVE EDUCATIONAL INTERVENTIONS AND MOTIVATING FREE AGENTS TO INTERACT VOLUNTARILY WITH THEM?

If a young person appears to be failing to hear the music of the gospel, who appears to be only a “social

Mormon", what steps can we take in the way of meaningful and effective interventions?

I find it instructive to compare events with age in Joseph Smith's life, and in the Savior's to the extent that we have information. Periods of time in Joseph's young life when he was encouraged to be obedient, to endure persecution, to faithfully carry out the instructions he had according to his current level of light and knowledge and then we witness his development into a **Fully-Articulated Prophet of God** with incredible insight and understanding and faith.

We could say that during his adult years his mind was operating at his optimal level much of the time because it was scaffolded constantly by the mentoring spirit of the Holy Ghost.

The difference between IQ and intelligence is important here and can be illustrated by the things said of Joseph. He had little schooling, couldn't write well, from a farm boy background. But he became very intelligent. Under the tutelage of the Lord.

Our studies will illuminate the process he went through under the Lord's tutelage and that will, perhaps, enable us to be more insightful in our own labors.

Hopefully we will do a lot less "preaching", nagging, hectoring (I call it "spray and pray" and be much more "professional" (speaking in spiritual terms) and far more "targeted" in our efforts to assist others as they struggle to reinvent the world for themselves.

WHAT WE WILL BE ATTEMPTING TO DO

If you decide to take up this quest you have a lot of effort ahead of you.

The environment in which we must work is very complex. My functional definition of **complicated** is that a situation is composed of several elements that essentially stand alone, each complete in itself. Variations in one set of elements primarily affect that set, and perhaps the environment, but do not necessarily affect the other sets of elements.

Complex, on the other hand, is composed of sets of elements where variations in one element in one set can influence one or more variations in another set, or in several other sets. Trying to analyze and understand the implications of these complex interactions is very challenging.

We will be attempting to analyze the dynamics of up to 8 sets of data [entire knowledge domains] and their accompanying functions where variations in any one can resonate through several others to create a situation where prediction (and therefore prescription or intervention designs) can vary greatly for one individual, and from skill to skill or between cognitive skills.

On the other hand, holding up these sets side by side (called Non-local Integration) can yield amazing insights that no one thought of before.

Sounds complex, huh. In effect, we are going to attempt together to create and describe a “**system of systems**”. In Fischer’s model this is taken to be the highest level of thinking, of practical system building. It’s very abstract and will challenge our best efforts.

We are going to be working largely in the cognitive (thinking) developmental aspects of the human mind at first. Then, having laid a foundation, we will expand out widely to cover important aspects of human life here in mortality.

Gross capacity of thinking ability emerges and changes as a function of age at first. **Latter we will cover moral, emotional, and spiritual growth.** And

discuss culture and several other knowledge domains that shed light on our task.

Usually within a range of a year or two around age 12, the brains of most people, will evolve the structures that will support the person at a certain level of abstract thinking.

But beyond the 8th grade level, thinking using single abstractions, the further brain development that occurs does not automatically produce an advance in acquiring the skills a person needs to use the brain's new capability. This is illustrated in the first pages of Fischer's model.

Tests show that up to 70% of adults do not use higher level thinking skills in dealing with their daily lives. Fischer states this in so many words in his Youtube seminar at Ross Institute. [cited in the material on Fishcer]

A major part of guided-re-invention involves helping them to get control of all the thinking capacity their brains possess at any given stage of their development.

Understanding the nature of the disciplines or systems we will study requires the use of the mind's full capacity. **I will try, as we go along, to point out to you how you can go about provoking these abilities in yourself first and in others later.**

SWITHCING MODELS

Ideally, a **Fully-Articulated Human Mind** possessed of an **Enlightened Christian Conscience** should be based on a principle-centered foundation found, for example, at the top of Mazlow's hierarchy of development in moral/ethical thinking.

8th graders and adults thinking at the 8th grade level in spite of advancing brain maturity, do not command the skills to reason with those higher level moral principles.

To solve moral dilemmas. The brain is the tool (computer, if you will,) but the “person” has to learn to use it. We want to persuade them to “download and use some marvelous Spiritual “software” to help them use their capacities more fully to find joy in their lives.

How many interventions (“lessons”) (“preachings”) do you suppose go right over people’s heads because the interventionist didn’t take these things into account and adjust the instruction accordingly?

And this is only describing elements of two of the 8 models we will be studying. I hope you begin to get an idea that **complex problems require complex solutions.**

But also that you get a hint of how skilled an interventionist you can become if you go to the effort to acquaint yourselves with this material.

Read again the quotation from Joseph Smith and gird up your loins. And let us all press on.

“A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God.”

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

THESE ARE A FEW PAGES FROM MY ORGINAL WRITINGS ON THESE SUBJECTS

Toward Designing Effective Educational Interventions

Have Teenagers Gone Crazy?!? Or Have They Simply Lost Their M.I.N.D?

By Jon H. Hansen, M.Ed.

In which we engage in a learned, infinitely intellectual discussion addressing the burning issue of our times:

How can we properly organize our society for producing a generation of “Teflon-Brained” non-learners.....

Hey! Everyone says that’s the last thing they want.....But have you been out in public lately?

Complex problems require complex solutions that take complex thinking to create. Maybe one of these days we'll decide to throw away our "pop-culture" "band-aid" quick-fix educational interventions and sit down together and read the complete set of instructions for creating a "fully-articulated" human mind before we push the power button and send them out to "play" in traffic.....

Jon H. Hansen, M.Ed

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Our children **will** leave home sooner or later (unless you've found the Fountain of Youth). And when they enter that marvelous "Supermarket Of Life" with so many attractive, and rewarding activities, if they are handicapped by inadequate, "crazy" minds, they will learn that in a place where knowledge and rapid learning are "coin of the realm" they are impoverished and alone in an indifferent world where opportunities for quality life-style choices are "expensive" and where **beggars can't be choosers.**

Think twice about inviting such a result on the parents of your grandchildren.

Hansen, IBID

We tweak and twiddle and debate and fiddle and, as Covey teaches us in his seminars, we demonstrate a functional definition of social insanity by doing things the way we've always done them, but conspiring together to expect different results.

(See my Essay: Launching Education Into A Higher Orbit.....Maybe)

(Subtitled: Lost In Spaaaaacce!) [this if found in the section called: Grampa Hansen's Stories

TEACHING FOR THE MILLENNIAL CHILD
AND
GUIDANCE FOR HELPING A CHILD OR AN
ADULT IN
DEVELOPING AN ENLIGHTENED CHRISTIAN
CONSCIENCE

**Under the current plan of revision both these subjects will be covered in one Study Guide:
Teaching for the Millennial Child.**

Part of this, **Teaching For An Enlightened Christian Conscience** speaks to helping the young develop an active and effective moral compass.

Another, **Teaching For The Millennial Child** speaks to how we will need to organize ourselves, our families, our schools and our society to create an environment (**Culture of Godliness**) where more and more children can inherit this promise while yet in mortality, **assisted by the possession of a Fully-Articulated Human Mind and an Enlightened Christian Conscience.**

To do this we need to know how to design and present age/maturity appropriate teaching interventions when someone starts seeking to know how the world works. (Begins asking questions about the meaning of life.)

But we also need to be able to help them provoke in themselves the cognitive structures of their minds, those God-given capacities and skills which will help them ponder deep and important principles, facts, models, and so on.

They also need to understand how to design and implement the values, principles, beliefs and practices that constitute the **Culture of Godliness**.

Thank you for reading this first. As you will discover, as Fischer explains, to learn we have to develop new neural pathways in the brain as well as learn new tools and skills for thinking about specific subject domains. In the study of mathematics they speak about “mathematical maturity”. After a person works at the subject for a while it begins to make sense and become easier.

It implies that the brain has built the infrastructure needed to support thinking about that specific subject.

You need to understand what Fischer says: **learning takes time and patience.** You need to give yourself time and be patient in your efforts. **You are undertaking to learn the elements of many knowledge domains, each of which has occupied intelligent people for their whole academic careers.** **Don't expect to learn everything overnight.**

Be comforted by the knowledge that what you are studying has great worth and is of eternal consequence. Don't hesitate to put yourself in a position so the Holy Ghost can help you in your studies. **Who knows but what you are laying the foundation for a great work in the lives of your loved ones and the rest of Heavenly Father's children.**

I wish you every success in your labors, knowing as I do that I will not be here to share in your success and the fruits of your labors. But I share with you this, my legacy, my treasure.

May the Lord Bless you to help you make it yours.

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So! How can we take some fresh, uncontaminated little newborn mind and in a few short years end up with a

refugee from Dumb and Dumber?

How indeed.

Actually, it's dead simple.....as in "dead-head" and "simple-minded". That aggravating, clueless, "air-headed" mental state is just nature's "default setting" for the human mind.

To paraphrase a venerable platitude:

For empty-heads to rule it is only necessary for able adults to do nothing.

"Unhappiness in the child's life, as in the adult life, springs largely from non-conformity to natural and social laws. The home is the best place in which to develop obedience, which nature and society will later demand."

David O. McKay

Playing "ain't it awful" ain't our purpose here....We urgently need, rather, a dialogue on the question:

How do we organize a school/home/community effort insuring that the human minds maturing under our influence don't end up "empty vessels good for nothing but mischief and misery".

Never renowned for modesty or shyness, I plunge right in with a few ideas that might contribute to such a discussion.....or maybe not.

You be the judge.

The Fully Articulated Human Mind Is Not An Accident Of Nature

Producing a human mind requires a joint-venture effort between the little human-wannabee and her society and that society's undergirding culture. As we will see, this tender work must be done in a terribly complex environment where a lot can go wrong.

Mind making is, quite literally, a matter of a minds-to-mind data transfer. A powerful, purposeful, culture-enhanced "meeting of the minds".

Vygotsky: "Higher order cognitive functioning first arises in the social plane of experience and then subsequently becomes internalized as a form of "inner speech" within the individual."

Young minds cannot mature in isolation. Without interaction with other, more able minds, without purposeful, motivated "coaching" and mentoring, the human mind cannot generate the structures and learn the processes that support complex thinking.....I repeat, it cannot learn by itself to engage in complex thinking.....We abandon our young to this fate at our own peril. (***See my essay "The Old Schoolteacher Meets Marley's Ghost).***

Unfortunately we can't "jump start" our children as infants or intervene once at age five and be done. Like the body, the brain matures in stages over 23-25 years. Teenagers, of course, insist their minds are fully developed and ready for independence by age 13.

Neva gonna happen.....

Seventy-five percent of adults in sample test groups do not use abstract problem solving processes in daily living.

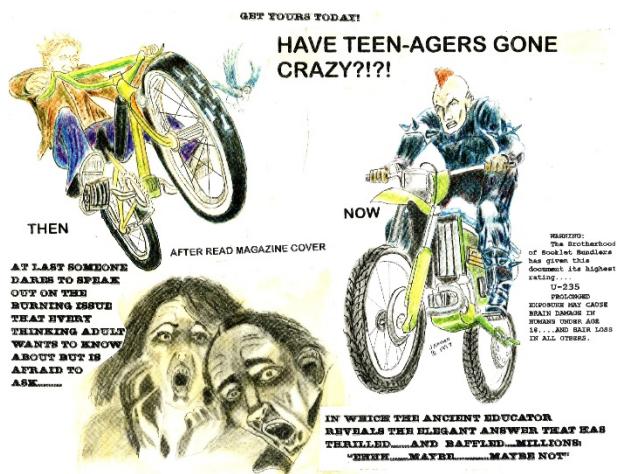
Conrad F. Toepfer, Jr., Writing in NASSP quotes Henan Epstein:

"76% of 14-year-Olds still cannot think and learn at formal (abstract) operations levels."

IQ has no bearing here, this is a matter of brain maturity and skill development. Speaking of 12-14 year Olds: "None of the students at these ages can perform mature, formal operations thinking. (Referring to Piaget's model). **This fact is not attached to IQ designations.**"

They say that 30-40% of adults could think at these levels, but practical testing shows that 75% do not use them in daily problem solving.

In our society at present the problem rears its ugly head in junior high school and never gets any better.



But It Can Get A Lot

Worse.....

".....When (middle school) teachers know they have a group of high-IQ students they may well move heavily into formal operations levels (levels

of thinking complexity that students have not yet matured enough to command). Because high-IQ learners are not necessarily formal thinkers (because even if the brain has matured, they may not have learned how to use their capacity) the overchallenge among such groups may actually be a serious problem.....

When overchallenged bright students struggle or "fail" and take a hit on their self concept. I see 7th graders who have been, according to mom, straight A students for six years. Now they are burning out, stressing, working late hours trying in vain to maintain their grades (and their self-image).

They doubt their abilities and intellectual capacities. Continued failure may well cause them to stop trying to meet the challenges their teachers present because they are invariably unsuccessful."

Follow-up tests show that these bright children may never reengage the school system. They simply give up. Even though at age 14-16 they go through another "growth spurt" in brain power that could carry them through.

(Henan, IBID)

.Remember, Smart, as in high IQ doesn't mean you can think thoughts the brain is not mature enough to handle. **We can't afford to discourage and alienate in the middle school muddle the very students who, if properly nurtured, are capable of contributing greatly to our society.**

Higher order thinking must be aroused or

provoked in the young by their “environment” or it will never emerge.

Thus my position that “air-headedness” is nature’s default position.....

What happens when nothing happens.....

When good people go on vacation.....

And leave their children “Home Alone”.....

Without appropriate MLE, they may be deprived of some of the characteristics of human learning responsible for adaptability to new situations. This is the case, for instance, of gifted underachievers. They are certainly endowed with rapid perceptual and mental processing (read: high IQ); however, devoid of MLE, they may be limited to certain types of incidental learnings that are of little help in situations that demand systematic, laborious, selective, goal-oriented learning.

(Feuerstein)

MLE means: **Mediated Learning Experiences.**

Fischer calls similar, but certainly not identical intervention

GUIDED REINVENTION.

MLE? Mediated Learning Experiences. That's Feuerstein's name for purposeful educational interventions. I'll bet you know kids whose brains work like lightning but who only produce aggravation and

nonsense. A rapid fire brain is a very small part of what makes a human effective or that creates a **FULLY ARTICULATED HUMAN MIND.** Other factors are more



important to success in life.

Why do we care?

A fully articulated human mind is the only vehicle in creation that can acquire and sustain fully an **ENLIGHTENED CHRISTIAN CONSCIENCE.**

That's why.

I hope by now you're starting to get an elementary glimmering of why a young person may not "**hear the music of the gospel of Jesus Christ**". Some the things we either do or tolerate, that permit this to happen.

So far we have touched ever so lightly on just two models of the development of the human mind.

I mention elsewhere that I have found there are at least 8 such models or knowledge domains that can shed light on these issues. A few deal with the development of thinking skills or of "mind" in humans but others deal with the role one's culture plays (thus the heavy emphasis on the "**Culture of Godliness**") Others deal with moral development.

Others deal with setting up **guided interventions** using elements of all the other models plus ways of assessing a person's situation and measuring their progress.

Others deal with assessing the "state of mind" of a person and shows on an additional plane the kinds of things that can go wrong and interfere with the process of creating an environment where the MILLENNIAL CHILD CAN EMERGE and find a nurturing, sheltering, enriched environment to sustain them.

I suggest you read again what the prophet Joseph

Smith said about how we must think about the world around us if we want to be helpful to Heavenly Father.

"A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God."

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

Remember this also, it's critically important to remember that there are no "formulas" here where you plug someone in, add something, and out pops a Millennial personality with a fully-articulated human mind and an ENLIGHTENED CHRISTIAN CONSCIENCE.

If it were that easy everyone would be doing it, wouldn't they?

You may have to "grow up" yourself first. You may well need to use these tools to do a "make-over" of yourself, of your own level of cognitive development.... Your preparation to engage this material and make it your own.

This could include the mental, spiritual, moral, knowledge, experience, desire and commitment.

You must prepare yourself to go before the Lord

"ask of God" to learn what He would like you to do with your knowledge if He suffers you to acquire it. This information is powerful and can be used for good or ill. Expect your Father in Heaven to check your qualifications for being entrusted with such influence and power.

I won't be here in the long run (maybe even in the short run, who knows). And I don't have the answers anyway. The scientists whose research you will use for a take-off point for the most part seem not to believe in God and it will be up to us (you) to see how these principles apply to our task.

They are still arguing over things that revelation has settled for us so we are really far better prepared than they to carry this work forward.

Find each other. Counsel together. Sanctify your selves.

Ask. Seek. Knock.

And if your heart is right it will be opened to you.

What a season of joy it will be when these things are widely known and used in building the kingdom. How grateful will be the generations past and the generations unborn when we accomplish these marvelous things.

Who knows but what we may hasten the day when the Lord will combine the two kingdoms here and in the spirit world. I hope when that happens that we will have helped to bring forth many, many Millennial children to greet those who come from beyond with the Savior.

The Importance of Culture In Developing Human Minds

".....different cultures all provide a structure within which the direct exposure to and experience of

objects and events may be organized, interpreted and understood.

".....It is the acquisition of structure that (makes) renders the individual adaptable or modifiable." **Feuerstein**

Cultural Imprinting 101

The development of "mind" in the human animal differs sharply from the rest of creation.

The movie **Fly Away Home** demonstrated the thoughtless, instinctive "imprinting" that serves for acculturation in the animal world. Because of genetic predispositions a newly hatched goose accepts the first living thing it sees as "mom".

In this movie Mother Goose is replaced with, of all things, a teen-aged girl.

Filled with energy and enthusiasm, though unfortunately armed only with the sense God gave a goose, these little creatures matured quickly. In an allegory for the old saw: **One Mistake Leads To Another And Inevitably On To Disaster**, these feather-brained birds end up following a monstrous mechanical "pseudo-mom" on a trek that would have caused their real mom, if she had any sense at all, to molt in despair.

Never mind that in this one case the human leader meant the geese no harm. They didn't know that. They helplessly followed their inborn agenda. Like sheep meekly follow the "Judas Goat" at the slaughterhouse.

Geese come with an encapsulated bundle of "instinctive" programming that pretty well limits their capacity for individualistic life style choices, even in

potentially dangerous circumstances.

Teen agers, obviously, do not.....

“Schooling” Transfers “Culture” From Mind To Mind

All societies “school” their young in some manner, including societies that have little technology and no written language. Complex societies have many more schooling practices and can produce singularly effective minds in their young. It’s sad to see a young mind that has matured in a “primitive”, “non-technical” society whose limited culture teaches her answers that don’t fit the questions life will ask her.

Sadder still when a young mind is raised in an impoverished “mini-culture” within a dynamic, culturally rich society and thus lacks the mental tools needed live a full, happy life in the wider society.

Our children **will** leave home sooner or later (unless you’ve found the Fountain of Youth). And when they enter that marvelous **“Supermarket Of Life”** with so many attractive, and rewarding activities, if they are handicapped by inadequate, “crazy” minds, they will learn that in a place where knowledge and rapid learning are “coin of the realm” they are impoverished and alone in an indifferent world where opportunities for quality life-style choices are “expensive” and where **beggars can’t be choosers.**

Think twice about inviting such a result on the

parents of your grandchildren.

Exposed: The Dynamics of The “Boys Are Back” Phenomenon

No matter how high our “IQ”, without the methods the **“Culture of Godliness”** provides for “understanding” the world around us we are not flexible or adaptable. We have no tools to help us adapt to our environment when it changes and makes new demands of us:

Clean your room!

Get a job!

Get a clue!

As long as culturally deprived individuals continue to live in a familiar environment that they have mastered by over learning (and by being born into it), they may not show signs of dysadaptation. The real problem for the culturally deprived starts when the environment requires more than very limited adaptation, when they cannot survive without change.

Feuerstein, Learning and Thinking Styles, NEA Press
P. 106

Not having learned to learn, these little “geese”, when separated from “mommy”:

....cannot perceive the character of this new environment, or see what in it was common or different from what was

already known. They (are) rendered unable to anticipate or predict outcome of their behavior and (are), therefore, in a state of cognitive "blindness". IBID p. 111

"If their eyes worked the way their minds do they'd need seeing-eye dogs to get around."

Jon Hansen

These ideas add deeper meaning to Eric Hoffer's observation:

**"IN TIMES OF CHANGE,
LEARNERS INHERIT THE EARTH.....
WHILE THE LEARNED
FIND THEMSELVES
BEAUTIFULLY EQUIPPED TO
DEAL WITH A WORLD
THAT NO LONGER EXISTS..."**

Eric Hoffer

Culture, that body of things people know about and can do, can provide organizing "schema", living structure and processes that assign "meaning" to events in the world around them.

Without these cultural supports there are, as it were, no hangers in our children's "**clothes closet of life**".

They cannot take in, as E.D. Hirsch says in Schools We Need "a generous number of carefully chosen exemplary facts" and hang them up, then organize them into meaningful patterns to create a "wardrobe for life" so they know how to "**power dress for success**" in the

Job Of Life.....

Instead, your children may end up wearing a wrinkled, crazy quilt, clownish, costume of eclectic parts and pieces selected at random, with no guiding principles, that is dissatisfying to them and repulsive to others.

Such a cheap wardrobe of cultural “clothing” guarantees that they will be trivialized, passed over, and never taken as serious players in the game of life.

Cultural “Metaphors and Models” Can Have A Stabilizing Influence

“The realization that formal culture can exert a stabilizing influence on our lives should not be mistaken for conservatism.....We must realize that each child must learn the limits just as he must learn that there are certain things upon which he can always depend.” Hall, p.166

The “Culture of Godliness” is the ultimate cultural entity upon which the human mind can rely because it is designed and maintained by the Diety that created it.

“Some aspects of thinking are inseparably linked to content-area knowledge. We can define problems or identify patterns only if we know enough about the topic in question. Knowledge is stored in memory in structures called “schemata”, and can sometimes best be represented by models



and

metaphors.” (Marzano, et all, 1988)

In designing interventions to support someone in their efforts to mature their mind and at the same time learn the meaning and purpose of life we have many elements to consider. **Cognitive Development, cultural transmission, and many other variables can be at play in such an attempt.**

We will need to gather our facts and organize them to the very best of our ability and under the influence of the Holy Ghost so that what we do actually resonates with the character and nature of humankind and with the great plan of happiness.

A Child’s Current “Brain Power” Limits What Models He Can Use

"Models and metaphors" that explain reality vary in complexity and take a certain, differing, amount of "horsepower" for the engine of our brain to run. They must be held in working memory while the brain varies certain operations upon them to see what results.

Low horsepower models aren't sophisticated and complex. Neither are the minds that depend on them, whatever the age of the body. **High horsepower models yield great results, but cannot be handled by young brains that have not yet developed the internal structures those models require.**

Computers offer an analogy that can help here. Computers can have memory added, software programs loaded to accomplish certain specific tasks, and can be made to run faster and enhanced in other ways. The young brain goes through seven or eight stages of increased brainwave activity, the last one occurring around age 21-23, [Now Fischer is saying up to about age 30 or never depending on circumstances] during which the brain seems to open up new channels, make new pathways, and develop the "hardware" that can support the "down loading" of more complex "models" of reality.

This is where we let the process get away from us..... We don't develop sophisticated educational interventions that help the child master her new equipment and learn to use the new "programs" that can now be loaded into the brain.

Remember what Vygotsky said:

Vygotsky: "Higher order cognitive functioning first arises in the social plane of experience and then subsequently becomes internalized as a form

of "inner speech" within the individual."

When the new capacity has emerged, biologically, the brain has not yet reorganized its knowledge and has not learned to operate at the new, higher level of "thinking". The emerging brain structure will now allow the child to hold more complex material in working memory and manipulate it mentally by holding one part steady while varying another part to see what the implications are.

With purposeful intervention, with insightful support from the environment, the child can begin to work toward consolidating skills and knowledge at this new, higher level of complexity.

Without that support, folks, the mind remains in its "default" condition. I'm amazed at how seldom this is mentioned in the education literature. All the talk is of schedules and curriculum and classroom numbers and new types of assessment and different types of intelligence.....New teaching "techniques" and more testing.

We tweak and twiddle and debate and fiddle and, as Covey teaches us in his seminars, we demonstrate a functional definition of social insanity by doing things the way we've always done them, but agreeing together to expect different results.

(See my Essay: Launching Education Into A Higher Orbit.....Maybe)

(Subtitled: Lost In Spaaaaacce!)

We understand that thinking skills, (cognition) emerge in relation to age and brain development. When skills are emerging at a new level and are being consolidated and incorporated into what the person is already able to do_Vygotsky calls this as yet unconsolidated area of the mind the:

"Zone of Proximal Development"

Duran:(p.68) ..the zone of proximal development has a clear intuitive meaning. Given a particular problem-solving task, this zone is identified by those parts of the problem-solving act that are beyond the ability of a person to carry out independently, but that a person is capable of carrying out with sufficient assistance from a teacher or more capable other.....We can say teaching occurs only when the teacher or more capable other assists the student in performing a previously unattainable element of a problem-solving task.....

"True Teaching"

Tharp and Gallimore(1988) draw on Vygotsky's (1978) notion of the "zone of proximal development" to define true teaching in very limited terms:

"....true teaching can occur only when a teacher or more capable other assists the performance of a

student so that the student advances through his or her zone of proximal development for the learning task at hand."

This calls for customized learning of a sort we have not focused on before in public education. **It calls for intimate, one-on-one mentoring from an able adult who knows how to assess the level of functioning available to the child, their current skills for this task, where he needs to go, and how to create "schooling" in the subject under study to take him there.**

Key ideas here: problem solving behavior, and as Marzano said above, subject specific activities. At this level of sophistication, teaching "thinking" by itself, outside of a specific discipline like social studies, is not as practical for average students as is teaching the thinking skills and processes associated with a specific knowledge domain.

This suits our purposes well because our proposed curriculum is fairly targeted and we expect to develop very specific "educational interventions". These relate to learning the concepts of the Gospel of Jesus Christ.

CONSIDERATION OF THIS NEEDS TO BE TAKEN INTO ACCOUNT AND PEOPLE NEED TO BE GIVEN THE SPECIFIC TOOLS REQUIRED TO "STUDY" THE GOSPEL, INCLUDING HOW TO SEEK REVELATION AND TO "FEEL" THE SPIRIT. **There are some ideas on this in the chapters on Fischer's Skill Theory.**

We can, even as we teach the "facts, generalizations, and principles" of a subject like Utah History, at the same

time, almost seamlessly, be teaching the use of their new capacities to think. If we ourselves know what we're about.....

In the latest ASCD Update Karen Rasmussen says:

In the 1980's there were a lot of freestanding programs to teach thinking skills...These programs proved largely unsuccessful....because many students were not transferring the skills to real-life situations....

Student inability to transfer thinking-skills to real-world situations has led most teaching for thinking programs to combine the explicit teaching of skills with content.....

Have you analyzed one of these "critical thinking skills" exercises against the criteria Vygotsky and Feuerstein and Hall have described? And remember, there are five other models we haven't touched on yet..... Have you seen anything that talks about assessing individual student readiness to engage in such an activity?

Complex problems require complex solutions that take complex thinking to create. Maybe one of these days we'll decide to throw away our "pop-culture" "band-aid", quick-fix educational interventions and sit down and read the full set of instructions for creating a "fully-articulated" human mind before we push the power button and send them out to "play" in traffic.....Jon Hansen,

M.Ed.

But I wouldn't bet on it.....

It strikes me that what's called for here is exactly the kinds of thinking we must nurture in our children. Problem solving, decision making activities that require us to hold very complex models of "reality" in working memory while we mentally modify parts of them and think about the implications. And from them **create a "system of systems"** that will guide us in **answering the real questions, providing the real solutions, to the problems of nurturing a Culture and a Society of Godliness.** And then create from scratch the educational interventions needed to take them there.

I hope for the sake of our world that this is not something beyond the collective "zone of proximal development" of human kind. If it is, we better start looking for that "able Adult" out there somewhere who can mentor us through this.....

And please remember:

For Progress To Be Made Two Generations Must Agree

Cause we're losin' it, folks. **We can go from civilization to barbarism in two generations.** It's happened many times before....and some segments of our society are on their way now..... There is more on this in Book of Mormon times in Read Me First, Part One.

p. 8.

As Stephen Covey quotes:

"For all the thousands hacking at the leaves of evil, there is only one hacking at the roots."

We need to be chopping up some roots.

SAY! Here's an idea.....While you're legislating Educational Utopia why don't you pass a law against cognitive development? Get those geneticists going and growing.....what's science for if not to solve the problems we get ourselves into?

Like custom produced computer kits, let's produce a "Data" type person that springs from the womb, already pre-programmed:

**Hip Hop
Let's Shop**

SO, HAVE TEEN AGERS GONE CRAZY?

A lot of the "craziness" we see in teen-agers is the result of their desperate efforts to make sense out of an increasingly complex world with their newly emerged, ill-formed minds. If our "constructive criticisms", preachments, platitudes and other attempts to intervene go helplessly, hopelessly wide of the mark...If we literally "talk over their heads".... **They will search the current teen-scene craze, ask friends, chase after suspect celebrities, listen to questionable music that claims to help them understand themselves and to say the things they cannot say for themselves.**

Randomly getting "mentoring" in their warped "zone of proximal development" from the world

rather than from us....

This is when we realize that the human mind abhors the empty, confusing "default" position and will begin to eclectically visit sites and "down load " from the "**Internet Of Life**" "answers" to resolve their confusion.

We're getting a lot of interference in child raising from some sectors of society. **The Conspiracy Of Profit**, at any cost.....aimed directly at the least sophisticated segments of the population....knowingly, deliberately targeting our children. And, just as dangerously, our neighbors children.....

Because many kids are functionally "Home Alone" too often nowadays, the inhumane, anti-establishment, acultural, situational ideas are being down-loaded onto relatively empty, open, and receptive adolescent hard disks.

There are no "anti-virus" programs in their minds, previously loaded and programmed by an enlightened, progressive "parenting culture". There is nothing in place in their minds that will automatically detect the falseness of this data and set off the warning bell.

And once in place these darksome, disruptive programs seem brilliant, glitz, superficially engaging, speaking mostly to the module in the brain that processes emotions...and away we go.....

But, sadly, hidden deep in the code of these programs is a most deadly virus--placed there perhaps by that Master Hacker--the enemy of souls---and assembled over time by the teenage CPU it becomes, amazingly, an anti-antivirus program. (actively anti-Christ) Resulting in a

"barrier attitude" that may lead the child to resist mightily any and all attempts to clean up and "reformat" the hard disk.

For you see, there is another "model" at play here that describes yet another aspect of the human mind.

I call it the "Zone Of Personal Dominion".

"Zone of Personal Dominion".

The Creator has encapsulated the human mind in an impregnable zone of personal freedom of choice. Nothing enters a human mind that that person does not choose to have enter it.

We cannot command attention. It must be freely given. **This is why we say that "Mind Creation" is literally a "joint venture" project, with each side bringing critical elements to the process, with neither side being able to proceed without the purposeful, volitional cooperation of the other.**

At this intimate level the previous quotation takes on monumental implications:

IN ORDER FOR PROGRESS TO BE MADE, TWO GENERATIONS MUST AGREE.....

"If you want someone to believe as you do you must recreate for them, either vicariously or in real time those things which brought you to believe as you do."

Edward T Hall, The Silent Language

The process of mind creation is governed by this

principle of voluntary attention because it's the beginning of everything else. **Robert Sylwester, Emeritus Professor Of Education at the University of Oregon**, and a nationally recognized expert on brain-based learning, has observed **that almost all cognitive (thinking) problems are attentional. ADHD, Dyslexia, Manic-Depressive all interfere with the mind's attempt to focus on and pay attention to specific stimuli from the environment.**

Feuerstein also has [as we shall see] a lot to say about this.

Mind developing educational interventions that do not take these two principles, ZPD and ZPD, into account are asking for failure.

"It must not be forgotten, however, that the reasoning modes and processes proper to academic inquiry are skills that must be mastered--they are not a matter of style or preference." (Arons, 1977)

CHILDREN DON'T "MIMIC" OR IMITATE--THEY REINVENT

Within in their **autonomous zone of dominion** people deal with the world on their own terms.

Many imitative achievements are not mere mimicry; instead, they involve persistent reconstructive efforts on the part of the imitator. These efforts are a

major source of developmental reorganizations, especially when complimented by the purposive teaching spontaneously provided by parents.....

By hypothesis, constructive imitation by children and purposive teaching by parents are complementary components of an evolved system for guided reinvention.....When cognitive development is proceeding most rapidly, it will involve guided reinvention embedded within goal-directed activity that is jointly undertaken by an apprentice (the child) and an expert, who are tied together by positive affect. Fischer

In case you're not up on your "collegese" language, what he's saying is that children first learn to learn in one-on-one situations where the parent or expert helps them do what they have decided on their own to try to do. **Guided reinvention works best in a goal directed one-on-one activity where both parties are enjoying themselves.**

In a public school classroom?
Neva, Neva, gonna happen.

Formal Schooling Versus "Embedded" Teaching

Fischer and other cognitive scientists are nervous about how far formal schooling (as in the public school classroom) is removed from the "embedded" teaching that parents "instinctively" use to instruct their children. **Hall will show us that "teaching" in a cultural**

setting can take at least three distinct forms.
Informal, formal, and technical. We will need to
understand all three to be effective in our
interventions.

THE FOLLOWING WAS WRITTEN WHEN I WAS ACTIVELY TEACHING IN JUNIOR HIGH SCHOOL AND TRYING TO COORDINATE MORE PRODUCTIVELY WITH PARENTS. THE IDEAS MAY HAVE A PLACE IN THE EFFORT TO ESTABLISH THE CULTURE OF GODLINESS AT HOME AND IN SOCIETY

When we decide to get serious about education in the middle school years this is an area of fruitful inquiry. Essentially, we need to decide how to divide our efforts between what our schools can do better than any schools on earth, and what “empowered parents” can add to these efforts. Not to teach subject matter, but to work in the Zone Of Proximal Development of each of their children.

To help see that thinking develops as it should and that important lessons lead to “major developmental reorganizations”.

To round out a program to see that **all children,** **[NO CHILD LEFT BEHIND]** move through their potential skill level developments in disciplines of study that will help the children reinvent and internalize cultural knowledge that will lead them to be happy and productive adults.

I hope you will search out in the study guide the material by Terrance D. Olsen of BYU [Brigham Young

University, Provo, Utah] on living together in a familial way.

Terrance D. Olsen, Author at Wheatley Institute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: **"Inviting Moral Relativism to be Irrelevant."**

<https://www.youtube.com/watch?v=oHuPBqZNJ-q>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

We need to reorganize our present rather shredded culture and society on a firmer base of core values. Investigating, compiling, organizing and sharing these values can make citizens of "one heart and one mind about critical social issues and help us create a nurturing culture composed of elements that will encourage the emerge, stabilization, progress and success of an entire generation of people, hopefully all across the world.

The church organization is moving in this direction, making connections, finding like-minded children of God in all lands, perhaps in preparation for us to roll out a "new" social contract by which to govern ourselves and nurture and protect our young.

Who said [The Prophet Joseph Smith?] Brethren

[and Sisters], let us waste and wear out our lives bringing to pass these things. [Referring, I think, to building up the Kingdom of God on this earth.] I think the material represented in this study guide could contribute clarity and direction to this effort if it is picked up, understood, and actualized by a sufficient number of the Savior's brothers and sisters, here and beyond the veil.

If this dual approach is handled sensitively and elegantly we can take into account the pressures on families and not engage the parents in time consuming "reteaching".

HOW CLASSROOMS (CHURCH, SCHOOL, ETC.) CAN HELP

GUIDELINES FOR LESSON PREPARATION

We can empower them so they know in advance what learning/thinking skills are embedded in classroom instruction. We can create curriculum that is "thinking level" appropriate for the age group and we can focus on ways of helping each child to think at that level. **And we can provide them with guidelines on how to help their child consolidate those skills through simple interventions little more complicated than normal conversation.**

In our minds we need to divide off the activities in the process of "reteaching" and remediation from what is being called for here.

Our purpose here is to provide a home, community, school effort that will promote "developmental reorganizations" in as many children as possible as they pass that watershed position where abstract thinking becomes possible. (But that 75% of adults have not

learned to use.....) That ability emerges around age eleven or twelve and again, in an enriched and powerful way, about age fourteen or fifteen.

Please listen to Fisher's Youtube presentation where he tells us in som many words that schools are failing 75% of students, that we can't afford to keep doing that {No Child Left Behind}, and what we can do about it.

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

Right in the middle of the middle school muddle.

I suggest it should be our goal to get at least the middle 50% of our children through this period with "certifiable" thinking skills ability that is age appropriate. This includes teaching "reading" skills that break through the concrete, 5th grade barrier which stops most adults.

The Best We Can Hope For Is "Guided Reinvention"

Kids don't imitate or mimic others to any great degree. Secure within their Zone of Personal Dominion they invent their own understanding of the world around them. **The best you can hope for is a trusting, mentoring relationship with them that allows you to have some input. This results in a process we call "guided reinvention".** In practice, this means that they will receive at our hands some of those "exemplary facts" E.D. Hirsh feels are so critical. We need to prepare carefully for these interventions. We're competing for their time and attention with lots of other people.....

Mastery of the material introduced in this STUDY

GUIDE can give you a leg up in doing that.

Our children are being deliberately targeted by those who want to take advantage of their unsophisticated “mind set”.

We have to compete with these inimical forces for equal time in their Zone of Personal Dominion. **If we get the gift of their volitional attention perhaps we ought to have our act together and be well prepared to teach at a level they can process and to help them move through their Zone Of Proximal Development for the tasks that interest them.**

And we should be well prepared to do all we can to get them interested in learning that leads to success in life. We should be prepared to be at least as good as the TV programs, stories, movies, commercials and video games/music to which others are exposing them.

And we should shamelessly use exactly the same tactics the bad guys are using, namely....**GET 'EM WHILE THEY'RE YOUNG.....Boyd K. Packer once said if you wait too long to “teach” testimony you have to stop praying for success and start praying for a miracle.**

Why not read about Eric Berne's model in the Study guide and in his book: The Games People Play. Then try to tweak the environment in which your children are being raised to help them build more effective, personal minds and personalities based in his model [for insight and understanding] and the curriculum developmental tools in the rest of the study guide.

What Can We Do, And How Can We Do It?

Blowing The “IQ” Curve

How much difference can effective interventions make? Theoretically they can cancel out the differences in raw ability between children as measured by I.Q. tests!

“....The effects of literacy and schooling seem to arise from the environmental (cultural) supports they provide for advanced cognitive functioning.”
Fischer, Cog. Dev., p 120

In Fischer's material you will be introduced to the “Literate Practices”. He'll explain there what he means by environmental (cultural) supports.

This Is How We Can Get “Back To The Basics”

This is the “machine language” level of the human mind. This is where we should be writing our own “code” to format minds, to liberate ability and potential, to help the young create within themselves their own, innate capacities to relate to the real world in healthy, dynamic and effective ways.

What we need, I feel, is to re-integrate two cultural elements that we have “analyzed” into “pieces”.....The home and the classroom. Parents need information and “how to's”. Formal instructors (including Sunday School, Seminary, etc.) need to....dare I say it?.....analyze their curriculum content much more deeply, down to the level of cultural transmission and reintegrate it into modules that interrelate between subjects and that contain learning activities at an

age/developmentally appropriate level.

So that, as Henna says, we are not, in the midst of the middle-school muddle, when children are between growth spurts, actually discouraging and turning off even our brightest students.

This is how we can pass on our “cultural genes” to the rising generation. This is what is meant by helping them to “acquire culture”. **The is how we negate the pathetic acultural nonsense others are presently foisting off on simplistic, uncomplicated teen age minds.**

Remember the Platitude:

For empty heads to rule it is only necessary for able adults to do nothing.....

Proactively Given, Dynamic, Living, Godly Culture Is the Armor, Shield and Sword We Can Give Our Offspring

A real understanding of what culture is.....will help people learn where they are and who they are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men who take advantage of the fact that the public is not usually aware of those shared formal norms which give coherence to our society. Edward T Hall, The Silent Language

By broadening his conception of the forces that

make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness..... IBID, p. 165-166

Without developing more implications from the other models it is still possible to foreshadow the work of the new millennium. My Navajo Grandfather, who exists as an isolate in the Native American portion of my mental hard drive, tells me to tell you "crazy" whites that analyzing everything down to parts and pieces gets counterproductive after awhile.

Integration is what we need here. That very skill at which American students rank last in the 19 industrialized nations. We need, according to Grandpa, a seamless, holistic, all-inclusive view of ourselves. That we are one with creation, that the creator wants us to succeed and has given us tools, in our minds, and all around us, to use.

What would an Eternal Mind be like? An Eternal Character, like that of Jesus Christ. An Eternal Soul?

Bro. Bednar's talk, **The Character of Christ** and Bruce Hafen's talk: **The Journey of a Disciple** are excellent sources of information on this vital subject.

We need to quit taking them apart to see how they're made and to start using them to build stuff.....

We need to describe the contents, at the level of cultural "atoms", of the "**mind of the 21st Century**". To see what knowledge and "thinking skills" and attitudes will be needed to participate in helping to renegotiate our

social contract with ourselves and set it on a millennial foundation.

We also need to describe, to the best of our current ability MIND, CHARACTER, AND OTHER ASPECTS OF GODLINESS.

We need schooling that views itself as a support to the efforts of families to raise humane, tough-minded off-spring, not as a massive institutional “Guru” that stands *in loco parentis*.

Parenting must be augmented, but not supplanted. The passing of our “cultural genes” must be part of a whole community’s effort to create what we have yet to experience.....Utopia. [Zion]

And a critical focal point in that effort must be the middle school. This will become very clear for you as you teach yourself from Fischer’s model of the Skill Development Theory and in other models.

This is what can result when you stop teaching out of past expectations and begin to truly exercise the collective mind in creatively constructing a straight, narrow path leading society into new forms of existence. Specifying at “machine language” level what people need to know to be “happy” and fulfilled, to live effective, useful lives, to resist unhealthy ideas and practices. To create a mind set capable of associating in the building of a perfected culture to undergird an “new” type of millennial personality and society.

And, please, please.....I getting old...could we please just stop doing things the way we’ve always done them? Just once before I pass on to that big Junior High in the Sky.....could we stop juggling fads and trying to pretend

we're expecting different results and read together the complete manual for the development of the human mind and then do something about the implications of this research?

Maybe not..... but I sure hope we can.

SUMMARY

Humans undergo a process of imprinting far more elaborate and sophisticated than do geese. Cultured pearls are the only gem created by a joint venture process between living things, mankind and oysters. The human mind is "cultured" in a joint venture process between a person and her social environment.

Probably the most difficult point to make and make clearly is that not only is culture imposed upon man, but it is man in a greatly expanded sense. Culture is the link between human beings and the means they have of interacting with others. The meaningful richness of human life is the result of the millions of possible combinations involved in a complex culture. Hall, p. 166-167

I hope you can begin to see just how marvelous it will be when "Culture", as Hall describes it, is comprised of the elements of the Culture of Godliness [Zion].

DANGER, WILL ROBINSON!

What does this imply for minds that don't acquire the mind-building structures of culture? **That hover at or near Nature's "default setting"?**

For good or ill, creation has ordained that neglected young minds are not surrounded by a non-culturating vacuum. **There are plenty of other ill-formed minds out there prepared, even eager, to share with them the currently popular acultural nonsense.** The young don't bother waiting for able adults to get around to helping them. They fill their own heads with "facts" and practices gleaned from the darksome cultural "playgrounds" and "back alleys" of life.

We call some particularly unlovely teen-aged criminals "superpredators", "acultural monsters" and temporary sociopaths.

Dumb and Dumber..... with a dark side.....

TOWARD A DEFINITION FOR: "A FULLY-ARTICULATED HUMAN MIND"

Our minds are immersed and nurtured in culture like fish are immersed in and nurtured by the sea. **Indeed, our level of acculturation determines the degree to which we become "fully-articulated" human beings.**

Because, by Hall's definition, we display our humanity only by the ways we interact with each other.

Culture provides us with a window upon the world. Raw sensory data hits our brains in a continuous stream. Our culture can give us viewpoints, structures, filters, thinking models, cultural "shelves" and other resources that help us organize, understand and make sense of this massive data stream. We want those elements to be part

of the Godly culture so we discern truth. **Ye shall know the truth and the truth shall make you free.**

So we can sip from the Cup of Life and savor it, instead of trying to drink from an "environmental firehose".

Jon Hansen

In passing we must state the obvious--that some cultures, and some sub-cultures such as families and communities, do a much better job of creating a fully articulated human mind than do others. **Indeed, proper cultural content is a key to creating a nurturing society.**

Thus we speak of the "Culture of Godliness", the ultimate culture

We need to share the keys to doing this much more explicitly/technically and much more widely. **To help those parents who are "losing" their kids to barbarism.**

Without the socializing, humanizing effects of cultural programming the human mind reverts to, or, rather, never rises to a fully formed, "fully-articulated" condition.

We can end up running around without even the sense

God gave a goose..... We can end up "mindlessly" following leaders vastly more inimical and destructive than Flying Mechanical Moms.....

We of the Grandparent Generation are continually amazed (appalled?) at the marvelous diversity of humanity hatching from, what seems to us, a rather cohesive, homogeneous cultural "Egg". Things they are achanging.

Again, Dynamic, Living Culture Is the Armor, Shield and Sword We Can Give Our Offspring

A real understanding of what culture is.....will help people learn where they are and who they are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men who take advantage of the fact that the public is not usually aware of those shared formal norms which give coherence to our society.

Edward T Hall, The Silent Language

By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness..... IBID, p. 165-166

So we see that acquiring cultural programming constitutes the work of "maturing". We may work hard to launch our children into a safe orbit around "Planet Life". But if the little "spaconaut" of a proto-human being fails to link up with the orbiting cultural "mother ship" we have a tragic replay of ***Lost In Spaaaceeee.....***

PLEASE GO ON TO:
FISCHER THINKING SKILL THEORY

Editor' Note: I decided while compiling this guide that the proper "concept learning sequence" for presenting this material was to **first** provide information about the climate in which we must do our work...the nature of the world, the environment, around us. [our Culture] **Next** I want to present the material describing how cognitive (thinking) ability emerges in the developing mind/brain of a human being as impacted and modified by one's native Culture. **Then** we will discuss curriculum design for "educational interventions" that promote " guided reinvention" in our target audience.

Now we begin **the next section on the emergence of thinking skills.**

We will draw on materials introduced previously, delve deeper into some models we have looked at, while developing these in much greater detail and also while introducing new material from other knowledge domains.

In this chapter you will be introduced to the Literate Practices that form a central core of skills generally used by scholars and scientists. I suggest you study them and make them your own as a part of your study. They offer an excellent, and not a complex way, of organizing the massive amount of information you will be exposed to and encouraged to research.

In the end we will be attempting to describe what Fischer calls a "system of systems" describing a way to nurture the Millennial Child. This is the most complex of the scholarly skills that undergird much of science and research in the world. Complex problems require complex solutions, and we certainly have our

work cut out for us in this.

If our goal is to describe and nurture a **Fully-Articulated Human Mind** sustained and animated by an **Enlightened Christian Conscience** we need to know the climate or environment in which we must do our work. This can be taken to be, One, the environment in which we live and Two the nature of the human mind.

This entire study is devoted to introducing you to some of the elements of our culture that shed light on this challenge.

This entire document is entitled:

STUDY GUIDE

for a reason. There is far more material available than can be presented here. I intend that you should use your study materials [Fischer-The Literate Practices] that came with your guide or some other method of doing research, and your **Google and Thummim** to pursue your own research and create your own plans.

But some of these things are central, foundational concepts, others live and move and have their being within the constraints these foundational concepts impose on us. Having a working knowledge of these important principles is a pre-requisite to understanding and working with everything else we want to study.

Hall, Berne, Sternberg, Feuerstein, and the others have much to tell us, but their information exists each in a part of this overarching body of knowledge because the subjects (knowledge domains) are comprehended, annotated, manipulated intellectually, and so on, with the

tools of the literate practices you will gain here and also under the constraints and limitations of the emergence of thinking skills (cognitive development). This material can be the foundation of all you do and can greatly multiply your efforts and success.

So your task now is to gather your tools.

PART ONE

There are some aspects of **cognitive (thinking) development** that are “go-no go”. Either they occur or they don’t. If they don’t thinking capacity is stunted and the affected mind never develops the structures, skills and neural networks in the brain that will support thinking at its highest possible human level.

Some researchers have shown that 75% of us never spontaneously develop these skills and tools in many knowledge domains (subject areas).

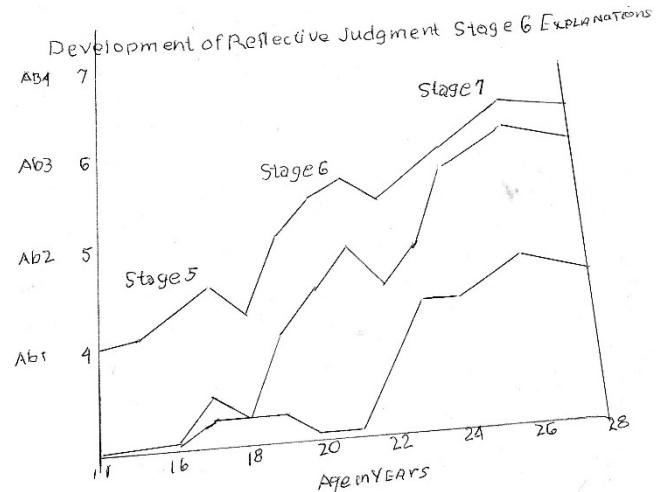
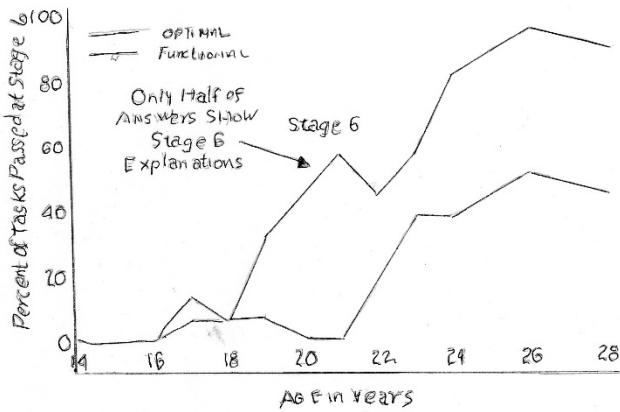


CHART A

CHART B

From: **Kurt W. Fischer: Ross Institute Summer Academy 2011, Youtube (Xfinity)**

You don't have the tools yet to analyze the two charts. For now I want you to have a

visual picture of what we're talking about.

Chart A has age across the bottom and percent of correct answers up the side. It shows growth spurts in thinking ability as they emerge by age. The questions used require a certain level of abstract ability (there are several levels that emerge over time, this is just one). Prior to age 18 no one makes correct responses at the correct level of abstraction. Around age 18 new brain growth and neural capacity emerges in the brain and then the questions can be analyzed and correct responses made.

The sharply rising line shows what a person can do with that new brain capacity and with support from the environment and is called **Optimal level**, meaning they are pretty much doing all the still developing brain can support them in doing

The second line on Chart A shows what happens to the development of these tools and skills without outside interventions from the environment (us, for example). Thinking skill development at this level of abstraction can't really start until around age 21, proceeds slowly and never achieves the level that testing shows the organic brain is capable

of.

This is called **Functional level** and is how most people navigate through life in most knowledge domains (subject areas). **You cannot build a Fully Articulated Human Mind and an Enlightened Christian Conscience out of Functional level thinking.**

If the instruction isn't properly designed it fails.
Period.

We can't afford to continue putting up with such results in societies' efforts to inculcate our culture and values in our young. That's why I say "**sooner or later good intentions must be replaced with expert knowledge.**"

Thus our task.

This material is coming from the research of Kurt W. Fischer. He is presently a Professor Emeritus from Harvard. I found his work when he was still at the University of Denver. He's associated with the **Mind, Brain, Education Institute at Harvard**. You will find extensive citations of his work here, along with places on Youtube where you can go to see his lectures and find out more about the Institute.

NEW DIRECTIONS IN THINKING SKILL DEVELOPMENT

Quote from Dr. Kurt W. Fischer:

four especially promising new directions that deal with school-age children seem to us to merit the attention of cognitive-(thinking) developmental researchers: (I) emotional

development and its relation to cognitive development; (2) the relation of brain changes to cognitive development; (3) the role of social interaction, especially informal teaching, in cognitive development; and (4) the nature of schooling and literacy and their effects on cognitive development.

Fischer's text is from: Cognitive Development In School-age Children: Conclusions and New Directions, Kurt W. Fischer and Daniel Bullock, reprinted from: W.A. Collins (Ed.) *Development during Middle Childhood: The years from Six to Twelve*. Washington D,C.:The National Academy of Sciences Press, Pp. 70-146 (Found in my hard copy archives and on the Research Archives disk.)

There is so much rich information on these subjects that I have to refer you to the Research Archives of the original documents or online where you can round out your understanding of each domain (Such as Fischer) and pursue your own line of research. You should also go online for everything you'll find in this study guide and update yourself on the latest research through your marvelous **Google and Thummim**.

For example, Fischer is now associated at Harvard with the Mind, Brain, and Education school of research and teaching and there is a lot of current material online. One of the best online presentations I have found is: Kurt W. Fischer: The Ross Institute Summer Institute, 2011. There are several other online presentations by others associated with this program.

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of

cognitive [thinking] ability with age/maturation,
<https://www.youtube.com/watch?v=FnjfCQvtFm8>

The message here, at least in part, is that we need to consider not just cognitive (thinking) development but also the person interacting with his/her environment. Interaction with others, informal [Refer to Hall on culture for more on this] instruction, and especially for our concerns, the nature of schooling and literacy and their effects on cognitive development.

This speaks to how we establish the systems, pattern, isolates, etc. of the culture of Godliness. Which you can learn much more about in the material from Edward T. Hall **The Silent Language**.

The following refers back to the second lines on the charts that depict what happens if Optimal levels of operation are not provoked, if the person stays at the Functional operational level:

Understand right now that the second line doesn't indicate the people are simply left to themselves. They may well be in school and in other learning environments where good intentioned instructors are working hard to pass on knowledge to them.

Fischer says in so many words in the Youtube presentation that schools are not reaching 75% of their students. They are not learning to learn from what they read.

Previously I referred you to ASCD Express a newsletter for teachers, that recently published an article on Reflective **Writing Activities: Fostering Metacognitive Awareness For Learning Transfer.**

ASCD.org/ascdexpress.

As Fischer says in his lecture, they are using student writing to assess their level of cognitive development. This is a powerful tool that you should investigate since your goal is to create “effective educational interventions”.

Listen to what he says about some parents who help their children learn thousands of words with their meaning and uses before they ever get to adolescence. Thus laying a foundation for learning later in school and for life. **They can't go upward into the higher order thinking skills yet but they can move great distances laterally** while learning about nations, people, the gospel at their level of comprehension, and many, many other things.

In the process you can help them to learn the **literate practices** that will empower them to be a life-long learner. [a “Blue Collar Scholar”]

Chart B shows the emergence of ability to think with various levels of abstraction. The bottom of the chart shows age and the side shows various levels of abstract thinking. Again, these skills are age-related, depend on brain development, and parallel closely the other chart. Both charts, from two different aspects of testing, still show the growth spurts called for in Fischer’s Skill Theory (which we will study more deeply as we go).

Chart C [below] shows in numbers essentially the same material except this time it describes the emergence of degrees of Optimal and Functional levels by age. Note how the Optimal level proceeds. **This is with help from effective educational interventions** plus the efforts of the client or student. Notice how

quickly progress begins to slow when only Functional elements are present.

Especially notice that at the higher levels of abstract thought, without environmental support (the Functional Level) abstract mappings are delayed up to age 30. Abstract systems up to age 40, **or not at all for some knowledge domains.** Systems of Abstract Systems: Principles are delayed 30 to 45 years **or not at all.**

This gives us a foundation for understanding the world around us. It will prove most useful when we begin to study culture and society. And we can see what the stakes are in our effort to encourage and support the emergence of the **Millennial Child. If we don't find ways to do it, it may well not happen at all....period.**

CHART C

Ages of Emergence of Optimal and Functional Levels

LEVEL	OPTIMAL	FUNCTIONAL
Rp 1	2 Single Representations	2 to 5 years
Rp2	4 Representation Mappings	4 to 6 years
Rp3	6 Representational Systems	7 to 12 years
Ab1 years	10 Single Abstractions	13 to 20
Ab2	15 Abstract Mappings	17 to 30 years

Ab3	20	23 to 40 or
never for		
Abstract Systems		
many domains		
Ab4	25	30 to 45 or
never for		
Systems of Abstract		
many domains		
Systems: Principles		
From: Kurt W. Fischer: Ross Summer Academy 2011, Youtube		

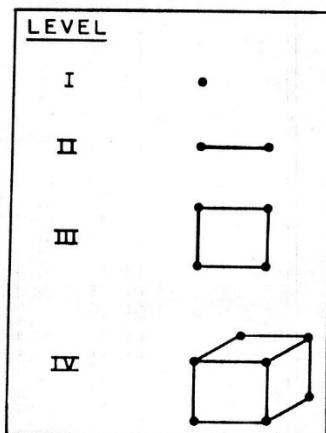


Figure 2. A metaphor for the cycle of four levels.

Abstractions first emerge shortly before adolescence and continue to develop into adolescence and adulthood. Although they are built on representations, they are a new, more powerful type of skill structure.

K. W. Fischer

Representations designate concrete characteristics of particular objects, people, or events, whereas abstractions designate general, intangible characteristics of

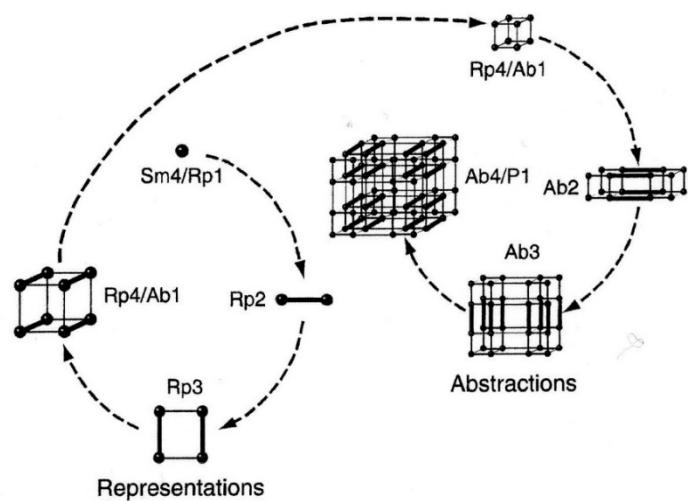


Figure 8.5 Developmental cycles for tiers of representations and abstractions.

broad categories of objects, people, or events.

This has been very hard for me to “represent” in my own mind. I see these things in the world around me but have a hard time thus far recreating them in the materials I want to create with the accuracy I feel I need to customize interventions and to allow for the **Transformation Rules** that allow for tweaking each level to encourage progress through a level and then on to the next. This is really important when you get to Vygotsky’s idea of the “Zone of Proximal Development”. You don’t want to just work with a person where they are in ability level, you want to devise interventions that will help them consolidate the new skill capacities that will be emerging as they advance in age, or, if adults, as they move through the re-mediation process of actualizing the skills within their capacity.

Even with limited understanding, when I was teaching social studies, I used the principles in this study guide to tweak my curriculum and my classes were the top classes in the district in social studies for 3 years running. I do have practical experience with these things and I know their value. But I'm attempting now to progress to working on the mission of this activity: To promote the emergence of the Millennial Child and the culture that will protect and nurture him/her.

Watching the Youtube video: **Kurt W. Fischer Ross Institute Summer Academy 2011** helped a lot. I had to put it on the big screen in my living room (through Xfinity) so I could turn up the sound loud enough to hear parts of it.

The Charts below describe the levels represented above in the graphs. You may get some insight from them and it will help you as you watch Kurt Fischer's presentation.

Also, if you need to do additional research there is a great deal of material on this in my archives, both digital and hard copy.

But I suggest you don't get sidetracked or bogged down with this. There is so much more really good material elsewhere in Fischer's work and in the other research domains that you will probably derive all you need to be very effective in analyzing where your subject (learner) is and in finding ways to help them progress.

WHAT KURT FISCHER IS ATTEMPTING TO DO AND WHY WE SHOULD CARE

"LEARNING IS fundamentally about making and maintaining connections: biologically through neural networks; mentally among concepts, ideas, and meanings; and experientially through interaction between the mind and the environment, self and others, generality and context, deliberation and action" (p. 11). **Susan Engelkemeyer and Scott Brown present this description in their summary of the 1998 Powerful Partnerships report.**Lee Shulman, president of the Carnegie Foundation for the Advancement of Teaching, also comments on the central role of making connections in his discussion of educational experiences that help students make sense of their own experience: "One of the central ways we make sense of experience is by making differences" (p. 37).

He is referring to the value of Attending to the categories and distinctions that help us organize our thinking about ideas, concepts, and observed relationships among people and things, thus illuminating the connections between and among the categories we have chosen in order to make sense of our experience.

(This speaks directly to Edward T. Hall's material in the book: The Silent Language. He talks about patterns a culture creates to explain what is happening in the social arena. We observe a set of behaviors and then use a culturally given "pattern" to explain and to organize them, to give them "meaning". This is why we need to acquire his tools for cultural analysis so we can create well-centered and effective educational interventions.)

*"Despite the importance accorded to helping students make conceptual connections and arrive at a more sophisticated understanding of how ideas, concepts, theories, and explanations interact with and inform one another, educators have few maps to help them describe the process by which students learn to make these connections. **Through skill theory, Kurt Fischer provides a way of understanding how the capacity to discern relationships in more abstract, inclusive, and intellectually insightful ways develops.** With a deeper understanding of these developmental processes, educators will be better able to create experiences that support students in making connections and better able to assess their progress along the way."* Fischer, IBID

DESCRIPTIONS OF THE LEVELS ASSOCIATED WITH THE DEVELOPMENT OF BRAIN/MIND CAPACITIES, BY

AGE, ASSOCIATED WITH COGNITIVE (THINKING) DEVELOPMENT

All these are taken from various publications of Kurt W. Fischer and his associates. The references to these will be found in the text and the documents themselves are in the Research Archives. In addition there are excellent resources online now that are much more current in date than much of this original work, most of which was done before 2000.

Some articles in the archives are:

Ross Institute Mind, Brain, Education sites

Ages of Emergence of Optimal and Functional Levels Chart

Cognitive Development in School Age Children

YouTube: Kurt W. Fischer: Education For Global Understanding/ Ross Institute Summer Academy 2011

I highly recommend you watch this early in your studies. It's up to date and the visuals are very helpful.

Kurt W. Fischer, Skill Theory, 1980. This is Fischer's first complete publication of his entire theory and is very detailed. It presents material covered in these smaller publications and is good for research on specific subjects like skill levels, optimal and functional information, and so on. But you may not need that much detail. Watch the YouTube, look him up on the internet, and get modern, updated versions of his theory and the spinoffs from it.

Most of what you really need to use this cognitive developmental skill theory will be found online through the Harvard Mind/Brain Education programs. There are

several good YouTube presentations that present this material with a more up to date slant.

NOTE:

WHAT FOLLOWS IS COMPRISED OF A SET OF MATERIALS THAT WIL HELP YOU A GREAT DEAL WHEN YOU BEGIN TO DESIGN YOUR OWN CURRICULUM AND WANT TO BE MORE CONFIDENT THAT YOU ARE TEACHING (COACHING) WITH MATERIALS THAT ARE CUSTOMIZED FOR THE THINKING SKILLS DEVELOPMENTAL LEVEL OF THE PERSON YOU WANT TO HELP.

I'M PUTTING IT EARLY IN THIS DOCUMENT BECAUSE IT IS A FUNDAMENTAL BUILDING BLOCK OF YOUR ENTIRE CAMPAIGN TO HELP THE LORD BUILD THE **"CULTURE OF GODLINESS"** IN YOUR PERSONAL DOMINION

Fischer's model is detailed and complex. I suggest you review it for the broad overview of his ideas. Later, when you've added all the other tools you will be offered you can decide whether you need more detailed information.

The material below is the description of the levels of cognitive development and what abilities are associated with each level. This can help you analyze a person's skill level much more accurately so your interventions are more targeted and effective.

Level 6

Representational systems: co-ordinations of several aspects of two or more representations.

Concrete Instances of Intention or Responsibility: In a concrete story involving two characters, the specific mean actions and nice

intentions of one individual toward a second are compared to the specific nice actions and mean intentions of the second individual toward the first.

Compounded Concrete Instance of Intention and Responsibility: *In a concrete story involving three characters, the specific nice actions and the mean intentions of one individual toward the other two are compared to the specific mean actions and nice intentions of the other two characters toward the first.*

These examples are based in Representational concepts (mental constructs held in the mind and manipulated there) that are concrete examples of real situations and objects.

LEVEL 7

"As early as 10 or 11 years of age, preadolescents can begin to control their first Level 7 single abstractions,the interactional concepts of intention or responsibility.....Other single abstractions include personality descriptions such as conformity or hypocrisyand socio-moral concepts such as law, society, or justice.....With this new ability preadolescents can start to understand abstract concepts as they are used by adults.

"Single abstractions overcome important limitations of Level 6 representational systems by coordinating several systems around a single general concept or relation. *Thus they constitute the culmination of the development in the representational tier.*

"At the same time they initiate the development of abstract skills, and, consequently they are only the most primitive form of abstraction. One

reflection of this primitiveness is that with single abstractions, individuals have difficulty differentiating two similar abstract concepts such as liberal and radical in politics.”

3. In adolescence, children begin to describe themselves and other people in terms like those of personality theories. They use trait names, such as responsible, introspective, and nonconformist, and eventually they even begin to use ideas similar to the Freudian notion of internal psychological conflict.

Formal operations and the ability to understand single abstractions emerge at age 10-12 with serious emotional consequences. The confusion and turmoil of early adolescence may result in part from this new capacity (Elkind, 1974; Inhelder and Piaget, 1955/1958; Rosenberg, 1979). ***With formal operations, children can construct new, general concepts about themselves and other people, but they remain unable to compare one such abstraction with another. Consequently, they have difficulty thinking clearly about abstract concepts.*** One 16-year-old, looking back on the time when he was 12-14, described it as a fog from which he was just now emerging (Fischer et al., 1983). Erikson (1974) has suggested that the formal operations level [Age 12 and the priesthood] **gives the ability to form an identity-another major change in the sense of self, with inevitable emotional concomitants.**

BELOW IS ANOTHER SET OF DEFINITIONS FROM ANOTHER FISCHER SOURCE

Rp. 4/A1: 10-12 years of age

Single abstractions (also called Formal Operations by Piaget) Also known in representational terms as a "system of systems".

Single abstractions (which are systems of representational systems): co-ordinations of two or more systems to form an intangible category.

EXAMPLES

Level 7 General Definitions of Intention or Responsibility .

The concrete actions and intentions of two individuals are not merely compared but are integrated under a single abstraction, such as "intentions matter more than actions."

Shift of focus from a general definition of intention to a general definition of responsibility.

The concrete actions and intentions of two individuals are not merely compared but are integrated under a single abstraction, such as "taking responsibility means a person shows she really cares about the effects her actions have on other people." The abstractions of intention and responsibility are not integrated in any way, but are simply linked together temporally.

Co-ordination of concrete representational systems to produce general, intangible concepts:

Evaluating how one's parents behavior demonstrates conformity.

Understanding the concept of honesty as a general quality of interaction

Examples from Lamborn & Fischer: **Optimal and Functional Levels in Cognitive Development The Individuals Developmental Range**, Susie D Lamborn and Kurt W. Fischer, **Newsletter of the International Society for the Study of Behavioral Development**, in press

Found in the Research Archives file.

This material describes the concepts of kindness and honesty in a social context. It is a very practical example of the level in terms we can understand. This makes the rather academic explanations of the Levels easier to understand. The complete document is found in the Research Archives Under this title.

Level 7 Single Abstractions

Honesty and Kindness

1. Abstract Honesty

Honesty is being truthful to someone about your actions

Abstract Kindness:

Kindness is caring by helping someone in need.

2. Shift between abstract Honest and Abstract Kindness:

Honesty is being truthful to someone about your actions.

Shift to:

Kindness is caring by helping someone in need.

3. Constructive Criticism as Mixture of Honesty and Kindness:

In constructive criticism, a person is both honest by being truthful to others and kind by helping them to improve.

LEVEL 8

Age 15 (Optimal) Age 17-30 (Functional)

The development level that first appears at age 14-16, relations of abstractions, presumably has emotional consequences, too. The ability to relate abstractions would help the individual move out of the confusing fog of early adolescence. Likewise, it might lead to a substantial change in emotions about intimate relationships, because the person could begin to relate an abstraction about his or her own personality to an abstraction about the personality of a loved one (Fischer, 1980).

Level 8 Abstract Mappings

Social Lie as Opposition of Honesty and Kindness:

1. In a social lie , honesty and kindness are related as opposites when being truthful is given up in order to be kind to others.
2. Shift between Social Lie (as Opposition of Honesty and Kindness) and Constructive Criticism (as Integration of Honesty and Kindness):

In a social lie, honesty and kindness are related as opposites when being truthful is given up in order to be kind to others.

Shift To:

In constructive criticism, honesty and kindness are integrated when being truthful about someone's faults is used as a way of showing caring by helping them to improve.

3. Jealous Truth as a Combination of Honesty, Kindness and Jealousy (Opposition of Honesty and Kindness with Integration of Honesty and Jealousy):

Sometimes honesty is the opposite of kindness and similar to jealousy when caring for others is given up in order to be truthful in a way that shows resentment towards another because of competition

Level 8 Abstract Mappings:

Abstract Mappings: co-ordinations of two or more abstractions in a simple relation.

General Relations of Intention and Responsibility

The individual relates the concept of intention to the concept of responsibility to explain what it is about taking responsibility that absolves one having shown negative intention towards another person.

Compounded General Relations of Several Types of Intention and Responsibility:

In the context of harm inflicted upon someone, harmful intention is related to two types of responsibility (dealing with the flaws in one's character and being concerned for the person harmed).

Level 9 Age 20 (Optimal) Age 23-40, or never (Functional)

Abstract Systems: coordinations of several aspects of two or more abstractions in a complex relation.

General Relations of Several Types of Intention and Responsibility

In the context of harm inflicted upon someone two types of intention (deceit and unintentional harm) are related to two types of responsibility (dealing with the flaws in one's character and being concerned for the person harmed) The two types of intention require that one take different types of responsibility.

9: Abstract Systems:

1. Constructive Criticism as Integration of Two Kinds of Honesty (Praising and Criticizing) with Two Kinds of Kindness (Building Confidence and Helping to Improve):

It is possible to be honest and kind at the same time by both praising and criticizing so as to help others with their needs for confidence and improvement, respectively.

(You probably haven't made the connection yet with Hall's model of culture, but for me, at this level of analysis, conformity and honesty are cultural Isolates. If they can be accepted that way, and if they work as such in our own model of culture, it opens the door to countless concepts that can be incorporated into the educational interventions we design. When you have studied Hall you might want to return here for further elaboration and insights.)

A third type of structure, called a system of systems, is a relation between two systems.....The psychological interpretation of a system of systems is that people can relate two systems in a single skill, which

allows them to form a new kind of set: the most elementary set M at the next higher tier. In this new set each system is one element, so that the simplest set has just two elements.

"One final reorganization is predicted....Starting at approximately 25 years of age (or never), individuals can begin to integrate abstract systems to form Level 10 principles such as those involved in many general ideologies.....and in scientific theories such as Darwin's analysis of evolution by natural selection. With this attainment, and with the requisite environmental support or stimulation (Such as the Literate Practices that we will discuss soon), individuals can presumably construct a fully mature organization of identity, morality, or political ideology."

Most of the people whose ideas we are studying, who have created "knowledge domains", require the use of Level 10 skills.

**FOR BETTER OR WORSE WE CAN SAY THE SAME
FOR OURSELVES.....BIGTIME**

Fortunately for us we have friends in High Places whose minds are unequaled in the whole Universe.

A 4: Principles 25 years (Optimal) 30-45 years, or never (Functional)

(At the time this was published they said: This level is hypothesized, but to date there are too few data to test its existence unequivocally. Since then (2018) much has been done and development up to age 30 and beyond has been documented. **A good source of data about this is found in the School of Mind, Brain and Education associated with Kurt W. Fischer at**

Harvard. Your Google and Thummim will help you find either, or both.)

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation,
[**https://www.youtube.com/watch?v=FnjfCQvtFm8**](https://www.youtube.com/watch?v=FnjfCQvtFm8)

General principles for integrating systems of intangible concepts:

Moral principle of justice

Knowledge principle of reflective judgment

Scientific principles

10 Single principles (which are systems of abstract system): co-ordinations of two or more systems to form an overarching framework or theory

Principle unifying various types of intention and responsibility (not yet investigated at this time 1986)

NOTE: COMPOUNDING, ADDING A THIRD ELEMENT, IS A WAY OF MOVING THINKING THROUGH A LEVEL TOWARDS THE NEXT HIGHER LEVEL. THERE ARE EXAMPLES OF THIS IN THE LAMBORN FISCHER MATERIAL FOUND IN EACH LEVEL DESCRIPTION.

THIS ENDS THE MATERIAL ON LEVELS. I HAVE COLLECTED 18 PAGES OF MATERIAL ON THIS. IT IS FOUND IN: Emergence Levels Combined file in the References Archive

Below are some interesting observations on how the emergence of thinking capacity coincides

with what the Lord has revealed about the growth of our spiritual capacity such as “becoming accountable before me” at age 8. I was astounded to see how closely mental (cognitive) development parallels these things in the gospel.

This is a part of the climate in which we must work. There's a lot more to be known and we will sketch it out for you as we go.

But what sense does it make to think you are teaching at the Principles Level 10 thinking skills, if the mind you're working with hasn't developed the ability to deal with them?

What if it's your mind?

Going forward we need to be sure we ourselves are progressing toward achieving these developmental milestones ourselves even as we start seeking to help others.

The neat thing is, even if you are starting from scratch, studying and prayerfully seeking to understand the material you'll find here will start to lay down a foundation in your mind upon which to build these intellectual powers. And to develop the necessary neural pathways in your brain. Remember to be patient. Such processes take time.

Read Sternberg on the nature of intelligence before you write yourself off as too dumb to be able to do this.

I suggest you review the material Fisher presents about Literate Practices (FOUND BELOW) early in your course of study too. Adopting these tools to use in your own studies will make it easier for the material to be organized in your own mind and to be available when you begin crafting

deliberate, targeted educational interventions for others.

The material you will study provides rich resources for helping others also develop a broadly-based body of knowledge out of which tools for thinking can grow and which will greatly expand the horsepower of the mind to bring to bear on any new dilemmas or issues or instruction with which you wish to engage.

Remember that we can learn our whole lives, that learning takes time because we must develop new neural pathways in our brain to support our efforts.

Page 41 of The development of Abstractions in Adolescence and Adulthood

(studies of literacy effects) can be taken to indicate.....that while cognitive capacities (raw native intelligence that we're born with) remain the same, access to different skills can produce remarkable results. Indeed, I myself would go further **and see the acquisition of literate means of communication as effectively transforming the nature of cognitive (thinking) processes, in a manner that leads to a partial dissolution of the boundaries erected by psychologists and linguists between abilities and performance.[overcomes IQ challenges]**

(Goody, P. 18) (Quoted in : Cognitive Development in School-Age Children: Conclusions and New Directions Kurt W. Fischer and Daniel Bullock, p. 129)

And if a man 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. D&C 130: 19

Lets look at the “literate practices” Fischer describes. If you aren’t presently using them maybe you can incorporate them in your tool kit. Part of ensuring you’re operating in this material at **your own personal Optimal Level** will be to use these procedures for study. You can certainly add more of your own. **And begin a knowing, deliberate program to get the scaffolding, tutoring influence of the Holy Ghost into your work and your life. Become a “creature of the Holy Ghost”.**

I think that you will find that framing effective educational interventions to help others will also include having them learn to use these tools. The sooner you acquire them the more effective your efforts will be.

PART TWO: THE LITERATE PRACTICES

Educational interventions are best constructed using the principles of the literate practices because they promote the emergence and development of the Cognitive (thinking) skills we have discussed and provide tools for teaching oneself and doing research in the Knowledge Domains.

“The effects of literacy and schooling seem to arise from the environmental supports they provide for advanced cognitive functioning. To understand cognitive development in the child in school, scientists

and educators need to understand how the teaching of literacy and schooling relates to the child's natural learning processes and **how literacy and schooling affect the child's mind.**

Definitions of Literacy

What are the cognitive effects of literacy? According to recent research (Goody, 1977; Scribner and Cole, 1981), answering this question in a scientifically useful manner requires careful specification of **what is meant by literacy**. All literacies involve both:

(1) one or more conventionalized systems for external representation of ideas and
(2) a set of cultural practices that use the systems. **Literacies include all conventionalized representational system, not just alphabetic writing.** Any cognitive consequences can be expected to be determined jointly by the specific nature of a representational system and its associated practices. As a reminder of these points, we use the words *literate practices* rather than *literacy*. Fischer, IBID

NOTE: Don't let this slip by you. These researchers, for the most part, don't talk to each other, or even know about each other's work. **Number 2 above talks about cultural practices.** Hall, Young and Morgan, Smith, Stanley and Shores all discuss what "culture" is. Using a technique introduced in the table below, **non-local integration**, they will give you great insights into how you can study and use "cultural practices" in powerful ways as you design your educational interventions.

This is why I'm introducing you to these tools first, so that later you can bring them to bear in your actual project activities.

THE CRITICAL IMPORTANCE OF THE SKILLS OF WRITING AND OF THE WRITTEN WORD.

When writing, the writer has a device that supports the juxtaposition of such apparently disparate contents and thus raises the chances of discovering a new way of integrating experience.

As a result, writing can accelerate the pace of conceptual innovation, **forming the core of new types of cultural practices, including the scientific method.** By overcoming a systematic limit of human memory, it opens up a new range of human practices

How important to the whole of human kind were the Brass Plates that Nephi returned to Jerusalem to get?

What were the consequences to Lamanite civilization and culture of being illiterate?

I already gave you a link to ASCD Express and articles on writing for thinking and also a link to Fischer's YouTube lecture where he states they use writing as a major tool in assessing developmental level in their students.

Though we don't fully understand yet these two aspects of mind,(a **Fully-Articulated Human Mind** supported by an **Enlightened Christian Conscience**) we do know that they will represent (and be found in) a mind that operates at its maximum, mature **Optimal**

Level. That is the only kind of mind that can understand and develop the tools needed to consider the complex, abstract elements that combine to create systems of abstract systems that make up principles. Principles define and describe the Culture of Godliness and the Society of Enoch and Melchizedek.

We need tools to think with and something important (cultural patterns and practices) to think about. What we review here will fall into those two broad categories.

FAILURE TO LAUNCH

Anyone or any method of teaching that ignores these facts may well be doomed to using “**band-aid” “feel good**” material and practices that do not address the basic problem: **developmentally appropriate instruction that speaks to the present capacity of the brain we are seeking to reach. And processes to provoke the abilities that are, or soon will be emerging in that mind. (Zone of Proximal Development)**

"Let's do things the way we've always done them and expect different results." Stephen R. Covey

"I teach the people correct principles and they govern themselves."

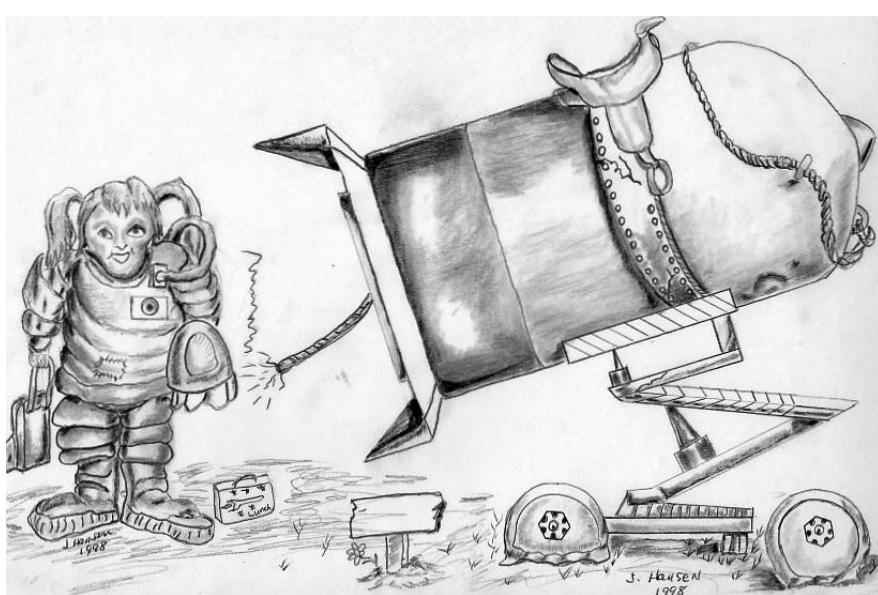
The Prophet Joseph Smith

"A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God."

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

I've tried to help you visualize the consequences of passive non-intervention, our failure **to nurture Optimal thinking capacity** in the minds of those for whom we desire to minister. If you get the idea you will see it at play everywhere.

One excellent



example is how the Savior, over time, prepared ordinary men like Peter to do marvelous things in building the Kingdom.

WE CAN LEARN AT ANY AGE

Two important principles apply here.

Learning can take place over a lifetime.

Sternberg will help you see this, and it's exciting and liberating, at any age. (Since I turned 80 in December, this has been very meaningful for me, personally. I've really needed it, let me tell you.) We can begin teaching ourselves and others these important knowledges and skills at any age. It's simply never too late, which seems to square nicely with **Heavenly Father's plan for us in this mortal probation, that we continue to progress throughout life and that we endure in good works until the end.**

Secondly, learning new material takes time because the brain must establish new neural pathways to accommodate the new activity.

Patience and time on task are two principles of Japanese education that we could do well to learn from. They discount IQ as a factor in mastery of material (as does Sternberg and Feuerstein, as we shall see). Just be patient with yourself and others, but be persistent and diligent too.

WHY DO WE START WITH LITERATE PRACTICES?

Much of the useful material in the other models appears woven in as part of literate practices. That material illuminates these practices. We can develop greater understanding of the field or knowledge domain in which we will be working in our attempt to describe our revolutionary “system of systems”, the Culture of Godliness if we use the literate practices, including reading and writing, in our work.

You will get a clearer understanding of our challenges in doing this when you begin to see that people elaborating one domain of knowledge disagree with others that we want to draw from. Without the support of these practices of scholarship we could not discover the truths each contain for us and bring them together in a cohesive method of integration, contrast, and analysis

It's best that we proceed slowly and lay a proper foundation for our efforts. We're starting here because everything else we want to accomplish is subsumed in this field of how to do “scholarly” research and recording.

Without these tools to keep us on track we tend to wander among ideas with no real organizing pattern to use to put them together to find new meanings.

Many literate practices support nonlocal integration of materials that would otherwise remain separate. Under aliterate conditions, thoughts tend to shift from one content to the next on the basis of characteristics that are relatively obvious and that have already been recognized. Contents with similarities, complementarities, or

other relationships that have not yet been recognized will rarely be juxtaposed in thought. As a result, the undiscovered relationships between them will rarely be discovered.” Fischer, IBID

DESCRIPTION OF THE LITERATE PRACTICES

AMPLIFICATION

The first set of literate practices. Defined by the examples in Table 3-4 below.

NON-LOCAL INTEGRATION

Many literate practices support nonlocal integration of materials that would otherwise remain separate.

When writing, the writer has a device that supports the juxtaposition of such apparently disparate contents and thus raises the chances of discovering a new way of integrating experience. As a result, writing can accelerate the pace of conceptual innovation, forming the core of new types of cultural practices, including the scientific method. [there's that “writing” again]

Apparently literacies support lifelong use of a type of integration that would otherwise be rarely exploited after the early years of development.

Non-local integration involves bringing together abstract (mental) representations of things that are not normally associated with each other. This could hardly be done (actually cannot be done) for large numbers of complex elements making up, for example, knowledge domains. This tool works at simple and at very complex levels.” Fischer, IBID

SYSTEMIC ANALYSIS

*A third function of literate practices, systemic analysis, occurs whenever the focus of a thinker's concern is the adequacy of an entire representational system. **Nonlocal integration promotes the building of conventionalized representational systems, systemic analysis involves the evaluation of those systems.** It seems that literate practices provide strong support for the ability to consider such systems and to analyze and compare them. Fischer, IBID*

The Following are examples of activities associated with various literate practices.

TABLE 3-4 A Range of Literate practices

A. Amplification

1. Labeling containers to signify contents.
2. Listing donations at a wedding feast.
3. Writing status reports or orders.

B. Nonlocal Integration

4. Compiling a chronology of events by piecing together fragmentary reports.
5. Writing an essay by integrating research notes collected over a long interval.
6. Summarizing the results of a long series of experiments recorded in a log.
7. Checking a document for equivocal usage of key items.

C. Systemic Analysis

8. Comparing the properties of two closed representational systems (e.g., two alphabets or two taxonomies). (two cultures, or two systems for

describing culture, like Hall and Smith, Stanley and Shores).

9. Composing a formalism capable of expressing a set of critical theoretical distinctions
(This is where we must be able to operate in order to describe our four elements of the Spiritual Kingdom we wish to help create: a Fully-Articulated Human Mind, an Enlightened Christian Conscience, the Culture of Godliness and the Society of Enoch and Melchizedek [Zion])

.....***consider a modern scientist*** working at the frontiers of the field of neural modeling of cognitive processes (Grossberg, 1982). A single paper published in this area may draw on ***a tool kit of conventionalized representations*** that includes ***(1) standard written English, including the modern Roman alphabet and numerous other conventions; (2) mathematical equations, including modern number systems and the Greek alphabet; (3) a biochemical symbol system; (4) labeled graphs that are a hybrid of iconic and more arbitrary representational devices; (5) a computer language used to write simulation programs; and (6) models of memory, cognitive development, and other psychological processes.*** ***All these resources are being used to compose a new formalism capable of expressing a set of critical theoretical distinctions (practice 9) for characterizing the design principles exhibited by the human brain.*** (Fischer, IBID p. 124)

THE MILLENNIAL CHILD PROJECT

That's what we have to do, **build a conventionalized representational system of the Culture of Godliness and the Society of Zion and evaluate it as we go.** The problem for us is, **the challenge and the opportunity, is that this has never been done before by anyone so we are trying to create the description of this "system of systems" concerning the Culture of Godliness and the Society of Zion associated with it.**

In addition we must create access to all the principles, practices, philosophy, and assemble the educational tools to help others. It looks like this will take two different approaches.

One is to help mature adults take up their quest to develop in themselves a **Fully-Articulated Human Mind** centered in an **Enlightened Christian Conscience** and the **Culture of Godliness**.

The second is to work with the rising generation from birth through the level of the development of mature cognitive (thinking) capacity and skills. This is very tricky because an immature person cannot comprehend what's missing in their abilities and capacities until they are fully mature.

Right now Lucifer is making great strides among the young by convincing them they are mature and quite able to decide important matters of life with little input from older (and hopefully wiser) people.

Apparently literacies support lifelong use of a type of integration that would otherwise be rarely exploited after the early years of development.

Non-local integration involves bringing together abstract (mental) representations of things that are not normally associated with each other. This could hardly be done (actually cannot be done) for large numbers of complex elements making up, for example, knowledge domains like those posited by Fischer, Hall, Sternberg, Feuerstein, etc. **This tool works at simple and at very complex levels. In one form or another most people, (children) at most levels of thinking development can use a form of non-local integration.**

We will illustrate this when we begin discussing practical exercises designed to strengthen thinking and to promote the use of the literate practices.

BREAK

We'll leave this now and return to our consideration of Fischer's theory of Skill Development. Remember he is studying the development of thinking [cognition] in human beings like us.

Kids are being smacked by their parents constantly with the observation that they won't get fully mature minds till they are in their 20's so they should shut up, fall in line, and do what they're told by their betters. This in an environment where the parents don't have a clue about the science behind the statement, it's implications, and how to help the immature compensate and find work-arounds while they wait for nature's big "Amazon Warehouse of Brain Development" to deliver their new equipment.

I hope that as you master and apply this knowledge you will be able to become an “ambassador of truth” to those around you and bring hope and ability to the good hearted people who want to make a positive difference in the world and to create an effective response to the evil attacks on our young that are all around us.

ADDITIONAL, MORE IN-DEPTH MATERIAL ON FISCHER'S SKILL THEORY This, more technical treatment of the theory has been moved to the archives under Fischer with the heading: Additional In-Depth Material on Fischer's Skill Theory

The theory suggests a common framework for integrating developmental analyses of cognitive skill, social skill, language and perceptual-motor skill, as well as certain behavioral changes in learning and problem solving.

(Kurt W. Fischer, University of Denver(Since moved to Harvard) **A Theory of Cognitive Development: The Control and Construction of Hierarchies of Skills**, Psychological Review, Vol. 87 Number 6 November 1980 p, 477)

What the above material “means”.

Assumptions and Definitions

Skill theory is based on a number of specific assumptions and concepts. This discussion of them is not exhaustive but focuses on ideas that need to be especially clear at the outset.

The assumptions and concepts divide roughly into **three topics: the concept of cognitive control, the nature of skills, and the characteristics of the levels and transformation rules.**

"One of the most immediate implications of defining specific skills in terms of both organism and environment is that relatively minor alterations in the environmental context of action will literally change the skill being used. That is, **the organism's control of a skill depends on a particular environmental context.**

This implication should be kept in mind because it has many important ramifications for the theory and its corollaries.

What Is Cognition? (Thinking)

In skill theory, cognition refers to the process by which the organism exercises operant control over sources of variation in its own behavior.

More specifically, the person can modulate or govern sources of variation in its own behavior. More specifically, the person can modulate or govern sources of variation in what he or she does or thinks.

These sources of variation are denoted in the theory by sets: sensory-motor sets. representational sets. and abstract sets. As cognitive development progresses, **infants** first control variations in their own sensory-motor actions. **then children** control variations in their own representations. and **finally, adolescents and adults** control variations in their own abstractions.

Representations subsume sensory-motor actions' and abstractions subsume representations.

According to this conception, cognition includes anything that involves the person's controlling sources of variation, even when these

sources have conventionally been called emotions, social skills, language, or whatever. All these various domains share the same processes of developing more and more effective cognitive control. IBID p.481

The general definition of a set is a collection of things. Why is it necessary to talk about collections to explain cognitive development? **When people control sources of variation in what they do or think, each such source is a collection or set, since it is a class of variations.** This quality of cognition can be made more concrete by discussion of how cognition is based in action. (IBID p. 481)

cognition is essentially what the organism from its own point of view, can do, whether the doing is commonly classified as motor, perceptual, or mental. (IBID p.481)

The psychological interpretation of mappings and systems is straightforward.

In a mapping a person can relate two sets in a single skill-two sensory-motor actions, two representations, or two abstractions,

In a system. a person can relate two subsets of each of two sets in a single skill-two components of two actions. representations. or abstractions.

The ability to deal with two subsets in each set means that the person can control two sources of variation in each set. As a result, a system can include much more complexity and detail than a mapping.

A third type of structure, called a system of systems, is a relation between two systems.....**The psychological interpretation of a system of systems is that people can relate two systems in a single skill**, which allows them to form a new kind of set: the most elementary set M at the next higher tier. In this new set each system is one element, so that the simplest set has just two elements.

Note that in all these structures, a set is a source of variations that the person can control-variations in actions, representations. or abstractions. In each case, **the variations involve behaviors on things, but the level of complexity of the organization of those behaviors increases markedly at the higher levels.** Consequently, I will at times use simplified descriptions of higher-level sets; phrases such as variations in length or the doctor role will be used instead of: **the child's representation of variations in what she can make a doctor doll do in examining a patient doll.**

1 . Does the skill require sensory-motor. representational. or abstract sets? For understanding a social role, sensory-motor sets are clearly not sufficient. since the role involves more than the child`s own actions. Representational sets are necessary, because the role involves the characteristics and actions of people independent of the child. Abstract sets are not needed, since social roles as defined here require only one social role as involving one social category and its complement would necessitate the control of intangible attributes, that is abstract sets.

2. What are the sources of variation that the person must control in the skill? For the doctor role, the child would have to control two representational sets, not only the set for a person acting as doctor but also the set for a person filling the complementary role of patient. Both of these sets are required because according to the definition of social role, a role must be related to its complement

3. What are the relations between sets that the child must control (among the various possible relations shown in Table 3)? Once the first two questions have been answered, determination of the relations between sets is often simple. For the doctor the set for doctor must have at least role, a having relation with the set for patient

4. Thus far, the skill analysis for the role of doctor has proceeded as if the skill could be considered independently of a particular task. But in fact, the analysis must take the particular task into account. At least three major issues are involved in designing and interpreting specific tasks.

In analysis of a particular task, sources of variation will often become apparent that are not evident if one erroneously attempts to consider the skill independently of a task.

One problem that can arise in interpreting particular tasks is that incorrect task analyses in the developmental literature may interfere with determination of what a person actually must do to perform a task. (in press). 5. What is the minimal task that would demonstrate the skill in question? If the skill is a specific concept, for example, one must first specify exactly what is meant by the

concept and then determine the easiest task that would demonstrate it. Without specification of a minimal task, erroneous inferences may be made about

Second an action involves a set (rather than merely a point point) because it must always be applied to something, and in being applied it must always be adapted to that thing.

Notice that each specific realization of an action always includes both a subject and an object, an organism and an environment. An action is, therefore, a set of similar behaviors on things, but not just any such set. In an action the person can control the relevant variations in the behaviors on things. An infant who can consistently grasp a rattle has a set for grasping that rattle. An adult who can repeatedly recognize a specific familiar face has a set for recognizing that face. (IBID p. 481)

The Big Picture of Development

Skill theory emphasizes careful analyses of specific tasks and predictions of specific sequences and synchronies in circumscribed task domains. But **it also goes beyond these specifics to predict the general nature of major shifts in cognitive development-how skills are changing across the board as the person develops.**

Although particular skills do not show abrupt or discontinuous change, major statistical shifts in

populations of skills do occur (Feldman & Toulmin, 1975).

In skill theory. the child's optimal level increases with age, and the speed of the increase is faster when the child is moving into a new level (Fischer & Bullock, in press; Fischer. Note 7). Together with environmental induction, these spurts at each level will produce major changes in the profile of skill levels. **Transition periods between "stages" can therefore be defined as times when an increase in optimal level is producing a major shift in the population of skills, with many skills gradually moving to the new optimal level.** To the extent that the new optimal level applies broadly across a wide range of skills. the shift in the skill profile should be dramatic and easy to detect p. 520

Skill theory, then, may help to integrate such apparently diverse research areas as learning, problem solving, social development, language development and cognitive development. It also has important implications for another major research problem—the relation between behavior and thought. (IBID p. 523)

Editor's note: 1-01 2018

This is such a complex subject that it takes 50 pages to describe. I am going to highlight certain aspects of the theory that I think are important, but to understand in depth any of the ideas that are presented here you will probably have to visit and study the original documents in the archives.

Moreover, at this point in time when this material was published, (1982) little research has been done in adolescent and adult cognitive development, which is my particular point of interest for describing the development of the culture of Godliness. Thus I'm not spending much time on this, though if you are interested in early childhood development, there is a great deal of very good material to help you guide the development of infants and children.

This might become really vital to you if you begin thinking about Berne's model I refer to as P-A-C or transactional analysis and you want some guidelines about how to help your infant and child record a soft and nurturing ego state representing archaic Child and Parent. (this won't make much sense to you till we cover it later, but this is a powerful tool for actually accomplishing things instead of just studying about them)

Within a level there are several steps (cultural variations?) that lead to ever more complex control of variables in the problem being considered.

These are called:

Micro-developmental Transformation Rules that allow prediction of measurement of movement through the levels from simple entry level to making skills within a level more complex.

Mentioned in: page 14 of MLN#1. Also page 4 of Skill Emergence Section Fischer

This offers a framework around which you can create your interventions or "lessons" in more depth and detail.

This offers some detail within this domain like Feuerstein's MLE (Mediated Learning Experience) offers in its domain, but of a different type.

8-23- 17

If you need more detail on skill theory, and there are some important things that there is not room to include, I suggest you google Kurt W. Fischer and Mind/Brain Education for up to date materials

I can't make this available to you because of copyright problems, but you can find ample information on line and elsewhere. The website below, and all ASCD publications can be very helpful also and you can subscribe and get them easily.

www.ascd.org/publications/educational-leadership/nov98/vol56/num03/Growth-Cycles-of-Brain-and-Mind.aspx

CHAPTER TWO of Fischer

Fischer: Skill Theory—The Development of Thinking Skills, Cont.

The first part of this study guide was devoted to emphasizing the environment in which we must do our work. Beginning with the last chapter we began to consider the nature of the development of thinking capacity in the human mind. Later we will consider elaborations of mental development [such as Berne, Kohlberg, Sternberg, et.al.] which, when combined with these elements, can begin to yield a system of systems

for fashioning powerful educational interventions leading to acts of guided reinvention in the minds of your learner.

I suggest you continue using the Literate Practices to record your work so you will have basis for comparing and integrating these very diverse knowledge domains.

Moving on to “systemic analysis” and “systems of systems” you can encourage the development of general statements about society and culture in our time, in Jaredite time and in Nephi-Lamanite times.

Remember, according to Fischer’s skill theory these activities can be carried out at concrete representational levels, up through a concrete, representational “system of systems” which would become a simple abstraction. Leading your “students” up through these more basic levels are much related to Fisher’s ideas about teaching at the Formal level as opposed to the Optimal level. It can be good for mature individuals to also retrace these steps as the progress through the stages of acquiring the use of their higher level thinking capacities just to be sure they have the complete package.

You should find that mature minds move more quickly through the lower steps and more quickly will be talking about Meaning, Significance, Inter-relationships, Implications, wider applications, Principles, and so on. These are the measures by which you determine where your apprentice is and where he/she is prepared to go.

You may need to spend some time in the archives, in the original material, in order to get this straight in your mind (you might have to move up a level or two yourself).

As I mentioned, material is nearly endless,, but not infinite and if you aren't careful you can dissipate and use up the material by lecturing, answering questions before they are asked, turning your apprentice into a student instead of a scholar and seeker after truth.

SECTION ONE

SOME IDEAS ON "HOW TO" : Specific examples and information that may guide you in crafting your educational interventions.

"Many imitative achievements are not mere mimicry; instead, they involve persistent reconstructive efforts on the part of the imitator.

These efforts are a major source of developmental reorganizations, especially when complemented by the purposive teaching spontaneously provided by parents. Also, because constructive imitation engages a wide range of cognitive resources, there is no isolable imitative faculty as some have supposed.

"By hypothesis, constructive imitation by children and purposive teaching parents are complementary components of an evolved system for guided reinvention. Moreover, when these components are seen as parts of the entire hierarchy, a further hypothesis is suggested. When cognitive development is proceeding most rapidly, it will involve guided reinvention embedded within goal-directed activity that is jointly undertaken by an apprentice (the child) and an expert, who are tied together by positive affect.

Guided Reinvention Within Dyadic Goal-Directed Activity

Social-cognitive coordination is always a matter of degree. The degree of coordination increases with the amount of overlap between two individuals' understanding of the situation in which they jointly find themselves (e.g. the situation of playing a game). Thus, a high degree of social-cognitive coordination requires the achievement of many moments of shared understanding.

Shared understanding is such a critical factor because normal language development is a comprehension-driven process that involves much more than learning of syntactic patterns....even though it is sometimes discussed as a pure exercise in pattern learning.

Comprehension involves both isolating new patterns and making sense of them by finding a way to articulate them with what is already understood.

In guided reinvention the child and adult share an understanding of their joint situation, and the adult's speech takes that understanding as a point of departure while heeding developmental and contextual constraints. As a result of this support, the child stands a good chance of being able to comprehend the adult's utterance the first time he or she hears it, even when it contains novel components." (P. 116, Cognitive Development in School Age Children....., Fischer, et al)

How do child and adult articulate new patterns with what the child already understands: The child seeks above all to discover the relevance of the adult's contributions to his or her own purposes and goals at the

moment. The adult attempts to ensure that his or her acts are relevant to the child's activity in a way that the child is prepared to discover. Does that sound like you're supposed to give them the answers?

One of my most common responses to my students was: What am I? The answer man?

"Parents of children who exhibit rapid language development actively work to maintain shared understanding over long stretches of interaction. They do this in several ways. They introduce objects to serve as bases for joint activities and they closely monitor their child's apparent goals or intentions. During most of their interactive turns, they attempt to modulate, correct, or elaborate their child's behavior rather than redirect it. And they construct an internal model of their child's current preferences, skills, and world knowledge, which they continually update and check...."(p. 116, IBID)

FORMAL SCHOOLING VS EMBEDDED INSTRUCTION

You need to make a great effort to understand the differences between "embedded" and dis-embedded" teaching. Preparing and teaching "lessons in the traditional ways done in school has it's place. But embedded teaching liberates real power in your guided interventions.

(Embedded teaching)is unlike that found in most formal schooling. Under normal conditions it seems that every child receives a steady diet of what might be called embedded teaching—elaborative and corrective acts responsively embedded by parents in the flow of joint goal-directed activity. As the child spontaneously and vigorously works to master a wide range of goals, his or hers constructive efforts are constantly guided by the

parent's embedded teaching efforts. Although such efforts do not obviate the need for inventive and inductive efforts by the child,...they appear to be crucial if the child's efforts are to result in a course of development that is recognizably normal." (p.117 IBID)

(Wood, 1980)when instructional techniques depart from the embedded teaching mode the child's progress is markedly slowed."

This ties into Fischer's ideas of Optimal and Formal performance. When scaffolded, a person can function at their best level of cognitive (thinking) development. Without that support we all sink quickly back to doing the best we can with our own resources, our formal level.

EMBEDDED TEACHING AND FORMAL SCHOOLING

This type of interaction (embedded teaching) is **called "dyadic" meaning one-to-one.** It does not lend itself to classroom instruction in a formal school setting. Formal classroom instruction is an important cultural tool used by societies to transfer information from one source to another (the learner). It has its own structure and practices and Academic success in life generally follows ability in classroom settings and can be measured by IQ scores. But IQ does not correlate with success in life, as Sternberg, Fischer, Feuerstein and other will show us. This is , as we will see elsewhere, where IQ scores are a reliable indicator of academic success. We won't get into this now. Sternberg will help us understand it much better.

The point is, this dyadic style of learning is powerful and most children have learned to take instruction this way. Further, for our purposes, nurturing the Millennial Mind, it is the method of choice.

But like so much of what we are covering, it's not a matter of right and wrong, one way or the other, rather it's seeking a much broader and more Eternal viewpoint that blends both.

OUR CELESTIAL TOOL KIT FOR GUIDED INTERVENTIONS

Right now, in our society, we are losing children from the school system and from the church in far too large numbers. What I am attempting here is to equip a person (one at a time) to engage in helping another person (one at a time) gain use of thinking (cognitive) development capacity and tools for thinking, and access to important things to think about.

Formal schooling techniques and practices and philosophy are highly elaborated and widely available to you.

I'm trying to focus on things rooted in fairly reliable scientific research dealing with means and methods of remediation as well as instruction that are less well known, especially by the ordinary, non professional person. Things that deal more with one on one interventions. Because as you glean from the other models of our world, Hall, Berne, Vygotsky, etc., you will be capable of conceiving of and of creating truly powerful educational interventions. **You'll be Wise and Harmless and very, very effective.**

That's why I reviewed all the research and pulled out some things that give a more practical, concrete picture of what the research means in actual, practical activities that can serve as a model for creating your own interventions.

