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URANTIA

INDIANA INSTITUTE OF TECHNOLOGY

1600 EAST WASHINGTON BOULEVARD

FORT WAYNE, INDIANA

November 12, 1975

Dear John:

Enclosed is my proposal of the current functions of the Brotherhood School. I am giving Dave Schlundt a copy; would you get copies to the other members of the Committee on Education and to Paul and Christy.

I hope it doesn't snow this evening as the weatherman suggested. I've been asked to present ideas of immortality in the world's religions, including URANTIA concepts, in a class on ageing and death taught by Wayne at Ball State. Dr. Herbert Jones who is on their health education faculty has asked me to bring a URANTIA Book which he wishes to give to his wife for a Christmas present.

Best wishes,

M. J. Schlundt

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Current Responsibilities of the Brotherhood School

The founders of the Brotherhood School viewed its function as similar to traditional educational institutions. Admission procedures, curriculum requirements, evaluation, and levels of certification were provided for. Certified Leaders and Ordained Teachers were trained. When the needs of students in the Chicago area were largely taken care of, preliminary plans were formulated for initiating a correspondance school. In the late sixties the school was relatively inactive. A new educational climate was evolving and in the early seventies it was generally recognized that we needed to rethink the purpose and function of the Brotherhood School.

During the past year the Committee on Education has sought the thinking of the Brotherhood in the summer workshop and in the recent survey of needs and goals. Urantians throughout the country have emphasized two areas:

1. We need a greater knowledge of the URANTIA Book, more study aids, and more communication with other Urantians.
2. There should be openness and freedom in the Brotherhood School - no hierarchy or institutionalism.

Clearly, at present we do not need a formal or structured school. Carolyn Kendall warns against constructing our own tower of Bable and suggests that maybe our "school" already exists in study groups and societies:

"The study group format is flexible, and even transportable, if necessary. They are relaxed and free from the pressure of competitive scholastic compulsion. The group could conduct specialized research. Study groups are autonomous and unstandardized. They individualize study and can provide tutoring, from friend to friend. It is a simple form adaptable to any culture, race, or country in the world. Under ideal circumstances it encourages pupils to become teachers. They can learn by doing. Best of all, study group members study the URANTIA Book itself, and they share religious experience."

I believe these are authentic insights concerning our present situation. But I should like also to observe that the present readers of the URANTIA Book are in the vanguard of religious thinking. Current Urantians to some degree represent the one percent of society which Maslow called the "growing edge" of society. They are not typical religionists. The history of religious and other social institutions shows that as social responsibilities increase problems arise which result in the establishment of regulations and forms of certification. Any responsible institution must eventually be concerned with standards and quality.

A second factor which I think we must consider is the basic necessity of social institutions to provide continuity of service. The evils of institutionalism are dreaded by all high religionists but if religious teachings are to survive they must be incorporated in a social institution.

Most of the lower level personalities in the universe are given some kind of training, evaluation, and classification labels. Recognition indicative of both effort and attainment is given to ascending mortals in local universe schools. Tests are administered to determine qualification for certification in various phases of local universe service.

The Lanonadek sons are trained, evaluated, classified, and certified according to ability, personality, and attainment. The seraphic angels are given training, subjected to educational tests, and given classification labels. Mortals on our confused planet can hardly expect to be exempt from the necessity of evaluation and classification in carrying out their social responsibilities.

I believe it is possible for the Brotherhood School to structure itself so that it meets the needs of the present vanguard of religionists and the future need for continuity, guidance, channels of service, and freedom which a wise and serving institution can give the individual. We can incorporate both the individualism and freedom of progressive education and the emphasis on content and discipline which are found in the more traditional forms of education.

This two-fold purpose could be provided by offering optional lanes of education: (1) Open Learning stressing individual growth in which there would be no curricular requirements, evaluation or graduation; and, (2) Evaluated Learning which would have admission, curriculum, and evaluation requirements along with certification levels. The Open Learning format would meet current needs and the Evaluated Learning format would be ready if there is a future need for it. No attempt should be made to sell one program over the other.

A Dual Program School

I. Purpose and Responsibility.

The purpose and responsibility of the URANTIA Brotherhood School is to actualize the Father's will through educational services on two basic levels.

A. Individual-personal.

The school should strive to develop personality and facilitate spiritual growth in harmony with the long range purposes of the URANTIA Brotherhood. (Now being considered by the Executive Committee.)

B. Social-institutional.

The school should strive to establish solid educational foundations to ensure the viability and institutional effectiveness of the URANTIA Brotherhood and other social institutions.

Within the framework of the above objectives, the Brotherhood School should strive to promote as much freedom and diversity as possible in the educational process.

II. Actualization of Purpose.

A. Open Learning. Emphasis on individual growth and diversity.

1. Students in this category are not formally evaluated.

3.

2. Any restrictions to specific classes are determined by conditions or prerequisites determined by the teacher, study group, society, or the Brotherhood School which is sponsoring the classes.
 3. Each study group, society, or Brotherhood School organizes classes, workshops, or educational experiences according to its best wisdom.
 4. The Brotherhood School in open learning situations serves mainly as stimulator, facilitator, coordinator, and advisor. The Brotherhood School may also be the source of educational materials and resource leaders.
- B. Evaluated Learning. Emphasis on individual growth and social standards and responsibility.
1. The student must apply for admission. There should be an open admission policy with character and potentiality judgments being prerogatives of the Committee on Education.
 2. The student meets competency requirements through any process of his choosing, including individual initiative.
 3. When a student feels that he is competent in an area he applies for examination. Examinations will be both written and oral. Where appropriate there will be performance evaluation.
 4. The school will give no degrees or titles, only certificates designating the level of competency.
 5. Levels of Competency: (Exact areas and content determined later)
 - a. First Level Certificate.
Competency in the knowledge and spirit of the URANTIA Book and the URANTIA Brotherhood Constitution.
 - b. Second Level Certificate.
Competence in communication and teaching skills; knowledge of educational psychology, methodology, organization and administrative principles and procedures.
 - c. Third Level Certificate.
Knowledge of the basic beliefs & practices of world religions and contemporary religious movements.
 - d. Fourth Level Certificate.
Knowledge of social sciences, including principles of counseling and ministry.
 - e. Fifth Level Certificate.
Knowledge of the history of world cultures and religion, including the dynamics of worship and the functions of art and music.

4.

- f. Sixth Level Certificate.
Knowledge of philosophy, ethics, and theology.
- g. Seventh Level Certificate.
Completion of dissertation, research project, or creative project.

(Numbering could be reversed like the psychic circles.)

III. Consideration of the Name of the School.

The URANTIA School of Religion
The School of Religion
The URANTIA Brotherhood School
The URANTIA School

The rationale of my view of the current function of the Brotherhood School is based on the general consensus that we need to study the URANTIA Book, the importance of autonomous study groups, the danger of structuring, titles, and hierarchies, along with my own conviction that there will eventually be a need for some institutional control of standards and quality in the educational activities of the URANTIA Brotherhood. I look forward to receiving your proposals.

Meredith