I did this for myself, too. Even with all my education and background in teaching, these things have been hard

for me to grasp and use. Using the Literate Practice of Non-local Integration I have pulled these things together in one place where I can compare them side by side to see what insights I can discover.

I'm making them available to you in hopes it will help you too

We achieve it in part by sharing with those immature minds (young minds, grown up minds, the process is much the same) the main outlines of Fischer's theory of the emergence of thinking skills, what those skills involve being able to do, and the average ages when they will emerge, including a healthy dose of "never" in some knowledge domains if the mind doesn't receive active, skilled and purposeful scaffolding.

Again, scaffolding means a mentor supports your thinking while you practice and acquire new thinking skills that you will eventually internalize and make it your own so you can function at a new, higher Optimal level of thinking across a broad set of knowledge domains.
[generalize your new skills]..

On a personal basis this mentor can be **the Holy Ghost.**

For your apprentice this will need to be in interesting, engaging ways, by activities, story, pictures, what ever attracts and holds their attention.

You also need to create in them a "need to know".

Feuerstein and Vygotsky would probably agree that when you play the NEVER card (meaning without accepting outside help they will never develop some thinking skills) you will be motivating your apprentice.....creating a "need to know". They will realize how high the stakes are and

how unlikely it is they will ever have a fully developed mind if they don't engage the processes of creating one. This is how you re-embed instruction. So they can learn in the manner most feel comfortable with.

Without this your interventions will simply seem pointless meddling to them. It comes under the heading of motivating a "need to know" which you'll find in this literature is considered absolutely critical to provoking their efforts towards acquiring new skills.

This requires, according to Fischer and others, that the person reorganize their current learning around new insights and abilities. I've experienced this (learning some powerful new INSIGHT that required me to rethink everything I thought I knew) and it's a thrilling, engrossing process. I wish it on everyone.

But, back to getting our definition of Obedience and Sacrifice, (suspending active disbelief and questioning) to run (as an Isolate) in the background of every intervention, conversation, lesson, whatever. It's like wallpaper—always there in some form, often unspoken and subtle. Sometimes like the roar of a lion or the crackling of thunder most often as a "still, small voice".

Coupled with presenting **Obedience and Sacrifice and Godly (inspired) Charity** you will want to be exposing your apprentice to as many important facts about life and the meaning of life as you can.. Success and failure stories of people and nations for example. We've already talked a lot about this.

Those potential lessons can take on an edge if created with more of these "principles" in mind. These should be presented in "horizontal", lateral, enrichment format (not requiring a higher level of thinking capacity than they have at the time just given

them many activities at their level of understanding), presenting, in as interesting a manner as you can, things that do not require a higher level of cognitive ability than they presently have. (Unless you know where they are in their Zone of Proximal Development so you can help them master and consolidate emerging skills.) When you can point out to them how you are helping them do this you will create the “affect” (good feeling) so important to dyadic (one on one) intervention

SCAFFOLDING AND COUNSELING

This material gives practical examples and applications of the things offered in Chapter One like the levels of emergence of thinking skills. This could give you some ideas for how guided reinvention educational interventions might look.

This first part describes specifically what should be going on between the learner and the knowledgeable other (tutor). It should give you some ideas about what your own efforts might involve. A little later we will talk about elements from the gospel and elsewhere that might comprise ways and subjects to use in getting the learner to expand laterally, within his/her present thinking (cognitive) abilities in enrichment activities that will develop and consolidate current learning capacity and worldly knowledge.

How do child and adult articulate new patterns with what the child already understands? The child seeks above all to discover the relevance of the adult's contributions to his or her own purposes and goals at the moment. The adult attempts to ensure that his or her

acts are relevant to the child's activity in a way that the child is prepared to discover.

How is shared understanding dynamically maintained over long bouts of interaction? Parents of children who exhibit rapid language development actively work to maintain shared understanding over long stretches of interaction. They do this in several ways.

They introduce objects to serve as bases for Joint activities, and they closely monitor their child's apparent goals or intentions. During most of their interactive turns, they attempt to modulate, correct, or elaborate their child's behavior rather than redirect it. And they construct an internal model of their child's current preferences, skills, and world knowledge which they continuously update and check.

Fischer, **Cog. Dev. In School Age Children**

I have repeatedly said that we have to avoid supplying answers, or allowing a social/educational setting to have older children furnishing all the answers. The answers are not an issue in achieving the goal as much as other things.
It's learning to think through the situation and develop one's own tools (thinking skills) for problem solving.

Embedded Teaching and Formal Schooling

Under normal conditions it seems that every child receives a steady diet of what might called embedded teaching--elaborative and corrective acts responsively embedded by parents in the flow of joint goal-directed activity. As the child spontaneously and vigorously works to master a wide range of goals, his or her constructive efforts are constantly guided by the parent's embedded teaching

efforts. Although such efforts do not obviate the need for inventive and inductive efforts by the child (Maratsos, 1983), they appear to be crucial if the child's efforts are to result in a course of development that is recognizably normal.

. In his survey of this small body of research Wood (1980) concluded that "where instruction is contingent on the child's own activities and related to what he is currently trying to do,... considerable progress may be made." (p. 290) **His survey also revealed that when instructional techniques depart from the embedded teaching mode the child `s progress is markedly slowed.**

"We expect that studies of embedded teaching with older children will show it to be superior to "disembedded" teaching, especially in the promotion of lasting changes in cognitive skills. Here, disembedded teaching On the basis of available research, two characteristics of guided reinvention seem particularly critical: (1) any new Information provided is relevant to furthering the child's current goal-directed activity, and (2) information is provided in a way that is immediately responsive and "proportionate" (Wood, 1980) to the child `s varying information needs. **Note that much classroom instruction departs from guided reinvention in both respects.** (Don't just give them the answers.)

"Recently a number of authors have tried to explain the difficulty many children have making the transition to school or the related difficulty they have in becoming engaged in certain school subjects (Bereiter and Scardamalia, 1982; Cook-Gumperz and Gumperz, 1981; Donaldson, 1978; Papert, 1980). **All these analyses support the idea that many children fail not**

because of inability but because they are ill prepared for the mode of social interaction encountered in many classrooms. This ill preparedness--or to see it the other way, this ill adaptedness of some schooling modes to what many children naturally expect-has two consequences. First, many children fail to progress at an acceptable rate and fall progressively further behind their peers. Second, many children become disaffected with the classroom setting.

(Perhaps why Fischer says schools are failing to reach 75% of their students with training in the higher level thinking skills.

"Obviously, these two results are closely linked. Failure to progress implies continual frustration, which leads to global disaffection. But several lines of research suggest a deeper relationship. In the literature on the development of affective relationships, responsiveness seems to play a crucial role in attachment formation (Ainsworth, 1979). At every level of the convergence rate hierarchy, the child's development depends on the contributions of others in immediate social interaction.

"There is ample evidence that several qualities of dyadic social interaction contribute to a positive attitude toward instructional activities, what Malone (1981) calls their holding power: in particular, goal-directedness, responsiveness, novelty, and performance-contingent shifts in problem difficulty

"We would like to raise another issue, although we cannot pursue it here. We noted earlier that the disembedded teaching that children encounter in many

classroom settings does not meet their expectations. However, this statement is too weak because it presents too passive a picture of the student. We believe that children actively try to structure their interactions such that the type of teaching they receive is the embedded type. Children demand involvement as performers rather than as mere observers. (see Barker and Gump, 1964,-for the classic treatment of this distinction.) A common childhood plea is "I want to be included and help you do it, not just watch." In this connection it is also interesting to note a convergence with Harter's (1978) revision of the concept of competence motivation. According to her reformulation, the child with high competence motivation actively resists excessive guidance in joint-task contexts" (Fischer, op.cit.)

**TRY SOMETIME BEING A SUBSTITUTE TEACHER FOR A GIFTED/TALENTED CLASS IN HIGH SCHOOL.
YOU'RE LUCKY IF THEY LET YOU TAKE ROLL.**

DEFINITION OF COGNITION (THINKING)

According to this conception, cognition(thinking) includes anything that involves the person's controlling sources of variation, even when these sources have conventionally been called emotions, social skills, language, or whatever. All these various domains share the same processes of developing more and more effective cognitive control. IBID p.481

cognition is essentially what the organism from its own point of view, can do, whether the doing is commonly classified as motor, perceptual, or mental. (IBID p.481)

Notice that each specific realization of an action always includes both a subject and an object, an organism and an environment.

*The definition of sets has an important implication for the meaning of skill, scheme, and operant. Because an action always involves a particular object or thing, a skill must be specific to particular objects or things. **This implication is equivalent to saying that as children develop they master specific cognitive skills:** they do not develop uniformly across the entire range of skills. The child masters specific skills, builds other specific skills upon them, and transfers; skills from one domain to another. This mastery process involves qualitative changes in skills, but the specific changes occur gradually, not abruptly.*

. A task domain is a set of behaviors that involve only minor variations in the same task, in contrast to the broad grouping of behaviors across tasks in a skill domain. Within a task domain, there is virtually no problem in determining which behaviors belong to that domain.

There is, however, one sense in which the levels are used. Each child has an optimal level, indicating the best performance the child shows, which is presumably a reflection of both practice and the upper limit of his or her processing ability. Just as in information processing theories, this central processing limit increases with development.

(Case, 1974; Flavell & Wohlwill, 1969; Halford & Wilson, 1980; Pascual-Leone, 1970; Scandura, 1973).

Although I have defined the optimal level as a single upper limit, there is a possibility suggested

by ability research that at the highest levels a person may have a few different optimal levels in different broad domains. For example, an adult's optimal level in spatial skills may be different from his or her optimal level in verbal skills (see Horn.1976).

WHY YOUNG PEOPLE (ABOUT AGE 12, ESP. AROUND AGE 14) MAY HAVE SERIOUS CONFLICTS IN THEIR SELF-PERCEPTION

This capacity change produces, for example, a discontinuity not only in arithmetic relations but also in perceived conflict in one's own personality. **With the development of abstractions, adolescents can characterize themselves (as well as other people) in terms of abstract personality characteristics, such as outgoing, outspoken, caring, inconsiderate, and depressed.**

With abstract mappings (AGES 14-16) these abstract characteristics can be related for the first time, and adolescents can detect conflicts or contradictions in their own personalities. (By comparing themselves to others. If their tools of judgment are skewed or twisted this can create serious challenges for them)

Based on this argument, we predicted that adolescents would experience a spurt in perceived conflict in their own personalities at fourteen to sixteen years of age. Monsour (1985) and Harter (1986) **tested this hypothesis with a structured technique designed to support optimal performance.** During individual

interviews the adolescents were asked what they were like in a variety of specific situations. Each characterization was written on a small piece of paper with glue on the back, and each adolescent then placed the papers on a drawing of three concentric circles to represent her or his personality. The most important characteristics were put on the inner circle and the least important on the outer circle. The interviewer then asked a series of structured questions intended to determine, among other things, what conflicts the adolescent saw among the characteristics, Students in the predicted age period showed a dramatic spurt in perceived conflict. **Between seventh and ninth grades (thirteen and fifteen years of age)**, the percentage of students reporting some conflict jumped from 34 to 70 percent, and it remained high in eleventh grade."

In the material we talk about how many of us dropped out of music and art and drama at this age. If we had hung on awhile a new stage of brain development would have helped us gain a more positive perspective.

This insight is one more tool in our kit. We speak of how important affective relations are to promoting "guided reinvention". Affect means friendly and warm.

Feuerstein also talks about teen-age "Angst" or self doubt.

Ideas you might want to consider as you put together your teacher's tool kit of "stuff" to use in creating your guided-reinvention interventions: (Found in the reference archives in Fischer's: **Cognitive Development in School Age Children**. Also online

through your Google and Thummim—search Kurt W. Fisher and Mind, Brain and Education. An especially good overview can be found on Youtube at Kurt W. Fischer, Education for a Global Ross Institute Summer 2011):

Four ideas worth considering are:

The relationship between cognitive development and social dynamics.

This relates to the idea that it is the learner and the environment acting together that promotes cognitive development (the development of thinking skills and capacity in the human mind. It's important to know how much and what kind of "environmental" interaction you supply with your interventions. In fact, the whole thrust of our study is to help you understand what's at stake here and how to address and overcome the challenges and to capitalize on the strengths of your situation.

The relationship between brain changes and cognitive development.

In current research by Fischer and those of his "school" have come (since much of the quoted work was done in the 1980's,) in 2007 and thereafter to focus intensely on the connection between changes in the brain and development of cognition (thinking).

Several firm conclusions have been drawn based on recent research. This is also found at the references cited above and on Youtube with other associated postings there..

The brain develops slowly over time with occasional spurts in brain activity and in actual growth of brain "mass" and new neural connections.

Advances in thinking ability (cognition) can accompany this development in brain capacity.
Whether the development of thinking capacity actually occurs depends on the individual's interaction with his/her environment. Thus the critical importance of effective educational interventions!

At the upper levels of possible thought (especially levels involving the manipulation of abstractions) 75% of tested individuals do not (or cannot) think at that level of complexity, no matter that their brain has "grown" or matured enough to support such effort. No matter that they have been involved in schooling, even for many years. Why? Because they haven't experienced (as Feuerstein describes it) sufficient MLE or Mediated Learning Experience which is defined as knowing, intentional, expert intervention designed to expose the individual to experiences and learnings that will render them flexible, able to adapt to new situations in their environment.

More information on this will be found in the chapter on Feuerstein.

Fischer makes the point that learning new things takes time (more time on task for some than for others—thus the need for individualized instruction even in a classroom setting). It is necessary for the brain to create new neural pathways to accommodate new learning. Given the complexity of what we are dealing with here, for example, you should not be alarmed at all if it seems, at first, heavy going to catch the vision of this work and to gain an understanding of the tools and methods we

are suggesting you can use to do it. It may well take time and time on task to help you succeed.

In my own tutoring efforts I have seen remarkable progress over time for someone who has time, sympathetic support, and a quiet, peaceful, contemplative environment where there is an established relationship of trust and a joint desire to learn, discuss and grow.

The role of informal teaching and other modes of social interaction in thinking (cognitive) development.

This speaks to the call for dyadic (on-to-one) instruction. There is a lot of material on this in the material from Fischer, Feuerstein, and others. It supports the idea that much very effective intervention can be done in the home between parent and child or adult and child (immature mind). These things will be developed in our studies. One aspect of this relates to the idea of a functional and an optimal level of thinking. Functional is average, ordinary, a reflection of the individuals best efforts when working alone, without support from the environment. Optimal functioning is when the brain/mind operates at its present full capacity (meaning an under-developed, immature brain, can work at full capacity for a human brain at that level of maturity)

It is very important to help a mind work at both functional and optimal levels, not just shoot for the optimal because we all spend much of our lives working at the functional level in various domains of knowledge. But, as Fischer observes, large intellectual projects, like, for example, **describing the Culture of Godliness, the aspects of a Fully-Articulated Human Mind**, and **the**

Society of Enoch and Melchizedek requires a mind (or a set of minds) that can function at the highest level of cognitive development (at **Level 10, Principles**) at the **Optimal Level** with environmental supports. **Those environmental supports will, at least in part, need to be input from the Holy Ghost (as teacher, mentor, intellectual scaffold) and Heavenly Father and the Savior as guides and counselors. And us as servants and disciples and ministering “angels” to help out.**

In preparing yourself to participate your efforts will be interesting and challenging. You need to insure that you have progressed through the brain/mind development process and have gained the ability to work at the functional level and also, when required, the optimal level. For this project that means far more than mere intellectual attainment.

You must sanctify and refine yourself spiritually till you have association as needed with the Holy Ghost, pursue personal covenants and study, and give grace through service and sacrifice and receive grace in return from you Savior. Then you will be ready, as Joseph Smith counseled to contemplate Eternal things:

“A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad

expanse of eternity—thou must commune with God.”

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

We aspire to no less.

GOOGLE AND THUMMIM ALERT!

Fischer Presents these things in great detail in the Guide beginning about **Page 9 ff, of Fischer Chp One** in the guide section **Fischer Chapter One New Format**

Kurt W. Fischer’s summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation, gives a great overview of this whole theory. I recommend you watch it early in your studies.

[**https://www.youtube.com/watch?v=FnjfCQvtFm8**](https://www.youtube.com/watch?v=FnjfCQvtFm8)

The material below comes from Kurt W Fischer’s Ross Summer Institute 2001 Found on Youtube. Search Kurt W. Fisher, Skill Theory

OPTIMAL AND FUNCTIONAL LEVELS OF THINKING

We all experience the optimal and functional elements of mind all the time. When we’re learning something new and we are being supported by a “teacher” which can be either an actual person or learning material, we do well. Ten minutes after that support stops, we fall back to our “functional” everyday level and can’t do it any more. That is normal for

everyone. We just need to develop the learning tools to teach ourselves until the task becomes (memorized, internalized) incorporated into our mind's capacities.

Over time, we internalize the elements of the task and the tools that go with it, and then we can perform them without outside assistance, though "instrumental support" as Feuerstein calls it is always important. We'll look at Feuerstein's ideas after we have Fischer's model to build on.

THE TOOLS COMPRISING THE LITERATE PRACTICES

Systemic Analysis, Stages, Functional and Optimal Levels Functioning

Here is one of our first attempts at using Fischer's tools of literate practices called **Amplification, Non-local Integration and Systemic Analysis** to look at elements from the various knowledge domains under consideration (Fischer and Sternberg) (but also as the narrative plays out, Vygotsky, Piaget, Feuerstein, and others.) and begin to consolidate our own theory and philosophy about these things pointing us toward our goal of identifying and describing the sets, patterns, and isolates (From Edward Hall's work on the elements of culture) upon which the Kingdom of Godliness is founded.

We see the Lord himself identifying certain ages as periods of time when a certain level of understanding has emerged and it is possible for human children to access this new ability and use these new skills in thinking about the world around them. (Adam's children)

At age 8, for example, a child is said to be

"becoming accountable before me."

At age 12 a young man is considered ready to receive the priesthood. Both young men and young women are said to be "old" enough (mature enough) to participate in temple work in the temple baptistry.

At age 16 young people are considered "Temple Ready" to participate in temple ordinances and temples services.

Now, at age 18 or nineteen they are considered ready to be called as full-time missionaries.

Do you seriously allow yourself to think that it is only the merest coincidence that those ages are also said by science to be periods when humans go through a "spurt" in the development of thinking (cognitive) capacity?

That their brains mature and open up neural pathways that they could not access before, but which they suddenly can use to comprehend higher, more complex levels or aspects of the doctrines of the Culture of Godliness, and to participate more deeply in building the Society of Enoch and Melchizedek, or the Kingdom of God?

But refer back to Chart C (Chapter One) and remind yourself this is not automatic. The environment must assist the person to call up and actualize these capacities. If this doesn't happen they will limp along at their own personal Functional Level and ,as the chart shows, may never develop the capacity to master the demands of higher level thinking. (Feuerstein, as we will see, has a lot to say about this).

Do we get a mature, adult human body at birth? No. It would probably overwhelm the spirit sent to inhabit it here during a mortal experience. The body grows and

evolves in complexity over time and takes 20 or 30 or more years to complete that process.

Why would not a loving Father design things so that a Fully-Articulated Human Mind also phases in over time, with each new evolution lasting a year or two or more so the spirit in the body can learn to control and direct it's thoughts and incorporate into daily practice the enhanced tools and capacities?

Also in harmony with this is the Lord's system that is in place to provide the "environmental support" that every human mind must have to develop and internalize the skills of using these new capacities of mind. For, as we will see momentarily below, **this maturing process only happens with support from the learner's environment.** How sensitive we must be to be sure every act of scaffolding, coaching, mentoring, you name it, is done soberly, anxiously, lovingly, insightfully, spiritually (shall I go on or are you getting the idea here?). Our "common enemy" lurks about anxious to substitute darkness for light at every opportunity.

What a tragedy when we do not intelligently, expertly nurture those minds over which we have some influence, with communications and interventions rooted in every righteous principle we can command, communicated to them as a level that they can command.

I hope you are beginning to see why I'm trying to persuade you to teach yourself every useful thing you can find in studying these knowledge domains and in analyzing the gospel and increasing the effectiveness of your work.

As we will see, our input is absolutely vital. Without effective environmental support the young minds wither

on the vine, never become fully actualized.

Heavenly Father does not leave us alone. We must not abandon them.

"Sooner or later "good intentions" must be replaced by expert knowledge."

I said that. Now I'm trying to put my knowledge and faith where my mouth is hoping that you will feel the need to do the same.

Why then? What are they able to use their free agency to do that they couldn't do before? What have the researchers found that casts light on this?

Sternberg's work is very useful to us, but as was mentioned before, we have to use our own intelligence and knowledge in deciding which parts of a knowledge domain we will accept and use.

And we need to know when such a domain is built on questionable principles, precepts and assumptions that may run counter to things we know from revelation.

Remember, no one on earth is working on this in this way except us. We must literally chart our own path. Do we need to seek guidance, scaffolding, mentoring from the Heavens, just as we know those we seek to serve need input from us?

I will try to alert you to as many of these dichotomies and disunions as I can, but please be aware that you must develop your own "truth sense" to guide you in your work. You will need to find the original articles and books by these researchers and read for much more detail than the overview I can give you in these pages.

You will find them all on the Family Archive Disc I have given you.

You will need to seek your own source of light and “intelligence” in these matters and get your own “errand from the Lord” as to which parts of this He desires you to analyze and elaborate for your own specific needs.

I can only point you the way and suggest things that you might want to teach yourself and others.

Sternberg spends a lot of time rehashing the attacks that have been made on Piaget's famous theory that as thinking emerges in the human mind, mental development takes sudden spurts where a great deal of new thinking capacity emerges over a relatively short period of time, and in Western children, these spurts are age related across the entire population, meaning that they occur in virtually everybody and could therefore be characterized as Universals (Using **Smith, Stanley and Shore's model of culture**, discussed elsewhere) that these skills are the same in the entire population.

At a certain age children cannot perform certain thinking tasks, then, rather suddenly, one day, with proper support from their environment, they can. Essentially everyone in that age cohort is now able to perform the task. These stages are thought to occur about age 8, 12, 14-15, 18-20, and up to about 23 or 24. Some theoreticians posit that some additional development happens up to age 30. (That's the age at which men in Jesus' time were allowed to begin teaching in public)

Most research has focused in early childhood (which is also critically important to us, as we will see in Berne's P-A-C where a child creates, from birth, an “Ego State” that can have a powerful effect on later life for good or

for ill.

Unfortunately, it is this area (adolescence and young adulthood) where we need to be active in working with our late teens and young adults because it is most often in this group that **the “Seeds of Apostacy”** that have been sown earlier bear a most bitter fruit.

*The exact age of emergence will vary across assessment conditions, and it might vary across social groups. But at some point in middle adolescence there occurs a cluster of spurts in **optimal performance**.*

EMBEDDED VS DISEMBEDDED DEALING WITH ZPD/ZPD

Remember what I said in the beginning that: Complex problems require complex solutions? Well here we go with our first example.

The emergence of a hierarchy of levels is only part of this. There are reasons why these levels with spurts and clusters are so hard to discriminate from gradual increase in mental capacity over time.

This is where Fischer makes his unique contribution to our cause. He began to study what he calls **functional and optimal performance**. This is where he helps us show that the mind we want to nurture is a joint product of the person and his/her environment.

SECTION TWO

Optimal and Functional Mental Capacities and Their Importance

OPTIMAL LEVEL FUNCTIONING IS HARD FOR ALL OF US TO MAINTAIN.

Fischer says in his Youtube presentation it takes time and experience for us to create the new neural pathways in our brains so we can perform at the higher level in some tasks.

As you work in this material use all the tools you can and give yourself time and patience to master this material and work out how to use it.

Then do the same for those you want to serve and help.

With the removal of support, children's performance levels in most domains plummet in a matter of minutes (Fischer and Elmendorf 1986; Lamborn and Fischer 1988). For example, when students between sixteen and twenty years of age were presented with a series of stories testing their understanding of the relations between intention and responsibility, many of them showed abstract mappings under optimal conditions. Ten minutes later, without the support of having just heard a story embodying a mapping, they were asked to present the best story they could about intention and responsibility. Their performance immediately plummeted. Not one student could sustain the optimal level of performance, even though he or she had done so just minutes before (Fischer, Hand, and Russell 1984).

Optimal conditions refers to the support and coaching a person receives from the environment. Including from the Holy Ghost. Feuerstein calls it MLE **Mediated Learning Experience** and defines it as a deliberate, knowing, expert intervention by a skilled "other".

Fischer calls it "guided-reinvention" and calls for less intrusive interventions than Feuerstein advocates. This suits our purposes better for the most part because we must deal with the person's ZPD, Zone of Personal Dominion, e.g. Free Agency and cannot exercise "unrighteous dominion" or coercive methods.

Vygotsky says there is no internal mind structure at all and that all you see in human thinking arises first in the environment and then is internalized by the person to create their "schemata" or thinking skills structure.

Others (Feuerstein) calls it “Instrumental Support”. However you call it, outside support for “best practice” thinking is held to require support from outside the mind of the person.

To my way of thinking this dovetails precisely with Heavenly Father’s methods of helping us in our mortal probation. He has provided the companionship and the Gifts of the Holy Ghost specifically to be a mentor to us. The “Light of Christ” is given to every living human being to aid them in their journey, in their efforts to lead a happy and fulfilling life and to know right from wrong.

We need to find our way among all these “models” or theories and glean the best of each of them for our work.

I suggest you ponder the quote above in terms of understanding one reason that there may be a failure to inculcate important principles into the minds of those we want to help. The intervention you apply may not take into account whether you are supporting Functional or Optimal performance.

Instead of performing at optimum, people seem ordinarily to perform at what is called their functional level, a limit on their functioning that is typically below what they can do under optimal conditions.

The only manipulation that seems consistently to reduce or eliminate the gap is reinstituting high environmental support

We must try not to lose sight of this next point. People need to be led to internalize the optimal thinking practices. In scripture a best case example of this would be the third Nephi who was told the Lord would grant him whatever he asked because he would not ask amiss. He

had internalized the personality of Godliness and had the Gift of the Holy Ghost to the point that he could be trusted to act in a situation as the Savior would.

One way of interpreting these findings is that people must internalize the high-level structure in order to be able to produce it without support. The high-support conditions show what they can understand when demands of internalization are minimal. The low-support conditions test whether they can produce and organize the complex skill on their own, whether they have internalized it. This process is related to what Vygotsky (1978) referred to as learning in the zone of proximal development.

According to skill theory, individual differences are the norm in development (Fischer and Elmendorf 1986), even while children also develop through the general levels in Table 1.

The specific skills, and therefore the capacities or competencies, vary widely as a function of the children's experiences, their emotions and interests, and their special facilities or disabilities.

We will show more detail on this when we discuss Vygotsky.

We need to become quite expert at profiling each individual we want to help by measuring (testing if you will) their performance on specific thinking tasks. I will be trying to help you gather the tools, materials and expertise that will help you do this. Indeed, this is a major reason why I have undertaken this work.

GOOGLE AND THUMMIM ALERT!

At this point you might want to pause and watch, if you have not yet, Fischer's presentation
Fischer Presents these things in great detail in the Guide
beginning about **Page 9 ff, of Fischer Chp One** in the guide
section **Fischer Chapter One New Format**

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation, gives a great overview of this whole theory. I recommend you watch it early in your studies.

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

It will give you background in this and tell you that researchers are assessing skill level in their subjects by assigning essays, through discussion and discourse or by asking them how they think about certain dilemmas. We will have to develop this aspect of our interventions to be as sure as possible that we know at what level of thinking our "students" can function.

Whenever possible, assessments of children's developing skills should allow the detection of different developmental sequences. Customizing, personalizing, delivering these great gifts to each individual, one person at a time. Weaving the concepts of the Culture of Godliness" into the very fiber of their being, just as the Holy Ghost does. With an eye single to the glory of God, no personal agenda except to do them good and to bring souls to Christ.

One of the primary lessons from these several research findings is that both developmental

sequences and variations should be directly assessed. That is, in any given domain an assessment should include both a range of tasks for assessing different developmental levels and a range of assessment conditions for assessing the developmental range between optimal and functional levels.

Using such assessments, researchers can begin to describe both the sequences and the variations in the behavior of real children (Fischer and Canfield 1986). Then their theories of cognitive development will prove to be much more useful in working with real children

Skills are hard to learn and sustain, and in most domains performance will routinely occur below the optimal level, even with high-support assessments and the opportunity for practice.

Movement to the optimal level, the upper limit on performance, requires sustained work at mastering and internalizing the skills.

WHY FORMAL (CLASSROOM) SCHOOLING AND TESTING IS USUALLY NOT AS EFFECTIVE AS DYADIC (ONE-TO-ONE) INSTRUCTION

Most classroom behavior involves variations below the optimal level. Our research indicates that students rarely function at their optimum under the kinds of conditions that are used for assessment in the schools.

Instead, as they become familiar with a domain of tasks, they show a functional level—a limit on their functioning that is typically below what they can do under optimal conditions.

How much of your teaching in a home or church setting involves “classroom” techniques, thus “failing” coming out of the starting gates because you are not provoking optimal mental processing? Are you individualizing according to the pattern above?

How does the individualized teaching of the Holy Ghost differ from yours? Are you becoming, in your efforts to improve, a “creature of the Holy Ghost” as mentioned in scripture?

GOOGLE AND THUMMIM ALERT

How much “instrumental support” does the Savior provide through prophets, the written and spoken word, the inspired actions of our leaders and others as well as direct inspiration, revelation, and tutoring from the Holy Ghost and the Spirit of Christ?

How can you organize your own “interventions” more effectively by mimicking or **imitating those things?**

THE WHOLE ARMOR OF GOD. EACH PIECE HAS A GOSPEL SUBJECT OR ELEMENT ATTACHED TO IT.
WHICH OF THESE ELEMENTS IS NOT A COMPLEX ABSTRACTION?

Yet it can be illustrated for the younger person with concrete examples, and later through mappings, and so on up to the level of systems of systems.

HOW WOULD YOU, THROUGH AMPLIFICATION, NON-LOCAL INTEGRATION AND SYSTEMIC ANALYSIS MAP OR

INTEGRATE AT HIGHER LEVELS, THE ELEMENTS OF THAT SCRIPTURE?

INQUIRY

There's an educational, thinking skills game I've used all through my career with people of all ages and ability. It helps you not talk too much but still be a source of information by summarizing what is known (what has been learned or discovered to this point in the inquiry.)

You begin with a statement: Black and White, I looked through the cabin window in the woods and saw Jim dead inside, Mary and Jim lay dead on the floor in a pool of water with broken glass all around them.

Then you say: would you like to ask me some questions. You can only answer yes or no and say that's a really good question when their questions are leading them in the right direction. They can ask for a summary of what has been learned at any time and you give it.

One object of the game ties into our levels and other tools and practices really well. The idea to help them learn to ask really broad questions: Is this black and white thing we want to find in this Universe? Yes On or in this world? Yes On land? No In the water, then. Yes Sea water or fresh water. Sorry, I can't answer that kind of question. Freshwater? No. What have I learned so

far? It's in this :Universe, on this earth, and it is in sea water. (One thing they need to learn to do is test their assumptions. That is a hallmark tool for inquiry and research.) 90% of participants will assume the black and white objects is in the ocean. Is it animal, vegetable or mineal? Sorry, I can't answer that kind of question. Mineral no vegetable no Then it's an animal. Yes. Good question. In sea water. Yes. Is it an animal or a fish.....yeah, I know, you can't answer that kind of question..... yes Black and white, in sea water.....is it a killer whale? Yes very good question. Am I through no

And so on, continuing on until they discover the killer whale is not in the ocean but at sea world (in salt water but not in the ocean, thus teaching them not to leap to conclusions but to carefully and thought fully look for and test assumptions.) and that it is the particular killer whale that swam away with the head of a trainer (many years ago now, when my own children were young)

Progressing from a simple phrase: black and white you can lay a trial of inquiry all the way to a killer whale at Sea World. The idea here is to learn to start on a very broad scale and narrow it down as quickly as possible without making any assumptions. Each of the other two questions invite you to make an assumption right off that will only lead you far astray if you don't find it and test it early.

I suspect that if you inquire!!! Of your Google and Thummim you will find versions of this "game" and perhaps others that can help you. You should be ready to have one of your apprentices challenge you to a game, in which, hopefully, you will be able to demonstrate excellent questioning technique.

Forms of this activity can be devised at all levels of cognitive development and can add spice and variety to interventions.

LET'S PUASE A MOMENT TO LOOK AHEAD IN OUR STUDIES

What's to be gained by studying the work of the other scientists and researchers"

As much fun as it can be watching human minds grow using these tools and interventions, it can be even more engrossing when you begin folding in elements of the other models.

For example, in analyzing Book Of Mormon culture and society it is fascinating to factor in Eric Berne's work in his book: **The Games People Play**.

He describes the psychoanalytic parts of humanity, apart from the emergence of thinking skills and literate practices as Fischer does. He presents the idea that the human mind is composed of various "ego states" that can perform, under certain circumstances, as real persons. One such state is recorded in the mind and the emotions at a very early age and models the thoughts and actions of a very young child. Another develops over time and represents a 'parent' ego state recorded from the parent figures in one's life. Another, the Adult, is "simply" the present, information processing aspect of the mind that, in the best of cases, manages the others.

You will need to familiarize yourself with his concepts. Then it could be fascinating to use his model to extend learning in your interventions, and to get your apprentices to focus on other aspects of their lives like feeling and emotions, as you guide them as they create a profile of the internal structure of the mind of a Nephite

raised in a “normal” Nephite home, a Lamanite raised in a “normal” Lamanite home. What would have been recorded in the Child and Parent ego states of each.

How does the “traditions of the fathers” plant itself in the mind. How does it work its effects? How can these effects be either mitigated or enhanced, based on their utility (use) for creating a dynamic and spiritual life?

I think you can see that there is a “concept learning sequence” involved in much of our work. We ask ourselves what does a person need to know to understand this new material, use what tools to take the next steps.

In this case if your apprentice has spent time listing the material and non-material elements and otherwise manipulating the society and culture of these two groups, even just in a general way at this point, they would have enough information to create a profile of a person from both cultures. And these profiles could range from simple (representational levels) on to quite complex (levels of abstraction including mapping and systems).

The next step up the skill level scale could be to compare and contrast, item by item, the aspects of each “personality”. Then perhaps write a story or an essay incorporation the meeting and interaction of two such people.

What would the child in a Nephite home be like? (what elements of Nephite culture would it possess?)
What would the child from the Lamanite home be like?
What would have to change in the Lamanite’s present situation (adult mindset) to break down the barriers (the scales of darkness) taught by the Lamanite culture?
What Nephite cultural patters would the Lamanite have to absorb and act on?

I think you can begin to see better the power of these various models and what they bring to the table as we try to recreate for our children and our “apprentices” the Culture and the Society of Godliness. We could, over time (time on task) develop quite a detailed description of the kind of “Fully-Articulated Human Mind” we would like to see emerging in our young. And we could have a lot to say about how our society and our culture should be organized to promote this. And to show much more clearly why the current models of culture and society are more or less not working.

Moreover we would begin to get clues of what tools and resources, processes and practices we have available to use if we suspect the “Seeds of Apostacy” have begun to germinate in a human mind of any age, but especially in the emerging adolescent. How would we craft an effective intervention to begin to counteract this impending tragedy without prattling and preaching?

NOTE: Fischer in his Youtube presentation speaks of parents who teach their children up to 50,000 words early in their school career and as they follow them through the school years. These children have a foundation for learning that is astounding. They teach not just spelling and grammar, nor even only definitions. They teach words in context in the real world. You have a marvelous opportunity to do this as you teach words in the context of story, as here in Alma.

Noah's Challenges

Carnivores, herbivores, omnivores identifying and gathering food for each type plus other types of

animals—birds, insects, etc, identifying various types and keeping them apart keeping them apart (providing for separate types of “housing”, etc. Thought question to extend learning: might certain types of very useful plants need to be preserved also? If so what types and how to preserve them (seeds?)

Types of societies in the BOM Types of personalities in the BOM

WHEN YOU WRITE STORIES DON'T GIVE ACTUALIZATION, LIFE, TO THE BAD GUYS. SURE AS THE WORLD SOMEONE WILL ADAPT THEIR PATTERNS. Just as the writers of the BOM did not describe the secret societies of the Jaredites. Don't make your work a road map leading to wickedness. Many movies and TV shows the last few years have taken outright evil people from stories, fables, fairy tales, even real life (Lucifer) and spoke of life from their point of view in ways that seemed to justify their wickedness. Can you by now, knowing that immature minds cannot reason well, not be nervous about this quiet shift in cultural values? Even former superheroes have gone dark. Superman is out of favor with the “audience” because he's too much of a good guy and stories tell of superheroes fighting it out instead of fighting evil.

When you create stories as part of your interventions, to establish and define a dilemma for example, be careful not to develop the bad guys in too much detail because someone, with a certain mindset, will identify with them instead of the good guys.

I'm going to include an appendix on story writing and the Story Mind data. I suggest you look at it before you get too deeply involved in creating your interventions.

WHAT KURT FISCHER IS ATTEMPTING TO DO AND WHY WE SHOULD CARE

"LEARNING IS fundamentally about making and maintaining connections: biologically through neural networks; mentally among concepts, ideas, and meanings; and experientially through interaction between the mind and the environment, self and others, generality and context, deliberation and action" (p. 11).

Susan Engelkemeyer and Scott Brown present this description in their summary of the 1998 Powerful Partnerships report. Indeed, the importance of

learning to make connections is reflected in the fact that it is the first learning principle cited in that national report. Lee Shulman, president of the Carnegie Foundation for the Advancement of Teaching, also comments on the central role of making connections in his discussion of educational experiences that help students make sense of their own experience: "One of the central ways we make sense of experience is by making differences" (p. 37). He is referring to the value of Attending to the categories and distinctions that help us organize our thinking about ideas, concepts, and observed relationships among people and things, thus illuminating the connections between and among the categories we have chosen in order to make sense of our experience.

(This speaks directly to Edward T. Hall's material in the book: The Silent Language. He talks about

patterns a culture creates to explain what is happening in the social arena. We observe a set of behaviors and then use a culturally given "pattern" to explain and to organize them, to give them "meaning". This is why we need to

acquire his tools for cultural analysis so we can create well-centered and effective educational interventions. Fischer continues:

"Despite the importance accorded to helping students make conceptual connections and arrive at a more sophisticated understanding of how ideas, concepts, theories, and explanations interact with and inform one another, educators have few maps to help them describe the process by which students learn to make these connections. Through skill theory, Kurt Fischer provides a way of understanding how the capacity to discern relationships in more abstract, inclusive, and intellectually insightful ways develops. **With a deeper understanding of these developmental processes, educators will be better able to create experiences that support students in making connections and better able to assess their progress along the way."**

Fischer IBID

A PREVIEW OF WHAT WE WILL BE STUDYING NEXT:

Sternberg spends a lot of time rehashing the attacks that have been made on Piaget's famous theory that as thinking emerges in the human mind, mental development takes sudden spurts where a great deal of new thinking capacity emerges over a relatively short period of time, and in Western children, these spurts are age related across the entire population, meaning that they occur in virtually everybody and could therefore be characterized as Universals (Using **Smith, Stanley and Shore's model of culture**, discussed elsewhere) that these skills are the same in the entire population.

At a certain age children cannot perform certain

thinking tasks, then, rather suddenly, one day, with proper support from their environment, they can. Essentially everyone in that age cohort is now able to perform the task. These stages are thought to occur about age 8, 12, 14-15, 18-20, and up to about 23 or 24. Some theoreticians posit that some additional development happens up to age 30. (That's the age at which men in Jesus' time were allowed to begin teaching in public)

Most research has focused in early childhood (which is also critically important to us, as we will see in Berne's P-A-C where a child creates, from birth, an "Ego State" that can have a powerful effect on later life for good or for ill.) and adolescence so information about the upper, later, stages of maturation is not voluminous.

Unfortunately, it is this area where we need to be active in working with our late teens and young adults because it is most often in this group that **the "Seeds of Apostacy"** that have been sown earlier bear a most bitter fruit.

PAUSING FOR A LOOK AHEAD: AN ADVANCE ORGANIZER

Sternberg will be covered later. He has exciting things to say about how IQ is not the determiner of success in life. Rather it is Intelligence (neat word, huh?) that matters and Intelligence can be modified by intervention.

QUOTE THE PROPHET ON "IF A MAN GAIN MORE...."

Some of his work can be found in: **Needed: Better Methods for Testing Higher Order Thinking Skills,**

Educational Leadership Magazine, October 1985, p. 161

Sternberg disagrees with the idea of spurts in development. Fortunately for us what he has to offer us does not hinge on our accepting his views about Piaget, Fischer, and other Neo-Piagetian researchers.

Sternberg's work stands alone, has been widely accepted and used, especially in business management training and **personal growth in practical, everyday intelligence and offers us a model that shows us that IQ and Intelligence are two different things, and most importantly that Intelligence can be increased by intervention.**

What I find interesting is he does not reject the concept of IQ but rather embraces it and shows us that it has a very important place in our work. But he defines Intelligence differently than many schools of thought do, and this difference greatly supports and illuminates how we would like our "guided reinvention" (this will be explained to you later) interventions to look and to operate.

Another great advantage of his work is that he has tried to simplify all this stuff about IQ and Intelligence and thus make it available to more average people.

I have chosen **Eric Berne and P-A-C** for the same reason. Berne's work offers powerful insight into the world of psychology and psychoanalysis at a level that is quite comprehensible and useful to more ordinary people.

Edward T. Hall does the same for the study of cultures.

Mazlow and Kolberg speak to us for **Moral Development** also in ways fairly easy to understand and use.

But don't think because I say these domains

are relatively simple and easy to understand and use that they are weak, ineffective models. Quite the opposite as you will begin to see if you will only take the time to engage with them.

One advantage of this is that elements of each domain are easy to extract or dis-embed from their particular knowledge domains and, by **the techniques of amplification, non-local integration and system analysis,**

they can be compared, analyzed alongside elements from other domains, and **can presumably help us begin to synthesize our own model or domain to begin to describe the Culture of Godliness.**

At all costs we need to keep this material as accessible as possible to as many people as we can, but without diluting the strength and power of the insights offered.

Interestingly enough, Feuerstein also feels that intelligence can be increased, though he approaches it differently, out of an alternative set of philosophical principles, he has the same conviction and both men offer many, many detailed elaborations of this principle that intelligence can be modified and enhanced that can be used, and or modified for use in our own work. Sternberg and Kohlberg also agree, with their own take on the process.

What is interesting is that all these scholars, studying this issue from their own perspective, come to similar conclusions that also agree in many ways with what the Lord has told us.

I think what is happening is that knowledge is moving toward more cohesive understandings about many vital aspects of mortality.

An example of this is that someone about twenty years ago wrote a book entitled "The End of History". His theme was that people had been struggling over the need to decide how humans should be governed. Just before WWII started Democracy had nearly died out all around the world, being replaced by more and more authoritarian schemes of government.

Since WWII most people seem to have accepted the idea that tyrants are out of fashion, that self-government and democracy and human liberty are the favored forms of government.

So since most of history has been about wars and contentions regarding this issue (even with the war in Heaven as you may recall) and now people seem to be moving toward accepting just one form of government, democracy (liberty) in some form, "history" has come to an "end" and we are moving into a new "era".

Many fields of research seem to be coalescing into much more cohesive knowledge domains. As you will see, this is happening in this field too. And much of what is being confirmed "scientifically" harmonizes with the gospel.

We want to be skilled enough to engage a human mind at any stage of its development and, if they will only allow it, present "guided reinventions" that truly help them build themselves toward a **Fully-Articulated Human Mind** governed by an **Enlightened Christian Conscience**. This means helping them to learn to think at the optimal level in the highest practical level of abstraction, which is, according to Fischer, systems of systems. Fischer's Skill Theory will be discussed below.

Happily some researchers have worked very hard to

modify Piaget's original studies without negating the idea that mental ability does emerge in stages. (spurts, if you will)

The reason this is good for us is because we have evidence from revelation that these stages do, in fact, occur and that Heavenly Father has attached great importance to them.

One reason this is so important is that we want to focus intensely on why our children do not absorb and activate in their lives the sets, patterns and isolates comprising the Culture of Godliness. And precisely on how the Seeds of Apostacy are sown by the enemy of all righteousness. And on how we allow the mind to be lax and empty of spiritual formatting that would serve as a barrier to the planting of those seeds.

If part of the reason for those minds under our care and keeping do not achieve these goals of mind and thinking development is because we do not present these cultural elements in proper order (respecting the principle of "concept learning sequence"), at the actual mental development stage of our target audience, there is a very good chance they will not be absorbed (taken in), understood, and actualized as part of their "schema" of how the world really works. We also need to share with them somehow our reasons why they might want to work at this, and how we can help them get to recognize the Spirit of God that was born in them, not "harden their hearts" against it.

I refer you again to Dr. Terrance D. Olsen's talks on this on YouTube and BYU talks can give you excellent starting points for designing your interventions because

he incorporates this material into a practical and proven model{in school districts in four states].

How people learn to learn differently will continue to be an area of investigation for some time to come. As it now stands, however, these differences represent one of the barriers that have to be overcome each time two people raised in different cultures interact over any but the shortest period of time. Hall, P. 74

Terrance D. Olsen, Author at Wheatley Institute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: **"Inviting Moral Relativism to be Irrelevant."**

<https://www.youtube.com/watch?v=oHuPBqZNJ-q>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

I've heard young people say from time to time that the way their family functioned was to them "anti-Christ". They said that "if this is the way it (the gospel of Jesus Christ) works, then I don't want anything to do with it."

Somehow he/she/they was/were living with “social Mormons” who outwardly lived in the Mormon society [which is fine, we find many who do this for the companionship and support they get from it, many new members pass through this phase on the way to “true conversion’] But somehow the deeper spirituality available in living the Gospel of Jesus Christ was not being actualized in the give and take of the family’s life sufficiently to ignite the fire of testimony in its members.

You can diagnose these situations with the tools in these models. Elric Berne’s work in Transactional Analysis might be particularly helpful.

DANGER WILL ROBINSON!

It is so important that we not master this material and then use it as a hammer or a weapon. We must also, as best we can, be “examples of the believers”. That’s why I’m encouraging you to make yourself the first person you help with your new-found resources.

We will share some responsibility for their “failure to launch” if we do not do all we can, use all the light and knowledge and spiritual guidance we can acquire, to help Heavenly Father fulfill His most anxious desire that His children share His kind of Life. If we do not fashion ourselves into an instrument He can use in establishing a new way of going about raising our children and organizing our society that matches His plans for the “New Millennium” we may find ourselves setting off day-by-day, year-by-year the advent of the Millennial Age in our personal lives, the life of our family, community, nation, or the world.

You should bear in mind that you can establish Zion on all these levels. It's just that we need to plant it more widely until society itself is founded on a culture upon which our young can establish their values, character, and personality.

I hope by now I've present enough background in this material for you to understand what I mean by what I'm saying.

HOW TO POSTPONE ZION ONE DAY AT A TIME

All we have to do is simply do nothing. Not be proactive nor anxiously engaged in establishing these institutions. To leave our children "Home Alone".

One real danger here is that "nature" abhors a vacuum in the mind just as it does in the outer world. **If we do not help those around us take in the elements of the Culture of Godliness, those minds will not remain empty.** There are many spurious, dark, and dangerous and downright evil sets, patterns, and isolates floating around in our mental universe. Experience teaches us that minds that are not mature in the elements of the Society of Enoch and Melchizedek will be filled instead by other elements from other societies.

If our "constructive criticisms", preachments, platitudes and other attempts to intervene go helplessly, hopelessly wide of the mark...If we literally "talk over their heads"..... They will search the current teen-scene craze, ask friends, chase after suspect celebrities, listen to questionable music that claims to help them understand themselves and to say the things they cannot say

for themselves.

Randomly getting “mentoring” in their warped “zone of proximal development” from the world rather than from us....

This is when we realize that the human mind abhors the empty, confusing “default” position and will begin eclectically visiting alternative sites and “down load” from the “Internet Of Life” “answers” to resolve their confusion.

We’re getting a lot of interference in child raising from some sectors of society. The **Conspiracy Of Profit**, at any cost.....aimed directly at the least sophisticated segments of the population, our young,knowingly, deliberately targeting our children. And, just as dangerously, our neighbors children.....

Because many kids are functionally “Home Alone” too often nowadays. Their minds are not being filled with powerful anti-virus patterns of the Culture of Godliness so the inhumane, anti-Christ, acultural, situational ideas are being down-loaded onto relatively empty, open, and receptive adolescent hard disks.

There are no “anti-virus” programs in their minds, previously loaded and programmed by an enlightened, progressive “parenting culture”. There is no “virus alert programming” in place in their minds that will automatically detect the falseness of this data and set off the warning bells.

And once in place these craftily designed, darksome, and disruptive programs appear brilliant, glitzy, superficially engaging, speaking mostly to the module in the brain that processes emotions....and away we go.....

But, sadly, hidden deep in the code of these programs is a most deadly virus--placed there perhaps by that Master Hacker--the enemy of souls---and assembled over time by the teenage CPU it becomes, amazingly, an anti-antivirus program. (actively anti-Christ) Resulting in a "barrier attitude" that may lead the child to resist mightily any and all attempts to clean up and spiritually "re-format" the hard disk.

Book of Mormon: Mosiah 26

And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

And they would not be baptized; neither would they join the church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God.

For it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins.....

Here their protective "**Zone of Personal Dominion**" can become an almost impenetrable barrier to the **Light and Power of the Gospel of Jesus Christ.**

To help counteract this condition we want as many tools and insights as we can get about what things are at play in this environment and what tools of remediation are available to us.

At the same time, we want to know how to organize our personal lives, our homes, our schools, our society

around principles that will nurture our children, and our neighbors children, from birth in an environment carefully, wisely, designed to give them the best possible opportunity to exercise their free agency within in their **Zone of Personal Dominion** to grow in Godliness through each stage of their development.

You may find these same ideas presented and developed at several places in this material. Not because I'm sinking into senility, though I probably am, but because experience has shown that modern "students" can seldom be persuaded to progress through the presentation of considerable amounts of material in a straight-forward manner.

Even though the "concept learning sequence" is very important to exact and effective understanding, people will still select and read [cherry-pick, if you will] discrete items in no particular order, guided only by simple curiosity. And, also, the editor (me) is struggling with short term memory and other virulent symptoms of TBS (too many birthdays).

If you want to make your points, as I do, you may find you have to put important items into the text in more than one place. [In other words, its deliberate and not accidental so don't expect an excuse or an apology. And if you don't know where else this last text is found.....well maybe you just made my point.]

By now, with my overactive tendency to ramble and digress you have probably lost the point being made at the beginning of this section.

We were talking about stages in the development of thinking in humans. They are important to our work, but have been clouded by controversy. However, researchers, mainly Fischer and

his associates have worked out the kinks in the theory of stage-like spurts in cognitive development.

"Teaching" that isn't developmentally appropriate for our "student" isn't really teaching.

"The only true teaching is when an informed other helps a learner understand something she/he wants to know."

Quoting Fischer again in **Cog. Dev. In School-Age Children** (p. 71)

How do the child and the environment collaborate in development? How does the pattern of development vary across **traditional categories of behavior, such as cognition, emotion, and social behavior?**

.....there are a number of different directions (our) research could take. Four that seem especially promising to us involve the relationship between:

(1) cognitive [thinking]development and emotional dynamics,

(2) the relationship between brain changes and cognitive [thinking] development,

(3) the role of informal teaching and other modes of social interaction in cognitive [thinking] development,

(4) and the nature and effects of schooling and literacy. (Fischer, IBID)

Numbers 3 and 4 will occupy much of our attention because we want to learn to design effective educational

interventions. And literacy is essential in the creation of a **Fully-Articulated Human Mind** and an **Enlightened Christian Conscience**.

It has been hard to prove ties into other issues in “lesson preparation” for effective educational interventions. What we are going to cover could almost be called the “Engine” or the “Heart” that drives everything we want to do. Rather than me just telling you, let’s get into this and let me show you what it’s about.

According to skill theory, these levels reflect a broad change in capacity, not simply a change in one domain. Not just in math or social science or politics, but they function in every thinking task.

Feuerstein develops this same idea.

This is very important because the new thinking capacity extends across all domains or subjects about which one thinks. It is a broad, general, increase in the capacity of our brain to hold data in working memory and manipulate it in new ways that were not possible before.

An example follows:

*With the **development of abstractions**, adolescents can characterize themselves (as well as other people) in terms of abstract personality characteristics, such as outgoing, outspoken, caring, inconsiderate, and depressed. **With abstract mappings** these abstract characteristics can be related for the first time, and adolescents can detect conflicts or contradictions in their own personalities. (between 14 and 16 years of age...when Moroni*

visited Joseph Smith)

We will lay out in detail [again, there is a lot of information on this in Fischer Chp. One] the levels we pass through on our way to maturity. An abstraction, simply defined is something, a representation of something, that you hold in your mind, not in your hand, as you consider various aspects of it.

Mapping means mentally taking one element from one abstraction and comparing it to an element of another abstraction. [non-local integration as a Literate Practice, may contribute here] This ability, after it emerges about age 16, marks a milestone in thinking development in several of our models because of the richness and complexity of thought of which one becomes capable.

What is interesting to me is that Sternberg, though he doesn't accept Fisher and Piaget's ideas about stages, is very big on mapping and considers it essential to intelligent thought. So we will be spending time [in his model, too] with all these ideas and their attendant concepts, **examining them with our new tools of amplification, non-local integration and systemic analysis**, because they will form part of the foundation upon which we propose to erect our "Culture of Godliness".

It [mappings] represents, however, only part of the total thinking capacity that emerges in the human mind. **There are at least two more major levels above abstract mappings that Fischer identifies and describes.**

It is only in these upper levels that the mind

can support thinking about the abstract ideas and the relations between them that the Enlightened Christian Conscience and the Fully-Articulated-Human Mind must have to be brought into existence and to function.

SOME PERSONAL OBSERVATIONS

Chapters one and two of Fischer give an overview and an outline of most of his research. I have notes and ruminations that are applicable to our study but that do not automatically fit into the chapter texts. I'm adding some here and some at the end of the other chapter. The entire text, which offers a lot of in-depth material on the structure and function of Skill Theory will be found in the reference archive under the name: **Fisher Skill Theory in Depth Additions.**

A REVIEW

We have surveyed a lot of material comprising several disciplines of research and domains of knowledge. There is much more material here than we need for our purposes. So it is important that we try to keep in the forefront of our minds the kinds of information we want. We're more likely that way to recognize it as we find it.

It seems that this information will fall into three broad categories:

The environment in which we must do our work
The emergence and elaboration [development] of the human mind/brain.

The design, application and analysis of “effective educational interventions” designed to help ourselves and others understand and use the material introduced in this study guide.

Three domains seem to contain concepts and ideas that seek to describe and explain how thinking capacity and skills emerge in the human mind. These are represented by Fischer, Feuerstein and Vygotsky with supportive elements from several others.

As I edit this material I plan to highlight certain facets of it that I think we can use to create our plan, our blueprint, if you will, of the **Culture of Godliness, The Society of Enoch and Melchizedek**, the salient personality characteristics of a person who has a **Fully-Articulated Human Mind** and **an Enlightened Christian Conscience**.

None of these descriptions exist as such right now. It is our task to describe the elements of such a dominion. To show how it is inculcated in the young and in others, what its fruits are in individual lives seeking to live according the precepts and principles undergirding the Great Plan of Happiness. And how it promotes the erection of the Society of Enoch and Melchizedek [Zion]

I suggest you try to take these elements as Isolates, broad general guidelines that run in the back ground of your mind while you’re working through the material we are studying. I suggest you review and adopt the Literate Practices described in Fischer chapter one and use them for organizing in some way that works for you, the material we are presenting.

One of the most challenging tasks we face is the effort involved to define and to redefine

working vocabulary among these schools of thought. Just one example is the way the word culture is used. It has shades of meaning with Feuerstein and others that differ among themselves and Hall introduces a more explicit and detailed definition by introducing the idea of **sets, patterns and isolates.**

They are talking about essentially the same thing, but using different words.

We are going to be creating material that we hope can be used in a process of **GUIDED REINVENTION** when we intervene with a person who is not acquiring the Culture of Godliness (is not internalizing, embracing, and actualizing the sets, patterns, and isolates that comprise the culture upon which the Kingdom of God, the Godlike life, is built).

We must, in this work, respect the **Zone of Personal Dominion** (the area of free agency, freedom of choice) that must run as an Isolate (see Hall's theory of culture)in the background, shading and coloring all we do. **We cannot legitimately force the human mind and still expect to be able to establish the Society of Enoch and Melchizedek.**

Such a society can be established only by those who, of their own free will and choice, deliberately and knowingly choose to abide by those cultural elements upon which such societies can only be founded. And they must consent to working to create in themselves a Fully-Articulated-Human Mind and an Enlightened Christian Conscience.

Our Educative Task

Nevertheless, this society cannot be founded by accident nor in ignorance. Therefore the elements of this society and kingdom have to be presented to relatively immature and unsophisticated minds. In an orderly concept learning sequence that incorporates elements and systems of instruction that can provoke mental development and the ability to consider more abstract and complex ideas. So that unsophisticated minds change and grow at the same time the person learns more clearly the building blocks of the Kingdom.

Failure in any one of these areas will lead to failure in them all to the extent that guided reinvention will not proceed to the degree required for our purposes.

Further, the concepts involved can be complex. These complexities cannot be effectively entertained (held for examination in the mind) unless the mind/brain complex has sufficient structure (maturation of the organ of the brain itself) and also schemes or systems of thinking (tools) capable of describing the elements of culture that must be understood and applied to create the environment in which the Holy Ghost can elaborate the skills, insights, capacities, and the desire to operate freely in this Heavenly Domain.

As we begin our attempt to synthesize this material into our own "system of systems" (an idea developed in Fischer's work) we must at once be aware of which set of knowledges we are drawing from and at the same time be aware of which portion of it we are addressing.

For example, are we dealing with brain maturation, schemes for thinking, organization for instruction (lesson or intervention design), descriptions of the emergence of

thinking skills in the human mind, developing moral and ethical principles and how they can be presented, understanding what the mind can do, in terms of comprehending and using information at a given point in the overall development of the brain/mind complex (especially important because complex ideas will not be absorbed by immature minds [for they could not understand them] so how do we, over time, introduce our clients to the truths found in each model at a level they can currently understand and embrace and how do we deal with the fact in their lives that **they won't be playing with a "full deck"** as they are confronted by the noisy, attractive and dark elements of worldly culture all around them as they mature), elaborating a model of human psychological structure that can help us understand more clearly what can go wrong and ways to fix it (sometimes before they ever occur, if we become expert in our work). Drawing from every model its special structure and delineating what it is covering in light of our overall program. Especially to "teach" (design educational interventions) for **Obedience, Sacrifice, and Godly (Inspired) Charity.**

[One long sentence, no sentence break. Wow!
How did I do that?]

Each knowledge domain we will study (e.g. Fischer, Feuerstein, Hall, Sternberg, etc.) lists problems and challenges (things that can go wrong). These need to be listed and catalogued so when we are creating interventions we can be aware of things (patterns) that block progress so we can find work-arounds to address them. If they are gathered in your notes in one location then the principles of non-local integration can be applied

to generate significant insights into the development of the human mind/brain.

It is especially important to see how variation in one element, even in a different model than the one under consideration, can create blocks and obstructions in another or can help clear up data that is obscure and hard to understand.

Complex problems require complex solutions.

Raising our level of analysis to the broader concepts we have under consideration we can think about the major domains, now that we know more about them, and see somewhat better why they were chosen and why they are being presented in the order they are.

Using the iceberg analogy, **we started with definitions of culture.** Because everything we need to consider is a part of one culture or another and is described by one or another of the cultural models. This sets us in the center of everything of concern to us.

Feuerstein is next because he deals with helping people acquire effective patterns and elements of culture that prepare our mind to think productively about the world around us. It gives us practical, everyday examples of how culture works in the mind and how it can be modified to be more effective in creating interventions.

Later Sternberg will help us do the same with Intelligence, and Sternberg with moral thinking.

Each of their knowledge domains is part of our culture. Explainig what is going on around us is what

culture does. It give us organizing schemata [map] or descriptions to explain the rush of sensory experience we are immersed in each day of our lives. The quest for meaning or understanding seems to dominate the human mind from our earliest years. **Cultural patterns comprise a “window” through which we look out on our world.**

All these cultural “windows” are in no wise equal. The view we get through them can be highly colored or biased and may not reflect well the real world around us. The patterns for living they present to us may be good, mediocre, or outright unhealthy and “evil”.

Fortunately or unfortunately our “personality”, relationship practices, everything by which we define ourselves, by which we know and are known, our institutions, everything, is encapsulated in our culture.

It’s how human life is organized. So we need to know certain things about this “institution”. We need to know what culture is made up of, how it manifests itself, so we can learn technically and explicitly what makes up the **Culture of Godliness**.

Cultural analysis is pervasive under the material cited in this study guide, running the gamut from broad general elements all the way down to micro-elements that function at the detailed level of human consciousness as in Berne’s work.

Feuerstein works at the general level of culture because he considers and works with the cultures of entire nations. But he is also focused on the successful inculcation of minor and micro elements that help individuals accommodate themselves to the demands of the culture in which they must be able to function.

This gives us a broad and yet very detailed picture of human life.

Additionally he considers the strengths and weaknesses of cultures, and of specific cultural patterns and highlights many problems that can interfere with a person incorporating a strong, vital set of cultural patterns that can make that person “unmodifiable”, or unable to learn from instruction and from life’s experiences.

This should offer invaluable knowledge to use when trying to analyze a person’s problems with acculturation and help prescribe the nature and organization, and the presentation of remediating instruction. We know, for example, that many young people , despite being exposed to elements of the **Culture of Godliness** do not internalize them.

To engage someone in a process of guided reinvention designed to change this we must have a very powerful set of intervention materials and philosophies.

If this were all there was that would be great.

But there are other things at play here that affect the growth of the capacities of the human mind and how they function at every level of maturity. We are not born with fully developed brains and the mind such a brain can support. There is good evidence that this capacity emerges over time, for everyone.

GOOGLE AND THUMMIM ALERT

This development has to do with the quality of abstraction which the brain/mind combination can support.

Many of the cultural patterns we must deal with to create a system of systems describing the **Culture of**

Godliness are quite abstract. Younger minds simply can't deal effectively with them. Moreover, that use of the brain capacity that emerges over time is not automatically available to the owner of the more mature brain. For the average person this may never happen [see Fischer Chp. One] and they thus remain fixated at a less complex level, often for the rest of their lives.

Another way of saying this is that they never incorporate into their "thinking systems" those powerful cultural patterns that they could have used to understand the more complicated and powerful of the things that form part of their culture.

Fischer focuses on the emergence (or the failure to emerge) of these important aspects of the human mind. Without command of them no one can aspire to possessing a "**fully-articulated" human mind**". Without such a mind one cannot consider the details of the **Culture of Godliness** nor understand the organization and function of the "**Society of Enoch and Melchizedek**".

An important issue embedded in these facts is that instruction (guided reinvention) can take place at several levels of sophistication that harmonize with the current level of development of, not only the mind/brain complex, but also of how closely the mind we are dealing with reflects the optimal level of the emergence and establishment and the tools of use of each step on the way to fully developed thinking abilities.

If you have command of these principles and know how to use them to analyze the present level of development of a learner and if you know how to create, structure, and present specific learning activities, with the proper respect for the ZPD you

will be amazed at how effective your teaching can be.

Another issue is, if they can't think the deepest thoughts yet, where lie the cultural elements out of which a fully-elaborated **Enlightened Christian Conscience** can be created, what can you do instead that will be true to our quest and that will prepare the way before them to help them arrive at that goal as soon as they are able. (To be true and faithful to the light and knowledge they have)

In Chapter One of Hall we contemplated the effects of "teaching" for a pattern of **Obedience, Sacrifice, and Godly (Inspired) Charity**

How do you create a "need to know" in the person you want to work with? [by sharing with them elements of the pure science of this material{greatly enlarging the soul without hypocrisy}]

How do you present information, at a level they can understand, or which they can come to understand after participating in informed and purposeful dyadic interaction with you? [By developing the tools Fischer, Feuerstein and Dr. Olsen give you for analyzing the developmental level of your patron]

Not every person (perhaps no one at all) will need everything described in these models. Feuerstein specifically mentions that many will only lack parts of these things.

Now the tricky part becomes: Which parts? At what level of abstraction, involving which emerging thinking skills.

It mentions in this literature that it is possible to make a very detailed analysis of what a person knows, can do, and is now, with emerging skills, coming to be

able to do in the near future. Fischer speaks to this in his YouTube presentation.

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation,
[**https://www.youtube.com/watch?v=FnjfCQvtFm8**](https://www.youtube.com/watch?v=FnjfCQvtFm8)

How people learn to learn differently will continue to be an area of investigation for some time to come. As it now stands, however, these differences represent one of the barriers that have to be overcome each time two people raised in different cultures interact over any but the shortest period of time. Hall, P. 74

Terrance D. Olsen, Author at Wheatley Institutute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute:
"Inviting Moral Relativism to be Irrelevant."

<https://www.youtube.com/watch?v=oHuPBgZNJ-g>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

And how do you do the same for a mature mind that has not made the trip yet.

DO YOU WANT TO BE RIGHT OR DO YOU WANT TO BE EFFECTIVE?

Researchers argued these points and others extensively in the 70's and 80's while coming to conclusions that we already know about, that have been synthesized into new and effective models of the emergence of thinking skills in the human mind.

Our task is so much greater that we can't afford time recreating the past unless it has direct application to our work now. Nevertheless, this original research is all available for review in my archives in case you need to see the original research. At this point I just want you to be aware of the broad outlines of what is out there to be known.

And remember, modern versions of most of these knowledge domains can be found on the internet. I suggest you streamline your work by going on-line as soon as you have the gist of what's presented here.

I suspect we'll find very soon that this material is so complex and rich and the humans we'll be attempting to help so diverse, that as I said before, there's no formula here. No "every size fits all" method or approach. It will probably be possible to create a detailed profile of a widely varying group of individuals and prescribe for them individually interventions that fit their needs more exactly than most of us ever imagined.

So we'll cover the basics, common to all human development, and then trust you to begin studying the elements of this body of knowledge to fit your needs.

If we are going to emulate the Spirit of God in our work we will make the effort to personalize our interventions as exactly as we can, with the help of the Spirit. This means that most likely we will soon all be going our separate ways as we individualize and pursue our efforts.

Thus, as I said near the beginning, this is a survey course only. Sketching out what there is to be known in this field of the development of the human mind

**SOON ENOUGH WE WILL BE RELYING ON OUR
UBIQUITOUS
URIM AND THUMMIM
TO ENRICH OUR UNDERSTANDINGS IN THE
AREAS WE HAVE IDENTIFIED TO BE OF
PARTICULAR USEFULNESS TO OUR INDIVIDUAL
QUESTS.**

In general, stages are levels or plateaus of clusters of thinking skills in the process of emergence of thinking ability in the human mind. These are taken by researchers to be age-related. **At one age certain types of thinking is impossible for everyone in the age group, in spite of "intelligence" level or measured IQ.**

No matter how "smart" you are, you can't do it. We spoke about gifted children, especially at middle school age, who actually become disaffected with schooling because they are always being given tasks at which they fail.

I CAN'T EMPHASIZE ENOUGH THAT THIS SINGLE FACTOR SHOULD BECOME, AND ALWAYS REMAIN AN ABSOLUTE CONSIDERATION IN EVERYTHING YOU ATTEMPT TO DO.

There's no point in trying to teach materials or skills beyond the developed capacity of the mind you're dealing with.

This idea and ideas about how to deal successfully with it are found throughout this material.

I have devoted a lot of space to this, with examples, in Chapter One

REPEATED DEFEAT AND DISCOURAGEMENT IS SUFFICIENT ALL BY ITSELF TO ALLOW THE "SEEDS OF APOSTACY", RESENTMENT, AND REBELLION TO BE PLANTED IN A HUMAN MIND.

YOUR CAN ALSO CREATE A TOXIC LEARNING ENVIRONMENT IF YOU MIX YOUNGER CHILDREN WITH OLDER ONES AND LET THEM COMPETE FOR TIME AND ATTENTION AND TO GIVE THE ANSWERS.

THIS IS WHY I FURNISH SO MANY MODELS THAT FOCUS ON THIS DEVELOPMENTAL PROCESS. IT IS FUNDAMENTAL TO EVERYTHING WE HOPE TO DO.

A little later that same person can use those thinking skills in resolving dilemmas or solving problems. This is taken as evidence that the brain and the mind it supports, evolve or mature over time. And that from time to time there is a "spurt" or acceleration in the emergence of thinking ability.

This is a critically important idea. We are interested in the four thinking skill categories listed above. We wonder if thinking develops or matures in one category does it also emerge and consolidate in one or all of the others.

Also critically important: To understand the highest levels of the principles of ethics and morality (necessary for the creation of a Fully-Articulated Human Mind with an Enlightened Christian Conscience) the brain/mind must have evolved, and have learned to command these same thinking capacities. In other words, when these skills evolve they can transfer across domains to be used in thinking about different, diverse bodies of knowledge. If the proper interventions are used.

We just absolutely have to know what kinds of complexity in thought patterns (there's that word again!) our target human being can handle. And just as importantly (think Vygotsky and ZPD, Zone of Proximal Development) what growth and development in thinking capacity is on the verge of emerging (because of advancing age) and how can we help that happen productively.

DON'T FORGET, YOU NEED TO ASSESS WHERE YOU STAND ALONG THIS CONTINUUM FROM CONCRETE THINKER TO SOMEONE ABLE TO COMTEMPLATE ABSTRACT SYSTEMS OF SYSTEMS IN SOME DOMAINS OF KNOWLEDGE. THE EVIDENCE INDICATES THAT NO ONE MASTERS ALL POSSIBLE SUBJECT AREAS.

WE WANT TO BECOME EXPERTS IN KNOWLEDGES THAT ARE IMPORTANT TO OUR QUEST OF ESTABLISHING THE CULTURE OF GODLINESS AND FOUNDING THE SOCIETY OF

ENOCH AND MELCHIZEDEK AND HELPING AS MANY AS WILL TO CREATE THE FULLY EVOLVED MIND AND THE MORAL COMPASS THAT IS THE HALLMARK OF THE KINGDOM OF GOD.

THIS EFFORT BEGINS WITH US AND PROCEEDS OUTWARD TO THOSE FOR WHOM WE WISH TO MINISTER.

If you have not proceeded beyond commanding the skills for dealing with single abstractions (where most adults tested are) you have some work to do. I suggest you start with the material on the **Literate Practices** and adapt what seems useful to you and use it as you study the other material.

It will show you how become scholars, to extract important ideas from different domains and then examine them side-by-side to look for connections and elaborations that add to your understanding. That's how the scientific method began, after all. Then, as you acquire skill in this it will be easier for you to design investigative learning activities for others.

If you have had teaching positions in the church or elsewhere you will likely make rapid progress in adding these new skills and insights.

The General Status of Stages

Children do not develop in stages as traditionally defined.

That is, (1) **their behavior changes gradually not abruptly'**,

(2) they develop at different rates in different domains rather than showing synchronous change across domains, and

(3) different children develop in different ways (Feldman, 1980; Flavell, 1982b).

I consider these principles to be of supreme importance to our work because our work is to introduce key patterns, sets, and Isolates of the Culture of Godliness to Heavenly Father's children ONE PERSON AT A TIME. That intervention needs to be as customized and personal as we, these principles, and the Holy Ghost can achieve.

Please take these things seriously and begin looking for them in the society around you, and in the teaching of the culture in which we want to center our efforts. In this you may well find that NO ONE HAS GONE BEFORE YOU save it be the Savior. That's why it's so important than you are also participating in a knowing, deliberate effort to sanctify yourself that you may become, more and more, a "creature of the Holy Ghost", a spokesperson for the Spirit of God.

"Following after the Savior", as a disciple and a servant takes on new meaning when we picture ourselves actually doing as the Savior has done and is presently doing, bearing His image in our countenances and His spirit in our hearts. To have much more than "good intentions", rather using the insights and power these models can give, modified and elaborated by the Spirit until we can truly help the Lord work miracles in His children's lives.

For me, the blessings of my efforts in working on myself has been a substantial increase in my

understanding of the true meaning and purpose of this mortal life and a deep, awesome and abiding appreciation of the planning, forethought, effort and sacrifice and love Heavenly Father and his Dearly Beloved Son have done in our behalf.

I marvel to see what capacity for enlargement and growth has been built into these bodies we've been loaned, the possibilities of development of body, mind and eternal soul built into the agency and the Plan of Happiness in which we can operate in mortality.

The glorious possibilities for joy, peace and loving association to be had as the fruits of working and sacrificing to establish the Culture of Godliness and the Society of Enoch and Melchizedek.

Every where I've gone in my life in study, contemplation, effort I find that Heavenly Father and Christ have been there before me. How comforting. How inspiring. How motivating.

I truly pray that you will have similar, but very personal experiences as you work to teach yourself out of this important body of knowledge.

Remember, we already have Millennial Children growing up among us. I'm asking us to make the effort to create the culture and society of God in greater measure to protect them from the evils of the world, that there may be whole societies founded on these principles and existing as stable, independent units.

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You can Google his Talk at: Wheatley Institute:
"Inviting Moral Relativism to be Irrelevant."

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Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

To be explicit, at this time both the Church and the children of God are growing up mixed into a fallen and increasingly evil world. Too many of our potential **Millennial Children** are incorporating false and destructive patters from the byways of the world.

I hope we can create islands of peace and unity and purity where we can voluntarily exclude the buffetings of the wicked. (By sharing effectively with our young, and others who join us, these principles in a manner such that they can choose to join us in living by them) And where we can make place and allowance not only for our own but also for our neighbor's children.

NO CHILD LEFT BEHIND

I know my own mortal journey is very nearly over and that I will not live in mortality to see this day. But I pray, as Mormon and Moroni must have prayed over their work, that the Lord will preserve these things as seemeth good to Him and that He will send them forth in the power of the Spirit to those who can recognize the beauty and power of these principles.

I am working specifically that these things may be my legacy to my children, my posterity. They are, and have been a treasure to me, and they offer the only “estate” or inheritance I have to give. At each decision point in my life I have tried (not always successfully sadly) to consecrate my mortal resources in service to family, in their time of need. I've never set my heart on the things of this world. I would rather be known as a man of Godliness than anything this world has to offer.

Fischer's model deals in great detail with what researchers know about the detailed development of thinking ability in humans. We need that detailed knowledge in order to craft interventions for specific needs and individual people. So the more we understand the environment in which we can work the more likely we are to be able to seek strong inspiration and detailed counsel about what we should do to minister for one of Heavenly Father's children.

So I'm going to lay out what there is to be known as a guide for you when you're seeking the information you need to deal with a particular intervention.

It will then be up to you to seek more detail from the models for those specific instances. Because this is so complex and rich in possibilities many volumes could be written. A lifetime spent. But my time is winding down and I would rather give you an imperfect gift than to have this material fade away with me.

So

Let us all press on.....

Next we will consider Feuerstein in more detail with Vygotsky brought in also. They tend to meld somewhat the first two areas we're concerned with: Culture [environment in which we must work] and the development of the human mind.

This will prepare us to then consider other knowledge domains that will deepen, enrich and elaborate our own domain of the Culture of Godliness.

Our task is so much greater that we can't afford time recreating the past unless it has direct application to our work now. Nevertheless, this original research is all available for review in my archives in case you need to see the original research. At this point I just want you to be aware of the broad outlines of what it out there to be known.

I suspect we'll find very soon that this material is so complex and rich and the humans we'll be attempting to help so diverse, that as I said before, there's no formula here. No "every size fits all" method or approach. It will probably be possible to create a detailed profile of a widely varying group of individuals and prescribe for them interventions that fit their needs more exactly than most of us ever imagined.

So we'll cover the basics, common to all human development, and then trust you to begin studying the elements of this body of knowledge to fit your needs.

Remember, we have been told by Feuerstein and others that a given individual will probably never need exposure to all of this. If we are going to emulate the Spirit of God in our work we will make the effort to personalize our interventions as exactly as we can, with the help of the Spirit. This means that most likely we will

soon all be going our separate ways as we pursue our efforts.

Thus, as I said near the beginning, this is a survey course only. Sketching out what there is to be known in this field of the development of the human mind.

**SOON ENOUGH WE WILL BE RELYING ON OUR
UBIQUITOUS**

**URIM AND THUMMIM
TO ENRICH OUR UNDERSTANDINGS IN THE
AREAS WE HAVE IDENTIFIED TO BE OF
PARTICULAR USEFULNESS TO OUR INDIVIDUAL
QUESTS.**

PAUSE FOR REFLECTION

Remember in our original review of Hall's model of culture he told us that things don't work well when we try to deal with cultural elements on an informal, or formal level. That the understanding of the function culture is having in our lives, the effect it is having on us, even without us being aware of it, must be done by making cultural patterns and other elements: TECHNICAL AND EXPLICIT.

With that in mind, there is something I feel I need to pass on to you so it doesn't slip past you in the hurly-burly of considering all this material.

This will reflect my personal take on all this and is my attempt to pass on to you a sense of my own journey. You are not obligated to accept it in any way, and if you do not, please don't over-generalize to the point of rejecting all of this.

I'm now in my 81st year and I can see the end of life from here. Eight decades allows time for accumulating a

lot the experiences, and hopefully for learning something from them.

What I want to get across, if I can, is the counsel that you consider yourself as you interact with these materials, and with the people you may decide to intervene with. Who you are and what you are will have a deciding impact on the effectiveness of your efforts.

DO YOU WANT TO BE RIGHT OR DO YOU WANT TO BE EFFECTIVE?

One spin-off of gaining these insights is, sadly, if you are so motivated, you can inflict deep and painful wounds by revealing, in a negative, harsh and unfeeling way, another person's faults, challenges, failings, etc.

"Confessing their sins for them", as Stephen R. Covey has said.

His book, **The Spiritual Roots of Human Relations**, is not covered here, but it is an absolute classic and provides a fruitful entry to your personal quest for righteous power to guide your work.

Or

By **"game calling"** as Eric Berne describes it. (We will review his model a little later).

I suspect if you do this, even with the "best of intentions" you will quickly find yourself in opposition to the Great Plan of Happiness and in danger of losing the spirit of your work and your interventions will not only be ineffective, but may very well create open resentment in the very people you are trying to help.

Unfortunately, I know this based on personal experience. A major part of my quest to help those I love has been to become for them what they need in a mentor, friend, servant, disciple of Christ.

"Sooner or later good intentions must be replaced by expert knowledge." Jon H. Hansen SR

Okay, speaking explicitly, two or three years ago Brother Eyring gave a talk about needing to **call down the Powers of Heaven** for the blessing of those we love. This was at the forefront of my mind then, and still is.

Bonnie and I share sixteen children and numerous additional offspring and our concern for them, the desire for their happiness, has been a dynamic force in our lives since the time we decided to marry and to devote ourselves to helping to mitigate in their lives, as much as we could, the consequences of the dissolution of the two families.

Over the years we have been able to help, from time to time. But lately it has seemed that some for whom we had great concern seemed to be "stuck" in a situation of health, or employment or family relations that was not progressing and was preventing those concerned from fulfilling their potential in their lives.

While pondering these things and seeking further light and knowledge concerning what I might do, I ran across the scripture in Luke Where the Savior says: **I sanctify myself for the sake of my friends.**

My first thought was, he was living a perfect life. What did this mean in terms of his work to "call down the powers of Heaven" in behalf of those he was serving and preparing for their own life's mission in building the Kingdom.

I reviewed the book of Hebrews in which Paul seems to be speaking to active church members about how to live the gospel, how to generate real spiritual power in one's life. I was especially inspired in Chapter 3 where

he says we ought to offer gifts and sacrifices for ourselves and for others. Not as in the law of Moses, but in the new covenant and testament.

I pondered how I could sanctify myself, by my own personal efforts, as well as that given by the Spirit, for the sake of "my friends", and would this be a channel of power by which I could call down the powers of Heaven as Brother Eyring taught.

I confess that, having a bright recollection of all my guilt I found it very difficult to conceive that all the gifts and all the sacrifices which I was capable of generating would even start to address my own guilt and how could anything be left over for others. Then I saw scriptures in several places that said, in effect, "Charity covereth a multitude of sins".

I had to come to the decision that there was some sort of a Spiritual leverage system built into the Plan of Happiness, "funded" no doubt by the Grace of Christ and His Atonement, that would multiply our efforts, increase the fruits of our labor.

From there I followed on to the scripture where the Savior says it's the Lord's will that we bear much fruit. We are relieved of our burden of guilt, one day at a time, a "daily remission of our sins" as King Benjamin taught, and given a remission of our sins so our minds can be clear and active. So we can seek out and perform acts of service and Charity, even (often) by sacrifice (since we often find it inconvenient, difficult, etc.) that glorify the Father and the Son and relieve the burdens of others all around us.

The Father thus comes to have His voice in us. Through us he can touch His children in their times of need and testify through our actions and words, of His

Son and of the Gospel of Jesus Christ. This can greatly multiply His work among His children, we can help Him “bring to pass much righteousness of our own free will and choice”.

This may be the multiplier that produces Grace that can be used to request additional blessings for others.

I'll keep working, through my personal suffering and tribulation.....etc. Bro Bednar comes in here. The Character Of Christ LDS.org] Examples of those who persisted. This is where our part of the effort of sanctification comes in.

YOU MUST DO AN AUDIT OF YOUR OWN LIFE, UNDER THE MENTORING, SCAFFOLDING SUPPORT OF THE HOLY GHOST. (SO YOU'RE ARE DOING THIS AT YOUR OPTIMAL LEVEL [IN ONE MODEL] OR YOUR FORMAL? LEVEL IN ANOTHER).

WHAT LEVEL OF ABSTRACTION CAN YOU COMMAND IN YOUR THINKING. WHAT PATTERNS CAN YOU SEE. WHERE IS YOUR PERSONALITY CENTERED IN THE P-A-C MODEL?

WHERE ARE YOU ON THE SCALE OF PERSONAL SANCTIFICATION? WHERE ARE YOU ON THE SCALE OF MAZLO'S HEIREARCHY OF MORAL DEVELOPMENT? WHERE, IN YOU, DOES EACH OF THESE THINGS EXIST? WHAT DO YOU NEED TO BE ABLE TO DO THAT AT PRESENT YOU CANNOT DO, IN ORDER TO BE SKILLED IN DESIGNING AND APPLYING EFFECTIVE GUIDED INTERVENTIONS?

You start with yourself. Being an “instrument” takes on special meaning as you gain sophistication and experience working in these processes.

GOOGLE AND THUMMIM ALERT!

This speaks to character. Bro. Bednar's excellent article: **The Character of Christ** is an insightful treatment of the type of character that supports effective efforts in doing the Father's gentle work among His children.

He makes the point that without the personal character of Jesus the Atonement would not have been possible. This was a major part of His contribution to our salvation.

Bro. Bednar's point is that throughout His life, but most especially in the time just preceding His entry into the Garden of Gethsemane to suffer personally as no one has, before or since, Jesus resisted what we might term an "emotional meltdown", a withdrawal in himself to focus on his own struggles and challenges. He patiently and steadily turned outward in service to His Father and His brothers and sisters, and even during His time in the garden He ministered repeatedly to them.

To emulate this, perhaps, we must also not allow our own personal stresses and tribulation to distract us from His work. That takes, and develops and strengthens character.

My current personal attempts to apply these principles take the following form in my life.

I fast once a week. Since many of you know that I'm an unregenerate reprobate you'll understand I need to do that to keep my body and mind focused on eternal matters.

I use the spiritual strength I receive to work past the stress and tribulation I'm dealing with and continue working on my "errands from the Lord", like this work you are reading now.

One family was still in jeopardy, but now I understood the pattern (mark that word!) of Heavenly intervention well enough to be able to press on in faith.

That situation is now in the process of change, due in large part to the quiet and loving intervention (there's that word again) of kind hearted family members.

I'm currently experiencing intense buffeting and tribulation growing out of my concern for the challenges some of our children face. The weight of this exceeds anything I ever remember experiencing in my life. It is so tempting to sink into a little pile of self-misery saying "why me O Lord?" And to question why these things happen, and so on.

But over the last year and a half, I've told the Lord that I will not be dissuaded nor distracted from the work I anxiously want to do for Him in service to the Savior and through Him to my brothers and sisters in building the Kingdom. Though my service is very small, ranking at about the level of "one talent" I take it seriously.

There have been days when my anxiety and concern were so intense that I could barely focus. But I did, and I took what Bro. Bednar said about the Savior's stubborn persistence in the face of far greater opposition than anything I have ever faced in carrying on with His Father's work.

We are told that we, including Jesus before he was perfected, receive "grace for grace". We give, and in return for our gift we receive gifts from Heavenly Father, including the matchless "Gift of the Holy Ghost".

After a considerable time of fasting and pushing on through my work I was becoming a little concerned. I wanted to write to our families and share with them Bro. Bednar's and Pres. Eyring's thoughts in hopes the family

would also seek to use the Power of Heaven for their own challenges.

There had been no discernable movement in the lives of the two families about whom we were most concerned. I mentioned to the Lord that I would find it difficult to bear witness of this principle since I had yet to see it work for these families.

But at the same time, I had to admit that I had received numerous blessings and personal insights and seen greater power in my priesthood work.

I wasn't really interested in fame or notice, I wanted to offer gifts and sacrifice with an eye single to God's Glory so I was working to sanctify myself, my inner self, to that end. My experiences were precious but my original desires were apparently not being fulfilled.

I knew by then from experience that Heavenly Father is interested in all His children's welfare and He cannot harm one to help another. So at times it takes time for circumstances to come together for the good of all concerned. I also mentioned that we had exhausted every avenue we could find and that if He intervened now (mark that word!) everyone would know that it was He that had done it and that this would bear witness of the truth of the Gospel of Jesus Christ and of the mission and Atonement of His Son. And of His concern for even the least of His children.

Shortly after this situations changed that had been in place for as long as six years. New doors were opened and new opportunities arose for these families. These were absolutely life-changing for those involved. Not band aid therapy, but real healing and progress that in some ways impacted the lives of many for good by

releasing the gifts and talents of some of the people involved to be used in the Lord's work.

Fruits of my fasting and service, both personal (and unexpected) and in the world.

Bednar Character of Christ

Hafen: The Journey of a Disciple would be a good reference here too.

When good-hearted people don't do a certain good thing often is not because they don't want to. It's because they don't know how.

Perhaps you can teach yourself to help with that by sharing these materials.

"Sometimes the best revelation comes with good information." [From a talk in the Sat. Night session of stake conference, Sharon Stake, Orem, Utah. 5-19-2018]

CHAPTER TWO of Fischer

Fischer: Skill Theory—The Development of Thinking Skills, Cont.

The first part of this study guide was devoted to emphasizing the environment in which we must do our work. Beginning with the last chapter we began to consider the nature of the development of thinking capacity in the human mind. Later we will consider elaborations of mental development [such as Berne, Kohlberg, Sternberg, et.al.] which, when combined with these elements, can begin to yield a system of systems for fashioning powerful educational interventions leading to acts of guided reinvention in the minds of your learner.

I suggest you continue using the Literate Practices to record your work so you will have basis for comparing and integrating these very diverse knowledge domains.

Moving on to “systemic analysis” and “systems of systems” you can encourage the development of general statements about society and culture in our time, in Jaredite time and in Nephi-Lamanite times.

Remember, according to Fischer’s skill theory these activities can be carried out at concrete representational levels, up through a concrete, representational “system of systems” which would become a simple abstraction. Leading your “students” up through these more basic levels are much related to Fisher’s ideas about teaching at the Formal level as opposed to the Optimal level. It can be good for mature individuals to also retrace these steps as the progress through the stages of acquiring the use of their higher level thinking capacities just to be sure they have the complete package.

You should find that mature minds move more quickly through the lower steps and more quickly will be talking about Meaning, Significance, Inter-relationships, Implications, wider applications, Principles, and so on. These are the measures by which you determine where your apprentice is and where he/she is prepared to go.

You may need to spend some time in the archives, in the original material, in order to get this straight in your mind (you might have to move up a level or two yourself).

As I mentioned, material is nearly endless,, but not infinite and if you aren’t careful you can dissipate and use

up the material by lecturing, answering questions before they are asked, turning your apprentice into a student instead of a scholar and seeker after truth.

SECTION ONE

SOME IDEAS ON “HOW TO” : Specific examples and information that may guide you in crafting your educational interventions.

“Many imitative achievements are not mere mimicry; instead, they involve persistent reconstructive efforts on the part of the imitator. These efforts are a major source of developmental reorganizations, especially when complemented by the purposive teaching spontaneously provided by parents. Also, because constructive imitation engages a wide range of cognitive resources, there is no isolable imitative faculty as some have supposed.

“By hypothesis, constructive imitation by children and purposive teaching parents are complementary components of an evolved system for guided reinvention. Moreover, when these components are seen as parts of the entire hierarchy, a further hypothesis is suggested. When cognitive development is proceeding most rapidly, it will involve guided reinvention embedded within goal-directed activity that is jointly undertaken by an apprentice (the child) and an expert, who are tied together by positive affect.

Guided Reinvention Within Dyadic Goal-Directed Activity

Social-cognitive coordination is always a matter of degree. The degree of coordination increases with the amount of overlap between two individuals' understanding of the situation in which they jointly find themselves (e.g. the situation of playing a game). Thus, a high degree of social-cognitive coordination requires the achievement of many moments of shared understanding.

Shared understanding is such a critical factor because normal language development is a comprehension-driven process that involves much more than learning of syntactic patterns....even though it is sometimes discussed as a pure exercise in pattern learning.

Comprehension involves both isolating new patterns and making sense of them by finding a way to articulate them with what is already understood.

In guided reinvention the child and adult share an understanding of their joint situation, and the adult's speech takes that understanding as a point of departure while heeding developmental and contextual constraints. As a result of this support, the child stands a good chance of being able to comprehend the adult's utterance the first time he or she hears it, even when it contains novel components." (P. 116, Cognitive Development in School Age Children...., Fischer, et al)

*How do child and adult articulate new patterns with what the child already understands: The child seeks above all to discover the relevance of the adult's contributions to his or her own purposes and goals at the moment. **The adult attempts to ensure that his or her acts are relevant to the child's activity in a way***

that the child is prepared to discover. Does that sound like you're supposed to give them the answers?

One of my most common responses to my students was: What am I? The answer man?

"Parents of children who exhibit rapid language development actively work to maintain shared understanding over long stretches of interaction. They do this in several ways. They introduce objects to serve as bases for joint activities and they closely monitor their child's apparent goals or intentions. During most of their interactive turns, they attempt to modulate, correct, or elaborate their child's behavior rather than redirect it. And they construct an internal model of their child's current preferences, skills, and world knowledge, which they continually update and check.... "(p. 116, IBID)

FORMAL SCHOOLING VS EMBEDDED INSTRUCTION

You need to make a great effort to understand the differences between "embedded" and dis-embedded" teaching. Preparing and teaching "lessons in the traditional ways done in school has it's place. But embedded teaching liberates real power in your guided interventions.

(Embedded teaching)is unlike that found in most formal schooling. Under normal conditions it seems that every child receives a steady diet of what might be called embedded teaching—elaborative and corrective acts responsively embedded by parents in the flow of joint goal-directed activity. As the child spontaneously and vigorously works to master a wide range of goals, his or hers constructive efforts are constantly guided by the parent's embedded teaching efforts. Although such efforts do not obviate the need for inventive and

inductive efforts by the child,...they appear to be crucial if the child's efforts are to result in a course of development that is recognizably normal." (p.117 IBID)

(Wood, 1980)when instructional techniques depart from the embedded teaching mode the child's progress is markedly slowed."

This ties into Fischer's ideas of **Optimal and Formal performance**. When scaffolded, a person can function at their best level of cognitive (thinking) development. Without that support we all sink quickly back to doing the best we can with our own resources, our formal level.

EMBEDDED TEACHING AND FORMAL SCHOOLING

This type of interaction (embedded teaching) is **called "dyadic" meaning one-to-one.** It does not lend itself to classroom instruction in a formal school setting.

Formal classroom instruction is an important cultural tool used by societies to transfer information from one source to another (the learner). It has its own structure and practices and Academic success in life generally follows ability in classroom settings and can be measured by IQ scores. But IQ does not correlate with success in life, as Sternberg, Fischer, Feuerstein and other will show us.

This is , as we will see elsewhere, where IQ scores are a reliable indicator of academic success. We won't get into this now. Sternberg will help us understand it much better.

The point is, this dyadic style of learning is powerful and most children have learned to take instruction this way. Further, for our purposes, nurturing the Millennial Mind, it is the method of choice.

But like so much of what we are covering, it's not a matter of right and wrong, one way or the other, rather

it's seeking a much broader and more Eternal viewpoint that blends both.

OUR CELESTIAL TOOL KIT FOR GUIDED INTERVENTIONS

Right now, in our society, we are losing children from the school system and from the church in far too large numbers. What I am attempting here is to equip a person (one at a time) to engage in helping another person (one at a time) gain use of thinking (cognitive) development capacity and tools for thinking, and access to important things to think about.

Formal schooling techniques and practices and philosophy are highly elaborated and widely available to you.

I'm trying to focus on things rooted in fairly reliable scientific research dealing with means and methods of remediation as well as instruction that are less well known, especially by the ordinary, non professional person. Things that deal more with one on one interventions. Because as you glean from the other models of our world, Hall, Berne, Vygotsky, etc., you will be capable of conceiving of and of creating truly powerful educational interventions. **You'll be Wise and Harmless and very, very effective.**

That's why I reviewed all the research and pulled out some things that give a more practical, concrete picture of what the research means in actual, practical activities that can serve as a model for creating your own interventions.

I did this for myself, too. Even with all my education and background in teaching, these things have been hard for me to grasp and use. Using the Literate Practice of Non-local Integration I have pulled these things together

in one place where I can compare them side by side to see what insights I can discover.

I'm making them available to you in hopes it will help you too

We achieve it in part by sharing with those immature minds (young minds, grown up minds, the process is much the same) the main outlines of Fischer's theory of the emergence of thinking skills, what those skills involve being able to do, and the average ages when they will emerge, including a healthy dose of "never" in some knowledge domains if the mind doesn't receive active, skilled and purposeful scaffolding.

Again, scaffolding means a mentor supports your thinking while you practice and acquire new thinking skills that you will eventually internalize and make it your own so you can function at a new, higher Optimal level of thinking across a broad set of knowledge domains.
[generalize your new skills]..

On a personal basis this mentor can be **the Holy Ghost.**

For your apprentice this will need to be in interesting, engaging ways, by activities, story, pictures, what ever attracts and holds their attention.

You also need to create in them a "need to know".

Feuerstein and Vygotsky would probably agree that when you play the NEVER card (meaning without accepting outside help they will never develop some thinking skills) you will be motivating your apprentice....creating a "need to know". They will realize how high the stakes are and how unlikely it is they will ever have a fully developed mind if they don't engage the processes of creating one.

This is how you re-embed instruction. So they can learn in the manner most feel comfortable with.

Without this your interventions will simply seem pointless meddling to them. It comes under the heading of motivating a “need to know” which you’ll find in this literature is considered absolutely critical to provoking their efforts towards acquiring new skills.

This requires, according to Fischer and others, that the person reorganize their current learning around new insights and abilities. I’ve experienced this (learning some powerful new INSIGHT that required me to rethink everything I thought I knew) and it’s a thrilling, engrossing process. I wish it on everyone.

But, back to getting our definition of Obedience and Sacrifice, (suspending active disbelief and questioning) to run (as an Isolate) in the background of every intervention, conversation, lesson, whatever. It’s like wallpaper—always there in some form, often unspoken and subtle. Sometimes like the roar of a lion or the crackling of thunder most often as a “still, small voice”.

Coupled with presenting **Obedience and Sacrifice and Godly (inspired) Charity** you will want to be exposing your apprentice to as many important facts about life and the meaning of life as you can.. Success and failure stories of people and nations for example. We’ve already talked a lot about this.

Those potential lessons can take on an edge if created with more of these “principles” in mind. These should be presented in “horizontal”, lateral, enrichment format (not requiring a higher level of thinking capacity than they have at the time just given them many activities at their level of understanding), presenting, in as interesting a manner as you can, things

that do not require a higher level of cognitive ability than they presently have. (Unless you know where they are in their Zone of Proximal Development so you can help them master and consolidate emerging skills.) When you can point out to them how you are helping them do this you will create the “affect” (good feeling) so important to dyadic (one on one) intervention

SCAFFOLDING AND COUNSELING

This material gives practical examples and applications of the things offered in Chapter One like the levels of emergence of thinking skills. This could give you some ideas for how guided reinvention educational interventions might look.

This first part describes specifically what should be going on between the learner and the knowledgeable other (tutor). It should give you some ideas about what your own efforts might involve. A little later we will talk about elements from the gospel and elsewhere that might comprise ways and subjects to use in getting the learner to expand laterally, within his/her present thinking (cognitive) abilities in enrichment activities that will develop and consolidate current learning capacity and worldly knowledge.

How do child and adult articulate new patterns with what the child already understands? The child seeks above all to discover the relevance of the of the adult's contributions to his or her own purposes and goals at the moment. The adult attempts to ensure that his or her acts are relevant to the child's activity in a way that the child is prepared to discover.

How is shared understanding dynamically maintained over long bouts of interaction? Parents of children who exhibit rapid language development actively work to maintain shared understanding over long stretches of interaction. They do this in several ways. **They introduce objects to serve as bases for Joint activities, and they closely monitor their child's apparent goals or intentions. During most of their interactive turns, they attempt to modulate, correct, or elaborate their child's behavior rather than redirect it.** And they construct an internal model of their child's current preferences, skills, and world knowledge which they continuously update and check.

Fischer, Cog. Dev. In School Age Children

I have repeatedly said that we have to avoid supplying answers, or allowing a social/educational setting to have older children furnishing all the answers. The answers are not an issue in achieving the goal as much as other things. It's learning to think through the situation and develop one's own tools (thinking skills) for problem solving.

Embedded Teaching and Formal Schooling

Under normal conditions it seems that every child receives a steady diet of what might called embedded teaching--elaborative and corrective acts responsively embedded by parents in the flow of joint goal-directed activity. As the child spontaneously and vigorously works to master a wide range of goals, his or her constructive efforts are constantly guided by the parent's embedded teaching efforts. Although such efforts do not obviate the need for inventive and inductive efforts by the child (Maratsos,

1983), they appear to be crucial if the child's efforts are to result in a course of development that is recognizably normal.

. In his survey of this small body of research Wood (1980) concluded that "where instruction is contingent on the child's own activities and related to what he is currently trying to do,... considerable progress may be made." (p. 290) **His survey also revealed that when instructional techniques depart from the embedded teaching mode the child's progress is markedly slowed.**

"We expect that studies of embedded teaching with older children will show it to be superior to "disembedded" teaching, especially in the promotion of lasting changes in cognitive skills. Here, disembedded teaching On the basis of available research, two characteristics of guided reinvention seem particularly critical: (1) any new Information provided is relevant to furthering the child's current goal-directed activity, and (2) information is provided in a way that is immediately responsive and "proportionate" (W'ood, 1980) to the child 's varying information needs. **Note that much classroom instruction departs from guided reinvention in both respects.** (Don't just give them the answers.)

"Recently a number of authors have tried to explain the difficulty many children have making the transition to school or the related difficulty they have in becoming engaged in certain school subjects (Bereiter and Scardamalia,1982; Cook.Gumperz and Gumperz,1981; Donaldson,1978; Papert, 1980). **All these analyses support the idea that many children fail not because of inability but because they are ill prepared for the mode of social interaction**

encountered in many classrooms. This ill preparedness--or to see it the other way, this ill adaptedness of some schooling modes to what many children naturally expect-has two consequences. First, many children fail to progress at an acceptable rate and fall progressively further behind their peers. Second, many children become disaffected with the classroom setting.

(Perhaps why Fischer says schools are failing to reach 75% of their students with training in the higher level thinking skills.

"Obviously, these two results are closely linked. Failure to progress implies continual frustration, which leads to global disaffection. But several lines of research suggest a deeper relationship. In the literature on the development of affective relationships, responsiveness seems to play a crucial role in attachment formation (Ainsworth, 1979). At every level of the convergence rate hierarchy, the child's development depends on the contributions of others in immediate social interaction.

"There is ample evidence that several qualities of dyadic social interaction contribute to a positive attitude toward instructional activities, what Malone (1981) calls their holding power: in particular, goal-directedness, responsiveness, novelty, and performance-contingent shifts in problem difficulty

"We would like to raise another issue, although we cannot pursue it here. We noted earlier that the disembedded teaching that children encounter in many classroom settings does not meet their expectations. However, this statement is too weak because it presents

too passive a picture of the student. **We believe that children actively try to structure their interactions such that the type of teaching they receive is the embedded type.** Children demand involvement as performers rather than as mere observers. (see Barker and Gump, 1964,-for the classic treatment of this distinction.) A common childhood plea is "I want to be included and help you do it, not just watch." In this connection it is also interesting to note a convergence with Harter's (1978) revision of the concept of competence motivation. According to her reformulation, the child with high competence motivation actively resists excessive guidance in joint-task contexts" (Fischer, op.cit.)

TRY SOMETIME BEING A SUBSTITUTE TEACHER FOR A GIFTED/TALENTED CLASS IN HIGH SCHOOL. YOU'RE LUCKY IF THEY LET YOU TAKE ROLL.

DEFINITION OF COGNITION (THINKING)

According to this conception, cognition(thinking) includes anything that involves the person's controlling sources of variation, even when these sources have conventionally been called emotions, social skills, language, or whatever. All these various domains share the same processes of developing more and more effective cognitive control. IBID p.481

cognition is essentially what the organism from its own point of view, can do, whether the doing is commonly classified as motor, perceptual, or mental. (IBID p.481)

Notice that each specific realization of an action always includes both a subject and an object, an organism and an environment.

*The definition of sets has an important implication for the meaning of skill, scheme, and operant. Because an action always involves a particular object or thing, a skill must be specific to particular objects or things. **This implication is equivalent to saying that as children develop they master specific cognitive skills:** they do not develop uniformly across the entire range of skills. The child masters specific skills, builds other specific skills upon them, and transfers; skills from one domain to another. This mastery process involves qualitative changes in skills, but the specific changes occur gradually, not abruptly.*

. A task domain is a set of behaviors that involve only minor variations in the same task, in contrast to the broad grouping of behaviors across tasks in a skill domain. Within a task domain, there is virtually no problem in determining which behaviors belong to that domain.

There is, however, one sense in which the levels are used. Each child has an optimal level, indicating the best performance the child shows, which is presumably a reflection of both practice and the upper limit of his or her processing ability. Just as in information processing theories, this central processing limit increases with development.

(Case, 1974; Flavell & Wohlwill, 1969; Halford & Wilson, 1980; Pascual-Leone, 1970; Scandura, 1973).

Although I have defined the optimal level as a single upper limit, there is a possibility suggested

by ability research that at the highest levels a person may have a few different optimal levels in different broad domains. For example, an adult's optimal level in spatial skills may be different from his or her optimal level in verbal skills (see Horn.1976).

WHY YOUNG PEOPLE (ABOUT AGE 12, ESP. AROUND AGE 14) MAY HAVE SERIOUS CONFLICTS IN THEIR SELF-PERCEPTION

This capacity change produces, for example, a discontinuity not only in arithmetic relations but also in perceived conflict in one's own personality. **With the development of abstractions, adolescents can characterize themselves (as well as other people) in terms of abstract personality characteristics, such as outgoing, outspoken, caring, inconsiderate, and depressed.**

With abstract mappings (AGES 14-16) these abstract characteristics can be related for the first time, and adolescents can detect conflicts or contradictions in their own personalities. (By comparing themselves to others. If their tools of judgment are skewed or twisted this can create serious challenges for them)

Based on this argument, we predicted that adolescents would experience a spurt in perceived conflict in their own personalities at fourteen to sixteen years of age. Monsour (1985) and Harter (1986) **tested this hypothesis with a structured technique designed to support optimal performance.** During individual

interviews the adolescents were asked what they were like in a variety of specific situations. Each characterization was written on a small piece of paper with glue on the back, and each adolescent then placed the papers on a drawing of three concentric circles to represent her or his personality. The most important characteristics were put on the inner circle and the least important on the outer circle. The interviewer then asked a series of structured questions intended to determine, among other things, what conflicts the adolescent saw among the characteristics, Students in the predicted age period showed a dramatic spurt in perceived conflict. **Between seventh and ninth grades (thirteen and fifteen years of age),** the percentage of students reporting some conflict jumped from 34 to 70 percent, and it remained high in eleventh grade."

In the material we talk about how many of us dropped out of music and art and drama at this age. If we had hung on awhile a new stage of brain development would have helped us gain a more positive perspective.

This insight is one more tool in our kit. We speak of how important affective relations are to promoting "guided reinvention". Affect means friendly and warm.

Feuerstein also talks about teen-age "Angst" or self doubt.

Ideas you might want to consider as you put together your teacher's tool kit of "stuff" to use in creating your guided-reinvention interventions: (Found in the reference archives in Fischer's: **Cognitive Development in School Age Children.** Also online

through your Google and Thummim—search Kurt W. Fisher and Mind, Brain and Education. An especially good overview can be found on Youtube at Kurt W. Fischer, Education for a Global Ross Institute Summer 2011):

Four ideas worth considering are:

The relationship between cognitive development and social dynamics.

This relates to the idea that it is the learner and the environment acting together that promotes cognitive development (the development of thinking skills and capacity in the human mind. It's important to know how much and what kind of "environmental" interaction you supply with your interventions. In fact, the whole thrust of our study is to help you understand what's at stake here and how to address and overcome the challenges and to capitalize on the strengths of your situation.

The relationship between brain changes and cognitive development.

In current research by Fischer and those of his "school" have come (since much of the quoted work was done in the 1980's,) in 2007 and thereafter to focus intensely on the connection between changes in the brain and development of cognition (thinking).

Several firm conclusions have been drawn based on recent research. This is also found at the references cited above and on Youtube with other associated postings there..

The brain develops slowly over time with occasional spurts in brain activity and in actual growth of brain "mass" and new neural connections.

Advances in thinking ability (cognition) can accompany this development in brain capacity.
Whether the development of thinking capacity actually occurs depends on the individual's interaction with his/her environment. Thus the critical importance of effective educational interventions!

At the upper levels of possible thought (especially levels involving the manipulation of abstractions) 75% of tested individuals do not (or cannot) think at that level of complexity, no matter that their brain has "grown" or matured enough to support such effort. No matter that they have been involved in schooling, even for many years. Why? Because they haven't experienced (as Feuerstein describes it) sufficient MLE or Mediated Learning Experience which is defined as knowing, intentional, expert intervention designed to expose the individual to experiences and learnings that will render them flexible, able to adapt to new situations in their environment.

More information on this will be found in the chapter on Feuerstein.

Fischer makes the point that learning new things takes time (more time on task for some than for others—thus the need for individualized instruction even in a classroom setting). It is necessary for the brain to create new neural pathways to accommodate new learning. Given the complexity of what we are dealing with here, for example, you should not be alarmed at all if it seems, at first, heavy going to catch the vision of this work and to gain an understanding of the tools and methods we

are suggesting you can use to do it. It may well take time and time on task to help you succeed.

In my own tutoring efforts I have seen remarkable progress over time for someone who has time, sympathetic support, and a quiet, peaceful, contemplative environment where there is an established relationship of trust and a joint desire to learn, discuss and grow.

The role of informal teaching and other modes of social interaction in thinking (cognitive) development.

This speaks to the call for dyadic (on-to-one) instruction. There is a lot of material on this in the material from Fischer, Feuerstein, and others. It supports the idea that much very effective intervention can be done in the home between parent and child or adult and child (immature mind). These things will be developed in our studies. One aspect of this relates to the idea of a functional and an optimal level of thinking. Functional is average, ordinary, a reflection of the individuals best efforts when working alone, without support from the environment. Optimal functioning is when the brain/mind operates at its present full capacity (meaning an under-developed, immature brain, can work at full capacity for a human brain at that level of maturity)

It is very important to help a mind work at both functional and optimal levels, not just shoot for the optimal because we all spend much of our lives working at the functional level in various domains of knowledge. But, as Fischer observes, large intellectual projects, like, for example, **describing the Culture of Godliness, the aspects of a Fully-Articulated Human Mind**, and **the**

Society of Enoch and Melchizedek requires a mind (or a set of minds) that can function at the highest level of cognitive development (at **Level 10, Principles**) at the **Optimal Level** with environmental supports. **Those environmental supports will, at least in part, need to be input from the Holy Ghost (as teacher, mentor, intellectual scaffold) and Heavenly Father and the Savior as guides and counselors. And us as servants and disciples and ministering “angels” to help out.**

In preparing yourself to participate your efforts will be interesting and challenging. You need to insure that you have progressed through the brain/mind development process and have gained the ability to work at the functional level and also, when required, the optimal level. For this project that means far more than mere intellectual attainment.

You must sanctify and refine yourself spiritually till you have association as needed with the Holy Ghost, pursue personal covenants and study, and give grace through service and sacrifice and receive grace in return from you Savior. Then you will be ready, as Joseph Smith counseled to contemplate Eternal things:

“A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad

expanse of eternity—thou must commune with God.”

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

We aspire to no less.

GOOGLE AND THUMMIM ALERT!

Fischer Presents these things in great detail in the Guide beginning about **Page 9 ff, of Fischer Chp One** in the guide section **Fischer Chapter One New Format**

Kurt W. Fischer’s summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation, gives a great overview of this whole theory. I recommend you watch it early in your studies.

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

**The material below comes from Kurt W Fischer’s Ross Summer Institute 2001 Found on Youtube.
Search Kurt W. Fisher, Skill Theory**

OPTIMAL AND FUNCTIONAL LEVELS OF THINKING

We all experience the optimal and functional elements of mind all the time. When we’re learning something new and we are being supported by a “teacher” which can be either an actual person or learning material, we do well. Ten minutes after that support stops, we fall back to our “functional” everyday level and can’t do it any more. That is normal for everyone. We just need to develop the learning tools to

teach ourselves until the task becomes (memorized, internalized) incorporated into our mind's capacities.

Over time, we internalize the elements of the task and the tools that go with it, and then we can perform them without outside assistance, though "instrumental support" as Feuerstein calls it is always important. We'll look at Feuerstein's ideas after we have Fischer's model to build on.

THE TOOLS COMPRISING THE **LITERATE PRACTICES**

Systemic Analysis, Stages, Functional and Optimal Levels Functioning

Here is one of our first attempts at using Fischer's tools of literate practices called **Amplification, Non-local Integration and Systemic Analysis** to look at elements from the various knowledge domains under consideration (Fischer and Sternberg) (but also as the narrative plays out, Vygotsky, Piaget, Feuerstein, and others.) and begin to consolidate our own theory and philosophy about these things pointing us toward our goal of identifying and describing the sets, patterns, and isolates (From Edward Hall's work on the elements of culture) upon which the Kingdom of Godliness is founded.

We see the Lord himself identifying certain ages as periods of time when a certain level of understanding has emerged and it is possible for human children to access this new ability and use these new skills in thinking about the world around them. (Adam's children)

At age 8, for example, a child is said to be "becoming accountable before me."

At age 12 a young man is considered ready to receive the priesthood. Both young men and young women are said to be "old" enough (mature enough) to participate in temple work in the temple baptistry.

At age 16 young people are considered "Temple Ready" to participate in temple ordinances and temples services.

Now, at age 18 or nineteen they are considered ready to be called as full-time missionaries.

Do you seriously allow yourself to think that it is only the merest coincidence that those ages are also said by science to be periods when humans go through a "spurt" in the development of thinking (cognitive) capacity?

That their brains mature and open up neural pathways that they could not access before, but which they suddenly can use to comprehend higher, more complex levels or aspects of the doctrines of the Culture of Godliness, and to participate more deeply in building the Society of Enoch and Melchizedek, or the Kingdom of God?

But refer back to Chart C (Chapter One) and remind yourself this is not automatic. The environment must assist the person to call up and actualize these capacities. If this doesn't happen they will limp along at their own personal Functional Level and ,as the chart shows, may never develop the capacity to master the demands of higher level thinking. (Feuerstein, as we will see, has a lot to say about this).

Do we get a mature, adult human body at birth? No. It would probably overwhelm the spirit sent to inhabit it here during a mortal experience. The body grows and evolves in complexity over time and takes 20 or 30 or

more years to complete that process.

Why would not a loving Father design things so that a Fully-Articulated Human Mind also phases in over time, with each new evolution lasting a year or two or more so the spirit in the body can learn to control and direct it's thoughts and incorporate into daily practice the enhanced tools and capacities?

Also in harmony with this is the Lord's system that is in place to provide the "environmental support" that every human mind must have to develop and internalize the skills of using these new capacities of mind. For, as we will see momentarily below, **this maturing process only happens with support from the learner's environment**. How sensitive we must be to be sure every act of scaffolding, coaching, mentoring, you name it, is done soberly, anxiously, lovingly, insightfully, spiritually (shall I go on or are you getting the idea here?). Our "common enemy" lurks about anxious to substitute darkness for light at every opportunity.

What a tragedy when we do not intelligently, expertly nurture those minds over which we have some influence, with communications and interventions rooted in every righteous principle we can command, communicated to them as a level that they can command.

I hope you are beginning to see why I'm trying to persuade you to teach yourself every useful thing you can find in studying these knowledge domains and in analyzing the gospel and increasing the effectiveness of your work.

As we will see, our input is absolutely vital. Without effective environmental support the young minds wither on the vine, never become fully actualized.

Heavenly Father does not leave us alone. We must not abandon them.

"Sooner or later "good intentions" must be replaced by expert knowledge."

I said that. Now I'm trying to put my knowledge and faith where my mouth is hoping that you will feel the need to do the same.

Why then? What are they able to use their free agency to do that they couldn't do before? What have the researchers found that casts light on this?

Sternberg's work is very useful to us, but as was mentioned before, we have to use our own intelligence and knowledge in deciding which parts of a knowledge domain we will accept and use.

And we need to know when such a domain is built on questionable principles, precepts and assumptions that may run counter to things we know from revelation.

Remember, no one on earth is working on this in this way except us. We must literally chart our own path. Do we need to seek guidance, scaffolding, mentoring from the Heavens, just as we know those we seek to serve need input from us?

I will try to alert you to as many of these dichotomies and disunions as I can, but please be aware that you must develop your own "truth sense" to guide you in your work. You will need to find the original articles and books by these researchers and read for much more detail than the overview I can give you in these pages.

You will find them all on the Family Archive Disc I have given you.

You will need to seek your own source of

light and “intelligence” in these matters and get your own “errand from the Lord” as to which parts of this He desires you to analyze and elaborate for your own specific needs.

I can only point you the way and suggest things that you might want to teach yourself and others.

Sternberg spends a lot of time rehashing the attacks that have been made on Piaget's famous theory that as thinking emerges in the human mind, mental development takes sudden spurts where a great deal of new thinking capacity emerges over a relatively short period of time, and in Western children, these spurts are age related across the entire population, meaning that they occur in virtually everybody and could therefore be characterized as Universals (Using **Smith, Stanley and Shore's model of culture**, discussed elsewhere) that these skills are the same in the entire population.

At a certain age children cannot perform certain thinking tasks, then, rather suddenly, one day, with proper support from their environment, they can. Essentially everyone in that age cohort is now able to perform the task. These stages are thought to occur about age 8, 12, 14-15, 18-20, and up to about 23 or 24. Some theoreticians posit that some additional development happens up to age 30. (That's the age at which men in Jesus' time were allowed to begin teaching in public)

Most research has focused in early childhood (which is also critically important to us, as we will see in Berne's P-A-C where a child creates, from birth, an “Ego State” that can have a powerful effect on later life for good or for ill.

Unfortunately, it is this area (adolescence and young adulthood) where we need to be active in working with our late teens and young adults because it is most often in this group that **the “Seeds of Apostacy”** that have been sown earlier bear a most bitter fruit.

*The exact age of emergence will vary across assessment conditions, and it might vary across social groups. But at some point in middle adolescence there occurs a cluster of spurts in **optimal performance**.*

EMBEDDED VS DISEMBEDDED DEALING WITH ZPD/ZPD

Remember what I said in the beginning that:
Complex problems require complex solutions? Well here we go with our first example.

The emergence of a hierarchy of levels is only part of this. There are reasons why these levels with spurts and clusters are so hard to discriminate from gradual increase in mental capacity over time.

This is where Fischer makes his unique contribution to our cause. He began to study what he calls **functional and optimal performance**. This is where he helps us show that the mind we want to nurture is a joint product of the person and his/her environment.

SECTION TWO

Optimal and Functional Mental Capacities and Their Importance

OPTIMAL LEVEL FUNCTIONING IS HARD FOR ALL OF US TO MAINTAIN.

Fischer says in his Youtube presentation it takes time and experience for us to create the new neural pathways in our brains so we can perform at the higher level in some tasks.

As you work in this material use all the tools you can and give yourself time and patience to master this material and work out how to use it.

Then do the same for those you want to serve and help.

With the removal of support, children's performance levels in most domains plummet in a matter of minutes (Fischer and Elmendorf 1986; Lamborn and Fischer 1988). For example, when students between sixteen and twenty years of age were presented with a series of stories testing their understanding of the relations between intention and responsibility, many of them showed abstract mappings under optimal conditions. Ten minutes later, without the support of having just heard a story embodying a mapping, they were asked to present the best story they could about intention and responsibility. Their performance immediately plummeted. Not one student could sustain the optimal level of performance, even though he or she had done so just minutes before (Fischer, Hand, and Russell 1984).

Optimal conditions refers to the support and coaching a person receives from the environment. Including from the Holy Ghost. Feuerstein calls it MLE **Mediated Learning Experience** and defines it as a deliberate, knowing, expert intervention by a skilled "other".

Fischer calls it "guided-reinvention" and calls for less intrusive interventions than Feuerstein advocates. This suits our purposes better for the most part because we must deal with the person's ZPD, Zone of Personal Dominion, e.g. Free Agency and cannot exercise "unrighteous dominion" or coercive methods.

Vygotsky says there is no internal mind structure at all and that all you see in human thinking arises first in the environment and then is internalized by the person to create their "schemata" or thinking skills structure.

Others (Feuerstein) calls it “Instrumental Support”. However you call it, outside support for “best practice” thinking is held to require support from outside the mind of the person.

To my way of thinking this dovetails precisely with Heavenly Father’s methods of helping us in our mortal probation. He has provided the companionship and the Gifts of the Holy Ghost specifically to be a mentor to us. The “Light of Christ” is given to every living human being to aid them in their journey, in their efforts to lead a happy and fulfilling life and to know right from wrong.

We need to find our way among all these “models” or theories and glean the best of each of them for our work.

I suggest you ponder the quote above in terms of understanding one reason that there may be a failure to inculcate important principles into the minds of those we want to help. The intervention you apply may not take into account whether you are supporting Functional or Optimal performance.

Instead of performing at optimum, people seem ordinarily to perform at what is called their functional level, a limit on their functioning that is typically below what they can do under optimal conditions.

The only manipulation that seems consistently to reduce or eliminate the gap is reinstituting high environmental support

We must try not to lose sight of this next point. People need to be led to internalize the optimal thinking practices. In scripture a best case example of this would be the third Nephi who was told the Lord would grant him whatever he asked because he would not ask amiss. He

had internalized the personality of Godliness and had the Gift of the Holy Ghost to the point that he could be trusted to act in a situation as the Savior would.

One way of interpreting these findings is that people must internalize the high-level structure in order to be able to produce it without support. The high-support conditions show what they can understand when demands of internalization are minimal. The low-support conditions test whether they can produce and organize the complex skill on their own, whether they have internalized it. This process is related to what Vygotsky (1978) referred to as learning in the zone of proximal development.

According to skill theory, individual differences are the norm in development (Fischer and Elmendorf 1986), even while children also develop through the general levels in Table 1.

The specific skills, and therefore the capacities or competencies, vary widely as a function of the children's experiences, their emotions and interests, and their special facilities or disabilities.

We will show more detail on this when we discuss Vygotsky.

We need to become quite expert at profiling each individual we want to help by measuring (testing if you will) their performance on specific thinking tasks. I will be trying to help you gather the tools, materials and expertise that will help you do this. Indeed, this is a major reason why I have undertaken this work.

GOOGLE AND THUMMIM ALERT!

At this point you might want to pause and watch, if you have not yet, Fischer's presentation
Fischer Presents these things in great detail in the Guide
beginning about **Page 9 ff, of Fischer Chp One** in the guide
section **Fischer Chapter One New Format**

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation, gives a great overview of this whole theory. I recommend you watch it early in your studies.

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

It will give you background in this and tell you that researchers are assessing skill level in their subjects by assigning essays, through discussion and discourse or by asking them how they think about certain dilemmas. We will have to develop this aspect of our interventions to be as sure as possible that we know at what level of thinking our "students" can function.

Whenever possible, assessments of children's developing skills should allow the detection of different developmental sequences. Customizing, personalizing, delivering these great gifts to each individual, one person at a time. Weaving the concepts of the Culture of Godliness" into the very fiber of their being, just as the Holy Ghost does. With an eye single to the glory of God, no personal agenda except to do them good and to bring souls to Christ.

One of the primary lessons from these several research findings is that both developmental

sequences and variations should be directly assessed. That is, in any given domain an assessment should include both a range of tasks for assessing different developmental levels and a range of assessment conditions for assessing the developmental range between optimal and functional levels.

Using such assessments, researchers can begin to describe both the sequences and the variations in the behavior of real children (Fischer and Canfield 1986). Then their theories of cognitive development will prove to be much more useful in working with real children

Skills are hard to learn and sustain, and in most domains performance will routinely occur below the optimal level, even with high-support assessments and the opportunity for practice.

Movement to the optimal level, the upper limit on performance, requires sustained work at mastering and internalizing the skills.

WHY FORMAL (CLASSROOM) SCHOOLING AND TESTING IS USUALLY NOT AS EFFECTIVE AS DYADIC (ONE-TO-ONE) INSTRUCTION

Most classroom behavior involves variations below the optimal level. Our research indicates that students rarely function at their optimum under the kinds of conditions that are used for assessment in the schools.

Instead, as they become familiar with a domain of tasks, they show a functional level—a limit on their functioning that is typically below what they can do under optimal conditions.

How much of your teaching in a home or church setting involves “classroom” techniques, thus “failing” coming out of the starting gates because you are not provoking optimal mental processing? Are you individualizing according to the pattern above?

How does the individualized teaching of the Holy Ghost differ from yours? Are you becoming, in your efforts to improve, a “creature of the Holy Ghost” as mentioned in scripture?

GOOGLE AND THUMMIM ALERT

How much “instrumental support” does the Savior provide through prophets, the written and spoken word, the inspired actions of our leaders and others as well as direct inspiration, revelation, and tutoring from the Holy Ghost and the Spirit of Christ?

How can you organize your own “interventions” more effectively by mimicking or **imitating those things?**

THE WHOLE ARMOR OF GOD. EACH PIECE HAS A GOSPEL SUBJECT OR ELEMENT ATTACHED TO IT.
WHICH OF THESE ELEMENTS IS NOT A COMPLEX ABSTRACTION?

Yet it can be illustrated for the younger person with concrete examples, and later through mappings, and so on up to the level of systems of systems.

HOW WOULD YOU, THROUGH AMPLIFICATION, NON-LOCAL INTEGRATION AND SYSTEMIC ANALYSIS MAP OR

INTEGRATE AT HIGHER LEVELS, THE ELEMENTS OF THAT SCRIPTURE?

INQUIRY

There's an educational, thinking skills game I've used all through my career with people of all ages and ability. It helps you not talk too much but still be a source of information by summarizing what is known (what has been learned or discovered to this point in the inquiry.)

You begin with a statement: Black and White, I looked through the cabin window in the woods and saw Jim dead inside, Mary and Jim lay dead on the floor in a pool of water with broken glass all around them.

Then you say: would you like to ask me some questions. You can only answer yes or no and say that's a really good question when their questions are leading them in the right direction. They can ask for a summary of what has been learned at any time and you give it.

One object of the game ties into our levels and other tools and practices really well. The idea to help them learn to ask really broad questions: Is this black and white thing we want to find in this Universe? Yes On or in this world? Yes On land? No In the water, then. Yes Sea water or fresh water. Sorry, I can't answer that kind of question. Freshwater? No. What have I learned so

far? It's in this :Universe, on this earth, and it is in sea water. (One thing they need to learn to do is test their assumptions. That is a hallmark tool for inquiry and research.) 90% of participants will assume the black and white objects is in the ocean. Is it animal, vegetable or mineal? Sorry, I can't answer that kind of question. Mineral no vegetable no Then it's an animal. Yes. Good question. In sea water. Yes. Is it an animal or a fish.....yeah, I know, you can't answer that kind of question..... yes Black and white, in sea water.....is it a killer whale? Yes very good question. Am I through no

And so on, continuing on until they discover the killer whale is not in the ocean but at sea world (in salt water but not in the ocean, thus teaching them not to leap to conclusions but to carefully and thought fully look for and test assumptions.) and that it is the particular killer whale that swam away with the head of a trainer (many years ago now, when my own children were young)

Progressing from a simple phrase: black and white you can lay a trial of inquiry all the way to a killer whale at Sea World. The idea here is to learn to start on a very broad scale and narrow it down as quickly as possible without making any assumptions. Each of the other two questions invite you to make an assumption right off that will only lead you far astray if you don't find it and test it early.

I suspect that if you inquire!!! Of your Google and Thummim you will find versions of this "game" and perhaps others that can help you. You should be ready to have one of your apprentices challenge you to a game, in which, hopefully, you will be able to demonstrate excellent questioning technique.

Forms of this activity can be devised at all levels of cognitive development and can add spice and variety to interventions.

LET'S PUASE A MOMENT TO LOOK AHEAD IN OUR STUDIES

What's to be gained by studying the work of the other scientists and researchers"

As much fun as it can be watching human minds grow using these tools and interventions, it can be even more engrossing when you begin folding in elements of the other models.

For example, in analyzing Book Of Mormon culture and society it is fascinating to factor in Eric Berne's work in his book: **The Games People Play**.

He describes the psychoanalytic parts of humanity, apart from the emergence of thinking skills and literate practices as Fischer does. He presents the idea that the human mind is composed of various "ego states" that can perform, under certain circumstances, as real persons. One such state is recorded in the mind and the emotions at a very early age and models the thoughts and actions of a very young child. Another develops over time and represents a 'parent' ego state recorded from the parent figures in one's life. Another, the Adult, is "simply" the present, information processing aspect of the mind that, in the best of cases, manages the others.

You will need to familiarize yourself with his concepts. Then it could be fascinating to use his model to extend learning in your interventions, and to get your apprentices to focus on other aspects of their lives like feeling and emotions, as you guide them as they create a profile of the internal structure of the mind of a Nephite

raised in a “normal” Nephite home, a Lamanite raised in a “normal” Lamanite home. What would have been recorded in the Child and Parent ego states of each.

How does the “traditions of the fathers” plant itself in the mind. How does it work its effects? How can these effects be either mitigated or enhanced, based on their utility (use) for creating a dynamic and spiritual life?

I think you can see that there is a “concept learning sequence” involved in much of our work. We ask ourselves what does a person need to know to understand this new material, use what tools to take the next steps.

In this case if your apprentice has spent time listing the material and non-material elements and otherwise manipulating the society and culture of these two groups, even just in a general way at this point, they would have enough information to create a profile of a person from both cultures. And these profiles could range from simple (representational levels) on to quite complex (levels of abstraction including mapping and systems).

The next step up the skill level scale could be to compare and contrast, item by item, the aspects of each “personality”. Then perhaps write a story or an essay incorporation the meeting and interaction of two such people.

What would the child in a Nephite home be like? (what elements of Nephite culture would it possess?)
What would the child from the Lamanite home be like?
What would have to change in the Lamanite’s present situation (adult mindset) to break down the barriers (the scales of darkness) taught by the Lamanite culture?
What Nephite cultural patters would the Lamanite have to absorb and act on?

I think you can begin to see better the power of these various models and what they bring to the table as we try to recreate for our children and our “apprentices” the Culture and the Society of Godliness. We could, over time (time on task) develop quite a detailed description of the kind of “Fully-Articulated Human Mind” we would like to see emerging in our young. And we could have a lot to say about how our society and our culture should be organized to promote this. And to show much more clearly why the current models of culture and society are more or less not working.

Moreover we would begin to get clues of what tools and resources, processes and practices we have available to use if we suspect the “Seeds of Apostacy” have begun to germinate in a human mind of any age, but especially in the emerging adolescent. How would we craft an effective intervention to begin to counteract this impending tragedy without prattling and preaching?

NOTE: Fischer in his Youtube presentation speaks of parents who teach their children up to 50,000 words early in their school career and as they follow them through the school years. These children have a foundation for learning that is astounding. They teach not just spelling and grammar, nor even only definitions. They teach words in context in the real world. You have a marvelous opportunity to do this as you teach words in the context of story, as here in Alma.

Noah's Challenges

Carnivores, herbivores, omnivores identifying and gathering food for each type plus other types of

animals—birds, insects, etc, identifying various types and keeping them apart keeping them apart (providing for separate types of “housing”, etc. Thought question to extend learning: might certain types of very useful plants need to be preserved also? If so what types and how to preserve them (seeds?)

Types of societies in the BOM Types of personalities in the BOM

WHEN YOU WRITE STORIES DON'T GIVE ACTUALIZATION, LIFE, TO THE BAD GUYS. SURE AS THE WORLD SOMEONE WILL ADAPT THEIR PATTERNS. Just as the writers of the BOM did not describe the secret societies of the Jaredites. Don't make your work a road map leading to wickedness. Many movies and TV shows the last few years have taken outright evil people from stories, fables, fairy tales, even real life (Lucifer) and spoke of life from their point of view in ways that seemed to justify their wickedness. Can you by now, knowing that immature minds cannot reason well, not be nervous about this quiet shift in cultural values? Even former superheroes have gone dark. Superman is out of favor with the “audience” because he's too much of a good guy and stories tell of superheroes fighting it out instead of fighting evil.

When you create stories as part of your interventions, to establish and define a dilemma for example, be careful not to develop the bad guys in too much detail because someone, with a certain mindset, will identify with them instead of the good guys.

I'm going to include an appendix on story writing and the Story Mind data. I suggest you look at it before you get too deeply involved in creating your interventions.

WHAT KURT FISCHER IS ATTEMPTING TO DO AND WHY WE SHOULD CARE

"LEARNING IS fundamentally about making and maintaining connections: biologically through neural networks; mentally among concepts, ideas, and meanings; and experientially through interaction between the mind and the environment, self and others, generality and context, deliberation and action" (p. 11).

Susan Engelkemeyer and Scott Brown present this description in their summary of the 1998 Powerful Partnerships report. Indeed, the importance of

learning to make connections is reflected in the fact that it is the first learning principle cited in that national report. Lee Shulman, president of the Carnegie Foundation for the Advancement of Teaching, also comments on the central role of making connections in his discussion of educational experiences that help students make sense of their own experience: "One of the central ways we make sense of experience is by making differences" (p. 37). He is referring to the value of Attending to the categories and distinctions that help us organize our thinking about ideas, concepts, and observed relationships among people and things, thus illuminating the connections between and among the categories we have chosen in order to make sense of our experience.

(This speaks directly to Edward T. Hall's material in the book: The Silent Language. He talks about

patterns a culture creates to explain what is happening in the social arena. We observe a set of behaviors and then use a culturally given "pattern" to explain and to organize them, to give them "meaning". This is why we need to

acquire his tools for cultural analysis so we can create well-centered and effective educational interventions. Fischer continues:

"Despite the importance accorded to helping students make conceptual connections and arrive at a more sophisticated understanding of how ideas, concepts, theories, and explanations interact with and inform one another, educators have few maps to help them describe the process by which students learn to make these connections. Through skill theory, Kurt Fischer provides a way of understanding how the capacity to discern relationships in more abstract, inclusive, and intellectually insightful ways develops. **With a deeper understanding of these developmental processes, educators will be better able to create experiences that support students in making connections and better able to assess their progress along the way.**"

Fischer IBID

A PREVIEW OF WHAT WE WILL BE STUDYING NEXT:

Sternberg spends a lot of time rehashing the attacks that have been made on Piaget's famous theory that as thinking emerges in the human mind, mental development takes sudden spurts where a great deal of new thinking capacity emerges over a relatively short period of time, and in Western children, these spurts are age related across the entire population, meaning that they occur in virtually everybody and could therefore be characterized as Universals (Using **Smith, Stanley and Shore's model of culture**, discussed elsewhere) that these skills are the same in the entire population.

At a certain age children cannot perform certain

thinking tasks, then, rather suddenly, one day, with proper support from their environment, they can. Essentially everyone in that age cohort is now able to perform the task. These stages are thought to occur about age 8, 12, 14-15, 18-20, and up to about 23 or 24. Some theoreticians posit that some additional development happens up to age 30. (That's the age at which men in Jesus' time were allowed to begin teaching in public)

Most research has focused in early childhood (which is also critically important to us, as we will see in Berne's P-A-C where a child creates, from birth, an "Ego State" that can have a powerful effect on later life for good or for ill.) and adolescence so information about the upper, later, stages of maturation is not voluminous.

Unfortunately, it is this area where we need to be active in working with our late teens and young adults because it is most often in this group that **the "Seeds of Apostacy"** that have been sown earlier bear a most bitter fruit.

PAUSING FOR A LOOK AHEAD: AN ADVANCE ORGANIZER

Sternberg will be covered later. He has exciting things to say about how IQ is not the determiner of success in life. Rather it is Intelligence (neat word, huh?) that matters and Intelligence can be modified by intervention.

QUOTE THE PROPHET ON "IF A MAN GAIN MORE...."

Some of his work can be found in: **Needed: Better Methods for Testing Higher Order Thinking Skills,**

Educational Leadership Magazine, October 1985, p. 161

Sternberg disagrees with the idea of spurts in development. Fortunately for us what he has to offer us does not hinge on our accepting his views about Piaget, Fischer, and other Neo-Piagetian researchers.

Sternberg's work stands alone, has been widely accepted and used, especially in business management training and **personal growth in practical, everyday intelligence and offers us a model that shows us that IQ and Intelligence are two different things, and most importantly that Intelligence can be increased by intervention.**

What I find interesting is he does not reject the concept of IQ but rather embraces it and shows us that it has a very important place in our work. But he defines Intelligence differently than many schools of thought do, and this difference greatly supports and illuminates how we would like our "guided reinvention" (this will be explained to you later) interventions to look and to operate.

Another great advantage of his work is that he has tried to simplify all this stuff about IQ and Intelligence and thus make it available to more average people.

I have chosen **Eric Berne and P-A-C** for the same reason. Berne's work offers powerful insight into the world of psychology and psychoanalysis at a level that is quite comprehensible and useful to more ordinary people.

Edward T. Hall does the same for the study of cultures.

Mazlow and Kolberg speak to us for **Moral Development** also in ways fairly easy to understand and use.

But don't think because I say these domains

are relatively simple and easy to understand and use that they are weak, ineffective models. Quite the opposite as you will begin to see if you will only take the time to engage with them.

One advantage of this is that elements of each domain are easy to extract or dis-embed from their particular knowledge domains and, by **the techniques of amplification, non-local integration and system analysis,**

they can be compared, analyzed alongside elements from other domains, and **can presumably help us begin to synthesize our own model or domain to begin to describe the Culture of Godliness.**

At all costs we need to keep this material as accessible as possible to as many people as we can, but without diluting the strength and power of the insights offered.

Interestingly enough, Feuerstein also feels that intelligence can be increased, though he approaches it differently, out of an alternative set of philosophical principles, he has the same conviction and both men offer many, many detailed elaborations of this principle that intelligence can be modified and enhanced that can be used, and or modified for use in our own work. Sternberg and Kohlberg also agree, with their own take on the process.

What is interesting is that all these scholars, studying this issue from their own perspective, come to similar conclusions that also agree in many ways with what the Lord has told us.

I think what is happening is that knowledge is moving toward more cohesive understandings about many vital aspects of mortality.

An example of this is that someone about twenty years ago wrote a book entitled "The End of History". His theme was that people had been struggling over the need to decide how humans should be governed. Just before WWII started Democracy had nearly died out all around the world, being replaced by more and more authoritarian schemes of government.

Since WWII most people seem to have accepted the idea that tyrants are out of fashion, that self-government and democracy and human liberty are the favored forms of government.

So since most of history has been about wars and contentions regarding this issue (even with the war in Heaven as you may recall) and now people seem to be moving toward accepting just one form of government, democracy (liberty) in some form, "history" has come to an "end" and we are moving into a new "era".

Many fields of research seem to be coalescing into much more cohesive knowledge domains. As you will see, this is happening in this field too. And much of what is being confirmed "scientifically" harmonizes with the gospel.

We want to be skilled enough to engage a human mind at any stage of its development and, if they will only allow it, present "guided reinventions" that truly help them build themselves toward a **Fully-Articulated Human Mind** governed by an **Enlightened Christian Conscience**. This means helping them to learn to think at the optimal level in the highest practical level of abstraction, which is, according to Fischer, systems of systems. Fischer's Skill Theory will be discussed below.

Happily some researchers have worked very hard to

modify Piaget's original studies without negating the idea that mental ability does emerge in stages. (spurts, if you will)

The reason this is good for us is because we have evidence from revelation that these stages do, in fact, occur and that Heavenly Father has attached great importance to them.

One reason this is so important is that we want to focus intensely on why our children do not absorb and activate in their lives the sets, patterns and isolates comprising the Culture of Godliness. And precisely on how the Seeds of Apostacy are sown by the enemy of all righteousness. And on how we allow the mind to be lax and empty of spiritual formatting that would serve as a barrier to the planting of those seeds.

If part of the reason for those minds under our care and keeping do not achieve these goals of mind and thinking development is because we do not present these cultural elements in proper order (respecting the principle of "concept learning sequence"), at the actual mental development stage of our target audience, there is a very good chance they will not be absorbed (taken in), understood, and actualized as part of their "schema" of how the world really works. We also need to share with them somehow our reasons why they might want to work at this, and how we can help them get to recognize the Spirit of God that was born in them, not "harden their hearts" against it.

I refer you again to Dr. Terrance D. Olsen's talks on this on YouTube and BYU talks can give you excellent starting points for designing your interventions because

he incorporates this material into a practical and proven model{in school districts in four states].

How people learn to learn differently will continue to be an area of investigation for some time to come. As it now stands, however, these differences represent one of the barriers that have to be overcome each time two people raised in different cultures interact over any but the shortest period of time. Hall, P. 74

Terrance D. Olsen, Author at Wheatley Institute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: **"Inviting Moral Relativism to be Irrelevant."**

<https://www.youtube.com/watch?v=oHuPBqZNJ-q>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

I've heard young people say from time to time that the way their family functioned was to them "anti-Christ". They said that "if this is the way it (the gospel of Jesus Christ) works, then I don't want anything to do with it."

Somehow he/she/they was/were living with “social Mormons” who outwardly lived in the Mormon society [which is fine, we find many who do this for the companionship and support they get from it, many new members pass through this phase on the way to “true conversion’] But somehow the deeper spirituality available in living the Gospel of Jesus Christ was not being actualized in the give and take of the family’s life sufficiently to ignite the fire of testimony in its members.

You can diagnose these situations with the tools in these models. Elric Berne’s work in Transactional Analysis might be particularly helpful.

DANGER WILL ROBINSON!

It is so important that we not master this material and then use it as a hammer or a weapon. We must also, as best we can, be “examples of the believers”. That’s why I’m encouraging you to make yourself the first person you help with your new-found resources.

We will share some responsibility for their “failure to launch” if we do not do all we can, use all the light and knowledge and spiritual guidance we can acquire, to help Heavenly Father fulfill His most anxious desire that His children share His kind of Life. If we do not fashion ourselves into an instrument He can use in establishing a new way of going about raising our children and organizing our society that matches His plans for the “New Millennium” we may find ourselves setting off day-by-day, year-by-year the advent of the Millennial Age in our personal lives, the life of our family, community, nation, or the world.

You should bear in mind that you can establish Zion on all these levels. It's just that we need to plant it more widely until society itself is founded on a culture upon which our young can establish their values, character, and personality.

I hope by now I've present enough background in this material for you to understand what I mean by what I'm saying.

HOW TO POSTPONE ZION ONE DAY AT A TIME

All we have to do is simply do nothing. Not be proactive nor anxiously engaged in establishing these institutions. To leave our children "Home Alone".

One real danger here is that "nature" abhors a vacuum in the mind just as it does in the outer world. **If we do not help those around us take in the elements of the Culture of Godliness, those minds will not remain empty.** There are many spurious, dark, and dangerous and downright evil sets, patterns, and isolates floating around in our mental universe. Experience teaches us that minds that are not mature in the elements of the Society of Enoch and Melchizedek will be filled instead by other elements from other societies.

If our "constructive criticisms", preachments, platitudes and other attempts to intervene go helplessly, hopelessly wide of the mark...If we literally "talk over their heads"..... They will search the current teen-scene craze, ask friends, chase after suspect celebrities, listen to questionable music that claims to help them understand themselves and to say the things they cannot say

for themselves.

Randomly getting “mentoring” in their warped “zone of proximal development” from the world rather than from us....

This is when we realize that the human mind abhors the empty, confusing “default” position and will begin eclectically visiting alternative sites and “down load” from the “Internet Of Life” “answers” to resolve their confusion.

We’re getting a lot of interference in child raising from some sectors of society. The **Conspiracy Of Profit**, at any cost.....aimed directly at the least sophisticated segments of the population, our young,knowingly, deliberately targeting our children. And, just as dangerously, our neighbors children.....

Because many kids are functionally “Home Alone” too often nowadays. Their minds are not being filled with powerful anti-virus patterns of the Culture of Godliness so the inhumane, anti-Christ, acultural, situational ideas are being down-loaded onto relatively empty, open, and receptive adolescent hard disks.

There are no “anti-virus” programs in their minds, previously loaded and programmed by an enlightened, progressive “parenting culture”. There is no “virus alert programming” in place in their minds that will automatically detect the falseness of this data and set off the warning bells.

And once in place these craftily designed, darksome, and disruptive programs appear brilliant, glitzy, superficially engaging, speaking mostly to the module in the brain that processes emotions....and away we go.....

But, sadly, hidden deep in the code of these programs is a most deadly virus--placed there perhaps by that Master Hacker--the enemy of souls---and assembled over time by the teenage CPU it becomes, amazingly, an anti-antivirus program. (actively anti-Christ) Resulting in a "barrier attitude" that may lead the child to resist mightily any and all attempts to clean up and spiritually "re-format" the hard disk.

Book of Mormon: Mosiah 26

And now because of their unbelief they could not understand the word of God; and their hearts were hardened.

And they would not be baptized; neither would they join the church. And they were a separate people as to their faith, and remained so ever after, even in their carnal and sinful state; for they would not call upon the Lord their God.

For it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins.....

Here their protective "**Zone of Personal Dominion**" can become an almost impenetrable barrier to the **Light and Power of the Gospel of Jesus Christ.**

To help counteract this condition we want as many tools and insights as we can get about what things are at play in this environment and what tools of remediation are available to us.

At the same time, we want to know how to organize our personal lives, our homes, our schools, our society

around principles that will nurture our children, and our neighbors children, from birth in an environment carefully, wisely, designed to give them the best possible opportunity to exercise their free agency within in their **Zone of Personal Dominion** to grow in Godliness through each stage of their development.

You may find these same ideas presented and developed at several places in this material. Not because I'm sinking into senility, though I probably am, but because experience has shown that modern "students" can seldom be persuaded to progress through the presentation of considerable amounts of material in a straight-forward manner.

Even though the "concept learning sequence" is very important to exact and effective understanding, people will still select and read [cherry-pick, if you will] discrete items in no particular order, guided only by simple curiosity. And, also, the editor (me) is struggling with short term memory and other virulent symptoms of TBS (too many birthdays).

If you want to make your points, as I do, you may find you have to put important items into the text in more than one place. [In other words, its deliberate and not accidental so don't expect an excuse or an apology. And if you don't know where else this last text is found.....well maybe you just made my point.]

By now, with my overactive tendency to ramble and digress you have probably lost the point being made at the beginning of this section.

We were talking about stages in the development of thinking in humans. They are important to our work, but have been clouded by controversy. However, researchers, mainly Fischer and

his associates have worked out the kinks in the theory of stage-like spurts in cognitive development.

"Teaching" that isn't developmentally appropriate for our "student" isn't really teaching.

"The only true teaching is when an informed other helps a learner understand something she/he wants to know."

Quoting Fischer again in **Cog. Dev. In School-Age Children** (p. 71)

How do the child and the environment collaborate in development? How does the pattern of development vary across **traditional categories of behavior, such as cognition, emotion, and social behavior?**

.....there are a number of different directions (our) research could take. Four that seem especially promising to us involve the relationship between:

(1) cognitive [thinking]development and emotional dynamics,

(2) the relationship between brain changes and cognitive [thinking] development,

(3) the role of informal teaching and other modes of social interaction in cognitive [thinking] development,

(4) and the nature and effects of schooling and literacy. (Fischer, IBID)

Numbers 3 and 4 will occupy much of our attention because we want to learn to design effective educational

interventions. And literacy is essential in the creation of a **Fully-Articulated Human Mind** and an **Enlightened Christian Conscience**.

It has been hard to prove ties into other issues in “lesson preparation” for effective educational interventions. What we are going to cover could almost be called the “Engine” or the “Heart” that drives everything we want to do. Rather than me just telling you, let’s get into this and let me show you what it’s about.

According to skill theory, these levels reflect a broad change in capacity, not simply a change in one domain. Not just in math or social science or politics, but they function in every thinking task.

Feuerstein develops this same idea.

This is very important because the new thinking capacity extends across all domains or subjects about which one thinks. It is a broad, general, increase in the capacity of our brain to hold data in working memory and manipulate it in new ways that were not possible before.

An example follows:

*With the **development of abstractions**, adolescents can characterize themselves (as well as other people) in terms of abstract personality characteristics, such as outgoing, outspoken, caring, inconsiderate, and depressed. **With abstract mappings** these abstract characteristics can be related for the first time, and adolescents can detect conflicts or contradictions in their own personalities. (between 14 and 16 years of age...when Moroni*

visited Joseph Smith)

We will lay out in detail [again, there is a lot of information on this in Fischer Chp. One] the levels we pass through on our way to maturity. An abstraction, simply defined is something, a representation of something, that you hold in your mind, not in your hand, as you consider various aspects of it.

Mapping means mentally taking one element from one abstraction and comparing it to an element of another abstraction. [non-local integration as a Literate Practice, may contribute here] This ability, after it emerges about age 16, marks a milestone in thinking development in several of our models because of the richness and complexity of thought of which one becomes capable.

What is interesting to me is that Sternberg, though he doesn't accept Fisher and Piaget's ideas about stages, is very big on mapping and considers it essential to intelligent thought. So we will be spending time [in his model, too] with all these ideas and their attendant concepts, **examining them with our new tools of amplification, non-local integration and systemic analysis**, because they will form part of the foundation upon which we propose to erect our "Culture of Godliness".

It [mappings] represents, however, only part of the total thinking capacity that emerges in the human mind. **There are at least two more major levels above abstract mappings that Fischer identifies and describes.**

It is only in these upper levels that the mind

can support thinking about the abstract ideas and the relations between them that the Enlightened Christian Conscience and the Fully-Articulated-Human Mind must have to be brought into existence and to function.

SOME PERSONAL OBSERVATIONS

Chapters one and two of Fischer give an overview and an outline of most of his research. I have notes and ruminations that are applicable to our study but that do not automatically fit into the chapter texts. I'm adding some here and some at the end of the other chapter. The entire text, which offers a lot of in-depth material on the structure and function of Skill Theory will be found in the reference archive under the name: **Fisher Skill Theory in Depth Additions.**

A REVIEW

We have surveyed a lot of material comprising several disciplines of research and domains of knowledge. There is much more material here than we need for our purposes. So it is important that we try to keep in the forefront of our minds the kinds of information we want. We're more likely that way to recognize it as we find it.

It seems that this information will fall into three broad categories:

The environment in which we must do our work
The emergence and elaboration [development] of the human mind/brain.

The design, application and analysis of “effective educational interventions” designed to help ourselves and others understand and use the material introduced in this study guide.

Three domains seem to contain concepts and ideas that seek to describe and explain how thinking capacity and skills emerge in the human mind. These are represented by Fischer, Feuerstein and Vygotsky with supportive elements from several others.

As I edit this material I plan to highlight certain facets of it that I think we can use to create our plan, our blueprint, if you will, of the **Culture of Godliness, The Society of Enoch and Melchizedek**, the salient personality characteristics of a person who has a **Fully-Articulated Human Mind** and **an Enlightened Christian Conscience**.

None of these descriptions exist as such right now. It is our task to describe the elements of such a dominion. To show how it is inculcated in the young and in others, what its fruits are in individual lives seeking to live according the precepts and principles undergirding the Great Plan of Happiness. And how it promotes the erection of the Society of Enoch and Melchizedek [Zion]

I suggest you try to take these elements as Isolates, broad general guidelines that run in the back ground of your mind while you’re working through the material we are studying. I suggest you review and adopt the Literate Practices described in Fischer chapter one and use them for organizing in some way that works for you, the material we are presenting.

One of the most challenging tasks we face is the effort involved to define and to redefine

working vocabulary among these schools of thought. Just one example is the way the word culture is used. It has shades of meaning with Feuerstein and others that differ among themselves and Hall introduces a more explicit and detailed definition by introducing the idea of **sets, patterns and isolates.**

They are talking about essentially the same thing, but using different words.

We are going to be creating material that we hope can be used in a process of **GUIDED REINVENTION** when we intervene with a person who is not acquiring the Culture of Godliness (is not internalizing, embracing, and actualizing the sets, patterns, and isolates that comprise the culture upon which the Kingdom of God, the Godlike life, is built).

We must, in this work, respect the **Zone of Personal Dominion** (the area of free agency, freedom of choice) that must run as an Isolate (see Hall's theory of culture)in the background, shading and coloring all we do. **We cannot legitimately force the human mind and still expect to be able to establish the Society of Enoch and Melchizedek.**

Such a society can be established only by those who, of their own free will and choice, deliberately and knowingly choose to abide by those cultural elements upon which such societies can only be founded. And they must consent to working to create in themselves a Fully-Articulated-Human Mind and an Enlightened Christian Conscience.

Our Educative Task

Nevertheless, this society cannot be founded by accident nor in ignorance. Therefore the elements of this society and kingdom have to be presented to relatively immature and unsophisticated minds. In an orderly concept learning sequence that incorporates elements and systems of instruction that can provoke mental development and the ability to consider more abstract and complex ideas. So that unsophisticated minds change and grow at the same time the person learns more clearly the building blocks of the Kingdom.

Failure in any one of these areas will lead to failure in them all to the extent that guided reinvention will not proceed to the degree required for our purposes.

Further, the concepts involved can be complex. These complexities cannot be effectively entertained (held for examination in the mind) unless the mind/brain complex has sufficient structure (maturation of the organ of the brain itself) and also schemes or systems of thinking (tools) capable of describing the elements of culture that must be understood and applied to create the environment in which the Holy Ghost can elaborate the skills, insights, capacities, and the desire to operate freely in this Heavenly Domain.

As we begin our attempt to synthesize this material into our own "system of systems" (an idea developed in Fischer's work) we must at once be aware of which set of knowledges we are drawing from and at the same time be aware of which portion of it we are addressing.

For example, are we dealing with brain maturation, schemes for thinking, organization for instruction (lesson or intervention design), descriptions of the emergence of

thinking skills in the human mind, developing moral and ethical principles and how they can be presented, understanding what the mind can do, in terms of comprehending and using information at a given point in the overall development of the brain/mind complex (especially important because complex ideas will not be absorbed by immature minds [for they could not understand them] so how do we, over time, introduce our clients to the truths found in each model at a level they can currently understand and embrace and how do we deal with the fact in their lives that **they won't be playing with a "full deck"** as they are confronted by the noisy, attractive and dark elements of worldly culture all around them as they mature), elaborating a model of human psychological structure that can help us understand more clearly what can go wrong and ways to fix it (sometimes before they ever occur, if we become expert in our work). Drawing from every model its special structure and delineating what it is covering in light of our overall program. Especially to "teach" (design educational interventions) for **Obedience, Sacrifice, and Godly (Inspired) Charity.**

[One long sentence, no sentence break. Wow!
How did I do that?]

Each knowledge domain we will study (e.g. Fischer, Feuerstein, Hall, Sternberg, etc.) lists problems and challenges (things that can go wrong). These need to be listed and catalogued so when we are creating interventions we can be aware of things (patterns) that block progress so we can find work-arounds to address them. If they are gathered in your notes in one location then the principles of non-local integration can be applied

to generate significant insights into the development of the human mind/brain.

It is especially important to see how variation in one element, even in a different model than the one under consideration, can create blocks and obstructions in another or can help clear up data that is obscure and hard to understand.

Complex problems require complex solutions.

Raising our level of analysis to the broader concepts we have under consideration we can think about the major domains, now that we know more about them, and see somewhat better why they were chosen and why they are being presented in the order they are.

Using the iceberg analogy, **we started with definitions of culture.** Because everything we need to consider is a part of one culture or another and is described by one or another of the cultural models. This sets us in the center of everything of concern to us.

Feuerstein is next because he deals with helping people acquire effective patterns and elements of culture that prepare our mind to think productively about the world around us. It gives us practical, everyday examples of how culture works in the mind and how it can be modified to be more effective in creating interventions.

Later Sternberg will help us do the same with Intelligence, and Sternberg with moral thinking.

Each of their knowledge domains is part of our culture. Explainig what is going on around us is what

culture does. It give us organizing schemata [map] or descriptions to explain the rush of sensory experience we are immersed in each day of our lives. The quest for meaning or understanding seems to dominate the human mind from our earliest years. **Cultural patterns comprise a “window” through which we look out on our world.**

All these cultural “windows” are in no wise equal. The view we get through them can be highly colored or biased and may not reflect well the real world around us. The patterns for living they present to us may be good, mediocre, or outright unhealthy and “evil”.

Fortunately or unfortunately our “personality”, relationship practices, everything by which we define ourselves, by which we know and are known, our institutions, everything, is encapsulated in our culture.

It’s how human life is organized. So we need to know certain things about this “institution”. We need to know what culture is made up of, how it manifests itself, so we can learn technically and explicitly what makes up the **Culture of Godliness**.

Cultural analysis is pervasive under the material cited in this study guide, running the gamut from broad general elements all the way down to micro-elements that function at the detailed level of human consciousness as in Berne’s work.

Feuerstein works at the general level of culture because he considers and works with the cultures of entire nations. But he is also focused on the successful inculcation of minor and micro elements that help individuals accommodate themselves to the demands of the culture in which they must be able to function.

This gives us a broad and yet very detailed picture of human life.

Additionally he considers the strengths and weaknesses of cultures, and of specific cultural patterns and highlights many problems that can interfere with a person incorporating a strong, vital set of cultural patterns that can make that person “unmodifiable”, or unable to learn from instruction and from life’s experiences.

This should offer invaluable knowledge to use when trying to analyze a person’s problems with acculturation and help prescribe the nature and organization, and the presentation of remediating instruction. We know, for example, that many young people , despite being exposed to elements of the **Culture of Godliness** do not internalize them.

To engage someone in a process of guided reinvention designed to change this we must have a very powerful set of intervention materials and philosophies.

If this were all there was that would be great.

But there are other things at play here that affect the growth of the capacities of the human mind and how they function at every level of maturity. We are not born with fully developed brains and the mind such a brain can support. There is good evidence that this capacity emerges over time, for everyone.

GOOGLE AND THUMMIM ALERT

This development has to do with the quality of abstraction which the brain/mind combination can support.

Many of the cultural patterns we must deal with to create a system of systems describing the **Culture of**

Godliness are quite abstract. Younger minds simply can't deal effectively with them. Moreover, that use of the brain capacity that emerges over time is not automatically available to the owner of the more mature brain. For the average person this may never happen [see Fischer Chp. One] and they thus remain fixated at a less complex level, often for the rest of their lives.

Another way of saying this is that they never incorporate into their "thinking systems" those powerful cultural patterns that they could have used to understand the more complicated and powerful of the things that form part of their culture.

Fischer focuses on the emergence (or the failure to emerge) of these important aspects of the human mind. Without command of them no one can aspire to possessing a "**fully-articulated**" **human mind**. Without such a mind one cannot consider the details of the **Culture of Godliness** nor understand the organization and function of the "**Society of Enoch and Melchizedek**".

An important issue embedded in these facts is that instruction (guided reinvention) can take place at several levels of sophistication that harmonize with the current level of development of, not only the mind/brain complex, but also of how closely the mind we are dealing with reflects the optimal level of the emergence and establishment and the tools of use of each step on the way to fully developed thinking abilities.

If you have command of these principles and know how to use them to analyze the present level of development of a learner and if you know how to create, structure, and present specific learning activities, with the proper respect for the ZPD you

will be amazed at how effective your teaching can be.

Another issue is, if they can't think the deepest thoughts yet, where lie the cultural elements out of which a fully-elaborated **Enlightened Christian Conscience** can be created, what can you do instead that will be true to our quest and that will prepare the way before them to help them arrive at that goal as soon as they are able. (To be true and faithful to the light and knowledge they have)

In Chapter One of Hall we contemplated the effects of "teaching" for a pattern of **Obedience, Sacrifice, and Godly (Inspired) Charity**

How do you create a "need to know" in the person you want to work with? [by sharing with them elements of the pure science of this material{greatly enlarging the soul without hypocrisy}]

How do you present information, at a level they can understand, or which they can come to understand after participating in informed and purposeful dyadic interaction with you? [By developing the tools Fischer, Feuerstein and Dr. Olsen give you for analyzing the developmental level of your patron]

Not every person (perhaps no one at all) will need everything described in these models. Feuerstein specifically mentions that many will only lack parts of these things.

Now the tricky part becomes: Which parts? At what level of abstraction, involving which emerging thinking skills.

It mentions in this literature that it is possible to make a very detailed analysis of what a person knows, can do, and is now, with emerging skills, coming to be

able to do in the near future. Fischer speaks to this in his YouTube presentation.

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation,
[**https://www.youtube.com/watch?v=FnjfCQvtFm8**](https://www.youtube.com/watch?v=FnjfCQvtFm8)

How people learn to learn differently will continue to be an area of investigation for some time to come. As it now stands, however, these differences represent one of the barriers that have to be overcome each time two people raised in different cultures interact over any but the shortest period of time. Hall, P. 74

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Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

And how do you do the same for a mature mind that has not made the trip yet.

DO YOU WANT TO BE RIGHT OR DO YOU WANT TO BE EFFECTIVE?

Researchers argued these points and others extensively in the 70's and 80's while coming to conclusions that we already know about, that have been synthesized into new and effective models of the emergence of thinking skills in the human mind.

Our task is so much greater that we can't afford time recreating the past unless it has direct application to our work now. Nevertheless, this original research is all available for review in my archives in case you need to see the original research. At this point I just want you to be aware of the broad outlines of what is out there to be known.

And remember, modern versions of most of these knowledge domains can be found on the internet. I suggest you streamline your work by going on-line as soon as you have the gist of what's presented here.

I suspect we'll find very soon that this material is so complex and rich and the humans we'll be attempting to help so diverse, that as I said before, there's no formula here. No "every size fits all" method or approach. It will probably be possible to create a detailed profile of a widely varying group of individuals and prescribe for them individually interventions that fit their needs more exactly than most of us ever imagined.

So we'll cover the basics, common to all human development, and then trust you to begin studying the elements of this body of knowledge to fit your needs.

If we are going to emulate the Spirit of God in our work we will make the effort to personalize our interventions as exactly as we can, with the help of the Spirit. This means that most likely we will soon all be going our separate ways as we individualize and pursue our efforts.

Thus, as I said near the beginning, this is a survey course only. Sketching out what there is to be known in this field of the development of the human mind

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In general, stages are levels or plateaus of clusters of thinking skills in the process of emergence of thinking ability in the human mind. These are taken by researchers to be age-related. **At one age certain types of thinking is impossible for everyone in the age group, in spite of "intelligence" level or measured IQ.**

No matter how "smart" you are, you can't do it. We spoke about gifted children, especially at middle school age, who actually become disaffected with schooling because they are always being given tasks at which they fail.

I CAN'T EMPHASIZE ENOUGH THAT THIS SINGLE FACTOR SHOULD BECOME, AND ALWAYS REMAIN AN ABSOLUTE CONSIDERATION IN EVERYTHING YOU ATTEMPT TO DO.

There's no point in trying to teach materials or skills beyond the developed capacity of the mind you're dealing with.

This idea and ideas about how to deal successfully with it are found throughout this material.

I have devoted a lot of space to this, with examples, in Chapter One

REPEATED DEFEAT AND DISCOURAGEMENT IS SUFFICIENT ALL BY ITSELF TO ALLOW THE "SEEDS OF APOSTACY", RESENTMENT, AND REBELLION TO BE PLANTED IN A HUMAN MIND.

YOUR CAN ALSO CREATE A TOXIC LEARNING ENVIRONMENT IF YOU MIX YOUNGER CHILDREN WITH OLDER ONES AND LET THEM COMPETE FOR TIME AND ATTENTION AND TO GIVE THE ANSWERS.

THIS IS WHY I FURNISH SO MANY MODELS THAT FOCUS ON THIS DEVELOPMENTAL PROCESS. IT IS FUNDAMENTAL TO EVERYTHING WE HOPE TO DO.

A little later that same person can use those thinking skills in resolving dilemmas or solving problems. This is taken as evidence that the brain and the mind it supports, evolve or mature over time. And that from time to time there is a "spurt" or acceleration in the emergence of thinking ability.

This is a critically important idea. We are interested in the four thinking skill categories listed above. We wonder if thinking develops or matures in one category does it also emerge and consolidate in one or all of the others.

Also critically important: To understand the highest levels of the principles of ethics and morality (necessary for the creation of a Fully-Articulated Human Mind with an Enlightened Christian Conscience) the brain/mind must have evolved, and have learned to command these same thinking capacities. In other words, when these skills evolve they can transfer across domains to be used in thinking about different, diverse bodies of knowledge. If the proper interventions are used.

We just absolutely have to know what kinds of complexity in thought patterns (there's that word again!) our target human being can handle. And just as importantly (think Vygotsky and ZPD, Zone of Proximal Development) what growth and development in thinking capacity is on the verge of emerging (because of advancing age) and how can we help that happen productively.

DON'T FORGET, YOU NEED TO ASSESS WHERE YOU STAND ALONG THIS CONTINUUM FROM CONCRETE THINKER TO SOMEONE ABLE TO COMTEMPLATE ABSTRACT SYSTEMS OF SYSTEMS IN SOME DOMAINS OF KNOWLEDGE. THE EVIDENCE INDICATES THAT NO ONE MASTERS ALL POSSIBLE SUBJECT AREAS.

WE WANT TO BECOME EXPERTS IN KNOWLEDGES THAT ARE IMPORTANT TO OUR QUEST OF ESTABLISHING THE CULTURE OF GODLINESS AND FOUNDING THE SOCIETY OF

ENOCH AND MELCHIZEDEK AND HELPING AS MANY AS WILL TO CREATE THE FULLY EVOLVED MIND AND THE MORAL COMPASS THAT IS THE HALLMARK OF THE KINGDOM OF GOD.

THIS EFFORT BEGINS WITH US AND PROCEEDS OUTWARD TO THOSE FOR WHOM WE WISH TO MINISTER.

If you have not proceeded beyond commanding the skills for dealing with single abstractions (where most adults tested are) you have some work to do. I suggest you start with the material on the **Literate Practices** and adapt what seems useful to you and use it as you study the other material.

It will show you how become scholars, to extract important ideas from different domains and then examine them side-by-side to look for connections and elaborations that add to your understanding. That's how the scientific method began, after all. Then, as you acquire skill in this it will be easier for you to design investigative learning activities for others.

If you have had teaching positions in the church or elsewhere you will likely make rapid progress in adding these new skills and insights.

The General Status of Stages

Children do not develop in stages as traditionally defined.

That is, (1) **their behavior changes gradually not abruptly'**,

(2) they develop at different rates in different domains rather than showing synchronous change across domains, and

(3) different children develop in different ways (Feldman, 1980; Flavell, 1982b).

I consider these principles to be of supreme importance to our work because our work is to introduce key patterns, sets, and Isolates of the Culture of Godliness to Heavenly Father's children ONE PERSON AT A TIME. That intervention needs to be as customized and personal as we, these principles, and the Holy Ghost can achieve.

Please take these things seriously and begin looking for them in the society around you, and in the teaching of the culture in which we want to center our efforts. In this you may well find that NO ONE HAS GONE BEFORE YOU save it be the Savior. That's why it's so important than you are also participating in a knowing, deliberate effort to sanctify yourself that you may become, more and more, a "creature of the Holy Ghost", a spokesperson for the Spirit of God.

"Following after the Savior", as a disciple and a servant takes on new meaning when we picture ourselves actually doing as the Savior has done and is presently doing, bearing His image in our countenances and His spirit in our hearts. To have much more than "good intentions", rather using the insights and power these models can give, modified and elaborated by the Spirit until we can truly help the Lord work miracles in His children's lives.

For me, the blessings of my efforts in working on myself has been a substantial increase in my

understanding of the true meaning and purpose of this mortal life and a deep, awesome and abiding appreciation of the planning, forethought, effort and sacrifice and love Heavenly Father and his Dearly Beloved Son have done in our behalf.

I marvel to see what capacity for enlargement and growth has been built into these bodies we've been loaned, the possibilities of development of body, mind and eternal soul built into the agency and the Plan of Happiness in which we can operate in mortality.

The glorious possibilities for joy, peace and loving association to be had as the fruits of working and sacrificing to establish the Culture of Godliness and the Society of Enoch and Melchizedek.

Every where I've gone in my life in study, contemplation, effort I find that Heavenly Father and Christ have been there before me. How comforting. How inspiring. How motivating.

I truly pray that you will have similar, but very personal experiences as you work to teach yourself out of this important body of knowledge.

Remember, we already have Millennial Children growing up among us. I'm asking us to make the effort to create the culture and society of God in greater measure to protect them from the evils of the world, that there may be whole societies founded on these principles and existing as stable, independent units.

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To be explicit, at this time both the Church and the children of God are growing up mixed into a fallen and increasingly evil world. Too many of our potential **Millennial Children** are incorporating false and destructive patters from the byways of the world.

I hope we can create islands of peace and unity and purity where we can voluntarily exclude the buffetings of the wicked. (By sharing effectively with our young, and others who join us, these principles in a manner such that they can choose to join us in living by them) And where we can make place and allowance not only for our own but also for our neighbor's children.

NO CHILD LEFT BEHIND

I know my own mortal journey is very nearly over and that I will not live in mortality to see this day. But I pray, as Mormon and Moroni must have prayed over their work, that the Lord will preserve these things as seemeth good to Him and that He will send them forth in the power of the Spirit to those who can recognize the beauty and power of these principles.

I am working specifically that these things may be my legacy to my children, my posterity. They are, and have been a treasure to me, and they offer the only “estate” or inheritance I have to give. At each decision point in my life I have tried (not always successfully sadly) to consecrate my mortal resources in service to family, in their time of need. I've never set my heart on the things of this world. I would rather be known as a man of Godliness than anything this world has to offer.

Fischer's model deals in great detail with what researchers know about the detailed development of thinking ability in humans. We need that detailed knowledge in order to craft interventions for specific needs and individual people. So the more we understand the environment in which we can work the more likely we are to be able to seek strong inspiration and detailed counsel about what we should do to minister for one of Heavenly Father's children.

So I'm going to lay out what there is to be known as a guide for you when you're seeking the information you need to deal with a particular intervention.

It will then be up to you to seek more detail from the models for those specific instances. Because this is so complex and rich in possibilities many volumes could be written. A lifetime spent. But my time is winding down and I would rather give you an imperfect gift than to have this material fade away with me.

So

Let us all press on.....

Next we will consider Feuerstein in more detail with Vygotsky brought in also. They tend to meld somewhat the first two areas we're concerned with: Culture [environment in which we must work] and the development of the human mind.

This will prepare us to then consider other knowledge domains that will deepen, enrich and elaborate our own domain of the Culture of Godliness.

Our task is so much greater that we can't afford time recreating the past unless it has direct application to our work now. Nevertheless, this original research is all available for review in my archives in case you need to see the original research. At this point I just want you to be aware of the broad outlines of what it out there to be known.

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So we'll cover the basics, common to all human development, and then trust you to begin studying the elements of this body of knowledge to fit your needs.

Remember, we have been told by Feuerstein and others that a given individual will probably never need exposure to all of this. If we are going to emulate the Spirit of God in our work we will make the effort to personalize our interventions as exactly as we can, with

the help of the Spirit. This means that most likely we will soon all be going our separate ways as we pursue our efforts.

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PAUSE FOR REFLECTION

Remember in our original review of Hall's model of culture he told us that things don't work well when we try to deal with cultural elements on an informal, or formal level. That the understanding of the function culture is having in our lives, the effect it is having on us, even without us being aware of it, must be done by making cultural patterns and other elements: TECHNICAL AND EXPLICIT.

With that in mind, there is something I feel I need to pass on to you so it doesn't slip past you in the hurly-burly of considering all this material.

This will reflect my personal take on all this and is my attempt to pass on to you a sense of my own journey. You are not obligated to accept it in any way, and if you do not, please don't over-generalize to the point of rejecting all of this.

I'm now in my 81st year and I can see the end of life from here. Eight decades allows time for accumulating a lot the experiences, and hopefully for learning something from them.

What I want to get across, if I can, is the counsel that you consider yourself as you interact with these materials, and with the people you may decide to intervene with. Who you are and what you are will have a deciding impact on the effectiveness of your efforts.

DO YOU WANT TO BE RIGHT OR DO YOU WANT TO BE EFFECTIVE?

One spin-off of gaining these insights is, sadly, if you are so motivated, you can inflict deep and painful wounds by revealing, in a negative, harsh and unfeeling way, another person's faults, challenges, failings, etc.

"Confessing their sins for them", as Stephen R. Covey has said.

His book, **The Spiritual Roots of Human Relations**, is not covered here, but it is an absolute classic and provides a fruitful entry to your personal quest for righteous power to guide your work.

Or

By **"game calling"** as Eric Berne describes it. (We will review his model a little later).

I suspect if you do this, even with the "best of intentions" you will quickly find yourself in opposition to the Great Plan of Happiness and in danger of losing the spirit of your work and your interventions will not only be ineffective, but may very well create open resentment in the very people you are trying to help.

Unfortunately, I know this based on personal experience. A major part of my quest to help those I

love has been to become for them what they need in a mentor, friend, servant, disciple of Christ.

"Sooner or later good intentions must be replaced by expert knowledge." Jon H. Hansen SR

Okay, speaking explicitly, two or three years ago Brother Eyring gave a talk about needing to **call down the Powers of Heaven** for the blessing of those we love. This was at the forefront of my mind then, and still is.

Bonnie and I share sixteen children and numerous additional offspring and our concern for them, the desire for their happiness, has been a dynamic force in our lives since the time we decided to marry and to devote ourselves to helping to mitigate in their lives, as much as we could, the consequences of the dissolution of the two families.

Over the years we have been able to help, from time to time. But lately it has seemed that some for whom we had great concern seemed to be "stuck" in a situation of health, or employment or family relations that was not progressing and was preventing those concerned from fulfilling their potential in their lives.

While pondering these things and seeking further light and knowledge concerning what I might do, I ran across the scripture in Luke Where the Savior says: **I sanctify myself for the sake of my friends.**

My first thought was, he was living a perfect life. What did this mean in terms of his work to "call down the powers of Heaven" in behalf of those he was serving and preparing for their own life's mission in building the Kingdom.

I reviewed the book of Hebrews in which Paul seems to be speaking to active church members about how to

live the gospel, how to generate real spiritual power in one's life. I was especially inspired in Chapter 3 where he says we ought to offer gifts and sacrifices for ourselves and for others. Not as in the law of Moses, but in the new covenant and testament.

I pondered how I could sanctify myself, by my own personal efforts, as well as that given by the Spirit, for the sake of "my friends", and would this be a channel of power by which I could call down the powers of Heaven as Brother Eyring taught.

I confess that, having a bright recollection of all my guilt I found it very difficult to conceive that all the gifts and all the sacrifices which I was capable of generating would even start to address my own guilt and how could anything be left over for others. Then I saw scriptures in several places that said, in effect, "Charity covereth a multitude of sins".

I had to come to the decision that there was some sort of a Spiritual leverage system built into the Plan of Happiness, "funded" no doubt by the Grace of Christ and His Atonement, that would multiply our efforts, increase the fruits of our labor.

From there I followed on to the scripture where the Savior says it's the Lord's will that we bear much fruit. We are relieved of our burden of guilt, one day at a time, a "daily remission of our sins" as King Benjamin taught, and given a remission of our sins so our minds can be clear and active. So we can seek out and perform acts of service and Charity, even (often) by sacrifice (since we often find it inconvenient, difficult, etc.) that glorify the Father and the Son and relieve the burdens of others all around us.

The Father thus comes to have His voice in us. Through us he can touch His children in their times of need and testify through our actions and words, of His Son and of the Gospel of Jesus Christ. This can greatly multiply His work among His children, we can help Him "bring to pass much righteousness of our own free will and choice".

This may be the multiplier that produces Grace that can be used to request additional blessings for others.

I'll keep working, through my personal suffering and tribulation.....etc. Bro Bednar comes in here. The Character Of Christ [LDS.org] Examples of those who persisted. This is where our part of the effort of sanctification comes in.

YOU MUST DO AN AUDIT OF YOUR OWN LIFE, UNDER THE MENTORING, SCAFFOLDING SUPPORT OF THE HOLY GHOST. (SO YOU'RE ARE DOING THIS AT YOUR OPTIMAL LEVEL [IN ONE MODEL] OR YOUR FORMAL? LEVEL IN ANOTHER).

WHAT LEVEL OF ABSTRACTION CAN YOU COMMAND IN YOUR THINKING. WHAT PATTERNS CAN YOU SEE. WHERE IS YOUR PERSONALITY CENTERED IN THE P-A-C MODEL?

WHERE ARE YOU ON THE SCALE OF PERSONAL SANCTIFICATION? WHERE ARE YOU ON THE SCALE OF MAZLO'S HEIREARCHY OF MORAL DEVELOPMENT? WHERE, IN YOU, DOES EACH OF THESE THINGS EXIST? WHAT DO YOU NEED TO BE ABLE TO DO THAT AT PRESENT YOU CANNOT DO, IN ORDER TO BE SKILLED IN DESIGNING AND APPLYING EFFECTIVE GUIDED INTERVENTIONS?

You start with yourself. Being an “instrument” takes on special meaning as you gain sophistication and experience working in these processes.

GOOGLE AND THUMMIM ALERT!

This speaks to character. Bro. Bednar’s excellent article: **The Character of Christ** is an insightful treatment of the type of character that supports effective efforts in doing the Father’s gentle work among His children.

He makes the point that without the personal character of Jesus the Atonement would not have been possible. This was a major part of His contribution to our salvation.

Bro. Bednar’s point is that throughout His life, but most especially in the time just preceding His entry into the Garden of Gethsemane to suffer personally as no one has, before or since, Jesus resisted what we might term an “emotional meltdown”, a withdrawal in himself to focus on his own struggles and challenges. He patiently and steadily turned outward in service to His Father and His brothers and sisters, and even during His time in the garden He ministered repeatedly to them.

To emulate this, perhaps, we must also not allow our own personal stresses and tribulation to distract us from His work. That takes, and develops and strengthens character.

My current personal attempts to apply these principles take the following form in my life.

I fast once a week. Since many of you know that I’m an unregenerate reprobate you’ll understand I need to do that to keep my body and mind focused on eternal matters.

I use the spiritual strength I receive to work past the stress and tribulation I'm dealing with and continue working on my "errands from the Lord", like this work you are reading now.

One family was still in jeopardy, but now I understood the pattern (mark that word!) of Heavenly intervention well enough to be able to press on in faith.

That situation is now in the process of change, due in large part to the quiet and loving intervention (there's that word again) of kind hearted family members.

I'm currently experiencing intense buffeting and tribulation growing out of my concern for the challenges some of our children face. The weight of this exceeds anything I ever remember experiencing in my life. It is so tempting to sink into a little pile of self-misery saying "why me O Lord?" And to question why these things happen, and so on.

But over the last year and a half, I've told the Lord that I will not be dissuaded nor distracted from the work I anxiously want to do for Him in service to the Savior and through Him to my brothers and sisters in building the Kingdom. Though my service is very small, ranking at about the level of "one talent" I take it seriously.

There have been days when my anxiety and concern were so intense that I could barely focus. But I did, and I took what Bro. Bednar said about the Savior's stubborn persistence in the face of far greater opposition than anything I have ever faced in carrying on with His Father's work.

We are told that we, including Jesus before he was perfected, receive "grace for grace". We give, and in return for our gift we receive gifts from Heavenly Father, including the matchless "Gift of the Holy Ghost".

After a considerable time of fasting and pushing on through my work I was becoming a little concerned. I wanted to write to our families and share with them Bro. Bednar's and Pres. Eyring's thoughts in hopes the family would also seek to use the Power of Heaven for their own challenges.

There had been no discernable movement in the lives of the two families about whom we were most concerned. I mentioned to the Lord that I would find it difficult to bear witness of this principle since I had yet to see it work for these families.

But at the same time, I had to admit that I had received numerous blessings and personal insights and seen greater power in my priesthood work.

I wasn't really interested in fame or notice, I wanted to offer gifts and sacrifice with an eye single to God's Glory so I was working to sanctify myself, my inner self, to that end. My experiences were precious but my original desires were apparently not being fulfilled.

I knew by then from experience that Heavenly Father is interested in all His children's welfare and He cannot harm one to help another. So at times it takes time for circumstances to come together for the good of all concerned. I also mentioned that we had exhausted every avenue we could find and that if He intervened now (mark that word!) everyone would know that it was He that had done it and that this would bear witness of the truth of the Gospel of Jesus Christ and of the mission and Atonement of His Son. And of His concern for even the least of His children.

Shortly after this situations changed that had been in place for as long as six years. New doors were opened

and new opportunities arose for these families. These were absolutely life-changing for those involved. Not band aid therapy, but real healing and progress that in some ways impacted the lives of many for good by releasing the gifts and talents of some of the people involved to be used in the Lord's work.

Fruits of my fasting and service, both personal (and unexpected) and in the world.

Bednar Character of Christ

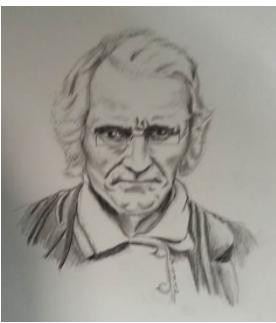
Hafen: The Journey of a Disciple would be a good reference here too.

When good-hearted people don't do a certain good thing often is not because they don't want to. It's because they don't know how.

Perhaps you can teach yourself to help with that by sharing these materials.

"Sometimes the best revelation comes with good information." [From a talk in the Sat. Night session of stake conference, Sharon Stake, Orem, Utah. 5-19-2018]

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Chapter

Reuven Feuerstien and Mediated Learning Experiences

Cultural “Metaphors and Models” Can Have A Stabilizing Influence

We want to recognize up front that Feuerstein’s viewpoint is rather unique. He has progressed personally through much of the remediating aspects of his theory that he presents to us. He has definitely not been an “ivory Tower” academic.

*The author remembers his own experiences of being shocked at the long-term planning behavior of his colleagues in the Kibbutz. Their 5-year plan seemed to him futile and totally unrealistic against the background of **his previous day-to-day experience in a concentration camp** where one could not conceive of a future beyond the hour.*

Feuerstein Deficient Cognitive Functions, p. 98

The realization that formal culture can exert a stabilizing influence on our lives should not be mistaken for conservatism.....We must realize that each child must learn the limits just as he must learn that there are certain things upon which he can always depend. Hall, p.166

The “Culture of Godliness” is the ultimate cultural entity upon which the human mind can rely

because it is designed and maintained by the Diety that created it and us.

Some aspects of thinking are inseparably linked to content-area knowledge. We can define problems or identify patterns only if we know enough about the topic in question. Knowledge is stored in memory in structures called "schemata", and can sometimes best be represented by models and metaphors.
(Marzano, et all, 1988)

Studying the gospel is a critical part of developing a Fully-Articulated Celestial Mind. It can actualize the participation of the Holy Ghost in the process.

There are strong reasons (in my mind) for looking at Feuerstein's work early in our project. I have introduced you to theories of culture, with rough working definitions of both culture and of cultural elements. But we can have a much more micro-analytical (detailed) model to work with if we incorporate the research of Feuerstein and Fischer into our system of systems.

I'm going to review with you what he has presented so you can get an idea of the kinds of things we can consider using in designing our own interventions. But his work is so detailed and covers such a broad scope that there is probably more to it than you will need for the individuals you'll be dealing with because no one will have all the deficiencies he outlines.

But the more you know the more likely you are to find those one or two approaches that will guide you clearly. And you will be able use his work for research each time you need to solve a new challenge.

Hopefully you will have learned enough about the other models by then to be able to customize your interventions very accurately and effectively.
<http://brainworldmagazine.com/intelligence-modifiable-interview-dr-reuven-feuerstein/>

It was the young European Holocaust survivors in Israel that first inspired Professor Reuven Feuerstein to explore cognitive development, a field he has worked in for more than 60 years. "These children went through daily and repeated trauma," explains the 90-year-old world-renowned cognitive psychologist. "There was no need for logical thinking. What can logic play in such a situation where everything is abnormal?"

Feuerstein is known for his groundbreaking work in cognitive modifiability; rejecting the idea that intelligence is fixed, he established the principle that all children can learn how to learn. Born in Romania in 1921, he moved to British-mandate Palestine in 1945, where he worked to rehabilitate these damaged and often misdiagnosed children and young people, many of whom were thought to be developmentally delayed. He then moved on to work with young immigrants from different countries who had also survived personal, cultural, and societal deprivations and arrived — often alone — in Israel. "We couldn't lose or give up on any of them," says the

professor almost 50 years later. “People were measured as to their cognitive processing, their capacity to adapt,” he says, noting that testers accepted the belief “that these tests indeed measured in an unavoidable way what this individual would ever be able to do.”

Feuerstein noticed that by interacting with the children rather than administering standardized tests to them, their results improved. He developed an unorthodox methodology and a theory about the human potential for modifiability, along with improved learning and functioning in the world, even for people with known genetic disorders such as Down syndrome.

RF: We have had an enormous opportunity to learn more about the way by which the brain functions on an individual level. If I can find, in some way, to limit what was described before as a global condition, I can find the modifiability in the individual. An individual may have great difficulty with change, but if I find the proper way to reach them, I may create or encourage modifiability, which makes the individual function better.

BW: So the MLE is a mechanism for creating change. When testing a person you teach them.

RF: If you can create change, you can then predict the potential or propensity for further change. The MLE is but a method in my interaction with you — not just to make you know something in a passive way but how to produce it, how to create it. I am not just passing to you information, but passing to you all you that you need to know in order to be able to learn by yourself.

This quote from the article to which I have given you a link shows the foundation of his work. I won't be examining his work exhaustively because of lack of time and space in this study guide, but I highly recommend that you spend time with him, especially in the modern programs based on his work. There is a good YouTube video showing his associates working with teachers and they use modern terminology to describe how his theories are meant to be applied.

He has some tools to guide you in serving learners who have severe learning disabilities as well as others.

His stubborn conviction that IQ is not a limiting factor in human thinking ability is encouraging and it prepares you to work in Sternberg's model where he comes at this from a different direction and will give you even more insight.

I'm also giving you an on-line link to modern day Feuerstein. Those associated with his school of thought are very active in teacher training programs right now. The YouTube presentation ties his theory to practical thinking skills we are all familiar with and makes his theory more accessible.

I hope as you review this you will be struck again and again by how these researchers have discovered principles of human development that we can embrace. I encourage you to undertake your own course of research and study of these men's work, and the others that will be cited. I

cannot copy and paste nor paraphrase all the many insights available through them.

I'm trying, rather, to show you what's available to be known in these critical areas in hopes you'll be encouraged to elaborate your own approach and develop your own interventionist philosophy

If we can just keep in mind that we want to understand these things as they function in the **Culture of Godliness** and in the **Great Plan of Happiness**, in which we hope to abide forever, but especially here and now in mortality. And we want that understanding to fill the whole earth.

NO CHILD LEFT BEHIND

Has special, eternal, meaning for us.

Read what Feuerstein says below and we'll talk again about this.

*The answers provided by the theory of MLE to this and all the previous questions may be crystallized in our firm conviction that **the organism is an open system and that redevelopment must produce changes of an alloplastic as well as of an autoplasic nature. The development of autoplasticity is limited only by the extent of the effort that society is prepared to invest in order to ensure that all children develop to their maximum potential.***

In short, the goal set for retarded performers according to the theory of MLE is adaptation to a normal environment as opposed to adapting the environment to

meet the specific needs of the retarded performer." Feuerstein, Instrumental Enrichment, p. 70

*In describing the adaptational mechanisms of the human organism, Freud (1924) distinguished between **alloplastic and autoplastic** responses to changes in the environment. **Adaptation of an alloplastic nature is directed at modifying the external environment. It is the force behind man's need to conquer nature and harness its resources to meet humanity's needs.** It is also reflected in **various forms of aggressive behavior** in which situations perceived as threatening may be neutralized by attacking the source of danger. On its own, successful alloplastic response is limited to those situations in which environmental change is possible. **In many instances, however, it is the individual himself who must adapt to external reality.** Such changes constitute an autoplastic means of adaptation and are reflected in a state of internal flexibility that enables the individual to cope with sudden and novel changes in the environment. Autoplastic adaptation depends heavily on the presence of adequate cognitive processes and autonomous exercise of control over those functions that render the cognitive system flexible and constantly modifiable. In terms of adaptation, it is the autoplastic changes that are crucial. The extent to which external changes may be brought about is*

contingent upon the organism's ability to initiate such changes.

*It should now be evident that when we speak of cognitive modifiability we are concerned not with the acquisition of bits and pieces of knowledge or the mastery of specific academic or vocational skills but with, in the broadest sense, the ultimate destiny of the retarded performer. Adequate cognitive functioning has implications that reach far beyond the academic requirements of the school or formal educational system. Although a mastery of the "three Rs" is a necessary prerequisite for integration into modern technological society, **success in such a social framework depends on the ability of the individual to use his own resources in drawing inferences, making decisions, and planning ahead to anticipate future contingencies. Because of the social and cultural discontinuity that marks today's society, the individual can no longer rely on an established order or traditional patterns of behavior.** Greater social, political, economic, and religious freedoms place a heavy burden of responsibility on the individual. Decisions must be made concerning employment, use of leisure time, political and religious affiliations, morality in short, individual destiny is today, more than ever before, in the hands of the individual himself. Without the necessary cognitive tools, the individual cannot carve a future that will enable realization of his potential for growth*

EDITOR'S NOTE: IT IS INTERSTING THAT STERNBERG TALKS ABOUT THREE WAYS OF DEALING WITH ENVIRONMENT INTELLIGENTLY. ADAPTATION, MODIFICATION, ?????? THIS NEEDS TO BE PART OF OUR PROCESS OF NON-LOCAL INTEGRATION.

"The Instrumental Enrichment program is addressed not to any specific skill or content area but to the process of learning itself." IBID p. 1

The contents around which each instrument is built serve only as a vehicle for the development, refinement, and crystallization of the functional prerequisites of thinking.

*Implicit in the conception of Instrumental Enrichment is the conviction that **manifest low cognitive performance need not be regarded as a stable characteristic of an individual and that systematic intervention, directed at the correction of deficient functions, will render the condition reversible by producing a change in the cognitive structure of the individual.***

IBID p. 1

No reason to throw our hands in the air and give up on anyone.

People aren't stuck by genetic inheritance or by past learning experiences or lack of them, that limit their ability to think effectively. Feuerstein feels people can be helped (taught) to be more effective in their thinking.

We also want to believe this, it harmonizes precisely with what we know about the purposes of this mortal

experience. Acquiring cultural elements that scaffold our ability to think in certain standard ways (develop the capacity that can be built into the human, mortal mind) is a major purpose for our presence here.

But most adults, 70% in some surveys, don't routinely use the upper levels of cognitive (thinking) ability of which the mature human brain is capable.

These are some random thoughts I have that seem to fit here.

To reap this blessing how will we have to organize ourselves, our families, our churches, school and nation?

Well -- How are we doing so Far? 2017

We work a shift in the baptistry each Saturday in the Provo, Utah Temple. Each week we marvel at the spiritual quality of the young people we see and also marvel at the families (and leaders) they have supporting them.

But in our own families and in those of people we know about -----

Serve their time "When the ankle bracelets come off"
Refer reader to:

"They don't hear the music"

Mormon.org/ you tube/the music of the gospel

Strong individuals, families and other small groups are great

BUT

When they are surrounded and imbedded in a dominant culture whose (members) (participants) seem to be on a fast track racing from one wickedness or outright evil to another

such shining **Enclaves of Goodness** are in danger of being overwhelmed.

We know some things for sure, one of which is that the good are going to survive and “win”.

But the manner of “winning” sometimes seems problematical.

Traditionally Heavenly Father seems to allow us wide latitude, often under the whiplash

of rather unpleasant circumstances, to “Figure Things Out” and take a major a major (Role)

(Part) in discovering, and implementing solutions
(effective interventions?)

How many of your personal children, grandchildren and great grandchildren have served

their time, removed their monitoring ankle bracelet
(family values and expectations) that they probably saw as shackles and simply walked away?

In ours – to many casualties -- No great grandchildren yet, but they’re still very young.

ONE IS TO MANY

Brother Boyd K. Packer has said that if we had total control of our children’s lives we would have total responsibility, (good or bad) for how they turned out, but since we don’t we

do not have the full blame if – as the movie title says, Theme was a “Failure To Launch” and a spiritual life was lost.

PAUSE AND PONDER

Let's try to start getting our minds around the implications of some things we've learned about.

"They don't hear the music of the Gospel" on You Tube tells us that some of the young are doing the outward things but they are not reorganizing these things in their minds to create spiritual insight and conviction.

Could we restate this by saying they are acquiring the Material elements of their culture, but they are not accepting the Non-material elements? (Refer back to Young and Morgan's model of culture)

Now we can ask ourselves WHY?

Well, from what we know so far, what might or where might the problems lie?

They may not have internalized significant sets, patterns and Isolates either from their mother culture or from the Culture of Godliness. (they don't have enough raw data to feed their minds so they can think about the things around which "testimony" is built). Though they know about them, they don't "understand" them.

They may not have the thinking tool kits established in their minds they need to process raw data into meaningful, actionable processes and insights.

Some concepts and ideas necessary to the process of developing an understanding of the cultural elements necessary to acquiring these may be beyond the range of their current developed mental capacity, at a level of abstraction their minds do not command. (They are still too young)

If this is so, is it because their minds are still immature or because they have not been taught how to provoke those higher level thinking skill in themselves? And no one has helped them effectively.

In some people, there may well be a combination of these, and of other things we have yet to consider, that may be blocking their progress.

We are beginning (only just beginning) to have enough information to start generating questions about an individual who is a retarded performer. We want to create a detailed profile of the person we want to help.

To be able to discern with considerable accuracy what's wrong. Then, knowing what the questions are, we can begin to search for answers and processes and teaching (intervention) modules that have the best chance of working. Then the detail of intervention planning that Feuerstein and other give us can be used to begin designing and outlining specific interaventions for specific people.

Fischer, and others, can give us great insight into this, especially in diagnosing quite accurately just where they are in the process of mental maturation. He can also help us understand the power the "literate practices" have in developing skilled thinkers at all levels of maturity.

We may, in the end, have the tools we need to diagnose specific individuals quite accurately and also have tools to use to help them, including being diplomatic and kind in our approach.

There is much left to learn about. But even now we better understand the climate in which we must

operate if we are to adopt **the Prophet Joseph Smith's counsel to ponder the deep things.**

It takes responsibility for intervention from those responsible for the transmission and mediation of the culture, such as parents, communities, educators, and psychologists, and places it in the hands of politicians and economists. **Indeed, the utopian dream has always been that a society based on freedom, justice, and equality would provide the conditions for the elimination of differential cognitive development.** IBID p.70

EVERY CHILD REACHING THEIR FULL POTENTIAL

NO CHILD LEFT BEHIND

Having the vision we do of what a Godlike society can be. And we aren't inventing out of whole cloth here. We have examples, Nephites, Enoch, Melchizedek where whole societies were raised to the level of the Culture of Godliness. Not just isolated individuals or bodies of Saints but whole societies.

We don't have to ask ourselves if it can be done. We need to ask: How can we do it. At this time, in this place. With our resources.

But, until such time as this dream may be realized, educators (parents, and informed and able others) must accept the responsibility of providing meaningful and effective intervention in those situations where the demand is pressing and the need urgent. (If not now, when? If not us, who?) (in our case the demand is pressing and the need is urgent. We are losing too many of the young, and of other Saints)

Poverty and inequality of opportunity are only partial reasons for a lack of MLE, and the need for a clear appreciation of the role of MLE as a proximal determinant of differential cognitive development is therefore crucial. IBID p.70

As we proceed we will have to turn Feuerstein's MLE into a modified approach that better suits other aspects drawn from other models. His approach seems "harsh" when we think about ZPD [the Zone of Personal Dominion] and free agency. But with a few modifications his ideas represent a core of principles and values that can illuminate our path in many ways. **He analyzes how culture manifests itself in the human mind and gives us many detailed insights around which to build our work.**

Because he presents his ideas within the framework of culture. This allows us to bring in other ideas and try to put them into a plan for establishing **the "Culture of Godliness"** more widely.

But he also elaborates on the educational aspects of interventions. He can give you lots of ideas about what needs to be taught to help the human mind develop and he can help with lesson design.

Between his model and Fischer's you can acquire many tools and perhaps real insights into our task

But as we consider Feuerstein's approach we must be careful of his methods of implementation. I'll try to point this out as we go along. I hope you'll use your **Google and Thummim** and do some personal, original research on his model. It is so rich that it may well suggest things to you for your situation that have not occurred to me.

POINTS TO PONDER

One thing we must respect is:

41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Doctrine and Covenants 121

We can take out the word “priesthood” and generalize these principles for everyone who wants to design educational interventions. We, as we create our system, must respect the “Zone of

Personal Dominion” the Lord has given each of us. No matter how effective our interventions become, if they are not ultimately rooted in and built around this fact at the higher level of intervention our work will be in vain.

Fischer deals with much the same material, but offers intervention methods that may better suit our philosophy. Much of what he has to show us about how to create interventions to promote cognitive development are designed to work without the forceful intrusions that Feuerstein seem to be calling for. Fischer even makes the point that the learner should be doing much of the work with the “expert” giving guidance, cues , suggestions, examples rather than intense instruction.

Just keep a little space in your mind to tweak all of this after we get greater insights from the rest of the material. In the meantime, this counsel from the Doctrine and Covenants will give you something to think about as you begin to develop your own policy and practices of intervention.

Now, back to Feuerstein

“What Are the Goals Set for Retarded Performers?”

The goal of any intervention based on MLE is always to restore a normal pattern of development. The purpose of MLE, as reflected in the Instrumental Enrichment program, is never to train the individual merely to master a set of specific skills that will

enable him to function in a limited way. Instead, **the goal is to change the cognitive structure of the retarded performer and to transform him into an autonomous, independent thinker, capable of initiating and elaborating ideas.** This necessitates a rejection of the passive acceptance approach and all that it implies in terms of training and placement. Instead of directing training at routine mechanical skills, the retarded performer can make use of, and therefore must be provided with, the cognitive prerequisites that will enable him to derive maximal benefit from exposure to the widest possible variety of stimuli. **In the final analysis, the aim is to develop in the organism a state of modifiability. IBID p.**

Doesn't the part highlighted above seem to speak to **exactly** the outcome we want to achieve? This is why I think incorporating Feuerstein's work into our own efforts will help us crystalize our thinking and to come much closer to making a strong, effective program.

In designing interventions to support someone in their efforts to mature their mind and at the same time learn the meaning and purpose of life we have many elements to consider. **Cognitive Development (the development of thinking skills), cultural transmission, and many other variables can be at play in such an attempt.**

We will need to gather our facts and organize them to the very best of our ability and under the influence of the Holy Ghost so that what we do actually resonates with the character and nature of humankind and with the Great Plan of Happiness).



A Child's Current "Brain Power" Limits What Models He Can Use

"Models and metaphors" that explain reality vary in complexity and take a certain, differing, amount of "horsepower" for the engine of our brain to run. They must be held in working memory while the brain varies certain operations upon them to see what results.

Low horsepower models aren't sophisticated and complex. Neither are the minds that depend on them, whatever the age of the body. **High horsepower models yield great results, but cannot be handled by young brains that have not yet developed the internal structures those models require. Nor by mature minds that have not provoked them in themselves, or have had this done by external circumstances, such as college level studies, workplace activities, personal reading and research, and so on.**

Computers offer an analogy that can help here. Computers can have memory added, software programs loaded to accomplish certain specific tasks, and can be made to run faster and enhanced in other ways. The young brain goes through seven or eight stages of increased brainwave activity, the last one occurring around age 21-23 or never, depending on environmental influences such as MLE, during which the brain seems to open up new channels, make new pathways, and develop the "hardware" that can support the "down loading" of more complex "models" of reality.

This is where we let the process get away from us..... We don't develop sophisticated educational

interventions that help the child master her new equipment and learn to select carefully and use wisely the new “programs” that can now be loaded into the brain.

Remember what Vygotsky said:

Vygotsky: "Higher order cognitive (thinking) functioning first arises in the social plane of experience and then subsequently becomes internalized as a form of "inner speech" within the individual."

In the very first part of this material I stated that the creation of a human mind is a joint venture project between a person and his/her environment. This will become plainer and more important now as we move on.

When the new capacity has emerged, biologically, the brain has not yet reorganized its knowledge, learned “schemata” (read: Patterns) and has not learned to operate at the new, higher level of “thinking”. The emerging brain structure will now allow the child to hold more complex material in working memory and manipulate it mentally by holding one part steady while varying another part to think about what the implications are. Sometimes called “what if” thinking. [Handling sources of variation in how we think]

With purposeful intervention, with insightful support from the environment, the child can begin to work toward consolidating skills and knowledge at this new, higher level of complexity.

Without that support, folks, the mind remains in its “default” condition. I’m amazed at how seldom this is mentioned in the education

literature. All the talk is of schedules and curriculum and classroom numbers and new types of assessment and different types of intelligence.....New teaching “techniques” and more testing.

We have to do better than that. We can do better than that. By the time we've covered the 8 models, and some supplemental material, we will be able to assess the developmental level of a person by their age and by the degree to which they have created or learned the new thinking skills the models show the human mind capable of learning to use.

REUVEN FEUERSTIEN AND MEDIATED LEARNING EXPERIENCE

I have chosen to cover his “model” or theory now because he focuses directly and very intensely on culture. With our new tools I think we can get insights into his ideas that he has not discovered. This is because of the special insights and knowledge we have about the true nature of God's children and the important aspects of His plan for us.

“This is my work and my Glory, to bring to pass the Immortality and Eternal Life of man.”

We recognize this as a mission statement. I am in awe of how succinct and yet how comprehensive it is in such few words. We labor over such statements meant to cover much less territory and expend many more words.

GOOGLE AND THUMMIM ALERT!

<http://brainworldmagazine.com/intelligence-modifiable-interview-dr-reuven-feuerstein/>

I Googled Feuerstein and found his programs are still active, that his people are still giving training to teachers and others right now (Dec. 2017). My research material is mostly from the 70's and 80's and if it is a little dated you can easily update it with some additional research on your part if you wish.

I did not because delving deeply into the details of each of these models does not suit my purpose. Most are founded on a secular philosophy that does not even allow for the existence of a God who governs in the affairs of men.

Also, they spend a lot of time and energy arguing their theory and comparing it to others and all that is useless to us.

We're here to discern and glean the truths they've uncovered that will help us refine our "system of systems" which we plan to use to **describe our three areas of interest: The culture of Godliness; developing a fully-articulated human mind (in the spiritual, eternal sense); developing and living by the influence (as an Isolate in our minds) of an enlightened Christian conscience. And living or lives in the cultural pattern and practice of Obedience, Sacrifice and Godly (Inspired) Charity.**

THAT SAID, LET US DELVE INTO FEUERSTEIN'S IDEAS

I find Reuven Feuerstein to be a most interesting person. Much of his early work, at least, was in Israel.

But he also worked with the Navajo tribe, which is where I discovered him.

Israel, especially right after their war for independence in 1948, began receiving a massive influx of people of the Jewish religion (if not of the Hebrew bloodline) from all over the world. They were welcomed because Israel needed the manpower and population to proceed with its nation building.

But the “native” Israelis quickly discovered the immigrants were coming in bringing their own culture, customs, languages, etc. In some cases (too many really) long years of war had stripped them of much or most of their native culture. They had to find a way to help these people acquire enough of the basic culture of Israel to be able to fit in and contribute meaningfully, not just be an added burden to a new state almost overwhelmed with challenges already.

Feuerstein, and those working with him, quickly discovered that this was no simple task because of the broad range deficiencies they were seeing in individuals, even gifted ones. Because culture undergirds the development of the human mind. AS the old song says “you can’t have one without the other”.

Without appropriate MLE, they may be deprived of some of the characteristics of human learning responsible for adaptability to new situations. This is the case, for instance, of gifted underachievers. They are certainly endowed with rapid perceptual and mental processing (read: high IQ); however, devoid of MLE, they may be limited to certain types of incidental learnings that are of little help in

**situations that demand systematic, laborious, selective, goal-oriented learning.
(Feuerstein)**

One barrier to “obtaining a testimony” may be just this. Intelligence aside, they may not have the mental tools to undertake the “laborious” effort of acquiring “data” or information around which to build a conviction that the gospel is true.

If you examine in detail Bruce Hafen’s talk, **The Journey of a Disciple** [BYU talks] you will see portrayed the gradual increase in abstract thinking required at the end. This illustrates that many goals we may have for the young to gain insights leading to a “testimony” must be tempered by the sober reality that we have to be sure they’ve acquired the necessary tools in their mind/brain to process the concepts involved. We now know more clearly what the penalties are for failure to account for this in our interventions.

Feuerstein and his colleagues undertook the planning of mass acculturation instruction for whole societies who came from very diverse cultural and social backgrounds.

What are we saying here, using Hall’s definition of “culture”? We’re saying circumstances had stripped them of associations with able others who could help them teach themselves the patterns of their mother culture along with the important sets and isolates that form the background for them.

The quotation above speaks to this. They were not adaptable to their new environment because they lacked that which **creates (a fully articulated human mind?)** schemata [blueprints], composed of powerful sets, pattern, and isolates, with which to process and make sense out of certain situations.

Feuerstein set out to teach Israeli culture rather than trying to work with the remnants of all the discrete cultures of the people coming to Israel.

This is akin, in our case, to teaching the Culture of Godliness rather than messing around with eclectic vestiges of other cultural and social patterns, sets, and Isolates.

Some of those cultures were actually still quite strong and integrated, but the whole culture itself was out of step with what the Israelis felt they needed to accomplish. **They needed a unified social contract, strong and well-integrated, full of harmonious Universals, if you will contained in the Israeli culture.**

Everyone needed to understand what Israel stood for and what it meant to be an Israeli citizen. Social order needed to be based in shared beliefs and practices that made it easy to know where one stood with others. [What learning steps does one have to take to acquire American Citizenship?

This was literally a matter of life or death for individuals and for their society. And it's much the same today (2018) because the Israelis are still surrounded by people who would drive them into the sea or wipe them out entirely if they could.

If we were doing this we would be analyzing Israeli patterns in a broad range of things, reducing them to the "technical", not the formal or informal mode of communication and then engaging the new citizens in a "crash course" introduction to what they needed to know to use these things.

This is not as unusual as you might at first think. Many immigrants to America learned enough about these

things to know how to get what they wanted from society for themselves and their children while still preserving an inner core of beliefs and practices from their old way of life.

We would say they internalized and used material elements of culture and at least understood and could use non-material elements while not necessarily internalizing them.

There are two important parts of Feuerstein's theories. One has to do with creation of a "Cognitive Map", the other of a list of deficient cognitive functions.

SUMMARY

The cognitive map represents a model in terms of which mental acts may be analyzed according to seven parameters: content, operations, modality, phase, level of complexity, level of abstraction, and level of efficiency.

In our theoretical framework, the map, in conjunction with the inventory of deficient functions, explains cognitive behavior by analyzing its components, and locating and interpreting any weaknesses that may occur.

Through a process oriented approach , the cognitive map and the repertoire of deficient functions enable a dynamic assessment of a child's functioning.

The cognitive map also assists the examiner and teacher in the selection of the instruments and the techniques for their application to the specific needs of the child.
It is helpful, as well, in setting goals for intervention and in the construction of the means and didactics of attaining these goals.
The manner in which the cognitive map is used in the analysis of the instruments and preparation of lessons is illustrated in Chapter 7. (Feuer., The Cognitive Map, p.113)

THESE ARE SPECIFIC TOOL YOU CAN USE IN IDENTIFYING ELEMENTS YOU MAY WANT TO USE IN YOUR WORK.

They are defined and elaborated in the material that follows.

One area of this that is very important is that we must be careful not to down-grade the intelligence of an individual because they are struggling with a task that is unfamiliar to them and for which they may not have the tools, at this time.

Discouraged learners, those who have failed at tasks so often that they have just given up applying any mental effort to trying again, are found everywhere.

One of the saddest examples is when a basically intelligent, even gifted person has been given, in an environment of pressure, and perhaps even hostility, tasks beyond their current ability. They blame themselves, not realizing that given time, as their brain develops, they will have the capacity to do these thinking tasks with ease.

I worry that many gospel “teaching” situations are requiring development and skill levels and tools that the learner does not yet have. We may be creating discouraged learners faster than we are creating gospel scholars. Consider again how Joseph Smith, and Jesus were dealt with while they were being prepared for their critically important roles. We'll return again and again to those scenarios as we get the additional tools and insights we need from our study of the other models.

Quote from page 112

In analyzing a mental age, the reason for inefficiency may be located and associated with any of the previously mentioned parameters: the content; the level of complexity, which is defined by the number of units of information as corrected by degree of novelty;

the level of abstraction which requires the organization of data; the establishment of relationships;

the organization and categorization of the relationships themselves and

the level of familiarity of the operation or the differential amount of investment to decode a specific modality of presentation of the problem. Feuer. The Cognitive Map, p. 112

Fischer deals with all this and gives more particular examples of what “abstraction” means in behavioral terms. You will really need to establish systems of scholarship to apply non-local integration [Fisher, the Literate Practices] to comparing elements of the models.

Additionally Feuerstein’s model gives explicit details on how “educational interventions” can be outlined—what elements they should contain. Combining both, with appropriate elements from the other models can give you a set of tools to be particularly effective in your work.

“The deficient functions relate to and help identify the prerequisites of thinking. In this sense, **they refer to deficiencies in those functions that underlie internalized, representational, and operational thought and should not be confused with the operations or contents of thought.** (not what you’re thinking about, but how you go about thinking—meta-cognition) It is crucial to understand what is intended by the concept of deficient functions for two related reasons. **First,** the deficient functions provide a means for understanding and diagnosing the reasons for an individual's low manifest level of performance. **Second,** the Instrumental Enrichment program is intended to correct and redevelop those functions that, because of their deficient nature, are responsible for retarded performance. (We may create our own approach to this.) “All too often, a child's failure to perform a given operation, whether in the classroom or test situation, is attributed either to a lack of knowledge of the principles involved in the operation or, even worse, to a low

intelligence that precludes his understanding of the principles.

"What is overlooked is that the deficiency may reside not in the operational level or in the specific content of the child's thought processes but in the underlying functions upon which successful performance of cognitive operations depends.

"For example, underlying the operation of classification are a number of functions such as systematic and precise data gathering, the ability to deal with two or more sources of information [at what level of the emergence of thinking skills does Fischer say this capacity becomes available to the human mind? Mapping?] the necessity to compare the objects or events to be classified. Failure to correctly classify objects or events may either be caused by an inability to apply the logical operations governing classification or may result from deficiencies in underlying functions that are presupposed in the operation. **Clearly, a failure to locate the source of a child 's errors will seriously affect the efficacy of any corrective action on the part of teachers or psychologists. Feuerstein Def. Cognitive Functions p. 71**

This is making the point in great scientific detail that because a person can't or doesn't do something it can be for a lot of reasons, not a one of which makes them "dumb"

Our attempt to distinguish the deficient functions on the basis of **the three phases of the mental**

act (input, elaboration, and output) has to be understood as an artificial allocation since the three phases are dimensions that cannot be regarded in isolation from each other. A subdivision is important, however, because it provides us with the possibility of producing the desired changes in the cognitive functioning of the retarded performer by

focusing our intervention on the appropriate phases while taking into account the current responsiveness of the organism.

The deficient functions are presented in the following four categories:

- a. Impairments in cognition at the input phase
 - b. Impairments in cognition at the elaborational phase
 - c. Impairments in cognition at the output phase
- Affective-motivational factors

I can't elaborate these concepts nor explain their use in planning and analyzing in the areas of interest to you, specifically in designing targeted educational interventions. I can only acquaint you with what's out there to be known and to urge you to investigate and teach yourself to use these things in your work. I hope you can see how much more effective and impactful that work might be if it were built around, in light of, these models we are studying.

When we really get serious about the thinking skills aspects of our work we will look at Sternberg and others who have studied this process too. Their work is often easier understand and is aimed more at parents and

teachers so it's quite useful. But you need to get an idea of how comprehensive and detailed the information is that we now have to focus on our project.

The deficient functions are not necessarily considered as elements that are totally missing from the cognitive repertoire of the individual and, therefore, need to be implanted in him. Rather, they are conceived of as elements that are weak and vulnerable.... A state of impairment or deficiency is to be understood in the sense that these functions do not appear spontaneously, regularly, and predictably in the cognitive behavior of the individual. IBID p. 72

Fischer really makes this clear when he talks about functional and optimal performance. When we are being scaffolded (supported) by our environment we can function at the optimal level our brain development and our tools allow. When that support is withdrawn we may very well return quickly to our ffunctional, everyday, level. (When we are left to ourselves.)

This is very evident, and can be frustrating, when we help someone do something only to discover that they can't do it on their own. (yet) But this is part of the process. We need to anticipate it, plan for it, and prepare materials to address it.

When you can build this sort of expectation into your interventions, and therefore not be dismayed and discouraged by them, it is amazing how much more "patient and long-suffering" you can be.

1. These deficiencies do not necessarily appear in toto as a complete repertoire of the cognitive characteristics of each culturally deprived individual. **Certain deficiencies may appear in an individual while others are absent.** Accordingly, the retarded performer will need more or less investment in one function rather than another, and he may be more or less resistant to change in the specific function. **The presence of a deficient cognitive function and its particular saliency will determine the nature of the intervention, the amount of resistance encountered, and the extent of the investment required to overcome it.**

It is for this reason that one has to seek a more individual profile in order to single out the specific instructional needs of the individual and to generate prescriptive teaching approaches with the help of the instruments.

Think how deeply and clearly we would need to micro-analyze a person to design an intervention as clean and targeted and insightful as the Holy Ghost does in his work.

Can we aspire to such a level of skill?

I think so, actually.

The effects of MLE on the modifiability and flexibility of the individual are best illustrated by relating the level of

modifiability of certain ethnic groups to the mediational and transmissional process typical of a particular culture.

Our encounter with the Yemenite children who arrived in Israel in the Magic Carpet operation of 1945-1948 first made us aware that a very low level of functioning could coexist in individuals with a very rich culture that differentiated between these individuals and other groups and provided them with a well-defined identity. One of the characteristics of such a group is its high level of modifiability. Indeed, the Yemenites proved they were able to learn and modify their functioning meaningfully. On the other hand, during the long years of our work in Youth Aliyah, we were confronted with children from other ethnic groups who had great difficulty in changing their levels of functioning. The differences between these two types of ethnic groups were not in their manifest levels of functioning (which were equally low), but rather in their levels of modifiability.[readiness to learn]

My take away from this is that even people from rich, strong cultures may not themselves have benefitted from their environment. This could be like kids we know who grow up in a strong LDS culture but never learn to "hear the music".

Only after many years of study have we been able to conclude that a sharp distinction must be made between cultural difference and cultural deprivation as the source

of difficulties in the adaptation of the individual to a new culture.

When immigrating into a new and different dominant culture, the culturally different individual may prove to be a fast learner of those parameters of functioning that are the most critical for adaptation to the dominant society.

In many cases, this propensity to learn and become modified through this learning makes them achieve high levels of functioning and efficiency despite their low level of language mastery and limited orientation in other crucial areas. Thus, cultural difference not only does not hamper adaptation, as was previously assumed by sociologists referring to the culturally different as the traditional society, but such difference may actually prove to be an enhancing factor of adaptation.

Cultural differences must be contrasted with the phenomenon of cultural deprivation.

In this context, cultural deprivation is defined as the alienation of groups, or of individuals, from their own culture. An individual who has not been exposed to MLE or could not benefit from it is marked by low modifiability and a limited propensity to benefit from direct exposure to stimuli and events. **Even when culturally deprived persons are better equipped linguistically and with other skills required by the new dominant culture, their adaptation is far inferior to that of the culturally different.**

Often, the culturally deprived are born within the dominant culture, living side by side with the socializing and educational

agents of this majority culture. Yet they are totally unaffected either by this proximity or by the attempts to orient them to adaptation.

This sounds like what we are dealing with—children who grow up in a marvelous and rich culture and are unaffected by it.

This is why I've chosen Feuerstein for us to study because he has focused and analyzed some of the things most central to our task.

Culturally deprived people have not learned the things that support thinking. They may have lived with it all around them all their lives but they have not internalized the structures that support mature thinking.

When next we see someone in this situation instead of asking why? We can begin going down through the checklist of deficiencies and the elements of the cognitive map and begin asking detailed, analytical questions that can guide us in framing specific, targeted interventions to correct the problem.

He, for me at least, is describing the people we've identified who've grown up in our culture, but have not absorbed or inculcated it into their life plan. They are the ones he calls "culturally deprived".

....the culturally deprived person often is unable to identify the new goals that life in the more advantaged and higher functioning environment offers. Furthermore, the culturally deprived person is not inclined to identify with these goals.

Bingo

Below he delineates these deficiencies so you can make them part of your tool kit for analyzing a person you want to intervene with.

Such cognitive deficiencies include

- the lack of future, anticipatory, planning behavior;
- the lack of need for logical evidence;
- a limited capacity to define problems and inner and outer sources of disequilibrium;

the lack of comparative behavior that would permit the distinction between the familiar and unfamiliar, the known and the unknown, and the advantages and disadvantages of certain behaviors;

the lack of a capacity to create systems of priorities consonant with more meaningful needs;

the lack of use of several sources of information;

the inadequate control over one's behavior, making impulsivity the most modal behavior of the individual;

a limited representation leading to reliance on the immediately perceived, and the lack of orientation toward using the past and future as sources of guidance for present behavior; [situational behavior]

a cognitively determined egocentricity; and other deficiencies (see Figure 2, List of Deficient Cognitive Functions). [egocentricity means "it's all about me"]

These specific items comprise a marvelous set of tools for analyzing the environment in which you must work in designing effective, targeted educational interventions that can lead to guided reinvention on the part of your learner.

You won't need them all for each person, but having them all makes you much more likely to identify the ones you do need in a specific setting.

WRITING FOR ANALYSIS

The question is, how do you go about doing this and an answer is found in Fischer's YouTube seminar and in Dr. Terrance Olsen's material on finding moral values in young people.

They use student's writing [perhaps with carefully designed writing subjects or projects] to find out that the person is thinking and the they can discern at what level of thinking skill they are functioning.

How people learn to learn differently will continue to be an area of investigation for some time to come. As it now stands, however, these differences represent one of the barriers that have to be overcome each time two people raised in different cultures interact over any but the shortest period of time. Hall, P. 74

IN ORDER FOR PROGRESS TO BE MADE TWO GENERATIONS MUST AGREE

Terrance D. Olsen, Author at Wheatley

Institutute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: **"Inviting Moral Relativism to be Irrelevant."**

<https://www.youtube.com/watch?v=oHuPBqZNJ-q>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation,
<https://www.youtube.com/watch?v=FnjfCQvtFm8>

Feuerstein

**Figure 2 List of Deficient Cognitive Functions
Impairments Affecting the Input, Elaborational,
and Output Levels of Cognitive Functioning**

Input Level

1. Blurred and sweeping perception
2. Unplanned, impulsive, and unsystematic exploratory behavior

- 3. Lack of impaired, receptive verbal tools that affect discrimination (e.g., objects, events, relationships, etc., do not have appropriate labels)**
- 4. Lack of, or impaired, spatial orientation; the lack of stable systems of reference impairs the establishment of topological and Euclidean organization of space**
- 5. Lack of, or impaired, temporal concepts**
- 6. Lack of, or impaired, conservation of constancies (size, shape, quantity, orientation) across variation in these factors**
- 7. Lack of, or deficient need for, precision and accuracy in data gathering**
- 8. Lack of capacity for considering two or more sources of information at once; this is reflected in dealing with data in a piecemeal fashion rather than as a unit of organized facts. [Fischer talks about this too in discussing levels of abstraction in skill level]**

Elaborational Level

- i. Inadequacy in the perception of the existence and definition of an actual problem
2. Inability to select relevant vs, nonrelevant cues in defining a problem
3. Lack of spontaneous comparative behavior or limitation of its application by a restricted need system
4. Narrowness of the mental field
5. Episodic grasp of reality
6. Lack of, or impaired, need for pursuing logical evidence
7. Lack of, or impaired, interiorization
8. Lack of, or impaired, inferential-hypothetical, 'iffy' thinking

9. Lack of, or impaired, strategies for hypothesis testing
10. Lack of, or impaired, ability to define the framework necessary for problem-solving behavior
11. Lack of, or impaired, planning behavior
12. Non-elaboration of certain cognitive categories because the verbal concepts are not a part of the individual's verbal inventory (on a receptive level) or they are not mobilized at the expressive level

Output Level

1. Egocentric communicational modalities
2. Difficulties in projecting virtual relationships
3. Blocking
4. Trial-and-error responses
5. Lack of, or impaired, verbal tools for communicating adequately elaborated responses
6. Lack of, or impaired, need for precision and accuracy in communicating one's response
7. Deficiency of visual transport
8. Impulsive, acting-out behavior

Culturally Deprived

The children could not perceive the character of this new environment or see what in it was common or different from what was already known. They were rendered unable to anticipate or predict the outcome of their behavior and were, therefore, in a state of cognitive "blindness." **Many of the inadaptive reactions that characterized the members of this particular group were attributable to their state of cultural deprivation. This ethnic**

group became alienated from its own cultural patrimony .

He's describing for us the characteristics of those, for example, who grow up in a strong LDS culture, but don't incorporate the cultural structure into their minds. This is a picture of what's going on in their minds.

What I have just listed is the main content of Feuerstein's theory. We will move on through the other models and when we begin to fashion our own theory of how to create effective educational interventions, we will examine each of these in turn, elaborate them as needed, and then they should make a lot more sense. (We will understand in more explicit, technical terms what he means by what he says.)

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

Link to Fischer with other presenters on the side bar.

Possible Results of Promoting a climate of guided reinvention about the elements of our quest.

Societal agents, who had previously been charged with fulfilling the role of social and cultural mediators were no longer effective. Internal migration, **the loss of the extended family's support, and the limited capacity of the nuclear family** to supply mediational needs, interrupted the processes of mediation and cultural transmission necessary for cognitive and emotional development of the children.

It took time and a meaningful investment from both the planners of integration and the leaders emerging from the group itself to reorient the group toward its past, its cultural mores and values. After this occurred, a very meaningful change became apparent in individual members of the group.

Father Braide, working on the Plains Indian reservations, produced a work called "**Modern Indian Psychology**". I hadn't planned to cover his work, but I now see it is worthwhile to do so. He said seemingly culturally deprived Native Americans could end up with two good reasons for doing something (like get a job or care for one's family) instead of just one. An Anglo value and a Native American Value. We take a look at this again when we come to integrating our own model and system of systems.

I hope you now have enough exposure to Feuerstein's ideas to see how he uses the word "culture". **The thinking capacities he describes can easily be analyzed into sets, patterns, and Isolates, thus giving us new tools to examine his work.** One of his main contributions, from my viewpoint, is that he reinforces the pervasive and necessary contribution that "culture" makes to the world we live in, in which our minds mature.

This may seem self-evident, but not so long ago scholars were arguing that we are born with everything we need inside us. That only needs to be allowed to emerge and consolidate itself.

The gospel of Jesus Christ teaches us plainly and in depth that our best selves emerge, consolidate and mature under the influence of the **Culture of Godliness**. **A Fully-Articulated Human Mind** is a joint venture project

incorporating our own efforts and cooperation and the mediating, instructive influence of our environment.

Fischer will also add to our understanding and we will be able to begin looking at interventions in a much more detailed and practical way.

In this context another example worthy of mention is the Native American, particularly the Navajo, with whom the author (Feuerstein) and many of his colleagues have had the opportunity of working. The preservation and enrichment of their culture and language are seen by native peoples as hinges upon which their survival and integrity exist. **On the other hand, there are the policymakers and theoreticians who believe there is a diametric opposition between the American and Indian cultures. They (the Americans) hold that the "Indian ways," cultural values, tribal history, and language must be sacrificed to usher the Native American properly into contemporary American society.**

Chester Nez and the young man who hanged himself rather than return to Intermountain Indian School are victims of this cultural annihilation policy as were countless other Native Americans.

We need to study how these same factors can appear, for example, in the breakup of a family. It suggests that family histories are critically important if an individual is to discover who he or she is in relation to those who have gone before.

We must be careful not to destroy anyone's belief system. Coercion, etc.

I suspect a major thrust of our work will be to know what the **Culture of Godliness** is in relation to the culture

of others and to know how to teach the elements of that culture in a way that encourages an “investigator” to come to understand what elements (set, patterns and isolates) in their own culture can come with them into the Culture of Godliness and which ones are counter-productive or anti-Christ and should be given up.

I don’t know about you, but to me this seems to offer a clearer definition of the process of repentance and of coming unto Christ and it is useful to everyone, not just our children. Using these tools, and the others we will review, we can, ourselves, do an audit or review of our own progress in preparation for offering guidance to others.

Feuerstein makes the point that Fischer’s Emergence of Thinking Skills Theory is not sufficient to resolve the problems people face

Teachers, educators, and caregivers had wrongly assumed that the same rapidity and efficiency the Ethiopians had shown in the acquisition of basic school skills would continue with the same rhythm and ease in **areas of conceptualized abstract thinking** without requiring further intervention. This erroneous assumption did not consider the need of the culturally different to receive mediation in areas that are not constructed by the process of unfolding or maturation, but rather are the product of specific mediation without which they could not be acquired. Feuerstein, IBID

He's saying the skills of academic achievement (**the literate practices** that Fischer speaks of) are one thing,

and the tools and skills of thinking are another, and just because you successfully teach one, it does not mean your "student" will acquire the other. Sternberg will give detailed help with this as will Kohlberg in the areas of thinking skills and moral values.

This is why I said: "complex problems require complex solutions". Because there are so many things you can take into account, that can guide your thinking, as you try to create effective educational interventions.

This should not be taken to be a problem.
Rather this speaks to the richness of the information
Heavenly Father has suffered His sons and
daughters to discover that shows us something of
the depth of His own understanding of this mortal
probation. He invites us to some degree develop in ourselves a "Godlike" mind that allows us to "see" what's going on around us (to perceive the actions and impact of sets, patterns, isolates, and other things such as how culture can influence the growth of the human mind) in much more plainness and detail.

Rather than adding to the current confusion,
these things can help us get a handle on what we
see going on all around us.

The culturally different, even though modifiable, need to become equipped with conceptual, relational, operational, and linguistic tools that are not currently in their repertoire in order to succeed in their adaptation to the dominant culture. Once such a systematic investment is made, however, structured cognitive modifiability, which is the result of early MLE, permits the individual to benefit rapidly. P. 123

These three applied systems represent a succession of steps derived from the belief that the human being is indeed modifiable and that MLE plays a key role in the evolution of the human being's flexibility and plasticity. P. 123

Finally, the shaping of modifying environments is the third area derived from the theory of Structural Cognitive Modifiability and its pivotal element, MLE. This development of our program is rather recent (**This was published in the 1970's They have a website now (2017) from which you can update this material.**) and we are now striving to create a conceptual framework to outline the principles, rules, and nature of a modifying environment.

<http://brainworldmagazine.com/intelligence-modifiable-interview-dr-reuven-feuerstein/>

He speaks to what I've been saying all along—we need to be actively engaged in creating a world, a "Culture of Godliness" with its associated "Society of Enoch and Melchizedek [Zion] that we can share with our progeny for a thousand years. This is no small matter. This study guide presents a lot of material. We can't back off and say it's too hard, or not worth the effort, unless we want to passively stand by and watch our descendants lose their way and darkness advance in our world.

I've been engaged in this material for years, and it took my time to get a handle on, but I have used it, even in my poor way, to great advantage by having something to do and say when I see the need to intervene or when someone asks for help.

"Cowboy Up" and give it a shot. Organize yourself [as we are counseled] and get as serious and professional as

you can to start working these principles into your life-plan.

Survival as an individual entity is paralleled by the survival of one's cultural identity. It is only through this motive that mediational interaction on the individual level and cultural transmission on the group level will find the means by which the mediation necessary for survival will be activated. This need generates concern for both the physical and spiritual nature of the human and guarantees the emotional, cognitive, and **active involvement of the older generation in its progeny's future.**

This involvement projects itself from the depths of the past to the future of humanity. If, indeed, MLE has such an impact on both the life of individuals and on their emotional **and moral engagement toward their progeny**, then many changes may have to be produced in our way of organizing society, so as to create optimal conditions for mediational interactions. We may have to revise the idea of intergenerational discontinuity and counterculture in favor of a strong planned and controlled linkage between **generations, particularly when life may tend to steer generations apart. In the modern world there may have to be a different approach to instructional, educational, and social organization to create greater opportunities for intergenerational interaction and cultural transmission.**

**And you thought I just made up all the stuff
I've been saying [preaching? nagging?] about
needing a new social contract based in the
Culture of Godliness and in the Society of Zion.**

Now you have two [or five or six so far in these models].

There's a lot of scientific support, even from scholars and researchers who don't believe in God, for the idea that society and culture need to change, to evolve into more effective forms. Fortunately for us, they have scientific tools and procedures to investigate this for us and report their findings.

Otherwise we'd just be stuck with the word of an Old Fogey. And we know how lame that would be.

Forebear with me if I seem a just a little light-minded at this point. I've been stuck in this chair many hours everyday for nine months **[18 months now 3-5-19]** and I'm really wanting to get back to my painting, wood-carving, smoozing with grandkids.....just about anything.

This marks the completion of a major portion the study guide and I'm foolishly optimistic that I'm almost done. Since this has never been done before and since I'm trying to be a voice for the Spirit in communicating these things I actually have no idea how long it's going to take.

I know I'm just spinning my wheels now. So lets hurry on to the next subject. I'll consult my writing guide, my short term memory problems being what they are, and see if I can figure out where that is.

VYGOTSKY is next

VYGOTSKY: WORKING CHAPTER

In the three interior models, Feuerstein, Vygotsky, and Fischer we will be getting in depth, rather detailed descriptions of how the human mind develops over time from birth to young adulthood. This is where you will begin to understand, in considerable detail, the catch phrase "you don't get all your brains before you're about 23."

The issue here is how thinking develops over time in our young. The researchers have found endless things to wrangle about. We don't have time for that. We want to "cherry-pick" what they've learned in each research domain and use it to assess the characteristics of our divinely organized culture that supports the kind of life Heavenly Father lives.

I believe, when he says He wants to give us all He has, this knowledge is an important part of that gift. I think a **Masters of Mortality Degree** will include considerable knowledge and experience in learning how this knowledge [found in the 8 models, etc.] works in the actual living of a successful mortal life. I think the Millennium will be characterized by the presence of many people who have become expert in this during their journey in mortality and afterward.

What little experience I've had with people who have passed through the veil has impressed me greatly at how much they had learned and developed compared to their progress in mortality by the end of their lives. I think these principles are an important part of our lives, here

and hereafter. Especially if we want to participate in the work of helping others through this mortal experience sometime in the future.

You, of course, will form your own opinions as we go along. I mentioned earlier that there are no automatic formulas here nor rigid strictures. Nothing like a system where you plug a child in one end and out pops a perfect human being at the other end.

This, rather, is a search through what is known about the subject of the development of skilled thinking and practical, intelligent living in people like the sons and daughters of Adam and Eve. We expect to find treasures of knowledge that greatly enlarge the soul without hypocrisy. But we also know we can expect little help from these scholars and schoolmen on how to use the principles they present to organize an effort to create here in mortality a safe, sheltered, dynamic and spiritually powerful "**Culture of Godliness**". That's our calling, our joy, our opportunity to contribute to the work of Heavenly Father and Jesus Christ.

AN ADVANCED ORGANIZER

We're looking at brain structures that can support thinking about things. Concrete and abstract. We're talking about ways of using those structures, like the programming that tells a computer what you want it to do. Then there are the "literate practices" which, for our purposes right now at least, can be taken to refer to

various tools to use to operate on “subjects”, “knowledge domains”, etc.

These are three discreet things. The environment in which we must work, the development of cognitive [thinking] skills over time and the tools and knowledge domains that can guide us in understanding our mission and of having the tools to address it.

Yes, they integrate to produce thought. But, each has its own independent domain or sphere with its own rules, nomenclature, history, record of effectiveness and so on.

Each will be a collection of cultural patterns that carry their own unique message. We must learn to “read” that message in any of the 10 foci [Hall] in which it might be expressed.

It will be exciting and challenging. I fervently hope it will also be effective.

We need to become very technical and analytical about which of the 3 domains we are discussing. We’ll also have to regulate, sort, classify and redefine the vocabulary used in the domains. No one is going to do this for us. **The model we seek to emulate and realize in our lives is not found in the research and debates of scholars and schoolmen.** It will be discerned by revelation through the Spirit, as it has been shown to the prophets and as we may discover it through our own Godly efforts.

If we teach ourselves sufficiently well we can learn to ask the right questions, at the right time, in the right place and in the right spirit. If we do so the Lord may accept our labors and sacrifices. By then we will have stretched ourselves into a new mental and spiritual condition, to have taught ourselves whole new domains of knowledge so we can actually receive, understand and use additional light and knowledge. Yes, you're right.

We will be working through our personal Zone of Proximal Development with the Holy Ghost as our "experienced other". It doesn't get any better than that.

ASK SEEK KNOCK AND IT SHALL BE OPENED UNTO YOU

Let's hurry on and take a look at L.S.

Vygotsky's work. I found this study to be most interesting, and absolutely ironic.

I mentioned that many of these scholars have (had) no belief in a God over His creation. This was never more true than with Vygotsky and those who made use of his research.

There were (and still are) several theories seeking to account for the emergence of cognitive (thinking capacity) in humans.

This is where the "nature" vs "nurture" debate started. Some tried to show we're born with a complete

set of capacities that simply emerge over time as we grow up. Others held that we were born "tabula rosa" (essentially empty or blank) waiting for our environment to fill us up with cognitive capacity.

Vygotsky was definitely one of the latter.

His work was adopted and adapted by the communist rulers in Russia and used in an attempt to show that a person had no soul. That all "culture" was provoked by the environment. That religion was merely the "opiate of the masses".

This led to some interesting experiments. Awful experiments, involving helpless children. The theory held that if you created the right environment and placed children in that environment at a very young age, you could create whatever type of "citizen" you chose.

I hope by now you're thinking about Chester Nez and the young man from southern Utah who hanged himself. People in authority decided that what was best for them was to eradicate their whole culture. (Someone has said that the Nazis learned to deal with the Jews by studying what white Americans had done to the Native Americans.)

In Russia they took the children from their parents and put them in government schools. The idea was the same as that used with Native Americans: strip them of all cultural, historical, and family identity and inculcate in them a world view designed to make the type of personality that would best serve the state.

There is plenty in the literature about the difficult journey in life for this group. There was no feeling of guilt for this because there was no belief these people had a soul or the gift of humanity. If in your teaching you need examples of what Lucifer would do if he had Heavenly Father's power and authority...perhaps you can use these.

In addition, Google "Hitler Youth". They did the same thing in Germany during WWII. They did more than just try to annihilate the Jews and others they considered unsuitable citizens for the Third Reich. In the process they managed to create a generation of sociopathic, radical young people who caused great disunion and misery in Germany and whose lives were very difficult during and after the war. Because they were, after all, human beings and Children of God whose humanity had been taken from them.

REFERENCE: TEXTBOOK-PROBLEMS AND PROMISE OF AMERICAN DEMOCRACY, P. 26

Describes Soviet thinking about how creating the right "environment" would automatically produce the "right" kind of Soviet citizen.

The Chinese used techniques dubbed "brain washing" on American prisoners during the Korean War and even today is reputed to be operating "thought reconstructive" camps to help recalcitrant citizens get themselves in line with the Communist Party philosophy.

If you'd like more background on this and on history in general I recommend you get acquainted with **Will**

and Ariel Durrant. Husband and wife who would independently study history during the day and come together in the evening to share what they learned. They have written an number of books that are very readable and informative. One book: **The Lessons of History** recaps a lifetime of learning and in one place gives you information that can inform your effort to design the "Culture of Godliness" and the Society of Zion".

GOOGLE AND THUMMIM ALERT!

Google: Will and Ariel Durrant The Lessons of History or visit your local lending library.

BE CAREFUL

I've cautioned you before, and do so again, don't turn off your judgement and just passively accept everything you find in these knowledge domains. Keep your "truth sense" on and finely tuned. Cherry pick what you can use, because there are some good truths mixed in with all this. But we don't need, for our specialized purposes, all they offer us.

What does Vygotsky have to offer? Ironically, much of what he says about the emergence of thinking skills and their establishment in a human mind seem to reflect reality. We'll try to point this out as we go along.

In education his ideas became quite popular. Part of my files are notes and handouts from a workshop I attended designed to help teachers use some of his ideas in their classroom. Like others of these disciplines,

Vygotsky is still around and can be called up through the magic of your **GOOGLE AND THUMMIM**.

REFERENCE: Children's Learning in the "Zone of Proximal Development", New Directions For Child Development, Damon: editor in chief, Number 23, March 1984. Editors: Barbara Rogoff, James V. Wertsch

I found him on YouTube also. I found a workshop for teachers where they were offering information about how to apply his theories to teaching.

The Soviet psychologist and semiotician Lev Semenovich Vygotsky } (1896-1934) attempted to formulate a theory of psychology built on the foundation of Marxism. Fundamental to his theory was the idea that higher mental functions such as thinking, voluntary attention, and logical memory and human consciousness in general have their origins in human social life, deriving from "internalized social relations that have become functions for the individual and forms of his/her structure" (Vygotsky, 1981, p. 164) **Vygotsky was critical of approaches to psychology that place primary focus on investigating individual functioning** and assume that collective function is derivative of it. **Instead, he argued that the primary focus should be "to show how the individual response emerges from the form of collective life.** (1981 p. 165). In other words, analysis of the ontogenesis

of cognitive functioning requires studying how children's social interaction with more experienced members of their culture is mastered and internalized.

He was among the first to call for study of both the person and his/her environment.

This idea is a big part of Fischer's Skill Theory, but allows room to believe that a human has a soul. That idea now permeates all modern research on the development of thinking skills in humans.

Vygotsky's (1981) "general law of the development of higher mental functions" postulated that mental functioning occurs first between people in social interaction and then within the child on the psychological plane. This implies that mental functions, such as thinking, reasoning, problem solving or logical memory, can be carried out in collaboration by several people (on the inter-psychological plane) as well as by an individual (on the intra-psychological plane). That is, dyads or groups as well as individuals can be agents that think and remember.

**WATCH FOR LATER AND ELSEWHERE WHEN
DYADIC INSTRUCTION IS DISCUSSED FISCHER IS
ONE SUCH PLACE**

Vygotsky's formulation claims, furthermore, that the very structure of individual functioning derives from and reflects the structure of social functioning. Thus his claim is much stronger than simply that individual's mental processes develop in a social milieu.

That is, Vygotsky views individual's mental processes as having specific organizational properties that reflect those of the social life from which they derive. (They have internalized cultural patterns they can use to organize knowledge and thinking processes)

The composition, structure, and means of action are internalized from their social origins. This means that variations in the organization of social functioning can be expected to lead to variation in the organization of individual psychological functioning. For example, a child who has participated in joint problem solving will use the same task representation that proved effective in group problem solving when solving such a problem independently. Hence, Vyotsky's approach suggests that to understand individual cognitive growth it will be fruitful to examine specific patterns of social interaction in which children participate."

It is so important that you see that the child will tend to absorb and use elements of his/her surrounding culture. How critical it is that, from birth on, the mind/brain be surrounded by (immersed in) the very "Culture of Godliness" and the Society of Enoch and Melchizedek (Zion). This entire study guide is designed by me to show what there is to be known that can contribute to an effort to create more fully and disseminate more widely the culture of Godliness upon which a Zion society can be erected.

I recognize how foolish I am to think that, by my personal intellect and efforts I can do much more than point out some part of the way, some of the possible elements that might undergird such an effort. It will be up to all of you to decide if it's even worth attempting. And if it is, you will need to take a part in bringing it to pass. My day is rapidly fading. I won't be here to assist in this much longer. I worry that it will die with me and be lost to the world in this form. That's kept me in my seat for the last 8 months trying to edit enough of this to give you a vision of what might be.

Don't trust or rely on me. Search these things out for yourself.

WARM UP YOUR SPIRITUALITY AND YOUR GOOGLE AND THUMMIM AND GET TO WORK!

Find each other and collaborate with one another and the Holy Spirit to elaborate and establish these institutions that we are describing.

Berne and his books will show us that the mind is absorbing from birth elements of its surroundings and is seeking organizing patterns to use to make sense out of what he/she is experiencing. (presented by Edward T Hall in The Silent Language)

ISSUES RAISED

We bypass a lot of the debate and controversy in the field of study because it is irrelevant to us because of the knowledge we have through revelation from Heavenly Father. **But in this theory, and many of the others,**

the point is made over and over that the making of the human mind is a “joint venture operation” between the little human “wanna be” and his/her environment. Vygotsky emphasizes the environments contribution because he has an axe to grind. Since we aren't trying to demonstrate that humans have no soul outside the social setting in which they mature, we can “cherry pick” the relevant principles without buying into his agenda.

And some of his points speak to things we want to believe because they harmonize with our own body of knowledge and strengthen our trust in the methods and practices that we may create.

Some of those things are, for now, a belief that individuals can, by imitation and association and experience, learn about and adopt things to do with thinking from the individuals and the environments around them.

Some of the types of reasoning or higher mental functions and thinking Vygotsky identifies are: thinking, voluntary attention, logical memory, and human consciousness in general.

Each model has its own take on thinking and we have outlined some of them and will be adding more before we return to the beginning and begin to ask ourselves deep, pondering questions about the implications of all this for our quest to establish a **“Culture of Godliness”, a “Society of Enoch and Melchizedek”** and a plan for the emergence and

nurturing of **the Millennial Child** who has acquired and **"Enlightened Christian Conscience. Meaning, at least in part, they have embraced the principle of guiding their life choices by Obedience, Sacrifice and Godly (Inspired) Charity.**

Tyrants have demonstrated that some of the principles are effective. Wouldn't it be nice if some good-hearted folks could set up their own "demonstration project"?

Another major thing Vygotsky elaborated was what he called **the "Zone of Proximal Development**. This idea has attracted a lot of interest from educators and developmental psychologists. Ironically, its existence has no bearing on Marxist dogma, but can be studied, rather, on its own merits. ZPD is discussed and elaborated a lot in the material about Fischer's Skill Theory.

There seems to be material like this in each model, but it needs to be mined and elaborated, tested and applied without yoking it unequally with questionable assertions and pontifications. In other words, if it harmonizes with what we know by revelation about the meaning and purposes of life and helps us with our work, "we seek after these things". If not? We don't have time for it.

Hugh Nibley said once that the wicked are tearing down the scenery for this act on the world's stage, but we should be busily, happily preparing the scenery for the next act. So let us try together to

keep our eyes on the horizon and not be distracted by anything that does not contribute directly to our plan.

As mentioned earlier, time may be running out for the wicked and we want our “ark” prepared and waiting.

THE ZONE OF PROXIMAL DEVELOPMENT

I have found this feature of Vygotsky’s theories to be eminently practical and useful in my classroom instruction, and just as much in “simple” conversation with an inquiring mind of any age, level of maturity, or apparent intelligence.

. Perhaps we can forbear with his atheism for the sake of the nuggets of insight he can give us.

“With the help of leading questions, examples (and non-examples), and demonstrations one of them easily solves test items taken from two years beyond his level of (actual) development. (Defined as optimal and functional elsewhere) The other solves test items that are only half a year above his level of actual development” (1956, pp. 446-447).

Was the mental development of the two children equivalent?

Vygotsky suggests that the answer depends on which level of task performance one measures the individual level or the collaborative level: **“From the**

point of view of their independent activity they are equivalent, but from the point of view of their immediate potential development they are sharply different.

That which the child turns out to be able to do with the help of an adult points us toward the zone of his or her proximal development.

This means that with the help of this method we can take stock not only of today's completed process of development, not only the cycles that are already concluded and done; we can also take of processes that are now in the state of coming into being, are only ripening, or are only developing (1956, pp. 447-448).

Concern with the relationship between a child's level of actual development and level of potential development led to considerations of the appropriate level of collaborative functioning for a child. **For a child to profit from joint cognitive activity, such activity must be geared appropriately to the child's level of potential development, thereby advancing the child's level of actual advancement.**

Vygotsky criticized the view of instruction that is based on an assumption that 'instruction must be oriented toward stages that have already been completed' (1956, p. 448) He argued instead that "instruction is good only when it proceeds ahead of development. It

then awakens and rouses to life those functions which are in a stage of maturing, which lie in the zone of proximal development. It is in this way that instruction plays an extremely important role in development. (1956, p. 278)

In his discussion of the role of instruction in leading development Vygotsky specified that the form **of joint cognitive activity is internalized to become the structure of the child's independent cognitive functioning:**

*(Instruction) rouses to life, awakens, and sets in motion a variety of internal processes of development in the child. At this point, these processes are still possible for the child only in the sphere of interaction with surrounding people and in the sphere of collaboration with peers. **But these processes, which constitute the course of internal development, then become the internal property of the child himself or herself**"*
(1956, p. 450).

For me Vygotsky is thus accepting that humans have an inner life in their minds that can be scaffolded or mentored by experienced others in the environment—either human, or in the literature [Literate Practices open the door through research and study to materials that can awaken and establish the thinking skill the mind is capable of. [This is why I advocate elaboration of study and interaction with immature minds—at their, carefully

analyzed, level of cognitive {thinking}
development].IBID p. 3

*The zone of proximal development serves a central role in Vygotsky's theory as an essential means through which the social world guides the child in development of individual functions. The use of the tools and techniques of society (sets, patterns, and isolates of their culture?) are introduced to the child and practiced in social interaction with more experienced members of society in the zone of proximal development. **Vygotsky's formulation of the zone of proximal development has begun to spark considerable interest in the West, as it seems to offer a promising perspective for the consideration of many problems that challenge developmental and educational psychologists today.*** Vygotsky, IBID (p. 4)

THE ZONE OF PROXIMAL DEVELOPMENT IN CURRENT RESEARCH

In the '70's and '80's investigators began assessing Vygotsky's theory. Wood and Bruner among others developed a closely related theory of "scaffolding". Taken to mean that an adult supports a child who is learning to master a problem.

I don't cover their work here in the study guide but Bruner is certainly worth Googling because he moves Vygotsky's ideas into a different and more modern arena that fits our modern culture better.

They found several processes in individual functioning that were helped by guidance from the social environment. Language, skills, reading, writing, memory, problem solving, and others. Their work covered infancy to adolescence.

Very importantly for our work, while Vygotsky was mostly concerned with schooling, **later research is suggesting his ideas can be applied more widely in terms of mental functions, settings and ages.**

"we must understand the general relationship that exists between instruction in development in general" as well as "the specific properties of this relationship during the school-age years" (1956, p. 446)

We will hopefully extend the reach of this theory, as it applies to our work, far beyond adolescence. We will be exploring the concept of "scaffolding" from a spiritual plane, as in having the **"constant companionship of the Holy Ghost"**.

Primary themes of his theory: *The zone of proximal development involves joint consciousness of the participants, where two or more minds are collaborating on solving a problem. A corollary to this intersubjectivity: the participants do not have the same definition of the task or problem to be solved. Through their interaction, the child's notion of what is to be done goes beyond itself, with the adult's support, and comes to approximate to some degree that of the more expert adult.* Vygotsky
IBID p. 446

[I hope you can see that this same idea is found in Fischer, along with perhaps better guidelines for implementing them.]

Second, both participants play an important role in using the zone of proximal development, even in situations that are not directly conceived of as instructional by the participants. **The child** provides skills that are already developing and interests in particular domains and participates with the adult in organizing the direction and pace of interaction in the zone of proximal development.

The adult has particular responsibility for segmenting the task into manageable sub-goals and for altering the child's definition of the task to make it increasingly compatible with expert performance. Although intervention and assessment can be finely tuned to match the growing edge of the child's competence, there are circumstances in which what the child is encouraged or allowed to do does not fit the child's immediate potential growth.

Third, interaction in the zone of proximal development is organized into a dynamic functional system oriented toward the child's future skills and knowledge. The functional system of adult-child joint participation in problem solving is organized by task definitions, promoted activities, and hard and soft technologies available through culture. IBID and cited below.

Using non-local integration (Fischer, Literate Practices) compare The above material to what Fischer says about the same things. Each sheds some light on the other. Combined, they offer a more compete and useful picture of the child and the adult's efforts in "guided reinvention" (Fischer)

THIS MATERIAL WAS WRITTEN BEFORE COMPUTERS AND YOUR GOOGLE AND THUMMIM BECAME WIDELY AVAILABLE. THEY HAD NO IDEA OF THE KINDS OF HARD AND SOFT TECHNOLOGY THAT WOULD BE AVAILABLE TO US IN 2017-2018.

THESE QUOTES ARE TAKEN FROM VYGOTSKY IMAGINATION AND VYGOTSKY ONE ON ZPD

REFERENCE: Children's Learning in the "Zone of Proximal Development", New Directions For Child Development, Damon: editor in chief, Number 23, March 1984. Editors: Barbara Rogoff, James V. Wertsch

These are found in the Research Archive and the citation of the original document is found below.

Vygotsky can help us zero in on the characteristics of the Zone of Proximal Development. In my personal teaching experience this was a powerful tool in helping me

organize my curriculum in 7th and 8th history classes to allow as many students as possible to bring out, establish, and use the skills that the mind/brain are beginning to be capable of, but which must be provoked by help from the environment [me, the classroom and the curriculum]

However, if the activity of the brain maintained just previous experience, humans could adapt to only habitual, established conditions of the surrounding world: they could not adapt to any new and unexpected change in the surroundings, to anything that had not occurred in their previous experience,

Recall, or review, what Feuerstein has said about minds that have deficient cognitive functions and what their learning problems are.

This is quoted here so later, when we see it in greater detail in Feuerstein's work you will be able to see how, using non-local integration tools from Fischer, these two researchers, working in widely separated times and places and with differing philosophies, are discovering and documenting many similar things about the maturing of the human mind.

Any human activity whose result is not reproduction of what happened in experience, but the creation of new forms or activities, belongs to the second class of creative or combinatory behavior.

This, as Feuerstein, Hall, and others point out, is very limiting, almost crippling.

The brain is not only an organ that maintains and reproduces our own previous experience but also is an organ that creatively combines elements of previous experience in new situations and new behavior.

(If it is fully articulated and supplied with an enriched environment in which to work)

If human activity were limited to reproductions of the old, a person would actually be attending only to the past and would be able to adapt to the future only to the extent that it reproduced the past.

The is one of the core precepts of Feuerstein's knowledge domain. That's why we study his work. And the work of Hall, and others.

HERE WE CONSIDER VYGOTSKY'S THEORIES ON CREATIVITY AND IMAGINATION. BUT SURE AND LOOK THROUGH HIS STEPS AND GUIDELINES FOR COACHING AND TEACHING. THEY MAKE EXCELLENT TOOLS TO USE IN DESIGNING YOUR OWN INTERVENTIONS AND THEY HELP YOU ANALYZE THE PEOPLE YOU WANT TO HELP.

Note that "fantasy" does not mean the same thing in this text that it means in the everyday world. Please don't let the distinction slip by you. There are some really important insights here, some of which you can use to raise yourself up to the level required to help create a

"system of systems" [Fischer] describing the Culture of Godliness and a Fully-Articulated Human Mind and an Enlightened Christian Conscience and the Society of Enoch and Melchizedek [Zion] that can be built by people having such a character.

A person 's creative activity does essentially this: it attends to the future, creating it, and changing the view of the present. This creative activity, based on the combinatory ability of our brain, psychologists call imagination or fantasy.

In common usage imagination or fantasy refers to anything that is not coordinated with reality and does not have any practical, serious meaning. In actuality, imagination is the basis of any creative activity and is equally part of all cultural life, including art, science, and technical creativity.

It is in this sense all that the work of the human hand, the whole world of culture, is distinguished from the natural world because it is a product of human imagination and creativity based on imagination. Vygotsky, IBID

I can't take time and space to make all the connections and implications between these models for you that are alluded to in this discussion of creativity but I hope you will make the effort to use non-local

integration [Fischer] to compare them and see how they illuminate each other, how they are calling for the same things in different ways and how it all ties into our quest.

Ribot has said:

Any invention, large or small, was. before its development an association in the imagination--a construction occurring in the mind by means of new combinations.

All objects in common life appear, as they say, as a. crystallization of the imagination.

The creative activity of the imagination is found to depend primarily on rich and varied previous experience. The richer the person's experience, the more material his imagination has at its disposal.

This is why the child has less imagination than the adult: it is the result of the greater poverty of the child's experience.

It can be seen from all of this that imagination is very complex

This complexity consists mainly in the study of the creative process and often leads to an incorrect representation (idea of) this process and its nature as something unusual and completely exceptional

*. What we call creativity usually appears to be a catastrophic * act, but is actually the result of a very lengthy internal maturation.*

**(By "catastrophic" Vygotsky means discontinuous, system-transforming change)*

At the beginning of this process, as we already know, are the external and internal perceptions that form the basis of our experience.

What the child sees and hears is thus the starting point for his future creativity, the material from which he will construct his fantasies. Next comes the very complex process of reworking his material. The most important components of this process are the dissociation and association of sensory impressions. Any impression is experienced as a complex whole, composed of numerous different parts.

Vygotsky (1956) goes on to say that dissociation comprises taking things apart (in the mind) and comparing discrete parts. One part is kept, another discarded..... Does this sound like what Fischer is also saying in his discussion of Literate Practices/non-local integration?

As I've said repeatedly, these knowledge domains have similarities and also add to our understanding of each of them if we look at them in detail and determine what they are saying.

I cannot quote too much here, but the material is found around page 90 in the Resource Archives under:

Vygotsky Imagination and Creativity. I love the parts of his work that aren't openly atheistic. I think it can really enrich your tools for creating educational

interventions leading to guided reinvention. What he is talking about sounds a lot like Fischer's discussion of the thinking skills of Mapping and perhaps a system of systems.

The next feature in the process of imagination is association, i.e., uniting the dissociated and altered elements. As already mentioned, this association can take diverse forms, uniting subjective images with objective science-as in geographic representation, for example.

. And finally. the concluding feature of the work of imagination is the combination of different forms into one system, constituting a complex picture.

The activity of creative imagination is not finished until the whole circle of activity is completed by the crystallization of imagination in external form. Vygotsky IBID

This is a process you will follow in creating an effective educational intervention. It will represent parts taken from all the knowledge domains and associated together into a complex picture and then represented in external form (the intervention).

Further Vygotsky says (1956)

Any inventor, even a genius, is always a plant growing at a certain time and in a certain environment. His creativity issues from needs, which are given to him. He operates with the possibilities that exist around him.

No inventions or scientific discoveries occur before the materials and psychological conditions necessary for their creation are at hand.

The same can be said of your work. Those you want to help must have the tools, skills, and information they need to productively “reinvent for themselves” an understanding of the world around them and of their place in it. And it has to be done at a time when the restored Gospel of Jesus Christ is extant on the earth with all its attendant supports: Prophets, Apostles, Revelation, Ordnances, an organized church, and so on. That is the soil in which we are planted and in which our fantasies and imaginations for a better world for our posterity must grow.

SOLUTIONS

COMPLEX PROBLEMS REQUIRE COMPLEX

Remember also, Vygotsky is very popular in our day (2018) and your Google and Thummim can help you find his work as it has been elaborated in education

The reference for of this so far is: **NEA/RBS Aspects of Learning**

At-risk Students and Thinking: Perspectives from Research, Barbara Z. Presseisen, Editor, A Joint Publication of National Education Association and Research for Better Schools

BE SURE AND STUDY VYGOTSKY, BEGIN P. 27, FF.

This will help you polish your interventions greatly and will help especially with customizing and targeting them to specific individuals.

Under this enriched definition of creativity and fantasy the child's fantasies and flights of imagination are impoverished compared to the adult. Especially the adult who has matured in an enriched environment. (Feuerstein will help us see this much better in terms of how important it is to surround our young with the right environment in which to mature into a Millennial Child)

Childlike fantasy and imagination begin to fade in early adolescence when, according to Fisher, brain and mind development make it possible for the young to evaluate and compare themselves to others, but only on a very crude basis. (single abstractions) This capacity matures like the rest of the cognitive (thinking skills) along the same track, in the same time frame and has not matured until the early 20's.

This is why we have to be careful when working in any knowledge domain to be sure we are working at the level of the skills the person we are trying to serve has.

This is why the products of real creative imagination in all areas of creative activity belong only to already matured fantasy". IBID, p, 92

ALERT!

This is an important point that may slip by you. What's being said here is that true Imagination and Fantasy are highly adult processes, not childlike in any way. Childish imagination and fantasy shrivel and decline during the emergence of the more adult capacity. Just like thinking skills, and so many other aspects of the human mind emerge in stages.

The sad thing here is that this shriveling process occurs right in the middle of the 7th-8th grade years when so much else is in flux in a young person's life. If you aren't careful with those young minds under your influence and care they will turn their new, but as yet still ill-formed capacity for analysis and criticism upon their own artistic and creative efforts and, in most cases abandon them. This includes writing, which we are finding is an absolute essential for consolidating many of the thinking skills we need to promote in our target population.

*It is possible to understand this connection if attention is directed to the fact that at this time the adolescent's experience matures and accumulates. **The so-called constant interests ripen, quickly curtailing childish interests; and in connection with the general process of maturing, the imagination attains its final form and activity.** IBID, p. 93*

We know that adolescence is characterized by a whole series of related antitheses, oppositions, and

polarities. Specifically, this is because this age is critical or transitional. At this age there is a disturbance of the child's equilibrium, but the balance of the adult organism is not yet discovered. Here also, the imagination in this period is characterized by crisis, havoc, and the search for a new equilibrium. In this view, the activity of imagination as it was manifested in childhood is curtailed in the adolescent. IBID. p, 94

To me, this is an explanation of part of what we deal with in our young. The more insights you can get from diverse sources the more insightful you can be in your own efforts.

TEACHING STRATEGIES TOOLS FOR YOUR TOOL KIT

When trying to help a person pass through their zone of proximal development, **Vygotsky describes four stages**, with different requirements in each stage.

This deals with a problem-solving task. (Much of your work may be in proposing moral, spiritual *dilemmas and guiding your learner through the task of resolving the issue presented.*)

The singular goal of all teaching is to assist the learner in cultivating an independent ability to perform a problem-solving task that was previously unattainable by the learner. We can say teaching occurs only when the teacher or more capable other assists the student in performing a

previously unattainable element of a problem-solving task.

*This is a very strong criterion for defining the occurrence of teaching. Implicitly, if not explicitly, it requires (1) that the teacher possess and understanding of the current capabilities of the student, (2) that the teacher be able to select and provide cues and hints that aid the student's learning, and (3) that the teacher be able to evaluate the student's responses to hints and cues, and to use this information to evaluate the student's mastery of the problem-solving task at hand. Further, (4) **in providing hints and cues, the teacher must be capable of guiding the student toward less reliance on externally generated cues and hints and toward more independence in solving problems.***

IBID. p. 68

There are four stages in this process:

- 1. They can only succeed if helped at various points by another person (expert).**
- 2. The learner begins to internalize cues and helpful ways of approaching the problem. (self assist)**

3. Self-regulation, automatization, fossilization.

The stage one cues are internalized as a form of “inner speech”. This is a metacognitive (thinking about our thinking) process. The difficulties are resolved by thinking consciously and analyzing the task, by watching one’s progress and by evaluating and trying out different strategies.

In time this problem solving technique becomes automatic and is quickly applied to similar problems. Thus the learner is relying on previous experience.

Feuerstein shows us much more about these processes embedded in cultural situations where the problem-solving tools are more or less available depending on circumstance.

We will be trying to describe a “Culture of Godliness” where exists the richest possible cultural elements to build and use these thinking tools and skills.

In this model, the learner may find the problem-solving materials prove inadequate in time and they return to the first two steps to generate new resources.

There are some steps, listed below, that may help the “expert” create a more powerful learning environment for the learner.

Modeling: Offering behavior for imitation.

Contingency Managing: Arranging rewards or punishments to follow a particular behavior, depending on whether the behavior is desired or not. These don't have to be violent or abusive. Loss of bragging rights, a squirt from a spray bottle, a couple of M&Ms

But this raises an issue we'll examine under better circumstance when we get into Eric Berne's model of Transactional Analysis (the games people play) How do you extinguish behaviors or tendencies that you know are leading in the wrong direction without violating the person's agency.

Feeding back: Providing performance information to the learner relative to standards for performance.

Instructing: Using language to call for a specific action on the part of the learner.

Questioning: Using questions to assess the current knowledge state of the learner and/or to assist the learner in performing a particular mental operation.

Cognitive Structuring: Providing the leaner with systems of ideas to explain and articulate knowledge or to organize cognitive activity.

This material has a lot to offer on how to reach "at risk" students. **For us that would mean those who are not internalizing the gospel and not having the rich spiritual experiences out of which testimony is made. They are at risk of having the "Seeds of Apostacy" planted in their souls.**

The material in Feuerstein deals with this too but from within the framework of one's culture which harmonizes better with the other knowledge domains we will be considering.

I hope you are seeing now the benefits of the sequence in which this material has been presented and also for taking the time to learn about the Literate Practices of scholars and scientists and writers so you would have the tools to track and make some sense out of the huge amount of information these models offer.

This concludes our review of the second section of this study guide—the consideration in detail of the emergence of thinking (cognitive) capacity in the human mind.

Next we will review several models that seem built upon this material and that elaborate it in particularly useful ways for us.

This material is available in the Research Archives if you feel the need to do more research.

Working chapter and notes for Berne P-A-C

You will find this easier to grasp if you have in mind what Fischer and others are saying about the Brain/Mind connection to thinking. This material holds there is a special capacity of the brain to record and hold very complex patterns that can reproduce former states of mind as well as current, real-time data processing.

In designing interventions this material can help you target your presentation far more accurately as you are able to understand the mindset and the behavior of the person you are trying to help.

Eric Berne The Theory of Transactional Analysis

Leaving Vygotsky and moving on we also leave the first two parts of the material from the eight models of how the world works in the study of the growth and development of the human mind/brain. **So far we've discussed culture and the outward environment in which the mind emerges and grows to maturity and then operates in its world.**

Google Eric Berne The Games People Play.

You will find copies of the book, if you look around you'll find one that is free. I think I put the right link down below.

Also in the same search you will find a 14 min Youtube segment of an interview with Eric Berne where he lays out the basics of his theory. After that segment

watch for another 14 min. segment to start immediately. He will give you the background to understand what I have quoted here and the material in his book.

<https://www.youtube.com/watch?v=sDOGhI2OKd8>

It's interesting to me how he folds culture into mostly the Parent ego state. It should give you a new perspective and perhaps round out your study of culture from Hall, Feuerstein and others.

In the other knowledge domains we covered the material describing this process of emergence, growth and maturation. We've also talked much about how these things point the way for us to design and implement a culture of our own to nurture the emergence and happiness and success of a special person we have called the Millennial Child.

Now we take a different path, related at some levels, but seemingly very divergent because it does not link back directly to the other models nor grow out of the general "schools" dealing with the character and nature of culture and the institutions it supports and with describing cognitive [thinking] development in the human mind.

Now we enter the domains of those scientists and researchers who study the organization and functions of the mind itself. We are now in the environment where the science and art of psychoanalysis and psychology hold sway.

All that we have studied previously can help us understand better these domains because they [the previous models] describe the environment in which these knowledge domains of the structure and operations of the human mind are located and we will come to understand that the undergirding culture on which a human mind centers itself has a great impact on the organization and function of that mind.

WHY I CHOSE THIS MODEL TO SHARE WITH YOU

I have chosen **Eric Berne**, Author of **Games People Play**, and those who have adopted and worked with his basic premises like **Thomas A Harris, M.D.** in his book: **I'm Ok—You're Ok.**

I read, studied, and annotated both of Berne's books and used the principles widely in trying to understand how to be a better "cross-cultural interpreter" between the Anglo and Navajo worlds when I worked in Ft. Defiance, AZ for the Navajo Tribal Division of ONEO [The Office of Navajo Economic Opportunity] in the Lindon Johnson presidential era, during the war on poverty. I must have succeeded because the Navajo Tribe sent me to Washington D.C. five times to negotiate grants and contracts between the tribe and the federal government.

I specialized in explaining to the federal government what the "crazy" Indians meant by what they said and what it was they really wanted. Then I'd come back home and try to explain to the Navajo people what the "crazy" Whiteman wanted. I was known to say several times that I could sit down around a conference table and in 20 min. have both sides mad at me.

But by this time I had internalized a lot of what I've been encouraging you to study, things I'd learned since the young man in Sawmill hung himself with barbed wire. I was able to render real service in the give and take of clash of cultures between Navajo and Anglo. Much later, while working for the Ute tribe in Utah in their adult education program they sent me to Washington D.C. to negotiate a contract for a business incubator center on the reservation. So my skills moved with me between cultures and were valid in more than one society.

The main thing I have noticed personally about all this is how quickly you can "put yourself in the picture" of a society, a group or simply with an individual. Being "wise as a serpent and harmless as a dove" has a personal meaning to me.

An absolutely fascinating off shoot of this was when I discovered that what passes for "insanity" in a person is culturally programed. An "insane" person in the wider Anglo society does not manifest the same "symptoms" as an "insane" person in the Navajo culture. I don't have time or space to pursue this with

you but I hope you will also make similar discoveries in your own investigations.

I don't claim outrageous success in any of this, and certainly not in my life in particular, but I greatly exceeded my own native abilities by being able to understand what was going on, what people of divergent cultures, even of the Navajo and Anglo worlds meant by what they said and did, to help people understand what other people meant by what they were saying and where their values and desires lay. And by being able to quickly "get a reading" on the various individuals I had to deal with.

I'm excited to see what some of you, whose skills and abilities far exceed mine, lay hold of all this and begin to work with it around our Quest.

I've also been able to serve individuals in a similar way. To the degree that anyone would think me "wise" please know it is simply because I have centered a rather ordinary mind in a knowledge of these things. Plus, I have done as I'm encouraging you to do—formulate questions growing out of your new insights and ask the Lord of all light and knowledge to share with you a deeper and more spiritual understanding of His plans and purposes as they are manifest in these bodies of knowledge, and how you can help using your new knowledge and insights.

I've found, in my own modest way, that if you want to have a conversation with your Heavenly Father or the Savior it works much better if you

talk to Them about something They are interested in rather than just approaching Them with a self-generated “wish-list” or personal agenda.

But that's just me and I told you at the very beginning that I'm doing my very best to get out from between you and this knowledge, to allow you to find your “own best way” as they say at BYU.

Now, having said that I'm immediately starting to give advice. Sorry. But that's what old Fogeys do. [Not much else goin' on at my age [80], you see].

But all kidding aside, This knowledge domain is a gray area with a number of red flags. For one , everybody feels they are somewhat expert in psychology. Another is, **for our purposes we don't want to become psychologists.** We want more tools to help us understand how to design targeted educational interventions designed to plant powerful and truthful ideas, principles and precepts that contribute to our goals of nurturing in our young, and in others as needed, a **Fully-Articulated Human Mind** with an **Enlightened Christian Conscience** prepared with the **Character of Christ**, insight, and skill to contribute to the creation and defense of the **“Culture of Godliness”** and the **Society of Enoch and Melchizedek [Zion]**.

And to do so by working out a pattern for life rooted in the principles of living by **Obedience, Sacrifice and Godly [Inspired] Charity.**

This knowledge domain, growing as it does out of Berne's specialized body of research and experience,

gives us a system of psychology that is quite accessible to an ordinary person. It gives a description of the structure of the human mind at the level of “personality” [There may be a better word than this. Perhaps it will surface as we go along]. It also gives a description of how the human mind “works” in interacting with the world.

I think it offers a fairly easy and accessible model that still has great power in representing how human thought and human interaction [communication {Hall says culture}] occurs. After studying all the models and the environment in which we must do our work, on the emergence of thinking capacity and so on, it is valuable to have a model that gets down in the trenches of everyday life and shows us yet another way to analyze our target learner and to understand what the design of our interventions might be.

And this model gives special, powerful tools to help you create and defend the environment our model [Zion] calls for.

Combining elements of these knowledge domains can give you a powerful set of insights and tools. But you must remember: WITH GREAT POWER COMES GREAT RESPONSIBILITY. This particular set of knowledges can give you insights into the mindset of others, **but here the warning of the scriptures about exercising unrighteous dominion hold full sway.** You must proceed with an eye single to the glory of God and you must be wise as a serpent yet harmless as a

dove. Don't tinker with other people's minds just because you can or you may become like Korihor [and you know how he turned out]

A major reason for this caution is that so much of our culture is held in our minds in an informal, therefore non-verbal form. When you start talking explicitly and technically about these things without explaining where you are coming from first you will generate considerable emotional heat and open resentment without creating any light or knowledge.

Like repeatedly telling your kids that won't get a full-articulated mind till after 23 or so.

Remember that these researchers and scholars actively do not believe there is a God as we know him so keep your truth sense sharp while working in this domain.

For your own sake and for the sake of those you want to help I hope you will study this material carefully and deeply and seek Spiritual guidance in the use you make of it.

Hopefully we can discover more clearly what that means as we go along. If we do not, remember that you will have to discern your own guidelines and that misuse of this influence can bring harsh and negative results on yourself.

That said, let's proceed to see what Berne and Harris can contribute to our quest.

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1.

dc.format.mimetype: application/pdf dc.language.iso: English dc.publisher.digitalrepubliser: Digital Library Of India dc.publisher: London.,the Quality **Book** Club dc.rights: Out_of_copyright dc.source.library: Bharatiya Vidya Bhavan Library, Mumbai dc.subject.classification: Devotional dc.title: Games People Play. Identifier ...

This website should allow you to download a free copy of **The Games People Play**. If it does not Google: Book Eric Berne, The Games People Play. You get several hits and one of them is the one I used to get my copy. The book is out of copyright, according to this notice so there are no problems getting a copy for your personal use.

Because the original source is easily available and because of time constraints on writing the study guide I' only going to sketch some of the principles he presents and suggest a few ways these principles might be of help to you in designing targeted and effective educational interventions.

Another axiom I learned in social work training is that in a dyadic [one-to-one] interaction only one person needs to have insight. If you make yourself that person and seek the support of the Holy Ghost you can be of

great service to the one you want to help no matter their level of insight.

We know by now that a human forms his/her presentation of self to the world in the form of actions, attitudes, beliefs, etc. that are said to be "characteristic" of them. We have been shown what researchers know about how that presentation can be twisted or distorted by a great number of "misunderstandings" of cultural patterns, sets, isolates, and so on.

A big part of helping someone develop a Fully-Articulated Human Mind involves helping them, as the English say, "sort themselves out". Coming to understand what's going on around and in them and helping them acquire skills and tools to manage better. Sternberg can be especially helpful in this. But Berne gives us the framework of self-awareness that Sternberg and the others draw on for their work.

We think about how Culture guides the formation of character, this work describes some of the forms it might take.

I've given you part of the table of contents so you can get an idea of the contents of the book and of his theory.

Games People Play The psychology of human relationships, Eric Berne

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TRANSACTIONAL ANALYSIS

Definition of Parent, Adult, and Child

It may be challenging at first to understand the elements of this body of knowledge. Comprehension requires being able to deal with a theory where each of us can manifest three distinct “persons” [people] depending on circumstances.

Some definitions and descriptions may help.

TRANSACTIONAL ANALYSIS

"You look beautiful today, Honey."

"Oh, so you're saying that yesterday I looked ugly?"

In this model this conversation is called a crossed transaction. What began as a simple, adult observance elicited a "stinger" of a response.

All of us have experienced similar situations. When the discussion gets heated with a teen ager, on any subject, they may simply begin "pushing our buttons" until we give up in frustration. We need an effective "workaround" to help us stay on course and on message and in reasonable control of the situation.

I've chosen this model to review with you because it can help you see where this miscommunication comes from [either deliberately, or through a clash of cultures] how it can be understood and taught, and how you can use the principles to control communication with others in a positive way that stops "conversational gameplaying" and that leads to solid presentation of intelligence and knowledge through educational interventions.

This can be a real blessing when dealing with the young or with immature minds of any age.

Definition of Parent, Adult, and Child In Berne's Theory

It may be challenging at first to understand the elements of this body of knowledge. Comprehension of this model requires being able to deal with a theory where each of us can manifest three distinct "persons" depending on circumstances.

Some definitions and descriptions may help.

Berne's theory is built around the idea of "ego states". He's careful to make the point that ego states, as he sees them, are not "moods" or "roles" but rather represent actual "people". It's spooky to think that we can share our minds and bodies with more than one "person".

I suggest you approach this slowly and carefully while you look at the elements of the theory and the examples he gives.

In (a) given individual, a certain pattern corresponds to one state of mind, while another set is related to a different psychic attitude, often inconsistent with the first. These changes and differences give rise to the idea of "ego states". Eric Berne, The Games People Play

An ego state may:

....be described phenomenologically as a coherent system of feelings, and operationally as a set of coherent behavior patterns. In more practical terms, it is a system of feelings accompanied by a related set of behavior patterns. Berne, IBID

Parent Adult Child

Each person seems to have a limited number ego states, those that represent parental ideas and actions [behaviors], those that are occupied with simply processing as assessing reality, and those that represent ego states from the past, fixated in childhood.

Berne says:

*The position is, then, that at any given moment each individual in a social aggregation will **exhibit a Parental, Adult or Child ego state**, and that individuals can shift with varying degrees of readiness from one ego state to another.*

FUNCTIONAL DEFINITIONS OF PARENT ADULT AND CHILD

"That is your Parent

You're in the same state of mind a parent or parent substitute was.

You are responding with the same body language, vocabulary, voice inflection and emotion. Remember this recording was done when you were young, and when, according to Fischer, you were not as yet in possession of

a mature brain/mind so Parent content is not totally dependable in present time.

Be aware that your children are having this experience with you while they are young and consider trying to create and defend the best possible environment for them to do this, so they acquire a dependable Parent that they can build on positively later.

This may prove to be a real key to helping the emergence of the Millennial Child without a lot of remediation.

"That is your Adult"

"You have just made an autonomous, objective appraisal of the situation and are stating these thought-processes, or the problems you perceive, or the conclusions you have come to, in a non-prejudicial manner." Berne, IBID.

The Adult is where we are when we are dealing with things in an open-minded, dispassionate state where we are simply wanting to use facts and data and reason to discover and act on what is true. [To discover the truth of things.]

Our major goal in our mental lives should be to remain in this state and to funnel all input from the other two ego states through this one. It is how we can live free of games, where, as Hall states, we can discern and resist being manipulated by the more "predatory" of our fellow beings.

The immature mind needs a lot of protection from the environment to make sure their mind is not overwhelmed by input [temptation, lies, false doctrines, powerful and dominating egos, and so on] until they develop the capacity to internalize the principles used to create that protective environment and actualize within themselves and thus develop anti-virus protection in their minds.

FOR PROGRESS TO BE MADE, TWO GENERATIONS MUST AGREE

It isn't enough to know all about Fischer, Feuerstein, Hall, Kohlberg, Steinberg's models. You also need to know how to fashion your targeted educational interventions by being able to create an in-depth and accurate outline of the person you want to help, including their individual mind-set.

You need also to study the "specialties" [Smith, Stanley, Shores] of the culture of Godliness. Those special knowledges and abilities and content of those Spiritual knowledge domains that undergird that culture and the Society of Enoch, Melchizedek [Zion] that can be built on it.

Remember personality and character are expressions of the culture in which a person lives. You cannot design weak, incomplete, ill-considered interventions that do not take into account all these knowledges, and more and expect to succeed in our Quest.

"That is your Child"

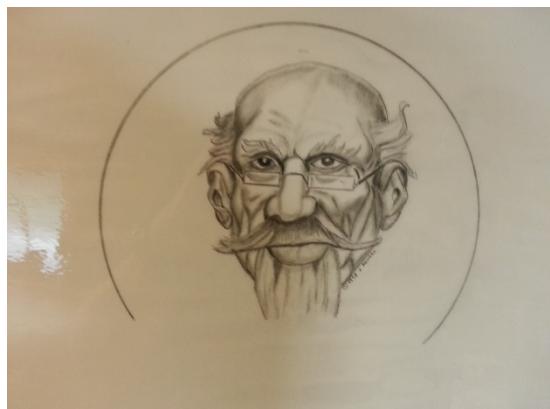
What you are doing is the same thing you did when you were a very young boy or girl.

When someone, especially a teen ager, decides to "push your buttons" they can allow this ego state to handle your communications [transactions] or strongly color them. "Childish", "Simple-minded", stubborn, perverse, and so on are all tools of this ego state.

You can develop the tools and insight you need to avoid being "sucked in" to this process and you can each yourself ways to re-establish a person in their Adult.

I have presented this material because, in the give and take of actually trying to help someone it can give you the ability to increase the effectiveness of your work. Please give it a good look, but, as I've said, remember that those who have produced it for the most part do not believe in God the Father as we do and so a lot of their work is built on an intellectual foundation that is faulty.

As an example you can review Harris's material beginning around page 246 where he starts talking about "moral values".



Summary

Everyone carries around in themselves a "set of ego states" Harris, op. cit. that reproduce the ego

states of his/her parents or parent substitutes (as they were recorded by a small child with an immature mind). Under certain circumstances those ego states can become "cathected", that is they receive the flow of psychic energy in the mind.

A person can generally be only in one ego state at a time.

You can encourage a change of such an ego state if you know how to intervene. A good example, if you have a crying child ask them a question that grabs their attention. [Since you can't be in two states at the same time, they will often stop crying and cathect their Adult to answer you.] [When it works, it works like a charm, as a parent of ten kids, I know and it has been very useful to me over the years]

There are ways to stop temper tantrums and ways to get an onery teen-ager into a better "frame of mind".

And you can frame tender, compassionate transactions that bring grace and peace and healing to a "troubled mind". This can be the contribution of your Parent acting through your Adult.

Every person can do objective, non-judgmental data processing and what you want is to have many, many ways of establishing a mind in that state of Adult mental processing before you attempt an intervention.

That every individual was once younger than he is now, and that he carries within him fixated relics from earlier years which will be activated under

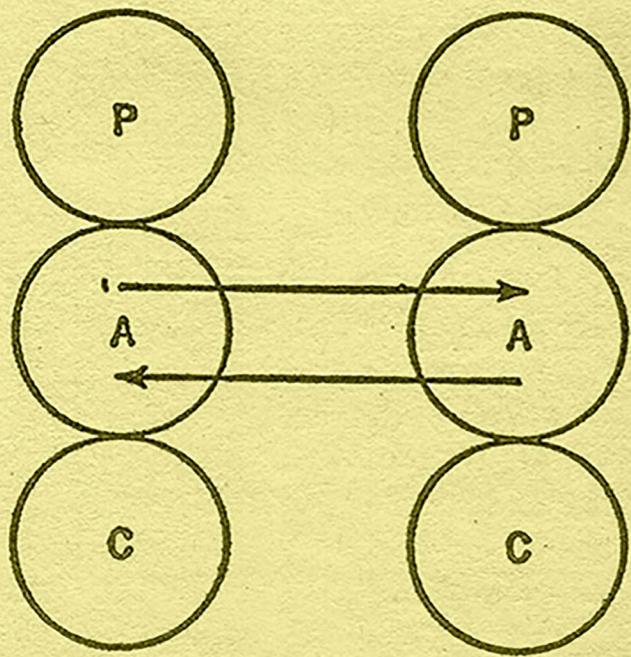


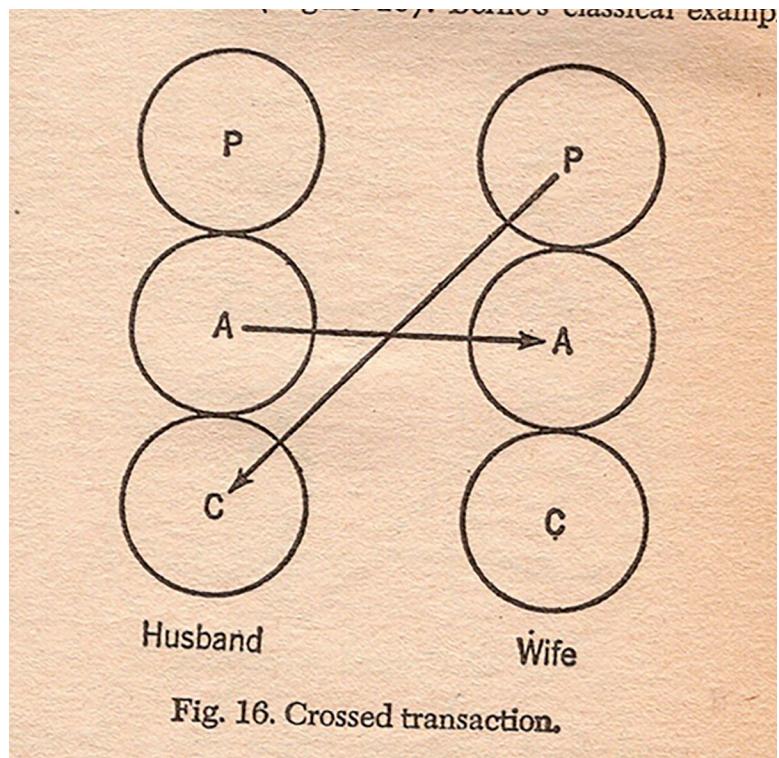
Fig. 10. Adult-Adult Transaction.

ego states. They are carefully segregated from each other, because they are so different and because they are so often quite inconsistent with each other.

Harris, op. cit.

*certain circumstances (archaeopsychic functioning). Colloquially: "**Everyone carries a little boy or girl around inside of him.**" Harris, IBID*

At this point it is appropriate to draw Figure I (A), which is called a structural diagram. This represents, from the present viewpoint, a diagram of the complete personality of any individual. It includes his Parental, Adult, and Child



In (a) given individual, a certain pattern corresponds to one state of mind, while another set is related to a different psychic attitude, often inconsistent with the first. These changes and differences give rise to the idea of "ego states".

In technical language, an ego state may be described phenomenologically as a coherent system of feelings, and operationally as a set of coherent behavior patterns. In more practical terms, it is a system of feelings accompanied by a related set of behavior patterns.

Each individual seems to have available a limited repertoire of such ego states, which are not roles but psychological realities

[This is a very important point. These are not "pretend" people.]

This repertoire can be sorted into the following categories: (1) ego states which resemble those of **parental figures** (2) **ego states which are autonomously directed toward objective appraisal of reality** and (B) **those which represent archaic**

relics, still-active ego states which were fixated in early childhood. Technically these are called, respectively, extero-psychic, neopsychic, and archaeopsychic ego states. **Colloquially their exhibitions are called Parent, Adult and Child, and these simple terms serve for all but the most formal discussions.**

In **the Child** reside intuition, creativity and spontaneous drive and enjoyment.

The Adult is necessary for survival. It processes data and computes the probabilities which are essential for dealing effectively with the outside world. It also experiences its own kinds of setbacks and gratifications. Crossing a busy highway, for example, requires the processing of a complex series of velocity data; action is suspended until the computations indicate a high degree of probability for reaching the other side safely. The gratifications offered by successful computations of this type afford some of the joys of skiing, flying, sailing, and other mobile sports.

Another task of the Adult is to regulate the activities of the Parent and the Child, and to mediate objectively between them.

The Parent has two main functions. First, it enables the individual to act effectively as the parent of actual children, thus promoting the survival of the human race. Its value in this respect is shown by the fact that in raising children, people orphaned in infancy seem to have a harder

*time than those from homes unbroken into adolescence. Secondly, it makes many responses automatic, which conserves a great deal of time and energy. Many things are done because "**That's the way it's done.**" This frees the Adult from the necessity of making innumerable trivial decisions, so that it can devote itself to more important issues, leaving routine matters to the Parent.* Harris, IBID.

HOW DOES CULTURE FUNCTION IN BERNE'S MODEL OF THE HUMAN MIND?

For our purposes we need to ask where various elements of culture like set, isolates and patterns and formal, informal and technical instruction reside. For example the above material about the Parent seems to strongly suggest that formal instruction lies with the Parent, as does perhaps, a lot of the cultural elements that make up our world.

I have encouraged you to pick up a form of the literate practices presented by Fischer and use them to analyze this material. This is one area I don't have time or space to cover but I suspect it's a very key part to creating your own model for our Quest.

Thus all three aspects of the personality have a high survival and living value, and it is only when one or the other of them disturbs the healthy balance that analysis and reorganization are indicated. Otherwise, **each of them, Parent, Adult, and Child, have the right to be respected. Each has a legitimate place in a full and productive life.**

(READ: IN A FULLY ARTICULATED HUMAN MIND)

You may recall early on that I didn't know for sure what some elements of our model would be defined as. I hope you can see now that though Hall describes culture in some detail, when you want to start working with people with educational interventions designed to lead to powerful, spiritual guided reorganizations and restructuring of one's mind [brain/mind] it might be critically important to be able to develop a rather complete map of the various aspects of the mind you want to influence.

COMPLEX PROBLEMS REQUIRE COMPLEX SOLUTIONS

[Where have you heard that before?]

Before we leave the subject of structural analysis, certain complications should be mentioned.

- 1. Actually the Child is in many ways the most valuable part of the personality, and can contribute to the individual's life exactly what an actual child can contribute to family life: charm, pleasure and creativity.**
- 2. If the Child in the individual is confused and unhealthy, then the consequences may be unfortunate, but something can and should be done about it.** 2. The same applies to the words "**mature**" and "**immature.**" In this system **there is no such thing as an "immature person."**

3. There are people in whom the Child takes over inappropriately or unproductively, but all such people have a complete, well-structured Adult which only needs to be uncovered or activated.

WITH PROPERLY DESIGNED EDUCATIONAL INTERVENTIONS

4. Conversely, so-called "mature people" are people who are able to keep the Adult in control most of the time, but their Child will take over on occasion like anyone else's, often with disconcerting results. 3.
- 5. It should be noted that the Parent is exhibited in two forms, direct and indirect: as an active ego state, and as an influence.** When it is directly active, the person responds as his own father (or mother) actually responded ("Do as I do"). When it is an indirect influence, he responds the way they wanted him to respond ("Don't do as I do, do as I say"). **In the first case he becomes one of them; in the second, he adapts himself to their requirements.** 4. **Thus the Child is also exhibited in two forms: the adapted Child and the natural Child.** The adapted Child is the one who modifies his behavior under the Parental influence. He behaves as father (or mother) wanted him to behave: compliantly or precociously, for example. Or he adapts himself by withdrawing or whining. Thus the Parental influence is a cause, and the adapted Child an effect. The natural Child is a spontaneous expression: rebellion or creativity, for example. A confirmation of structural analysis is seen in the

results of alcohol intoxication. Usually this decommissions the Parent first, so that the adapted Child is freed of the Parental influence, and is transformed by release into the natural Child.

Ego states are normal physiological phenomena. The human brain is the organ or organizer of psychic life, and its products are organized and stored in the form of ego states.

If this is how the brain/mind is set up to do it, and if it is the same for everyone they perhaps we should consider that Heavenly Father ordained it this way and that, therefore there are good purposes involved. We should inquire to find out.

There is already concrete evidence for this in some findings of Penfield and his associates.¹⁻² There are other sorting systems at various levels, such as factual memory, but the natural form of experience itself is in shifting states of mind. **Each type of ego state has its own vital value for the human organism.**

Penfield stimulated parts of a human brain during brain surgery with the patient awake and found what happened was that a "tape" replayed of an accrual event in the past, complete with sounds, smells, emotions, voices and voice tones. This led to the "discovery" that we harbor and maintain the capacity "to be", act out of the "ego state" or "personhood" of three different people,

a child, a parent and an adult. At any given time one is in charge but the other two are present, observing.

This creepy at first. Give yourself time to get used to it, read some of the book, especially the parts about how to get away from "games" and pastimes to live an autonomous life.

Keeping your Adult in charge seems to be the main goal, but the Child and Parent parts of us have important roles to play.

The other takeaway is that from earliest life we are helping a child construct their Child. It's worth giving some careful thought, in view of our desire to support the emergence of the Millennial Child, about what environment we are creating and defending around our young. What types of emotional experiences we are allowing them to experience.

This is where, perhaps, the work of the Millennium will begin. We've been told how important family will become. Maybe the material in this study guide lends meaning to that concept and suggests what we can do to create Millennial Homes for our family.

THIS IS TAKEN FROM PAGE 80 AND SPEAKS TO GAINING AUTONOMY.

It talks about giving up cultural and societal programming, parental programming, and personal confusions and practices to adopt an autonomous lifestyle. For us this is an outgrowth of the elements of

the Culture of Godliness in which we should seek to establish our character and “person-hood”.

This speaks much to what one would have to do to attain the culture of the Society of Enoch and Melchizedek.

What are the core specialties [Smith, et al.] and patterns [Hall] of the Culture of Godliness?

Berne, speaking of the cultural influences around us from birth:

*At certain specific moments early in life he decides how he is going to adapt to them. **It is because his adaptation is in the nature of a series of decisions that it can be undone, since decisions are reversible under favorable circumstances.** [Including deciding to adhere to the Doctrines of the Apostates, [which is tragic,] what I call the seeds of apostacy..]*

*....**the weight of a whole tribal or family historical tradition has to be lifted**, as in the case of Margaret Mead's villagers in New Guinea (1); **then the influence of the individual parental, social and cultural background has to be thrown off.** [if it is determined to be detrimental to building the Character of Christ in our lives].*

The same must be done with the demands of contemporary society at large, and finally the advantages derived from one's immediate social circle have to be partly or wholly sacrificed. Then all

*the easy indulgences and rewards of being a Sulk or a Jerk, as described in Chapter 14, have to be given up. **Following this, the individual must attain personal and social control, so that all the classes of behavior described in the Appendix, except perhaps dreams, become free choices subject only to his will.** He is then ready for game-free relationships such as that illustrated in the paradigm in Chapter 15,*

At this point he may be able to develop his capacities for autonomy. In essence, this whole preparation consists of obtaining a friendly divorce from one's parents (and from other Parental influences) so that they may be agreeably visited on occasion, but are no longer dominant. Berne IBID

CHAPTER EIGHTEEN After Games, What?

For certain fortunate people there is something which transcends all classifications of behavior, and that is awareness; [Thus the encouragement you are receiving to study these domains and add to your understanding of the world around you] something which rises above the programming of the past, and that is spontaneity; and something that is more rewarding than games, and that is **intimacy**. But all three of these may be frightening and even perilous to the unprepared. Perhaps they are better off as they are, seeking their solutions in popular techniques of social action, such as "togetherness." **This may mean that there is**

no hope for the human race, but there is hope for individual members of it. Berne, IBID

Again, these researchers, do not believe in a God such as our Heavenly Father and thus cannot conceive of a better society and culture that nourishes us all. But we know by revelation that such a society and culture exist in Heaven and that it has existed here on earth and that Heavenly Father has undertaken to restore it to us.

I suggest we get on board, use every good thing we can learn, and work to bring His plans for us to pass.

Take a moment and review and ponder the implications of this theory of human development. Again, these researchers and “experts” mostly will not acknowledge God, Godliness, Celestial Society, the structure of a fully-articulated human mind that has matured through exposure to and assimilation of the sets, isolates and patterns of Godliness.

“No hope for the human race”. How sad to feel that way. That thought is anti-Christ and holding to it and acting on it only helps Lucifer. It denies the existence of an overarching plan and purpose, not just for individual lives but for every child of God.

Societies have been organized successfully that included each member. Individuals united by principles and actions that brought down the powers of Heaven upon them. We must not allow

ourselves to think that we must use the things given in this Study Guide to “save ourselves only”.

We must build together a great “Ark” of salvation, for all this time, not just for a few. Our motto must be, so far as we can help it happen:

“NO CHILD [OF GOD] LEFT BEHIND”,

How important it is for us to step forward, master these principles, and re-interpret them as part of that great plan, showing the Mind of God at work in this mortal life. Reason, purpose, hope, excitement at the prospects before us.

Perhaps you can see here another example of why I’m saying we must do for these brothers and sisters, and for the wider world what they obviously cannot do for themselves. We have a dynamic, living vision that they do not.

We must hold up the Light of Christ in a darkening world where Truth is attacked, twisted or misunderstood at every turn. We must “sanctify ourselves for the sake of our friends” and call down the powers of Heaven for their blessing and benefit and ours.

Vacuums don’t exist in social relations.

Castles nor outhouses are built from the top down.

There is nothing new under the sun.

The main challenges of mortal life have been around since Adam and Eve.

There is no pure, pristine, remotely perfect solution to problems outside human experience and guided reinvention under the tutelage of the Holy Ghost. We must deal with human situations as they are. Curriculum must be written by humans for humans in a human setting. We need practical, everyday solutions that can be grasped by practical, everyday persons in a human setting.

They must solve real problems for real people in a real world.

We can expect no less of our labors.

CHAPTER ONE

STERNBERG

INTELLIGENCE: THE TRIARCHIC MODEL

SYNOPSIS OVERVIEW SELECTED QUOTES

Intelligence is a sometimes thing.

There are many schools of thought as to what intelligence really is. I hope, from the selected parts of Sternberg's theory I've included, you will see why I have chosen to study with him.

In case it doesn't become clear right away, let me say that much of what he presents ties into the other models we are considering, clarifies and strengthens them and suggests ways of approaching our own project which is to describe an **Enlightened Christian Conscience** based in a **Fully-Articulated Human Mind** protected, edified and elaborated by being encapsulated in the **Culture of Godliness** and living in the **Society of Enoch and Melchizedek**. (Not an ambitious undertaking at all, huh)

This is a very ambitious goal and we need all the help we can get. I think Sternberg has a lot to offer. I think if you use your **GOOGLE AND THUMMIM** and look up Sternberg: **The Triarchic Theory of Intelligence** you will discover that he's been around a long time and is still very active in this field and a lot of practical material has come from his work. With the emphasis on practical,

everyday intelligent living. Not rarified, high IQ academic Intelligence, although that has its place, but rather, average, ordinary run of the mill intelligence—being smart about life.

I feel these are the kinds of tools that will help you help ordinary, everyday, good-hearted people who will serve the truth and who want to be good and to do good, but don't always know how to go about it.

I hope you are discovering that you don't have to know everything about everything to be effective in this quest. You just need to know enough in each field, from trustworthy people, to learn practical, everyday things that can help you, and that can help those you want to serve, to be effective in life.

Sternberg's whole approach seems to be centered around the idea that if intelligence isn't practical and useful in our everyday lives, then what's it good for?

Is THERE REALLY SUCH A THING AS INTELLIGENCE?

Yes, but not in the way we often conceive of it. **Intelligence is essentially a cultural invention to account for the fact that some people are able to succeed in their environment better than others.** We define as "intelligence" those **mental self-management skills** that enable these people to do so. Sternberg, **The Triarchic Theory of Intelligence**, p. 49

WHAT, THEN, IS INTELLIGENCE?

It is purposive adaptation to and selection and shaping of real-world environments relevant to one's life. Stated simply, it is mental self-management. Because people will always have to manage themselves mentally, there will always be intelligence, no matter what term we use to represent it. Sternberg, IBID p. 49

Another thing that I really like is his idea that, **in his model, intelligence can be increased.** It increases naturally with ongoing maturity [dovetailing nicely with Fischer's Skills Theory, and in Feuerstein's theory of MLE where Sternberg's ideas are analyzed in more detail. Except that nobody's done that yet so far as I know. It will be our pleasure and joy to integrate these models in several new ways that have never, so far as I can determine, ever been done....yet. Really thinking outside the box is what they call what I think we're going to do together.]

Sternberg proceeds to give a great deal of practical methods of increasing intelligence. This could be so useful in helping someone who is struggling with a variety of challenges, including self-image.

SYNOPSIS

We don't need all the controversy and debate. We just need the core ideas of their work that illuminate our quest. As I've said elsewhere, we know many things through modern revelation that are absolutely true. We

can “cut to the chase” quickly and move on to working on our own contribution to the human condition.

I suggest that when you’re out there with your **GOOGLE AND THUMMIM** that you be aware of this tendency on their part and learn to quickly “cut to the core” and ask yourself “What good is this to me? Does it shed light on my goal or simply keep the wheels of academia “spinning”.

At the same time, I realize that we will each have our own agenda. We will be aware of areas of intense interest to us that promise to help us help those about whom we are concerned. **For example, my interest has been adolescence and adulthood**, with a heavy emphasis on providing remediation (which Sternberg talks about a lot and is very helpful with) for people who are growing or have grown to adulthood and who have not succeeded in creating in themselves the elements of a successful and spiritual life.

Over time I have had some very sweet experiences guiding struggling loved ones on to a path of renewal and success. By sharing elements of these models and the Gospel of Jesus Christ . I’m excited to think that I might see others equipping themselves to serve the “underserved” in loving kindness.

I will share one recent experience about this. I can do this because of the anonymity of my study and my suspicion that no one in my lifetime will ever get this far in my work.

Like most of my flashes of sudden insight, they are powerful to me and require me to re-asses and restructure a lot of what I “thought” I knew. But so often it comes across to others as mundane things they’ve known about forever and how come I’m just now learning it.

Anyway, I was concerned about this material. I’d seen the usefulness of it and my whole reason for the last nine months of reading, scanning, editing, and writing was driven by an great anxiety that those I love might also share these things, that they not all just fade away when I pass on. (And at age 80 you can’t wait around anymore. It’s do or die in a very real way.)

I felt I had my “errand from the Lord” to do this. I have been receiving help and tutoring and answers to my prayers regarding the mechanics of this project and also concerning what I should include. In a small way I feel as Mormon, Moroni, Nephi, and others must have felt when they confronted the tremendous library of the records of their people and began trying to select what should go on the plates to bless their posterity.

At the start of my work day I mentioned to Heavenly Father, with a certain intensity of feeling, how anxious I was that my posterity might know also of the treasure that had been given me, that it not be lost. Perhaps that others could carry this work forward to the blessing of His children in establishing the Culture and Society that could help shelter the Millennial Child.

In a sudden flash of insight I was “shown” just how anxious Heavenly Father is that every one of His children share His life-way with all the blessings living that quality of life can bring. I always knew He wanted this. But there was a whole new, deeper, perception wrapped in an emotion of anxiousness and yearning that I had never felt. That He was truly “all in” in His work to bring to pass our immortality and Eternal Life. That His Son also was fully committed. I “knew” all of this before. This time I “felt” it.

I know it sounds lame. It’s what we are taught all the time. But the takeaway for me was “You’re anxiously concerned for your children. Your concern is like mine.”

In this work I have experienced new depths of understanding of the Plan of Salvation. This is most precious to me. I hope you will have similar experiences as you work with our Quest.

ADVANCE ORGANIZER—A PREVIEW

Taken from the last page of Sternberg’s book: **The Triarchic Theory of Intelligence**

“Postscript”

*Now you have learned something about what intelligence is, how it can be tested, and how we can improve upon the intelligence we already have. But the book should not stop here. **There are***

plenty of "smart" people walking around, making a mess of their own lives and the lives of others.

The acid test is not how much intelligence you have residing comfortably in your brain but how you go about using that intelligence to make a better world for yourself and others. So take a major problem you face or a decision you need to make in your life and apply the techniques of this book to it. **It's not of much use to think of intelligence as something you have. Think of it as something you use,** and now go ahead and use it, making the most of your many abilities to enjoy a richer, fuller life.

Intelligence is much more than IQ.

Traditional tests of intelligence, scholastic aptitude, and related constructs tell us relatively little about intelligence. And **they tell us even less about a person's creativity, wisdom, and intellectual style.** Even if we knew all about those things as well, we would still need to know about **what may be the most important attribute of all: the ability to capitalize on strengths and to remediate or compensate for weaknesses.** Practically intelligent people may excel at only one or two things, but they make the most of these excellences. And you can, too! (p, 308)

Sternberg has published widely for a long time. Your **GOOGLE AND THUMMIM** will reveal a lot of material you can access to get specific answers about his

practical, everyday theory of intelligence.

What follows are some of the main points I found informative and helpful.

Historically, intelligence has been thought of as being found two separate places.

Internally. We are born with a certain amount and any increase in it comes only as we learn to use more of what we had at birth.

Externally. Our minds are blank at birth and everything we acquire comes externally from our culture and society. **Vygotsky**, as you may recall, was big on this. He was trying to prove for the communists that humans had no soul and were merely a product of their surroundings. If you controlled the surroundings you could control the type of person [with the “character”], you ended up with.

These are the two main extremes with several others in between. This has fueled much of the debate, acrimony and controversy in this field. In recent years the research has led to a middle ground position for many researchers and scientists and that attitude has percolated down into the mainstream culture. Which is good. But...

We don't have to deal with any of it. We know the general nature of the human mind and we know of the gifts of the spirit given to us to scaffold our minds as we mature into adulthood and beyond. We know we are not left alone to make of life what we will. We are participants in a great opportunity to learn and grow and the develop the skills and knowledges, associations and experiences that lead to happiness and fulfilment.

It's interesting that the thrust of research in this area (which slides over into Fischer, Feuerstein, and the other models) is that the development of a human mind is a joint-venture project between the person and his/her environment.

To us that seems both logical and self-evident. But you will be amazed to see how much space is used up by scholars debating this.

Now such a joint-venture process is widely accepted, but must still be monitored closely because some researchers are still basing their work on faulty models that discount the existence of God and of His participation in human affairs.

What I have chosen for you to look at allows for this joint-venture approach and seems fairly straightforward for the most part, and not too complex, though I find Fischer to be heavy going because he doesn't offer enough practical examples of the working of his theory in older children and adults. But now research has caught up with this deficit. As we will see as we proceed.

What you are getting here is a baseline, a description of the field that you can build on with further study. Because the systems are wide ranging and fairly comprehensive and complex they offer an excellent foundation upon which to build your own research efforts.

THE TRIARCHIC VIEW OF HUMAN INTELLIGENCE

Sternberg is useful because he focuses almost totally on the state of the individual mind as it accommodates itself to its internal world, the world combined of the internal structure and processes and the functions of the external

world [environment] This is one reason his work fits so neatly with the other models we are considering. The third part [leg] of this theory “relates intelligence to the external world.” Sternberg IBID p. 66

Definition of the Triarchic Theory

The theory comprises three parts: a componential part, which relates intelligence to the internal world of the individual; an experiential part, which relates intelligence to both the external and the internal world of the individual; and a contextual part, which relates intelligence to the external world of the individual.

Sternberg IBID, (p. 66) emphasizes that though they can be separated in the mind, when examining how they actually function in life, they “work together in an integrated fashion.”

Many of these models do not focus in the emergence of thinking capacity nor on what levels a person may be acting at any given time. Therefore his theories must be analyzed, tested, and revamped or modified to assist in creating “guided-reinventions” based on an effective “educational intervention” designed to help a person consolidate their skills and manifest the three parts of this theory in actual practice.

I know, I know....that's why I've been saying all along:

COMPLEX PROBLEMS REQUIRE COMPLEX SOLUTIONS

Sternberg says further (p.66) that we need to look at

intelligence **three different ways.**

I like Sternberg because he leaves abstract, scholarly stuff and gets down to the level of the everyday.

I hope you are noticing that, in his mind, IQ and intelligence aren't really in the same universe.

It's not of much use to think of intelligence as something you have. [IQ] Think of it as something you use. [Intelligence]

He's a down-to-earth "let's get it done" "how does this work in real life and what use is it to daily living." "How can a person learn to be more intelligent in this environment."

I hope you can see how valuable his help can be if you're working with a failed "student" or client and you need to find a way to start building trust and confidence with them and start them on their way to steady improvement and growth in capacity to understand the elements that make up the "Culture of Godliness".

Remember how often research has shown that "affect" [a caring relationship] between the learner and the counselor is the lubrication that helps keep things going when the growing gets rough and the learner begins to falter.

This is one place where you can offer practical hope and proceed [hopefully you've prepared a grundle of expert, targeted, cognitive [thinking] level learning activities by this point] to allow them to see almost immediate progress in their efforts **to remediate themselves.**

Remember also that this isn't just for children. These things can be designed and used for anyone. [as

Feuerstein, and here Sternberg, is showing us] Sternberg says further (p.66) that we need to look at intelligence **three different ways**.

First you need to examine the component of intelligence, the components of intelligence in the mind, the interrelated [experiential] part which relates intelligence to the world within and the environment, and the third part which relates intelligence to the environment surrounding the individual and the "interrelations among them".

Second these components have to be examined and analyzed, not in an intellectual vacuum, but in terms of the person's life experience, to see how these things might apply to actual tasks that may be asked of that person.

"**Finally**, we need to take into account how the first two aspects of intelligence impact on the external world-the context in which we live." Sternberg IBID p. 66

To make use of his model it will be necessary to keep in mind the components he described as we try to work them into our own "system of systems" that will describe, as best we can, the design, elements, components and aspects of our quest: the "**Culture of Godliness**", the "**Society of Enoch and Melchizedek [Zion]**", the make-up of a "**Fully-Articulated Human Mind**" possessed of "**An Enlightened Christian Conscience**" and living by "**Obedience and Sacrifice and Godly (Inspired) Charity**".

Remember the key scripture that triggered our quest. We want to know, by revelation, how we must organize ourselves, our homes, families, churches, communities and our nation and world to be able to go to

Heavenly Father and ask meaningful, insightful “intelligent” questions about how we can bring this to pass.

D&C 45:58

57. For they that are wise and have received the truth and have taken the Holy Spirit as their guide and have not been deceived—verily I say unto you, they shall not be cast into the fire but shall abide the day.

58. And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

The components of intelligence are interactive, with the meta-components [how we think about our thinking] directing the performance and knowledge-acquisition components and these latter kinds of components providing feedback to the meta-components.

*For example, when you make a budget, **meta-components** are used to decide how much you are willing to spend on what.*

***Performance components** are used to do the computations to balance the ledger.*

***Knowledge-acquisition components** are used to learn how to budget in the first place.*

*.... components of intelligence in experience **can differ radically across cultures and even among individuals within a single culture.***

What is adaptive for one culture or person is not necessarily so for another.

What constitutes an optimal selection or shaping of environments for one individual does not necessarily do so for another. For example, given the same set of external circumstances the right thing for one person to do may be to find another job; for another person, it may be to stay where he is. The two individuals may have different standards or want different things out of life. There is no one set of criteria for fitting into environments that can suit everyone.

We all need to adapt, select, and shape environments at various times, but we do so in different ways.

What all of us need to do is to capitalize on our strengths and to compensate for our weaknesses.

Sternberg IBID. p. 70

If you can help someone acquire these cultural “patterns” they will have tools to act and react in their life wisely and intelligently:

[The following is an excellent example of using the “Literate Practices” tool of Non-Local Integration to hold up similar concepts from widely divergent bodies of knowledge and research for analysis and study.]

“A real understanding of what culture is.....will help people learn where they are and who they

are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men who take advantage of the fact that the public is not usually aware of those shared formal norms which give coherence to our society.”

Edward T Hall, The Silent Language

“By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness....” IBID, p. 165-166

These tools and Sternberg’s theory can give you great insights into ways you can analyze a person’s present position in their life, determine in quite some detail where assistance is needed to help them articulate their minds to the higher realities of the Society of Zion and can help you design and present educational interventions that can help them do this.

Sternberg gives us many ideas about how we can assist others in acquiring real-life skills. Which Feuerstein and others feel are so important. **In a way you have been moving through the theoretical aspects of our quest and you are now able to understand and apply practical, real world cultural elements in your work.**

You should have a much deeper understanding now of how the world around you works, not just a set of "informal" or "formal" sets and patterns [Hall, The Silent Language] that are not explicit, understandable and technical as we need them to be if there are going to form a foundation upon which humans can build a "character of Godliness".

What is the Relationship of Intelligence to the Experience of the Individual?

Because experience plays such an indispensable role in mediating the relationship between the internal and external worlds of the individual, any theory of intelligence would be incomplete without emphasizing the interaction between experience on the one hand and intelligence on the other.

*Experiential theories tend to be developmental in character, focusing on how the nature of intelligence changes over part or all of the life span of the individual. Among these theories the two most influential have been those of **Piaget and Vygotsky**. Sternberg, op. cit. p. 43*

[another example where Non-Local Integration can help.]

A BIOLOGICAL MODEL OF INTELLIGENCE AS AN EVOLVING SYSTEM

Jean Piaget's theory of intelligence is so rich and variegated that it is almost impossible to do justice

*to it in one paragraph There are perhaps **two** **particularly crucial aspects of this theory.** The **first** eqilibrialization [balance]*

An individual acquires cognitive capacity through a delicate balance of two mechanisms, assimilation and accommodation .

In assimilation, the individual fits new environmental inputs into his existing cognitive structures.

In accommodation, he transforms his cognitive structures in order to accept environmental inputs.

Thus, accommodation, but not assimilation, requires restructuring of one's cognitive system. Sternberg, IBID. p. 72

Feuerstein makes the point that his program wants to make a person “flexible and modifiable” so they can operate in the world around them. He wants them to learn the tools and practices of accommodation.

These ideas are worth pursuing because they will influence the way you create and target your interventions.

Again Non-Local Integration and Systems Analysis (Fischer) tie Sternberg to one or more of the other knowledge domains. It is an area ripe for study as knowledge from one domain leads to insight in the other(s).

The need to “change one’s cognitive [way of thinking] system” can refer back to Fischer and others

who talk about the need to reorganize one's knowledge base and the methods one uses to think with them. Hall speaks to the idea that a person must learn not to be influenced or dominated by elements of his/her culture of which he/she is unaware. Berne says that it is possible to understand one's surroundings and the way people operate within them in such a way that they can be "game free".

Each of these models have insights for you to make you "wise as a serpent harmless as a dove" in working to bring about positive change and growth in your target audience.

Each domain offers you a unique perspective on this important subject and may suggest tools and insights that enrich the others and that make the education interventions you design much more effective.

This speaks to being able to create complex solutions to complex problems.

I have addressed a number of dilemmas effectively using only parts of these models and systems. I suggest you give it a shot, keep careful records of your observations, and if an intervention's less effective than you desired, revisit this study guide and seek inspiration about resources here that can help you.

Sternberg continues:

The second critical aspect of Piaget's theory is his concept of incremental periods of intellectual development that build upon one another.

[He's talking about what Fischer does:
Levels and stages in the emergence and
consolidation of cognition {thinking}]

*In the **sensorimotor period** (lasting from birth to approximately two years of age), the infant's interaction with the environment is achieved through relatively simple overt sensory and motor schema. In the preoperational period (lasting roughly from age two to age seven), the child acquires advanced symbolic capacity, the ability to let one object represent an other object which is not present.*

*In the **concrete-operational period** (lasting roughly from age seven to twelve), he learns to apply mental operations to concrete objects. An example of this is the realization that if you poured water from a tall, thin vessel into a short, fat one, the amount remains the same.*

*In the **Formal-operational period** (lasting roughly from age twelve upward), the child is able to apply mental operations to abstract or formal objects. An example would be realizing for the first time not only relations between objects but higher-order relations between relations (**as in thinking by analogy**). Thus the intellectual growth of the child is characterized by the development of increasingly broad and complex cognitive functions. (Sternberg op. cit. p. 50)*

You know more than Sternberg does about this at this point. You know, from Fischer, et. al. research that there are levels of cognitive

development beyond the formal operations period extending up to perhaps age 30 and that these upper levels do not emerge spontaneously but must be provoked by guided intervention from the environment.

This is an interesting example of what I've been saying about comparing knowledge domains, but cautioning you to study and make notes and then use **Non-Local Integration and Systemic Analysis [Fischer]** to compare and contrast ideas. If you look back to chapter one of Fischer you will find page after page of charts, graphs and texts discussing this subject of stages and levels in great detail.

I don't know if pausing to elaborate Vygotsky and Fischer at this time will be helpful or not. Their research offers a baseline for thinking about this entire project. You acquire a basic description of the emergence of thinking that you can cross-compare with ideas from all the other models. This may help you keep from being inundated and buried in such a mass of material that you have no way to organize it and make use of it. **At best this will be a complex process requiring patience and diligence simply because of the number of entire knowledge domains we have under consideration.**

In one respect, the developmental theory of Lev Vygotsky is in direct opposition to that of Piaget. | Whereas Piaget argues that

intelligence moves from the inside outward, Vygotsky maintains that it moves from the outside inward.

This is where the old controversy started. You know from your previous study how this was resolved by Fischer and other Neo-Piagetian researchers.

According to Vygotsky, intelligence has its origins in social processes-in the individual's interaction with other persons-and is internalized only after it is manifested socially. Thus, whereas Piaget emphasizes the role of internal maturation, Vygotsky stresses that of external interactions with one's peer's and, especially, with one's parents. The child becomes able to do later what he is initially able to do only with the guidance of an adult mentor, such as a parent or tester.

An important concept in Vygotsky's theory is the zone of proximal development, or the distance between an individual's realized and latent potential. According to Vygotsky, this zone can best be measured by examining a ***child's response to guided instruction.*** By watching the child learn under the guidance of an adult mentor, you can infer the extent to which his realized potential departs from his latent potential. Sternberg op. cit. p. 75

For example a low performer who profits well from instruction may actually have a great deal of potential locked away and waiting for realization

through social processes. [In his/her ZPD.]

If you will watch the YouTube seminar by Fischer you will see how his entire set of knowledge domains has progressed since the 1970's and 80's.

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation,
<https://www.youtube.com/watch?v=FnjfCQvtFm8>

*Finally, the entire notion of a period or stage is now being seriously questioned and many developmental psychologists have abandoned it altogether. **People just do not seem to progress through discrete and separable stages in their intellectual development.** IBID. p. 51*

ALERT!

This is an example of why I advised you to study these things out for yourself. Fischer has demonstrated that people **do** progress through stages and shows us how to measure and analyze them.

You have to maintain your own equilibrium here, cherry-picking what you know you can use, that which harmonizes with the Divine truths we as a people have. Knowing that most of these people do not recognize Heavenly Father as an agent of power in our lives. This

is another way of saying that, though they may know some truths, they do not know the TRUTH.

That is left to us to describe.

Sternberg (IBID p. 51):

This chapter has posed three questions about intelligence:

What is its relationship to the internal world?

What is its relationship to the external world?

What is its relationship to the experience of the individual?

It can be argued-rightfully, I believe-that a complete theory of intelligence should address not just one of these questions but all three. My own triarchic theory of human intelligence, described in the next chapter, attempts to do exactly that.

EDTOR'S NOTE:

Because of time and space limitations and the wide availability of the material elsewhere I will not be developing Sternberg, Kohlberg and others to the depth I have the earlier, more foundational and less available works.

I will be attempting to give you a view of what's to be known and some ideas about how it applies to our quest. But the only way you'll get a complete picture of these knowledge domains and of what use they might be to you will be to do the research yourself. If you've followed the plan thus far you should be quite prepared with the scholarly skills you need to pursue this research

on your own. If you do not your GOOGLE AND THUMMIM is waiting there to help.

MOVING ON

Sternberg develops the idea that the acts of thinking can be divided into more than one category of skills. In **chapter 6** he develops the idea of "**'Blue Collar' processes of Mental Self Management.**"

This is interesting to me. As you may recall, I built an entire 7th and 8th grade history curriculum around that idea that if you aren't blessed with outstanding IQ you can succeed anyway, on the Japanese model of education. You bring your lunch, you plan to stay all day, and you put in the effort. You also learn the tools of study and scholarship that enhance your efforts. I also taught speed reading and memorization units so if you don't have a "photographic memory" you can nevertheless memorize the book as you read and have it with you, in your mind, on test day. In the test results no one knows if you have a photographic memory or not. You have the "blue collar scholar skills to see you through.

Sternberg states:

***Performance Components:
The Blue Collar" Processes of Mental Self-management.***

In problem solving, one might view meta-components as the executives and performance components as the workers taking their instructions. Problem solving requires both meta-components and

performance components for successful completion; the two must work together in mental self-management. IBID p. 52

Meta means to think about how you are thinking: are you using the right methods, tools strategies for this type of problem. This is where scaffolding can have such a good effect if you review what you have in the study guide [Fischer] about how the knowledgeable “other” monitors and adjusts their contribution to the joint problem-solving task according the ongoing assessment of what the learner needs at that point in the learning exercise.

An Overview

This chapter concentrates on the performance components of inductive reasoning, the kind of reasoning we most often use in our lives. **Inductive reasoning requires us to infer a general principle from specific information.** Consider a concrete use of performance components in inductive reasoning--solving analogies. [Remember the mind has to have matured enough to handle general principles. This is where familiarity with the work [Fischer for example] can guide your analysis and design of your educational interventions. It can also help you find your way when your efforts are obviously going wide of the mark.]

We won’t be doing that [working on analogies] but it is worth noting that it might be a skill you’ll want your learner to work at. When I applied for Graduate school in

the BYU Department of Education I took the Miller's Analogy Test and scored in the 98th percentile [I did better than 98% of those who took the test. I was admitted to the graduate program and invited to join MENSA. That really surprised me, but it taught me something too.

Blue collar skills can indeed make you competitive. I was a guinea pig in a college level speed reading course my junior year at ISU in Pocatello, Idaho. I had to complete 6 weeks of study skill coursework before I could do the speed reading work. My speed went from 253 wpm to about 1500 wpm. Since my major was history with minors in government and English Lit. I had a huge reading list each term. I also worked 48 hours a week as a dishwasher/custodian. I turned my textbooks into notebooks and used the link memory system I first ran across when learning the Navajo Language on my first mission. It was the only way I could have made it.

Later I taught the program in my junior high classes and used it in my master's work at BYU. I suggest you look into these things as another way of helping a faltering learner who has come under your care.

And in getting my degree at BYU I used blue collar skills, memorizing, speed reading, scholarly research skills, etc. So I know personally that these things work because I've had my IQ measured twice and I know I come nowhere near qualifying for MENSA on the basis of IQ. [Intelligent practices saw me through. And I passed them on to my students. I mentioned before, my classes

scored top in the district for three years running in social studies, that's why. And students came by years later and said how much those skills had served them in their school career.]

A Detailed Analysis of Three Performance Components [Sternberg]

The number of performance components used in problem solving is quite large. **Which performance components are used in solving a problem depends largely on the kind of problem one is confronting and the content of that particular problem.**

It would be impossible and unnecessary to list and describe all of the possible performance components here. Instead, I shall concentrate upon three--**inference, mapping, and application**, described briefly earlier, that research has shown to be particularly important in mental-self-management.

"Mental self-management" is the phrase he uses to identify the mental processes by which we think about, evaluate, apply thinking tools to the things we think about. The things we do to process information. In other models this is called "**meta-cognition**" meaning thinking about the way we are thinking.

Whatever you call it it is a major part of the human mind's function and Feuerstein's list of cognitive deficiencies , for one, will show you details of what can go wrong. **You can analyze the mental functions of**

your learner on many levels and have a number of tools you can use to fashion a meaningful educational intervention.

This can be a very fruitful field for encouraging independent thinking if you don't make the mistake I tried to warn you about before where you just give out the answers to show how cute and clever you are, or permit some third party to distort the learning environment by letting them do it. One-on-one, One-on-one. As President Hinckley and others have said, we deliver the Gospel of Jesus Christ to Heavenly Father's children, one person at a time. We do this in part by controlling the learning environment [including ourselves].

I think you will come to see that the Holy Ghost knows and uses all this and much more in His work.

If you dissipate your teaching opportunities playing one of Berne's "games" instead of staying in your Adult and truly ministering by the Spirit....well I will say no more.

Three Performance Components

Notice he mentions mapping. This is found in the some of the other models also including Piaget and Fischer, and is considered an important skill in higher level thinking. It also cannot be managed at the level of abstractions unless that level of ability has emerged in the mind and has been actualized through guided practice. By now, hopefully, you have enough experience in studying the knowledge domains with non-local integration and systemic analysis that you will be able to

develop ways of using these things in your own effective educational interventions.

As you will see, these components are used in a large variety of everyday situations.

If you were to select one performance component as most important of all, it would be inference-the discovery. of one or more relationships between objects or events IBID p. 117

I can't take the time or space to discuss how much there is to be learned by analyzing this idea of relationships between ideas as they are discussed in the other models. But one thing you need to return to over and over is **Fischer's explanation of the emergence of thinking skills and what a person can, and cannot, do at certain ages or level of maturity.**

Bruner said: In any subject domain you can teach something to little kids that is relevant.

These tools show you a place to begin creating meaningful interventions for all levels of experience, understanding, character, interest, etc.

Inference can be taught at every level, but not observing the developmental aspect of the interventions you create is where so many “lessons” go right over the target’s head, or are so boring there’s no

novelty and no engagement in the learning activity.

Looking around you you can see that the consequences for some are enormous. Individualized, highly, skillfully targeted educational interventions leading to guided re-inventions on the part of the learner is what's available to you through the material in this study guide.

"Guided reinventions" means, among other things, that the learner gains such a degree of insight and knowledge [that greatly enlarges the soul without hypocrisy] that, hopefully, this results in a restructuring and re-organization of the contents of their minds, and of the tools and manner [metacognitive management of thinking] of thinking that they change and become a better, more skillful human being. {moving toward having a **Fully-Articulated Human Mind and an Enlightened Christian Conscience with character founded on the Culture of Godliness living in the society of Enoch and Melchizedek [Zion]**.

I will pull up brief descriptions of these three performance components, **inference, mapping and application** but you will need to round this out with your own research, realizing how central this is to devising your interventions.

The number of performance components used in problem solving is quite large. Which performance components are used in solving a

problem depends largely on the kind of problem one is confronting and the content of that particular problem.

I shall concentrate upon three-- inference, mapping, and application

For example, when you hear that a friend is in the hospital you are likely to infer that the friend is either ill or injured. It may be that nothing in what you have heard directly confirms this. It is possible, for example, that the friend is merely visiting someone in the hospital or has taken a job there. But unless you have evidence to the contrary, **you are likely to infer that there is a problem and to become concerned. Sternberg, IBID p. 67**

Inferential fallacies. Although people make inferences all the time, at best some of these inferences are generally incorrect, or at least not justified by the data at hand. For this reason, it is important to study not only kinds of inferences but the **inferential fallacies** people commit when their inference process goes astray. The best way to avoid committing these fallacies is to become aware of what they are, to see examples of them, and then to practice spotting examples.

Division The fallacy of division is committed when we assume that what is true of the whole is necessarily true of each individual part of the whole.

Hasty generalization. When committing the fallacy of hasty generalization, we consider only exceptional

cases and quickly generalize to a rule that actually fits only those exceptional cases.

Appeal to authority. One pattern of the appeal-to-authority fallacy is to argue that a claim is true because authority X supports it. An argument that appeals to authority is a fallacy whenever that authority is not suitable to give evidence

Magnification/minimization People sometimes maximize or minimize their negative or positive characteristics. In such cases, the people are illogically evaluating their role in a situation.
Sternberg, op. cit. p. 71

These could be analyzed, contrasted and compared to the lists found in Fischer and Feuerstein, and Hall, and Berne.

You may well find you now have more material than you can productively make use of. Not a bad way to be, in my way of thinking.

Due to lack of time and space I'm not going to try to outline or paraphrase for you the chapters in Sternberg's Triarchic Theory of Intelligence. We've covered enough to give you a basic idea of how his knowledge domain is organized. What follows will tell you chapter by chapter how he develops his theory.

By looking at this material you will be able to identify material that you may want to research further without requiring you to wade through vast amounts of material.

The original material is in the reference archives or is readily available online or through the college library lending systems.

The summary begins with Chapter 4.

In order to understand reasoning fully, one must understand both its inductive and deductive aspects. This chapter, like Chapter 5 , **emphasizes the role of performance components in reasoning.**

Chapters 5 and 6 emphasize the role of performance components in intelligent behavior,

Chapter 7, **Crystallized intelligence: acquisition of verbal comprehension"** shifts the focus from abilities inspired in problem solving to abilities involved in knowledge acquisition and application.

This chapter presents a tripartite theory of how verbal comprehension skills - and particularly skills involved in vocabulary acquisition - develop and operate in the understanding of verbal information.

The proposed theory may be viewed as an attempt to understand the origins of crystallized ability. It addresses questions Such as why vocabulary provides such a good index of intelligence and why vocabulary level is so closely related to reading comprehension skills.

Chapter 8, **Crystallized intelligence: theory of information processing in real time verbal comprehension,"** presents a theory of how certain kinds of verbal information are processed in real

time.

Whereas Chapter 7 emphasizes the origins and development of verbal abilities, this chapter emphasizes current verbal functioning. It addresses questions such as how people represent and compare the meanings of words (as on a synonyms test) and how people allocate their time when reading various kinds of written texts.

Chapter 9, "social and practical intelligence shifts the focus of this part from academic abilities to social and practical abilities,"

Although the approach to theory and research is heavily influenced by the componential sub-theory, the questions addressed are at least as relevant to the contextual sub-theory as they are to the componential one.

FLUID ABILITIES

Begin [p. 134 of the Triarchic Theory]

The Triarchic Theory: tests which account for response choices in inductive reasoning.

Componential theory of information processing in inductive reasoning.

The proposed theory asserts that inductive information processing can be understood in terms of **seven performance components** that are common across **inductive reasoning tasks: encoding, inference, mapping, application, comparison, justification, and response.**

1. Encoding. A stimulus is translated into an internal representation upon which further mental operations can be performed.

Inference. A rule is discovered that relates a given concept to another concept.

3. Mapping. A higher-order rule is discovered that relates a given rule to another rule. For example, mapping might be used to recognize that the topic of the analogy that relates the LAWYER half to the doctor half is professional renderers of services.

NOTE: Remember how many of the researchers we've studied have remarked about how mapping is a very important cognitive [thinking] skill. It is also said that it is beyond the reach of many minds without help. This is where you would begin to plan carefully your educational interventions to be sure you aren't teaching 'over someone's head".

4, Application. A rule is generated that extrapolates to a new concept from an old concept basis of an analogy to a previously learned rule.

5 Comparison. The given answer options are compared to an extrapolated (and usually ideal) new concept in order to determine which option is closest in meaning to the extrapolated concept.

6. Justification A preferred answer option is compared to the extrapolated (ideal) concept in order to determine whether the answer option is close enough in meaning to the extrapolated concept in order to justify its selection as the correct answer to a given problem.

7. Response. The chosen answer is communicated through an overt act.

OTHER ELEMENTS AND IDEAS

.....a given individual can be strong in some aspects of intelligence but weak in others.

Finally, intelligence here is regarded as a dynamic rather than a static entity. As such, it can be increased and it can be taught.

Mental self-management, too, can be said to have **three basic elements: adapting to environments, selecting new environments and shaping environments**

ENVIRONMENTAL adaptation

Intelligence involves the ability to adapt to one's environment. Indeed, traditional definitions of intelligence have generally acknowledged this attribute. As a rule, however, intelligence tests neither measure nor attempt to account for relative skills.

Intelligence as Mental self-management

The basic position taken in this book is that intelligence can be defined as a kind of mental self-management, the mental management of one's life in a constructive, purposeful way.

Further Information showing that IQ is not the major predictor of success in life.

This is important to bear in mind when you are working with your learners. You need to study the elements of real-world success. The Prophet Joseph Smith, Peter, Abraham Lincoln, Mary, the mother of Jesus and many others show the importance of the outside intervention and spiritual scaffolding they received. That's why encouraging Godly (Inspired) Charity is so important because it requires interaction

with the Spiritual forces that have been allocated by the Lord to assist our way through mortality.

In this chapter Sternberg talks about the difference between testing well in "training" programs, saying it does not predict success on the job.

We commonly assume that competence in many real-world pursuits requires much more than formal training. What is the nature of the knowledge and skills we gain from real-world experience, and what is their relationship to everyday intelligence? Wagner and I believe that much of the learning important to success in real-world pursuits happens in the absence of formal instruction. Furthermore, **we view traditional IQ tests as measuring only a subset of the abilities required for maximal learning and performance in everyday situations,** Our approach to isolating some of the abilities ignored by the

Tacit Knowledge and Intelligence in the Everyday World

We commonly assume that competence in many real-world pursuits is not fully attained on completion of one's formal training. If important knowledge and skills accrue from the application of knowledge-acquisition components to experience in real-world pursuits what is the nature of such knowledge and skills, and what is their relation to practical intelligence?

Academic and Practical Intelligence

Ulric Neisser of Emory University argued that the tasks typically found on IQ tests and in school settings are measures of academic intelligence According to Neisser, tasks such as these are formulated by other people, are of little or no intrinsic interest, have all needed information available from the beginning, and are distant from an individual's ordinary experience. To these characteristics, Richard Wagner and I have added that academic tasks usually are well defined have but one correct answer, and often have but one method of correct solution.

IQ tests, then, measure skills in problem solving that are relatively different from the skills required to solve problems in the everyday world.

....in contrast to academic intelligence Neisser defines intelligent performance in native settings' which we consider to be practical intelligence, as responding appropriately in terms of one's long-range and short-range goals, given the actual facts of the situation as one discovers them.

In other words, you respond to situations in ways that help realize, or at least do not get in the way of, attaining your goals. Emotions may accompany this kind of intellectual performance. For example, deciding what kind of car to buy is partially an intellectual decision based on your objective needs for a car-but the decision also has strong emotional

elements.

WHAT STERNBERG CALLS “TACIT” KNOWLEDGE IS “INFORMAL” KNOWLEDGE TO HALL

If you’re studying these models in detail you know more about this subject than Sternberg does in terms of cultural content, necessary mind/brain development, and many other important ideas.

The major claim we make is that much of the knowledge on which performance in real-world settings is based is tacit knowledge: knowledge that is not openly expressed or stated.

*Tacit knowledge is considered to be practical rather than academic, **informal rather than formal**, and usually not directly taught. Knowing how best to get along with your colleagues or your boss is an example of tacit knowledge. By our use of the word tacit we do not wish to imply that such knowledge is completely inaccessible to conscious awareness, **unspeakable or even unteachable**, merely that it usually is not taught directly. Much tacit knowledge may be disorganized and relatively inaccessible, making it potentially ill-suited for direct instruction.*

Again, Hall illuminates all this in his theory of culture: formal, informal, and technical communication. Between

the two you should be well equipped to use these principles in your lesson designs.

Sternberg's book is an excellent "do it yourself" manual to show you ways of adding to the intelligence of your learner. I hope his ideas will serve you well.

GO ON TO CULTURE, VALUES AND CHARACTER

CULTURE, VALUES AND CHARACTER

TOWARD A SYNTHESIS OF:

Feuerstein, Smith, Stanley and Shores, Edward T. Hall
On Culture, Society, etc.

**EXAMPLES OF EDUCATIONAL INTERVENTION
DESIGN AND OF CREATING GUIDED RE-INVENTION
MATERIALS**

**ALSO A DISCUSSION OF VALUES, THEIR IMPACT
ON CULTURE AND ON THE CREATION OF
CHARACTER WITHIN A CULTURE/SOCIETY**

Practical uses of the theoretical models.

Specifically Smith Stanley and Shores work on cultural forces affecting schooling, and using the techniques of non-local integration from Fischer's work, bringing together for analysis and comparison with those tools elements of the work of Edward T Hall, Reuven Feuerstein, Kurt W. Fischer, and perhaps some others.

The idea here is to get away from pure scientific theory and demonstrate how diverse elements [probably never before brought into close proximity to each other] can be brought together and, using the techniques of **Systemic Analysis** that go along with **Non-Local Integration**, do two things:

One, demonstrate the research capacity of the study skills and,

Two, highlight some of the remarkable similarities of the findings of very diverse researchers and schools of thought (knowledge domains) as they relate to the pervasive nature of culture in our lives and the various implications it has for designing stratagems to describe the basic outlines of how to go about describing:

The Culture of Godliness, The Society of Enoch and Melchizedek (Zion), the makeup of an **Enlightened Christian Conscience**, the effort to help the emergence in large numbers of **the Millennial Child**. And to discuss the important principles of **Obedience, Sacrifice and Godly (inspired) Charity** for sustaining young minds as they mature to help them preserve and acquire more of the personality traits that characterize the **Culture and Society of Godliness** in the light of all the Anti-Christ counter-pressure they face now days.

This portion of the work will be founded upon and drawn out of the work of Smith, Stanley and Shores. You can get them on your **GOOGLE AND THUMMIM**. Their work was very influential back in the 1950's and they, or their adherents, are still active in describing how the curriculum should work in a democratic society.

Google Search: **Smith, Stanley and Shores, Fundamentals of Curriculum Development**

This will bring up other sources related to their work also.

https://books.google.com/books/about/Fundamentals_of_Curriculum_Development_b.html?id=dTgZwEACAAJ

This makes their work very useful to us because our democracy was patterned after the Heavenly system of order and we want to move nearer to that ideal in our day.

THE CORE VALUES OF THE AMERICAN SYSTEM, AND OF THE CULTURE OF GODLINESS

Their work is helpful because they found it on **the Core Values of the American System**. I would like you to discover how nearly these values come to representing the values we are given in the Kingdom of God on Earth. The Lord declared that He established and redeemed by the shedding of blood this Nation and its governing organization, laws and values.

I hope you will find there the reflection of values upon which the Eternal Kingdom is founded.

And that you will come to understand very clearly that human character and personality is a reflection of internalized values and cultural elements by which a person is surrounded,

It is important to also discover a great principle—that culture can change [or be deliberately modified] and that the character that culture encourages, and the person who acts out of that character, can also change.

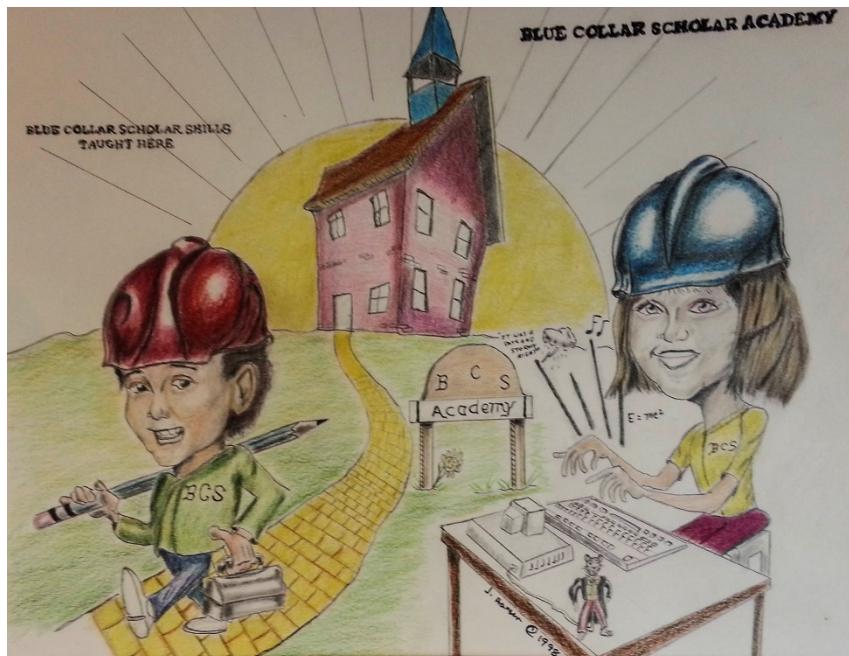
This means societies can deteriorate but it also means that societies can evolve and become much better.

It may become our task to describe the cultural elements on which **Millennial Character** can be founded. And then devise strategies to help such a situation, such people, to come into being.

This will be done, not in brick and mortar, but

in the living flesh and in the minds of Heavenly Father's children as they come to consensus about what is to be done and then take up the labor to do it.

Holding up a clear vision of the possibilities is our purpose here, **Showing the magnificent planning and skill Heavenly Father uses to bring to pass His purposes, all the time allowing us to participate, learn, and grow to be more like Him in the process.**



I'm going to put up selected quotes from these various knowledge domains to illustrate for you **the power of Non-Local Integration of ideas, patterns,**

concepts, etc. You will find this idea more fully presented in the material on Fischer and you can refer to it as needed. I hope you will become a "**blue collar scholar**", bring your lunch, and come prepared to work hard even if you don't, as yet have all the tools of scholarship.

Feuerstein [who has been quoted in earlier chapters and will be introduced later in our quest] is only speaking of worldly culture but his ideas apply here:

As long as culturally deprived individuals [here,

for our purposes, we substitute those deprived of the Culture of Godliness] continue to live in a familiar environment that they have mastered by over learning, they may not show signs of dysadaptation. The real problem for the culturally deprived starts when the environment requires more than very limited adaptation, when they cannot survive without change.

Feuerstein, Learning and Thinking Styles, NEA Press P. 106

Elder, you have been called to serve.....

Clean your room

Get a job

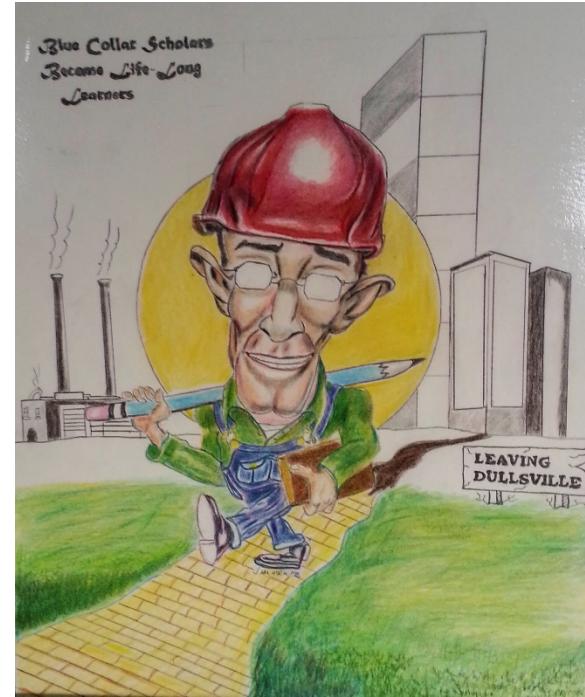
Get a life

These ideas add deeper meaning to Eric Hoffer's observation:

"IN TIMES OF CHANGE,

**LEARNERS INHERIT THE EARTH.....
WHILE THE LEARNED FIND THEMSELVES BEAUTIFULLY EQUIPPED TO DEAL WITH A WORLD THAT NO LONGER EXISTS..."**

Eric Hoffer



The Fundamental Premises of the American Value System

For decades now the size of the comprehensive body of values shared by most Americans has been steadily shrinking. More and more powerful Alternative values, principles, institutions, and social groups have entered our social environment, threatening to fracture the foundational elements of our common beliefs about ourselves, our American Culture, and the society that is built upon it.

Since human character is a function, an extension into the social realm, of values and beliefs, different groups of people, having disparate views of what is of value in life, are springing up everywhere.

Since laws and rules and regulations that order our lives are becoming ever more situational [being framed and enforced more and more by "special interest" groups] elected governments in America are becoming paralyzed, unable to give guidance through law, rules and regulations, to the general population. Discourtesy,

ill will, and contention run rampant through the land..

This gives a sad ring to Shores, et al. statement, written in the 1950's:

Although the American value system has been rapidly eroding under the swirling forces of social change, it still contains a central core of commonly accepted principles. It is difficult to avoid the judgement that this American creed is the cement in the structure of this great and disparate nation.
Smith, Stanley, Shores, Curriculum Design, (abt. 1954)

When the Universals, [Smith, et. al.] or the cultural Patterns [Hall] erode to the tipping point of dissolution, "cement" cracks and the foundation of the nation crumbles. We are experiencing this now in many ways. We read in the Book of Mormon too many other examples of similar events.

GOOGLE AND THUMMIM ALERT!

You can find these scholars on the internet even today because their work has been widely accepted over the years.

We are looking for harmonies between traditional American values and ideals and values expressed or implied in the Gospel of Jesus Christ that may thus be taken to be revealed building blocks for describing the aspects or elements of the Culture of Godliness.

Scholars who have written about this have examined the documents we respect and admire, exemplary laws

made to govern us, social institutions and decisions at law that for the most part, the American people believe in, up hold and try to pass on to their children, including descriptions and the character of people we admire in our society. (especially historical figures whose live have had an impact on our culture and society)

There is also a great body of informal beliefs and practices [Hall] built into our nation that might be called the “lubrication” that greases the wheels of our society, common attitudes and behaviors that have tended to hold us together as a people and give us the “characteristic” personality known world-wide as “American”.

Many, if not most of us, sense that this basic set of cultural elements is eroding rapidly now, perhaps endangering the very foundations of our society. This makes it all the more critical that we identify and implement virtues, values, beliefs and ways of life that embody and demonstrate the elements of a Godly Culture that by definition is designed to promote human happiness and success. So that people know how to show forth their “character” in an accepting environment that is satisfying and that can produce joy and success in their lives.

Holding up the “light of Christ’ in a darkening world is a fine project for concerned individuals.

THE FUNDAMENTAL PRINCIPLE UPON WHICH ALL HUMAN SOCIETY EXISTS

There is one fundamental principle around which all else in human life is built and it's found in the American Creed and in the Celestial description of the nature of human beings (Sons and Daughters of Adam, children of God).

Shores, et al (pp. 76-77) describe it this way:

We hold that all human beings are of supreme and equal moral worth, that Human life and well-being are to be valued above all material things, and that the dignity and worth of each person should be equally respected at all times and in all ways.

Or, as Abraham Lincoln says in the Gettysburg Address:

"Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men (and all women) are created equal." (Abraham Lincoln, The Gettysburg Address) (emphasis added)

WE ARE LOOKING FOR ETERNAL TRUTHS FROM THE "CULTURE OF GODLINESS" THAT ARE EMBODIED IN OUR AMERICAN CULTURE

Certainly this statement of the value of human life, and of each individual, is such a truth. It is an assumption that runs in the background in our culture as an **Isolate**

[This is explained in Edward T. Hall's model of the culture found here in the Study Guide and in his book **The Silent Language** available online or in the library]

It is reinforced in revelation, being shown over and over again that we need to treat others as ourselves, that there be no poor among us, that the happiness and success of the "least of these my brethren" is equally important to the Lord.

COROLARIES TO THE BASIC PREMISE OF THE WORTH OF PEOPLE

The basic meaning of a corollary is that if "this" is true, then this is also true. If our basic premise is true then these statements follow after it and are also true. These details are useful as we begin preparing our list of the elements of the **Culture of Godliness** and **the Society of Enoch and Melchizedek [Zion]**.

Faith in, and respect for, the common man has at least four interrelated meanings, all of which are essential parts of the central concept:..

First the physical and cultural conditions into which an individual is born shall be such as to enable him to develop to his fullest capacity.

Second, an individual shall share in the formulation and fulfillment of the policies and programs under which he shall live and work.

Third, an individual shall not be used merely as a means to the ends desired by others--or to put

the same t idea positively, the individual shall share in determining the ends he shall serve as well as the means he shall employ.

And **Fourth** an individual shall not be required by social circumstances to live in a state of chronic economic insecurity. (Smith, et.al. p. 79)

We may well need to apply these values and creeds in our own lives, individually, between husband and wife, in our immediate family , in our extended family in our wards, perhaps our stakes in order to hold up for the world and for our own the model of what the ideal culture, society and personal character of its citizens should be.

We need to become experts at creating “guided interventions” for all these levels of need.

Complex problems require complex solutions.

Compare this in your mind to the Proclamation on the Family. We’re told that even though “family” has taken on new versions and meanings, we still have to demonstrate the ideal....how, in the best of all worlds (the Eternal World?) Family should be organized and operated.

I would like you to come to see that character and personality grows out of culture and realize that to “teach for the Millennial Child we must create and apply this way of viewing the world to

ourselves and to encourage others to join us in establishing, maintaining, and defending the Society of Enoch and Melchizedek. (Zion).

They did this in a very wicked world so we have no excuses.

Teach yourself these things, inquire how you can teach them to those immediately around you then join with them to teach these elements as widely as you can and encourage the **Expansion of Zion** as much as possible.

Search together for ways to establish rules, philosophies, institutions, etc. that will embody these things and **around which members of society can build their character in ways that will be recognized and valued by others.**

A new social contract

We probably can't count on our original or even our recent American cultural institutions to provide a protective sphere in which these values may survive the churning and turmoil of our day. **We need counsel from the Lord on how to do these things and how to share them with others.**

We are warned again and again by our prophets and leaders that things are going to get worse. Are we going to allow the world to just continue shredding the emerging character and personality of our children? So many of them are filling their minds

(refer to your page about virus, Anti-Christ, etc.)

Smith and his fellow researchers (op. cit. p. 67) have described culture as being made up of Universals, Specialties and Alternatives. **Universals**: thing that most adults would know. **Specialties**: things only a portion of the people would know. **Alternatives**: New or differing ways of doing things that contravene the traditional systems, institutions, practices and values.

**OUTLINING THE DECLINE OF
CULTURAL/SOCIAL AGREEMENT IN AMERICA**

Keep in mind they were writing in the 1950's and they thought America was in trouble then. How about today (2018). But what they're saying resonates to us today. What we're experiencing is an outgrowth or a devolution from the problems they were beginning to see then and when we start trying to rebuild safe, sane, effective institutions built on viable values and principles, their writing has food for thought.

They speak of Americans moving enmass to the cities. In the process creating new, urban based institutions, creating new problems, new philosophies and values, new social groups with special interests, new moral principles describing how life should be lived.

Out of this, along with a burgeoning population, has come "an increase in the number of social conflicts involving differences of opinion about the interpretation of the fundamental moral commitments of the American people." Smith, et. al. p. 77

They are making the point that people must get together and hammer out working agreements on the foundational values, morals, principles and rules and the undergirding institutions that will protect the individual and insure their rights to seek happiness in life.

The cultural alternatives that have emerged in the economic system , in the family, in the community and in the occupational activities have accentuated conflict within the value system and have disturbed the coordination of values, institutions, and social practices. Today, social institutions and moral ideals are increasingly caught in situations of stress and strain, in which one or the other or both, must yield. (Smith, et. al. Ibid)

Bad as it was thought to be then, it is many times worse today. We, as a nation, have failed to renew and renegotiate our foundational cultural elements upon which a decent moral life can be lived. I wonder if what we are observing in society today would be termed by Mormon as "ripening in destruction"?.

Culture defines character and personality. According to Shores, et al. (p. 85):

The heart of a culture is its universals. The heart of the universals is the values or, in other words, the rules by which people order their social existence. These rules, when built into the personalities of the individuals comprising the society, create the personality type peculiar to the culture. Hence the heart of any satisfactory

educational program consists of those basic values, [morals and ethics also] that give meaning to the purposes, plans and activities of the individual. (emphasis added)

But America has moved onto a basis of “moral relativism”. Nothing is “for sure”. Everything, all questions of a moral and ethical nature are decided by circumstance and individual proclivity. There are, to the way of thinking of many Americans, no absolute moral truths. And the schools, and in some minds even the family has no business saying otherwise. Which is just the way Lucifer likes it.

The unintended consequence of this situation in the dissolution of shared values and of like-minded people. People have no sure foundation on which to base their character and their behavior so the results we have discussed are rampant in our society.

We need to strengthen those who aren’t comfortable with this, who sense there is more to life and society. That things ought to be better.

I hope this is starting to link together in your mind with some of the elements of the other models. I hope you are beginning to get a dynamic vision of the stakes in our work. I hope you are beginning, at least to see why there is such a great emphasis in this study guide on how the human mind grows, matures, and learns and how character is an outgrowth of one’s culture..

How and why things go wrong. How and why things go right. What we can do to lay a foundation of “education” in which to nurture all our minds, and

especially our young, in a system of values and rules, morals and ethics, that will permit the establishment of strong social institutions and the emergence of powerful new "personality types" that can roll back the evil and darkness that is filling up the world.

Yes, it is being done. By some. Is it being done widely enough? What about those who struggle for many different reasons? How are we bringing these soul-enhancing things to them? What does being a **"Minister"**, a **"Shepherd"** a **"Watchman on the Tower"** mean in our present society's situation?

How do we implement our basic value: **"NO CHILD LEFT BEHIND"**, in light of the fact that every single son or daughter of Adam and Eve is also a Child of God?

Smith, Stanley and Shores (p. 85)give us powerful insights into what our "educational interventions" need to look like, how they need to be organized. What goals they should seek to obtain.

Notice how far it is from a "normal" definition of education in our current society.

A DEFINITION OF "GENERAL EDUCATION"

It is now possible to define general education in terms of this analysis. General education is to be defined in reference to the value system of a particular culture. Education in a democratic society is general when geared to the task of clarifying the democratic value system, increasing the depth and range of these values, and encouraging through concrete activities the realization of these ideals for

everyone--a realization that will be brought about **by rebuilding institutions** to exemplify the desired values more closely._Smith, et. al. p 85)

Thus the call to establish among us today **the Society of Enoch and Melchizedek [Zion]** and the values, rules, practices and institutions of the **Culture of Godliness.**

The situation seems to be this: We establish a culture with Godly sets, patterns and isolates, Universals, Specialties, and Alternatives, Material and non-material elements. These descriptions of culture are drawn from the work of Young and Morgan, Smith Stanley and Shores, Feuerstein, Hall, Fischer and more widely, the work of Sternberg, Mazlow and others. And they are informed by the Culture of Godliness, given us through our efforts and through revelation according to our needs.

As Smith et. al (above) point out, establishing the rules and patterns in a person or a population (coupled with effort and the exercise of free agency) will "create the personality type peculiar to the culture".

WE MUST GET TECHNICAL ABOUT ALL OF THIS

Too much of our culture is organized at the informal level (Hall). Unspoken values, beliefs and institutions are next to impossible for immature minds to grasp. Our task is to raise these things to the level of awareness, to describe them in explicit, technical terms. (Hall) And to add the increased insights of modern revelation to

create, widely, a culture in which minds can mature into **Fully-Articulated Human Minds** with and **Enlightened Christian Conscience**.

Their work will help us really understand and learn to encourage the social climate, institutions, rules, and values we need to establish to nurture and protect the Millennial Child.

Do you remember where I got the phrase Millennial Child? Maybe we've forgotten where to find the promise we have of the Lord. This might be a good time to review it:

Doctrine and Covenants 45: 58

58 And the ^aearth **shall** be given **unto** them for an ^binheritance; and they **shall** ^cmultiply and wax strong, and their ^dchildren **shall** ^egrow up without ^fsin **unto** ^gsalvation.

I mentioned elsewhere that the Lord seems to be willing to exercise patience and allow us to work these things out together with the Savior's help for the learning experience it can be.....but we can't afford to "burn daylight" as John Wayne would say. Jacob chapter 5 seems to give the pattern for the last days, that the Lord will "prune the vineyard" of the wicked to make room for the kingdom to grow. I think we could use this material to "lengthen our stride" [President Kimball], and I think we should. The casualties are mounting, and many of them are most precious to us. I hope we will unite, embrace all the light and knowledge we can gain, and

move on, of one heart and one mind, to invite the blessing of God upon ourselves and our children.

THE STUDY OF THESE THINGS IS FUNDAMENTAL TO OUR BEING ABLE TO PROTECT AND NURTURE OURSELVES, OUR YOUNG, AND OUR SOCIETY.

Additional “corollaries” to our prime value of the universal worth of each person:

Using the tools of Systemic Analysis (Fischer) to evaluate institutions, rules and values, morals and ethics, we need to be sure that each element of a culture, institution or plan of action, etc. promotes the progress and welfare of each individual person in a Celestial sphere.

A counter-example of this would be Chester Nez's (see the chapter on Hall and culture) experiences in boarding school when the dominant (American) culture decided that eradicating all of the Native American's culture was the best way to serve progress and success with the "Indian Problem".

Human Intelligence and ability can be trusted. (Smith, et. al., p. 77) Men and women can devise the elements and strategies that bring into being a better, more all-inclusive society. All persons concerned need to have free access to the debates, studies, and experiments this entails. Everyone should have a "seat at the table" with no one being

disenfranchised from the process by a minority, often self-interested, minority group.

"I the Lord do not work in darkness....." 2 NE.
26: 10 (Book of Mormon)

In the LDS Church every member votes to ratify actions taken by their leaders.

In working to establish the elements of the Culture of Godliness in ones family this principle can be taught in family practices.. family council for example.

Guiding the design of teaching interventions.

Our determination to maintain these freedoms as the necessary condition for **creating new mind** (new knowledge, new insights, new attitudes, new beliefs--any new "mental" behaviors) and the realization that **whoever to any degree denies any of these freedoms to that degree aborts intelligence.** Smith, et. al. Ibid p.86

"Our ideal is a self-imposed type of law and order."
(Smith, et. al. op. cit p. 86)

Sounds somewhat like an **Enlightened Christian Conscience** with a person living and working actively in their ZPD, Zone of Personal Dominion.

The quality of their work, of course, will be determined by, among other things, the level of brain maturity they have and the tools and skill to use that maturity.

Plus the power and effectiveness of the scaffolding they get from their environment.

All of these subjects are covered at various places in the study guide.

There is some particularly crucial information in the section on Fischer where we discuss the possibilities of using/teaching a process involving **Obedience, Sacrifice and Godly [Inspired] Charity** to guide and sustain our so vulnerable young and protect them from doubts and other inimical perversions of the right way while they proceed through the process of maturing in mind/brain and spirit. Following the pattern used by the Savior in his youth.

It is so important that you work with yourself as well as those you want to serve. That you may be helped, by interventions from your environment (the Holy Spirit?) to develop a personality and character firmly grounded in integrity with sufficient tools of scholarship such that your work is accurate and as complete as you can make it.

Because, as Smith and his colleagues say: "**false knowledge enslaves the minds of men and leads them into error,** and so is injurious to human well-being." Smith, op. cit. p. 86

Or, as the Prophet Joseph Smith said: "*I teach the people correct principles and they govern themselves.*"

An important out-growth of valuing each human life equally and including every individual in the process of creating and maintaining the institutions and values, etc. of the culture is that there must, and will be open avenues for productive and peaceful social change.

These working principles are not absolute but change with

changing circumstances. **They have to be reinterpreted, reconstructed or in some cases even abandoned, as new conditions require.**

Smith, et. al. IBID p. 87

Since this was written (1950's) the American society as devolved downward toward chaos rather than evolved toward a kinder, gentler world for our young to mature in.

As a consequence the character and personalities of our people, especially each cohort of the rising generations, is essentially fractionated, lost and wandering through the world.

The Lord has said that in our day (the last days of the wicked) all things shall be shaken... "**signifieth the removing of those things which can be shaken, such as things that are made, that those things which cannot be shaken may remain.**" (Hebrews 12: 27)

DANGER, WILL ROBINSON!

(Sorry about that frivolous aside. We're watching the reboot of a favorite old TV series: Lost In Space. But the plight of the characters is not so different from our own. They are fleeing a ruined world, looking for a place to start over.)

We must bear in mind that character and personality are outgrowths of the culture in which they arise. **This means many, many people, including too many of our loved ones, are knowingly, deliberately, or foolishly and mindlessly, assembling "personhoods" founded in the values and**

institutions of cultures/mini-cultures, which will not abide the days that are upon us, that will, as we have been warned, continue to rot at their roots and grow worse until they collapse entirely. Thus lending emphasis to the meaning that now is the **“Last Days of the Wicked”**.

So what happens to the character and personality of those who have built their personal house on this type of “sand”?

They come to pieces, they cannot answer the questions that the environment will demand of them.

We must try not to invite such a fate upon our posterity (nor on ourselves).

As Hugh Nibley said, the wicked are dismantling the scenery from this act of the play of mortal life. They don't need any help from us. Rather, as he counseled, we should be busily setting up the scenery for the next act: **The return of the Savior and the advent of the Millennial World.**

Things may not be as bad as they appear, however:

It is easy to exaggerate the amount of cynicism among American citizens, however and to underestimate their capacity for courageous moral action. Smith. et. al. p. 77

We see this everyday in the reactions of the general population to tragedies and senseless violence of every sort. They come out in droves to aid and comfort one another. I think of this as manifesting the Light of Christ given to us all at birth.

Maximum Development of the Individual

Certain fundamental beliefs are still woven into our society and our institutions. The belief in the common rights of every person to have access to opportunity to grow, improve, and know happiness is still deeply rooted in the American character.

This principle finds its way into the belief in the power of the ballot box, that all citizens can understand the issues and can support those who will best serve them.

The Value Crisis and the Curriculum

5. The Educational Task

The development of these processes and techniques to the point where conflicts at the level of values can be resolved is one of the essentials on which the future of democratic society in America depends. It is one of the tasks of education in this period of maladjustment **to develop persons capable of dealing constructively with these conflicts.** Smith, et.al. p 67

We need to discover and use the elements (sets, patterns, and isolates) of the Celestial world that underwrite the “Culture of Godliness” upon which celestial beings found their personality and character. Since the “common ground” in our society is shrinking, not expanding to incorporate generally accepted solutions to our moral and values challenges, we need a new “foundation of faith”, a new, fully articulated culture that allows

for all aspects of human endeavor to build a safe, rich, vibrant society and way of life.

We admired the “life” Heavenly Father had and wanted it for ourselves. We have that opportunity but we can’t just keep doing what we’ve been doing and expect different results.

Smith, et. al. p. 84 puts it this way:

Democracy will always stress methods and techniques of resolving differences of opinion, **since one of its commitments is to the widest possible participation of 'the people in reaching a consensus** But to equate democracy with methods of thinking and working together, in this age of shrinking moral commitments is no less perilous than to conceive of it merely as a political system. Democracy is more than a method of collective thought and action. **It is a set of moral principles including the principle of free inquiry and deliberation, for the control of every aspect of social life.**

The Culture of Godliness and, built upon it, **the Society of Zion** to produce:

education in this period of maladjustment **to develop persons capable of dealing constructively with these conflicts.** Smith, et. al. p. 84

Hall on technical, explicit

The primary business of the school is to **make these principles clear**, to show how they are to be used in social thought and action and to provide experience in using them.

Need for a New Kind of Subject Matter to call into being a new kind of person.

Now, in our American culture, values are thought to be mere matters of personal opinion. Situational ethics is all in fashion. Absolute truths are held to be passe. But the purpose of the Restoration was to restore our knowledge of the absolute truths guiding and governing the creation of the character and nature enjoyed in the Eternal Worlds.

In a time of mixed and muddled Precepts of Men

Terrance D. Olsen's lecture and his articles explain the "moral relativism" is unrealistic and that there is a simple way to work with adolescents around values and ethics that grows out of their own life experience. It is an approach that can give you a powerful tool in a very critical area of working with young minds in the present amoral environment.

Terrance D. Olsen, Author at Wheatley Institute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute:
"Inviting Moral Relativism to be Irrelevant."

<https://www.youtube.com/watch?v=oHuPBgZNJ-g>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

SEARCHING FOR THE MILLENNIAL CHILD

CURRICULUM DEVELOPMENT FOR EDUCATIONAL INTERVENTIONS

We'll proceed to explore aspects of each of the models, selecting short elements of each that show how culture creates personality and how the ills of the world can only be solved by establishing a "new" culture comprised of the sets, patterns and Isolates Hall speaks of and the ideas of the other models too.

This isn't meant to be encyclopedic nor exhaustive but only to give you an overview of what's to be known in hopes you will consult the original work of each author or researcher to round out your command of our "system of Systems" designed to more widely encourage the establishment of the Culture of Godliness.

Following are some guidelines that may support our group efforts to describe the Culture and Society of Godliness and also the aspects of the type of personality we need to deal with the

currently emerging social crisis:

This could be described as **a search for patterns** that will give meaning to what is happening around us.....true meanings, eternal patterns that successfully undergird life in the Eternities.

This search could (should?) lead to studying and describing at the technical, explicit level (v. Hall) things like:

Moses 7: 18: And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.” Pearl of Great Price, Moses.

(I suggest you use your **Google and Thummim** to do some reading in this area. This is where we want to go to describe our Culture of Godliness.)

If you examine this scripture and the other materials with it should resonate with what is discussed about how to persuade young people, and those with as yet “immature” minds in the gospel to resign grumbling and questioning and to adopt the practices of **Obedience and Sacrifice and Godly (Inspired) Charity.**

This is found in (Study guide [desktop]
Fischer>Fischer final draft Chp. One

In this description of the Society of Enoch there is room to add details about what the elements of that society might have been. There are many, and we will be presenting more in each chapter and in the discussion of each model.

I suggest at this point that you create some system of scholarship that will allow you to start gathering

material out of which to frame your own descriptions of the elements of our quest. Then using non-local integration you can do a systemic analysis of your work and make some real progress in creating a body of knowledge out of which you can create very good "educational interventions" aimed at encouraging growth and insight in your target audience through the processes of "guided re-invention".

You may want to ponder the scripture on Zion hearted people. What would their Universal beliefs be like?

What traits of character would each individual need to work harmoniously in the value system of their society?

Things, perhaps like "common social goals". Smith, et. al. IBID.

A new vision of what human nature should be like.

Ways of thinking, and ways for dealing peacefully with social conflicts.

Ways of assessing needs and of distributing the community's resources.

Ways of organizing society so each individual is valued and given an equal chance to develop themselves on all levels meaningful to human beings.

Mechanisms of government that accept input and support from everyone equally.

Values and systems of nurturing the young so as they mature they will accept the rules and patterns and requirements of the Zion Society as they mature.

Values to guide the function of families, groups, the society at large, that lead to "personalities" that can deal with the challenges the society faces from, perhaps, a

hostile world.

This list could grow very long, especially when you bring in material from the other models. As I've said, all I can do is show you something of what is out there to be known. In the end how much you learn, how much you take away, how expert you get at communicating with others....these imponderables you will have to decide for yourself. I can only tell you that a great, great deal of really good material was left on the "cutting room floor" when I had to start editing things down. I hope you catch the vision of this, give yourself time to mature in this important field of inquiry, and simply press on.

The rewards could be truly marvelous.

The time has come when individuals must think together about the ends they wish to attain, not only as individuals but also as a people.

Smith, et. al. p. 84

Whether most frustration arises from extravagant and unrealistic goals or from **lack of common goals within which the individual's life plan can be realized** the resulting social situation is fertile soil for the growth of **dictatorships**.

Those offering some version of Satan's original plan.

Need for Study of the Rules by Which Men Live

One of the most significant of these borrowed theories was that culture existed on

two levels: overt culture, which is visible and easily described, and covert culture, which is not visible and presents difficulties even to the trained observer. The iceberg analogy was commonly used when teaching this theory to students and laymen alike. When it soon turned out that this theory was.; inadequate to describe the cultural picture, anthropologists., like **Kluckhohn** started speaking of explicit and implicit culture. Explicit culture, such things as law, was what people talk about and can be specific about. Implicit culture, such as feelings about success, was what they took for granted or what existed on the fringes of awareness. P. 85 of Hall, **The Silent Language** .

It also provides another example of how we have come to see behavior on two levels. Actually has three levels. **I have termed these the formal, informal, and technical, familiar terms but with new and expanded meanings.** (Hall, Ibid p.)

To recapitulate briefly: The formal is a two-way process. The learner tries, makes a mistake, is corrected ("No, not the right side of the horse, the left side! Remember, never approach a horse from the right!"). Formal learning tends to be suffused with emotion. Informal learning is largely a matter of the learner picking others as models. Sometimes this is done deliberately, but most commonly it occurs out-of-awareness. In most cases the model does not take part in this process except as an object of imitation. Technical learning moves in the other direction. The knowledge rests with the teacher.

The whole matter of deviation from norms bristles with complexity. For example, children never know where the line is until they step across it. The manner in which they are reprimanded provides the glue that holds together these systems in later life. The child never knows until he finds out by trial and error whether he has violated a formal, informal, or technical norm. **There are gross differences in regard to norms from one culture to another.** Within the confines of a diverse culture such as our own, what is a formal matter at one time may become informal later, what is viewed technically by one group may be informal with the next. **To return to children, it seems to be important that they know that there are norms and lines beyond which they cannot go despite the leeway allowed them. They also need to know that there are some norms that are comparatively unchangeable and which can be depended upon throughout life. From a theoretical point of view the relation of the formal, informal, and technical to norms becomes of great importance.** P.100

INFORMAL ATTITUDES TOWARD CHANGE

Mishandling the informal can often lead to serious difficulties which are apt to become aggravated since the participants in an informal situation are not fully conscious of what is going on. They only know that under a certain set of unstated

rules they can act in a certain way and depend upon other people to react appropriately. This informal expectancy is often ruptured when there is a conflict between two patterns within the context of our own culture or in the more familiar case of a cross-cultural situation.(P. 15 of my copy of Hall, The Silent Language. References Archive)

Different cultures are analogous to different species in the sense that some of them survive while others perish. Some are more adaptive than others. The study of change, therefore, is the study of survival. It is of more than academic interest, then, to see how the formal, informal, and technical exist in a relationship of continuous change. The theory of the nature of these relationships is a theory of change. P.112

THE EROSION OF STANDARDS OF VIRTUE

(This could certainly be answered by the standards set forth in the Proclamation to the Family.)

The differing rate at which formal and technical systems change, however, can lead to a good deal of personal anxiety. In pre-marital intimate behavior the technical props have gone first in the United States, but the fact that the formal belief still stands is manifest in the question posed by the student and many others like her. How long it can stand is questionable. A few years ago **G. P. Murdock, a famous anthropologist, was reported as saying**

that premarital chastity would not last another generation. People were appalled. He was attacked in the press, bombarded with angry letters, and condemned. The reaction was typical of what happens when someone predicts the collapse of any formal system. P.115 p. 18 of my file: Hall The Silent Language

By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness. Lionel Trilling once likened culture to a prison. **It is in fact a prison unless one knows that there is a key to unlock it. While it is true that culture binds human beings in many unknown ways, the restraint it exercises is the groove of habit and nothing more.**

Man did not evolve culture as a means of smothering himself but as a medium in which to move, live, breathe, and develop his own uniqueness. In order to exploit it he needs to know much more about it. Hall IBID p. 212

What's being presented here can perhaps be used for ideas about how we can describe and work to create the "new" culture we want to usher in to help us create the environment that can lead our children [posterity] to enjoy the blessing we have been promised.

Hall, and so many other of these scholars foresee, almost longingly, the advent of a better world because their research has shown them that this is possible. What's missing in the dream is the actualizing power of the Spirit of God. Perhaps we can unite and provide that. Wouldn't that be grand!

Like the creative composer, some people are more gifted at living than others. They do have an effect on those around them, but the process stops there because there is no way of describing in technical terms just what it is they do, most of which is out of awareness. Some time in the future, a long, long time from now when culture is more completely explored, there will be the equivalent of musical scores that can be learned, each for a different type of man or woman in different types of jobs and relationships, for time, space, work, and play. We see people who are successful and happy today, who have jobs which are rewarding and productive. What are the sets, isolates, and patterns that differentiate their lives from those of the less fortunate? We need to have a means for making life a little less haphazard and more enjoyable. Hall, IBID p.214

*All cultures have developed values in regard to what I have called Primary Message Systems. For example, the values in bisexuality center around preferred and not preferred types of men and women, idealized models for the children of each sex to follow. Most of these models are formal, some are informal. However, what most cultures do not do is provide anything more than labels for the different types of males or females who are the models for their children. **Modern society has complicated matters because of the increased number of alternatives that are provided the young.** Hall, IBID p. 215*

The primary message systems are covered in Hall's book: **The Silent Language**. I simply don't have time and space to cover them here, but they are a marvelous source of detailed guidance that can help you design your interventions because they talk about powerful tools of communication on less than verbal levels. This can help enrich your work and help you deal with "problem" patrons, and even with ordinary people in powerful ways you may not have considered [technically, explicitly] before.

His book is free online in PDF format. I recommend you download it and refer to it as you proceed with your studies and preparation for your "mission" to save souls caught in the whirlpools of this sad, darkening world.

FEUERSTEIN

Reuven Feuerstein is important enough to have his own chapter, as well as being cited extensively throughout the study guide. Here he is speaking about his own version of “educational intervention”, which he calls “instrumental enrichment”. He also shows us what Sternberg, Fischer and others also have demonstrated through exhaustive scientific research: Low performance does not necessarily indicate low ability or lack of intelligence. We don’t have to write off as a failure any single Child of God. All are susceptible of enlargement. We just need the right philosophy, tools, and approach.

I hope this is an exciting, energizing thought to you. It excites and animates me every day. And because of the circumstances and opportunities in my life I have been able time and again to demonstrate that this is absolutely true. It is a foundational premise upon which I build my value that every person is of equal worth and is equally worthy of our time and effort.

“The contents around which each instrument is built serve only as a vehicle for the development, refinement, and crystallization of the functional prerequisites of thinking. Implicit in the conception of Instrumental Enrichment is the conviction that manifest low cognitive performance need not be regarded as a stable characteristic [they aren’t stuck there from birth] of an individual and that systematic intervention, directed at the correction of deficient functions, will render the condition reversible by producing a

change in the cognitive structure of the individual." IBID p. 1

We don't have to ask ourselves if it can be done. We know by revelation that it has been done, by Enoch's people, the Nephites, and others. We need to ask: How can we organize ourselves to do it. At this time, in this place. With our resources. In light of the unique challenges [like world-wide technology and communication] we face. We need very specific guidance and counsel for our time. And individually for use in our personal Dominion. [I think of Dominion as our sphere of influence]

"The goal of any intervention based on MLE is always to restore a normal pattern of development. The purpose of MLE, as reflected in the **Instrumental Enrichment program**, is never to train the individual merely to master a set of specific skills that will enable him to function in a limited way. Instead, **the goal is to change the cognitive structure of the retarded performer and to transform him into an autonomous, independent thinker, capable of initiating and elaborating ideas.**

Page 8 IBID Feuerstein p. 70

I hope you are beginning to see why I invited Feuerstein to instruct us. He has knowledge that can be very useful to us in our Quest.

One barrier to “obtaining a testimony” may be just this. Intelligence aside, they may not have the mental tools to undertake the “laborious” effort of acquiring “data” or information around which to build a conviction that the Gospel of Jesus Christ is true.

I hope you now have enough exposure to Feuerstein’s ideas to see how he uses the word “culture”. **The thinking capacities he describes can easily be analyzed into sets, patterns, and Isolates, thus giving us new tools to examine his work and correlate it with Hall’s model.**

One of his main contributions, from my viewpoint, is that he reinforces the pervasive and necessary contribution that “culture” makes to the world we live in, in which our minds mature.

This may seem self-evident, but not so long ago scholars were arguing that we are born with everything we need inside us. That it only needs to be allowed to emerge and consolidate itself.

The gospel of Jesus Christ teaches us plainly and in depth that our best selves emerge, consolidate and mature under the influence of the **Culture of Godliness**. A **fully-Articulated Human Mind** is a joint venture project incorporating our own efforts and cooperation and the mediating, instructive influence of our environment, the Gifts of the Spirit.

Fischer will also add to our understanding and we will be able to begin looking at interventions in a much more detailed and practical way.

The following quote from Feuerstein is a little hard to decode, but it is well worth the effort. He says, in his own way, what was being said above by Hall and the others, individual and cultural identity are inseparably linked and must be dealt with as a unit and must be dealt with using highly specialized tools. This is where I got some of my conviction that we must make ourselves experts at devising effective learning interventions customized for our goal....inviting Zion to be built up around us in a vastly more pervasive and powerful way.

Notice his concern for both the physical and the spiritual aspects of human nature. He is one man who believes in God. And he spent time in a concentration camp in Europe during the Second World War which gives him an absolutely unique and valuable sense of perspective on the vital issues of our life.

Survival as an individual entity is paralleled by the survival of one's cultural identity. It is only through this motive that mediational interaction on the individual level and cultural transmission on the group level will find the means by which the mediation necessary for survival will be activated. **This need generates concern for both the physical and spiritual nature of the human and guarantees the emotional, cognitive, and active involvement of the older generation in its progeny's future.**

This involvement projects itself from the depths of the past to the future of humanity. If, indeed, MLE has such an impact on both the life of individuals and on their emotional and moral engagement toward their progeny, then many changes may have to be

produced in our way of organizing society,
so as to create optimal conditions for mediational interactions. We may have to revise the idea of intergenerational discontinuity and counterculture in favor of a strong planned and controlled linkage between **generations**, particularly when life may tend to steer generations apart. In the modern world there may have to be a different approach to instructional, educational, and social organization to create greater opportunities for intergenerational interaction and cultural transmission. (Feuer. IBID)

My thoughts exactly.

Vygotsky is another scientist whose influence is still prevalent today. He too has his own section and is widely cited in the study guide. I always find it amusing that his underlying motive was to help the Communist Party in Russia demonstrate scientifically that the human being had no soul. [thus reinforcing the idea that "religion is the opiate of the masses"]

He didn't succeed in that, but he generated two powerful insights into how thinking skills emerge in the human mind.

Vygotsky

Vygotsky: "Higher order cognitive (thinking) functioning first arises in the social plane of experience and then subsequently becomes internalized as a form of "inner speech" within the individual."

This is another statement from the models that shows that the human mind is a joint effort project between the person and the environment.

In the very first part of this material I stated that the creation of a human mind is a joint venture project between a person and his/her environment. Now you can see where these ideas are coming from.

This will become plainer and more important now as we move on.

"A second part of the task.... is the study of the fundamental rules by which men live. These rules are understood to mean the deep-lying social constants on which the expectations of the people depend." Smith, et al. p.85

Hall, Fischer, Feuerstein all say these are "Universals" every adult in a society should know about. Hall would say they must arise to the level of Explicit or Technical, not informal, unspoken "expectations" that just seem to exist somewhere in the cultural "air". Or "formal" lecturing in homilies of "fable" type stories and platitudes. Hopefully as a result of your study of Hall and the others you now know what these things mean by what they say. [you perceive the referent]

For those in the American society this will be a major challenge because a large portion of our expectations are

felt rather than spoken. We cannot use educational interventions that are organized that way. That is one of the main values of Hall's work, to help us see how our work and efforts are to be presented, how they can be truly effective.

FOR US, THIS IS THE HEART OF A VERY IMPORTANT TRUTH ABOUT OURSELVES

Read Hall about the informal, formal and technical aspects of our culture. Much of the American culture exists at the informal, therefore unspoken, non-verbal level. That makes it very hard to explain, to study, to find the organizing "Patterns" that literally rule our social, and our private lives.

You cannot create effective interventions where you are trying to teach about culture or to encourage someone to modify portions of the culture by which they live, that give their lives its meaning, if you cannot explain it openly, verbally, and in considerable objective detail.

The Lord has often said that He does not work in darkness, but openly where everyone can understand what's going on. We need to keep our discussion in the technical/explicit range so we can openly become "of one heart and one mind" about what we need to do. So we understand the issues at the explicit level where they can be discussed and analyzed.

If you don't those around you will absorb cultural elements that they scarcely comprehend. Things that give them no tools at all for understanding and creating order and assigning meaning to the flood of sensory data that confronts them every day. The result of this is a

tragedy that Feuerstein as described for us and is also developed below.

Our researchers and scientists have a lot to say about this. Below are some samples that you can find out more about in the literature that's available about their work.

WHEN IT'S BUSINESS AS USUAL

In a static world such principles [those elements of our culture that don't change over time—meaning that no Alternatives to speak of are entering our world] can be taken for granted. In fact, their presence Is seldom disclosed except by the most sensitive minds in the social sciences and humanities. The common run of scholars, and the people alike, take them for granted in both thought and conduct. **Individuals expect certain events and ways of behaving on the part of others without knowing why. When they attempt any explanation, they usually attribute these things to human nature.** Smith, et. al. p 87

WHEN ALTERNATIVES OCCUR

Alternatives are a different way of doing things, or the arrival and imposition of elements of culture that the society has never had to deal with before. E.g. The Spanish invasion of America and its impact on the Native Americans.

In a transition period all this Is changed. Then, many expectations are not fulfilled. The people find that some individuals among them

tend to **vary from time-honored patterns**, and a few persons recognize a change in basic principles.

Of course, even the people of a relatively static epoch are accustomed to certain kinds of novelty. **New facts and events emerge from moment to moment** As long as these conform to the old rules and can be rationalized by reference to them the security of the individual is not touched.

When these novel events can no longer be accounted for, however, the individual feels threatened **and may be overcome by bewilderment and despair**.

(Karl Mannheim, Diagnosis of Our Time pp. 73-94.) quoted in Smith, et.al, p. 95

Feuerstein, working with groups of immigrants to Israel after Israeli independence in 1948 found a wide disparity of ability among people of various countries, cultures and races. All had to be helped to master Israeli culture because the new country needed every person to be a productive member of society.

The quote below speaks of some, who like Chester Nez, were deprived of the major elements of their own culture.

The children could not perceive the character of this new environment or see what in it was common or different from what was already known. They were rendered unable to anticipate or predict the outcome of their

behavior and were, therefore, in a state of cognitive "blindness." Many of the inadaptive reactions that characterized the members of this particular group were attributable to their state of cultural deprivation. This ethnic group became alienated from its own cultural patrimony. Feuerstein's **List of Deficient Cognitive Functions** Reference File, (Quoted from page 8 of my file of the same title.)

This happens to individuals who may well be living in a powerful, dynamic culture [like, for instance, the LDS culture] but who are not internalizing enough of it to be able to navigate their world. {They are not using the Gospel of Jesus Christ to solve the challenges life is throwing at them]

Interventions must be targeted at the problems the patron actually has, not applying some "shotgun" approach full of platitudes and generalizations in hopes of maybe hitting something.

In this area, often, is where the young begin to fall away into unbelief, followed by hardness of heart, followed by the flowering of the Seeds of Apostacy. **This is where interventions can be targeted.**

Feuerstein's basic goal:

... the goal is to change the cognitive structure of the retarded performer and to

***transform him into an autonomous,
independent thinker, capable of initiating
and elaborating ideas. IBID Feuerstein p.***

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STERNBERG

We will soon begin to move away from studying the aspects of the environment in which we must do our work and begin to study the manner in which the human mind develops. Later, combining these two knowledge domains we will, hopefully, be able to begin to describe our Quest in much greater detail with considerably more accuracy and many ways (tools) of approaching the work.

A major contributor to this effort will be Sternberg. He is a well known and respected researcher whose work confirms our basic, revealed position that every child of God is capable of growth and learning.

IQ is not as important as Intelligence. This is the first place where we begin to see correlations among these researchers. We have not introduced a number of very powerful models as yet. **Sternberg** is one of those. He will expand your understanding of the differences between academic IQ and practical, every day intelligence in ways I think you will find exciting because his model offers so much hope [and help] to us ordinary

folk. He will help us understand how to extend the blessing of the Society of Godliness to all God's children regardless of their apparent IQ. Feuerstein has a lot to say about this too, how little meaning IQ has in training people to be "modifiable" [able to learn in new and challenging situations].

*Without appropriate MLE [training in cognitive thinking skills], they may be deprived of some of the characteristics of human learning responsible for adaptability to new situations. This is the case, for instance, of gifted underachievers. They are certainly endowed with rapid perceptual and mental processing (read: high IQ); however, devoid of MLE, **they may be limited to certain types of incidental learnings that are of little help in situations that demand systematic, laborious, selective, goal-oriented learning.***

(Feuerstein) p. 11 IBID

Watching the YouTube video referenced below will help you put yourself in the picture in basic, practical ways. I suggest you watch it before delving very far into Feuerstein's model.

"The Instrumental Enrichment program is addressed not to any specific skill or content area but to the process of learning itself." IBID p. 1

You will be encouraged to analyze your "client" in a number of ways to see what exactly is going wrong if

they aren't achieving their milestones of development, in cognitive skills, in study skills, in practices of Godly (inspired) Charity, of understanding of the important part of all these models at their own level of development, and so on.

The tendency is to “write them down” as being intellectually slow, “unteachable”, handicapped, etc. But there are so many, many forces at play in the environment around us that there is no need to account for struggling to master learning as to automatically mean they are mentally deficient.

Feuerstein and the others are prepared to show you many ways to come at this problem. Ways that harmonize with the revealed truth about the capacity for enhancement and growth of all of Heavenly Father's children. Especially around mastering the curriculum in the **“School of Mortality”** that leads back to the presence of the Father and to the enjoying the fruits of immortal and eternal life.

We aren't in the business of being “wet blankets”, discouraging, fearful creatures. Ours is a positive message for the world. **What we hope to find in this study guide are places where we can gather intense, practical, “new” tools, knowledges and practices that will be our weapons against the darkness seeking to fill up the earth again, as it did in the time of Enoch.**

The Lord has promised us that this time the forces of good will win. That's us, folks. But knowing the Lord I suspect that He may expect us to do the "heavy lifting" [working hard to re-introduce the Culture and Society of Godliness] in this process and to enjoy thereby the fruits of our accomplishments.

Don't be surprised if He exercises "patience" and lets us struggle with the challenges ourselves until we, working together with our older brother, the Savior create and disseminate that great body of knowledge, values, institutions and practices that will literally [according to prophecy as I understand it] usher in a Millennial World. By nurturing in His sons and daughters the values and character needed to do this work.

One of my main purposes in struggling to bring this together (9 months now, 3-5 hours a day) is that I have found [been shown previously by the Spirit] that often when someone doesn't do something its not because they are stubborn, rebellious, indifferent or uncaring.

It is rather, because they don't know how.

Many times I have seen the process of "education" work seeming miracles in people's lives. [Think of the many "conversion stories" we cherish that illustrate this great capacity for change in people once they find the "way".]

Let us engage in a process, as I am with this study guide, in the midst of our infirmities and imperfections, to try to help by sharing "**pure Light and Knowledge**"

that shall greatly enlarge the soul without hypocrisy.” D&C 121: 42 [I changed the wording a little. Old age does that too you. The Dr. today said I’m doing okay, just suffering from TMB. {too many birthdays}].

For in the last analysis, culture is not preserved as artifacts in a museum. Culture is found in the living minds of human beings. I hope we can participate in making plain many good “cultural patterns” that will help our brothers and sisters to find in themselves the capacity to bring forth and establish more powerfully and insightfully the world we seek. Here. Now. If not now, When? If not us, Who?

Feuerstein and those working with him created powerful educational interventions designed to literally change the organization of the brain so a person can attend to what’s going on around them and adapt to it.

This may be like the companies in Utah that offer to more or less “rewire” the brains of their clients so they overcome dyslexia, ADHD and other attention disorders. Feuerstein talks about this and he still has a presence on the internet.

I read his theory and philosophy because he talks about the power of culture in human life but I hesitate to appropriate his methods because I’m not sure how they fit in to our need to respect the ZPD-Zone of Personal Dominion (Free Agency) of individuals, and besides, I find plenty of tools and procedures in the other models. But I leave that up to you. If you’re dealing with some really tough intervention cases he may be able to help you.

Also, I watched the video I’m recommending to you,[below] which shows a workshop for teachers, and I

found that the lecture was practical and well grounded, and not at all coercive. It also has good definitions and examples of practical “thinking skills” and how to get people to use them to organize their thinking.

This should give you practical guidance for your own efforts.

GOOGLE AND THUMMIM ALERT

The outcome of his intervention efforts is aimed at making a person “modifiable”, that is able to change and adapt to one’s surroundings. (Which can still be complicated by numerous things that will be touched on in the Study Guide, one of which, is having to deal with cultural elements that are held in the mind at the informal level [Hall] in most of the adult minds in the American culture.

Modifiability and its subsequent adaptability is a search for means of ensuring the shaping of a modifying environment becomes extremely important. As we have said elsewhere (Feuerstein and Hoffman 1982), **MLE is the imposition of a culture** that creates in the individual powers of adaptation in response to the needs present in the environment.

The following reference will show you a teacher’s workshop in thinking skills presented by Feuerstein’s group recently.

https://www.youtube.com/watch?v=7AwRi34v_1A

This YouTube segment gives you a verbal/visual introduction to what modern Feuerstein is all about. The margin of the page offers other segments and other, related, subjects. There are other items of interest on

"System Dynamics" that you might enjoy as you begin your work of scholarship.

Smith, et.al. p. 96 continue:

The alternative is for the individual to become aware of what is happening and to engage in a collective effort to think through the problems that arise out of this change in fundamental principles. To the extent that opportunity to do this is provided, he can escape the irrational conduct growing out of **the feeling that the world is mysteriously caving in**. [failure to recognize that accepted cultural patterns are eroding or being replaced by dynamic, competitive Alternatives]

Guidance in using the skills of Literate Practices [Fischer] to analyze a new "state of affairs". Feuerstein says much the same thing in a slightly different way.

Any such experience should include a factual study of the new state of affairs and an identification and examination of the old principles. It should also include **an effort either to reconstruct the old rules or to discern new ones**. Further, it is important that the interrelation of the various principles involved be examined, since one principle can seldom be understood except in relation to the other principles, and since the interrelations among the emerging principles constitute a sort

of structure which foreshadows the social patterns of the future. Smith, et. al., Ibid. p. 86 [A pattern for study and for planning "educational interventions"]

This material is included to illustrate for you how knowledge from widely diverging knowledge domains is tending to come together in agreement about how the human mind develops and functions.

Hopefully this will give you greater confidence that you can create materials, values and a guiding philosophy that will be rooted in real-world cultural patterns that will actually be effective in your "ministry" of encouraging and nurturing more widely the emergence and the protection of the Millennial Child.

If you outline these ideas you will be able to use them in conjunction with facts and ideas from the other models to begin developing a lot of practical information and insights/understanding you can use as you begin folding in information from the other models. If you will take the time to study these things, give your brain time to create the new neural pathways you will need to support your cognitive efforts, **you will find yourself acquiring richer and richer tools, methods, and procedures to use in designing your own "educational interventions" leading your student into acts of "guided reinvention".**

And if you go before the Lord under this new level of understanding, effort, and preparation, you may well find your mind is prepared to receive additional light and knowledge. The Lord will speak to you because you have prepared yourself to understand what you receive.

I sincerely hope that will be your experience.

Smith and his group, writing in the 1950's were foreseeing the need for a different kind of school "curriculum" that would help to clarify values, define important social institutions, and community and personal goals leading to a better quality of life for everyone. **They made the point that schools were dodging these issues and the consequences could be dire.**

They dodged and now conditions are becoming dire in many sectors of our society.

That was then, this is now (2018) and many feel there is no longer any broad-based agreement on the important elements of culture they wanted schools to teach. The universal values, goals, and expectations of Americans are disappearing, in many mini-cultures and the mini-societies based on them—the character of the members themselves, has devolved into social and cultural darkness compared to the bench-mark cultural elements America once had.

Many wonder if a new social contract can be established at this late date.

Our answer is : YES! IT CAN!

Terrance Olsen, of BYU [Brigham Young University at Provo, Utah USA] has a **values clarification curriculum** that starts where people are, no matter how mixed, muddled, or non-existent the value system may presently be, and through a process of internal inquiry, develop a value system that is viable and strong.

Terrance D. Olsen, Author at Wheatley

Institutute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute:
"Inviting Moral Relativism to be Irrelevant."

<https://www.youtube.com/watch?v=oHuPBqZNJ-q>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

All of this means that a new kind of content must dominate the curriculum in the transition period. It will be a social/moral content, because the fundamental rules are basically moral in character. Facts will of course be stressed, but they will be employed in examining and straightening out. moral ideas and in evaluating and reconstructing various courses of social action.

Smith, et.al. p, 96

There seems to be little support in society today to seek for broad-ranging agreements on social values. The prophets tell us the world is becoming a very dark place. **They are saying home and family will take on far greater meaning as hospitable places to nurture humane, flexible, but**

determined individuals who will seek after and follow universal, Celestial, ideas of right and wrong.

In our Universe there are societies based on pure ideals and values. We need to find ways to describe and model such societies here. For the sake of our own, but also for the sake of the world.

Thus, I feel, the need for this study guide and other helps for the average, run of the mill person of good will who nevertheless has that great God-given capacity for enlargement and growth, if only they are shown how to find the way.

Smith. et. al. IBID p. 95, continue:

There is a tendency in a transition period to think that changes in the rules are the result of the **diabolical work** of some particular group of people-- business and industrial leaders, labor leaders. radicals socialists, or ambitious politicians. **This tendency is partly the result of superficial thinking,** from which the schools are not wholly free.

Individuals and social groups do, of course, influence the development of fundamental social standards at points where crucial decisions must be made. But. they have little or nothing to do directly with the creation. of the circumstances that bring the need for new standards into existence. [Yet, the way we uphold and defend vital values, rules, institutions, Christlike Character, etc. have a great deal to do with "creating circumstances" that meet the need for "new" standards. {Or

rather, the return to 'old standards' upon which celestial life is founded throughout all creation}]

3 Bruce Aup, Kenneth D. Benne, George Axtelle, and Nathaniel Smith The Improvement of Practical Intelligence.

Character can be changed only as the individual and his social group are caught in situations that disturb fundamental moral ideas and rules of conduct.

The preoccupation of the schools with facts, information, and erudition makes it ineffective in so far as the modification of rules and conduct is concerned, **for it leaves untouched the character which the individual imbibes from his culture.** [each of these models promotes this meaning that we must be engaged in much more than teaching facts, etc.]

Why doing things as we've always done them and just expecting different results won't work in a rapidly disintegrating culture/society:

Social change creates tremendous pressure on individual personalities because personal identity is an outgrowth or extension of the existing social structure [cultural patterns].

Change threatens social relations when new, alternative ways of doing things take root and new personalities with new social interaction expectations begin to emerge. **When the environment begins**

to ask questions that our present society cannot supply. Such change is always met with resistance, sometimes even violence, as when turn of the century workers destroyed the machines of industry that were replacing their hand labor.

As emerging social realities begin to give rise to new standards of conduct, many individuals find themselves in conflict with the new rules. Eventually these standards get into their personal structure. Then they find themselves suffering from internal confusion and conflict; they are torn internally between the old and the new.[They become those whom I call the "people between] It is, therefore, a safeguard for mental and social health that learning situations involve the character of individuals, that they require consideration of the social "constants" ---especially if, through group deliberation, a more adequate set of "constants" can be acquired. Smith, et. al. IBID p. 98

As we work together to establish the foundation and fundamentals of a new social contract [though what we are actually doing is seeking to recover, through revelation and mental effort] is actually the ancient social contract upon which heaven, and heavenly societies on earth have been founded since the beginning].

A situation or setting in which the best of what a human being has the innate, God-given capacity to become is nurtured and supported by the surrounding environment, volitionally created, supported and maintained by those who desire to live that quality of life.

SOME TAKEAWAYS FROM THIS MATERIAL

Complexity is a hallmark of this effort. Each model is a field of study in and of itself that has absorbed whole lifetimes of academic effort. Trying to extract enough to give you a hint of what these research models have to offer toward our quest has been a major challenge. I don't think, when I'm through [run out of steam] that I will have edited and organized and presented things in a way to really show how this all ties together.

So you'll understand when I say that in organizing this section of materials on Culture, Value and Character I have introduced small elements of a number of the models while leaving other, equally important ones untouched.

At some point you will need to synthesize for yourself this data into a form that is useful and that makes sense to you. It may be helpful for me to mention some of the things that I put in.

The title of this section was generated by the material that comprises its core, the work of Smith, Stanley and Shores. They talk extensively about the nature of culture and the fact that human personality is a product of cultural influences as well as individual proclivities generated within the available cultural elements.

They talk about the need to provide instruction to support individuals while they change personality and character to better respond to emerging

conditions.

Feuerstein contributes to this information and adds something about the task of trying to assist the individual to respond productively to new realities.

Hall contributes information defining “culture” more explicitly and technically to aid in creating interventions to help those who are struggling to accommodate themselves to unfamiliar circumstance.

All of this is designed to begin to give you an idea of the climate or environment in which you will need to do your work if you want to maximize the effectiveness of your interventions.

The material on values speaks to the core or foundational principles, institutions, and practices that typify American life.

The purpose of the discussion of values is to begin a dialogue on what the design of the Culture of Godliness should look like. For example what should its core values be.

We hold to the basic value/principle that every child of God is created as an equal to every other child of God. That each deserves and equal opportunity to grow, to learn, to enjoy their lives.

Additional information, such as Dr. Terrance Olson's contributions begins or advances our discussion of how to deliver these materials and this opportunity to the young, especially the adolescents whose minds/brains cannot as yet contemplate the more advanced doctrines, ideas, principles, etc. of the ideal social

patterns.

In addition ASCD Express, a newsletter designed for teachers, has good ideas that may help you design your interventions. **Writing is a way of assessing the level of thinking skill that has emerged in an individual and a great tool for acquiring new skills and new knowledge.** The link for this is found at ASCD Express member@ascd.org One section, **Reflective Writing Activities: Fostering Metacognitive Awareness For Learning Transfer** speaks to the same thing Fischer does in his YouTube presentation.

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation,

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

I think his ideas are as central in their way as are Shores et. al. on values and the democratic system. I think they would really energize the effort to get the young and otherwise "immature" to adopt and depend of the idea of **Obedience, Sacrifice and Godly(Inspired) Charity** while working through the challenges they face waiting for their minds to mature.

The more I work in the material the more convinced I become that there is a real treasure here that can guide and support us in our efforts.

This concludes this presentation and we will now move on to other things.

Kohlberg is next

Kohlberg's Model of Moral Development

Terrance D. Olsen, Author at Wheatley Institute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: "**Inviting Moral Relativism to be Irrelevant.**"

<https://www.youtube.com/watch?v=oHuPBqZNJ-q>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes in junior highs in four western states and it has proven especially effective in that critical age group of 7th and 8th graders.

As you look a Kohlberg's levels, discussed below, you should find that the upper levels are very similar to Fischer's [Skill Theory]. This means, if you are trying to teach religious "principles" you must be sensitive to what level of brain/mind development your learner can control, where they are in terms of their ZPD [Zone of Personal Dominion] and

I have included a link to the Youtube lecture of Dr. Terrance Olsen of BYU (Brigham Young University, Provo, Utah). Now days (2018) our society has become based so strongly on "situational ethics and morality" [no absolute rights or wrongs] that children, and even

mature adults have no more/ethical anchor. They simply drift with the prevailing currents in their society. In fact, many now will not acknowledge any higher source of truth and equity and morality than their own minds.

Dr. Olsen has created a program for helping young people at junior high school age to find in their own life experience an inner, moral sense.

This is so useful because it allows you to bypass arguments, preachings, unrighteous dominion, and so on. You can simply build into your educational interventions experiences that will help a person begin to find in themselves the Light of Christ that is given to each of God's children at birth, a sense of what is right and what is wrong in specific [concrete] instances. This can lead to more complex learning and the process of guided reinvention and the formation, in time, of guiding principles of truth that is real and eternal.

So you don't lose your way and try to "over teach" [presenting concepts beyond the current reach of your learner, thus creating confusion, failure, even resentment, or at least boredom and indifference] review again Fischer on the emergence of skill levels and then examine Sternberg carefully because he speaks of the same thing, just in a different way.

That "thing" is that humans acquire their capacity to learn and think over time. He adds concrete examples from life to illustrate these things and can be so helpful when you begin to design your own interventions.

You are referred to Doctor Olsen in other parts of the guide, as I have deemed important. But here his “system” is particularly good. Please let him talk to you before you go very far with Kohlberg and Mazlow.

Kohlberg's stages are not culturally neutral, as demonstrated by its application to a number of different cultures.^[1] Although they progress through the stages in the same order, individuals in different cultures seem to do so at different rates.^[24] Kohlberg has responded by saying that although different cultures do indeed inculcate different beliefs, his stages correspond to underlying modes of reasoning, rather than to those beliefs.^{[1][25]}

Wikipedia, op. Cit. Kohlberg.

https://en.wikipedia.org/wiki/Lawrence_Kohlberg%27s_stages_of_moral_development

These stages of development are the same in all cultures, which means they are part of the hardwired system of the human mind Heavenly Father has prepared for our mortal journey. The tricky part will be customizing this, for entire cultures yes, for mini-cultures, certainly.

But most importantly, for our purposes, individually.

There is a theme presented here that may be subtle, but it's found throughout the models and should be part of your metacognitive [**thinking about your manner of**

thinking] strategies at all times [perhaps we're thinking about an Isolate {Hall, The Silent Language} here.

He says his stages correspond to modes [ways] of reasoning, not beliefs. Since you'll be trying to influence the belief systems of those you want to serve you must keep the difference in mind in all your intervention designs or your work will go astray and you might not be able to figure out why.

You will be dealing with beliefs. As Dr. Olsen and others will tell you, changing beliefs comes before changing character or behavior.

https://en.wikipedia.org/wiki/Lawrence_Kohlberg%27s_stages_of_moral_development

	View of Persons	Social Perspective Lvl
6	Sees how human fallibility and frailty are impacted by communication	Mutual respect as a universal principle
5	Recognize that contracts will allow persons to increase welfare of both	Contractual perspective
4	Able to see abstract normative systems	Social systems perspective
3	Recognize good and bad intentions	Social relationships perspective
2	Sees that a) others have goals and preferences, b) either conform to or deviate from norms	Instrumental egoism
1	No VOP: only self & norm are recognized	Blind egoism

tages_of_moral_development

As you will read, Kohlberg's model grows out of Piaget's work and models Piaget's description of how thinking skills emerge in the human mind, as is stated above, "in all cultures".

Remember what Sternberg said about Piaget's theory. He doesn't buy into it at all. Be warned. In fact, more recent research shows that some of Piaget's ideas were a little inaccurate in describing the emergence of thinking skills in humans, **but his basic work was so good that scholars and scientist named Neo-Piagetian investigators, and especially Fischer, have elaborated and corrected Piaget's original efforts until they now form a powerful model for representing thinking [cognitive] skills in the human mind.**

I truly hope you are beginning to see some of the reasoning behind what I've chosen to share with you and the reasons why I've shared these things in the order, and in the manner I have. CONCEPT LEARNING SEQUENCE [meaning the order and manner in which material is presented] has been an Isolate in my mind in all I've done. At the practical level, you analyze your "student against the material you want to present to them and, taking each idea, one at a time, you ask yourself: **What must he/she already know in order to understand this?** You probably haven't picked this up yet from Feuerstein, but it's there waiting for you, in a slightly different form, perhaps, but just as central to all he did and all those who followed after in his organization have done.

Referring to the chart above you will hopefully see the connections to Fischer's Skill theory [Remember Fischer is of the Piagetian school. His roots are there. Kohlberg finds his work on Piaget also so you will find parallels which make it much easier to apply both moral development and thinking skill development in the same educational interventions. If you are clever you can frame powerful lessons, targeted insightfully and compassionately that will truly supply Godly, Spiritual answers to inquiring minds.

There is a tie also to what I have written in my commentary about the remarkable ties between thinking skill development and milestones revealed to us about what Heavenly Father expects of us at certain ages, such as around age eight a young mind stops being "ego-centric" [it's all about me, the world revolves around me] and becomes able to consider [if properly taught by your insightful educational interventions] that others also have feelings that should be considered..

Now look at number one on the chart above. Kohlberg is talking about moral development, but can you see the direct relationship between mind/brain growth and the ability to think about things at a certain level of understanding. [Fischer Skill Theory Cognitive Development]

I don't know if you've read Fischer's considerable text of good actions and mean intentions, and so on. To me this relates to number 3 above.

Project your mind forward to dealing with thinking that leads to the formation of "principles". Fischer describes that level, it comes after age 20, or never, depending on the person's experience. Your learning interventions should reflect that you know that and that from the very earliest age you are building toward the outcome while being aware of what a person can understand at a given time and being careful not to frustrate or discourage them.

Be sure and introduce them to the idea of living by Obedience, Sacrifice and Godly [Inspired] Charity. Inspired means, remember, that they go to the Lord for instruction and counsel about how to share grace, comfort, enlightenments with others or to engage in learning and Spiritual growth, preparing to give better service later. **You might encourage them to contemplate the path taken by the Savior in his young years and in his early manhood. He was able to quote the scriptures, the law, the prophets and teach marvelous principles and establish the doctrines and philosophy upon which Christianity has been based for over two thousand years.**

Their time could be equally well spent.

Please don't think this applies only to children. Mature minds who have not provoked in themselves the higher level thinking skills [hopefully with your able

assistance] will pass through similar stages and your instruction to them should indicate that.

Stages[edit]

Kohlberg's six stages can be more generally grouped into three levels of two stages each: pre-conventional, conventional and post-conventional.^{[7][8][9]} Following Piaget's constructivist requirements for a stage model, as described in his theory of cognitive development, it is extremely rare to regress in stages—to lose the use of higher stage abilities.^{[14][15]} Stages cannot be skipped; each provides a new and necessary perspective, more comprehensive and differentiated than its predecessors but integrated with them.^{[14][15]}

It is extremely rare to regress..... Some achievements are hard to get, but in this arena, steps forward are seldom lost. Once the moral insight is attained, understood, and accepted, it becomes part of the person's "cultural character".

The understanding gained in each stage is retained in later stages, but may be regarded by those in later stages as simplistic, lacking in sufficient attention to detail.

Child-like?

In **Stage one** (obedience and punishment driven), individuals focus on the direct consequences of their actions on themselves

Stage two (self-interest driven) expresses the "what's in it for me" position, in which right behavior

is defined by whatever the individual believes to be in their best interest but understood in a narrow way which does not consider one's reputation or relationships to groups of people.

Conventional[edit]

The conventional level of moral reasoning is typical of [adolescents](#) and adults. To reason in a conventional way is to judge the morality of actions by comparing them to society's views and expectations.

In **Stage three** (good intentions as determined by social consensus), the self enters society by conforming to social standards. Individuals are receptive to approval or disapproval from others as it reflects society's views. They try to be a "good boy" or "good girl" to live up to these expectations,^[2] having learned that being regarded as good benefits the self. Stage three reasoning may judge the morality of an action by evaluating its consequences in terms of a person's [relationships](#), which now begin to include things like respect, gratitude, and the "[golden rule](#)".

*In **Stage four** (authority and social order obedience driven), it is important to obey laws, [dictums](#), and [social conventions](#) because of their importance in maintaining a functioning society. Moral reasoning in stage four is thus beyond the need for individual approval exhibited in stage three. A central ideal or ideals often prescribe what is*

right and wrong. . If one person violates a law, perhaps everyone would—thus there is an obligation and a duty to uphold laws and rules.

*When someone does violate a law, it is morally wrong; culpability is thus a significant factor in this stage as it separates the bad domains from the good ones. **Most active members of society remain at stage four, where morality is still predominantly dictated by an outside force.*** [2]

**All above quotes are from: Kohlberg,
Wikipedia, IBID**

Do you remember the phrase : WHERE IS THEIR LOCUS OF CONTROL?

Meaning in part at least, are they “self-controlled” or “other controlled”. Can you imagine a society of “other-controlled” individuals ever establishing Zion? In the beginning who advocated an “other-controlled” society and then volunteered to lead it?

Moses Chapter 4: 1

***And I, the Lord God, spake unto Moses, saying:
That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.***

[writing is a great assessment tool, moral dilemmas also which Kohlberg weaves all through his work..]

Post-conventional[\[edit\]](#)

WATCH OUT!

This is where the dogma of the Nehors and the Anti-Christ existentialists get their philosophy. I included it so you would have the perspective out of which the philosophy grows to make you better able to craft your interventions.

The post-conventional level, also known as the principled level.

Does that remind you that Fischer, et. al. say the same thing about thinking capacity, the ability to handle the concepts found at that level of cognition? That many people never learn to use the higher level thinking tools.

Can you picture someone having a Fully-Articulated Human Mind and an Enlightened Christian Conscience if they've never achieved this level of thinking and the emergence and actualization of Fischcr's thinking skills at the maximum level of dealing with principles , Eric Berne's state of being beyond game playing, not having achieved Hall's command over the elements of culture, and so on?

Might not all this and more be at play in the creation and function of the Culture of Godliness and the Society of Enoch and Melchizedek [Zion]

COMPLEX PROBLEMS REQUIRE COMPLEX SOLUTIONS.

I submit that you need all these tools and more plus direct inspiration from the Lord to design and present effective educational interventions for humans of any age. If you are presently failing to help those you love achieve a state of active "testimony" as we are so fond of calling it....well maybe they is something you can do about it, some resources you can tap in to.

They may be talking about groups and social orders, but it applies to individuals just as well. And family, and so on. Each can be analyzed with the tools I've shown you to discover what's really going on. There are also suggestions and example in each knowledge domain to guide your work.

ARE YOU SEEING WHY I'VE INTRODUCED SO MANY KNOWLEDGE DOMAINS AND OTHER INFORMATION? I WANAT YOUR MIND TO BE DEVEOLPED AND EQUIPPED TO OPERATE IN THE TASK OF BUILDING ZION AND THE CHARACTER THAT CAN BE BUILT UPON IT.

In **Stage five** (social contract driven), the world is viewed as holding different opinions, rights, and values. Such perspectives should be

mutually respected as unique to each person or community. Laws are regarded as social contracts rather than rigid edicts. Those that do not promote the general welfare should be changed when necessary to meet "the greatest good for the greatest number of people".^[8] This is achieved through majority decision and inevitable compromise. Democratic government is ostensibly based on stage five reasoning. Kohlberg IBID

**What about the description of Enoch's Zion:
"And they were of one heart and one mind....."**

In the councils in the LDS church, consensus is the rule of order. Stage five moral behavior is insufficient, as our present governments are demonstrating quite impressively. What's missing, Character and nature rooted in the elements of the Culture of Godliness. Remember what several researchers have shown, character is a function of culture.

I can only hope you will use this information in the study guide, combined with the tools of the literate practices (Fischer) to start putting together true, Zion oriented elements to guide educational interventions to WHAT???

What's the name on the study guide?

TEACHING FOR THE MILLENNIAL CHILD!!!

Hopefully now that phrase means more to you, you are beginning to “perceive the referent”. Are you also getting some ideas on how we should define and describe the Character of Godliness, and the aspects of a Fully-Articulated Human Mind and the possession and function of an Enlightened Christian Conscience?

Are you mentally gearing yourself up to undertake the laborious process of preparing yourself and your tools and to start designing the manner in which you will communicate these vital things to those around you? [or did you just decide to go out and mow the lawn]

Stage six is interesting. It reaches a level of abstraction so rarified that:

. . Although Kohlberg insisted that stage six exists, he found it difficult to identify individuals who consistently operated at that level.[\[15\]](#)

Touro College Researcher Arthur P. Sullivan helped support the accuracy of Kohlberg's first five stages through data analysis, but could not provide statistical evidence for the existence of Kohlberg's sixth stage. Therefore, it is difficult to define/recognize as a concrete stage in moral development.

According to Kohlberg, someone progressing to a higher stage of moral reasoning cannot skip stages. For example, an individual

cannot jump from being concerned mostly with peer judgments (stage three) to being a proponent of social contracts (stage five).^[15] On encountering a moral dilemma and finding their current level of moral reasoning unsatisfactory, however, an individual will look to the next level. Realizing the limitations of the current stage of thinking is the driving force behind moral development, as each progressive stage is more adequate than the last.^[15]

The process is therefore considered to be constructive, as it is initiated by the conscious construction of the individual, and is not in any meaningful sense a component of the individual's innate dispositions, or a result of past inductions.

There's a lot more on Kohlberg on this some of which may be useful to in creating learning activities. For example he talks about moral dilemmas. But I don't have time and space to outline it all. You can make it part of your personal inquiry.

I personally tend to take the principles, such as the need for analysis by the writing of your learner and the religious moral dilemmas that fill literature, especially the scriptures and make my own interventions to try and guide the learner's mind into the right channels.

Still don't like the idea of writing because you know learners who don't or can't?

"It must not be forgotten, however, that the reasoning modes and processes proper to academic inquiry are skills that must be mastered--they are not a matter of style or preference." (Arons, 1977)

Maybe that's where your interventions will have to start. Art can also be used, but reading and writing is where it's at for the most part. As is vocabulary building. In the study guide you will find information to guide you, but, as in this whole quest, you will be on your own to find resources and educate yourself in these knowledge domains and in the tools used to operate in them.

It's not rocket science, but it is voluminous. You've seen the picture of my tub of research material. Remember that I began my quest in the late 1960's and I've had years to study and many opportunities to use these principles and I'm still no expert.

Listen to Fischer [YouTube lecture] and realize the mind and the brain must create new pathways to accommodate new learning.

If you see value in the material and its potential, if you are concerned enough about yourself and those you love and the world and society in which you live, if you want to help the Lord bring to pass the Millennial world we hope for, then persevere.

"A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God."

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

I've found by experience that The Prophet Joseph Smith always says it so much better than I ever could. Gee....I wonder why?

Maslow's Theory of the Hierarchy of Needs

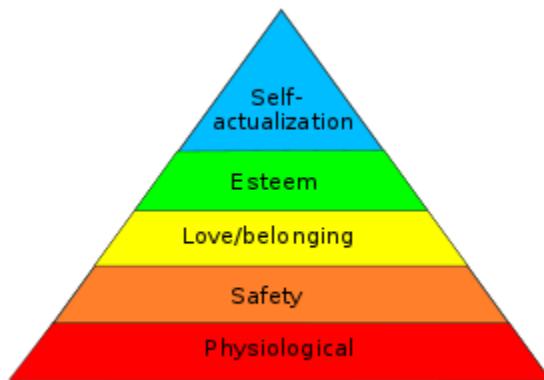
https://en.wikipedia.org/wiki/Maslow%27s_hierarchy_of_needs

Maslow's hierarchy of needs is a theory in psychology proposed by Abraham Maslow in his 1943 paper "A Theory of Human Motivation" in *Psychological Review*.^[2] Maslow subsequently extended the idea to include his observations of humans' innate curiosity. His theories parallel many other theories of human developmental psychology, some of which focus on describing the stages of growth in humans. Maslow used the terms

"physiological", "safety", "belonging and love", "esteem", "self-actualization", and "self-transcendence" to describe the pattern that human motivations generally move through. The goal of Maslow's Theory is to attain the sixth level or stage: self transcendent needs.^[3]

Maslow studied what he called exemplary people such as [Albert Einstein](#), [Jane Addams](#), [Eleanor Roosevelt](#), and [Frederick Douglass](#) rather than [mentally ill](#) or [neurotic](#) people, writing that "the study of crippled, stunted, immature, and unhealthy specimens can yield only a cripple psychology and a cripple philosophy."^{[4]:236} Maslow studied the healthiest 1% of the college student population.^[5]

Maslow's theory was fully expressed in his 1954 book [Motivation and Personality](#).^[4] The hierarchy remains a very popular framework in [sociology](#) research, management training^[6] and [secondary](#) and [higher](#) psychology instruction.



Maslow's Hierarchy can also be compared with the levels in Fischer's Skill Theory. Kohlberg's

theory has similar milestones, just in more detail. All these models are popular, widely used, and can serve you as great material to guide you as you design your interventions.

They are readily available online so in the interest of time and space (after 18 months spent writing this), I'm going to leave it up to you now to review this material and apply it as you see fit.

The following material is found online at Simply Psychology. [see link below]

BRUNER

Saul McLeod, published 2008, updated 2012

<https://www.simplypsychology.org/bruner.html>

Bruner was another theorist/researcher whose work relates to Vygotsky, Piaget, [not immediately to Fischer because Bruner was generally before his time] But they are all of the same general school of those who have studied cognitive development in humans. [Not just in children, as I hope you are aware by now, but also in mature minds that have not yet benefited from the educational interventions designed to help them discover and actualize the inherent capacity of their mind/brain.]

One thing to bear in mind, these scholars were not as interested in "education" as they were in

manners of “thinking” [cognition] and how it develops in humans over time. We’re interested in that too, but it is only part of our quest.

The reason we are studying them, these scholars and researchers, is that we know that holding the elements of some cultural values in our minds where they can be examined and worked on by the tools available is a function of: age, mind/brain maturity, engagement with stimulating material, and expert guidance from the environment. Trying to “over-teach” only leads to failure. We need to target our interventions. We’re depending on them to give us ideas on how to go about this.

But we know, in the end, that no one has gone before us to attempt this in this way. In the last analysis our work together is absolutely unique at this time, in this way. And terribly important. My wife and I were talking again yesterday, counting the number of grandchildren

I said elsewhere that Heavenly Father seems to exercise patience while his children work out solutions to life’s challenges and to grow from the effort. He may not have a checkmark on His big “Calendar in the Sky” indicating **“Today is the start of the Millennium.”** He may patiently postpone it day by day until we, His sons and daughters, find the way to create an environment where we can , with one heart and one mind, ask the right questions, seek the right empowerment, create the right

conditions to help our offspring “bridge the gap” between adolescence and adulthood obtaining an inspired Godly spirit.

Our goal, to develop a Fully Articulated Human Mind possessed of an Enlightened Christian Conscience rests on these principles and practices. But in addition we want to engage in education [Teaching For The Millennial Child]. We want to advocate for the establishment of a Zion society founded on a culture of Godliness. This is a major, major educational task. Helping people make breakthroughs in there capacity to think is merely a pre-requisite to the real work—inculcating the knowledges and principles that undergird such a culture and creating learning activities carefully designed and administered to persuade emerging minds to engage them and incorporate them into a personal system of beliefs that will produce the “character” of a Millennial Human.

Bruner emphasis thinking as the major outcome of cognitive development. This is characterized by other scholars and a “joint venture” effort between the learner and the environment. Bruner says [as quoted by McLeod] from experience ‘generic coding systems that permit one to go beyond the data [the raw stream of reality that impacts our five senses] to new and possibly fruitful predictions” (Cited by McLeod as: Bruner, 1957, p. 234)

"So, to Bruner, important outcomes of learning include not just the concepts, categories, and problem-solving procedures invented previously by the culture, but also the ability to "invent" these things for oneself.

"Cognitive growth involves an interaction between basic human capabilities and 'culturally invented technologies that serve as amplifier of these capabilities'." McLeod, IBID

I hope by now you are sophisticated enough in this material to discern immediately that he is saying **what Fischer said about the power of the Literate Practices: Amplification; Non-local Integration; Systemic Analysis,** and how the emergence of these intellectual tools have helped human intelligence expand exponentially in acquiring, and increasing, human knowledge.

Bruner isn't just talking about electronic devices. He wants to focus, as Hall does, on specific cultural elements that guide human thinking. Hall told you that your culture is your "window on the world" and that the character you display in your life is strongly culturally patterned. Berne and others have described for you how culture works even at the level of daily conversations ["transactions"] in human interaction.

"The aim of education should be to crate autonomous learners. [Exactly, almost word for word what Feuerstein says]

We would say it rather, a person whose knowledge and character is rooted in the Culture of Godliness, possessed of a Fully-Articulated Human Mind, having an Enlightened Christian Conscience. Prepared to help establish the Society of Enoch and Melchizedek and to prepare a safe environment where we can welcome and serve more fully in the process of TEACHING FOR THE MILLENNIAL CHILD.

You are acquiring access to many powerful tools to enlighten your understanding of the world around you. I counsel you to seek “elaboration” of these things by the Spirit through Consecration, Obedience, Sacrifice and Godly (Inspired) Charity and diligent effort. There is little more I can do for you now. I give you these things as my Legacy. I have no worldly goods nor power nor influence. But, as Peter said at the Gates of the Temple to the crippled man, Such as I have give I unto thee.

May the Lord Bless you and Keep you and multiply your skills and righteous influence in these many vital things.

Jon H. Hansen, M.Ed (BYU) March7, 2019

These culturally invented technologies include not just obvious things such as computers and television, but also more abstract notions such as the way a culture categorizes phenomena, and language itself. Bruner would likely agree with [Vygotsky](#) that language serves to mediate between environmental stimuli and the individual's response.

The aim of education should be to create autonomous learners (i.e., learning to learn).

Bruner's Three Modes of Representation

Modes of representation are the way in which information or knowledge are stored and encoded in memory.

Rather than neat age-related stages (like [Piaget](#)), the modes of representation are integrated and only loosely sequential as they "translate" into each other.

Enactive (0 - 1 years)

This appears first. It involves encoding **action based information** and storing it in our memory. For example, in the form of movement as a **muscle memory**, a baby might remember the action of shaking a rattle.

The child represents past events through motor responses, i.e., an infant will “shake a rattle” which has just been removed or dropped, as if the movements themselves are expected to produce the accustomed sound. And this is not just limited to children.

Many adults can perform a variety of motor tasks (typing, sewing a shirt, operating a lawn mower) that they would find difficult to describe in iconic (picture) or symbolic (word) form.

Iconic (1 - 6 years)

This is where information is stored visually in the form of **images** (a mental picture in the mind’s eye). For some, this is conscious; others say they don’t experience it. This may explain why, when we are learning a new subject, it is often helpful to have diagrams or illustrations to accompany the verbal information.

Symbolic (7 years onwards)

This develops last. This is where information is stored in the form of a code or symbol, such as **language**. This is the most adaptable form of representation, for actions & images have a fixed relation to that which they represent. Dog is a symbolic representation of a single class.

Symbols are flexible in that they can be manipulated, ordered, classified etc., so the user isn't constrained by actions or images. In the symbolic stage, knowledge is stored primarily as words, mathematical symbols, or in other symbol systems.

Language is important for the increased ability to deal with abstract concepts. Bruner argues that language can code stimuli and free an individual from the constraints of dealing only with appearances, to provide a more complex yet flexible cognition.

The use of words can aid the development of the concepts they represent and can remove the constraints of the "here & now" concept. Bruner views the infant as an intelligent & active problem solver from birth, with intellectual abilities basically similar to those of the mature adult.

For Bruner (1961), the purpose of education is not to impart knowledge, but instead to facilitate a child's thinking and problem-solving skills which can then be transferred to a range of situations. Specifically, education should also develop symbolic thinking in children.

PREFACE



Recently we have been asked to write a "Spiritual Will" as an adjunct to our "temporal will". The idea being to make sure we pass on our spiritual legacy to our posterity along with our temporal property.

I had to smile. I'd just spent ten months of steady work 4-5 or more hours a day, often 7 days a week to compile this study guide to preserve for my posterity the learning of my lifetime. Now I've added my stories and art and I feel good that this will not all be lost when I am gone.

I feel the Lord has given me a treasure of knowledge in answer to my inquiry over the years. I've always had a great curiosity to "know how things work" and I've always asked the Lord to help me understand how things were intended to work during our mortal probation. I learned much. It has been a treasure to me. I hope it will be of use to some of my posterity.

The material covered here is drawn from 8 major knowledge domains plus some extra ideas that seem to enhance an understanding of, what I feel, are very important and useful concepts and theories about how

the human mind is designed to evolve during our mortal lifespan.

A “knowledge domain” represents an entire academic discipline such as thinking skills theory, the development of moral values, the nature of intelligence, the nature of culture and how it affects our personality and life experience,

For the most part the academics and researchers that present their theories in these pages do not believe in God as we know Him. This weakens their theories and I have taken considerable pains to expand and elaborate the implication of their work in terms of the Gospel of Jesus Christ.

I have also attempted to arrange the presentation of this material in a professional (I was once an educator. The M.Ed. is da Master’s degree in education for Brigham Young University) device called a “concept learning sequence”. You ask yourself, what does my reader need to already know so then can understand this next concept. [What prior learning will aid them to “perceive the referent” under discussion] **I recommend you start with Part One, Hall on culture.**

This will give you an overview of the material and contains a lot of material and stories on Native Americans and is generally more interesting than the heavier academic material.

But in this day and age of easy on-line access to practically everything you will find better and more up to date material in each domain by simply googling the references or the author's name.

Another, very intense knowledge domain that lies outside these academic pursuits is: **What is the nature of the “Culture of Godliness” and the Society of Enoch and Melchizedek [Zion] that can be built upon it. What is the nature of a “Fully-Articulated Human Mind” possessed of an “Enlightened Christian Conscience”. How can teaching the principle of Obedience by Sacrifice and engaging in Godly (Inspired) Charity help young people prevent in themselves the sprouting and blooming of the “Bitter Seeds of Apostacy”.**

How can we support our posterity so they can become weeds in Satan's Flower Garden. Until we have crated and defended the environment in ourselves, our families, our churches, community, nation and the world that will protect and encourage the emergence in much larger numbers of the Millennial Child mentioned in Doctrine and Covenants 45.

This last knowledge domain, the emergence and care of the Millennial Child is my personal contribution to all this.

I know the writing is rough, but I think there is value here. It has certainly blessed my life. I hope you will be able to find ways to look past my imperfections and find

the blessings that are there for you and for those you love.

This, plus the sections on Grandpa's Stories and my art, constitute my "Spiritual Will".

"Silver and gold have I none, but such as I have give I unto thee."

In the interest of full disclosure I have some additional material that is not directly related to the Gospel but that is very valuable. I have compiled it in a book available on Kindle under my name and the title: Warrior's Way.

I have a second book on kindle too called The Black Canyon Monster.

The study guide is free because so much of the material is quoted from the researchers and scholars we will study with.

If you feel like you'd like to help distribute this study guide, Teaching For The Millennial Child, the purchase of my books, at a minimal fee, will help that effort. Warrior's Way contains information on its subject (physical fitness) as valuable on a temporal basis as anything in this study guide is on the spiritual plane.

I've included here some material about the books to better help you evaluate their usefulness to you.

When you begin reading the study guide please start with #1 Hall The Silent Language Culture, on culture.

It has a good overview of how the material came into being and some background and stories about the Navajo people, who play an important role for Hall and Feuerstein in their study domains.

SYLLABUS ONE:

**IN ORDER FOR PROGRESS TO BE MADE TWO
GENERATIONS MUST AGREE**

INDEX FOR SYLLABUS ONE

By knowledge domain or subject matter

***If you want someone to believe as you do - you must recreate for them:*

*Either by real experience, in real time or Vicariously,
Everything that has led you to believe as you do ...
Edward T Hall, The Silent Language*

"A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God."

Teachings of the Prophet Joseph Smith, 137 (25 March 1839)

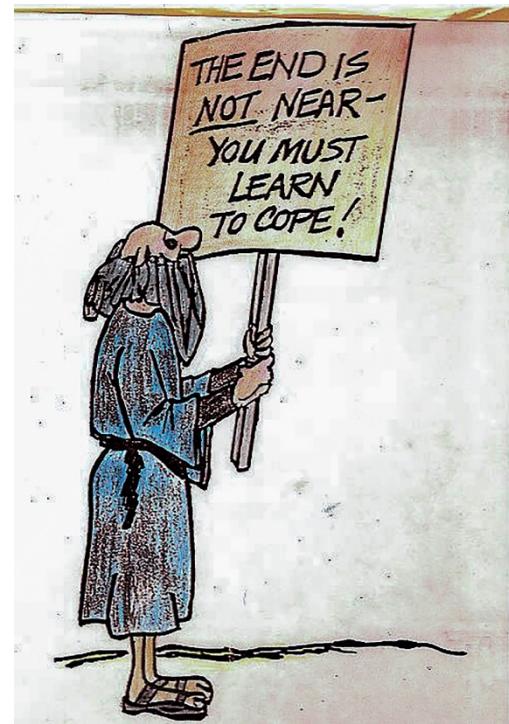
"By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness....." IBID, p. 165-166

"A real understanding of what culture is.....will help people learn where they are and who they are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men

who take advantage of the fact that the public is not usually aware of those shared formal norms which give coherence to our society.” Edward T Hall, The Silent Language

“It must not be forgotten, however, that the reasoning modes and processes proper to academic inquiry are skills that must be mastered--they are not a matter of style or preference.” (Arons, 1977)

What's to be known about human beings, the sons and daughters of Adam and Eve and the world in which they live, as reflected in the work of Heavenly Father: ***Behold, this is my work and my glory to bring to pass the immortality and the Eternal Life of Man.***



INTRODUCTION

Mercifully, our Father in Heaven does not expect those living in our day to face and do battle against moral and spiritual corruption with yesterday’s armor. For that reason, He will not allow His covenant people to coast spiritually.

**Robert L. Millet “God’s laboratory of love and service”
Church News December 30, 2018 p. 4, ff.**

We will minister to the one just as He did. We will minister in His name with His power and authority and with His loving kindness.

President Nelson April 2018 General Conference Address

THE PURPOSE OF THIS SYLLABUS

This syllabus has two purposes:

First, to demonstrate the depth of the intelligence, love, character, and planning and implementing ability that are found in the character, intentions and actions of our Heavenly Father.

His Mission Statement is a masterpiece of clarity and brevity: **This is my work and my glory to bring to pass the immortality and the Eternal Life of Man.**

The study of how He goes about His work, how this physical world is organized and maintained to sustain us, the design and the function of the bodies He lends us for our mortal experience, and how the mortal body/brain/mind unfolds and matures from birth onward in a carefully orchestrated and intelligently planned process is an exciting and amazing experience.

Just as amazing and exciting is the study of what, together, our spirit and the mortal mind/brain/body we have been given for this mortal journey can do and become under the influences and experiences Heavenly Father has ordained and put in place and activated by the help of His Dearly Beloved Son, to tutor and support us in this mortal world.

Ideally, if we follow the plan, when we leave this world we will have created in ourselves a **fully articulated human mind** actualized by an **Enlightened Christian Conscience**. And together we will combine our efforts to create a **Society of Enoch and Melchizedek [Zion]** rooted in the elements of **The Culture of Godliness**.

We would do well to know something of the “nuts and bolts” of His design and planning as He has revealed it to some of His children who have enquired diligently to know of it.

It is found in the knowledge domains [subjects] presented in the study guide: **Teaching For The Millennial Child**.

The aspects of these domains, though mostly presented by scholars and scientists who may or may not believe in our God, actually, to the degree they are true, reveal the planning and forethought of Heavenly Father in designing **The Great Plan Of Happiness**, permitting Him to share His way of life with all those He calls His children.

Second

To provide an example of “intervention” design and construction using the information in the knowledge domains in the guide because the research material in the guide is complex and massive and it’s proving hard for the average person to pull together elements of the various subjects and apply them to the specific needs of a single learner.

Our life experiences and the capacities built into our bodies can combine with the tutoring effects of the Lord’s spiritual gifts, such as the wonderous **Gift of the Holy Ghost**, to allow us to become truly marvelous beings able to live together in a highly elaborated, “glorious” world and society.

SOMETIMES WE JUST NEED A LITTLE HELP

I have learned over time that people who don’t do what they know is right is not because they are stubborn or rebellious, but because they simply don’t know how.

I suggest that if we understood in greater, more explicit and technical detail what is going on around and within us related to Heavenly Father’s great plan we could take advantage of it much more effectively and help others do the same.

BUT

Those who have engaged the study guide, and the bodies of knowledge it refers to, are finding the material very complex. They're finding it hard finding useful material that illuminates their efforts to teach important things effectively.

And why not? These ideas and theories are created by trained academicians and scholars whose brain/mind faculties are highly elaborated in their specialized field while most of us [ours] are not as prepared to understand, no matter what our natural intellectual gifts might be.

I WANT TO HELP

I have worked all my life making available to ordinary people the beauties and usefulness of some kinds of rather complex knowledge.

While teaching in junior high school I tried to make the gifted and talented curriculum available to the "B" and "C" students. This involved, among other things, following the Japanese model of education and providing more time on task along with modified curriculum materials. I found it effective when used with some of the information in the guide.

I think we can do that here with this material by using the tools the knowledge domains give us, but arranged and presented differently than is found in most formal schooling efforts.



This Syllabus is simply a short-cut to finding relevant material in the rather massive and complex 100,000 word 320

page guide and to receiving suggestions on how the material might be used in an intervention and to thereby suggest ways to use it in fashioning your own interventions.

The syllabus will help you find and consider specific information aimed at a specific outcome for a specific individual. This will make your own design efforts to minister to an individual easier and more effective.

WHAT THE SYLLABUS IS DESIGNED TO DO

How I intend to do this is to outline a spiritually-based teaching intervention, showing where, in the guide, the information I draw on to organize my effort is found. I also plan to talk about how such an intervention is oriented to a particular person, and also a particular environment. And to a particular message with a carefully designed outcome. [true teaching]

I will demonstrate in a model lesson how I might go about designing and outlining a spiritual, emotional, and intellectual educational intervention targeted at a specific person in a specific setting.

Hopefully this example will show you how the material in the guide, or rather in these models flows together and how it might be used in one specific instance. Since it will lead you into the guide and show you where the lesson design principles and information is coming from you will catch a picture of how this material might be used in situations of your own choosing. Hopefully you will also begin to get a vision of what using this material could do for you. Just how rich and complex your lesson designs can become.

If you do the activities in the syllabus you will learn to find and get familiar with powerful ideas and techniques from each model and see how they support an intervention.

From there you will be able to expand your knowledge and skills as you return again and again to the guide to put together your own work.

This may help you overcome the essential complexities of these knowledge domains and their interactions and reduce the whole process into manageable parts.

So again, in summary, this syllabus is designed to deepen your awareness of how intelligent and loving and richly elaborated Heavenly Father's great plan of happiness is.

And to show you an example of how the material in the guide Which are a reflection of your Heavenly Father's master design, might be used in a specific instance of designing an educational unit of instruction designed to provoke a situation of planned and deliberate guided reinvention in a learner.

WISH ME LUCK

You should spend some time in the guide reading in various segments to get an overall view of the material we will be using.



**PUT
ON THE
WHOLE
ARMOR
OF
GOD**

**Proactively Given, Dynamic, Living Culture of
Godliness Is the Armor, Shield and Sword We Can Give Our
Offspring**

Ephesians 6

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Our Task In Teaching For The Millennial Child

We must design an integrated, well formulated “system of systems” theoretical structure or template to describe the Millennial Kingdom and its Culture of Godliness, its **Society of Enoch and Melchizedek [Zion]** and its citizens who center their character and personality in that culture.

Heavenly Father HAS A COMPLEX, INTELLIGENT, LOVING PLAN....FOR OUR HAPPINESS From creation itself to the character and nature of the mortal bodies He loans us and the cultural environment He has ordained to bring to pass in us all the potential of living His way of life.

Within the pages of the guide **you will find resources you can use to teach yourself about the knowledge Heavenly Father has permitted His sons and daughters to uncover that describes how He has organized our mortal experience.**

SECTION ONE: OVERVIEW

How I go about outlining and designing an intervention.

[I will give you the page numbers in the Guide and in the two syllabi where each of these subjects is available for you to study as you go through the syllabus. I suggest strongly that you review each reference before you work with its associated subject in the syllabus. The material in the Guide is very complex {Complex problems require complex solutions} and each new concept builds on the next and makes it easier to understand the whole body of knowledge found in the Guide.]

In my model of intervention design:

Educational/Spiritual Intervention design has four main parts:

First I specify my desired outcome and my target learner.

Then I go through the following steps:

Analysis of the learning/thinking tasks and concepts to be mastered in order for the Learner to achieve the desired outcome. This includes listing the thinking skills needed for the task as outlined by Kurt W. Fischer. These are outlined in the Syllabus and presented in detail in the Guide.

Profiling the Learner and the environment in which the intervention will take place.

Selection of the elements from each of the subject areas [knowledge domains] [research disciplines] that will help the learner achieve the desired outcome.

These domains include the research work of scientist and scholars in:

.The emergence and consolidation of thinking skills according to the age and mind/brain development of my target learner.

1.

Personal Research Practices. [Fischer Chp. One New Fischer Format]

The research material is complex and some form of research methodology can be very helpful. There is such a methodology in Fischer's material

5.

Mind/brain development

including the emergence and maturing use in the mastery of thinking skills. Recognizing that some researchers are saying that 75% of learners are not being served well at all in terms of thinking skills development. This is discussed in the guide and in excellent on-line presentations.

Separate from the skills emergence literature are related schools of study associated with the nature and structure of the mind, including such mental developmental process as the emergence of skill levels of thinking and the more detailed mental states such as **The Zone Of Proximal Development** and **The Zone of Personal Dominion**. [My personal invention.] This material overlaps into the mind/brain development school of research and is partly responsible for the complexity of our task.

.The importance and impact on mental development of using the Literate Practices in research and study [Fischer] [Vygotsky] [Feuerstein].

.The importance of dynamic, targeted intervention in helping learners develop important “readiness to learn” skills [through MLE, Mediated Learning Experience for example {Feuerstein}]’ 4.

Also the study of what goes wrong in the process of “acculturation” (a person’s growth and development, building their “personhood” within the cultural elements around them). How these “errors” can be detected and corrected. [Found in both Fischer and Feuerstein and in other models in different forms also.] Intelligence also plays into this. [Sternberg Intelligence vs IQ] 2.

“Counseling”/coaching practices.

[Fischer Chp. One New Fischer Format

Also Feuerstein Mediated Learning Experience] {Heads Up! Every school has their own methods for counseling.}

When you have created **a guided spiritual/educational intervention** it can be helpful to be able to read real, practical “teacher”/learner dialogues and activities that show how professionals nurture mental development in the learner in very targeted and specific ways. These are found in the guide also. [Fischer Chp. One New Fischer Format] [Feuerstein Mediated Learning Experience]

. 7.

Descriptions of specific human traits such as intelligence. Especially how IQ has little to do with living a successful life. This puts this material and personal growth in general within reach of all of God’s children. **The critical**

importance of encouraging and nurturing Practical Intelligence as opposed to mere IQ [Sternberg].

.A study of how one's culture defines one's nature and character and working definitions of what culture really is and how it informs **Spiritual/Educational Interventions** that lead the learner to a process of **Guided Reinvention** as the learner incorporates new knowledge into the expanding capacity and abilities of their maturing Mind/Brain. **[Hall] [Fischer] [Berne]** Some parts of our society are denying the need for, and where ever possible even the right to teach **Morality and Ethics** in any effective form. In the guide and in related on-line presentations **"work arounds"** are presented that can be very useful in designing interventions that incorporate a moral or ethical aspect that comes from the inner life experience of the Learner and therefore is beyond the reach of those who would stifle all mentioning of "morality" and "ethics" in society. (**see: The Dogma of the Anti-Christ in this Syllabus with references to the Guide) [Section 10. Culture, Value and Character]**

Here we begin to consider how to implement parts of the knowledge domains in the guide into practical interventions to use in ministering to others.

Here important instruction/intervention tools are present such as:

GUIDED REINVENTION related to: ZPD AND ZPD

This includes: suggestions and guidelines for creating the sheltering, nurturing **Culture of Godliness** and the **Society of Enoch and Melchizedek [Zion]**. Guarded, guided and nurtured by these great institutions [The Culture of Godliness and the Society of Enoch], among other marvelous and spiritual aspects of "personhood" the Millennial Child will display **a Fully-**

Articulated-Human-Mind and an Enlightened Christian Conscience actualized by Godly (Inspired) Charity. 3.

Culture.

[Hall Chp. One Culture and Hall Chapter Two] This material includes descriptions of culture by Young and Morgan [the Navajo culture}, and Smith, Stanley and Shores]

Using the aspects of culture we define our “personhood”, often informally and unconsciously, and express who we are with the elements we choose from our surrounding cultures. Our outward person is literally a function of our internalized cultures. We internalize elements from more than one cultural domain.

Elements or parts of culture have been described in a variety of ways with very powerful models. The ones I have chosen are not complex but are very detailed and complete for describing “personhood” and the social organizations humans construct.

These aspects of the guide are my own (hopefully inspired) creation and should not be confused with the actual professionally produced material cited in the guide. Ignore me, but please don't overlook the main body of this work. I have found it to be a treasure during my life and I sincerely recommend it to you. It is my hope this syllabus will make that treasure more available to you.

.A simple but powerful model by Eric Berne of the organization and function of the personality of the human mind. Especially useful for understanding communication. Helping us understand what is meant by what is said. In the model intervention this information can help you show your learner how the competing values of the two systems, Faith in Jesus Christ and the dogma of the Anti-Christ work in the human mind and illustrates why the dogma of the atheists leads only to despair. **[By their fruits ye shall know them]**

This knowledge is critical to profiling your learner so you can sharpen and personalize your intervention. It ties strongly into the study of the models of culture in the Guide and **can help you both understand and modify the way a person's culture is influencing attitude and behavior.** [Berne] [Hall] 6.

Eric Berne: **Transactional Analysis And Psychotherapy** and **Games People Play**. Introducing **P-A-C** A map or diagram of the internal organization and function of the Mind/brain into "ego states" by which interventions can be sharply attuned to an individual learner. Also by which problems of "learning" and mental development can be described and addressed.

8.

Acquisition of a "Moral Compass". [Section 11. Kohlberg, Bruner, Maslow, Development of Moral Thinking] Also [Hall, **The Silent Language** and Sections One and Two in the guide—**Hall Chp. One and Hall Chp. Two**] How a human learner begins to develop a **Fully-Articulated Human Mind and an Enlightened Christian Conscience** while developing **an elaborate, deeply evolved moral conscience** [Hall] **[Kohlberg].**

9.

Educational and Spiritual Philosophy, methods and approaches for teaching for the emergence of the Millennial Child.

I will consider also: **Additional material drawn from other sources** that help round out sets of tools for designing effective interventions in a specific environment for a specific learner.

SKILLS OUTSIDE THE STUDY GUIDE THAT MAY BE IMPORTANT

In your evaluation of your learner's "learning readiness" to engage in your intervention you may well want to evaluate there level of development in these skills also:

Reading

Writing

Art/Music

Critical thinking

Group Work

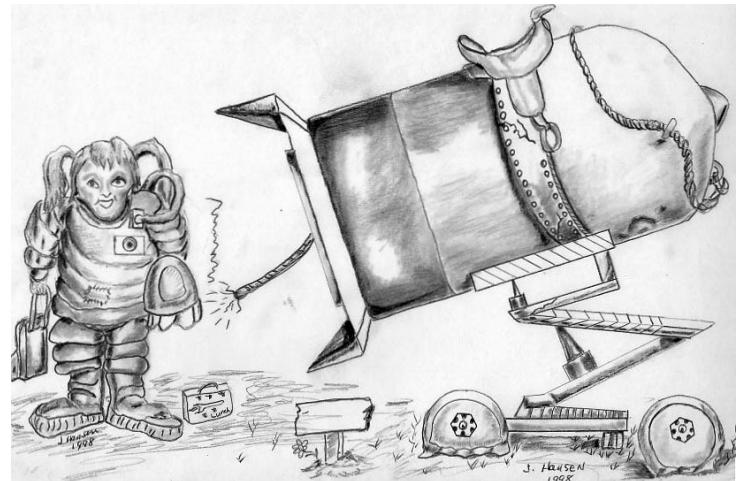
Research

Communication skills:

Digital

Other

Computer Literacy



Launching Education Into A Higher Orbit
Maybe

All this material will be Integrated into a template [outline] or a set of guidelines I can use to direct myself in creating a delivery system having the correct concept learning sequence and:

Learning activities that are age/developmentally appropriate, targeted, carefully outlined activities designed to draw a specific learner into the material that I want to present to assist that learner to accomplish something spiritual in nature that interests and motivates them; **to provoke acts of guided reinvention leading to my desired outcomes in an affective learning environment.** [Affective, for our purposes, means a warm and friendly social environment.]

Next comes choosing ways of interacting with the learner to accomplish the desired outcome:

“Coaching”—Dyadic Goal-directed Activity leading to learning involving thinking activities that encourage the learner to engage in **guided re-invention centered** in the mind/brain of

the learner and imparting important information about the desired outcome. [See Fischer Chap. One, pp. 50, ff]

There are very good “coaching” or dyadic [one-on-one] intervention techniques and samples in the Guide that offer specific examples of how to engage your learner in the activities in your intervention in ways that will implement the material you draw from all of the above elements of the Teaching For The Millennial Child Guide.

QUOTING AN EXAMPLE FROM THE GUIDE

They [the coaches] introduce objects [or representations] to serve as bases for Joint activities, and they closely monitor their child `s apparent goals or intentions. During most of their interactive turns, they attempt to modulate, correct, or elaborate their child's behavior rather than redirect it. And they construct an internal model of their child's current preferences, skills, and world knowledge ` which they continuously update and check. Fischer, **Cog. Dev. In School Age Children** The Guide, Fischer Chap One p. 58

The subject is covered in detail on pp. 50-61 of Fischer Chap. One, in the Guide: SOME IDEAS ON “HOW TO” : Specific examples and information that may guide you in crafting your educational interventions.

Then:

Evaluation of the effectiveness of the intervention’s impact on the learner in terms of the Desired Outcome including overt acts of guided re-invention, as shown by observable actions [behavioral outcomes, and changes in attitude and belief] on the part of the learner.

The parts of these processes appropriate to my specific model intervention will be discussed and references given to the material in the guide that explains them in detail.

Hopefully the discussion and examples will help you see the relevance and importance of the material referenced in the Guide and you will be able to more easily find the additional information in the Guide you will want to use in your own efforts.

NOTE

The Critical Importance of Doing A Self-evaluation As Part Of The Intervention

A Theme Running Through Everything We Will Do Is: Where Do I Stand In Relation To This Knowledge.

What degree of mind/brain development have I acquired and activated in this important subject? In what parts of these domains am I able to function at an **Optimal Level**? In what parts do I function at a **Functional Level**? (See pages 4-6 in the Guide)

What sort of instrument am I and how can I grow in skill, knowledge, and ability as I prepare to help others. What tools do I command and do I have a plan for acquiring more of them.

What sort of interventionist am I now and how can I be better.

Do I have a set of tools and procedures to evaluate my own effectiveness and how can I use them to diagnose what may be wrong in an intervention when things don't go as I planned and the learner is not achieving my desired outcome.

AN OVERVIEW OF MY TARGETED INTERVENTION IN THIS EXAMPLE:

Put On The Whole Armor of God: Faith In The Lord Jesus Christ

To begin I use the literate practice of **non-local-integration** [Page 20 of this syllabus/Begin Fischer Chp. One p. 33, ff. of the Guide] to assemble the elements from all the knowledge domains that inform my task. **My learner's**

brain/mind will be guided along this powerful path of growth, development and learning during the intervention activities.

As will mine.



First:

I specify my desired outcome and my target learner:

My Desired Outcome

Through the counseling processes leading to **guided reinvention** I want to help the learner create a dynamic, effective “work-around” to put to rest for them the endless doubting and questioning and anxiety that fills the intellectual air for so many in our society who knowingly or unwittingly embrace the dogma of the atheist-anti-Christ movement.

And to help them inspire themselves to knowingly, deliberately seeking refuge from fear and anxiety by **“putting on the whole armor of God” and exercising faith in Jesus Christ.**

And also to help the learner set her/himself on a path of Learning and Obedience, Sacrifice and Service that is Godly[inspired]Charity like Jesus followed, to fill his/her life with meaning during a critical phase of their lives..

To learn how to obtain “grace for grace” as Jesus did and thus develop Godly gifts and intelligence and the “peace that surpasseth all understanding” while waiting for the “additional light and knowledge” that can only come as her/his mind/brain matures as Heavenly Father has designed it to do.

To do this I want to focus on Jesus' life in His younger years up to the time of his mission.

And at the same time, as a counterpoint or opposition, present **the dogma of the Nehors and Korihor** and the Zoramites, and in modern times, Sartre and the humanist/existentialist philosophy, in contrast so my learner can compare, at the abstract level, element by element, the main points of the two doctrines and the consequences or benefits of adopting one or the other as a formula for living his/her life.

I want this to stand as a warning against adopting consciously or unconsciously philosophies of life that are inherently Anti-Christ. Following them leads only to despair.

I want to help the learner discover for her/himself that Jesus walked the same path he/she is now on. And to show how Jesus successfully handled the challenges of His own journey to maturity in a very wicked and dangerous world.

I can't include here all that the guide gives us about Jesus behavior after His parents found Him in the temple at age 12. I have to trust you to review it in Hall Chapter One beginning about page 42, esp. pp. 48,ff. before you start reviewing this sample intervention.

It will put you in the picture so you can understand in much greater depth what I have in mind and what I'll be incorporating in my intervention. I won't be writing I all down, it will be in my mind and will guide how I offer my thoughts to my learner.

This comes from the Chapter on Hall and culture: Chapter One:

For example, our young people are exposed to noisy, attractive alternatives that often appear with all the force of peer pressure and other inducements like modern advertising and marketing. The more they internalize these things the harder it can be to get them to consider the **Culture of Godliness** as a viable life-style choice. Partly because these alternative bring with them an “alternative society” that invites them in and keeps them busy and distracted. As the Zoramites did with the Lamanite young people.

This makes teaching them from birth a very attractive idea for us. This is why establishing and defending a strong society (**the Society of Enoch and Melchizedek [Zion]**) built on the **Culture of Godliness** is fundamental to our purposes. And may be our only totally effective response to the inimical forces actively trying to destroy us, our children and our families as well as the Church and the Kingdom.

Ephesians 6: 12

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The final product we want here is a person with young Jesus's mindset and attitude. To be Obedient and to Sacrifice self-doubts, doctrinal questions, life style choices, an extreme desire for autonomy and the endless agitating for early independence. A person determined to be obedient, trusting in the Lord, and faithful, even without complete knowledge and this by personal sacrifice when needed. And to seek personal inspiration from the Spirit of

the Lord on how to live by works of Godly (Inspired) Charity in order to receive grace for grace as Jesus did.

The material in the guide on this is found in Hall Chapter One starting about page 42. It might be helpful to read all of Hall's section early in your own work because it elaborates what we are considering here.

THEN:

After deciding what I want my outcome to be I next do a **task analysis incorporating the level of abstraction** at which I will need to work in order to describe **what the learner needs to know** to display the behaviors in my desired outcome.
[mapping abstractions in this case.]

To fully comprehend what I am presenting the learner will need a certain level of abstract thinking ability. I need to determine what this is. In this intervention, as mentioned before, the skill needed is the ability to map [compare elements] abstractions. This ability emerges and can be available in the mind/brain around age 15 [if it has been provoked and elaborated by the environment, including a knowledgeable interventionist.]

**[See pp. 41-42 of the Guide in Fischer Chap. One]
[pp. 43, ff. presents skill theory in depth and gives good examples of each level.]**

This is the way I try to avoid "over-teaching" or "under-teaching" where the material is too complex or is booring to my target learner.

This is the step where a lot of “teaching” runs off the rails.

LEVEL OF MIND/BRAIN DEVELOPMENT NEEDED TO ACHIEVE MY DESIRED OUTCOME

Fischer Presents these things in great detail in the Guide beginning about **Page 9 ff, of Fischer Chp One** in the guide section **Fischer Chapter One New Format**

Kurt W. Fischer’s summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation, gives a great overview of this whole theory. I recommend you watch it early in your studies.

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

My desired outcome, preparing the learner to resist the wiles of the devil, will require the learner to be able to list and then Map [compare] elements of two abstract concepts in order to evaluate their usefulness as guides for our life choices.

TEACHING FOR THE MILLENNIAL CHILD

TOWARD A CONCEPT LEARNING SEQUENCE FOR THE INTERVENTION

Concept learning sequence means you present ideas in a logical order. This order is determined by asking: **“What does the learner need to already know to understand the idea I’m about to present?** This work [the study guide] is a heartbreakingly challenging challenge in trying to decide which ideas and which knowledge domains should come in which order. You will find

this dilemma working in my writing throughout this material.

The major reasoning behind the syllabi is to give an example and an overview of the many important ideas out there and to suggest a way they might be integrated into a powerful, targeted and effective learning intervention.

Your only defense is to read, study and outline major concepts as you go and then, as you get a view of the big picture of the contributions made by each domain of knowledge, return and start again. [These 13 pages have been re-read, edited and analyzed and re-written about ten times. When I say I struggle with the complexity of this massive knowledge base.....well I just do. I keep asking myself why don't I just quit and walk away. But the Lord seems to want me to see it through and I'm not smart enough to not be stubborn about going on. You'll have to decide if I made the right choice. I probably won't be around for you to tell me.]

Later learning will illuminate previous learning and the whole thing will make more and more sense and you will be much better able to draw up [through non-local integration] discrete concepts from the entire guide to focus on one learning intervention problem.

Please don't think for even a moment that acquiring the skills offered in the first one or two knowledge domains will fully equip you to be an effective interventionist. There is tremendous light, knowledge and power also to be gained from the other domains.

Remember, this knowledge is part of Heavenly Father's knowledge, on which he crafts the elements of His majestic intervention called the "mortal experience". You

can count on Him to help you. As will His beloved Son, Jesus.

They integrate together and form a powerful method of presentation that you will only gain control of as you work patiently **in every subject in the guide**. Yeah. Maybe you'll be as challenged as I am. Don't come to me looking for sympathy. **But, as Jesus said: I never said it would be easy. I said it would be worth it. {Amen to that} Lets move on.**

Beginning to analyze the material I want to use in framing my intervention.

**THE BASIC THEME AND STRUCTURE OF MY
INTERVENTION IS DESIGNED TO INVITE THE LEARNER TO
EXPLORE WHAT CAN BE LEARNED BY STUDYING THE
FAITH IN THE LORD JESUS CHRIST VERSUS THE ANTI-
CHRIST DOGMAS**

An in depth treatment of the following material is found in the Guide in Hall, Chap. One, begin p. 75,ff. Please review this early in your study of this material. It is critically important to our quest.

This material holds a key to helping young people avoid falling into the pit of despair and disbelief that is trapping so many today.

Black and White

The basic questions of life: Who am I? Why am I here? What is the purpose of life? How do I live the best possible life? What/who can I trust to guide me to this type of life? Who can best support me while I work to create this life for myself?

Important answers to these and similar questions about the purpose for our existence fall into two very distinct bodies of knowledge or philosophies.

They are totally, diametrically opposed to each other, as different as day and night. They cannot exist side by side. They cannot be reconciled to each other nor combined in any way without being destroyed and rendered ineffective.

Only one can prevail. Therefore there is no confusion about which body of knowledge [philosophy or philosophical constructs] a certain tenet or suggested explanation or pattern for living our life belongs to. It can belong to one or the other. But never both.

In a world where certain minds wallow gleefully in uncertainty, this is fact, the irreconcilability of these two theories purporting to explain the nature of human existence is an absolute fact.

The two theories are:

THEORY ONE: There is a God

There is an orderly universe, a purpose to life and an organizing plan undergirding our mortal experience. Someone is in charge. We will be held responsible to a higher power for what we do in our lives.

2 Nephi 2: Book of Mormon

14. *For there is a God, and He hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.*

Or

THEORY TWO: There is no God or plan of life. No rules or law. Only a sense of disorientation and confusion in an apparently meaningless or absurd world.

According to this theory there is only chaos. We are all alone in the world, responsible to no one but ourselves for our choices and actions. No one is looking out for us.

As propounded in the **existentialist philosophy**:

“The individual’s starting point is characterized by what has been called the **existential attitude’** or a sense of **disorientation and confusion in the face of an apparently meaningless or absurd world.”** Wikipedia
Source: <http://en.m.wikipedia.org/wiki/E...>

Harris, I'M Ok-You're Ok, op. cit. p. 251:

Is Agreement on Moral Values Possible?

Is there an objective morality that has claims on all men [/women], or must we construct our own individual, situational moralities? Viktor Frankl comments on the despair of youth today who find themselves in what he calls an existential vacuum, where each person is the center of his own universe, where there is a denial that there are any claims upon him [/her] which came from “without” himself. [look at Korihor’s words again] All morality in this vacuum is subjective. If this is true, we must then consider that in the world today there are three billion [now about 9 billion] “moralities”, with three billion [9 billion] people going their own way, denying that

any objective principles may govern the relatedness between people.

Yet the fact is that the search for these objective principles and the longing for relatedness is a universal reality. [inborn and animated by the universal gift of the Light of Christ?] It is also felt as a personal, experiential reality. The fact is that people cannot and do not want to live unrelated to other people.

Which is why they struggle and search and embrace principles, philosophies and philosophers of every ilk. Some so much worse than others, but all falling short.

Harris. IBID, p. 252:

If one decides [as did Korihor], that there is no moral structure in human relations [the existentialist position in modern times] that person should consider the fruits of taking that position and making it part of one's philosophy of life.

....Sartre contended that man creates his own human essence through a series of choices, of acts that fashion him. [internalizing spurious, useless cultural elements like sets, patterns and isolates and then building a personality upon them] He maintained that man, through his

actions, creates his own definition of man.....

Doesn't that sound like a modern restatement of what Korihor tried to teach?

Harris, IBID p.253 [quoting Joseph Collingnon}

..... *It is not without reason, then, that Satre finds "anguish, abandonment and despair" a part of his lot—and the lot of every existentialist.* For if no one and no creed can help one in a decision of cosmic significance, one can readily imagine the despair implicit in such a philosophy. ...Existentialism has a strong appeal for the young. There is a thrill in thinking the world absurd, for it gives them a sense of superiority over the established order, of mastery over themselves. The world, for them, ceases to have cut-and-dried philosophical unity;

Sadly Korihor's and the other anti-Christ's doctrines appeal to the young,_They absorb them, seemingly, right out of the air. Culturally they function informally [not explicit, technical], often almost unspoken, almost "out of awareness. But the mind frames them into a philosophy for living that is hopeless and filled with despair.

But when you break down the elements of the apostate pattern and make them, for yourself, explicit and technical then you can see those elements all

around, in music, in media and in conversation, even in major political movements and social upheavals.

Anywhere now where two bodies of people are hate-mongering, stigmatizing, contending, raging, underneath you will find Lucifer has subtly, quietly changed the cultural patterns that give us meaning into those self-centered, Anti-Christ teachings of the Nehors.

When you find societies without the will to govern themselves by democratic values, you find the same.

Our quest, in part at least, is to raise a standard like Moroni's and call together and inform and support those good-hearted people who, though they may not know explicitly why, are disturbed by the current conditions and want to build a better world.

"meaningless and absurd".

No wonder believing, internalizing and acting on existential [Anti-Christ] dogma triggers eventual acute anxiety and crushing despair in its adherents.

Fear.

As Bro. Rasband says in the Church News, Feb. 17, 2019, p. 8, These are some of the things young people fear:

Not being accepted by friends

Academic performance

Pressures and problems at home they can't solve

They fear they can trust no one And no one trusts them

They fear being alone

They fear being in groups

They fear there is no solution or relief from their pain

Discouragement, despair, anxiety, and depression are all products of such fears....

All these are the by products of a view of life like that put forward here. As you design your intervention you should profile your learner to see if these things, or things like them, are present in their lives.

According to this view of human life the most important thing about an individual is that they are an individual. [Not a Child of God]

This means they act independently [existence] of whatever “**labels, roles, stereotypes, definitions or other preconceived categories the individual fits**”.... Ibid.

This type of life-view is labeled “existentialist” thought. In ancient times, in the Book of Mormon peoples it was known as the doctrines and beliefs of the Nehors. [Alma chp. One]

It recognizes no higher authority in life than that of the mind of an individual person. No rules, no laws, no punishments, no “ideal” societies, no life after death. And no one is watching over you.

Ibid. Wikipedia

The difference between these two theories of the meaning and purpose of life is black and white. As different as night and day. There needs be, therefore, no confusion about the meaning of each of these “cultures” and the implications for the kinds and the quality of life [culture] that grow out of living by them. Or the types of personality or character that are built on them.

Paul V Johnson’s talk on “**Free To Choose Liberty**” contrasts the effects of building a life and a character on one or the other of these theories.

“Today there are many individuals promoting or condoning sin, and parts of our culture also carry these dangerous messages. For example, **we see in the media a lot of modeling of sins with seemingly no negative consequences.** We see meanness, law-breaking, disrespect, breaking of the law of chastity, immorality, and profanity in an almost constant stream. Many times

THESE TWO THEORIES EXISTED ANCIENTLY

My Intervention Is Designed To Provoke A Process Of Guided Re-invention In The Learner

In my intervention I intend to provoke the learner into a process of **guided re-invention** through listing, studying and analyzing the elements of these two theories side by side and to contrastively compare the major elements of each to the elements of the other. [see pages 50, 58 ff. of the Guide]

I plan to do this by introducing these two theories in modern form and then in their ancient form.

And have the learner list in parallel columns the main ideas of each theory. This in preparation for mapping [comparing] parts of the intervention.

The following quotes describe how these theories were stated anciently.

FAITH IN THE LORD JESUS CHRIST: THERE IS A GOD AND A PLAN AND A PURPOSE FOR OUR LIVES

They each propose, in very different ways, to help us understand who we are, why we are here, where we are going after this life. A careful reading of this ancient text shows the same black and white difference in these two explanations of

purpose in our lives. That is Faith in Jesus Christ and the anti-Christ teachings of the Nehors and of Korihor.

In second Nephi 2 we read that we live in an orderly universe, that there are governing laws and rules, judgements with rewards and punishments, and an eternal plan of happiness available to us.

2 Nephi 2: 11, ff.

For it must needs be that there is an opposition in all things. *If not so righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility.*

12. *Wherefore it must needs have been created for a thing of naught;.....*

13. **And if ye shall say there is no law, ye shall also say there is no sin.** *If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things neither to act nor to be acted upon; wherefore all things must have vanished away.*

14. **For there is a God, and He hath created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be acted upon.**

27. Wherefore, men are free according to the flesh, and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, **through the great Mediator of all men**, or to choose captivity and death according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

[**The great Mediator is Jesus Christ, the Son of God.]**

The other theory is represented anciently by a man named Korihor. Note how his teachings reflect the modern anti-Christ dogma in a remarkably similar way. It's instructive to note that there is nothing new in this so-called "modern" existentialist dogma. It's been around since the beginning. **It was born of the devil's plan to lead mankind astray from the true purpose of their existence and of their mortal life here.**

Alma Chapter 30 [Book of Mormon]

12. ...and he was Anti-Christ, for he began to preach unto the people against the prophecies which had been spoken by the prophets concerning the coming of Christ.

Korihor's words:

*13. O ye that are bound down under a foolish and vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? **For no man can know of anything which is to come.***

*14. Behold, these things which ye call prophecies , which ye say are handed down by holy prophets, behold, **they are foolish traditions of your fathers.***

*15. How do ye know of their surety? **Behold, ye cannot know of things which ye do not see:** therefore ye cannot know that there shall be a Christ.*

16. Ye look forward and say that ye see a remission of your sins. But behold **it is the effect of a frenzied mind**; and this derangement of your minds **comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.**

The next two verses could have easily been spoken by the Anti-Christ of our day, the existentialists.

17.....telling them there could be no atonement made for the sins of men, **but every man fared in this life according to the management of the creature**; therefore every man prospered according to his genius and that every man conquered according to his strength, and **whatsoever a man did was no crime.**

18. Leading away the hearts of many, causing them to lift up their heads in their wickedness, yea leading away many women, and also men.....**telling them that when a man was dead, that was the end thereof.**

This philosophy has become so pervasive in the world that it passes without question or challenge from generation to generation at an alarmingly increasing pace. **Social “norms” no longer tolerate any discussion of other ways of viewing the meaning of life.** Anything that proposes law, standards, religion, morality, or accountability is rejected out of hand.

The common wisdom shouts today, that there is no meaning to life. No absolutes, no sureties, no law, no sin, no punishment, no life after death. Korihi: **“whatsoever a man did was no crime” “when a man was dead, that was the end thereof.”**

Fortunately We Have Powerful Responses To All This

Fortunately we have an excellent “work around” for this developed by Dr. Olsen that support the individual learner while they

confirm for themselves, out of their own life experience, that there is in fact “right and wrong” and that the Light of Christ [conscience] is given to every living human being. **It is a beautiful response to the despair driven doctrines of the Anti-Christs because it bypasses all the social pressure and disdain and rejection of all things spiritual.**

Dr. Olsen shows you how to help the learner look into themselves and out of their own life experience find the Light of Christ given to all God’s children. I suggest you watch his talk now [link below]so you have a more complete picture of the tools available to achieve the desired outcome for this intervention.

It shows yet again how carefully and intelligently and lovingly Heaven Father has prepared for our mortal experiences. Knowing in advance the challenges we would face.

Terrance D. Olsen, Author at Wheatley Institute, BYU This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: **“Inviting Moral Relativism to be Irrelevant.”**

<https://www.youtube.com/watch?v=oHuPBgZNJ-g>

Dr. Olson’s article, from 2017, speaks directly to this issue with a proven “educational intervention” that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

This will be he keystone of my activities in the intervention because it it involves helping the learner look inside themselves and to find there concrete proof that “moral relativism” is a false proposition, that each of us has the Light of Christ, thus the Gospel is true and they can learn to trust Jesus and the apply His method in their lives to sustain them until their mind/brain matures sufficiently for them to understand the principles that undergird the “Culture of Godliness” and the Society of Melchizedek and Enoch [Zion].

In planning my intervention I notice a slight disconnect between the Book of Mormon Anti-Christ's way of saying things and the modern sponsors of the same dogma. It seems to me to be a result of modern versus ancient language and differences in some elements of the cultures of each.

I don't want my learner to miss the point that it's the same lies now that it was then, just dressed up a little differently. I'm not going to be "teaching" these things but rather, hopefully, leading the learner through a journey of discovery.

So I can't just state the obvious but I must prepare the material so that it leads to the obvious conclusion: **My counseling method is Guided Re-invention, not lecturing, teaching, preaching.**

The objections are all the same. Either we have modern day prophets who guide the church through the revealed will of our Heavenly Father or we do not.

The Learner must be helped and supported to develop their own understanding of these things. **"They must re-invent the world for themselves."**

But this has to be done while respecting who they are and how prepared they are to understand the concepts involved. **A careful study of this Guide will help you find many tools to help you analyze the "learning readiness of your Learner.**

Faith in Jesus Christ means to know enough about Him to be willing to “plant the seed” of faith as Alma taught in Alma 32 in the Book of Mormon. To give faith in Jesus Christ a try.

An initial part of my activities with my learner will be to see where he/she stands on this question. Sharing the scriptures, listening, monitoring actions will allow me to begin creating a profile of the workings of my learner’s mind in this initial phase of the intervention.

I have done this to limit my activities to those that will lead most directly to my desired outcome without being pedantic or boring. Other elements developed during my analysis will be archived for referral later when I’m framing interventions for other learners.

This keeps the work crisp, clean, targeted and more easily grasped by the learner. It also allows for more careful control of the counseling/scaffolding activities I will use to achieve my purposes.

Mosiah 29 and Alma 1 In the Book of Mormon tell the story of **Nehor** and his followers. The consequences of following his dogma are chronicled throughout the rest of the book of Alma.

EXTENSION OF LEARNING: **Alma Chapter 30** tells the story and the fate of another anti-Christ, Korihor. The Zoramites are found in **Chap. 32**, Sartre is found online.

NOTE: You can obtain a free copy of the Book Of Mormon through the website of the **Church of Jesus Christ of Latter-Day Saints at LDS.org**

In the Guide I have put in several versions, explanations, descriptions of **Mapping of Level 8 abstractions**. You should read them each and use non-local integration and the other Literate Practices to study and interpret them. They will be referred to frequently as we frame our intervention. See:

These are found in the Guide in Fischer Chp. One pp. 21-22. [Study pages 21 to 29 to get a fuller picture of Fischer’s research on the development of thinking skills.

You will find descriptions of levels 6 through 10 in this section of the guide to give you an overview of this body of knowledge. Considerable tweaking may be required to fit the basic principles into your specific intervention. This is the case with the

Abstract Mapping As It Appears In My Intervention

Specific elements of the dogma of the Nehors or of Sartre and his associates:

Atheistic philosophy like the doctrines of the Nehors or the teaching of Korihor in the Book Of Mormon. Or the modern existentialist/humanistic/communistic philosophy of Sartre and others.

You cannot prove there is a God

There is no sin because there is no God.

There will be no judgement because there is no law of God.

There will be no Redeemer or Son of God.

Men prosper according to their strength.

Whatsoever a man does is no sin.

I think the doctrine as found in the Book of Mormon, Alma Chp. 30: 12, ff. Has material to create an excellent list of elements for contrasting (mapping) the elements of the scripture in 2 Nephi 2:11. ff.

These are found in the Guide in Fischer Chp. One pp. 21-22. [Study pages 21 to 29 to get a fuller picture of Fischer's research] on the development of thinking skills. I have quoted material from four or five different articles describing each level of thinking skills development. Hopefully you can use the Literate Practice of Systems Analysis and Non-Local Integration to compare and contrast them to develop a clearer picture of what this means.

Next I Describe My Specific Target Learner

FACT: Thinking skills emerge and are consolidated at various levels in different subjects. We need to teach Functional as well as Optimal skills because we spend much of our lives working at the Functional Level. We rise to the Optimal Level only in some subjects [we become expert] when, working in our Zone of Proximal Development, and supported by our intense interest or great need and with scaffolding help from the environment.

NOTE: AN OPPORTUNITY TO EXTEND YOUR OWN GROWTH AND LEARNING AS WELL AS THAT OF YOUR LEARNER

Here you could begin meditating about the role of the many spiritual gifts Heavenly Father makes available to us to augment our natural abilities and to provoke the function of our mind/brain at its Optimal level.

This makes working in the learner's Zone of Proximal Development absolutely critical.

Otherwise we end up focusing our instruction on where the child is now (essentially) just their past educative experience that has brought them to the point at which we find them today.

If we limit our evaluations of the learner's "**learning readiness**" for instruction we will miss all the emerging thinking capacity that has not been accessed and that **has been shown to be, in some instances, two years or two levels higher than where their functional level is shown to be today.**

Also, the ZPD differs widely among learners. **This is one reason that individual, dyadic instruction is so important and can be so powerful.** And why other forms of "instruction" can be such a flop. Especially when we try to intervene with more than one person at a time.

INCLUDE ZONE OF PROXIMAL DOMINION

The Zone of Proximal Dominion is my invention to describe the fact that each human mind is encapsulated in a zone of freedom of choice [free agency] that cannot be violated. Nothing enters a human mind without the permission and volition of its 'owner'. Not to be confused with the zone of proximal development which was described first by Vygotsky. We have to account for that fact in all our planning and design. [There is more of this found in the Guide in Hall, chp. One culture][Vygotsky has his own section in the Guide.]

Complex problems require complex solutions that yield seemingly miraculous results. So little of this knowledge currently enters into our normal preparation for instruction and remember we have only drawn a little on just two of the 8 knowledge domains we expect to include in our intervention.

The mere tip of the iceberg of intervention design.

That which the child [or un-articulated adult] turns out to be able to do with the help of an adult or informed other points us toward the zone of his or her proximal development.

Third, interaction in the zone of proximal development is organized into a dynamic functional system oriented toward the child's future skills and knowledge. The functional system of adult-child joint participation in problem solving is organized by task

definitions, promoted activities, and hard and soft technologies available through culture.

I want to review the characteristics of the level just below the level I want to work with. **[Level 7, Single Abstractions]** as well as **Level 8, Mapping Abstractions**] so I'm prepared to work in the learner's **Zone of Proximal Development** [see Vygotsky working Chapter pp. 14-15, ff.] leading them back and forth through their zone while expanding their thinking skills even as I expose them to the subject matter of the intervention.

What cognitive [thinking] skills does Fischer say might be available to a normal 15 year old and which skills will not yet be accessible to that age mind/brain?

Level 7 concepts—single abstractions Age 10-12

With formal operations, [age 10-12] children can construct new, general [single abstract] concepts about themselves and other people, but they remain unable to compare one such abstraction with another. Consequently, they have difficulty thinking clearly about abstract concepts.

Learner: "Normal"14-16 year old raised in the USA.

No ready-made learner profile available in advance. I'll need to analyze the learner's preparation to benefit from the intervention as I go along. I will adjust my approaches and the materials used as I get more data from observation and assessment during the intervention.

General Mind/Brain Developmental Status required For Mapping [comparing] Abstractions

Average Age At Which These Thinking Capacities Emerge

Optimal Level at about age 15 [if the thinking skills are provoked or nurtured with help from the environment.]

Functional Level at around age 17-30 if not provoked or nurtured by the environment. [The learner is left on their own]

I chose this age because it is the first time when the mind/brain develops the capacity to support the learner while she/he manipulate abstractions at a higher, more complex level, leading to significant breakthroughs in the ability to process more “adult level” concepts.

Using this new thinking capacity calls for restructuring thought patterns, knowledge, and insights, but cannot be done too accurately at this level of mind/brain maturity. **This equates to a time of growth and mental/emotional turmoil for the learner. It is about the time they are “eighth graders”.**

Many junior high teachers want to teach ninth graders because they are so much more calm and “adult”. They don’t want to teach eighth graders because they are so “flaky”. [Not my words]

I deliberately taught seventh and eighth grade for fourteen years because I found real pleasure in guiding these young people through the fog of developmental maturing. **I also worked to make the gifted and talented curriculum accessible to average students.**

These principles worked well enough for me that my classes led the district for three school years in social studies.

[Note: These interventions work about the same whether the learner is young or is a mature adult whose mind has never been fully articulated [Their thinking skill have not been

provoked and consolidated]. It is true of you when you operate in a knowledge domain new to you or in which you have never acquired full facility. **Be aware that as you pursue this work you will also be “added upon”, enabled, subject to that Heavenly process that “greatly enlarges the soul without hypocrisy”.**]

Next I Gather And Evaluate My Research Tools To Decide What I Will Need To Arrive At My Desired Outcome

These are found on the pages cited, beginning with **Page 33 in the Guide section titled: Fischer Chp. One.**

You should review this material before going on so you can use these tools as needed in the rest of your work.

The Literate Practices.

These are research, study, recording and analyzing skills used by scholars and scientists. You'll need them, or something like them to tackle this material at this level 9 or 10 thinking skills level.

They are:

Amplification

Non-Local Integration [A Critical skill]

Systems analysis [To generate or understand principles]

[Explanation and description of these in found in Fischer Chap. One p.33, ff.]

Many literate practices support nonlocal integration of materials that would otherwise remain separate.

Without these tools to keep us on track we tend to wander among ideas with no real organizing pattern to use to put them together to find new meanings.

Use non-local Integration to compare Faith in the Lord Jesus Christ and Athiesim

Fischer Chp. One p. 34, ff

What is meant by literacy.

All literacies involve both:

(1) one or more conventionalized systems for external representation of ideas [writing, art, etc.]

and

(2) *a set of cultural practices that use the systems.*

Literacies include all conventionalized representational systems, not just alphabetic writing

Question: What other kinds of representational systems are there?

"The effects of literacy and schooling seem to arise from the environmental supports they provide for advanced cognitive functioning.

Study Guide: Fischer Chp. One p. 29, ff.

NOTE

You should read the material in the guide listed in the citations and notes in this syllabus as you go through the

material presented here. Thus preparing yourself to understand what is being discussed. The questions may guide you to search more deeply into the guide and help you discover important ideas.

The more you understand this material and know where to find it so you can review it as needed the more targeted and effective your own intervention designs will be. And the more sense our discussions will make.

I can't recreate the guide here for you. What's the sense in that? I expect you, rather, to "do your homework" **and read the material in the guide and ponder the questions while studying each section** to prepare yourself to understand what I mean by what I say as I describe how I would go about designing a targeted intervention designed for a specific audience/learner.

I hope early on you will realize that I'm expecting you to look at this process in wholly new ways. Let's not "do things as we've always done them and expect different results."

Don't try to equate this new learning to your old way of doing things until you've given the new things a thorough review.

I will be giving you one, limited, example to show you the potential of the guide to help you become very effective in your work.

There are no shortcuts. You must do the work. And because much of the material is new to you and the connections among the materials is quite complex you will need **time on task** to allow your brain [as you will learn] to create new neural pathways to support your mind/brain efforts just as your learners will.

At this point we have left the discussion of the intervention regarding Faith in Jesus Christ vs The Dogma of the Anti-Christ.

We are looking at other concepts that might help you more effectively understand what is involved in framing an intervention. Hopefully you will be able to add this to your insights and skills to help you begin to understand this complex process.

The Following are examples of activities associated with various literate practices.

[Guide p. 36]

Guide p. 37 has a good example of how a scientist might use these tools:

9. Composing a formalism capable of expressing a set of critical theoretical distinctions
(This is where we must be able to operate in order to describe our four elements of the Spiritual Kingdom we wish to help create: a Fully-Articulated Human Mind, an Enlightened Christian Conscience, the Culture of Godliness and the Society of Enoch and Melchizedek [Zion])

[Guide p. 36]

Direct Intervention Aimed At Encouraging Guided Reinvention Within Dyadic Goal-Directed Activity

Fischer Chap. One pp.50, ff.

Constructive Imitation [as related to Guided Reinvention]

"By hypothesis, constructive imitation by children and purposive teaching parents are complementary components of an evolved system for guided reinvention." page 50 Guide

DEFINITION OF COGNITION (THINKING)

cognition is essentially what the organism from its own point of view, can do, whether the doing is commonly classified as motor, perceptual, or mental. (IBID p.481)

Guide Page 61

DEFINITION OF COGNITION (THINKING)

According to this conception, cognition(thinking) includes anything that involves the person's controlling sources of variation, even when these sources have conventionally been called emotions, social skills, language, or whatever. All these various domains share the same processes of developing more and more effective cognitive control. IBID p.481

Guide p. 61

THEY CAN START UNDERSTANDING WHAT ADULTS ARE TALKING ABOUT BUT NOT CLEARLY YET

WHY YOUNG PEOPLE (ABOUT AGE 12, ESP. AROUND AGE 14) MAY HAVE SERIOUS CONFLICTS IN THEIR SELF-PERCEPTION

Page 63

There is, however, one sense in which the levels are used. Each child has an optimal level, indicating the best performance the child shows, which is presumably a reflection of both practice and the upper limit of his or her processing ability. Just as in information processing theories, this central

processing limit increases with development.

(Case, 1974; Flavell & Wohlwill, 1969; Halford & Wilson, 1980; Pascual-Leone, 1970; Scandura, 1973).

**DESCRIPTIONS OF THE LEVELS ASSOCIATED
WITH THE DEVELOPMENT OF BRAIN/MIND
CAPACITIES, BY AGE, ASSOCIATED WITH
COGNITIVE (THINKING) DEVELOPMENT**

Guide p.14

Through thinking skill theory, Kurt Fischer provides a way of understanding how the capacity to discern relationships in more abstract, inclusive, and intellectually insightful ways develops.

If you haven't watched Fischer's you tube presentation yet [cited earlier with the link] I suggest you do it now and take some notes for use with the literate practices.

PART TWO: THE LITERATE PRACTICES

Guide p. 28

"The effects of literacy and schooling seem to arise from the environmental supports they provide for advanced cognitive functioning.

Guide p. 29

what is meant by literacy. All literacies involve both:

- (1) one or more conventionalized systems for external representation of ideas** and
- (2) a set of cultural practices that use the systems.**

Literacies include all conventionalized representational systems, not just alphabetic writing.

THE CRITICAL IMPORTANCE OF THE SKILLS OF WRITING AND OF THE WRITEN WORD.

Much of the useful material in the other models appears woven in as part of literate practices.

Guide p. 33

You will get a clearer understanding of our challenges in doing this when you begin to see that people elaborating one domain of knowledge disagree with others that we want to draw from.

Without the support of these practices of scholarship we could not discover the truths each contain for us and bring them together in a cohesive method of integration, contrast, and analysis

Without these tools to keep us on track we tend to wander among ideas with no real organizing pattern to use to put them together to find new meanings.

THE MILLENNIAL CHILD PROJECT

That's what we have to do, **build a conventionalized representational system of the Culture of Godliness and the Society of Zion and evaluate it [analyze it] as we go.** Guide p. 37,ff

In addition we must create access to all the principles, practices, philosophy of the Culture of Godliness, and assemble the educational tools to help others master these things also.

One is to help mature adults take up their quest to develop in themselves a **Fully-Articulated Human Mind** centered in an **Enlightened Christian Conscience** and the **Culture of Godliness**.

The second is to work with the rising generation from birth through the level of the development of mature cognitive (thinking) capacity and skills. This is very tricky because an immature person cannot comprehend what's missing in their abilities and capacities until they are fully mature.

Guide p.38

ANOTHER DESCRIPTION OF COGNITION [THINKING]

According to this conception, cognition [thinking] includes anything that involves the person's controlling sources of variation, even when these sources have conventionally been called emotions, social skills, language, or whatever. All these various domains share the same processes of developing more and more effective cognitive control. IBID p.481

Meaning as the mind/brain develops [including the emerging of more neural pathways in the brain] the mind

brain will support thinking about ever more complex, involved, and interwoven concepts.

Guide p. 41

When people control sources of variation in what they do or think, each such source is a collection or set, since it is a class of variations.

Guide p. 42

A third type of structure, called a system of systems, is a relation between two systems.....**The psychological interpretation of a system of systems is that people can relate two systems in a single skill,** which allows them to form a new kind of set: the most elementary set M at the next higher tier. In this new set each system is one element, so that the simplest set has just two elements.

Note that in all these structures, a set is a source of variations that the person can control-variations in actions, representations. or abstractions. In each case, **the variations involve behaviors on things, but the level of complexity of the organization of those behaviors increases markedly at the higher levels.**

Guide p. 42

Second an action involves a set (rather than merely a point point) because it must always be

applied to something, and in being applied it must always be adapted to that thing.

Notice that each specific realization of an action always includes both a subject and an object, an organism and an environment

Guide p 44

Transition periods between "stages" can therefore be defined as times when an increase in optimal level is producing a major shift in the population of skills, with many skills gradually moving to the new optimal level

Guide p. 45

Skill theory, then, may help to integrate such apparently diverse research areas as learning, problem solving, social development, language development and cognitive development. It also has important implications for another major research problem—the relation between behavior and thought. (IBID p. 523)

Guide p.45

SECTION ONE

SOME IDEAS ON “HOW TO” : Specific examples and information that may guide you in crafting your educational interventions.

"Many imitative achievements are not mere mimicry; instead, they involve persistent reconstructive efforts on the part of the imitator.

Word p. 50

The adult attempts to ensure that his or her acts are relevant to the child's activity in a way that the child is prepared to discover. Does that sound like you're supposed to give them the answers?

Word p.52

FORMAL SCHOOLDING VS EMBEDDED INSTRUCTION

You need to make a great effort to understand the differences between "embedded" and dis-embedded" teaching. Preparing and teaching "lessons in the traditional ways done in school has it's place. But embedded teaching liberates real power in your guided interventions.

Word p.52

As the child spontaneously and vigorously works to master a wide range of goals, his or hers constructive efforts are constantly guided by the parent's embedded teaching efforts. Although such efforts do not obviate the need for inventive and inductive efforts by the child,...they appear to be crucial if the child's efforts are

to result in a course of development that is recognizably normal.” (p.117 IBID)

Word p. 53

EMBEDDED TEACHING AND FORMAL SCHOOLING

This type of interaction (embedded teaching) is **called “dyadic” meaning one-to-one.** It does not lend itself to classroom instruction in a formal school setting. Guide p.53

OUR CELESTIAL TOOL KIT FOR GUIDED INTERVENTIONS

Right now, in our society, we are losing children from the school system and from the church in far too large numbers. What I am attempting here is to equip a person (one at a time) to engage in helping another person (one at a time) gain use of thinking (cognitive) development capacity and tools for thinking, and access to important things to think about.

Guide p54

I’m trying to focus on things rooted in fairly reliable scientific research dealing with means and methods of remediation as well as instruction that are less well known, especially by the ordinary, non professional person

You’ll be Wise and Harmless and very, very effective.

You also need to create in them a “need to know”.

Feuerstein and Vygotsky would probably agree that when you play the NEVER card (meaning without accepting outside help they will never develop some thinking skills) you will be motivating your apprentice....creating a “need to know”

Guide p. 55

His survey also revealed that when instructional techniques depart from the embedded teaching mode the child `s progress is markedly slowed.

Guide p.59

All these analyses support the idea that many children fail not because of inability but because they are ill prepared for the mode of social interaction encountered in many classrooms.

Word p. 59

what Malone (1981) calls their holding power: in particular, goal-directedness, responsiveness, novelty, and performance-contingent shifts in problem difficulty

word p. 60

. We believe that children actively try to structure their interactions such that the type of teaching they receive is the embedded type.

Word p. 61

. Between seventh and ninth grades (thirteen and fifteen years of age), the percentage of students

reporting some conflict jumped from 34 to 70 percent, and it remained high in eleventh grade."

Word p.64

This insight is one more tool in our kit. We speak of how important affective relations are to promoting "guided reinvention". Affect means friendly and warm.

Feuerstein also talks about teen-age "Angst" or self doubt.

Word p. 64

The relationship between cognitive development and social dynamics.

The relationship between brain changes and cognitive development.

Word p. 65

Several firm conclusions have been drawn based on recent research.

The brain develops slowly over time with occasional spurts in brain activity and in actual growth of brain "mass" and new neural connections.

Advances in thinking ability (cognition) can accompany this development in brain capacity. Whether the development of thinking capacity actually occurs depends on the individual's interaction with his/her environment. Thus the critical importance of effective educational interventions!

Word pp. 65-66

At the upper levels of possible thought (especially levels involving the manipulation of abstractions) 75% of tested individuals do not (or cannot) think at that level of complexity, no matter that their brain has “grown” or matured enough to support such effort. No matter that they have been involved in schooling, even for many years. Why? Because they haven’t experienced (as Feuerstein describes it) sufficient **MLE or Mediated Learning Experience** which is defined as knowing, intentional, expert intervention designed to expose the individual to experiences and learnings that will render them flexible, able to adapt to new situations in their environment.

Word p. 66

The role of informal teaching and other modes of social interaction in thinking (cognitive) development.

Word p.67

But, as Fischer observes, large intellectual projects, like, for example, **describing the Culture of Godliness, the aspects of a Fully-Articulated Human Mind, and the Society of Enoch and Melchizedek** requires a mind (or a set of minds) that can function at the highest level of cognitive development (at **Level 10, Principles**) at the **Optimal Level** with environmental supports. **Those environmental supports will, at least in part, need to be input from the Holy Ghost (as teacher, mentor, intellectual scaffold) and Heavenly Father**

and the Savior as guides and counselors. And us as servants and disciples and ministering “angels” to help out.

Word p. 68

You must sanctify and refine yourself spiritually till you have association as needed with the Holy Ghost, pursue personal covenants and study, and give grace through service and sacrifice and receive grace in return from your Savior. Then you will be ready, as Joseph Smith counseled to contemplate Eternal things:

“A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man (and woman) if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God.”

**Teachings of the Prophet Joseph Smith, 137
(25 March 1839)**

Word p. 69

Thus, as I said near the beginning, this is a survey course only. Sketching out what there is to be known in this field of the development of the human mind.

SOON ENOUGH WE WILL BE RELYING ON OUR UBIQUITOUS

URIM AND THUMMIM

TO ENRICH OUR UNDERSTANDINGS IN THE AREAS WE HAVE IDENTIFIED TO BE OF PARTICULAR USEFULNESS TO OUR INDIVIDUAL QUESTS.

Word p. 70

What I want to get across, if I can, is the counsel that you consider yourself as you interact with these materials, and with the people you may decide to intervene with. Who you are and what you are will have a deciding impact on the effectiveness of your efforts.

DO YOU WANT TO BE RIGHT OR DO YOU WANT TO BE EFFECTIVE?

Word p.71

YOU MUST DO AN AUDIT OF YOUR OWN LIFE, UNDER THE MENTORING, SCAFFOLDING SUPPORT OF THE HOLY GHOST. (SO YOU'RE ARE DOING THIS AT YOUR OPTIMAL LEVEL [IN ONE MODEL] OR YOUR FORMAL? LEVEL IN ANOTHER).

WHAT LEVEL OF ABSTRACTION CAN YOU COMMAND IN YOUR THINKING. WHAT PATTERNS CAN YOU SEE. WHERE IS YOUR PERSONALITY CENTERED IN THE P-A-C MODEL?

WHERE ARE YOU ON THE SCALE OF PERSONAL SANCTIFICATION? WHERE ARE YOU ON THE SCALE OF MAZLO'S HEIREARCHY OF MORAL DEVELOPMENT?

WHERE, IN YOU, DOES EACH OF THESE THINGS EXIST?

WHERE'S YOUR LOCUS OF CONTROL?

Where is your locus of control? You will need to ask this question also of your learner.

Is your behavioral control located in you, in your heart and in your mind? Or are you a “slothful and not a wise servant who must be commanded in all things?”

Self-assessment is vital. Things aren’t going right in our world right now. Making them right will require dedicated, spiritual self-starters. Knowing where you stand in this can be critical to your success.

WHAT DO YOU NEED TO BE ABLE TO DO THAT AT PRESENT YOU CANNOT DO, IN ORDER TO BE SKILLED IN DESIGNING AND APPLYING EFFECTIVE GUIDED INTERVENTIONS?

You start with yourself. Being an “instrument” takes on special meaning as you gain sophistication and experience working in these processes.

Word p. 74

This speaks to character. Bro. Bednar’s excellent article: **The Character of Christ** is an insightful treatment of the type of character that supports effective efforts in doing the Father’s gentle work among His children.

Word p. 75

"Sometimes the best revelation comes with good information." [From a talk in the Sat. Night session of stake conference, Sharon Stake, Orem, Utah. 5-19-2018]

Word p. 78

GOOGLE AND THUMMIM ALERT

I strongly recommend you "do your homework" and read the online material and the appropriate sections of the Guide before you try to understand what the Syllabus is describing for you.

Fischer's Material is found in:

**Teaching For The Millennial Child: Study Guide:
Fischer Chp. One New Fischer Format**

For example, Fischer is now associated at **Harvard** with the **Mind, Brain, and Education** school of research and teaching and there is a lot of current material online. One of the best online presentations I have found is: **Kurt W. Fischer: The Ross Institute Summer Institute, 2011.**

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

There are several other online presentations by others associated with this program. Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation, can be found at: <https://www.youtube.com/watch?v=FnjfCQvtFm8>

If you have any trouble finding him just google: You Tube Kurt W. Fischer.

I suggest you watch the You Tube presentation and then review pages 9 through 24 in the Guide: [Fischer et. al] paying particular attention to level 8 skills [mapping]. The chart on page 10 is a summary of what the other pages cover in more detail.

Step One:

When I profile the learner later I will want to learn what level of thinking skill development he/she has achieved and the level that is currently emerging in their mind/brain complex. This is called by **Vygotsky** the **Zone of Proximal Development** and is defined as a thinking skill a learner can display with support from the environment but which they cannot do alone.

These levels are called **Functional for unassisted efforts and Optimal for efforts assisted by elements of the environment**. Knowing which you are dealing with is critically important for the detailed planning that moves a learner forward in knowledge and at the same time in the acquisition and consolidation of the skills to think with and about that knowledge.

At this point I want to know something about what levels of thinking skill development a learner will need to command to be able to work with the concepts in this scripture at the various levels of thinking capacity that emerge in humans [As they mature physically and in their mind/brain capacities over time, or through active intervention and instruction in the ZPD {as Vygotsky and Feuerstein describe}].

For my purposes I start with **Kurt W. Fischer's** theories on thinking skill development as described in: **Millennial Child Study Guide: Fischer Chapter One New Fischer Format.**

Fischer, and others such as Piaget look at the emergence of thinking capacity in terms of age/maturity/coaching.

WHAT I THINK ABOUT

First

Fischer, et al propose that the ability to think emerges at birth and progresses through time, accompanied by growth and changes in **the brain/mind complex, including development or opening up of neural pathways in the brain**, in humans from very simple thinking skills to [potentially] very complex thinking skills.

In my mind the difference between developing and opening up is development means organic growth and maturing while opening up means tapping into and working with brain development that may have occurred previously, as in older children and adults.

A “human” is comprised of the melding together of a Spirit and a mortal body of flesh and bone.

For me, the idea of a “brain/mind” concept is useful because I know what I am dealing with is a Spirit Being enclosed in a mortal body. The Spirit is fully grown and mature at the birth of the body while the physical body itself matures in definite stages according to mortal age. It is intended that in the course of time the physical body will develop mature mental capacities to compliment those of the Spirit.

ALL THIS IS ACCORDING TO THE LORD’S PLAN AND DESIGN. IT HAPPENS THIS WAY FOR A REASON. IN OUR STUDY WE MUST NEVER LOSE SIGHT OF THIS FACT AND WE MUST TRY TO SEE OUR FATHER’S DESIGN AND PLAN IN THE WRITING OF THESE PEOPLE WE ARE STUDYING. This is never more true than when a young, immature person starts insisting they are “all grown up now”.
Harmonizing our lives with the Lord’s eternal plan is the only real way to find fulfillment and happiness.

But, as we will discover, this growth of neural pathways and development of thinking skills is not automatic.

This is a part of the complexities we have to deal with when we set out to profile a single individual and prescribe targeted teaching interventions for them.

Just as we don’t get a mature physical body at birth we don’t get a fully functional mind/brain complex at birth either. And if things don’t come together just right in our lives we never

will develop a **Fully-Articulated Human Mind along with an Enlightened Christian Conscience** in any subject or knowledge domain.

Another important aspect of my planning takes into account that no one develops full command of all subjects or knowledge domains during their lifetime. We tend to become more or less expert in a few while remaining charmingly naïve in most others.

I wonder if a Fully-Articulated Human Mind is given command of all knowledge domains at the Optimal level when Exalted. That might be one definition of Exaltation.

Maybe we're being given access to a few things now to see if we can be made ruler over many things.

The trick is to decide which knowledge domains are most precious in this life and are thus worth all this effort to master at a high level.

A NEED FOR CARFUL PLANNING AND SUBJECT SELECTION

The Lord's purposes and planning cause things to be this way. We all pass through the process of gradual maturation in body and mind in somewhat similar ways. So much so that scientists and scholars have been able to test for and demonstrate this process in a lot of knowledge domains [subjects].

ABSTRACTIONS IN THE ANALOGY: PUT ON THE WHOLE ARMOR OF GOD

One way to analyze the pairs drawn from the analogy is to simply ask yourself which of them could I represent with a picture or an object. Which can only be represented in the mind?

Concrete and Abstract.

It's much more complex than this as you get more and more sophisticated and experienced in your analytical skills. But the complexity gives you tools and resources all the more accurate and powerful thus helping you to create much more sharply targeted interventions custom made for one particular individual.

For now, at this beginning level of analysis, this will do nicely.

Now we must focus on the abstract elements of our scripture. In this case the concrete elements are stable and don't really need further analysis at this time. Later there will be some work to be done to decide what specific types of armor we will illustrate, etc.

According to Fischer, thinking skills can elaborate an abstraction through four major levels each of which grows in complexity with the application of "transformation rules". The human mind can manipulate and apply these rules only if the mind/brain neural pathways have emerged through maturity of the living brain and also [extremely important] if the learner has developed the ability to apply them.

The chart below shows that in cases of mere **functional** mental processing [meaning the learner is simply left to their own devices, without any intervention from the environment] some of the higher level abstraction processes may never emerge.

In his Youtube presentation Fischer makes the point that education may be failing 75% of the students in this area of the development of thinking skills.

We can't allow 75% of our children/adults to suffer this fate for, as we shall see, many important gospel doctrines and themes

require the use of the higher level abstract organizations of thinking skills.

This is one of the first areas when getting “two generations to agree” comes off the tracks.

Read Mosiah again.

We are beginning to get glimmers as to why our instructions, continuing over years in various church programs and at home, are failing to ignite testimony in so many of our people.

They can't understand what's being thrown at them by the “instructors”.

PRACTICAL EXAMPLES OF THE CHALLENGES OF DEALING IN INSTRUCTIONAL INTERVENTIONS WITH ABSTRACT CONCEPTS

The second set of things I want to identify are the **abstractions**. An abstraction is something held only in the mind. It is held there and manipulated by the structures and rules of the thinking skills we are discussing. The development of the mind/brain neural complex determines how elaborate this manipulation can be at the **Optimal level**.

A very intelligent, even gifted person who has only evolved second or third level abstract thinking skills is not mentally equipped to manipulate a fourth level abstraction (system of systems). **This person's Optimal Level will not be complex enough to handle higher levels of abstraction.**

Yet Principles are fourth level abstractions in their most elaborate form. How important are principles in understanding the doctrines of the Kingdom? In comprehending the Culture of Godliness?

Absolutely critical. One goal of all our interventions should be to move our learner toward gaining command of those abstract thinking skills as early in their lives as possible...**not age 40 or not at all.**

Many other factors influence a learner's ability to function at that level, even with [presumably] support from his/her environment. The other knowledge domains will help us understand this.

TARGETED INTERVENTIONS MEAN JUST THAT: CREATED WITH A COMPLEX PROFILE OF THE NATURE AND CAPACITY OF A SINGLE INDIVIDUAL AND A DETAILED ANALYSIS OF THEIR ENVIRONMENT AND OF THE TASK AT HAND.

I HOPE YOU ARE BEGINNING TO SEE THAT AN INTERVENTIONIST MUST CONSIDER MANY, MANY POSSIBLE COMPONENTS AND ELEMENTS OF KNOWLEDGE WHEN ORGANIZING A "LESSON".

Part of the tools I can make use of in my work is found in the chart below.

Especially notice in the chart that at the higher levels of abstract thought, without environmental support (merely operating at the Functional Level [being left to your own devices]) abstract mappings, for example, are delayed up to age 30. Abstract systems up to age 40, **or not at all for some knowledge domains.**

Systems of Abstract Systems: **Principles** are delayed 30 to 45 years **or not at all.**

Proper, targeted and customized intervention is needed if a "learner" is to learn the use of their thinking skill capacity and benefit from the maturing capacity developing in their mind/brain complex at the same time they are learning material from a knowledge domain like the scriptures.

Fischer and Feuerstein both agree with this.

SCAFFOLDING

Stepping aside momentarily, such environmental support, in some knowledge domains, is termed “scaffolding” and **indicates effective tutoring or support from the environment**. The mind/brain is supported, tutored, coached by elements of the environment while working on the task put forth by the thinking skills material and the “lesson” material.

This scaffolding can come from other people or from the body of literature, or other “self-tutoring” materials in our environment **including the harsh curriculum we term “the school of hard knocks”**.

Testing seems to show that 25% of the population will experience these developments “spontaneously” through interaction with learning experiences or materials. The other 75% need extra, specialized help and are the ones Fischer says we may be failing.

Hopefully it's becoming obvious teaching a “lesson” from the scripture analogy might require deeper analysis and forethought than the average teacher or parent is aware of.

Such an intervention may offer an opportunity to teach much more than a spiritual lesson. We'll revisit this after we develop a clearer picture of the interaction of abstract representations and the mind/brain complex.

The reason for stepping aside, however, was to point out the Lord's preparations for just this aspect of our mental lives.

HEAVENLY FATHER'S SCAFFOLDING

Consider the breadth, depth, power and complexity of the types of “scaffolding” Heavenly Father has provided us to help us in our mortal journey.

Spiritual gifts and influences and actual spirit entities like the Gift of the Holy Ghost, the presence and companionship of the Holy Ghost himself, the Spirit of Christ and his presence, Angels, prayer, Apostles, Prophets, Scripture and revelation, parents and peers and so on.

It was never intended that we should walk through life alone. Nor that we should abandon others.

The current “buzz-word” phrase in the church right now is: teach as Jesus taught. Fair enough. Lets learn how to do that by learning to use these truths in our interventions.

This gives us a foundation for understanding the world around us. It will prove most useful when we begin to study culture and society. And we can see what the stakes are in our effort to encourage and support the emergence of the **Millennial Child**. **If we don't find ways to do it, it may well not happen at all....period.**

A Fully-Articulated Human Mind will function at the optimal level in at least some abstract systems.

CHART C

Ages of Emergence of Optimal and Functional Levels

LEVEL	OPTIMAL	FUNCTIONAL
Rp 1	2 Single Representations	2 to 5 years
Rp2	4 Representation Mappings	4 to 6 years
Rp3	6 Representational Systems	7 to 12 years

ABSTRACTIONS

Ab1	10 Single Abstractions	13 to 20 years
Ab2	15 Abstract Mappings	17 to 30 years
Ab3	Abstract Systems	

20 **23 to 40 or never for many domains**

Ab4

Systems of Abstract Systems: Principles
25 **30 to 45 or never for many domains**

At any rate, the take-away, at least in part, from this chart is that instruction keyed to the wrong level of concrete or abstract elements will create confusion or boredom or other unhelpful situations in the mind/brain complex of our learner.

From: Kurt W. Fischer: Ross Summer Academy 2011, Youtube
There is a "hot key" link to this in this syllabus and in the guide.

According to Fischer, et al an abstraction can have four major organizations, each succeeding one is built on the previous ones and is more complex. What manipulations the learner can perform in these organizations is limited at the upper end by that person's mind/brain neural complex development.

But remember, each mind develops in its own unique way so if the learner has not yet learned to use his/her optimal level thinking capacity, that person may not be able to perform the mental actions you want, despite what may be predicted by the body of research material that describes what a person of that "age" should be capable of.

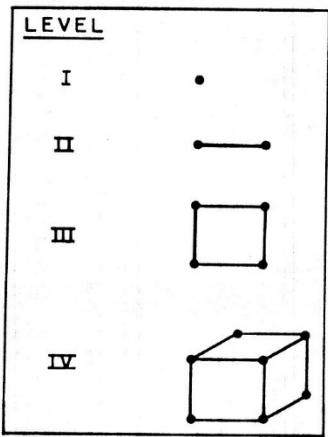


Figure 2. A metaphor for the cycle of four levels.

Abstractions first emerge shortly before adolescence and continue to develop into adolescence and adulthood. Although they are built on representations, they are a new, more powerful type of skill structure.

Fischer Millennial Child Teaching Guide: Fischer Chapter One New Fischer Format, p. 11,ff.

The chart represents the four primary forms an abstraction can take. [The same chart will work to represent concrete operations too.] We will deal with these briefly here. You can find much more detail in the guide at the citation above

As You will need to study the transformation rules that help a mind move from the simple set to the set known as a 'system of systems'. you help a person move through their ZONE OF PROXIMAL DEVELOPMENT in your material you will need to know how to elaborate a simple abstraction [for example] to the point of being an abstract system of systems [assuming your analysis of your learner shows they are able, or can be helped to process thinking tasks at the **optimal level** required by the system of systems model].

WHAT IS AN ABSTRACT MAPPING ELEMENT?

For the purpose of this example I have chosen Faith in the Lord Jesus Christ from the pairs in the analogy.

Is Faith an abstraction? Yes and no.

Bruner said: In any subject domain you can teach something to little kids that is relevant.

Faith can be held in the mind as a representation in many

forms of complexity from simple concrete representations like objects up to complex systems of abstract systems.

In concrete terms Faith can be represented in various forms. A specific story involving Faith will work. Little children can form a basic understanding of Faith by showing them actual, concrete examples involving Faith. David and Goliath, Daniel in the Lion's den, numerous stories from modern church history or family history.

If you study the transformation rules for concrete elements you can learn how to modify the story elements to lead the learner through increasing levels of complexity to help develop their thinking skills.

A little further on you will be referred to sample presentations in the guide showing you how to do this without violating their **Zone of Personal Dominion** [free agency] and at the same time encouraging the expansion of their thinking skills.

For reasons that, hopefully, will become clear in our studies, I have chosen to assume that my learner is either about 15 years of age or, if an adult, they have shown a readiness to use mapping thinking skills to resolve a problem or dilemma.

Shield of Faith

This we've covered so far is a mere fraction of the knowledge that can be brought to bear when thinking about intervention design.

You can study this at your leisure in the guide and online. I'm simply trying to furnish you an example of how it might all come together for planning a single, targeted intervention aimed at one person.

I suggest you read/study the material from the guide referenced in this syllabus as well as reviewing the online reference material.

PART TWO: PROFILE THE LEARNER

What I would want to know about my learner first of all is:

How old is he/she?

For the purposes of this exercise I want to select an age where the mind/brain neural complex should have matured enough to support an activity requiring “mapping” discrete elements of abstractions onto each other. [This assumes there are both concrete and abstract elements to be dealt with and I hope you can see now why I chose the **Whole Armor of God** allegory. Because at the higher level of analysis there are two distinct sets of elements, abstract and concrete, to work with [Shield/Faith, etc.]

But you can't, so far as I know, map concrete systems onto abstract systems. We have to come at it differently to illustrate “mapping”.

The reason I chose mapping is that it is present in more than one of these models of thinking that we will consider. Researchers, even though they differ markedly on other things in the thinking skills field, feel that the emergence in the mind/brain neural complex of the ability to analyze and map or match elements of two abstractions is the beginning of mature, adult thinking.

The mind/brain's capacity to map representations at the level of abstraction emerges in the average person maturing in our Western society at about age 15 under “Optimal” conditions of environmental support.

Without the intervention and tutoring we will consider, the ability to map elements of one abstraction onto the elements of another abstraction it will emerge at the “functional level” only between ages 17 to 30 years of age. This means that left on

their own people will struggle to create in themselves this quality of thinking capacity over a period of [perhaps] many years.

Or, perhaps like the next two levels, not at all.

With properly designed Interventions designed to account for the learner's present level of development, the Zone Of Proximal Development, these skills can be provoked and consolidated as early as age 15.

I suggest before you undertake to create an intervention ["teach a lesson"] that you develop a clear picture of the level of thinking available to your learner. And profile both the functional and optimal levels of thinking skills both those available to them, and those required by the learning task. I always look for the disjunct between native ability and the demands of the task.

And analyze your lesson material to see what level of thinking skills you are requiring your learner to use to understand your material. [When was the last time you did that?]

Concrete items are also held in the mind as representations, but they also exist as tangible, observable phenomena and objects and/or specific, concrete actions in the outer world.

Look at the allegory and see if you can identify the two sets of objects or ideas that represent either concrete or abstract things. Part of the power of this scripture is the way it juxtaposes concrete and abstract elements.

For example, of the elements in the allegory, Shield/Faith and Breastplate/Righteousness which are words representing a concrete object and which are things that can only be words representing an abstraction that can only be held in the mind?

Fischer Presents these things in great detail in the guide beginning about **Page 9 ff, of Fischer Chp One** in the guide section **Fischer Chapter One New Format**

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation,]
[**https://www.youtube.com/watch?v=FnjfCQvtFm8**](https://www.youtube.com/watch?v=FnjfCQvtFm8)

Moving on

I recognize that I'm dealing with a subject-**Preparing to resist the wiles of the Devil**-that contains both concrete and abstract elements. Perhaps at several levels of analysis. That remains to be discovered later when we apply elements from other learning disciplines

Concrete objects suggest the use of object lessons, art, craft, woodwork, etc. and of possible role play. I know that these activities can be created to tap the interests and skills of a wide audience with a broad range of development in thinking skill.

I'm only aiming at one person, with a tailored, targeted intervention. I need more analysis.

I know, from studying Fischer and others that humans, on average, do not begin to have a mind/brain development level that can support thinking with abstractions till about age 11. If I come down heavily on concepts that require thinking about abstractions before this age my efforts at intervention will go right over their heads.

Does that mean I can't teach them anything?

This has been very hard for me to "represent" in my own mind. I see these things in the world around me but have a hard time thus far recreating them in the materials I want to create with the accuracy I feel I need to customize interventions and to allow for the **Transformation Rules** that allow for tweaking each level to encourage progress through a level and then on to the next.

"LEARNING is fundamentally about making and maintaining connections: biologically through neural networks; mentally among concepts, ideas, and meanings; and experientially through interaction between the mind and the environment, self and others, generality and context, deliberation and action" (p. 11).

This describes in a paragraph the core aspects of mental development. You could extract each phrase into your notes, make them into headings and elaborate them with this material and then seek tools to use each one in fashioning your effective educational and spiritual interventions.

SYLLABUS # 2:

"IN ORDER FOR PROGRESS TO BE MADE, TWO GENERATIONS MUST AGREE....."

And we have no time to waste....

As members of the Church of Jesus Christ of Latter Day Saints we must commit to do everything we can to reshape the thinking that suicide is an answer, a response worth considering. Elder Ronald A. Rasband, Quorum of the Twelve Apostles Deseret News Feb. 17, 2019, p 8



Jon H Hansen, Sr., M.Ed.
Wordwright Illustrator

This problem is endemic all across the world with 15 to 24 year-olds. This is one reason I have chosen to illustrate an intervention aimed at the thinking skills that emerge about age 15. This is discussed here in the Syllabus and in much more detail in Hall

The intervention being outlined is aimed at giving people at that level of mental development "work arounds" that can serve as powerful spiritual incentives to reject the doctrines of the Anti-Christians that lead only to disappointment and despair and to follow instead path Jesus followed when He was young.

**THIS SYLLABUS WILL FOCUS ON TROUBLESHOOTING
INTERVENTIONS THAT MISS THEIR MARK FOR WHATEVER
REASON**

What kinds of things can go wrong with an intervention?

What can be done about it?

We will continue this study/discussion in Syllabus



The study of the patterns out there in our culture, waiting to be taken in by our children, is of primary importance if we are going to be able to create effective, acceptable interventions to counteract any that are anti-Christ, that war against the Culture of Godliness.

Culture, that body of things people know about and can do, can provide organizing "schema", living structure and processes that assign "meaning" to events (sets) in the world around them.

Without these cultural supports there are, as it were, no hangers in our children's "**clothes closet of life**".

They cannot take in, as E.D. Hirsch says in Schools We Need "a generous number of carefully chosen exemplary facts" and hang them up, then organize them into meaningful patterns to create a "wardrobe for life" so

they know how to "**power dress for success**" in the Job Of Life.....

Instead, your children may end up wearing a wrinkled, crazy quilt, clownish, costume of eclectic parts and pieces selected at random, with no guiding principles, that is dissatisfying to them and repulsive to others.

Such a cheap wardrobe of cultural "clothing" guarantees that they will be trivialized, passed over, and never taken as serious players in the Game of Life.

We have a promise regarding our posterity:

D&C 45:57,ff

"For they that are wise and have received the truth, and have taken the Holy Spirit for their

guide, and have not been deceived—verily I say unto you unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.”

What changes must be made to ourselves, our homes, schools, communities and to the world to allow our posterity to be born into a society and culture that will nurture more strongly and widely the emergence and survival of these “Millennial Children”.

This is the continuing subject of our study. The research and the subject domains have powerful truths that can help us.

There are many important questions about our quest that can be addressed in each of the models, and even more later as we begin to cross-analyze and contrast and compare them as we develop a model of our own in hopes of founding or enhancing the **“Culture of Godliness”** among us.

I have found that often if a person doesn't do something it's not because they don't want to, **but because they don't know how.**

Questions to guide us as we design and troubleshoot our interventions

Why do children often perform below their obvious capacity?

Does that sound like a simple question?

After we continue our quest for a while you will be amazed at how much can go wrong, both in the mind and in the environment to interfere with the optimal function of a human mind/brain.

Vygotsky talks about ZPD, Hall about culture, Sternberg

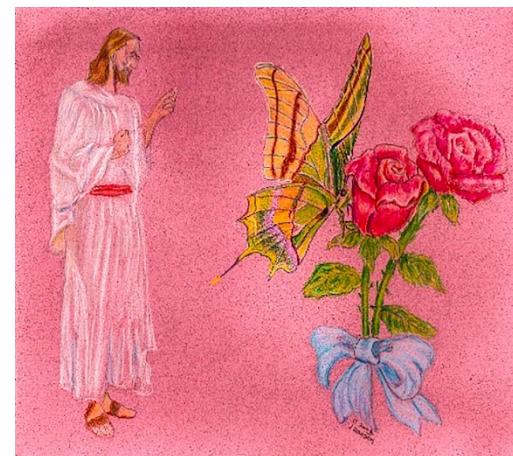
about intelligence, Feuerstein about MLE [mediated learning experience] Berne about the internal structure and function of the mind, Fischer about the emergence of thinking skills, and each of these has sections on what can go wrong with a person's ability to function in their area of research and interest. And, more importantly what can be done about it.

We aren't playing 'ain't it awful' here. We proposing solutions to the challenges the world faces. **Please keep that in mind and prepare yourself to be tutored by the Savior, the Master Interventionist and permit yourself to be enlarged and gain new skills in this tender, terribly vital work.**

If you will make the effort you will have many, many diagnostic tools to use to guide your in designing and framing and administering your work as you follow the Savior as a servant and a disciple and learn to "teach" {actually, intervene} as He does.

He certainly knows all this and more. Under His tutelage you can learn to use and apply all this knowledge and be on your way to becoming a Master Interventionist as He is.

You will learn much as you re-read the scriptures about His ministry since the beginning with an eye to spotting spiritual interventions leading His disciples to stages of guided reinvention and consolidation of spiritual and intellectual skill at various plateaus along the way to perfection.



How does the child's (thinking) behavior change with age, or how does the child's (thinking) behavior change as a function of experience? Instead, questions like the following need (also) to be asked:

How does context (the content and application of outside interventions) support or fail to support high-level performances that are known to be within the child's reach?

This will lead you to analyze your intended intervention carefully against the tools in the knowledge domains. These are the kinds of questions you will ask yourself as you plan your interventional activities.

How do specific collaborative systems (ways of offering our support through guided re-invention) support the acquisition of particular skills in different ways at different developmental levels?

How do we make sure we aren't just "teaching" the concepts we want the learner to discover for themselves through effort, dyadic discussion, and personal effort.

How is the nature of the child's experience jointly regulated by the child and by resources (human and other) available in the child's environment. Fischer, Skill Theory

METHODS OF INTERACTING WITH THE LEARNER

The following quotes are found in the Study Guide: Fischer Chap. Two, pp. 3-5

SOME IDEAS ON “HOW TO” : Specific examples and information that may guide you in crafting your educational interventions.

“By hypothesis, constructive imitation by children and purposive teaching parents are complementary components of an evolved system for guided reinvention.

Guided Reinvention Within Dyadic Goal-Directed Activity
Comprehension involves both isolating new patterns and making sense of them by finding a way to articulate them with what is already understood.

In guided reinvention the child and adult share an understanding of their joint situation, and the adult's speech takes that understanding as a point of departure while heeding developmental and contextual constraints.

The adult attempts to ensure that his or her acts are relevant to the child's activity in a way that the child is prepared to discover. Does that sound like you're supposed to give them the answers?

FORMAL SCHOOLING VS EMBEDDED INSTRUCTION

You need to make a great effort to understand the differences between "embedded" and dis-embedded" teaching. Preparing and teaching "lessons in the traditional ways done in school has it's place. But embedded teaching liberates real power in your guided interventions

(Wood, 1980)when instructional techniques depart from the embedded teaching mode the child's progress is markedly slowed."

Above quotes: pp. 3-5 Fischer Chp. Two in the Study Guide

EMBEDDED TEACHING AND FORMAL SCHOOLING

This type of interaction (embedded teaching) is **called** "**dyadic" meaning one-to-one.**" It does not lend itself to classroom instruction in a formal school setting.

The point is, this dyadic style of learning is powerful and most children have learned to take instruction this way. Further, for our purposes, nurturing the Millennial Mind, it is the method of choice.

Ibid. p. 6

PUT ON THE WHOLE ARMOR OF GOD



Proactively Given, Dynamic, Living Culture of Godliness Is the Armor, Shield and Sword We Can Give Our Offspring

I'll need to review Syllabus # 1 [non-local integration and systemic analysis] to see what elements of the intervention on Faith can be elaborated [enhanced in power and effectiveness] by the material in the other subject areas.

This could be fun.

Syllabus # 2

Knowledge Domain [Subject Area] One: Culture

Now that we have sketched out the basic material, up to and including the basics of the emergence of thinking skills in a human being, and have described the target learner and the expected outcome and cited the research material and the websites, etc. available and discussed intervention methods,

Following The Master “Interventionist”

What the Guide has to help us really teach as Jesus taught [teaches]

We can very profitably talk about the Master Interventionist, Jesus Christ and study His methods. [learn to teach as Jesus taught [teaches].

In the Bible **Mark 6,7** lays out His teachings in a way that allows us to study and analyze them

His parables, which taught high level thinking order skills to His disciples might be drawn on for “teaching” material. They often had to come to Him privately for interpretation. Also: Samaritan Woman “I have meat that you know not of.

Peter’s vision of the unclean beasts.

I don’t remember anytime when Paul was taught this way. Of course he didn’t know Jesus personally and was never taught by Him.....hmmmm.

In Syllabus One I sketched How the human mind develops thinking capacity only over time. We do not acquire a mature adult mind/brain at birth.

Influences from the environment can smooth that developmental process and hasten and strengthen mental development to an Optimal condition, but only in one subject area at a time.



Without that intervention the process can be delayed years beyond the time when the neural pathways in the brain have developed and could support the mind in processing more complex, elaborate sources of variation in a thinking skills task. This is illustrated in the chart in Syllabus One and in the Guide. **[see Chart C, p. 67 of Syllabus One]**

Indeed, Fischer says in his you tube presentation that as much as 75% of the population does not receive the proper interventions to nurture this growth and development. Even casual observation shows that in the wider population many do not rise to the level of full maturity of thinking skills in more than a few subject areas. We end to master, at least to some degree, those areas of life that have immediate importance to us.

The “issues of life” subjects tend to be neglected as we become “situational” or are corrupted with unexamined concepts that lead to the situation where we absorb questionable ideas from the dogma of the Anti-Christ discussed in Syllabus One.

What we've discussed in Syllabus One is important and fundamental, but barely scratches the surface of what is out there to be known about how to craft customized, targeted interventions that can be used to guide a learner to experience events of “guided re-invention” where learning is consolidated and elaborated to yield whole new levels of understanding and thinking skills capacity.

We will now review the other domains and sketch out the contributions they each can make to help us greatly refine our approach by having a much sharper and more elaborate analysis

and profile of our targeted learner and the environment in which he/she exists.

This should help us analyze the analogy of the Whole Armor of God and also profile our Learner and the environment, mental, emotional, spiritual, etc. in which the intervention will occur.

WE WILL BEGIN WITH CULTURE

The first aspect of the culture in which we live is a universal condition, characteristic of every living human person. I have named it: **The Zone Of Personal Dominion [ZPD]**. Not to be confused with Vygotsky's Zone Of Proximal Development.

The climate we in which we must operate:

The "Zone Of Personal Dominion".

"The Creator has encapsulated the human mind in an impregnable zone of personal freedom of choice. (Free Agency) Nothing enters a human mind that that person does not choose to have enter it.

We cannot command attention. It must be freely given.

This is why we say that "Mind Creation", helping someone develop a Fully-Articulated Human Mind with an attendant Enlightened Christian Conscience", is literally a "joint venture" project between an "expert" and a learner, *with each side bringing critical elements to the process, with neither side being able to proceed without the purposeful, volitional cooperation of the other.*

At this intimate level the previous quotation takes on monumental implications:

IN ORDER FOR PROGRESS TO BE MADE, TWO GENERATIONS MUST AGREE....."

The is one of the conditions around which such an agreement is to be framed. Progress cannot be made if Free Agency, the fundamental gift of God, is not respected in everything we do. In one model of culture we will consider [Smith, et. al.] this would be termed a “Universal”. In Hall’s version, an Isolate. These will be defined as we go.

WHY CULTURE FIRST?

Culture surrounds us, we swim in it like fish in the sea. The other knowledge domains [subject areas] are subunits of our all encompassing culture. Defining culture first give us pegs to hang the other information on, a way to organize it and determine its meaning and usefulness for our purposes.

It also allows us to profile our learner at a much deeper, more useful level of analysis and prepares us to use the rest of the domains to do this better still.

Within this subject [culture] we have three models that we use that describe culture at an increasingly more in depth level.

But first Edward T Hall describes what an understanding of our culture can do for the learner:

Not just any “climate” will do, however. We must create and defend a very particular, powerful culture, **“The Culture of Godliness”** or all our efforts will be in vain.

Edward T. Hall (an anthropologist with whom we will be studying) doesn’t know this, but his comments are insightful none the less:

“A real understanding of what culture is.....will help people learn where they are and who they are. It will prevent them from being pushed around by the more voracious, predatory and opportunistic of their fellow men who take advantage of the fact that the public is not usually aware of those shared formal norms which give

coherence to our society.” Hall, IBID, p.166

Our Goal As Christlike Interventionists

As interventionists we want to guide learners as they inculcate themselves through a supported process of “**guided re-invention**” into acquiring **The “Culture of Godliness”** by which to define who they truly are and then, possessed of a **Fully-Articulated Human Mind** and an **Enlightened Christian Conscience**, working with us, to establish more fully and widely the **Society of Enoch and Melchizedek [Zion]**.

And in the process recognize and reject [learn to abhor] the culture of the Anti-Christ and the kingdom of evil that’s built on it.

“The realization that formal culture can exert a stabilizing influence on our lives should not be mistaken for conservatism.....We must realize that each child must learn the limits just as he must learn that there are certain things upon which he can always depend.”

Edward T Hall, The Silent Language

“By broadening his conception of the forces that make up and control his life, the average person can never again be completely caught in the grip of patterned behavior of which he has no awareness...” Hall, IBID, p. 165-166

We want to shine the light of Truth on Lucifer’s deception and on those who uphold it.

Hall has produced the most elaborated model of culture that we will study and incorporate into our interventions. But, using a proper “concept learning sequence”, we will start with two less evolved models that are still quite useful.

Bear in mind that, though we seek to minister to the “one”, that one must have a supporting culture and society in which to live a fulfilling life. No one, here or in the eternities, lives in a social vacuum. [2. Part One, p 26, ff.]

Young and Morgan and Smith, Stanley and Shores have also produced models, in different settings and for different purposes and in simpler format.

Young and Morgan produced the Navajo Language Dictionary that I used (described in the guide in the chapter on Hall and culture). **It is the least complex.** We can start with it and build upon it from there, each model making it easier to understand the next.

[An illustration of Concept Learning Sequence]

Young and Morgan said that all cultural elements (the parts that go to make up a culture) can be divided into two major groups: MATERIAL and NON-MATERIAL items.

Material elements of culture are concrete, can be held or seen as representations in the mind of such “real” things.

Non-Material cultural elements are represented only in the mind.

These are “ideas”, The bible, parenting practices, law, marriage counseling, religious ceremonies, world view, traits like honesty, truthfulness, even the acceptable behaviors indicating insanity.

p.. 31, ff., Hall Chap. One

PUT ON THE WHOLE ARMOR OF GOD SIDE BY SIDE COMPARISON. IT'S A PERFECT EXAMPLIFIED OF MATERIAL/NON-MATERIAL ITEMS.

You might also alert the learners to consider Jesus' parables, etc. When he used concrete and them moved His learners into various stages of abstraction.

And recognize how often his disciples and others took His sayings literally (concretely) when He had a deeper, more complex and spiritual meaning in mind.

Next you need contrastive concept pairs from the appropriate parts of the Whole Armor allegory to be compared [mapped]. At first I focused on the concept pairs below. **With a little study I realized that you cannot map concrete items onto abstract items.** Yet part of the power of the analogy is the way it lists a concrete item and then pairs it with an abstract concept. That's nice and suggests possible use in some other intervention. But it would only create confusion and frustration if we wasted time working with these pairs now.

This is an important aspect of intervention design. You will want to study the guide to learn to recognize concrete and abstract items and then learn how to recognize, create and use abstract elements in increasingly complex ways. **With mapping we are at the second level of abstract thinking skills.** You will find much more on all this at the reference pages in the Guide that are given here.

CONCEPT PAIRS FROM THE WHOLE ARMOR ALLEGORY

Concrete Objects

Loins girt about
Breastplate
Feet shod
 peace

The shield

Helmet
Sword of the Spirit

Abstract Concepts

Truth
Righteousness
Preparation of the gospel of
 peace

Faith in Jesus Christ

Salvation
Word of God

Praying always

Prayer and supplication in the Spirit

These cannot be matched in the model I am creating. Instead I will choose among the concepts presented in 2 Nephi 2: 11, ff. I will choose specific elements from this scripture as I round out my list of mapping elements.

I would begin my planning by specifying in as much detail as possible the expected outcome or effect or impact of my intervention. It's a good idea to be detailed because these tools allow eliciting very targeted results. How can you hit your target if you don't know what it is?

This is covered in Syllabus One, p. 20,ff.

CULTURE MODEL TWO: UNIVERSALS, SPECIALTIES, ALTERNATIVES

Proposed by Smith, Stanley and Shores

Smith, Stanley and Shores were (and still are) well known in educational circles, working in the field of curriculum design. I used their theory a lot in Southern Utah when I was designing curriculum materials for the Adult Navajo Education Program.

[See The Guide: Hall, Chp. One-Culture, p. 33, ff]

Universals are defined as things that virtually all adult members of a society would know about or can do.

This body of Universal cultural components is eroding and along with it, the fabric of our societies, which are based on common expectations about behavior of others and ourselves.

We will have shared Universals that are Eternal. We can define our actions and our social organizations by

principles that are rooted in absolute truth and designed to promote joy, union, and harmony in its adherents. Things that will gain wide acceptance and support, thus enlarging the scope of the “Culture of Godliness” [Zion].

SPECIALTIES

These are aspects of culture not everyone would know about or be able to do. This category of cultural elements has exploded since the introduction of the Age of Science, the computer and so on.. The “division of labor” in a society can create a very productive and successful lifestyle for many people.

The knowledge domains we are studying represent specialized ways of looking at the world. Generally they are known to a relative few. Even though some of them may prove to be “pearls of great price”.

We will not take time to examine this aspect of culture now though you can find much more about it online. For our purposes it is better to follow Universals and the third category of cultural elements: **Alternatives**.

ALTERNATIVES

Alternatives are another way of doing or of thinking about something. Here, the categories of material and non-material from the previous model assume some importance.

Alternatives can occur from within a society, such as through scientific discovery, etc. or be imposed on that society by a more powerful, or more “technical” society. Alternatives can be made up of both Material and/or Non-material elements.

The “seeds of apostacy” and the remedial interventions we want to design are both alternatives in one environment, in one human mind, or another. Being able to recognize them and to account for their effects can lend great power to your work.

The elements of the **Culture of Godliness** come into the world, and are experienced by most of us, as alternatives.

Non-material alternatives for the most part. Introduced by "missionaries" or others or through the literature and media of the Church.

Perhaps you are beginning to see more clearly the elements of the climate in which we must do our work.

For example, our young people are exposed to noisy, attractive alternatives that often appear with all the force of peer pressure and other inducements like modern advertising and marketing. **The more they internalize these things the harder it can be to get them to consider the Culture of Godliness** as a viable life-style choice. Partly because these alternative bring with them an "alternative society" that invites them in and keeps them busy and distracted.

This is why establishing and defending a strong society (**the Society of Enoch and Melchizedek [Zion]**) built on the **Culture of Godliness** is fundamental to our purposes. And may be our only totally effective response to the inimical forces actively trying to destroy us.

Ephesians 6: 12

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Answers come when we focus clearly on what the questions are.

As we move on we will try to illuminate more and more of the climate in which we are working. At the same

time developing an understanding and an appreciation for the very powerful tools that are available to us.

SO, THUS FAR....

So, thus far, we have examined two models purporting to describe "culture" and we have five aspects of those models we can refer to as we continue our journey. **Material, Non-material, Universals, Specialties, and Alternatives.**

These will be useful as we now take up the most comprehensive and complex of the models we will review.

These concepts [all of which are, you will note, abstractions] can help us describe far more accurately the environment in which our Learner resides. We can ask much more insightful questions about "learning readiness" for our intervention. We can create a much more powerful analysis of the situation we face, especially if we remember at the same time that we must respect their Zone of Personal Dominion [Agency].

If we examine a concept [abstraction] such as: **Faith in the Lord Jesus Christ**, we can get a great deal of information to guide the design of our intervention.

For example, is the concept we want the learner to discover a material or a non-material element of our culture? Could we say that it is part of the Universals of our dominant culture at this time? [I would have to say No.] We can review the challenges Young and Morgan sketched out in trying to get a learner to accept a non-material item as being just as good or better than the one they already are relying on. Non-material items do not move readily between cultures.

In this scenario, we are looking at the mini-culture embraced by the learner compared [mapped?] against the mini-culture valued by the interventionist. What barriers might there be in the learner's "culture" that will serve to interfere with their truly accepting a new "alternative" into their mind/brain and submit willingly to the **requisite "guided re-invention process that will lead to a "change of heart"?**

Without interaction and respectful dialogue how can we get a handle on what the aspects are of the mini-culture embraced by our potential learner? Preaching, hectoring, shaming.... can we expect these to open a line of communication? Bypassing their ZPD?

How could a knowledge of shared Universals help us create communication? What if we don't know what Universals we share with the learner in our area of interest? **[How could Olsen's model of discovery of moral elements in our nature help here to identify a powerful Universal possessed by everyone?]** Olsen: Hall Chp 2, p. 40 ff.

What about the critical process of self-evaluation that we have said is so important for effective interventionists?

For example: Using the tools of the literate practice consider and codify [list] the Universals of your personal culture.

Can you map [compare] your Universals to **the Universals of the Culture of Godliness?** Have you created a list of those Universals [of the Culture of Godliness]. What about the Universal values shared by all those who, "**being of one heart and one mind**" live in the **Society of Enoch and Melchizedek [Zion].**

What would the Universals [values] be of a person who has a **Fully-Articulated Human Mind** and an **Enlightened**

Christian Conscience, who has been nurtured in the Culture of Godliness and who lives in Zion?

Do you think this is the stated outcome desired by Heavenly Father from His Divine Intervention in our lives?

Behold, this is my work and my glory, to bring to pass the Immortality and Eternal Life of man.

In doing this [listing Universals in various settings] you could make use of the literate practice skill of “Systems Analysis” which is often a process of “mapping”. [This would require you to use the Literate Practices skill of non-local integration.]

ALTERNATIVES [As Defined Above]

Alternatives are another way of doing or of thinking about something. Here, the categories of material and non-material from the previous model assume some importance.

Alternatives can occur from within a society or be imposed on that society by a more powerful, or more “technical” society. Alternatives can be made up of both Material and/or Non-material elements.

In our “mini-cultures”, comprising the personalized culture of the learner or of the interventionist, Alternative ways of thinking about and/or of doing things go against accepted cultural practices.

They can represent a powerful growing edge of a culture or a disastrous eroding of a people’s basic belief structure such we are witnessing today in America and around the world.

The study of Alternatives to cultural practices is one of the most important things an interventionist can do.

This is illustrated in the material describing the issues with the creation of the intervention regarding **Faith in the Lord Jesus Christ**. Perhaps you could review it now and examine more closely how alternatives play a major role, effecting those who adhere to either viewpoint. This is why contention so often accompanies the introduction and the active promotion of alternatives to values.

The material in Hall, Chp. One, Culture presents this in an in-depth consideration and comparison of the Navajo Anglo cultures. Perhaps you could read it looking for Universals and Alternatives and Specialties from both cultures and how they can clash in the minds of people. Chester Nez's experience has a lot to teach us about the way cultural conflict affects an individual.

When analyzing the potential learner and the environment in which the intervention must be presented these tools can yield vital questions to guide the process of designing an carefully targeted intervention.

FEUERSTEIN AND OTHERS WILL ADD EVEN MORE POWERFUL TOOLS FOR CULTURAL ANALYSIS AND MENTAL PROFILING.

Answers come when we focus clearly on what the questions are. As we move on we will try to illuminate more and more of the climate in which we are working. At the same time developing an understanding and an appreciation for the very powerful tools that are available to us.

Now we need to add in Edward T Hall's model of culture.

This material comes primarily from Edward T. Hall's book: **The Silent Language**. It is available as a PDF from:
https://monoskop.org/5/57/Hall_Edward_T_The_Silent_Language.pdf

Hall's basic premise is so simple that it's deceptive. He simply states: **Culture is Communication.**

There is nothing simple, however, about his theory. It's a highly elaborated "system of systems" type of abstract construct. These types of constructs are described by Fischer

Probably the most difficult point to make and make clearly is that not only is culture imposed upon man, but it is man in a greatly expanded sense. Culture is the link between human beings and the means they have of interacting with others. The meaningful richness of human life is the result of the millions of possible combinations involved in a complex culture. Hall, p. 166-167

This model is a quantum leap ahead of the other two models in terms of its ability to describe culture in great, specific, detail and thus also explain the world round us, and to a large measure, the makeup of our "personhood".

How we show forth to those around us the person we are is determined mostly by the shared common culture we have.

This is where the Nurture-Nature debate comes in. We are ourselves, but we express who we are through commonly accepted practices dictated by our culture. If we try to do it otherwise we are looked upon as being "weird" and may be grossly misunderstood.

There's no way to "say" this now and have you catch the true meaning of my words. Rather, we must examine the model and then return to these ideas.

**OK LETS REVISIT OUR MODEL INTERVENTION:
PUT ON THE WHOLE ARMOR OF GOD**

Please review the material in Syllabus One describing the steps in designing an intervention around this scriptural analogy.

Including describing the desired Outcome, the thinking skill level required to deal with the abstractions and the age at which those skills will be present in a human mind if they are provoked and consolidated with help from the environment (Optimal functioning). Begin p. 19, Syllabus One.

In this Syllabus we will be covering essentially the same material, but in more depth as we incorporate more of the knowledge domains [subjects]. Such as Hall, Vygotsky, Feuerstein and so on to see what they add to our design, how they help us outline our intervention with all the power we can.

We will be focusing on the same solution: **Following the path Jesus laid out for us in the years between ages 12 and 30 of His mortal life. And trying, through the process of guided reinvention to help our learner make the decision to follow the same path.**

I don't have the time and means, including the lifetime left to edit these two examples into one. I have to trust you to use the literate practices, specifically non-local integration and systems analysis, to search out and codify for yourself the useful patterns you can use in an intervention.

If you familiarize yourself with both presentations you will be prepared, through Mapping [contrastive analysis] to fuse the important aspect of each approach into a set of tools to use in framing basic, beginning interventions. I'm hoping these will seem powerful and insightful to you, compared perhaps to what you have done in the past.

THERE IS MUCH MORE TO LEARN YET

But remember I've told you there are still other knowledge domains that offer a way to elaborate [amplify]

in literate practices] your designs. These knowledge bases are powerful and are yet to be heard from.

For that reason you should try to master this material as thoroughly as you can now so it will be available to you when the other material is phased in.

WE LEAVE CULTURAL MODELS TO LOOK AT SOME PRACTICAL APPLICATIONS OF THIS MATERIAL

Helping Those with Immature Brains/Minds (Including Ourselves) to Progress Intellectually and Spiritually While Waiting For Mature Brain Development And Additional Neural Pathways To Emerge Or, If Mind/Brain Maturation Has Occurred [As In Adults], While The Emerging Thinking Skills Are Being Consolidated With Help From The Environment.

The Scriptural Analogy-PUT ON THE WHOLE ARMOR OF GOD-will be elaborated with tools from Hall's model of culture with Young and Morgan and Smith, Stanley and Shores models being referred to as needed.

DESIGNING INTERVENTIONS THAT DEVELOP THINKING SKILLS WHILE NOT DEMANDING THINKING ABILITIES THAT HAVEN'T YET EMERGED.

I can't just copy the guide into this Syllabus. I need to trust you to go to the guide and read/study the referent material.

This begins on page 39 of Hall Chap. One Culture

We are studying these things in order to be sure that what we offer in helping them suits them. As well fitted, if we can manage it , as the Holy Ghost fits His mentoring to us, one person at a time. Hall Culture p. 40

THE GREAT LAW OF OBEDIENCE AND SACRIFICE

A core issue in our project and perhaps the biggest challenge and potential obstacle to our success and, on the other hand, our greatest asset and potential aid is stated quite simply: ZPD The Zone of Personal Dominion.

Every human being's mind is encapsulated in an impenetrable barrier called Free Agency. Nothing enters into a human mind that that person does not want to receive.

So all our clever plans and artful intervention designs mean absolutely nothing without the volitional, willing participation of the person we want to help. Hall Culture p. 42

Again, it is not nearly as hard to find material that lends itself really well to creating educational interventions as it is to keep from wasting it on teaching practices that do not engage the mind of your target learner at the proper developmental level.

Not at your level of insight.

The Savior never went around showing how “smart” and “clever” He was. He had a very high IQ but He was very intelligent also. [See Sternberg] He gave instruction followed by guided practice. He taught “principles” [as did Joseph Smith] and He allowed the people to govern (or guide) themselves, under patient and insightful observation and support. (**Instruction and guided practice leading to reorganizations and upgrading of thinking capacity—guided reinvention**)

He worked with the minds the Father had given Him. Mostly simple men and women like fishermen and housewives, not stupid, just not yet well “educated” or highly articulated, in

Godly and Spiritual ways, not the ways of the world. Not yet possessing more fully-articulated minds. Hall Culture, p. 42,ff.

FOLLOW THE “MASTER INTERVENTIONIST”

When you learn to focus your full attention on the one you're trying to help, without a personal agenda, to understand how they are thinking, what they understand, what they are presently going to be able to understand, (emerging skills) and the many other principles revealed in this work, then, in my not so humble opinion, you'll be “following after the Savior”, [teaching as Jesus taught] The Master Interventionist in ways you had not imagined possible before.

Ministering to His brothers and sisters with more insight, power and effect that you ever thought possible.

And you will be able to invite Jesus, through His Spirit, to join you [and He will] in your work of, with Him, testifying of the Father, Helping the Savior show and testify to the intense love, the intelligence, the careful, intelligent fore-thought and planning that has gone into setting up and managing our mortal experience.

Bringing the light and healing and hope to each mind, one mind at a time. And when you see that light beginning to turn on in their eyes, in their minds, Joy will take on a new meaning for you. **You will be realizing that “Hey! I can do this! I can truly contribute in new, meaningful, and more powerful ways to the building of the Kingdom of God on Earth.** Hall, p. 43

(GO FOR IT!)

Now, drawing on Hall’s model of culture, we have another tool to be used in these activities. **But this one may well prove to be central to our whole effort in working with growing minds.** It may require very subtle and complex

methods to deal with some of the situations you will be facing, sooner or later. Hall's model of culture will help equip you to do this and also to benefit greatly from the further instruction you will receive from the other theories we will study.

I'm thinking about two different things here. One is how to plant powerful ideas in the most subtle possible manner.

(Wise as a serpent, but harmless as a dove.) You don't want to be caught out being pedantic or preachy. That's just asking to be ignored. You want somehow to guide your apprentice to learn and discover some great truths seemingly almost on their own. Asking them to tell you what they are thinking about some of these activities we've described might give you strong clues about how close they are to reorganizing their thinking about some important spiritual things.

I SUGGEST YOU REVIEW DYADIC TEACHING. Guide: Vygotsky p. 19 ff. and Fischer Chap 2 begin p. 2, ff. [very good material here]

Who knows, they might discover for themselves that there is good and evil in the world and that God rewards good and punishes evil. They may discover that, in addition to this, evil and good both have their own reward because building your life on one or the other bears "fruit" in your life.

HALL'S MODEL OF CULTURE

THE MATERIAL THAT FOLLOWS ON HALL'S MODEL OF CULTURE IS FOUND IN: STUDY GUIDE, HALL CHAPTER TWO BEGINNING ON PAGE 34

Feuerstein's comments, even this early, **by substituting set, isolate, patterns and formal, informal and technical aspects of "culture". When we consider his and Fischer's work we will return again to these things and use them to**

tweak out sophisticated analyses by which to understand more and more exactly the functions of the human mind and the environment in which it operates.

Formal, Informal, and Technical

These concepts are critical to how you design an intervention. Our task must be to make everything explicit, technical, clear. Not muddled with formal and informal cultural elements that obscure meaning and defy clear definition.

Please spend time with this in the guide, beginning in Hall, Chap. Two, p. 34, ff.

Now that we have established a rough understanding of sets (discrete, observable behaviors) Isolates (constructs that separate sets and that represent overall influences (Universals) like the concept of time) and patterns (mental constructs or schema (ideas about how things work in the real world) that assign meaning to sets of behavior we can look at what Hall says about this.

....we realized **that in other areas of his life man also approaches activities as formal, informal, or technical.** In other words, we discovered that **man has not two but three modes of behavior.** Our generalizations about time had much broader applications than we originally supposed. Hall, IBID P. 87

These elements of learning can be very useful in designing educational interventions. Each will work well in some settings with some people and each can be transformed in the course of instruction, providing the interventionist with powerful, powerful tools to impress important ideas, etc., upon receptive minds.

FORMAL LEARNING

*Formal activities are taught by (precept) and admonition. The adult mentor molds the young according to patterns he himself has never questioned. He will correct the child saying, "Boys don't do that," or "You can't do that," using a tone of voice indicating that what you are doing is unthinkable. There is no question in the mind of the speaker about where he stands and where every other adult stands. In correcting their children's speech, parents will say, "Not goed"! Went!" The burden of this communication is that no other form is conceivably acceptable. **Formal patterns are almost always learned when a mistake is made and someone corrects it.***

Technical learning also begins with mistakes and corrections, but it is done with a different tone of voice and the student is offered reasons for the correction. Op. cit. P. 91

Much of the culture of the Navajo people is passed on formally, often using stories somewhat like Aesop's Fables that tell a story with an imbedded moral meaning

INFORMAL LEARNING

Informal learning is of an entirely different character from either the technical or the formal. The principal agent is a model used for imitation. Whole clusters of related activities are learned at a time, in many cases without the knowledge that they are being learned at all or that there are patterns or rules governing them. A child may be puzzled about something and ask her mother for the rules. "You'll find out about that later, dear," or "Look around you and see what

*people are doing; use your eyes!" Whenever statements like the one that follows are made, one can be sure that the activity is an informal one: "Mother-how does a woman get a man to marry her?" "Well, it's a little hard to describe, but when you get bigger you'll find out. There's plenty of time for learning." **The child is treated to this kind of remark so often that he automatically translates it as, "Don't ask questions, look around and see what people do.** Hall, IBID*

The bulk of the Anglo-American culture is passed on this way. We "sense" patterns and rules and feel really uncomfortable when they are violated, but we can't explain why.

TECHNICAL LEARNING

Technical learning, in its pure form, is close to being a one-way street. It is usually transmitted in explicit terms from the teacher to the student, either orally or in writing. Often it is preceded by a logical analysis and proceeds in coherent outline form. [Do you recognize that this is the approach I'm very deliberately using?]

Some of the best examples of technical teaching can be found in the armed services, where techniques have been worked out for handling large masses of recruits. **This success is further confirmation of the point that technical learning is an inevitable concomitant of teaching large numbers of people.** Unlike informal learning, it depends less on the aptitude of the student and the selection of adequate models, but more on the intelligence with

which the material is analyzed and presented. IBID P. 94

What complicates matters, however, is that people reared in different cultures learn to learn differently. [Even in mini-cultures within the dominant culture, depending on family practice] Some do so by memory and rote without reference to "logic" as we think of it, while some learn by demonstration but without the teacher requiring the student to do anything himself while "learning." Some cultures, like the American, stress doing as a principle of learning, while others have very little of the pragmatic. The Japanese even guide the hand of the pupil, while our teachers usually aren't permitted to touch the other person. **Education and educational systems are about as laden with emotion and as characteristic of a given culture as its language.** [This is why Chester Nez had such an awful experience and why the young man hung himself.] It should not come as a surprise that we encounter real opposition to our educational system when we make attempts to transfer it overseas. IBID p.71

One part of the study on values is found here, Begin p. 39 of Hall Chap. Two:

There is a section in the study guide titled: Culture, Values and Character.

This part of values is here because it speaks to the values conflicts that occur and the consequences they bring to the affected cultures.

I suggest you make a note of this so you can return here when you start working in the chapter on character and values. (Use non-local integration to contrast/analyze the material)

Note: there is a hot-link reference to Dr. Olsen's model of helping a student discover morality for themselves, out of their own life-experience that is very powerful in dealing with immature minds filled with questions.

GOOGLE AND THUMMIM ALERT!

Terrance D. Olsen, Author at Wheatley Institute, BYU
This is a presentation on moral relativism that can become a powerful tool in your efforts to institute the cultural patterns of Obedience, Sacrifice, and Godly (Inspired) Charity.

You can Google his Talk at: Wheatley Institute: "**Inviting Moral Relativism to be Irrelevant.**"

<https://www.youtube.com/watch?v=oHuPBgZNJ-g>

Dr. Olson's article, from 2017, speaks directly to this issue with a proven "educational intervention" that has been instituted widely in teacher training classes and that has proven especially effective in that critical age group of 7th and 8th graders.

What follows from Smith, Stanley and Shores work helps us see what the elements are of a value system. We can use them in our own analyses.

.... the following functions of a value system can be derived:

1. It supplies the individual with both a sense of purpose and direction.
2. It gives the group a common orientation and supplies the basis of individual action and of unified, collective action.
3. It serves as the basis for judging behavior on

individuals.

4. It enables the individual to know what to expect of others as well as how to conduct himself.
5. It fixes the sense of right and wrong, fair and foul, desirable and undesirable, moral and immoral (IBID p. 61.)

As will be developed in several places in the study guide, transitional cultures struggle to keep values in place to serve their members. These ideas are also dealt with elsewhere in the study guide especially in the section on: **Culture, Values and Character.**

Hall separates the parts of a culture into three broad aspects that can change their definition and function in his model of culture, depending on the context in which they are being used. These are: **sets, patterns, and isolates.**

I want to deal here with his cultural element called an **isolate.** Hall, op. cit. p. 44

This is a cultural element whose influence is so broad and pervasive that it is found running in the background behind nearly every other element or activity of a culture.

The example he uses to illustrate this concept is **Time**. You can be doing almost anything and still be aware of the passage of Time. Hall, p. 45

Another big hurdle is that their minds have not developed enough to support them while they contemplate some of the deeper, more essential values, principles, personal insights, and ethics, revelation, and practices that undergird a good, moral life.

They can't entertain yet those huge, valuable cultural elements upon which nurturing societies and cultures can be built. But they can feel the Spirit, entertain the **Gifts of the**

Holy Ghost and give Inspired Service including efforts to prepare themselves to serve even better in the future.

As you might imagine, our “common enemy” weighs in at this point with everything he has. Trying to get our young isolated from every worthwhile thought or practice. He has plenty of people willing to help. Ibid, p. 45

The question is, what can we do about it. Given the restrictions of the climate in which we must work. Some elements of our situation are things like the **ZPD (the Zone of Personal Dominion—Free Agency)** in which Heavenly Father has encapsulated their minds. Nothing goes in or comes out without their volitional cooperation.

Big hurdle number one.

But also a big opportunity because if they embrace correct principles nothing can dislodge them from the strait and narrow way without their participation. Ibid. p. 46

What if our covenants were the same, leading progressively upward to the next level of commitment and service, and incorporated into them. Staged in by age and maturity like so many other aspects of the mortal experience are?

Bruce Hafen’s “A disciple’s Journey” lays this out beautifully, with visual aids.

<https://www.lds.org/search?lang=eng&query=hafen+disciple>

Another big hurdle is that their minds have not developed enough to support them while they contemplate some of the deeper, more essential values, principles, personal insights, and ethics, revelation, and practices that undergird a good, moral life.

. But they can feel the Spirit, entertain the **Gifts of the Holy Ghost** and give **Inspired Service including efforts to prepare themselves to serve even better in the future.**

They have a tendency to (with a lot of encouragement from the “wrong” crowd) jump the gun and to insist on taking the steering wheel of their “Hot Rod of Life” before they get a valid driver’s license. It doesn’t help that the law of the land declares them an adult at age 18 when the science says they are not, and will not be for several years yet (maybe never in terms of cognitive development in some knowledge domains, if they don’t accept some help.)

If we don’t find ways to surround them, as children and as adults, with a warm, nurturing and protective environment, like, say, **the Culture of Godliness and the Society of Enoch and Melchizedek (Zion), they could well be overcome of evil, either by gradually incorporating it into themselves, or by becoming martyrs to evil if the wicked get social or governmental power over them..**

Ibid. pp. 46-47 This citation means: The Guide, Hall Chp. One Culture, pp. 46-47

Jesus yielded obedience to his parents at this time in His young life by sacrifice. [age 12]

What did He sacrifice to return home and be obedient to Mary and Joseph? At the least a “scholarship” to the finest schools the Jews had. Fame, and probably great fortune through a display of His intellect and gifts. He could have entertained the thought that this was a way to honor and serve His Father and do His work. Obviously He changed His mind and went back to Nazareth.. Thank goodness.

Note also, though, how great the contribution was Paul made with his gifts and talents after he got his

perspective right which involved him serving by Obedience and Sacrifice and Godly[Inspired] Charity. Ibid. p. 49

What follows is strictly just my own opinions and observations. Make your own study of this and form your own ideas on this. **But I think there's an approach we can use here to help the young [discover] come to their own decision to suspend doubt and yield Obedience by Sacrifice if necessary to the Gospel of Jesus Christ while they wait patiently (and knowingly, insightfully because someone shared these things with them instead of beating them over the head with them) for the natural course of development to take place in their brains and in the mind it supports.**

Our obligation is to be sure they are supplied with ample opportunities to study, learn, and serve by Grace and Inspiration—not from just being handed endless “service projects”.

Obedience, Sacrifice and Godly (INSPIRED) Charity seem to be the first steps along the path to greater growth, testimony and spirituality. Consider the Children of Israel the Lord asked Moses to lead out of Egypt to Mt. Sinai. It was the Lord’s purpose that they would sanctify themselves there and “behold the face of God”. **What a dynamic group of people they would have been when they entered the Holy Land if they had been obedient.** It might have been like Enoch leading his people there. Ibid., p. 51

My point here is that as a result they were given a (lesser) law of obedience and sacrifice, called a “schoolmaster to bring them to Christ”. It remained in effect for centuries, until the death (and Atonement) of Christ.

Perhaps like the lower level cognitive skills are melded into the next level of skills, these laws of

obedience and sacrifice are also subsumed into the higher level covenants we enter in to. Ibid., p. 51

Perhaps, as it is now in the new Covenant, it can be a modern day schoolmaster to bring us unto Christ in the “New and Everlasting Covenant” but at a much, much higher level of power and practice..

How could practicing Obedience, Sacrifice and Godly (Inspired) Charity help a modern person make progress, know peace, and earn the grace of Christ in their lives?

If we could encourage guided reinvention for them, how would this process look among immature minds, especially young minds, but in fact any minds that have not fully matured in the skills of cognitive development nor incorporated the Culture of Godliness fully into their lives. P. 52

This Part Of The Study Guide Contains The First Big Treatment Of A Sophisticated Intervention Designed To Inoculate The Young Against Apostacy Syll. 2, pp.32-37

TO HELP THEM PUT ON THE WHOLE ARMOR OF GOD

PLEASE BE SURE AND STUDY THE MATERIAL IN THE GUIDE FOUND IN THE REFERENCES HERE. I ONLY HAVE TIME AND SPACE TO REFLECT A SMALL PART OF THESE THINGS. AN IN-DEPTH UNDERSTANDING OF OUR THEME: TEACHING FOR THE MILLENNIAL CHILD WILL ONLY BE OBTAINED BY STUDYING AND APPLYING THE FULL PANOPLY OF KNOWLEDGE AVAILABLE.

The syllabus is only designed as an introduction and a survey of this material. It is not well structured but there is no time to keep polishing it. Hopefully it will be enough to help you engage with the material and find there your own way forward in producing interventions like the Savior would.

Don't hesitate to ask the Savior for help. I feel sure you'll get it.

You will probably find many applications as you ponder this principle. The direction I tend to take is **to examine the practice of Obedience, Sacrifice and Godly (Inspired) Charity in terms of establishing them as Isolates.** Meaning that they will run constantly in the background of everything I do, color every thought about interventions. **Because to me it's an elegant way around the ZPD (Zone of Personal Dominion) dilemma.**

It may well be a solution to the problem of how to help young people keep from inadvertently nurturing the Seeds of Apostacy in their lives by being deceived by what's abroad in the land, in social media and society in general. Ibid. p. 52

This is the beginning of an Enlightened Christian Conscience.

Our work, and their efforts to create understanding in themselves has to harmonize with the patterns the Lord has ordained.

By Offering Grace to Receive Grace in Return

This is the beginning of an Enlightened Christian Conscience.

Our work, and their efforts to create understanding in themselves has to harmonize with the patterns the Lord has ordained.

The final product we want here is a person with young Jesus's mindset and attitude. To be Obedient and to Sacrifice self-doubts, doctrinal questions, life style choices, an extreme desire for autonomy and the endless agitating for independence.

To be determined, rather, to be obedient, trusting, and faithful, even without complete knowledge. And to live by works of Godly (inspired) Charity so one can experience the comforting manifestations of the Holy Ghost. And to seek personal revelation from their Father as to how they can serve Him.

That is what "following after Jesus" means for that is the path he took:

12. And I, John, saw that he received not of the fullness at first, but received grace for grace.

**13. And he received not a fullness at first, but continued from grace to grace, until he received a fullness.
Doctrine and Covenants 93: 12-13**

19. I give unto you these sayings that you may understand and know how to worship and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

20. For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto, you shall receive grace for grace."

Doctrine and Covenants 93: 19-21

And we will prove them herewith to see if they will do whatsoever things the Lord their God shall command them.

PLEASE READ THE MATERIAL IN THE GUIDE

There are many more references in the guide that can be used for “discovery” materials in your intervention.

This is our Father’s plan. We will not suddenly have answers to all our questions any more than we will have a Fully-Articulated Human Mind with which to process them nor a fully-developed mortal mind/brain and body to contain them.

To expect anything else is to go against the Plans of God, deceive ourselves and open ourselves up to the sowing of the **“Seeds of Apostacy”** in our souls and/or in the souls of those we love.

Elder Robert D Hales of the Quorum of the Twelve Apostles had this to say about Jesus’ path of Obedience, Sacrifice, and Godly Charity:

Sometimes we forget how remarkably obedient the Savior was. Everything that He did, everything He said was out of obedience to His Father. His seeking and caring for the poor, the calling of His disciples, His teachings both in the land of Palestine and in the Americas—all these things were done because His Father commanded Him to do them. He had no personal agenda. He said, “I do nothing of myself; but as my Father hath taught me. (John 8: 28)

In the choices we make in life, we need to know the Savior. His simple admonition “Come.....follow me” (Matthew 19: 21) could transform human existence if we would let it. He has the power to make our burdens light if we will turn to Him.

THE FINAL PRODUCT WE WANT

The final product we want here is a person with young Jesus's mindset and attitude. To be Obedient and to Sacrifice self-doubts, doctrinal questions, life style choices, an extreme desire for autonomy and the endless agitating for independence. A person determined to be obedient, trusting in the Lord, and faithful, even without complete knowledge and by personal sacrifice when needed. And to seek personal inspiration from the Spirit of the Lord on how to live by works of Godly (Inspired) Charity.

Where did this path of Godly Obedience, Sacrifice and Charity lead him?

GOOGLE AND THUMMIM ALERT!

Elder David Bednar's talk: A Christlike Character can be found by googling "A Christlike Character", It's from a BYU-Idaho Religion Symposium address given Jan. 25, 2003 (www.byui.edu"THE CHARACTER OF CHRIST") Ibid. p. 58

We also can develop the capacity to reach out to others in the manner of Christ-like charity and compassion but:

"We cannot obtain such a capacity through sheer willpower or personal determination. Rather, we are dependent upon and in need of the "merits, mercy and grace of the Holy Messiah (2 Nephi 2:8). But line upon line, precept upon precept: and in the process of time we are enabled to reach outward when the natural tendency is for us to turn inward. (Bednar, op.cit.)

Thinking skills and brain maturity are not the only things we get in stages, in the process of time. Hopefully, by exploring this material and other references you will find what you can use to structure educational interventions for all age

groups and developmental levels that will help your "students" understand the need to live by the "principle" of **Obedience, Sacrifice, and Godly (Inspired) Charity) at whatever age and level of development they find themselves.** [P. 62]

LOCUS OF CONTROL

There is another vital isolate I must mention. It too is critical to helping a person create in themselves the person we have been describing. It also phases in in stages ,and over time, (and too often now days, never)

The definition is intuitive: where does the center of control of behavior, attitude, and so on lie? Is it inside the person you are concerned for, or is it in you? Or in authority in the community. **The definition of a slothful and unwise person is one who must be commanded in all things.**

There is an excellent article in the Provo Daily Herald on Sunday March 25, 2018 that speaks to this. [See: Guide, Hall Chp. One Culture pp.62,ff.

One of her best insights is:

We all want to fix and problem-solve and feel like we are helping others. That immediate reaction—of trying to give a solution—is not empowering because children need to feel like they are in control. Part of building up children's (or maturing adults whose brains and mind need our support) confidence is helping a child realize they can come up with solutions themselves, rather than relying on others for every solution. (Crandall, IBID)

"Where have I heard that before? What I'm offering is designed to help you understand how to do this.

**PLEASE DON'T LET THIS SLIP BY YOU.
GETTING YOUR STUDENT OR APPRENTICE TO
ACTIVELY SEEK FOR INSPIRATION THROUGH THE
HOLY GHOST AS TO HOW TO EXERCISE GODLY
(INSPIRED) CHARITY BYPASSES DOUBT,
QUESTIONING, QUESTIONABLE ADVICE FROM THE
WRONG PEOPLE AND TAKES THAT PERSON
STRAIGHT BACK TO THEIR HEAVENLY FATHER.**

This is how they can be brought to “hear the music”. This is a way you can bring a soul to Christ. You must be prepared to support whatever acts of charity they feel inspired to do, **rather than making all the decisions for them, creating the set piece environment and then putting them in it, according to your sense of what should be done.**

This is not enabling. It is crippling and accounts for much of our failure to persuade our young to establish spiritual lives of their own.

It is in this area of effort that we will create the processes to help a person develop an:

Enlightened Christian Conscience

**ARE YOU AN EMOTIONAL/SPIRITUAL “BLACK HOLE”
TO THOSE AROUND YOU?**

As part of your continuing commitment to study yourself as an effective interventionist you might want to read this material. Ibid. p.67, ff.

What I'm advocating here is that we look at the life of the man Jesus from when He was 12 till he started his mission at age 30 looking for evidence that He filled his time while waiting for his full endowment of gifts and capacity with **worthwhile things like study of the scriptures, fasting, prayer, charitable service, honoring his parents...the list could become very elaborate.**

At least one insight you might want your child, or student, to discover is that the Savior went with what He had. (And we know by revelation that He did not have everything at first. He followed the steps we must take, to show us the way, that it can be done)

"Go with what you know" as I believe Bro Holland said. Replacing doubts with living, dynamic Faith, trusting, acting on that faith and trusting one's soul to the care and keeping of the Lord. Being content with present knowledge about the church but being determined to get further light and Godly knowledge by giving grace, in order to receive grace. Being determined to receive a daily remission of sins and mistakes and receiving Grace [being justified] so we can ask for the Gifts of the Holy Ghost to be with us that day.

How many problems with our young people could be wiped out if we could persuade them to teach themselves these things and then act on them? How much doubt and personal emotional suffering could be eradicated from our society?

How hard and stony might the ground be when someone attempts to plant the "Seed of Apostacy" in the minds of our young?

How many of our young might grow up as weeds in Satan's flower garden?

This part of the Guide contains a lot of "food for thought" about elements that could be incorporated into an intervention like the one being described: Taking up the shield of Faith in the Lord Jesus Christ.

I suggest you look at your family climate. The idea that **Charity Begins At Home** is a key dynamic in this.

We are counseled not to let our children "quarrel and fight and serve the devil". A target of our interventions can be to help our own children, through the dynamic process of guided reinvention, join in the family labor to create the "**Culture of Godliness**" and **the Society of Enoch** in our homes even as we engage its members in efforts to help them create in themselves an age-appropriate level of a "**Fully-Articulated Human Mind**" and **an Enlightened Christian Conscience**.

Could we speculate that Jesus had a Fully-Articulated Human Mind and an Enlightened Christian Conscience in His mortal body to support Him when He began His mission?

INTERVENTION MANAGEMENT IN THE HOME

SOME CAUTIONS

Fischer, in his You Tube presentation, says the way he and his colleagues at Harvard measure progress [status, condition, progress in thinking skills development] in their learners is by examining their writings in response to carefully crafted dilemmas the instructors present that require a certain level of development to work with.

Kurt W. Fischer's summer institute presentation at Ross Institute on Skill Theory [emergence of cognitive [thinking] ability with age/maturation,

<https://www.youtube.com/watch?v=FnjfCQvtFm8>

You need to study the material that talks about presentations and how to manage them. But these ideas may be important:

Don't, when trying to make a group presentation [as to a family of mixed ages and capacities] allow open discussion of the intervention material. Invariably more advanced children will want to display their abilities by giving away the answers. The second the answer is given the other minds shut down and stop inquiring. Further, given different abilities, the answer given may not stimulate progress in some of the learners.

The idea is to ask each learner to record their responses and impressions and questions in a study journal. This could also be a picture, pantomime, music, any suitable for of expression, but should be private between presenter and learner.

Do not ever, under any circumstances I can think of, allow one child to read the work of another. There's just too much potential for family "politics" to result in someone getting their feelings hurt by feeling trivialized or belittled. Don' assume you know everything children do and say to each other when you aren't observing. Carrying off this process is hard, not easy. Your chances of success are greater if you study the material before you attempt to frame and present innovations.

The Journal entries should be shared only with the interventionist. And perhaps this only in a one-on-one dyadic interaction. Though you might later, with the learner's consent, ask them to share portions of their writing with others in a group setting. This would be to highlight great insights and good thinking and bring recognition and honor, not trivializing

demeaning comments. This can enlarge every soul without hypocrisy.

Often the “give and take” of the family environment is not conducive to applying the tools being presented here to provoke consolidation of emerging thinking skills or to lead a learner into a state of mind supporting guided re-invention and reorganization of mental schemata.

There is certainly a time and place for presenting joint family lessons taught by various family members with free discussion and so on. This should be allowed, and the other not neglected if you want to raise your efforts to a higher level.

I mention this now because you might want to review what has been presented so far before we move on to the other domains.

-: Culture, Values and Character.

.....the value system serves these functions however, only to the degree that its rules are mutually adjusted and compatible. If new rules are introduced that are in direct contrast to the old ones and conflicting behavior is thereby evoked, the individual may feel that the game can no longer be played without confusion and conflict.
(ibid., p. 61)

[Alternatives as we have seen, can be very disruptive to social order.]

In a period of cultural disruption the anxieties of individuals are increased in number and intensity. A society, as Wirth has reminded us, is possible in

the last analysis because the individuals in it carry around in their heads some sort of picture of that society's cultural elements. Then when the universals of a culture begin to change significantly, **especially if the change reaches down to the fundamental rules of conduct, the picture of society becomes blurred, and individuals find themselves unable to carry on normal activities in a rational way.**

They are led by the old rules to expect other persons to behave in certain ways. But if these rules are no longer valid, other persons will not conform to these expectations. As this occurs on a wider and wider scale the individual becomes bewildered his sense of common reality vanishes, and with it goes his sense of personal stability and security (Ibid., p. 19)

Navajos are now torn between their own ancient standards and those being urged upon them by the whites. Many are so confused they reject the whole idea of modality, in the abstract sense and become almost totally situational.

They do what seems expedient at the moment. **One cannot play the game according to the rules if their are sharp disagreements about the rules.**

The incipient breakdown of any culture brings a loss of predictability and hence of dependability in personal relations. (**|Kluckhohn, The philosophy of the Navajo Indians**)

We've been talking about big, macro-cultural settings. Remember all of this can also be found in an individual personality, in a family, a community, and so on. Confusion, doubt, resentment, outright anger, a sense of alienation and of being unconnected and unsupported can exist in an individual

who happens to live in a strong, vital society and culture but who has not internalized its elements.

Later you will have **Berne's tools of Transactional Analysis** to enable you to analyze even more accurately what might be going on with someone you're trying to help.

There is much to be learned from these present models that we have not had time or space to cover. I've laid out the basics in the best way I know how (not very well) and now I leave and move on to the other models hoping you will elaborate your learning by going to the sources and studying them in light of your own particular interests and needs.

This material will be found in Syllabus 3: Fine Tuning

SYLLABUS 3: FINE TUNING THE INTERVENTION

We have covered Fischer and Hall somewhat in the syllabi plus a lot of other material that falls outside these chapters but which is applicable to our quest and to achieving the results we want in our model intervention.

Now we move on to the other domains. These will not be covered in the depth the first ones have been. My goal will be to expose you somewhat to what is to be known and show you generally where in the Study Guide or elsewhere you can find the details of each model.

FINE TUNING YOUR INTERACTIONS WITH YOUR LEARNER

Rather than copy and pasting I'm going to pass on references. I suggest you go to them in the study guide and make notes for yourself on the material you find helpful.

More and more from this point on, you will be invited to study these things on your own. The whole process is getting complex and cumbersome and my capacity is diminishing rather quickly so I have to turn this over to you.

Elaborating Learning

Extending or elaborating learning, to me, means giving additional learning activities that do not require higher level thinking skills to be produced in the learner beyond the potential existing in their Zone of Proximal Development which must be carefully assessed so I (you) can carefully and intelligently "drag" them back and forth across the lines dividing zones.

I set up my junior high curriculums with a "shotgun approach" allowing for a wide range of variation in ZPD development, but staying carefully within what was generally age/developmentally appropriate for each age group.

That's how I brought the Gifted/Talented curriculum to the B and C students and why my classes in social studies led the district for three years running.

That's why years later (I retired in 200) I run into students who confirm that what they learned junior high history served them well when they got to high school.

It means, rather, creating interesting and engaging activities that allow the learner to work in familiar material and expand the totality of their knowledge about the world around them. It is an excellent way to present material a Learner would need and find interesting.

This is presented in Fischer Chp. Two pp. 33, ff. [there are several pages of ideas here]

(This speaks directly to Edward T. Hall's material in the book: The Silent Language. He talks about patterns a culture creates to explain what is happening in the social arena. We observe a set of behaviors and then use a culturally given "pattern" to explain and to organize them, to give them "meaning". This is why we need to acquire his tools for cultural analysis so we can create well-centered and effective educational interventions.

Fischer continues:

"Despite the importance accorded to helping students make conceptual connections and arrive at a more sophisticated understanding of how ideas, concepts, theories, and explanations interact with and inform one another, educators have few maps to help them describe the process by which students learn to make these connections. Through skill theory, Kurt Fischer provides a way of understanding how the capacity to discern relationships in more abstract, inclusive, and intellectually insightful ways develops. **With a deeper understanding of these developmental processes, educators will be better able to create experiences that support students in making**

connections and better able to assess their progress along the way.” Fischer IBID

A PREVIEW OF WHAT WE WILL BE STUDYING NEXT:

Sternberg spends a lot of time rehashing the attacks that have been made on Piaget's famous theory that as thinking emerges in the human mind, mental development takes sudden spurts where a great deal of new thinking capacity emerges over a relatively short period of time, and in Western children, these spurts are age related across the entire population, meaning that they occur in virtually everybody and could therefore be characterized as **Universals** (Using **Smith, Stanley and Shore's model of culture**, discussed elsewhere) that these skills are the same in the entire population.

At a certain age children cannot perform certain thinking tasks, then, rather suddenly, one day, with proper support from their environment, they can. Essentially everyone in that age cohort is now able to perform the task. These stages are thought to occur about age 8, 12, 14-15, 18-20, and up to about 23 or 24. Some theoreticians posit that some additional development happens up to age 30. (That's the age at which men in Jesus' time were allowed to begin teaching in public)

Most research has focused in early childhood (which is also critically important to us, as we will see in Berne's P-A-C where a child creates, from birth, an “Ego State” that can have a powerful effect on later life for good or for ill.) and adolescence so information about the upper, later, stages of maturation is not voluminous.

Unfortunately, it is this area where we need to be active in working with our late teens and young adults because it is most often in this group that **the “Seeds of Apostacy”** that have been sown earlier bear a most bitter fruit.

PAUSING FOR A LOOK AHEAD: AN ADVANCE ORGANIZER

Sternberg will be covered later. He has exciting things to say about how IQ is not the determiner of success in life. Rather

it is Intelligence (neat word, huh?) that matters and Intelligence can be modified by intervention.

Oseph Smith stated: If a man [or woman] gains more light and intelligence in this life than another he/she will have so much the advantage in the world to come.

Some of his work can be found in: **Needed: Better Methods for Testing Higher Order Thinking Skills**, Educational Leadership Magazine, October 1985, p. 161

Sternberg disagrees with the idea of spurts in development. Fortunately for us what he has to offer us does not hinge on our accepting his views about Piaget, Fischer, and other Neo-Piagetian researchers.

Sternberg's work stands alone, has been widely accepted and used, especially in business management training and **personal growth in practical, everyday intelligence and offers us a model that shows us that IQ and Intelligence are two different things, and most importantly that Intelligence can be increased by intervention.**

What I find interesting is he does not reject the concept of IQ but rather embraces it and shows us that it has a very important place in our work. But he defines Intelligence differently than many schools of thought do, and this difference greatly supports and illuminates how we would like our "guided reinvention" (this will be explained to you later) interventions to look and to operate.

The phrase is: **To be learned is good if one hearkens to the word of the Lord.**

Another great advantage of his work is that he has tried to simplify all this stuff about IQ and Intelligence and thus make it available to more average people.

I have chosen **Eric Berne and P-A-C** for the same reason. Berne's work offers powerful insight into the world of psychology and psychoanalysis at a level that is quite comprehensible and useful to more ordinary people.

Edward T. Hall does the same for the study of cultures.

Mazlow and Kolberg speak to us for **Moral Development** also in ways fairly easy to understand and use.

But don't think because I say these domains are

relatively simple and easy to understand and use that they are weak, ineffective models. Quite the opposite as you will begin to see if you will only take the time to engage with them.

One advantage of this is that elements of each domain are easy to extract or dis-embed from their particular knowledge domains and, by **the techniques of amplification, non-local integration and system analysis,**

they can be compared, analyzed alongside elements from other domains, and **can presumably help us begin to synthesize our own model or domain to begin to describe the Culture of Godliness.**

At all costs we need to keep this material as accessible as possible to as many people as we can, but without diluting the strength and power of the insights offered.

Interestingly enough, Feuerstein also feels that intelligence can be increased, though he approaches it differently, out of an alternative set of philosophical principles, he has the same conviction and both men offer many, many detailed elaborations of this principle that intelligence can be modified and enhanced that can be used, and or modified for use in our own work. Sternberg and Kohlberg also agree, with their own take on the process.

What is interesting is that all these scholars, studying this issue from their own perspective, come to similar conclusions that also agree in many ways with what the Lord has told us.

I think what is happening is that knowledge is moving toward more cohesive understandings about many vital aspects of mortality.



Feuerstein is only speaking of worldly culture but his ideas apply here:

"As long as culturally deprived individuals (here, for our purposes, we substitute those deprived of the Culture of Godliness) continue to live in a familiar environment that they have mastered by over learning, they may not show signs of dysadaptation. The real

problem for the culturally deprived starts when the environment requires more than very limited adaptation, when they cannot survive without change."

Feuerstein, Learning and Thinking Styles, NEA Press P. 106

He has definitely not been an "ivory Tower" academic.

*The author remembers his own experiences of being shocked at the long-term planning behavior of his colleagues in the Kibbutz. Their 5-year plan seemed to him futile and totally unrealistic against the background of **his previous day-to-day experience in a concentration camp** where one could not conceive of a future beyond the hour. **Feuerstein Deficient Cognitive Functions, p. 98***

Hall has noted this too:

*Like the creative composer, **some people are more gifted at living than others.***

They do have an effect on those around them, but the process stops there because there is no way of describing in technical terms just what it is they do, most of which is out of awareness. Hall, The Silent Language, p. 214

This speaks to those who live the gospel and set a good example for people around them. Our quest is to make these "out of awareness" things they do explicit and technical so far as lies in our power so they can be described clearly to "investigators" of all sorts, including our offspring. Thus replicating and passing on this "gift" of living well.

Hall, like most of the researchers and scientists we are studying, believe in some form of evolution and do not acknowledge God as we know him. So it is really interesting that he, and the others, all end up calling for pretty much what we, too, are seeking:

*Sometime in the future, a long, long time from now when culture is more completely explored, there will be the equivalent of musical scores that can be learned, each for a different type of man or woman in different types of jobs and relationships, for time, space, work, and play. **We see people who are successful and happy today, who have jobs which are rewarding and productive. What are the sets, isolates, and patterns that differentiate their lives from those of the less fortunate? We need to have a means for making life a little less haphazard and more enjoyable.*** Hall IBID p. 214

The above found in Hall, Chp. Two, p. 4 ff.

His stubborn conviction that IQ is not a limiting factor in human thinking ability is encouraging and it prepares you to work in Sternberg's model where he comes at this from a different direction and will give you even more insight.

I'm also giving you an on-line link to modern day Feuerstein. Those associated with his school of thought are very active in teacher training programs right now. The YouTube presentation ties his theory to practical thinking skills we are all familiar with and makes his theory more accessible.

I hope as you review this you will be struck again and again by how these researchers have discovered principles of human development that we can embrace. I encourage you to undertake your own course of research and study of these men's work, and the others that will be cited. I cannot copy and paste nor paraphrase all the many insights available through them.

I'm trying, rather, to show you what's available to be known in these critical areas in hopes you'll be encouraged to elaborate your own approach and develop your own interventionist philosophy

If we can just keep in mind that we want to understand these things as they function in the **Culture of Godliness** and in the **Great Plan of Happiness**, in which we hope to abide forever, but especially here and now in mortality. And we want that understanding to fill the whole earth.

NO CHILD LEFT BEHIND

Has special, eternal, meaning for a us.

WHY WE CONSIDER FEUERSTEIN

When our Learner is not internalizing the goals of our intervention we have to ask why not. By this time you see more clearly the environment in which the human

mind exists, how many factors affect how that mind functions and how many things may be out of kilter and causing “retardation” of sorts in accepting and acting upon the concepts and ideas we are presenting.

The more questions we can ask ourselves about what may be wrong the more likely we are to find solutions to our problem.

We may very well find ourselves helping our Learner organize their mind/brain better as well as presenting important ideas about living life.

It is marvelous to be able to interact with a person and to help them grow intellectually as well as in knowledge of how the world around them works.

Feuerstein more than anyone else we study with, has considered the depths of the structure and function of the human mind/brain. The other models help us understand the environment in which we must do our work while he helps us understand the functions of the mind in doing that work and how to help when the mind isn't working up to its full potential.

Read what Feuerstein says below and we'll talk again about this.

*The answers provided by the theory of MLE to this and all the previous questions may be crystallized in our firm conviction that **the organism is an open system and that redevelopment must produce changes of an alloplastic as well as of an autoplasic nature.** **The development of autoplacticity is limited only by the extent of the effort that society is prepared to invest in order to ensure that all children develop to their maximum potential.***

In short, the goal set for retarded performers according to the theory of MLE is adaptation to a normal environment as opposed to adapting the environment to meet the specific needs of the retarded performer." Feuerstein, Instrumental Enrichment, p. 70

*In describing the adaptational mechanisms of the human organism, Freud (1924) distinguished between **alloplastic and autoplastic** responses to changes in the environment.*

Adaptation of an alloplastic nature is directed at modifying the external environment. It is the force behind man's need to conquer nature and harness its resources to meet humanity's needs. It is also reflected in **various forms of aggressive behavior** in which situations perceived as threatening may be neutralized by attacking the source of danger. On its own, successful alloplastic response is limited to those situations in which environmental change is possible. **In many instances, however, it is the individual himself who must adapt to external reality.** Guide: Feuer. Work. Chap. P. 6 ff.

.Such changes constitute an autoplastic means of adaptation and are reflected in a state of internal flexibility that enables the individual to cope with sudden and novel changes in the environment. Autoplastic adaptation depends heavily on the presence of adequate cognitive processes and autonomous exercise of control over those functions that render the cognitive system flexible and constantly modifiable. In terms of adaptation, it is the autoplastic changes that are crucial.

Ibid. p. 7

It should now be evident that when we speak of cognitive modifiability we are concerned not with the acquisition of bits and pieces of knowledge or the mastery of specific academic or

vocational skills but with, in the broadest sense, the ultimate destiny of the retarded performer. **Adequate cognitive functioning has implications that reach far beyond the academic requirements of the school or formal educational system.** Although a mastery of the "three Rs" is a necessary prerequisite for integration into modern technological society, **success in such a social framework depends on the ability of the individual to use his own resources in drawing inferences, making decisions, and planning ahead to anticipate future contingencies.** *Ibid.*

EDITOR'S NOTE: IT IS INTERSTING THAT **STERNBERG** TALKS ABOUT THREE WAYS OF DEALING WITH ENVIRONMENT INTELLIGENTLY. ADAPTATION, MODIFICATION, ?????? THIS NEEDS TO BE PART OF OUR PROCESS OF NON-LOCAL INTEGRATION.

*Implicit in the conception of Instrumental Enrichment is the conviction that **manifest low cognitive performance need not be regarded as a stable characteristic of an individual and that systematic intervention, directed at the correction of deficient functions, will render the condition reversible by producing a change in the cognitive structure of the individual.** IBID*

Feuerstein carries Hall's ideas about culture much deeper into the human mind. Using the Literate Practices you may be able to greatly expand your understanding and your interventionist tool kit by analyzing and comparing these two models with Fischer's model of the emergence of thinking skills in the human mind.

Perhaps now you're beginning to catch the idea that complex problems require complex solutions because the human mind itself is such a complex mechanism.

He analyzes how culture manifests itself in the human mind and gives us many detailed insights around which to build our work.

Because he presents his ideas within the framework of culture this allows us to bring in other ideas and try to put them into a plan for establishing **the “Culture of Godliness”** more widely. Ibid. p. 15

But as we consider Feuerstein's approach we must be careful of his methods of implementation. I'll try to point this out as we go along. I hope you'll use your **Google and Thummim** and do some personal, original research on his model. It is so rich that it may well suggest things to you for your situation that have not occurred to me.

POINTS TO PONDER

One thing we must respect is:

41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

**42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—
Doctrine and Covenants 121**

We can take out the word “priesthood” and generalize these principles for everyone who wants to design educational interventions. We, as we create our system, must respect the “Zone of Personal Dominion” the Lord has given each of us. No matter how effective our interventions become, if they are not ultimately rooted in and built around this fact at the higher level of intervention our work will be in vain.

"What Are the Goals Set for Retarded Performers?"

The goal of any intervention based on MLE is always to restore a normal pattern of development. The purpose of MLE, as reflected in the Instrumental Enrichment program, is never to train the individual merely to master a set of specific skills that will enable him to function in a limited way. Instead, **the goal is to change the cognitive structure of the retarded performer and to transform him into an autonomous, independent thinker, capable of initiating and elaborating ideas.** This necessitates a rejection of the passive acceptance approach and all that it implies in terms of training and placement. Instead of directing training at routine mechanical skills, the retarded performer can make use of, and therefore must be provided with, the cognitive prerequisites that will enable him to derive maximal benefit from exposure to the widest possible variety of stimuli. **In the final analysis, the aim is to develop in the organism a state of modifiability.** IBID p. 18

Without appropriate MLE, they may be deprived of some of the characteristics of human learning responsible for adaptability to new situations. This is the case, for instance, of gifted underachievers. They are certainly endowed with rapid perceptual and mental processing (read: high IQ); however, devoid of MLE, they may be limited to certain types of incidental learnings that are of little help in situations that demand systematic, laborious, selective, goal-oriented learning.

(Feuerstein)

One barrier to "obtaining a testimony" may be just this. Intelligence aside, they may not have the mental tools to

undertake the “laborious” effort of acquiring “data” or information around which to build a conviction that the gospel is true.

If you examine in detail Bruce Hafen’s talk, The Journey of a Disciple [BYU talks] you will see portrayed the gradual increase in abstract thinking required at the end. This illustrates that many goals we may have for the young to gain insights leading to a “testimony” must be tempered by the sober reality that we have to be sure they’ve acquired the necessary tools in their mind/brain to process the concepts involved. We now know more clearly what the penalties are for failure to account for this in our interventions. Ibid. p. 24

What are we saying here, using Hall’s definition of “culture”? We’re saying circumstances had stripped them of associations with able others who could help them teach themselves the patterns of their mother culture along with the important sets and isolates that form the background for them.

The quotation above speaks to this. They were not adaptable to their new environment because they lacked that which **creates (a fully articulated human mind?)** schemata [blueprints], composed of powerful sets, pattern, and isolates, with which to process and make sense out of certain situations.

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There are two important parts of Feuerstein's theories.
One has to do with creation of a "Cognitive Map", the other of a list of deficient cognitive functions.

SUMMARY

The cognitive map represents a model in terms of which mental acts may be analyzed according to seven parameters:

content,

operations,

modality,

phase,

level of complexity,

level of abstraction, and

level of efficiency.

In our theoretical framework, the map, in conjunction with the inventory of deficient functions, explains cognitive behavior by analyzing its components, and locating and interpreting any weaknesses that may occur.

Through a process oriented approach , the cognitive map and the repertoire of deficient functions enable a dynamic assessment of a child's functioning.

The cognitive map also assists the examiner and teacher in the selection of the instruments and the

techniques for their application to the specific needs of the child. It is helpful, as well, in setting goals for intervention and in the construction of the means and didactics of attaining these goals. The manner in which the cognitive map is used in the analysis of the instruments and preparation of lessons is illustrated in Chapter 7. (Feuer., The Cognitive Map, p.113)

THESE ARE SPECIFIC TOOL YOU CAN USE IN IDENTIFYING ELEMENTS YOU MAY WANT TO USE IN YOUR WORK.

They are defined and elaborated in the material that follows. Ibid p. 27 of Guide: 5. Feuerstein Working Chapter

One area of this that is very important is that we must be careful not to down-grade the intelligence of an individual because they are struggling with a task that is unfamiliar to them and for which they may not have the tools, at this time.

Discouraged learners, those who have failed at tasks so often that they have just given up applying any mental effort to trying again, are found everywhere.

One of the saddest examples is when a basically intelligent, even gifted person has been given, in an environment of pressure, and perhaps even hostility, tasks beyond their current ability. They blame themselves, not realizing that given time, as their brain develops, they will have the capacity to do these thinking tasks with ease.

I worry that many gospel “teaching” situations are requiring development and skill levels and tools that the learner does not yet have. We may be

creating discouraged learners faster than we are creating gospel scholars. Consider again how Joseph Smith, and Jesus were dealt with while they were being prepared for their critically important roles. We'll return again and again to those scenarios as we get the additional tools and insights we need from our study of the other models.

In analyzing a mental age, the reason for inefficiency may be located and associated with any of the previously mentioned parameters:

the content;

the level of complexity, which is defined by the number of units of information as corrected by degree of novelty;

the level of abstraction which requires the organization of data; the establishment of relationships;

the organization and categorization of the relationships themselves and

the level of familiarity of the operation or the differential amount of investment to decode a specific modality of presentation of the problem. Feuer. The Cognitive Map, p. 112

"The deficient functions relate to and help identify the prerequisites of thinking. In this sense, they refer to deficiencies in those functions that underlie internalized, representational, and operational thought and should not be confused with the operations or contents of thought. (not what you're thinking about, but how you go about thinking—meta-cognition) p. 29

This is making the point in great scientific detail that because a person can't or doesn't do something it can be for a lot of reasons, not a one of which makes them "dumb"

Our attempt to distinguish the deficient functions on the basis of **the three phases of the mental act (input, elaboration, and output)** has to be understood as an artificial allocation since the three phases are dimensions that cannot be regarded in isolation from each other.

The deficient functions are presented in the following four categories:

- a. Impairments in cognition at the input phase
 - b. Impairments in cognition at the elaborational phase
 - c. Impairments in cognition at the output phase
- Affective-motivational factors

The deficient functions are not necessarily considered as elements that are totally missing

from the cognitive repertoire of the individual and, therefore, need to be implanted in him. Rather, they are conceived of as elements that are weak and vulnerable.... A state of impairment or deficiency is to be understood in the sense that these functions do not appear spontaneously, regularly, and predictably in the cognitive behavior of the individual. IBID p. 72

1. **Certain deficiencies may appear in an individual while others are absent.** Accordingly, the retarded performer will need more or less investment in one function rather than another, and he may be more or less resistant to change in the specific function. **The presence of a deficient cognitive function and its particular saliency will determine the nature of the intervention, the amount of resistance encountered, and the extent of the investment required to overcome it.** It is for this reason that one has to seek a more individual profile in order to single out the specific instructional needs of the individual and to generate prescriptive teaching approaches with the help of the instruments.

Think how deeply and clearly we would need to micro-analyze a person to design an intervention as clean and targeted and insightful as the Holy Ghost does in his work.

Can we aspire to such a level of skill?

I think so, actually. If we allow our minds to scaffolded by the Holy Ghost.

Cultural differences must be contrasted with the phenomenon of cultural deprivation.

In this context, cultural deprivation is defined as the alienation of groups, or of individuals, from their own culture. An individual who has not been exposed to MLE or could not benefit from it is marked by low modifiability and a limited propensity to benefit from direct exposure to stimuli and events. **Even when culturally deprived persons are better equipped linguistically and with other skills required by the new dominant culture, their adaptation is far inferior to that of the culturally different.**

Often, the culturally deprived are born within the dominant culture, living side by side with the socializing and educational agents of this majority culture. Yet they are totally unaffected either by this proximity or by the attempts to orient them to adaptation.

This sounds like what we are dealing with—children who grow up in a marvelous and rich culture and are unaffected by it.

This is why I've chosen Feuerstein for us to study because he has focused and analyzed some of the things most central to our task.

Culturally deprived people have not learned the things that support thinking. **They may have lived with it all around them all their lives but they have not internalized the structures that support mature thinking.**

When next we see someone in this situation instead of asking why? We can begin going down through the checklist of deficiencies and the elements of the cognitive map and begin asking detailed, analytical questions that can guide us in framing specific, targeted interventions to correct the problem.

He, for me at least, is describing the people we've identified who've grown up in our culture, but have not absorbed or inculcated it into their life plan. They are the ones he calls "culturally deprived".

....the culturally deprived person often is unable to identify the new goals that life in the more advantaged and higher functioning environment offers. Furthermore, the culturally deprived person is not inclined to identify with these goals.

Bingo

Below he delineates these deficiencies so you can make them part of your tool kit for analyzing a person you want to intervene with.

Such cognitive deficiencies include
the lack of future, anticipatory, planning behavior;
the lack of need for logical evidence;
a limited capacity to define problems and inner and outer sources of disequilibrium;

the lack of comparative behavior that would permit the distinction between the familiar and unfamiliar, the known and the unknown, and the advantages and disadvantages of certain behaviors;

the lack of a capacity to create systems of priorities consonant with more meaningful needs;

the lack of use of several sources of information;

the inadequate control over one's behavior, making impulsivity the most modal behavior of the individual;

a limited representation leading to reliance on the immediately perceived, and the lack of orientation toward using the past and future as sources of guidance for present behavior; [situational behavior]

a cognitively determined egocentricity; and other deficiencies (see Figure 2, List of Deficient Cognitive Functions). [egocentricity means "it's all about me"]

These specific items comprise a marvelous set of tools for analyzing the environment in which you must work in designing effective, targeted educational interventions that can lead to guided reinvention on the part of your learner.

You won't need them all for each person, but having them all makes you much more likely to identify the ones you do need in a specific setting.

How people learn to learn differently will continue to be an area of investigation for some time to come. As it now stands, however, these differences represent one of the barriers that have to be overcome each time two people raised in different cultures interact over any but the shortest period of time. Hall, P. 74

IN ORDER FOR PROGRESS TO BE MADE TWO GENERATIONS MUST AGREE

Feuerstein

Figure 2 List of Deficient Cognitive Functions Impairments Affecting the Input, Elaborational, and Output Levels of Cognitive Functioning

Input Level

- 1. Blurred and sweeping perception**
- 2. Unplanned, impulsive, and unsystematic exploratory behavior**
- 3. Lack of impaired. receptive verbal tools that affect discrimination (e.g., objects, events, relationships, etc., do not have appropriate labels)**
- 4. Lack of, or impaired, spatial orientation; the lack of stable systems of reference impairs the establishment of topological and Euclidean organization of space**
- 5. Lack of, or impaired, temporal concepts**

- 6. Lack of, or impaired, conservation of constancies (size, shape, quantity, orientation) across variation in these factors**
- 7. Lack of, or deficient need for, precision and accuracy in data gathering**
- 8. Lack of capacity for considering two or more sources of information at once; this is reflected in dealing with data in a piecemeal fashion rather than as a unit of organized facts. [Fischer talks about this too in discussing levels of abstraction in skill level]**

Elaborational Level

- i, Inadequacy in the perception of the existence and definition of an actual problem
2. Inability to select relevant vs, nonrelevant cues in defining a problem
3. Lack of spontaneous comparative behavior or limitation of its application by a restricted need system
4. Narrowness of the mental field
5. Episodic grasp of reality
6. Lack of, or impaired, need for pursuing logical evidence
7. Lack of, or impaired, interiorization
8. Lack of, or impaired, inferential-hypothetical, 'iffy' thinking
9. Lack of, or impaired, strategies for hypothesis testing
10. Lack of, or impaired, ability to define the framework necessary for problem-solving behavior
11. Lack of, or impaired, planning behavior
12. Non-elaboration of certain cognitive categories because the verbal

concepts are not a part of the individual's verbal inventory (on a receptive level) or they are not mobilized at the expressive level

Output Level

1. Egocentric communicational modalities
2. Difficulties in projecting virtual relationships
3. Blocking
4. Trial-and-error responses
5. Lack of, or impaired, verbal tools for communicating adequately elaborated responses
6. Lack of, or impaired, need for precision and accuracy in communicating one's response
7. Deficiency of visual transport
8. Impulsive, acting-out behavior

Culturally Deprived

The children could not perceive the character of this new environment or see what in it was common or different from what was already known. They were rendered unable to anticipate or predict the outcome of their behavior and were, therefore, in a state of cognitive "blindness." **Many of the inadaptive reactions that characterized the members of this particular group were attributable to their state of cultural deprivation. This ethnic group became alienated from its own cultural patrimony .**

He's describing for us the characteristics of those, for example, who grow up in a strong LDS culture, but don't incorporate the cultural structure into

their minds. This is a picture of what's going on in their minds.

Feuerstein makes the point that Fischer's Emergence of Thinking Skills Theory is not sufficient to resolve the problems people face

Feuerstein makes the point that Fischer's Emergence of Thinking Skills Theory is not sufficient to resolve the problems people face

Teachers, educators, and caregivers had wrongly assumed that the same rapidity and efficiency the Ethiopians had shown in the acquisition of basic school skills would continue with the same rhythm and ease in **areas of conceptualized abstract thinking** without requiring further intervention. This erroneous assumption did not consider the need of the culturally different to receive mediation in areas that are not constructed by the process of unfolding or maturation, but rather are the product of specific mediation without which they could not be acquired. Feuerstein, IBID

This should not be taken to be a problem. Rather this speaks to the richness of the information Heavenly Father has suffered His sons and daughters to discover that shows us something of the depth of His own understanding of this mortal probation. He invites us to, in some degree, develop in

ourselves a “Godlike” mind that allows us to “see” what’s going on around us (to perceive the actions and impact of sets, patterns, isolates, and other things such as how culture can influence the growth of the human mind) in much more plainness and detail.

They have a website now (2017) from which you can update this material.) and we are now striving to create a conceptual framework to outline the principles, rules, and nature of a modifying environment.

<http://brainworldmagazine.com/intelligence-modifiable-interview-dr-reuven-feuerstein/>

He speaks to what I’ve been saying all along—we need to be actively engaged in creating a world, a “Culture of Godliness” with its associated “Society of Enoch and Melchizedek [Zion] that we can share with our progeny for a thousand years. This is no small matter. This study guide presents a lot of material. We can't back off and say it's too hard, or not worth the effort, unless we want to passively stand by and watch our descendants lose their way and darkness advance in our world, in our day.

Survival as an individual entity is paralleled by the survival of one's cultural identity. It is only through this motive that mediational interaction on the individual level and cultural transmission on the group level will find the means by which the mediation necessary for survival will be activated. This need generates concern for both the physical and spiritual nature of the human and guarantees the emotional, cognitive, and **active involvement of the older generation in its progeny's future.**

This involvement projects itself from the depths of the past to the future of humanity. If, indeed, MLE has such an impact on both the life of individuals and on

their emotional and moral engagement toward their progeny, then many changes may have to be produced in our way of organizing society, so as to create optimal conditions for mediational interactions. We may have to revise the idea of intergenerational discontinuity and counterculture in favor of a strong planned and controlled linkage between **generations, particularly when life may tend to steer generations apart.** In the modern world there may have to be a different approach to instructional, educational, and social organization to create greater opportunities for intergenerational interaction and cultural transmission.

And you thought I just made up all the stuff I've been saying [preaching? nagging?] about needing a new social contract based in the Culture of Godliness and in the Society of Zion.

VYGOTSKY IS NEXT

**SOURCE: STUDY GUIDE: VYGOTSKY: WORKING CHAPTER
Introduction Overview**

GOOGLE AND THUMMIM ALERT!

From this point on you will be more on your own in your research. You will find material in the guide under the proper heading such as Vygotsky. You will also find material online.

Because of limits on time and the steady decline of my faculties I'm going to have to leave you on your own more. But hopefully we laid a sufficient foundation for research and scholarship and inspiration that you will be able to carry on,

helped by the guidelines I am giving you, to round out your tools for creating powerful and effective innovations.

Look for Vygotsky online. He has quite a following even today (his work was first presented in the 1930's) and lecturers are giving presentations, especially in education, that present his work in a very understandable and digestible form.

For now pay particular attention to two aspects of his work:

The Zone of Proximal Development and

Creativity (his ideas on this are different than the word implies in our ordinary vernacular)

These two concepts, if understood, lend real power to your intervention design as you try to target specific individuals. As you do the work suggested in the earlier part of the guide [and the syllabi] these concepts can run as Isolates in the back of your mind and suggest ways to craft your activities to touch your Learner in their mind and in the world in which they are living.

One really important idea comes from this. Don't target your Learner based on where they are now. Using the concepts in ZPD you can assess what the learner is capable of doing in the near future. This is absolutely a measure of personal, individual status and helps highlight why dyadic [one-on-one] interventions are so critical and why they can be so powerful [almost miraculous sometimes].

In the three interior models, Feuerstein, Vygotsky, and Fischer we will be getting in depth, rather detailed descriptions of how the human mind develops over time from birth to young adulthood. This is where you will begin to understand, in considerable detail, the catch phrase "you don't get all your brains before you're about 23."

The issue here is how thinking develops over time in our young. The researchers have found endless things to wrangle about. We don't have time for that. We want to "cherry-pick" what they've learned in each research domain and use it to assess the characteristics of our divinely organized culture that supports the kind of life Heavenly Father lives.

I believe, when he says He wants to give us all He has, this knowledge is an important part of that gift. I think a **Masters of Mortality Degree** will include considerable knowledge and experience in learning how this knowledge [found in the 8 models, etc.] works in the actual living of a successful mortal life. **I think the Millennium will be characterized by the presence of many people who have become expert in this during their journey in mortality and afterward.**

What little experience I've had with people who have passed through the veil has impressed me greatly at how much they had learned and developed compared to their progress in mortality by the end of their lives. I think these principles are an important part of our lives, here and hereafter. Especially if we want to participate in the work of helping others through this mortal experience sometime in the future.

The model we seek to emulate and realize in our lives is not found in the research and debates of scholars and schoolmen. It will be discerned by revelation through the Spirit, as it has been shown to the prophets and as we may discover it through our own Godly efforts.

It is so important that you see that the child will tend to absorb and use elements of his/her surrounding culture. How critical it is that, from birth on, the mind/brain be surrounded gently by (immersed in) the very “Culture of Godliness” and the Society of Enoch and Melchizedek (Zion). This entire study guide is designed by me to show what there is to be known that can contribute

to an effort to create more fully and disseminate more widely the culture of Godliness upon which a Zion society can be created.

For a child to profit from joint cognitive activity, such activity must be geared appropriately to the child's level of potential development, thereby advancing the child's level of actual advancement.

Vygotsky criticized the view of instruction that is based on an assumption that 'instruction must be oriented toward stages that have already been completed' (1956, p. 448) He argued instead that "instruction is good only when it proceeds ahead of development. It then awakens and rouses to life those functions which are in a stage of maturing, which lie in the zone of proximal development. It is in this way that instruction plays an extremely important role in development. (1956, p. 278)

In his discussion of the role of instruction in leading development Vygotsky specified that the form **of joint cognitive activity is internalized to become the structure of the child's independent cognitive functioning:**

(Instruction) rouses to life, awakens, and sets in motion a variety of internal processes of development in the child. At this point, these processes are still possible for the child only in the sphere of interaction with surrounding people and in the sphere of collaboration with peers. But these processes, which constitute the course of internal development, then become the internal property of the child himself or herself" (1956, p. 450). P.

FANTASY [CREATIVITY]

Guide: Vygotsky, p. 22, ff

Note that “fantasy” does not mean the same thing in this text that it means in the everyday world. Please don’t let the distinction slip by you. There are some really important insights here, some of which you can use to raise yourself up to the level required to help create a “system of systems” [Fischer] describing the Culture of Godliness and a Fully-Articulated Human Mind and an Enlightened Christian Conscience and the Society of Enoch and Melchizedek [Zion] that can be built by people having such a character.

A person 's creative activity does essentially this: it attends to the future, creating it, and changing the view of the present. This creative activity, based on the combinatory ability of our brain, psychologists call imagination or fantasy.

In common usage imagination or fantasy refers to anything that is not coordinated with reality and does not have any practical, serious meaning.

In actuality, imagination is the basis of any creative activity and is equally part of all cultural life, including art, science, and technical creativity.

It is in this sense all that the work of the human hand, the whole world of culture, is distinguished from the natural world because it is a product of human imagination and creativity based on imagination. Vygotsky, IBID

Remember also, Vygotsky is very popular in our day (2018) and your Google and Thummim can help you find his work as it has been elaborated in education

The reference for of this so far is: **NEA/RBS Aspects of Learning**

At-risk Students and Thinking: Perspectives from Research, Barbara Z. Presseisen, Editor, A Joint Publication of National Education Association and Research for Better Schools Guide p. 32

Be sure to review why creativity often fades in the teen age years. Your interventions can account for this and support your Learner through that period and save their creative impulses and enrich their lives. P 28-29 of Vygotsky in the Guide

Now we enter the domains of those scientists and researchers who study the organization and functions of the mind itself. We are now in the environment where the science and art of psychoanalysis and psychology hold sway.

WHY I CHOSE THIS MODEL TO SHARE WITH YOU

I have chosen **Eric Berne**, Author of **Games People Play**, and those who have adopted and worked with his basic premises like **Thomas A Harris, M.D.** in his book: **I'm Ok—You're Ok.**

I read, studied, and annotated both of Berne's books and used the principles widely in trying to understand how to be a better "cross-cultural interpreter" between the Anglo and Navajo worlds when I worked in Ft. Defiance, AZ for the Navajo Tribal

Division of ONEO [The Office of Navajo Economic Opportunity] in the Lindon Johnson presidential era, during the war on poverty. I must have succeeded because the Navajo Tribe sent me to Washington D.C. five times to negotiate grants and contracts between the tribe and the federal government.

I specialized in explaining to the federal government what the "crazy" Indians meant by what they said and what it was they really wanted. Then I'd come back home and try to explain to the Navajo people what the "crazy" Whiteman wanted. I was known to say several times that I could sit down around a conference table and in 20 min. have both sides mad at me.

But by this time I had internalized a lot of what I've been encouraging you to study, things I'd learned since the young man in Sawmill hung himself with barbed wire. I was able to render real service in the give and take of clash of cultures between Navajo and Anglo. Much later, while working for the Ute tribe in Utah in their adult education program they sent me to Washington D.C. to negotiate a contract for a business incubator center on the reservation. So my skills moved with me between cultures and were valid in more than one society.

The main thing I have noticed personally about all this is how quickly you can "put yourself in the picture" of a society, a group or simply with an individual. Being "wise as a serpent and harmless as a dove" has a personal meaning to me.

I've found, in my own modest way, that if you want to have a conversation with your Heavenly Father or the Savior it works much better if you talk to Them about something They are interested in rather than just approaching Them with a self-generated "wish-list" or personal agenda.

But all kidding aside, This knowledge domain is a gray area with a number of red flags. For one , everybody feels they are somewhat expert in psychology. Another is, **for our purposes**

we don't want to become psychologists. We want more tools to help us understand how to design targeted educational interventions designed to plant powerful and truthful ideas, principles and precepts that contribute to our goals of nurturing in our young, and in others as needed, a **Fully-Articulated Human Mind** with an **Enlightened Christian Conscience** prepared with the **Character of Christ**, insight, and skill to contribute to the creation and defense of the **"Culture of Godliness"** and the **Society of Enoch and Melchizedek [Zion]**.

And to do so by working out a pattern for life rooted in the principles of living by **Obedience, Sacrifice and Godly [Inspired] Charity**. Berne p. 6 in the Study Guide

This knowledge domain, growing as it does out of Berne's specialized body of research and experience, **gives us a system of psychology that is quite accessible to an ordinary person**. It gives a description of the structure of the human mind at the level of "personality" [There may be a better word than this. Perhaps it will surface as we go along]. It also gives a description of how the human mind "works" in interacting with the world.

I think it offers a fairly easy and accessible model that still has great power in representing how human thought and human interaction [communication {Hall says culture}] occurs. After studying all the models and the environment in which we must do our work, on the emergence of thinking capacity and so on, it is valuable to have a model that gets down in the trenches of everyday life and shows us yet another way to analyze our target learner and to understand what the design of our interventions might be.

Combining elements of these knowledge domains can give you a powerful set of insights and tools. But you must remember: **WITH GREAT POWER COMES GREAT RESPONSIBILITY**. This particular set of knowledges can give you insights into the

mindset of others, **but here the warning of the scriptures about exercising unrighteous dominion hold full sway.** You must proceed with an eye single to the glory of God and you must be wise as a serpent yet harmless as a dove. Don't tinker with other people's minds just because you can or you may become like Korihor [and you know how he turned out]

Berne: Transactional Analysis P-A-C

Youtube reference: Transactional Analysis 1: Ego States & Basic Transactions

10 minutes By: Theramin Trees 525,444 views

<https://archive.org/details/in.ernet.dli.2015.128032>

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Games People Play. Identifier ...

This website should allow you to download a free copy of **The Games People Play**. If it does not Google: Book Eric Berne, The Games People Play. You get several hits and one of them is the one I used to get my copy. The book is out of copyright, according to this notice so there are no problems getting a copy for your personal use.

A big part of helping someone develop a Fully-Articulated Human Mind involves helping them, as the English say, “sort themselves out”. Coming to understand what's going on

around and in them and helping them acquire skills and tools to manage better. Sternberg can be especially helpful in this. But Berne gives us the framework of self-awareness that Sternberg and the others draw on for their work.

Some definitions and descriptions may help.

TRANSACTIONAL ANALYSIS

"You look beautiful today, Honey."

"Oh, so you're saying that yesterday I looked ugly?"

In this model this conversation is called a crossed transaction. What began as a simple, adult observance elicited a "stinger" of a response.

All of us have experienced similar situations. When the discussion gets heated with a teen ager, on any subject, they may simply begin "pushing our buttons" until we give up in frustration. We need an effective "workaround" to help us stay on course and on message and in reasonable control of the situation.

I've chosen this model to review with you because it can help you see where this miscommunication comes from [either deliberately, or through a clash of cultures] how it can be understood and taught, and how you can use the principles to control communication with others in a positive way that stops "conversational gameplaying" and that leads to solid presentation of intelligence and knowledge through educational interventions.

This can be a real blessing when dealing with the young or with immature minds of any age.

Berne's theory is built around the idea of "ego states". He's careful to make the point that ego states, as he sees them, are

not “moods” or “roles” but rather represent actual “people”. It’s spooky to think that we can share our minds and bodies with more than one “person”.

I suggest you approach this slowly and carefully while you look at the elements of the theory and the examples he gives.

In (a) given individual, a certain pattern corresponds to one state of mind, while another set is related to a different psychic attitude, often inconsistent with the first. These changes and differences give rise to the idea of “ego states”.
Eric Berne, The Games People Play

An ego state may:

....be described phenomenologically as a coherent system of feelings, and operationally as a set of coherent behavior patterns. In more practical terms, it is a system of feelings accompanied by a related set of behavior patterns. Berne, IBID

I suggest you read the description of Berne's theory beginning on p. 18, ff.

“That is your Parent

You're in the same state of mind a parent or parent substitute was.

You are responding with the same body language, vocabulary, voice inflection and emotion. Remember this recording was done when you were young, and when, according to Fischer, you were not as yet in possession of a mature brain/mind so Parent content is not totally dependable in present time.

Be aware that your children are having this experience with you while they are young and consider trying to create and defend the best possible environment for them to do this, so they

acquire a dependable Parent that they can build on positively later.

This may prove to be a real key to helping the emergence of the Millennial Child without a lot of remediation.

“That is your Adult”

“You have just made an autonomous, objective appraisal of the situation and are stating these thought-processes, or the problems you perceive, or the conclusions you have come to, in a non-prejudicial manner.” Berne, IBID.

The Adult is where we are when we are dealing with things in an open-minded, dispassionate state where we are simply wanting to use facts and data and reason to discover and act on what is true. [To discover the truth of things.]

Our major goal in our mental lives should be to remain in this state and to funnel all input from the other two ego states through this one. It is how we can live free of games, where, as Hall states, we can discern and resist being manipulated by the more “predatory” of our fellow beings.

It is a major goal you can incorporate into your interventions. To help your Learner avoid “playing Games” and stay centered as they consider the issues, for example, of the intervention regarding Putting On The Whole Armor of God.

The immature mind needs a lot of protection from the environment to make sure their mind is not overwhelmed by input [temptation, lies, false doctrines, powerful and dominating egos, and so on] until they develop the capacity to internalize the principles used to create that protective environment

and actualize within themselves and thus develop anti-virus protection in their minds.

FOR PROGRESS TO BE MADE, TWO GENERATIONS MUST AGREE

It isn't enough to know all about Fischer, Feuerstein, Hall, Kohlberg, Steinberg's models. You also need to know how to fashion your targeted educational interventions by being able to create an in-depth and accurate outline of the person you want to help, including their individual mind-set.

You need also to study the "specialties" [Smith, Stanley, Shores] of the culture of Godliness. Those special knowledges and abilities and content of those Spiritual knowledge domains that undergird that culture and the Society of Enoch, Melchizedek [Zion] that can be built on it. Ibid. p.27

Remember personality and character are expressions of the culture in which a person lives. You cannot design weak, incomplete, ill-considered interventions that do not take into account all these knowledges, and more and expect to succeed in our Quest.

I have presented this material because, in the give and take of actually trying to help someone it can give you the ability to increase the effectiveness of your work. Please give it a good look, but, as I've said, remember that those who have produced it for the most part do not believe in God the Father as we do and so a lot of their work is built on an intellectual foundation that is faulty.

Be sure and review the material following this, including the charts to gain a clearer understanding of Berne's theory.

I have encouraged you to pick up a form of the literate practices presented by Fischer and use them to analyze this

material. This is one area I don't have time or space to cover but I suspect it's a very key part to creating your own model for our Quest.

Thus all three aspects of the personality have a high survival and living value, and it is only when one or the other of them disturbs the healthy balance that analysis and reorganization are indicated. Otherwise, **each of them, Parent, Adult, and Child, have the right to be respected. Each has a legitimate place in a full and productive life.**

(READ: IN A FULLY ARTICULATED HUMAN MIND)

You may recall early on that I didn't know for sure what some elements of our model would be defined as. I hope you can see now that though Hall describes culture in some detail, when you want to start working with people with educational interventions designed to lead to powerful, spiritual guided reorganizations and restructuring of one's mind [brain/mind] it might be critically important to be able to develop a rather complete map of the various aspects of the mind you want to influence.

The other takeaway is that from earliest life we are helping a child construct their Child. It's worth giving some careful thought, in view of our desire to support the emergence of the Millennial Child, about what environment we are creating and defending around our young. What types of emotional experiences we are allowing them to experience.

This is where, perhaps, the work of the Millennium will begin. We've been told how important family will become. Maybe the material in this study guide

lends meaning to that concept and suggests what we can do to create Millennial Homes for our family.

We must build together a great “Ark” of salvation, for all this time, not just for a few. Our motto must be, so far as we can help it happen:

“NO CHILD [OF GOD] LEFT BEHIND”,

How important it is for us to step forward, master these principles, and re-interpret them as part of that great plan, showing the Mind of God at work in this mortal life. Reason, purpose, hope, excitement at the prospects before us.

Perhaps you can see here another example of why I’m saying we must do for these brothers and sisters, and for the wider world what they obviously cannot do for themselves. We have a dynamic, living vision that they do not.

We must hold up the Light of Christ in a darkening world where Truth is attacked, twisted or misunderstood at every turn. We must “sanctify ourselves for the sake of our friends” and call down the powers of Heaven for their blessing and benefit and ours.

Vacuums don’t exist in social relations.

Castles nor outhouses are built from the top down.

There is nothing new under the sun.

The main challenges of mortal life have been around since Adam and Eve.

There is no pure, pristine, remotely perfect solution to problems outside human experience and guided reinvention under the tutelage of the Holy Ghost. We must deal with human situations as they are. Curriculum must be written by humans for humans in a human setting. We

need practical, everyday solutions that can be grasped by practical, everyday persons in a human setting.

They must solve real problems for real people in a real world.

We can expect no less of our labors.

CHAPTER ONE
STERNBERG
INTELLIGENCE: THE TRIARCHIC MODEL
SYNOPSIS OVERVIEW SELECTED QUOTES

Intelligence is a sometimes thing.

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INTELLIGENCE: THE TRIARCHIC MODEL
SYNOPSIS OVERVIEW SELECTED QUOTES

Intelligence is a sometimes thing.

There are many schools of thought as to what intelligence really is. I hope, from the selected parts of Sternberg's theory I've included, you will see why I have chosen to study with him.

In case it doesn't become clear right away, let me say that much of what he presents ties into the other models we are considering, clarifies and strengthens them and suggests ways of approaching our own project which is to describe an **Enlightened Christian Conscience** based in a **Fully-Articulated Human Mind** protected, edified and elaborated by being encapsulated in

the **Culture of Godliness** and living in the **Society of Enoch and Melchizedek**. (Not an ambitious undertaking at all, huh)

We also want to outline a specific, targeted intervention built around the analogy **Put On The Whole Armor of God**.

This is a very ambitious goal and we need all the help we can get. I think Sternberg has a lot to offer. I think if you use your **GOOGLE AND THUMMIM** and look up Sternberg: **The Triarchic Theory of Intelligence** you will discover that he's been around a long time and is still very active in this field and a lot of practical material has come from his work. With the emphasis on practical, everyday intelligent living. Not rarified, high IQ academic Intelligence, although that has its place, but rather, average, ordinary run of the mill intelligence—being smart about life.

I feel these are the kinds of tools that will help you help ordinary, everyday, good-hearted people who will serve the truth and who want to be good and to do good, but don't always know how to go about it.

Sternberg's whole approach seems to be centered around the idea that if intelligence isn't practical and useful in our everyday lives, then what's it good for?

We all know people with high IQ's and therefore are presumably "smart" who make unwise and foolish choices and mess up their own lives and the lives of others. That kind of "intelligence" we don't need.

Is THERE REALLY SUCH A THING AS INTELLIGENCE?

Yes, but not in the way we often conceive of it.

Intelligence is essentially a cultural invention to account for the fact that some people are able to succeed in their environment better than others. We define as "intelligence" those **mental self-management**

skills that enable these people to do so. Sternberg, The Triarchic Theory of Intelligence, p. 49

WHAT, THEN, IS INTELLIGENCE?

It is purposive adaptation to and selection and shaping of real-world environments relevant to one's life. Stated simply, it is mental self- management. Because people will always have to manage themselves mentally, there will always be intelligence, no matter what term we use to represent it. Sternberg, IBID p. 49

Another thing that I really like is his idea that, **in his model, intelligence can be increased.** It increases naturally with ongoing maturity [dovetailing nicely with Fischer's Skills Theory, and in Feuerstein's theory of MLE where Sternberg's ideas are analyzed in more detail. Except that nobody's done that yet so far as I know. It will be our pleasure and joy to integrate these models in several new ways that have never, so far as I can determine, ever been done.....yet. Really thinking outside the box is what they call what I think we're going to do together.]

Sternberg proceeds to give a great deal of practical methods of increasing intelligence. This could be so useful in helping someone who is struggling with a variety of challenges, including self-image.

This material is found in: Study Guide Sternberg Chp. One, p. 1, ff.

.... my interest has been adolescence and adulthood, with a heavy emphasis on providing remediation (which Sternberg talks about a lot and is very helpful with) for people who are growing or have grown to adulthood and who have not succeeded in creating in themselves the elements of a successful and spiritual life.

ADVANCE ORGANIZER—A PREVIEW

Taken from the last page of Sternberg's book: **The Triarchic Theory of Intelligence**

"Postscript"

*Now you have learned something about what intelligence is, how it can be tested, and how we can improve upon the intelligence we already have. But the book should not stop here. **There are plenty of "smart" people walking around, making a mess of their own lives and the lives of others.***

The acid test is not how much intelligence you have residing comfortably in your brain but how you go about using that intelligence to make a better world for yourself and others. So take a major problem you face or a decision you need to make in your life and apply the techniques of this book to it. **It's not of much use to think of intelligence as something you have. Think of it as something you use,** and now go ahead and use it, making the most of your many abilities to enjoy a richer, fuller life.

Intelligence is much more than IQ. Traditional tests of intelligence, scholastic aptitude, and related constructs tell us relatively little about intelligence. And **they tell us even less about a person's creativity, wisdom, and intellectual style.** Even if we knew all about those things as well, we would still need to know about **what may be the most important attribute of all: the ability to capitalize on strengths and to remediate or compensate for weaknesses.** Practically intelligent people may excel at only one or two things, but they make the most of these excellences. And you can, too! (p, 308) [Guide: Sternberg p. 7, ff.]

I hope you can see why I make these concepts an important part of my analysis of a specific Learner's present situation and of their potential. [ZPD in a modified form]

From here, p. 7 of the Guide, you should read the text and outline for yourself the major points of Sternberg's theory.

We don't have to deal with any of it. We know the general nature of the human mind and we know of the gifts of the spirit given to us to scaffold our minds as we mature into adulthood and beyond. We know we are not left alone to make of life what we will. We are participants in a great opportunity to learn and grow and the develop the skills and knowledges, associations and experiences that lead to happiness and fulfilment.

It's interesting that the thrust of research in this area (which slides over into Fischer, Feuerstein, and the other models) is that the development of a human mind is a joint-venture project between the person and his/her environment.

THE TRIARCHIC VIEW OF HUMAN INTELLIGENCE

Sternberg is useful because he focuses almost totally on the state of the individual mind as it accommodates itself to its internal world, the world combined of the internal structure and processes and the functions of the external world [environment]. This is one reason his work fits so neatly with the other models we are considering. The third part [leg] of this theory "relates intelligence to the external world." Sternberg IBID p. 66

Definition of the Triarchic Theory

The theory comprises three parts: a componential part, which relates intelligence to the internal world of the individual; an experiential part, which relates intelligence to both the external and the internal world of the individual; and a contextual part, which relates intelligence to the external world of the individual.

Sternberg IBID, (p. 66) emphasizes that though they can be separated in the mind, when examining how they actually function in life, they "work together in an integrated fashion." Sternberg says further (p.66) that we need to look at intelligence **three different ways.**

I like Sternberg because he leaves abstract, scholarly stuff and gets down to the level of the everyday.

I hope you are noticing that, in his mind, IQ and intelligence aren't really in the same universe.

It's not of much use to think of intelligence as something you have. [IQ] Think of it as something you use. [Intelligence]

He's a down-to-earth "let's get it done" "how does this work in real life and what use is it to daily living." "How can a person learn to be more intelligent in this environment."

I hope you can see how valuable his help can be if you're working with a failed "student" or client and you need to find a way to start building trust and confidence with them and start them on their way to steady improvement and growth in capacity to understand the elements that make up the "Culture of Godliness".

Remember the key scripture that triggered our quest. We want to know, by revelation, how we must organize ourselves, our homes, families, churches, communities and our nation and world to be able to go to Heavenly Father and ask meaningful, insightful "intelligent" questions about how we can bring this to pass.

D&C 45:58

57. For they that are wise and have received the truth and have taken the Holy Spirit as their guide and have not been deceived—verily I say unto you, they shall not be cast into the fire but shall abide the day.

58. And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

The components of intelligence are interactive, with the meta-components [how we think about our

thinking] directing the performance and knowledge-acquisition components and these latter kinds of components providing feedback to the meta-components.

*For example, when you make a budget, **meta-components** are used to decide how much you are willing to spend on what. **Performance components** are used to do the computations to balance the ledger. **Knowledge-acquisition components** are used to learn how to budget in the first place.*

*.... components of intelligence in experience **can differ radically across cultures and even among individuals within a single culture***

We all need to adapt, select, and shape environments at various times, but we do so in different ways.

What all of us need to do is to capitalize on our strengths and to compensate for our weaknesses. Sternberg IBID. p. 70

Sternberg gives us many ideas about how we can assist others in acquiring real-life skills. Which Feuerstein and others feel are so important. **In a way you have been moving through the theoretical aspects of our quest and you are now able to understand and apply practical, real world cultural elements in your work.** Ibid. p. 15

Sternberg then talks about Fischer and other disciplines. Please review them and consider how they integrate into the other models we have studied.

He shows how the other models fold into and illuminate each other and our quest.

I don't have time or space to outline all of it, but it is here that you begin to see how each domain fits into our overall

Quest. Please be sure and study this carefully because it begins to bring everything together. It gives you an overview of what material you will want to adapt to your own targeted interventions.

Sternberg (IBID p. 51):

This chapter has posed three questions about intelligence:

What is its relationship to the internal world?

What is its relationship to the external world?

What is its relationship to the experience of the individual?

It can be argued-rightfully, I believe-that a complete theory of intelligence should address not just one of these questions but all three. My own triarchic theory of human intelligence, described in the next chapter, attempts to do exactly that. Ibid. p. 23

EDTOR'S NOTE:

Because of time and space limitations and the wide availability of the material elsewhere I will not be developing Sternberg, Kohlberg and others to the depth I have the earlier, more foundational and less available works.

I will be attempting to give you a view of what's to be known and some ideas about how it applies to our quest. **But the only way you'll get a complete picture of these knowledge domains and of what use they might be to you will be to do the research yourself.** If you've followed the plan thus far you should be quite prepared with the scholarly skills you need to pursue this research on your own. If you do not your GOOGLE AND THUMMIM is waiting there to help.

A Detailed Analysis of Three Performance Components

[Sternberg] Ibid. p. 37, ff.

The number of performance components used in problem solving is quite large. **Which performance components are used in solving a problem**

depends largely on the kind of problem one is confronting and the content of that particular problem.

It would be impossible and unnecessary to list and describe all of the possible performance components here. Instead, I shall concentrate upon three-- **inference, mapping, and application**, described briefly| earlier, that research has shown to be particularly important in mental-self-management.

"Mental self-management" is the phrase he uses to identify the mental processes by which we think about, evaluate, apply thinking tools to the things we think about. The things we do to process information. In other models this is called "**meta-cognition**" meaning thinking about the way we are thinking.

Whatever you call it it is a major part of the human mind's function and Feuerstein's list of cognitive deficiencies , for one, will show you details of what can go wrong. **You can analyze the mental functions of your learner on many levels and have a number of tools you can use to fashion a meaningful educational intervention.**

This can be a very fruitful field for encouraging independent thinking **if you don't make the mistake I tried to warn you about before where you just give out the answers to show how cute and clever you are, or permit some third party to distort the learning environment by letting them do it.**

One-on-one, One-on-one. As President Hinckley and others have said, we deliver the Gospel of Jesus Christ to Heavenly Father's children, one person at a time. We do this in part by controlling the learning environment [including ourselves].

I think you will come to see that the Holy Ghost knows and uses all this and much more in His work.

If you dissipate your teaching opportunities playing one of Berne's "games" instead of staying in your Adult and truly ministering by the Spirit.....well I will say no more.

This and associated material shows you ways to engage your learner in their own acts of "guided re-invention". In this area

you will be preparing yourself to succeed or to fail miserably depending on how much you try to do things as you've always done them and just expect different results.

If you were to select one performance component as most important of all, it would be inference-the discovery. of one or more relationships between objects or events IBID p. 117

I can't take the time or space to discuss how much there is to be learned by analyzing this idea of relationships between ideas as they are discussed in the other models. But one thing you need to return to over and over is **Fischer's explanation of the emergence of thinking skills and what a person can, and cannot, do at certain ages or level of maturity.**

Bruner said: In any subject domain you can teach something to little kids that is relevant.

These tools show you a place to begin creating meaningful interventions for all levels of experience, understanding, character, interest, etc.

Inference can be taught at every level, but not observing the developmental aspect of the interventions you create is where so many “lessons” go right over the target’s head, or are so boring there’s no novelty and no engagement in the learning activity.

“Guided reinventions” means, among other things, that the learner gains such a degree of insight and knowledge [that greatly enlarges the soul without hypocrisy] that, hopefully, this results in a restructuring and re-

organization of the contents of their minds, and of the tools and manner [metacognitive management of thinking] of thinking that they change and become a better, more skillful human being. {moving toward having a **Fully-Articulated Human Mind and an Enlightened Christian Conscience with character founded on the Culture of Godliness living in the society of Enoch and Melchizedek [Zion].**
Ibid. p. 30

The following material gives detailed checklists for measuring the Learner's strategies and practices in using their thinking skills. It helps you analyze your Learner, their environment and their potential for growth so you can create better learning activities and prepare yourself for more meaningful and effective learning activities. You should read this material and make the elements part of your complete checklist agains which you will measure your efforts.

.....a given individual can be strong in some aspects of intelligence but weak in others.

Finally, intelligence here is regarded as a dynamic rather than a static entity. As such, it can be increased and it can be taught.

Mental self-management, too, can be said to have **three basic elements: adapting to environments, selecting new environments and shaping environments**

IQ tests, then, measure skills in problem solving that are relatively different from the skills required to solve problems in the everyday world.

....in contrast to academic intelligence Neisser defines intelligent performance in native settings' which we consider to be practical intelligence, as responding appropriately in terms of one's long-range and short-range goals, given the actual facts of the situation as one discovers them.

In other words, you respond to situations in ways that help realize, or at least do not get in the way of, attaining your

goals. Emotions may accompany this kind of intellectual performance. For example, deciding what kind of car to buy is partially an intellectual decision based on your objective needs for a car-but the decision also has strong emotional elements.

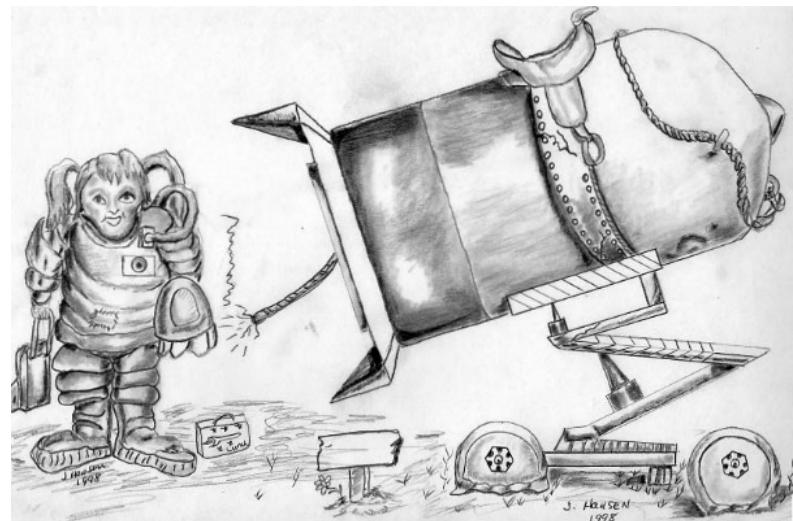
Sternberg's book is an excellent "do it yourself" manual to show you ways of adding to the intelligence of your learner. I hope his ideas will serve you well.

LAUNCHING EDUCATION INTO A HIGHER ORBIT.....MAYBE

A Program Developed by:

Jon H. Hansen, M.Ed

THIS WAS WRITTEN IN 1996 WHILE I WAS TEACHING AT Canyon View Junior High in Orem Utah. It is addressed to the education community which will account for the "bias" towards "educationese: in the language. Two more major attempts at nationwide education reform have been attempted and abandoned since this was written. **[More than that now, October 2018]** No wonder teachers burn out and go out and get a "real job". This material is good for perspective, but very dated and I was just trying out my "legs" as a writer so don't expect too much in that department. But watch for how the issues reflect what's in the various knowledge domains in the study guide.



Schooling, informal, formal, technical, or simply involuntary enrollment in the "school of hard knocks"....is the way a society passes the prized elements of its culture on to its young. Everyone agrees that public school education has not fulfilled its promises to our society, which are, that it would help parents inculcate the young into the "Tribal Secrets" that we feel make for an articulate, insightful, peaceful and productive adult. To give us individuals fully

"initiated" into the "secret" Gnosis by which all mature members of our society are expected to function.

While bashing the poor public schools, which are the presumed expression of our societal will, we ignore the fact that our society no longer has a working "Social Contract" describing the terms and conditions by which society's best values are identified and actualized in our schooling institutions.

There are just too many different points of view about what's vital for children to know. Though we would characterize them as a "noisy, attractive nuisance operating just across the back fence of Home Town, America" social scientists would probably characterize these clashing, divergent viewpoints as powerful Alternatives to our "accepted" value system. Too often modeled in the media, they constitute acidic, acultural, situational values and behaviors. They leak into the tapestry that is our society and blur, darken, obscure and sometimes eat away the clear patterns which we used to recognize the strong inter-woven designs of the fabric of our valued social institutions and of the undergirding culture upon which they are built.

Did I tell you anything new? Not really, huh? I just fed you a glitzed up version of the traditional line. You know what I suspect?....Come on over here and I'll whisper it in your ear.....Stop squirming, now....Haven't you ever had anyone yank on both ears while looking you earnestly in the eyes?

Must not be any three year olds in your house.....Anyhow, here it comes, ready or not.....THE "GOOD OLD DAYS" NEVER WERE!

What Heresy! you screech, rubbing your aching ears.

I think the world has always been a mixture of success, failure, and down-the-middle-of-the-road mediocrity. That societies have teetered along, lurching this way and that, seldom finding a clear formula to undergird a basic agreement about what Universal values should be given to every member of the group. The more

complex and technical the society, the less agreement there has been.

There are notable, significant exceptions to this and those societies will be discussed the main body of the Guide.

To have any hope of establishing a Millennial Society and a Culture of Godliness we must reverse that process in our current society. [October, 2018]

I also think that in every age some families have found effective ways to prepare their young to succeed, even triumph, in a seedy, run down, "bag lady" type of world. That's what I think. What?.....Well,.....why should they? If they tell you how they do it your kids become competition to their kids. In a world built upon a scarcity mentality, where there is only a

limited amount of success to go around, the more your kids get the less there is for theirs. You've got to find someone who's willing to tell you how they do it.

If you doubt that there are such families I want you to arrange to attend the academic awards banquets at one of your local high schools this spring. See who's getting full scholarships, listen to what they've accomplished to do it, and which of those budding scholars have older siblings who have also received such honors. The kids in school all know who these families are. Just ask them.

The kids will also try to tell you that these students are just outrageously "smart". I call that the 'sour grapes" excuse, myself. But we'll return to that theme some other time. We can't get side-tracked on this anyway, because we know there is no automatic connection between high academic success in high school and college and success in life. (I'm certainly a living example of that....Which leaves you wondering whether I did really well in school or if I am deluded enough to believe that being a Junior High School teacher ranks somewhere on the "Fortune 500" list of successful occupations.) We will also return to this theme later. Consider Sputnik

Furthermore, though we're having a good visit here today, we must not just ramble on. We must make a point. So lets talk about launching space machinery for a while. ("Honest, your Honor", Perry Mason says with austere dignity, "I will show relevancy. Please! Just let me bring in the Elephant.....")

Somewhere around 1959 the Russians pulled off a grand slam home run, winning an important pennant race and positioning themselves to win the "World Series of Space." By putting into orbit a space machine about the size of a grapefruit or a basketball, the Russians demonstrated the power of their "launch vehicles" and of their technological expertise. It sent shock waves through the free world and in about 18 months the Americans rushed to put their own little piece of space junk into orbit.

Space junk, you say? SPACE JUNK! ?!

Well, what would you call a piece of instrumentation designed mostly to send back a detectible radio signal? An expensive thumb-

to-the nose, hand waving... NEANER NEARER, LOOK AT WHAT WE CAN DO, Too.... kind of a project?

Overcoming Inertia

We watched in awe as both sides progressed from payloads the size of grapefruit up to payloads larger than a railroad boxcar. Along the way tossing up reluctant monkeys, dogs, and even humans. (My name, Jose Jemenez--remember his monologue as a reluctant astronaut? What a hoot!)

John Glen was known to have expressed some reservations when the rocket ignited under him and began pushing him toward inky outer darkness. "I found myself thinking that all of this space stuff had been supplied by the low bidder..... These events, euphemistically known as the "Space Race", constituted a dramatic history of the evolution of the launch capacity of the rockets we use.

On these monstrous cousins of the 4th of July bottle rockets we all know and fear, as important as payload capacity is the guidance systems that aim the vehicle and its cargo unerringly through that narrow "window" in time and space that leads safely into an effective, useful orbit around the Earth.

Thrust and Guidance, Guidance and Thrust

It apparently takes most of the power or thrust of these massive missiles just to get things moving, to overcome the inertia of gravity, to counteract the tremendous reluctance of the earth to let anything escape its clutches. The space shuttle, for example, needs a huge booster and two smaller rockets to get off the launch pad and to begin accelerating to "escape speed" velocity. Just as vital are the on board computers, software, and gyroscopes that "aim" the accelerating system toward the narrow window in space and time that leads to a safe, effective orbit around Planet Earth.

EDUCATIONAL INERTIA: Can We Overcome the Disincentives To Raising standards in Schools?
(Should we even try?)

The disincentives to raising educational standards comprise a problem in overcoming social gravity that would make a spaceman weep. It more closely resembles the problems of escaping the ponderous gravity field of a Black Hole than it does of merely escaping the grip of Planet Earth.

Sobering enough, sure, but the Guidance System of public school education is also gummed up with quickreproducing "Tribbles" and troubles. (Where is Mr. Spock when we really need him?)

I started in public school teaching about the time Sputnik came along so I've seen a lot of "stuff" pass by in education. Not to be left out ourselves, we raised ten kids, all of whom were "nurtured" somewhat in the educational aura of the public schools. I had daughters who were valedictorians and salutatorians and I had kids who were grateful that there was actually a diploma for them in that little case they give you as you cross the podium at graduation.

As if that wasn't good enough for a lifetime of experience, when I remarried I married a lady who had six kids. So now we juggle a family of 16 kids ranging in age from 35 to 12 and by spring we will have 30 or 31 grandkids ranging from 12 years old to 4 days old (as I write this). **[2018—84 plus of the little guys,, who by now are reproducing themselves and giving us great-grandkids.]** Tribbles have nothing on us....

As I tell my seventh grade students, no matter what fancy excuse you come up with, I can practically guarantee you I've heard it before.

And, yes, our living room has, on occasion, looked like the set for the sitcom "The Boys Are Back". We are also juggling two widowed mothers as part of the mix. Yeah.....you got that right there. Somedays just going to junior high school doesn't seem all that bad.....

Uh....lets see now, didn't I say back there somewhere that we couldn't just sit around and visit, that I had to make a point here? It's not like we're out on a fine day sittin' in my little tin boat with nothing to do but talk.....(That remark just shows you've never

been fishing with me. I'm seldom interrupted by the need to remove fish from the end of my line so I can get a lot of "visiting" done.

My wife insists that I'm still workin' on the front half of the "Catch and Release" program.)

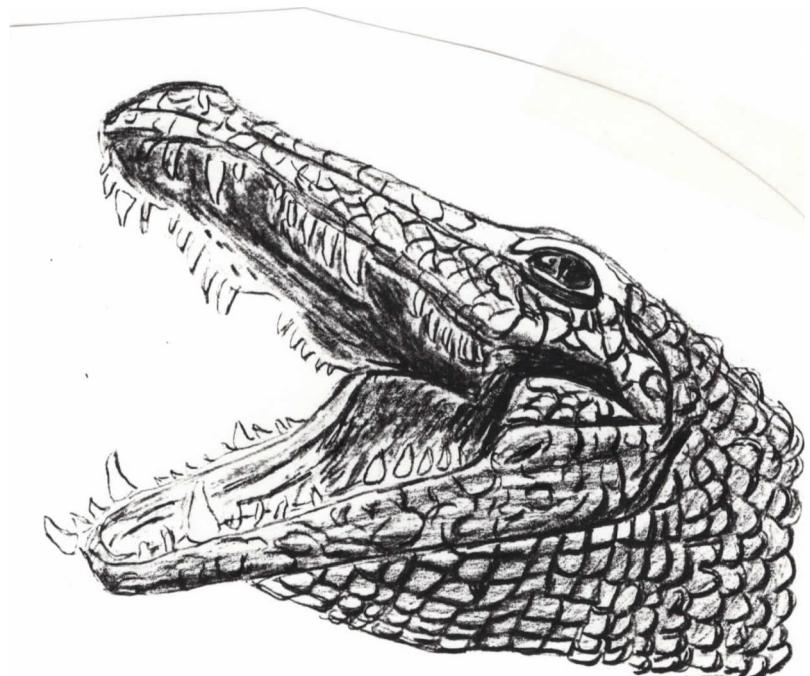
What I want to say here, I think, is that I've seen, as a parent and as an educational "professional", a lot of educational "theories" and "systems" come and go. I've suffered and I've seen my kids suffer the effects of "bad science" in -education. This has made me wary and as watchful as a wildebeest approaching a water hole during the dry season. I'm not too smart, but, from bad past experiences, I

worry, when I hear of a "new" program or approach to educating children, that there's an "educational crocodile" lurking down in there somewhere.

I see the same failed programs brought back, dusted off, and sold again and again to each new generation of parents by glitz educational gurus who resemble the old-time medicine show "snake oil salesmen".

Too often their highly touted "final solution" to the problems of education ends up igniting a holocaust-sized conflagration. An educational tragedy in which the "dead" are the hopes and dreams of our own children which have been incinerated in the white hot fires of competition for jobs, living space, self-actualization and happiness for which their education leaves them unprepared.

On the other hand, however, I've done lots of reading in the recent research of cognitive developmental scientists. (Cognitive means "thinking") They, and others seem to be reaching consensus about



some fundamental issues about how humans learn to be....well...human. Just as some historians say we have come to the end of History (meaning that most of history has been the struggle to decide which form of government was most humane, most productive of human happiness, and now we seem to have agreed that totalitarian dictatorship is not the way....so nobody's arguing about it any more.....) we may also be coming to the end of the debate about how people learn and how thinking develops as a proto-human (kid) progresses through (moults?) the stages that lead to a more or less clear-thinking, mature adult. They also describe quite accurately what goes wrong (as portrayed so well in "Clueless" and "Dumb and Dumber") and what can be done about it.

My emerging expertise in all this is now helping me to transform myself.....Snout growing longer, spiky teeth sprouting along my jaws, a log-shaped body, stubby legs and long tail and a burning desire to lurk around water holes.....So watch out for me. I may start thinking of myself as an "expert" instead of as a student of humankind. However, I think we can count on my wife and the kids to help me remain humble....at least until I start catching fish.

In my mind the disincentives to raising standards in education represent the "inertia" that must be overcome to "launch" public school education into a sane, effective, geosynchronous orbit around Planet Life. The gyroscopic compasses designed to guide us through the narrowing, darkening "launch window", unfortunately, are too often programmed by a New Age version of the Medicine Show Barker: "Gather round, folks, let me tell you about.....At no time does my hand leave the end of my arm.....Absolutely guaranteed to make the kiddies as smart as Einstein And so on, ad nauseam.

I probably should be more "arms length" and professional about my approach to this issue, but I can't. It's part of my workday every day and has influenced the lives of my loved ones too deeply. So If I tend to illustrate these things from a personal viewpoint, bear with me and we'll try to get in some professional stuff as we go along.

Launch Inertia: Disincentives To Raising Educational Standards

We can enter this subject through several viewpoint "doors". But let's start in the classroom, with the teacher. Since I am one, this is the way I most often see it work. (Yup, you're right especially when you realize I teach in Junior High School. Sure, I joined Teacher's Anonymous and attended for a while....But I just couldn't overcome my addiction and so many other lapsed teacherholics started falling off the school bus they threw me out. A bad influence, you see.)

What follows is a likeness, not a mirror image of all education. More an indication of what can, and often does happen. It should not be taken as a scholarly, formulaistic description of what is. Education is too complex. Besides in little, embattled enclaves all over this land you will find exceptional people and programs and schools struggling, swimming doggedly upstream, determined to pass all the academic and bureaucratic barriers, beat all the odds in order to spawn in some quiet, receptive, sheltering stream and thus reproduce themselves.

There seems to be just no end to the human capacity to endure frustrations in an attempt to actualize visions. But.....in order for evil to triumph it is only necessary for good people to do nothing and where this occurs, the massive, stultifying gravity of the Black Hole of educational inertia operates. Now, I know better, but lets just say that in a brief moment of sanity and surpassing insight I decide that It's in the best interests of education and of my students to raise standards in my Utah History classes. What am I up against? What Launch inertia would I have to overcome to get my 7th graders into orbit?

Well, where do you want to start? With the kids? With the parents? With the principal? With the school board? With the business community? with Society?

Okay, with the kids. Many "A" students don't want other students to know they are "A" students. In our society that seems like the Junior High School equivalent of turning down the Nobel Peace Prize. But many students seem nervous, almost fearful about it.

The engine that drives this situation, of course, is peer pressure.

In the United States GPA (grade point average) and the ACT are the main measure of academic success. Even high school drop outs know it's easier to get a good grade in an easy course than in a more rigorous one. And if "grade grabbing" "A" students are driving up the standards and making things harder? Well.....you know teen agers. They can find lots of clever and inventive ways to let you know they don't like what you're doing. The message is: Work hard socializing and having fun, but not doing schoolwork. Every year I see kids, superior students, abandon their promise to engage in active, practicing "Airheadism".

Now we shouldn't blame the children only for having this attitude, because it is actually a reasonable and rational position to take given the environment in which • their "schooling" takes place. They are getting, loud and clear, the signals the wider community is sending them. If we don't like the results we can always consider changing the message we are leaving them on society's big answering machine:

"....high schoolstudents who plan to go on fo college do not need to work hard and get good grades in order to achieve their goal. Except for the tiny percentage of kids who want to go to selective colleges, students know that, no matter how poor their grades, they will be able to find a college that will accept them.....

"The vast majority of employers give exactly the same message to students going directly from high school to work: What you did in high school does not count....hard working kids do not have an edge since few employers ever inquire about what courses a young applicant took or ask to see a transcript. (Education Subcouncil of the Com-

petitiveness Policy Council, March, 1993, p. 30)

Parents know GPA and the ACT (which only measures a rather general educational aptitude, not subject specific-knowledge) are the criteria, too. Try raising a new standard of rigor in a classroom full of kids who know the score. They simply won't do the work. When the bad grades come home both parent and child, in a fair number of cases, will come to rapid agreement about what the

problem is. After all, older siblings may well have already gone on to college without the rigorous preparation that that Ichabod Crane of a school teacher over at Hades High is insisting is so great. Success breeds expectations of continued success, except that you have this terminally dense, socially impaired teacher who is insisting on unilaterally rocking the USS GPA boat. They look at each other, sly grins creeping onto their collective face: Well....we know how to handle him.....

Then I find myself facing two parents and a mildly amused student who take turns tagging each other, leaping into the arena to bash me, and then flying back over the ropes to send in the next team member on this tag team from well, anyway..... I'm told, with quivering, righteous indignation, that their darling is getting "A"'s in all his/her other classes, has been a 4.0 student all through grade school--(significant glare-asking, are you getting the message here, Mr. Dense--all the other teachers are cooperating. Why are you making yourself the social leper?) Does your principal know about this sadistic side of your personality, that you like to torment helpless little kids? So, faced with the prospect of creating a fuss that my overworked, but generally supportive administrator will have to handle, what do I do? That, dear reader, is a story for another time and place. (If and when I actually decide to share with you an ancient, venerable, skilled, infighting teacher's bag of tricks for handling confrontational parents and students. "You could learn a lot from a Dummy".) But it is an exhausting, draining, mostly unproductive experience. It is educational "aversion therapy" at its best.

Lets get real here, many parents are not going to praise your name if you raise standards and thus lower their student's GPA or require them to work too hard. I know of programs that shall remain unnamed that begin as rigorous, accelerated "academic showcases" where, day by the day teachers were worn down by low achievement, student and parental harassment, administrative "second guessing", simple stress and overwork until the transcript still reads like an advanced academic class. But the ability level of the emerging students is average to mediocre. Because if you start

failing too many students (any at all under some administrators) your competency, not that of your students, is called into question:

"one third of all teachers (33 percent) report feeling pressured to lower academic standards in their classroom. (Maybe the others are the ones who treat progressive teachers like some students treat "A" students.) Similar numbers indicate that they specifically feel pressured to give higher grades than students' work deserves (30 percent) And nearly half of teachers (46 percent) say they experience pressure to pass students who really are not ready (for) the next grade."⁹⁹

(Valuable Views, Peter D. Hart Research Associates, Inc. 1995, p. 9.)(This and the other quotes are taken from the bibliography of an article by John Bishop in the Fall 1995 edition of the American Federation of Teachers Magazine. I have organized my thoughts in this article around his presentation. He has lots to say about standards around the world in education. I recommend his article to you.)

Yeah, you're right. Good observation....You know, you're getting sharper and sharper as we go along here.....But see, they are the "upper" 25% of students who are supported by a rigorous home learning environment, by high expectations, and by parents who pass on to them the Gnosis of academic success. They would succeed in school if it was organized in Sodom and Gomorrah and taught by Atilla the Hun.

Us ordinary, "blue collar" type parents have to content ourselves with buying bumper stickers that read: MY KID BEAT UP YOUR HONOR ROLL KID.

Thus reminding "A" students even out on the public streets that it isn't wise to boast about one's abilities to raise academic standards.

I'm waiting for the one that reads:

HAVE YOU BASHED YOUR TEACHER TODAY? MY KID BEAT UP MR. DENSE.¹⁰⁰

Gosh, we're havin' so much fun here, lets do administrators and school boards next. Why go home today without insulting every possible segment of the educational community?

According to Mr. Bishop, school boards and administrators experience pressure in a little different way. They are mandated to retain students, foster self-esteem, provide 'extra-curricular' activities, open the schools to a broader range of students- physically disabled, learning disabled, and so on. They have to provide counseling, health services drivers education.....Well, a lot of stuff. They hire lots of non-academic people and often, standards are not upheld In the classroom. Why raise the stakes? What's the pay-off from the community or the colleges! colleges still take the kids and

employers don't ask about high school achievement so schools tend to emphasize the "recreational stuff" more than the hardline, academic core.

Schoolboards and principals like to avoid public "Tag Team" matches when the other team pays taxes and elects school board members. It's not that they are against acting, but unilateral action is a lonely task. It runs against the grain of human nature. Especially in light of recent court cases. Raising standards, in the climate, just quietly becomes a sort of non-issue.

Actually, I don't feel too bad about all this. I happen to teach in a school led by a skilled, professional "change agent" who is helping many of us work out in our classrooms ways of helping the average student become more skilled in academic attainments, in acquiring the intellectual tool kits and executive management practices that adults really need to think their way through life effectively.

Besides, no matter what we say about "inertia" and lack of a cohesive societal will around universal values, I have never personally talked to a parent who didn't want their child to be happy, well adjusted, capable and successful in life (as measured directly by their ability to leave home and support themselves). To live a good life. We do indeed, still share a powerful set of Universal "core" values around which we can rally to promote our children's well being.

It's just that, so often, the steering wheel has been grabbed by "educational adolescent" school bus hijackers and we're the ones being taken for a "joy ride". **The "gyroscopic compasses" designed to launch our education efforts into a safe, effective orbit are programmed by pseudo-gurus who seem quite willing to experiment on our kids.**

So even when we gather together enough societal "Rocket Power", rounded up at great cost, both financially and emotionally, and we get the rockets lit, and the thing comes off the launch pad, we find that it's almost immediately tilting out of kilter. The readout tells us that the "gyros" are "arguing" about the course the space machine should take to get into a safe orbit around Planet Life. The guiding theories are proving to be flawed, with numerous "Tribbles" and troubles infesting the equipment.

The programmers are out of touch with the true educational, developmental nature of the little human wannabees they're supposed to serve. Also, they didn't factor into their launch equations the awful, massive, gravity enhancing effects of the disincentives in our society to raising educational outputs.

Things go rapidly from bad to worser and worser. A group of nervous range officers (parents, educators, legislators, employers) watch as the ponderous, expensive machine vibrates, wavers, and then begins to shudder violently. Pieces begin falling off, tiny figures are seen to be falling out of the "safety net" the system was supposed to have. The casualty rate mounts, the concern grows, and sooner or later, the Range officers reluctantly stab the "destruct" button (defunding button?).

BOOOOMMM!?!? The echo reverberates through society like the sound of a great bell.

"Ask not for whom the bel/ tolls. It tolls for thee..... "

Then we find the educational landscape littered with space machine junk and with the little educational bodies and minds this whole process was meant to serve. Remember, that we are not scientists experimenting in a laboratory on white mice. Our little "lab Rats" are our own children and grandchildren. After a while

you just sicken and turn away in disgust when a gaudy new wagon arrives in town carrying a gilded, repainted version of what looks suspiciously like an old, patched up space vehicle that you've seen before, the driver looking to you an awful lot like an old-time "medicine show" huckster. Gazing into a brilliant night sky you think: We can litter the stars with space junk....Wouldn't you think that with all our learning and expertise we could launch a 21st century education system?

Should We Even Try?

Probably not. Given the environment in which society is presently working, it may not make sense. Education is too large a "vehicle" for a pair of parents to launch alone. Let alone the growing numbers of us who are single parents. Contributing our finite "rocket power" to a major effort exhausts us and contributes little to the frantic effort to scatter space junk and children's education across the landscape once again.

What we need, folks, is to be helping to put in place the scenery for the next act in that great dramatic production: Education For Life. To describe and to model how we will organize to educate our children in the 21st century. In that New Millennial setting our children and their children will live. It needn't be a nightmare world. I personally am an optimist and a millenialist. I think the world is destined to get better. I also believe we will have to do much of the work of making it better ourselves.

Just to get a dialog started, let me pull back the curtain here and let you peek at what I think the beginning of a solution is:

1. For now, consider letting public schools do what they can. They represent the huge launch booster, they have plenty of punch and do some things in a way that is hard to replace. Besides, some families have learned how to use the "system" very artfully and creatively. So can you. You can learn to seize control of parts of the big space machine and use them to successfully launch your smaller, infinitely more valuable payloads.

2. **Don't'(READ MY LIPS!) DON'T let anyone program the gyroscopes of your launch vehicle. Keep that power in your own hands. Learn how the systems work that you want to**

use, then use them in ways that best suit you and your goals. (Well, maybe take a little advice and a few suggestions from me....you know how harmless I am by now, so long as you stay away from my waterhole.....) [Comment: October 2018] Now we're being told [advised] to learn to manage learning in our own homes so the material here takes on a new meaning and urgency.

3. Organize your family like good academic families have been organizing themselves since time immemorial. Learn what modern research tells us about coaching, mentoring, and evaluating your own little "SpaceNauts". (Sure hope the printer doesn't drop that second "a".) Learn how to launch your own precious little payloads into orbit.

Teach them yourselves the critical skills space voyagers need to master the novel situations (novel to them) that they will encounter as they journey through space and time. Let others supply the knowledge and facts they need to develop their adult body and mind. While you teach them what to make of those facts and how to get more of them faster if they need them. **researchers and scholars discussed in the guide.**

In doing this recognize one fundamental truth that no one seems to be willing to tell you: Building in children's minds the structure that will support the higher levels of thinking kids must do to succeed academically, as citizens, as productive human beings—the power to DECIDE (PROBLEM SOLVING) cannot be given to average students in a classroom setting.

You'll get a lot of help in designing and using educational interventions that do work from the

I don't know if anyone knows if the "smart kids get it there either, though I can quote lots of studies at the college level citing the fact that they often don't have it when they arrive there. (Why do you think about 50% of college students, entering as freshmen, do not return the next year?) Well....yeah...some of my daughters did that too, got their MRS degree in one year.....

But I mean serious, motivated students who found

they didn't have the preparation to succeed. They could read and write a little, but they couldn't "think" at all in a college setting and they flunked out.

Don't let me or anyone else tell you that we don't operate in a complex environment when undertaking this process. It's in such demand that if it was simple you could buy it off the shelf at Doormart at a discount price.

I personally use about 8 or 9 different models that describe segments of how our culture and society work and how developing human beings fit into it when I think about and try to describe these problems and possibilities.

For example, a complicating factor here is that a child doesn't get all his/her "brains" at once, any more than they get their adult bodies all at once. Because of the challenges and sequential time line of cognitive development they need help at each new level to consolidate their new abilities and to see how those abilities apply to the study of various academic disciplines.

In a real way, our culture has to give them the "software"

to run on their new little hard disks. In another article we'll deal with the monster's we get when we allow them and the world to do our programming for us.

Cognitive coaching requires a one-on-one relationship best handled by the parents who taught them to walk and talk and all that other important stuff. By those who love them and will patiently work with them on an individualized basis. I call it the Easter Egg Hunt Model of Parent-As-Teacher Methodology. Good families do this, often without realizing on an explicit, technical level what they are doing and how.

[Much more on this is found in Fischer, et al, and Feuerstein, et. al in the Study Guide.]

Unfortunately, most parents are kept in the grossest Darkness about education practice. (For fear you will snatch back the curtain that hides the Wizard and discover the "smoke and mirrors" that so often obscure the flaws in the education process.)

You don't need to be told that most people in education are struggling for answers too.

The fruits of our system make that abundantly clear. Our best and brightest students regularly rank 13th among the 13 major industrialized nations in academic ability. My department is number one in the district and we rank at the 60th percentile overall in Social Studies. (I do a few things--I teach a unit called the foundations for scholarship and I teach stuff like study skills and speed reading--and I have had to go several rounds with tag teams from.....well, anyway, I have to vigorously defend my program from people who would like to dismantle it.)

(WHAT DO STUDY SKILLS HAVE TO DO WITH UTAH HISTORY!?!?)

I visualize three legs or pillars that support an educated mind. One pillar is built of the content knowledge of a subject. Another pillar is composed of tool kits of "skills and processes" that people can use to process (think about) that content knowledge. The third pillar (this is why many adults "teeter along" through life, they're trying to stand upright on a one or two legged mental stool) represent "executive" or

"management" level thinking skills (usually best when present at one of several possible "abstract" levels) that are used to insure that one is using the skills and processes correctly.

Public school, bound by the inertia I have described, spends huge amounts of time on the first pillar and upon the rudimentary skills and tools in the second pillar. It is almost impossible to get students to work in the other areas. There is no incentive built into our society to encourage them to do so.

Another article will deal with this problem of putting incentive into our system. (Don't expect miracles on this one, though folks. Plan to focus on your own educational spaconauts.) I want to work with people who are willing to learn the principles involved here and to work with me and with others to make this knowledge explicit, not just a fuzzy, informal set of knowledges passed from generation to generation. In other words, I want to reduce to practice the implications of these theories.

I already know where we're headed and approximately what the place will look like when we

arrive. I want to share that vision with you. And I want you to help me explore the TERRA INCOGNITA lying between us and that promised land. (Refer to Old Teach)

I want to work out ways for parents to re-enter the schools, empowered by insight and understanding. To support those change agents who want to do good, to become equals in the education of their kids. To be able to do creative and original thinking about how to create the schools of the next millennium.

What do I have to gain from this (ordinary kids pushing the "A" students, creating competition in excellence) I grin a little wolfish, mildly predatory grin, scarcely revealing my canines. I raise the public school education standards! I pass all those barriers, march around that Maginot Line of inertia and opposition.

I help to create a democratic, free market public school "economy" that will help that monolithic public education rocket finally get off the ground, headed for a "safe, correct, effective orbit".

Summary

Educational reform seldom comes completely off the launch pads anywhere. The awful gravity of the Black Hole of disincentives to raising educational standards sees to that.

When it does get airborne the gyroscopic compasses designed to guide it to the launch window have been programmed by so many competing, agenda-driven "educational engineers" that it lurches off on a rapidly destabilizing flight, lost in white hot clouds of steamy controversy, till an alarmed range officer stabs the destruct button and society is then left with an expensive launch pad littered with parts and pieces of another failed reform effort. Too often among the wreckage we find the bent and twisted lives of our own children and grandchildren.

Two parents (or just one in many cases now) may not have the launch power for this. But they do have what it takes to launch smaller payloads into marvelously effective

geosynchronous orbit around the planet called "Life". In fact some parent "boosters" do it all the time, successfully launching child after child despite the heavy gravity of bureaucratism, group-think decisions, faulty or flawed educational principles and research, all coming down to a lack of a clear vision of the critical education launch window that leads to a superior orbit around the planet.

These families know the launch codes. They program the "rocket" themselves, after the public education "Big Booster" has raised them as high as it can. After that they don't rely on "education engineers" to show them the way. Their rocket motors kick in, guided by their own systems, and they finish the job themselves. Gee, if we could only figure out how they do it!

{Comment: October 2018 this seems more pertinent and essential now than it was then. We need more parents to be able to do what some parents have been doing for generations. We need to close the performance gap in order to stop the

hemorrhaging of our common values and culture.]

These people are Educational-Engineers in their own right. They participate actively in the launch of their little bundle of Sunshine and Protoplasm. They help her/him ignite his/her own motors, getting them burning hot, being sure their little "launch vehicle" has the proper instrumentation and software on board to safely navigate the hazards of "social space" and the capacity to return, -gloriously-and-with-- honor, to the safe haven of home. (For brief visits on occasion, when appropriate.....) (That last bit was for the benefit of any of our 16 year-olds who may accidentally run across this and actually read it.)

Then they add the power of their thrust engines to overcome the remaining launch inertia (vastly simpler, folks, than trying to carry along a polyglot of education reform and other people's kids) They get their precious little space vehicle accelerating all the while, moving smoothly, surely toward that critical launch window in time and space that will allow

them to intersect with a safe, effective, fulfilling orbit around Planet Life.

Then letting go, falling away, watching their off-spring, accelerating now on their own, rising ever more rapidly into the brilliant sunshine of social/emotional maturity.

The launch boosters recover, recharge, and prepare themselves again to help another small, human payload off the pad. Their motto may well be "I can't do everything, but I can do something....."

How do they do it? you ask. Well, I have a few ideas I'd like to share with you.**[That's where this guide comes in.]**

But if you wanna try and launch the American Education system--by all means Go For It! I just hope your fuel tanks are charged, topped off and primed for maximum lift. You'll be leaving without me, however. I've already had the thrill, several times, thank you, of the roller coaster ride of educational reform vehicles. My educational computer has downsized in recent years.

My legacy will be the launch codes for orbiting smaller payloads into a higher, more effective orbit.

Precious payloads full of Grandpa's genes and the hope of the world.

THE END.....OF THE BEGINNING

So.....well, if you're still determined that your best and brightest hope for your kids IS to help launch another education reform payload---good luck. If, on the other hand, you're starting to think , like Noah, that it may be time to build and float your own family "Ark", and if you have enjoyed our little visit, come on back and we'll talk some more, in ever increasing detail, about the principles that maybe you can use to devote the force of your family "rockets" to orbiting an accurately inserted, vital, important payload vastly more precious to you than another looney, off kilter, out of control, group-think effort to get another Frankenstein's monster of a program up in the air. Lets

talk about how you can acquire the launch codes that will have you driving around with a bumper sticker that reads:

**THANKS TO ME AND MR.
DENSE MY KID'S ON THE
HONOR ROLL.** The Study
Guide: Teaching for the
Millennial Child is the compilation of all I've been talking about. There's more material referred to there than I knew about when I wrote this so long ago.

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TEACHING FOR THE MILLENNIAL CHILD
STUDY GUIDE

Compiled and Written by Jon H Hansen, Sr., M.Ed.

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EXAMPLES OF GRANDPA HANSEN'S ART

By Jon H. Hansen, Sr., M.Ed.

These samples represent the types of art work I have explored. Pencil, colored pencil, acrylics, oil. In the preface I give references where you can go if you want to explore these on your own. I've recommended people who make things simple and who lead you to doing realistic art. They say doing a portrait that actually looks like the person is the greatest challenge so naturally I took that as my standard. Darrell Tank at Five Pencil Method.com has the most straight-forward method to achieve reality in all subjects, but especially in portraiture and his methods are so simple they are easily mastered by someone like me who has little natural artistic talent.

This harkens back to Sternberg who we study in the guide when he says IQ contributes little to success in life. In art as well as elsewhere a study of the science of the discipline can make you look like you are a natural, or better. Just as memorizing skill can make it appear that you have a photographic memory even though you don't.

I'm including this, not as a matter of ego, but because I want to encourage my posterity for many generations to explore, learn, and as Sternberg counsels, learn to accommodate and work around one's weakness until they become strengths. [Gosh, there's a scripture that speaks to that too.]

I hope you'll have time, and that you'll take time to learn the spiritual aspects of all this information and enjoy a rich and happy and spiritual life.

Gandpa Hansen June 29, 2018





After a Jerry Yarnell painting



Kiera Allen
Adam Merrill



Bonnie Hansen about age 24



Illustration

Christ and the Sparrow: Grey
Bird Woman Award

TSIDIIL-BAHI ASDZAAN
GREY BIRD WOMAN





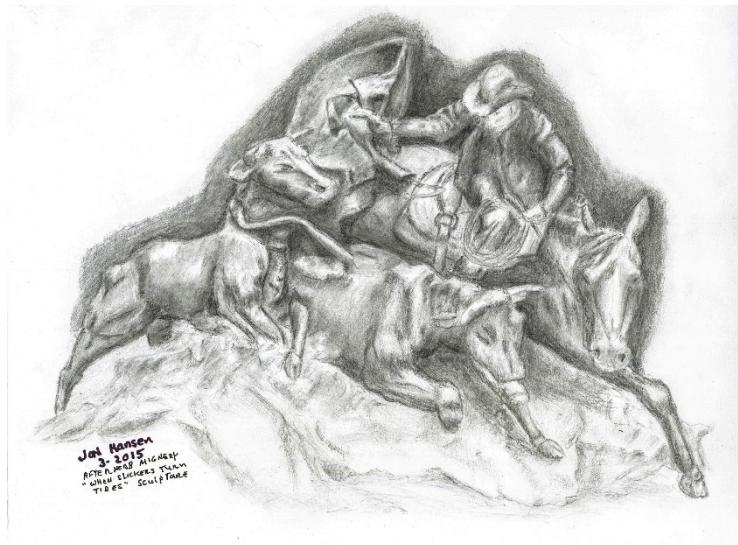
Me



Sena and Audry 2017



Fish Lake

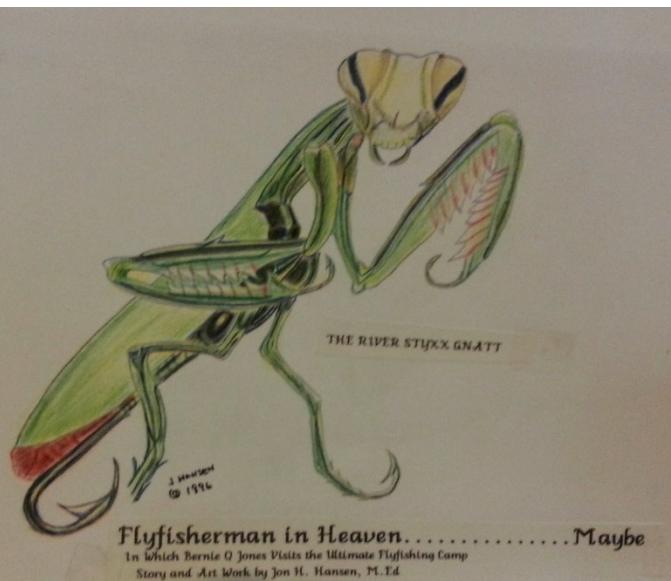


When Slickers Turn
Tides: Copy from a
statue



Welcome to
Hades Fish Camp

River Styxx Gnat



Flyfisherman in Heaven.....Maybe
In Which Bernie Q Jones Visits the Ultimate Flyfishing Camp
Story and Art Work by Jon H. Hansen, M.Ed

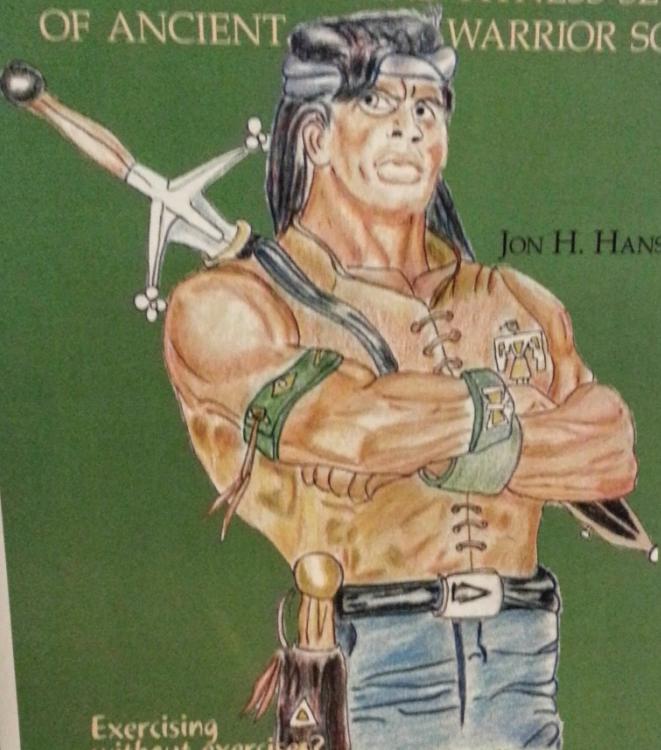


Lucifer's Guppy

Warrior's Way

THE STRENGTH AND FITNESS SECRETS
OF ANCIENT WARRIOR SOCIETIES

JON H. HANSEN, M.ED.



Exercising
without exercises?

What if there were no "natural" athletes?

What if you could learn the "secrets" of men and of women who knew how to keep their bodies hard and battle ready in ages when battle was an individual test of endurance and of raw physical power and of athletic ability? Where gyms and regular physical exercises weren't available. Where in battle the weak died first and "mighty men of war" ruled the world. What if there was a second muscle control system built into our bodies, that must be "turned on by an act of will", designed to exercise our bodies 24 hours a day. What if all "naturally" strong, fit people who don't seem to exercise do use it to some degree. What if you could teach yourself to use this "system" and join them?

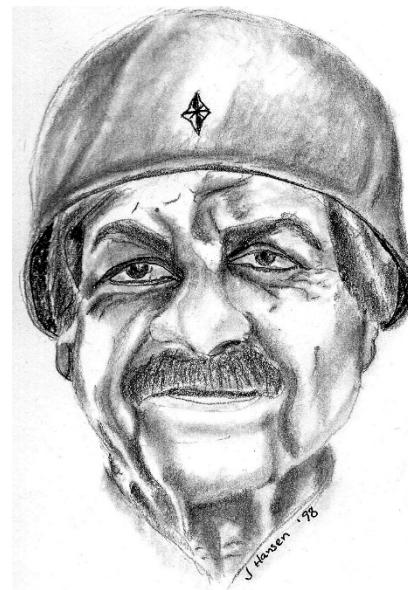
What if you never find out how?

Ben Singer, Protagonist of Warrior's Way Book

Found on Kindle under Jon H Hansen, author. (see preface for details)



Ben Singer Last Stand
Warrior's Way [see preface]



General "Bizz" E. Bodie

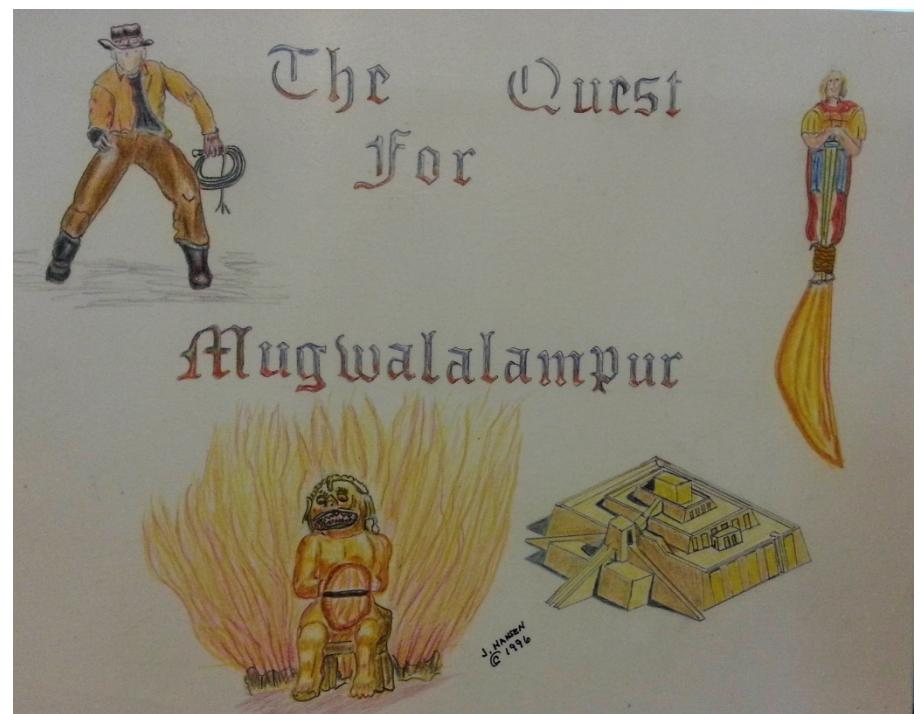
Would you let this man ~~lead~~ send you into battle?!?





From a
cultural

curriculum activity at Canyon View Junior High about
1996



Flyfisherman In Heaven.....Maybe

**By Jon H. Hansen, M.Ed.
Orem, Ut 84059
Email: jonhansen44@comcast.net**

Jon H. Hansen, M.Ed
Wordwright Illustrator

Well now, it all started this way. I went to sleep one night and woke up dead.
Yessir, dead.

I went to sleep worryin' some about what was out there in the Great Beyond.

Probably because two

days earlier my lifelong fishing buddy, Fred, and me had an early morning date with the wild brown trout on the lower Provo River in Utah. Then Freddy just ups and passes on to that big Fishin' Hole In The Sky.

In the middle of the night.

After it's too late to call someone else, you see.....

I loved ole Fred, but he could be awful inconsiderate at times.

So I was nervous when I went to sleep. Suspecting as I did that being a dedicated, lifelong fisherman was maybe not the best preparation for becomin' an angel. But I will admit I was one surprised fishchaser when I woke up standing on a warm, misty path that sure wasn't any place along the Provo.....

Well sir, I figgered right off that if I was dead and gone to Heaven that the whole thing was a mistake. I'd go see the people in charge here, plea bargain down to a near death experience, and be back on the Provo for the evening caddis fly hatch.

Seems Heaven doesn't quite work that way.....

I set off walkin' in my usual let's-get-it-done-an'-get-on-with-it style down that path. Doing my best not to notice the dank mist and the nose-burnin' stink of sulphur. While I'm thinkin' Heaven sure wasn't what them Bible-thumping travel agents had been tellin' me it was.

All the time promising me

that I'd never get booked on a flight. Ha! Joke's on them, cause here I am. I figger all I gotta do now is find myself an Angel.....

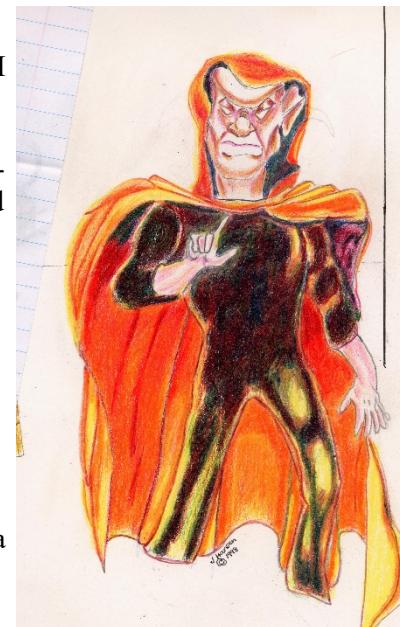
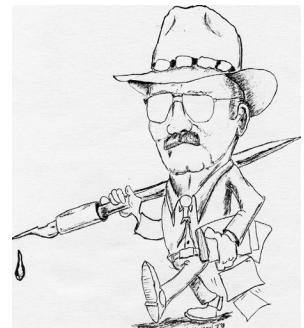
Shortly I come across a gnomish looking fella wearin' one of those black-hooded cape things that hides his face and wings. All I see is one bony hand pointing off into the mist. Hey, this is one funny looking angel. But, what with being a fisherman, I'd never hung out with that class of people so what the heck. How would I know? I just walks right up to him.

"I got to get outta here, Charley," I says. (You know, Charley's Angels?)

"Who do I have to see about my bein' in Heaven? This whole thing's a glitch in that Big Computer In The Sky." I give him one of my "touched by an angel" smiles. The kind us semi-pro fishmasters use a lot on deputy sheriffs and the little woman.

Turns out Charley The Angel has a sense of humor too, and a laugh like a gut-shot hyena.

'Bout the time my hair gets done standing on end Charley steps aside and points down the path.



Vaguely through the mist I see a sign:

H.... Flyfishers Camp

Flyfishermen sign in here.

Well! Suddenly things are looking up! Now I'm sure I've died and gone to Heaven. Heaven couldn't be Heaven without flyfishing. Right then and there I decide I can hang around awhile and

try the fishing. Might even run into ole Freddy. What have I got to lose?

My soul or something?

Hah! No chance. I'm already safe in Heaven!

So I high step it right on down that trail. Then I come across a big banner showing faintly through the fog.

WELCOME TO THE HADES FLYFISHERMAN'S TOURNAMENT

Whoops! I stop so fast my guardian angel almost walks up my back. A frigid feeling washes over me like when you dunk yourself in the river trying to land a nice fat rainbow. My mind starts turning over faster than a high speed boat prop. This is serious! I may not know a whole lot about heavenly stuff, but Hades? Every fisherman has a nagging worry or two about the things he's said or done. 'Specially the stuff your mother says about what happens to liars.....

Suddenly I don't like the thought of hanging around, fishing or no fishing.

I march right up to this table, see. What could be a clone of my angel is sitting there grinning like the catfish that just ate the cat.....

Myself, I don't see what's so amusing.

"I'm not signing up for no fish chasing contest with the guy that runs this place", I say. He just smiles and points to a silver-bound black book. An electric shock jolts me when I see my name's already written there.

In red, glowing letters.

Bernie Q. Jones.

It's crazy, but I can't help wonderin' if old Freddy signed me up. Kinda like the ultimate practical joke. Since he never got the best of me in life.....Anyhow, it's high time to do something before this gets out of hand.

"Sorry Charley," I say. (You remember Charley the Tuna on TV, right? I mean it's a fish camp, so....Why don't you ask your dad to fill you in?)

"You got the wrong guy, Charley," I say in the syrupy, patronizing voice I save for the game warden.

"Two reasons. One, I'm too young to be dead and two, I'm too good to end up here." (Well, I figger it's worth a try, maybe my records haven't caught up to me yet.....)

Charley's laugh changes to a hooting, snorting cackle, and he has to grip the table

to keep from

falling off his stool. I start to get steamed.

"Hey", I says, "I want to see the manager of this place. And I mean now Charley!"

Never deal with the hired help, I always say, if you can go straight to the bottom.

"Charley" stops laughing but keeps grinning like a gargoyle on a cathedral tower, his eyes

glittering and hard. One bony hand reaches out and picks up a silver bell. He gives it a shake and out

of the mist stumps this tall, skinny, one-legged old geezer dressed for all the world like Gregory Peck

as Captain Ahab in the movie Moby Dick.

(So you don't know that one either, huh? Well go rent the video. You like fishing stories....



Maybe you'll pick up some pointers.....)

Wowee...Keepin' company with fishermen as I do, I've seen my share of mighty strange people. But nothing like this dude. Bulging eyes, wispy gray hair sticking out from under his hat. A butcher's hands. He's always stoppin', peering off into the mist....Like he was lookin' for something that he was really hoping he wouldn't see.

There's a plastic name tag on his chest:

Your Host

Ebenezer Ahab, Captain

In Melville's story, like a man chases a woman, Ahab chased the great white whale around the world until one day the whale catches him. I'm getting less happy about this place every second.

Then Charley gleefully points to another sign. It makes absolutely no sense to me:

FISHING LIMIT: ONE FLYFISHERMAN PER DAY

Ahab sees my confusion. His voice rumbles like the distant sea on a stormy night.

"One flyfisherman per day is eligible to leave Hades and join the Heavenly throng."

The twin Tuna Brothers start cackling again. In unison, but definitely not in harmony.....like maybe that didn't happen too often.

Ahab points up, across the water. Towering there I see a shimmering big screen TV that would shame the Superdome's. Living color, detail so real you almost feel like you're there. But you aren't. You're in Hades with the Captain and his Imps. Watching HNN (The Heavenly News Network). I look around again. My hands start to shake. This is gettin' worse and worse.

But I can't help myself. My eyes go back again to that beautiful scene.

I see handsome flyfishermen, tying perfect flies, never breaking a thread. Never twisting the tail down under the belly. Never glueing the eye of the hook shut. Always miraculously matching the insect hatch perfectly.

Their knots always tie down the first time, and they never lose a fish, no matter how big it is nor how hard it fights. They never snag their flies in the brush. Every cast lays the line out gently, delicately, the fly alighting softly on the water just above the lie of the big fish.

It hurts when I realize there's no gimmicks here. No tricks. The fish are spooky, suspicious, finicky, stubborn.

You know, ordinary fish. Not hatchery dummies. Not fish bred to be caught by just anybody. No sir. That would be too easy on us guys down here in Hades. Those guys are the genuine article. Perfected flyfishermen who earn their fish. It's obvious they're not just a bunch of happy, empty-headed water-lashers fishing on Heaven's Big Commercial Pond.

I ache at the sight of them. They are all that I ever wanted to be. I look around me. What a contrast! Why aren't I up there? I always thought of myself as a straight forward, regular guy. Really pretty good..... for a fisherman. Goshamighty, what do they expect, anyhow.....?

Perfection?

I give some serious thought to what gets one flyfisherman sent to Hades while another goes to Heaven. That's a deep philosophical question. But, though most people would never suspect it, I'm really not a deep, philosophical kinda guy.

But if worryin' could help any I'd be in Heaven already. What worries me the most is wondering where Freddy is.... As I said, I loved that guy, but I sure wasn't prepared to see him up there on the big screen.

At this point Charley cheerfully hands me a flyrod about as stiff and solid as a six foot soda straw with a reel that looks like it was made out of an old Campbells soup can. It's wound with string. Stained and frazzled kite string. On the end of the line there's leader the thickness of a human hair and tippett the diameter and strength of spiderweb. On the end of that dangles a size twenty-two hook barely visible to the naked eye. It's bare..... No, no it's not.....There's a teeny gnat on it.....

I think it's grinning at me.

The Gremlin Twins smirk while Ahab explains the rules. His voice rings with all the warmth and humanity of a Medieval executioner coaching me on how to put my neck on the chopping block.

"From now on you must find your own bait. To qualify to leave here you must catch Lucifer's guppy."

Ahab's quivering finger points to a small poster. From the picture, since there's no way to tell its size, all I see is a little fish with fins more like bat wings. It has a pleasantly stupid look on its face, like it was vaguely amused about something.

There's sure no doubt about what amuses the Stinkbait Twins.....

I feel a flash of aggravation. These Imps are gettin' on my nerves. Charley Number One giggles and snorts so hard he can barely stand up. He's havin' a great time, at my expense. I shoot him a look that would freeze lava, but he seems not to notice.

Ahab hands me a fishing license and a passport. There's no validation stamp on the passport.....and no expiration date on the fishing permit.

"Land Lucifer's Guppy, and your passport will be validated for Heaven and you can leave

immediately.

"You can use only two fishing set-ups per day. Take good care of your line."

He pauses and looks at me, kinda calculating like. My stomach cramps. I think my records just caught up with me.

"There is a penalty for cheating", he says. "You'll get an all expense paid three day stay in the Moby Dick Bed and Breakfast. The bed is the belly of the whale, and you're the breakfast...."

I see a shudder run through him. Always wondered how they treated the help in Hades. Not that many fringe benefits I bet.

Imps, however, is another breed of catfish entirely. They been with the Boss from the beginning. I'mbettin' Charley The Fallen Angel is one of those.

"Oh, yes," Ahab says, "you must cast into a 25 mile an hour wind. The guppy feeds ten minutes each day. Nobody knows which ten minutes that is." He turns to Imp Chimps. "Anything else he should know?"

All he gets for an answer is head shakes and broad grins.

Looking at the delicate line, with that grinning, obnoxious gnat on the end, I have to admit that this is close to being as bad as some of those nasty fishing days I've spent from time to time on the Provo.....

I smell something rotten here. It isn't just the air. These guys aren't playing fair. Now that's a game ole Bernie understands real good.....

But how does it work in Hades?

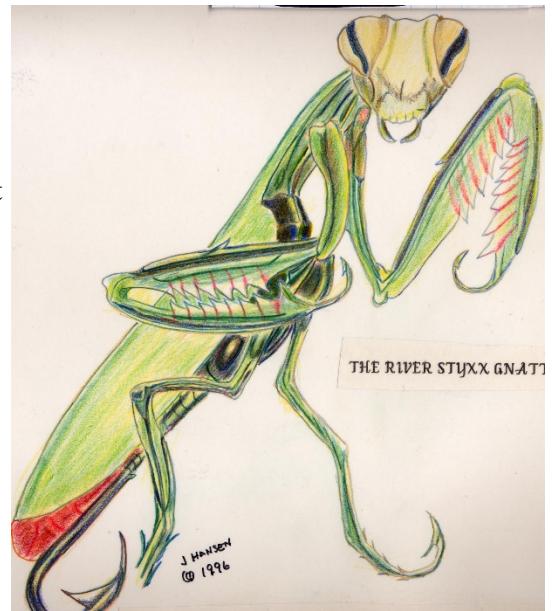
My hands shake as I take the pole. Then I feel the gentlest tug on my line as the Bobber Twins start sniggering again. I look down. The tipper is broken, the hook snagged deliberately in Charley's robe. I guess he noticed, after all.....

I feel a sinking feeling down inside, all cold and desperate. Like when you launch your boat and then, while your cronies laugh themselves silly, realize you forgot to put the drain plug in.....again. The Terror Twins eyes glitter with malice and anticipation.....So far they're the only ones having any fun here.

Ahab looks weary, his voice is distant, cold and uncaring.

He says:

"That's one. The complimentary one every new entrant in the Hades Flyfishing Tournament gets. Now it's catch your own bait and tie your own knots from here on out.....



"Forever."

Whoa!

Now forever, folks, is a mighty long time. That word reverberated like the ringing of a great bell, shaking the ground and setting my knees to trembling.

I find myself alone, fumbling with small hooks and fragile line and looking around for a gnat the size of a flea.

The tricky part is tieing the only available leader, the thickness of a human hair, onto the string with a blood knot, then hooking on the tippet, like spider web filament, with a surgeons knot and then lashing the squirmy little gnat onto that tiny size 22 hook. It's dang near as tough as some of the stuff I set up to fish with on the Lower Provo. Aggravating and time consuming. Seems like it could take forever.....

FOREVER!?!.... Then it hits me right in the gut like a cheap lunch. Unless I figure a way out of here, I've got nothing but time. Could this be the end of Bernie Q. Jones, flyfisherman extraordinaire.....?

No way! No how! My back's really to the wall this time, but I reach down inside for that courage born of desperation that every fisherman worth his salt has in him.

Looking' at the picture of the guppy, I figger it's small enough to catch with what I got. Its got to be possible, doesn't it? Just to make things interesting for the imps? To be a little bit fair?

It turns out Hades doesn't quite work that way....

I turn and scramble down the bank of a smelly, pus-yellow stream.

The sign says:

BRIMSTONE RIVER

It's like a river in Yellowstone Park, only more so. Boiling, bubbling, smelling like my Uncle Wilbur's stinkbait bucket.

I fight my way to the bank through thorn-studded brush, careful not to lose my last fishing set up of the day. I find that, as far as the eye can see downstream, the banks are lined with flyfishermen, elbow to elbow, frantically casting into the stiff wind that blows straight into their faces. There's a subdued moaning sound, like a wet cold wind, that runs chills up my spine.

The old timers there don't waste a second. They seem intent on just one thing--getting the heck out of Hades anyway they can. My eyes burn a little and I think maybe I should have listened to Gertie's mother and kept attending Anglers Anonymous.....

Yipes! Snap out of it, Bernie! It's time to quit philosophising. Time to do something.

So I take a closer look at things....

Yup, you're right there. Now I can see it too. It's like opening day up on the Strawberry River, or on any good trout or steelhead stream. Everybody elbowing everybody else to get the best places, bad words floating around their heads like fog.

For the first time I start to feel right at home.

I also see nobody's doin' any good. What self-respecting little fish would hang around that keening, teeming mass of would be guppy-catchers?

It's time to apply ole Bernie's patented fish catching system. But not around here. Nobody's watching me so I turn and start upstream, wondering all the while why no one's trying to fish up this way.

Then I see a sign:

BEWARE OF BUGS!

Pshaw.

What flyfisherman was ever stopped by bugs? Bugs are part of the sport. You ignore them and get on with fishing, right?

Seems Hades doesn't quite work that way.....

Ignoring the sign, I go along the trail until I find a five foot bank that backs up to a deep pool. The current splits and a nice big seam develops upstream from me. It's a great chance to float my gnat and sink it into the backwater around the bank. And there's nobody else in sight!

However, there's this big hole in the ground back behind me, like a sink hole, only deep and dark and bottomless. Darn! Sure don't want to step back into that..... Just standing with my back to it makes my hands sweat.

I'm well into my back cast when I hear this silky, whispering sound behind me, like sand sliding down a sand dune at night. Quiet, but spooky..... My hair stands up like quills on a porcupine. I jerk around to see the head and shoulders of a gigantic black bug the size of a semi-truck come chargin' up out of that hole.

In Hades it seems you don't have bugs, nor even Bugs.

You have BUGS!

That black monster rushes at me, pincer jaws clicking, six scrabbling legs in overdrive. Eager to do to me whatever it is a big black bug can do to you when you're already dead.

Quick as light I give him my best move, one that's worked for me in tough situations before. It involves scrunching the eyes tightly shut and dropping straight down to the ground like a boneless sack of assorted body parts.

Now Gertie says she sees no difference between my fighting maneuver and a dead faint.

Well sir, that fish swaps ends and starts heading straight at me. It's like seein' a killer whale suddenly loom up out of the surf to make his lunch out of your fishing buddy. My mouth goes dry and a cold chill starts workin' its way up my spine despite the warmth of the climate. Something tells me this is no time to use my basic Asiatic fighting move.

I manage to do a backwards stumble-run for about 30 yards just as JAWS ULTIMO!, 47 tons of vengeance personified, hits the beach like the marines and skids clear up out of the water. The ground shudders and shakes and I know everybody in Hades will feel it.

The guppy's fangs glitter redly as he works his mouth and tries to heave his head sideways enough to slash at me. It's obvious immediately that he's not going anywhere. Soon he just lays there stunned, one eye kinda red-rimmed and evil looking, staring right at me.

I look around quickly. I'm still alone, but the noise and sudden appearance of that big wave will attract folks in a hurry. I rush to half-way tie a mosquito-sized gnat on the end of my spider web tippen and reach over and hook it lightly in old SPOOKY'S! jaw.

.....
Yeah, you're right, that's my third line set of the day.....So?

No, he doesn't like it, but put yourself in his place. Beached,



47 tons of muscle, gristle, fish
scales and big black bug pressin' you down into the gravel, with a Hades-sized belly ache.....

Hey, what can you expect? Even monsters can have an off day.

I mean, yeah, he shakes his head some, trying to throw off that tiny hook. But all he succeeds in doing is making me look good as Captain Ahab and the twin Charlies rush up.

After that all he can do is lay there and look acutely embarrassed.

The Gumby Twins are soaked from head to foot. They look like chickens that have been dipped in boiling water and are ready for plucking. That's how they smell, too. Whew!

Instead of sympathy I give 'em my best and brightest "nearer, nearer, nearer, the-jokes-on-you" Bernie Q. Jones grin..... This time, for some reason, they can't find anything to laugh about.

The Captain gawks at the guppy. The sight must take him back to the old days. He shivers, then looks at me. Me? I'm all smiles, using the face I use on Gertie when I come home a day late from a few hours of fishing. Then his eyes follow the line from the end of my pole to the monster's jaw. Looking like he just can't believe what he's seein'.

"I'm outa here," I say. Presenting him my passport, handing my pole, gear, and fishing license to Charley. Or maybe it's his brother.....

The Captain is as dazed as the guppy. Moving like a zombie he gets out his validation stamp. He peers at it like he's never used it before and isn't too sure how it works. Reluctantly he stamps my passport.

"Thanks, guys. Now point me to the elevator, huh?
I've got important business upstairs."

I figger I'll move on before all the parties to this affair talk it over. I especially don't want to hear from the bug. He has nothing to contribute that will help my case any. He's illegal bait in Hades. And I know what the guppy wants to say, just by gazing for a moment into the sulphurous red fire that burns deep and hot in that one fish eye of his.....

Well sir, I woke up in bed just at daylight, a blood-red morning sun shining in my eyes. On a beautiful Saturday morning just made for flyfishing.....

But not in Heaven!!

Dang! I felt cheated. Not being able to join those marvelous flyfishermen in the sky. What a fish story I had to tell them!

I checked my passport. It was stamped all right, but not for Heaven. How do you like that.! Who can you trust nowadays? When I saw that I didn't feel so bad about fudging a little here and there on the baits and the set-ups I used. I figger it kinda evens things out..... You wanna get down and dirty trying to trick a fisherman....well you just better be ready to take your lumps, that's all I got to say.

Huh? Whadda you mean you want to know what bait I used. You figger you might need to know someday, huh? You know the rules on that, bucko. No true fisherman ever gives away his secret bait.....

Uh, you feel it gettin' warm in here? My feet are.....Smells kinda like rotten eggs.....

Well, okay then. It's sort of ironic what it was. I looked up that big black bug in my bug book.

It was a Hellgrammite, of course....

(Get your own bug book, bucko. Sheesh)

Later that morning, as I stood knee-deep in cold rushing water while the mossy rocks under my feet tried to dunk me into the Provo, and as I gazed at the Gordian's Knot (you're on your own on that one, kid) of wind-tangled leader, tippet, nymphs, strike indicator and sinker on my rod, I decided that Heavenly video was just a scam. Designed to torment us in Hades.....

There's no place like that flyfisherman's Heaven. Can't be. It's just the nature of the sport, that's all. Fudgin' here and there is what we learn to do. Darwin would say it's adaptation to a tough sport that promotes the survival of the fittest fishermen.

Speaking almost philosophically now, when you think it clear through you know that the whole

flyfishing world is built on scams. (This is the hot fly, color, pole, reel, water, method this season.)

We're trying to get a perfectly healthy, sensible fish, living wild in his own watery world to chomp down on some bit of fluff and feathers that we designed (or pirated from someone else) with the evil intent of deceiving him. So we can have the fun of wrasslin' him up on the bank for a minute while we put one foot on what passes for his chest, pound ourselves and give out a whoop n' holler for the benefit of all our fishless companions/competitors.

Then we send that poor confused creature back to the depths to wait for someone to do it to him all over again.....

Then a nasty thought hit me

What if there wasn't a place like Hades.....

Or Heaven?

Just reincarnation?

That got to me so bad my hands shook. The next brown trout I caught, I just couldn't stop myself from looking him in his one fishy eye and whispering:

Fred!

Fred is that you?

Naaaaw....No way.

TIRIED OF CATCHING FISH?

You gettin' carpal tunnel syndrome from cranking that reel so much with a heavy weight on the end?

Tired of being interrupted by obnoxious lunkers trying to make off with your fly?

Need more time to contemplate the meaning of life?

Tired of being respected and envied by your friends?

Well Bernie Q. Jones has the solution to your problem!

What you need is to start using Bernie's tried and true pattern:

The River Styxx Gnat. Absolutely guaranteed to be non-producers of big fish.

Hand tied for you personally.

Hook eyes glued shut by the finest epoxy available.

Tails guaranteed to whip off in the back cast.

Balance that makes a drunken tight rope walker look like a Bolshoi ballerina.

And while you're enjoying those delicious moments of fishless peace along your favorite trout stream you'll have time to read about Bernie's latest adventure:

FLY FISHERMAN IN HEAVEN.....MAYBE. In which Bernie visits the ultimate fish camp.

The perfect gift for that insufferable flyfisherman you know who catches everything! Let Ole Bernie teach him what fly fishing really is. Enjoy watching him put a permanent kink in his brain trying to catch a fish with one of the famous River Styxx pheasant tail gnats Bernie himself uses in the story.

And if, by some odd quirk of chance, you actually find a fish dumb enough to take one of these flys, well.... we don't wanna hear from you.



THE RIVER STYXX GNATT

Flyfisherman in Heaven.....Maybe
In Which Bernie Q. Jones Visits the Ultimate Flyfishing Camp
Story and Art Work by Jim H. Hansen, M.Ed

COYOTE AND THE FAWN STARS: Narration of an Old Navajo

Fable

by Jon H. Hansen, M.Ed.

Native Americans, including the Navajo of the Four Corners Area, have long used legends and stories to teach important values and beliefs. When I lived in Blanding, Utah several young Navajo men offered to help me "see" the deer. We

rode together in my truck out around Blue Mountain, which the Navajo call "dzil ditl'oi" or "shaggy mountain". After we'd gone a few miles one of them asked me how many deer I'd seen. I said five. He said: "I saw more than 20..."

He could tell by the look on my face that I didn't believe him. So as we went on he would show me the face of a deer looking out of the brush, or he would see a fawn right out in the open that I hadn't noticed and he'd say: "His mother is right over there, watch and she'll come out and check on him."

And sure enough in a few minutes a doe would emerge from the brush and walk over to sniff at her fawn, which was all but invisible because of the spots on his coat that imitated the dappling of sunlight and was like the camouflage clothing soldiers wear. It was obvious that they were seeing a lot more deer than I was. In time I got better. That doesn't mean, however, that I suddenly became a great hunter. There are other problems.

Sometimes you'd see deer in one place one day and the next day that part of the forest was empty. The deer had, in some mysterious way, moved on. I learned that when the hunting season opens the deer migrate a certain distance



down off dzil ditloí each day and eventually out into the juniper forest where they are almost impossible to find unless you know where one of the herds is hiding.

The young men offered to help me again. To do this they told me a Navajo "story". In many Indian tribes Coyote is a trickster, a liar, a thief. Just not a very good fellow. They say he's always running around sticking his nose into someone else's business. Because he is so rude and obnoxious he often makes people angry and they play tricks on him to get even.

The young men started by saying that Coyote always chases the deer, but he can never catch them. They just run away and leave him behind. The young men said that Coyote hates the deer and will help the hunters find them if the hunters will listen to him. Then they told me this story to explain why Coyote hates the deer so much. To understand the story you need to know that the Indians, like the Greeks who wrote Aesop's Fables, and others, tell stories where the animals talk and are much like people. (The Navajo say: Much like Earth Surface People, which means much like us.)

The story goes somewhat like this:

One evening in the early fall when it was starting to get cold in the mountains the deer people came together in a clearing in the forest and decided to build a big fire for their children to get warm. Soon the fire was burning brightly and sparks were flying off the Juniper wood and they were carried high into the sky, becoming lost among the brilliant stars.

Soon Coyote, who was out messing around as usual, saw the fire and came to see what was going on. He knew the deer didn't like him much so he thought he would praise their children, the fawns, and maybe they would let him hang around. (One thing about rude and obnoxious people who steal and play tricks on others, they tend to end up being pretty lonely. That's one of the main lessons taught in the Coyote stories.)

Coyote stepped out into the firelight and immediately the deer people gathered up their children and formed a protective circle around them. Most predators have to respect the sharp hooves and horns of deer. They can do a lot of damage with them if they get mad at you. Coyote smiled at the deer people, using his most gracious and friendly smile. (If you have ever seen a Coyote smile you'll know that it is not a pretty thing. He shows at once all the rows of razor

sharp teeth he has and makes you think of what would happen if he decided to bite you. But Coyote didn't seem to realize this.)

"Greetings, brothers" he said. ``I saw your fire and came to see if I could warm myself. My! What lovely children you have! Their coats are spotted with marks that look to me like little stars all over their back and sides." He gave his wolfish grin again and tried to ignore the way the deer drew their protective circle even closer around their fawns. Coyote backed up to the fire, seemingly to warm himself , though everyone knows that Coyote has one of the thickest, shaggiest, warmest coats in the entire animal kingdom. At the same time he was trying to keep his face out of the firelight so that his eyes wouldn't glow red and menacing in the dark. Coyote was really being on his best behavior that night.

"I wish that my children could look like that ", he said.

The deer people looked at each other. Here was a chance to give Coyote some of his own medicine! To pay him back for all of their fawn children he had killed

"Yes", said one of the deer people, glancing slyly out of the corner of her eye at her sisters. "They are very beautiful, aren't they. This is where we do that to their skin. That's why we are here tonight, as a matter of fact."

"Tell me how you do it", Coyote begged. "What will you pay?" asked the deer. ``You know these things are no good to you unless you pay something for them. What will you give us, Coyote?" Coyote scarcely thought for more than a minute. That's because he was such a scoundrel that he would promise anything because once he had what he wanted he would lie and cheat his way out of paying anything. He was amazed that the deer people seemed not to know this about him. This will be almost too easy, he thought. "Tell you what I'll do", he said. ``I'll teach my beautiful new children to eat mice and baby rabbits and not to hunt for your new-born fawns. There will be a Forever Peace between us coyotes and you deer people."

The doe smiled at him, softly and innocently, as only a female deer can do. "It's really quite easy. Do you see the little stars rising from the fire? We just put our children close to the fire and sing our Fawn Stars song and some of the stars fall on their coats and make them pretty." Coyote jumped up and down, all

excited. "Can I do that too?" he cried. "Can my children have beautiful skins like your fawns do?"

All the animals knew that, though it was warm, coyote had a terrible, ugly and tangled fur skin that he got from gambling with the Otter people and losing. They weren't surprised that he wanted to get a better skin for himself if he could. "Sure", the doe said. ``Just go get your children and lay them near the fire. We'll sing our Fawn Star song for them and the Fire-stars will come down and make that pattern on their skins, just like our children "

Coyote jumped straight up and scampered away so fast that he probably didn't hear the doe's final words: "But if you are a liar in your heart and a trickster and have no intention of keeping your word, our song will hurt you, not help you." In a short time Coyote returned with his children and forced them to move in close to the fire. They really didn't want to do that. Everyone knows that Coyote is afraid of fire. So are his children. But he was so eager for them to have beautiful new skins that he just pushed and shoved and piled them up near the fire.

The deer circled the fire and sang a song as they moved Sunwise around the dancing flames. Coyote danced with glee around the fire and yelled at his children to stop whining and yelping and to let the fire and the Song do their work. After a while he pulled them away from the fire. Their coats were singed and his children cried piteously. Coyote looked at the deer, all of whom were standing well back on the edge of the firelight. He was so agitated that he didn't notice that all the fawns were gone. That only adult deer remained. "This isn't working", he shouted. "They aren't getting the Fawn Stars like you said they would."

This time he didn't bother to keep the fire behind him. His eyes glowed red in the night. The doe said, with a pleasant smile, "Why they're doing just fine, Coyote. They are almost done. All you have to do is put them a little closer to the fire this time and we'll sing our song one more time and your children will be done. Well done I promise." Since Coyote was totally selfish and wanted only what he wanted and never thought of others he fell right into the trap the deer had set for him.

Despite their cries of fear and pain he forced his children even closer to the fire this time. ``It's for your own good you know", he said. "I only want what's best for you. Now do as I say!" Roughly he pushed them near the fire and ignored

the stench that was rising from their coats. The deer people danced and sang around the fire, circling four times, Sun-wise, and ending up near the trail leading down into the canyon below. There was a terrible silence now broken only by the snapping and crackling of the flames. Coyotes children were no longer howling and crying. It was so still you could almost hear the stars moving across the night sky.

"I think they're done now, Coyote", said the doe. "Why don't you pull them out of the fire and see." Carefully she backed out of the firelight till only her eyes showed, glimmering in the darkness of the forest. Eagerly Coyote leaped around the fire, dragging his children away from the flames. Something was dreadfully wrong! He had thought that they'd stopped crying and whining because he'd shouted at them. But they had stopped crying and whining because they were, as the Navajo say, diilid. (burned to a crisp is the way we might translate this into English) (At this point a Navajo audience usually howls with laughter at Coyote's stupidity and arrogance and selfishness. Strangely enough that's exactly what the deer people did....) "Oh, my children are dead", howled Coyote. "My poor children don't have beautiful Fawn-Star coats. They're all why they're all diilid!..

In a blind fury Coyote whirled on the deer people and leaped through the fire toward the point where their eyes glimmered in the night. He was stung to the bottom of his heart by the peals of laughter and scorn he heard from the deer people as they scampered lightly away from him into the night, down into the canyon and away into the darkness. Though he ran his very fastest, as hard and fast as his rage and pain could force his legs to go, he couldn't catch them or even keep them in sight. But long after they had gotten away from him he could hear their laughter echoing in the wind that blew down the canyon.

"So", said the young men, "Coyote hates the Deer People but he can't catch them. We say the reason the deer are here one day and maybe twenty-five miles away the next is because they are among those who can ride the Rainbow. Ordinary Earth Surface People like us.....well we can't do that. So we have to have some tricks of our own. We know Coyote can ride the Rainbow too so the deer people can't leave him behind. That's why you often see coyotes hanging around deer herds. But it doesn't do him any good because he still can't catch the deer. "Because we know this story about Coyote and know how much he hates the deer, we can use it to our advantage. Just at sundown we can walk out on the edge of a bluff that overlooks the whole country around here. We listen. Way off

somewhere we hear Coyote, howling. Maybe he howls for his children that he burned up in the fire. We don't know about that for sure.

"All we know is that Coyote is telling us where the deer have gone. We mark the place where his voice is coming from. The next day, just before daylight, that's where we hunt the deer."

Now I can't say for sure that any of this is really true. Most likely it is just a folklore story. All I do know is the times I done this, listened to Coyote at Sundown, I've always seen deer the next day where his voice was coming from. Now that you know the story of Coyote and the Deer People, perhaps it will help you find them too"

Grampa Hansen

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Mr. Hansen Dies Almost

In which the venerable educator gives an amazing, true account of a recent
NEAR DEATH EXPERIENCE

Z-Z-Z-Z-Z-Z

Hey!!!!...Mr. Hansen....Wake up, dude!

Z-Z-Z-Snoorrk-Z-Z-Z-Z

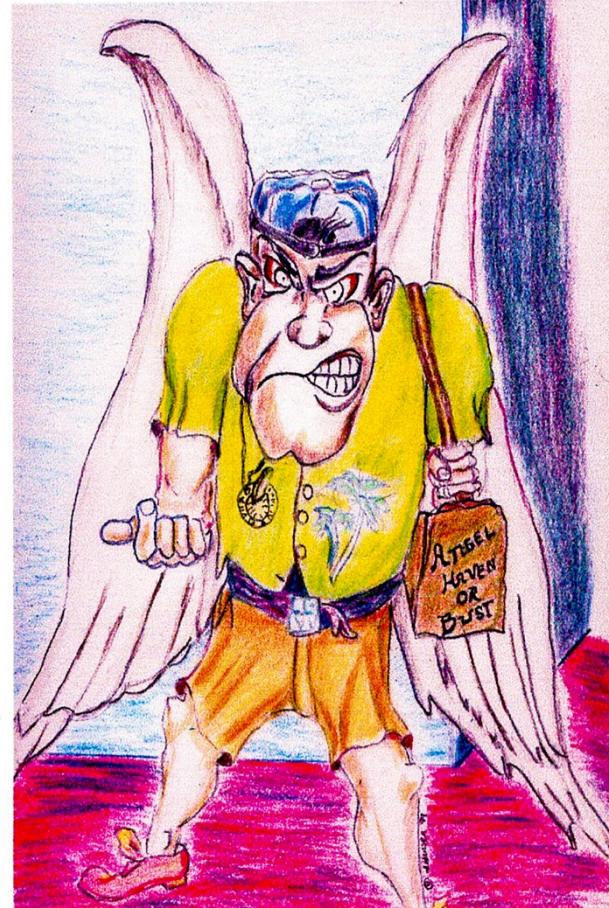
HEY!!!! COME ON NOW WAKE UP! We got to get going Huh? Get up
Get up, dude. Yer dead and we got a schedule to keep

"Uh, Waszat? Who're you?"

Mr. Hansen starts pawing at the bedside table, hunting for his hornrims He gets a little bug-eyed as he sees his hand pass right through them.

"Now quit goofin' off. You don't need them glasses any more. You won't be teachin' school today. We got to get a move on or I'm gonna miss my flight...."

He glances impatiently at his watch. Mr. Hansen notices it's a sundial with a leather strap, slung around his neck. He wears a baseball cap, visor tuned backwards, a garish, multicolored Hawaiian tourist shirt with pineapple, palms, and tropical flowers splashed across it with a huge, long tailed cockatoo on the back. His kaki colored shorts are wrinkled and stained and he has on Nike Air Jordans, red and yellow, with no socks and there's a grungy gym bag slung over his left shoulder. Except for the huge, dingy-white wings he seems vaguely familiar. Mr. Hansen is momentarily tempted to ask him if he had ever flunked 8th grade US History



"Lissen...I been lookin' out fer you long enough I earned this vacation and you ain't gonna stop me this time, dang it. You had more lives than a two headed black cat But I got you now."

Mr. Hansen sits straight up in bed, barely noticing that his mortal husk just lays there like a lumpy bag of wet garbage waiting for the sanitation truck.

"Huh? Wha...What's going on here? I don't understand"

"Well, I'll tell ya. It's real simple. Yer checkin' out and checkin' in and then I'm off to Disney Heaven's Angel World for a nice long stay."

Seeing a look on Mr. Hansen's face that could pass for disbelief or utter confusion he says: "What You think he got up there and just spends his time drawin' talking mice? They let him go to work right away, no budgets, no cost overruns Man it's a building contractor's heaven, I tell ya Now come on, roust outta there. I got to drop you off at Hades High and then catch my flight for Heaven." He gives his wings a little shake down. Stretching them out full, almost filling the bedroom side to side.

"Wha HADES HIGH? I'm dead and going to someplace called Hades High?"

"Sure. You always groused and griped and swore you could teach real good in high school if you only got yer chance....Well....here's yer chance."

"But But...I'm being sent to` HADES HIGH? ME? WHY? Why not Paradise High or something like that?"

"Whatcha think Heavenly High's going to welcome you with open doors? There's no positions there for a former junior high school teacher whose only claim to fame is he's meaner than a junk yard dog. That's the kinda teacher that starts out in this district spendin' about 40 millenniums as a substitute at good ole' Hades High"

"S-S-S-Substitute?" Even dead he could hear his voice ringing with the horror of it.

"Yep. Figger Oh, about 40 thousand years, without a day off, as a substitute...amusing the denizens of HH, then maybe a transfer up to Eden

Middle School If that works out who knows.. ." Big grin, shake of the wings.
"The sky's the limit as they say."

Mr. Hansen is gazing about, glasey-eyed, looking for a way out.

"Now come on, roust yerself out of there. I been waitin' your whole life for this
Let's get goin'!" "Bu But a substitute teacher? In Hades?"

"Well you got to work it off somehow. 35 years of brutalizin' poor
helpless little kids Quite a debt you've built up there " He looks at his
sundial again. It doesn't seem to matter that the sun's not up yet, that it's still
dark outside the bedroom window.

"Well...Nuff said, duuuude! Time to take that old Broad Road and get on
down below. The bells are gonna be ringing down there soon and they're
expectin' you, man. Got the place all warmed up for you, if you take my meaning
.....

" Mr. Hansen's face puckers up like he just drank his daily glass of prune
juice. A haunted, desperate look glimmers deep in his eyes.

"I can't go yet. I just can't"

"Stop whinin' Did you think you were gonna live forever? Teachin' in
junior high school? Hah yerjust lucky to have lasted as long as you did"

"I know. I know. That's not it, I don't mean that It's just that
I REALLY can't go yet..-"

"And why not I'd like to know?" The angel's lip curls in a wry smile he's
heard them all, every excuse in the book, but he's open to hearing and turning down
one more feeble effort to postpone the inevitable.

"I I haven't called the district to let them know I won't be there today
..... The district's very firm about that If we're going to be absent from work
for any reason we've got to call in and then make sure the computer gets
someone to cover our classes"

"Bein' dead Ain't that a good enough reason?"

"You don't know much about the Lone Pine School District do you"

"Well fer Aw right then Take one more deep breath, grab the phone, and start dialing "

"Touch tone," Mr. Hansen interrupts. "We don't have a dial system any more. We don't talk to a real person. We have to call a computer and punch in codes on a touch key pad"

The angel jerks up his sundial and studies it,

"Whaaatever! All I know is what I'm currently thinkin' is that maybe 40 mil. ain't half long enough for you If I miss my flight " He lets his words dangle.. hanging in the air like the sword of Damocles over the old school teacher's head.

Fumbling, Mr. Hansen reaches for the bedside phone, and this time his body responds and the angel becomes somewhat of a blur. He picks up his glasses and puts them on, then focuses the center trifocal on the phone's touch-key pad. His finger shakes noticeably as he lifts the phone and begins punching 1 -4 1 1 .

He looks over at the angel, apologetically... "I need the number of the district computer that handles absences Uh. .Yes. I need the number of the Lone Pine Substitute Employee Management System, Yes thank you 555-3323."

As he pushes the cut off and then waits for the dial tone he smiles crookedly and says: "I just noticed funny that I never saw it before "

"What?" The Angel's voice giving the clear message that whatever it is had better be dang important...-.

"3323 the hotline number spells DEAD I wonder who thought that one up?"

"Like I care Is this going to take long? I haven't got the whole milleum, you know."

"I have to dial the number, select the options, get a job number, call my principal and let him know I'm dead and won't be in today give him the job number confirm with the computer that a sub has accepted the assignment and we're on our way"

"Oh Okay, Duuudel That sounds easy enough how long can that take?"

"Right Well, let's get started " Mr. Hansen dials the number and deliberately holds the phone away from his ear so the angel can hear the call.

"Welcome!" says a hollow, mechanical voice reminiscent of the Voice of Doom in a fantasy video game, "you have reached the Lone Pine School District's Substitute Employee Management System. Please press # 1. Then enter your Substitute Employee Management System PIN number."

Mr. Hansen hangs up the phone.

"Why'd you do that?"

"I don't remember my PIN number. It was too long to memorize even when I was younger and senility hadn't set in. I have it written down upstairs in my study"

"Okay Okay get it and get on with it How long does it take to arrange for a sub, anyway?.."

"How long? How long indeed," says Mr. Hansen softly as he leaves the room.

"Welcome! You have reached the Lone Pine School District Substitute Employee Management System. Please press # 1. Wait for the tone and then enter your Substitute Employee Management System PIN number. "

1 1-9-7-5-7-3-6-4-0-1-3-8-8-7-4 They both hear a voice say: "Linda Janetsky".

Mr. Hansen hangs up the phone.

"WHY DID YOU DO THAT!?! "

"I'm so nervous I must have entered the wrong PIN Say, maybe we could get a sub for Ms. Janetsky and you could " .

"Forget that, man. Miss Sugar and Spice? Send her to Hades and in a week they'd have lace curtains and sing-alongs in every classroom. She wouldn't know she was bein' punished. Naw. ...You can't get to them kind "

He picks up his sundial and scowls at it. Mr. Hansen can't help noticing it's getting light outside. He picks up the phone and begins again.

Finally "Mr. Hansen" Obviously recorded when he had a head-cold and terminal pneumonia. Nobody he knew activated the system until they really really needed it.

The ghostly voice returns. "To enter an absence press # 1

1

"If you are absent for today press # 1 if your absence is for tomorrow press #5 " Mr. Hansen hangs up the phone.

"WHAT ARE YOU DOING?!?"

" I was just wondering you know considering how long I'll be gone 40
millenniums well I'm just not sure the computer can handle that "

"SO?" huge sigh glance at watch "Don't you figger if you check out for
a week it will give someone time to break the news that you `ain't comin' back
ever? And to skip the retirement party cause you won't be attending?"

Lopsided grin.

Flutter of wings.

Significant stare.

Mr. Hansen picks up the phone and starts again Voice Of Doom: "If your
absence extends from " Female voice: "7:30 A.M. today till 2:35 P.M. press #1
..... " The Voice of Doom returns: "If your absence extends from " Female Voice:
"tomorrow 7:30 A.M. till 2:35 P.M. press #5 "

VOD: "If this is correct press #3, if this is not correct press #9, If you are
not sure if it's correct or not press #2 for ten seconds of silence while you review
your options otherwise press #8 to continue unless you are fairly sure that
you don't wish to miss work after all "

Mr. Hansen hangs up the phone.

The angel, who has been listening all along, scarcely reacts. "Once more
You can try once more then that's it then I'm outta here, and I'm not going

alone....."

It's full daylight outside now. The phone process has taken up the last of the night. Mr. Hansen reaches over and picks up the phone again. Touching numbers, pausing, listening, punching in numbers, listening again all the time allowing the Angel to hear the sonorous Lone Pine School District Voice Of Doom Finally

VOD: "If you still persist in thinking that your condition is so bad that you insist on denying your employer, your students, and your community the benefit of your services press #0 "

0

VOD: "Very well, then since you insist. If you pressed #7 to enter all dates and times you may now enter the date the dereliction of duty begins Press the star key after each two digits or at any time that you feel the whole thing just isn't worth it then press #6 to enter your reason for absence "

6

VOD, sounding resigned: "The following are the only valid, and therefore acceptable, reasons for being away from your classroom during a regular contract day: Family illness, Personal illness, Bereavement, Professional meeting, Personal leave, Full dock, Jury duty, Military, Industrial accident, Family medical leave....."

Mr. Hansen hangs up the phone. The angel shows no reaction at all, just stares at the phone like it was the hotline to Hades. Mr. Hansen shrugs and lifts his hands, palms up.

"I'm sorry I really am but as you can see, I can't talk to a real, live person and my district just doesn't have an absence code that covers being dead

"In this district being dead is not a sufficient reason for taking time off from work. "

Just at that moment the smallest beam of sunlight slips through the window and alights ever so gently on the sundial. The Angel starts, looks up, shakes a fist towards heaven and swears in a most un-Angelic manner. "Missed my flight dang I missed it again *&%\$# phone system. It's easier to just get up and go teach the classes yourself..... "

Mr. Hansen gives the Angel his most sympathetic smile, the one the students call "Medusa's Touch" for it's effect on riotous 8th graders.

"Now there's a thought I could do that I don't feel that much worse than I did the last time I tried to call in sick besides I still haven't got a job number or called my principal and reconfirmed with the computer that a sub has taken the job and the first bell will ring in 45 minutes"

Mr. Hansen slips out of bed, checking carefully to be sure his body comes with him.

"Dang, I'm just never going to make it to Disney's Angel Haven Theme Park Least not 'till you retire."

"Works for me." Mr. Hansen says caressing the phone while watching the angel fade as he passes through the bedroom wall.

"Works for me 40 thousand years, eh? Well now there's time to address that little problem. Sugar and Spice Hansen, that's what they'll call me this time next year. I'll just get Janetsky to show me how she does it Course I'm going to hate having to be nice to her"

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Grampa Hansen Disobeys His Mom

or

The Fearsome Phantom Flyswatter Strikes Again



Nobody is old their whole life. Even Grandpas were once young boys. And sometimes we do what we know we shouldn't....and our mom's have interesting ways of helping us learn better. Thereby hangs the tale of the Fearsome,

Phantom Flyswatter....It all started like this.....

I lived in Idaho in a place where there were lots of farms. The farmers dug huge ditches to bring water to their fields, and these ditches ran right through our town, just like they do here in Orem.

The ditches could be very dangerous. My Mother told me several times:

"Now Jonny, you stay away from those ditches. You can't swim and if you fall in you can't get out."

And then her face would get really serious and she would pat the great big flyswatter that she always kept hanging by the door to the kitchen. Even my dog, Old Tom, a springy, happy Cocker Spaniel would crouch till his long ears drug the floor and he'd tuck his tail between his legs and creep away.

He knew what that flyswatter could do besides swat flies.

And so did I. But one day when Tom and I were out running through the neighborhood the flyswatter suddenly seemed far away and this big old irrigation ditch seemed mighty close and the board across it just seemed to be saying:

"Dare ya....Dare ya...Cross me if you can...."

Well, Old Tom heard that board first. And he just trotted right across, all four feet making little ticking noises with his claws. The board bounced him up and down....and it looked like such good fun!

Then Tom and the board ganged up on me, both of them daring me to cross. Well, I knew I shouldn't....but I did. Fortunately for me nothing happened. Tom left his pawprints in the muddy bank and we skedaddled for home.

Well, you know how mom's are. I used to think they had eyes in the back of their heads. My Mom was always saying: "A little Birdy told me." When she was reaching for that fearsome flyswatter to remind Old Tom and me that we better be good and do what she said.

Well today that old bird must have been working overtime. Cause the screen door had hardly banged shut behind us when Mom scowled at us and said:

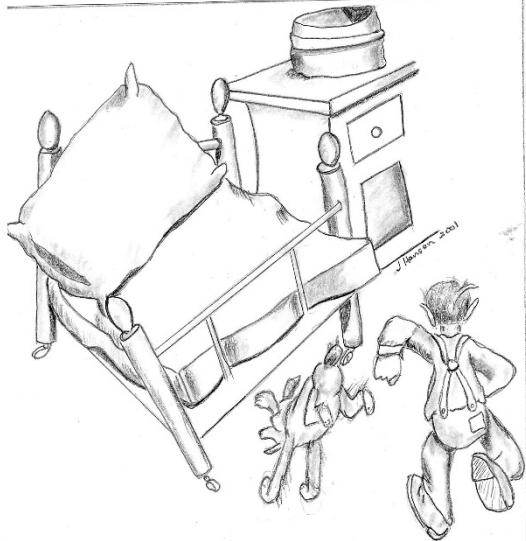
"You two been down by the ditch, haven't you.....I told you not to play in the street and I told you not to play around that ditch.....Whatever am I going to do with you?"

Well, by the way she reached out and put her hand on that old flyswatter Tom and I both knew that she



didn't need us to tell her what to do.

She had already made up her mind on that.



In cases like this I always tried running. Old Tom and I tangled all six legs trying to squeeze through the door to the bedroom. His feet kept slipping on the shiny linoleum floor, but he had two more of them than I did and he made it to the bed first.

He scrambled underneath the old fashioned metal framed bed and turned to watch the fun. I hit the

floor with my best home run slide and was doing just great, about to be home free when I felt something on the bed snag my suspenders.

Oh No!

I squirmed like a rabbit too big for his hole. I had the front half of me safely under the bed....But my back half was still out there in the danger zone. I got my knees under me and raised my rear end just in time to realize, when I got a startling **WHACK!** from the Fearsome Phantom Flyswatter, that I had put myself in the perfect position to take a lickin'.

Well, struggle as I might, I couldn't get loose. So I was stuck there nose to nose with my old dog. He looked like he was sorry for me, when he wasn't grinning. And every time I got hit he'd lick my face.

So I was getting it on both ends.

It went something like this:

WHACK!

OUCH!

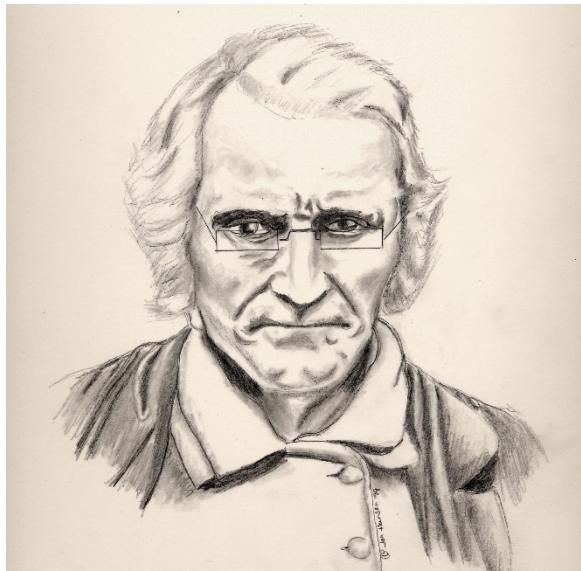
SLUURRPP!

WHACK!
OUCH!
SLUURRPP!

Well, I'm sure you get the idea. When it was all over I was out in the kitchen working off my punishment by mopping up the muddy foot prints Old Tom had left coming in and I got to thinking about that bird that was always telling on me. I decided I might just have to get some old inner tube rubber and make myself a sling shot. I'd dust the tail feathers of every bird in the neighborhood. Sooner or later I was bound to get the right one.....

Well, I never did get him cause Mom just kept catching us. Watching over us, as I learned when I got older. And Old Tom and I never played by the ditch again.....Until I was a teen-ager and fell in.....but that's another story for another day.

THE ANCIENT EDUCATOR SPEAKS SERIES



THE OLD SCHOOL

TEACHER

MEETS MARLEY'S GHOST

Jon H. Hansen, M.Ed.

It's late at night, and it's dark and bitterly cold outside the school windows, ice particles blowing in the wind. The old school teacher sighs and thinks of Christmas and home, firelight and snug slippers, of relationships aged and polished and dear.

But the discipline of years holds him in his seat.

No rest till this distasteful task is done.

He pushes aside the articles and essays that have driven him to act:

**James Fox: The Coming Of The Superpredators.
(Teenagers) Temporary sociopaths--impulsive and immature and dangerous.**

Sally Reis and Karen Westberg: A Time Line For The Dumbing Down Of Textbooks.

John Leo: Hey! We're No. 19 (America's best students are at the bottom of the industrialized nations in testing for academic achievement.)

"students, for whatever reason, are not building on early simple skills to develop complex ones, so the curriculum is subtly being dumbed down."

"When even top students fail it's time to point a finger at the schools."

In the big junior high school where he sits this dark Christmas Eve, that isn't news....

Not to him.

It's a way of life.....

He leans back to ease the aches, picks up the paper on his desk, adjusts the angle of his head to get the fuzzy words focused in his bifocals and begins to read aloud:

"Dear Editor,

"I've been teaching now for many years. I've never written to an editor, nor walked a picket line. I've always felt my job is doing my duty in my classroom for the school board that hired me. But tonight I must reluctantly take up my pen.

"Not to accuse.....

"But to confess.....

"I must raise my voice against the uncaring, inhumane

way we organize education in our public school classrooms. To remain self-servingly silent will be yet another crime against humanity. One more awful than I can endure.

"Callousness does not come easily to teachers, you know. We must put it on each day like a bullet proof vest, but it never truly becomes a part of us.

"I know that school district test scores make us look like winners. But, Mr. Editor, I know that in too many individual young lives we are losing this battle.

"A great team always makes the coach look good. Our teams of kids and parents and educators make our school systems seem great.

"We pat each other on the back and say how good we coach. We ignore the fact that the key element in our Pyrrhic Victory over ignorance is the God-given talents, the hard work, efforts and sacrifice of the team members. That the home is the key component of the educational effort by any measure educators have made. And we have some great homes in our districts.

"With grass roots support from parents, and with such magnificent material to coach, WE SCORE BARELY ABOVE A MEDIOCRE, AND DECLINING, NATIONAL AVERAGE.

"We manage to take young people who have an inborn drive to healthful activity, completeness, and self-fulfillment, and COACH THEM TO A LEVEL BARELY ABOVE TOTAL MEDIOCRITY.

"WAY TO GO COACH!"

(The old teacher paused in his reading and thought of the junior high, where he sat. Built to serve 1250 students. Current enrollment? 1900 plus.)

"Mr. Editor, I think I can do better than that.

"Why don't I say I know I can do better? Because in

my whole teaching career, which some of my students think started just after the American Revolution, I've never had the opportunity to try.

"Because of class size my classroom coaching is done using group instruction techniques. Worse, I grade with group grading methods.

"A lifetime of education and experience have honed my skills, deepened my knowledge, firmed my convictions, fired my imagination.

"I know that young minds develop complex skills in a one on one, mentoring environment. They can internalize, over time, skills which at first they can only display while supported by an informed, educated mind. To do this, though, they need intimate, personal reaction to their struggles to re-invent and internalize models of reality that they can then use in their own lives.

"Mentoring, monitoring, adjusting, differentiating curriculum to teach to individual differences.

"MY QUIVER IS FULL OF EDUCATIONAL ARROWS, READY TO BE SHOT, fired in anger, yes outrage, against the deepening turmoil, the darkening environment with which this generation struggles. [1996]

"And overcomes at a level slightly above mediocrity.

"I seldom fire a shot.....

"I teach and test with group instruction techniques.

"MR. EDITOR, I'M NOT SURE I CAN STAND MUCH MORE OF THIS SUCCESS.

"I want to give students the personalized critical analysis of their efforts that will help them see the many ways they are strong, able, even **gifted**.

"Instead I mimic the horrors of the Inquisition for some students in my classroom. I see their ego and their self-confidence stretched and broken on

the rack of “objective” evaluation week after week.

I see the looks of awful agony when we tell them “they” aren't good enough and paste a shameful scarlet letter on their minds and hearts that they must wear day and night for the rest of their lives. “F” for failure, “D” for defective, too often become generalized from a measure of academic performance to a summative evaluation of the worth of a human being.....

“Evil societies corrupt their children from birth. Never making available to them them an opportunity to choose, to think for themselves, to do right, nor to learn to excel.

“How are we different if we never give our children a chance to acquire effective life skills through a public school education? But then hold them responsible for saving the world?

“Mr. Editor, it's not so much that we actively destroy them. Rather, when it comes to helping them learn to think for themselves, we organize education so as to leave them unsupported, unserved, unenlarged. We abandon them in big classes to struggle almost alone through increasing masses of facts, ideas, concepts and generalizations. We force them to try, on their own, to re-invent for themselves a rational, humane philosophy of life that includes an ideal model of their world and of themselves in it.

“It isn't facts alone they need. Complex thinking skills develop spontaneously only in the upper 20% of the student population. In the other 80% they may never develop unless they are provoked in them by a caring, insightful educational environment supported by parent mentoring at home.

"These are the ones we're failing in middle school when we pack them like sardines into an intellectually airless learning environment. Where their skills lie stillborn, never having tasted the breath of life....."

The old teacher dropped the papers on the desk and pushed them away. Now you're getting preachy, he thought. Your students hate that. Even though you're old enough to be their grandpa and maybe have the right.

Like a dusty mantle of frost, the frustration of years settled quietly around him, bowed his shoulders with fatigue. Made the place behind his eyes hurt more.

They won't listen anyway, he thought. *They never have.*

He took the papers and slid them softly into a drawer. One he hardly used, and therefore seldom opened. A quiet resting place for his thoughts and his hopes.

He was ashamed to speak aloud. But he felt the words his lips were forming.

What's the use?

Feeling like a criminal fleeing the scene of his crime, worse, feeling like a man who drives on by a serious accident to avoid being involved, the old teacher pushed away from his desk, shrugged into his coat, and headed for the door.

Et tu Brute, his mind said. *You know the problem best. You've lived with it every day, like watching a fatal disease waste a loved one. You've seen the tragic loss of potential in child after child. Now you're turning away. Walking away. Averting your eyes. Abandoning your students.*

I was only obeying orders, sir.

SHAME!

He steps out into the dim-lit hall. He's on one end of

the building, on the second floor. It strikes him again as he looks along the straight, 400 foot main hall, how like a prison the building could seem at night. He doesn't want to dwell on that image. Not in his present mood.

A sudden prickling scratches along his nerves. He senses a massive shift in the psychic environment around him. He stops, feeling a sudden chill arc through him.

Cold, grey, with darkness creeping outward from open hallways like a black fog. Sounds and then a huge sigh, a gusting stirring of the air, like the opening of a vast door, big enough to disturb the air of a prison-sized building like this.

Then a group of sounds, unnatural in their sum, out of place here. A clinking, shuffling, scraping package of sounds wrapped in a sighing moan. He feels the hair rise on the back of his neck. A shiver races up his spine. He catches himself looking around for a safe retreat.

But from what?

A glowing apparition, bound in night-black chain, straight out of Dicken's Christmas Carol, shuffles out of the dark side hall and moves slowly toward him.

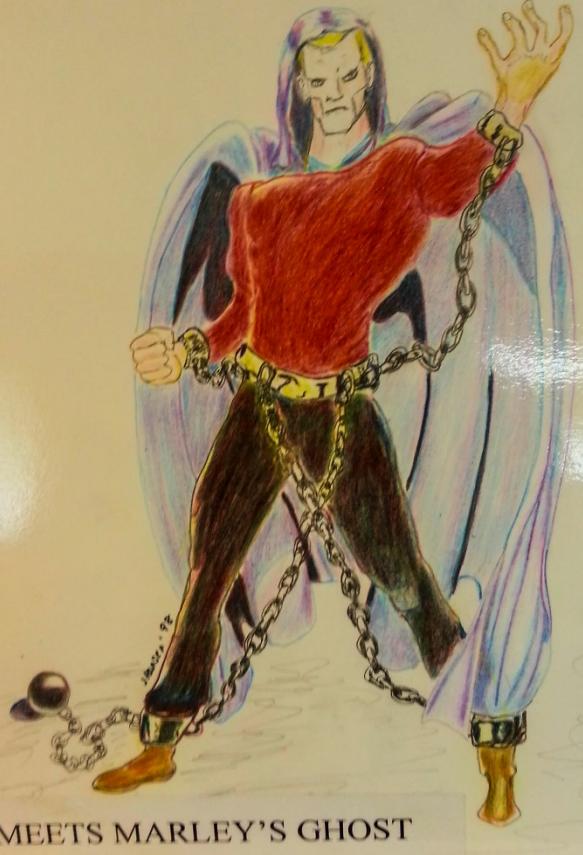
Marley's Ghost, he thinks. *That's all it could be.*

This isn't real, the old teacher thinks. (Isn't that what Scrooge said? his mind responds.)

"What is real?" Marley's ghostly voice intones.

The dark hall and the massive building seem to magnify, deepen and hollow out the sound till it is the voice of eternity itself speaking to the old teacher.

THE OLD SCHOOL TEACHER



"I had pizza with mushrooms for lunch" the old man is shocked to hear himself say.

"Ooooooooooh!" howls the ghost. He raises his arms in an agony of effort and shakes himself like a great tree being tortured by the bitter wind outside.

"This is real, old man. Look!"

The ghost points to the space beyond the balcony rail. The old teacher hears young voices, thousands of them, but subdued, muted. And he hears a dragging, clinking, metallic sound that chills his heart. Reluctantly he moves to the rail and looks down into the cavernous hallway.

It is filled with students. They are moving slowly out the doors, into the raging storm. Each one struggles against the weight of the shackles that bind them all, hand and foot.

"These shackles are not like those you are forging for yourself, coward. Yours are formed link by link of apathy, indecision, failure to confront the issues of your profession. The heaviest are those of willful blindness in the face of enduring tragedy."

I WAS ONLY FOLLOWING ORDERS, SIR.

"SHAME!" The Ghost shouts. "OH SHAME I SAY!"

SHACKLES FORGED FOR CHILDREN.....

"OH THE SHAME OF IT!" howls Marley's Ghost.



The old teacher, burdened now nigh to death, turns back to the sight of the children. He knows what the chains are they wear. That is the measure of his guilt. He does not have to be told.

He knows.....

Marching off into the future, into

their days of challenge and problems, dangers and hopes.

Shackled like Marley's ghost. But not by chains they forged in life, but, rather, by those fashioned for them by the neglect of all those of their parent generation who gave them life and then did not provide the means to live it nobly and well.

Their shackles were the handicap of minds not fully formed and trained. Of skills unpolished. Of talents undiscovered and unexercised. Of good hearts and good desires unsupported by expert knowledge.

They struggle through the door like untrained troops committed too soon to battle. All alone. Abandoned by those who presented themselves as their friends. To be decimated by a trained, experienced, vicious, murderous enemy that knows no meaning for mercy or compassion.

"Speak, man. For yourself, if not for them. Don't walk away again. Not this time.

For you there may not be another."

The ghost raises his laden arms one last time. The glowing eyes burn deep into the old teacher with a universe of meaning, of desperate appeal. Then he turns and is gone.

The old school teacher is alone. The great hall is empty. Only the night, the darkness, and the pressing, massive wind are left.

He thinks of the papers in his desk as he moves across the school yard, hunched against the bitter cold gathered around his heart.

They won't listen to me, Marley, he hears himself say in his mind as his eyes fill with mist.

At least they never have.

He turns and looks at the darkened windows of his room. He sees a glow there, orange, like warm coals in his fireplace.

They must! he hears in his mind. They must.
THEY ARE FORGING THEIR OWN CHAINS DAY BY CARELESS DAY.

What they do to the young they do also to themselves and to their posterity. No success in their lives will compensate them for the waste of their most precious resource, perhaps this world's best hope--the talents and the lives of these children.

Spotted owls and ozone?
OUR SCHOOLS HOLD THE MOST ENDANGERED SPECIES OF ALL.....

The dark morass of evil that is trying to fill up the world must be stopped by good men and women.

We need warriors! People trained, ready, confident. Not untrained, unsure, frightened beings prepared only to serve as cannon fodder for evil men.....

The old schoolteacher raises his hand in an empty

salute to a darkening window, or is it an attempt to push away from the stinging impact of those words? He shrugs deeper into his coat and shuffle's off to find his car.

Maybe tomorrow. There's always tomorrow.....

Isn't there?

He finds the car. The motor grinds over slowly, reluctant to start. *I'm like that*, he thinks. *Cold from disuse. I have something to give. I haven't given it.*

He feels his shoulders squaring up, his head rising up off his chest. His hands grip the steering wheel till they hurt.

"They may not listen, Marley," he hears himself saying. "But I'm going to try."

We've been asked by our leaders to make every effort to see that the patrons have a warm and a personal experience in the Temple. The educational theory behind this talk is that it focuses directly on the patron and expands their understanding of how their personal effort to come to the temple fits into the work of salvation. It's designed to greatly enlarge their soul and to give the Spirit a chance to confirm to them their personal importance, no matter what their age or situation, in the work of salvation. Its impact and effectiveness depend on that focus....on the one.

In the confirmation room:

We have been taught by the temple presidency [optional] that there is a temple in the Spirit World associated with this temple and that very often those people for who you are going to officiate come to the temple to observe this ordinance because it is so important to them.

If you think about it, ever since they died they've been living in Spirit Prison. But when you are confirmed for them today as a member of the Church of Jesus Christ of Latter Day Saints and you receive in their behalf the precious Gift of the Holy Ghost those prison doors can open and they can leave Spirit Prison and enter Paradise.



And what do they find there? The Savior, the Saints, Family and their opportunity to continue working out their Salvation. There is no way we can tell you how precious the gift is that you are giving here today to some of your brothers and sisters who have gone on before you.

And, when you think about it, you are giving a great gift to your Savior by releasing some of His brothers and sisters to join him there in building the Kingdom. As they work there to build the Kingdom and you work here during your life to build the Kingdom, the day will come when those Kingdoms will join.

And what a joy it will be for you when these people for whom you officiate today can find you, and thank you, for the great gift you have given them.

We hope you will feel the joy your work is bringing them. Don't let anyone in this world tell you you're too young or too small or too unimportant to give great gifts to your Savior and to your departed brothers and sisters through your service here in the temple.



I say this often and I never fail to be touched at the joy you bring to others through your service. We hope you will feel that joy also and return often to join us in this great work we do here.