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RELIGION IN THE CLASSROOM -- A SILHOUETTE COMPARISON

OF GROUP ATTITUDES RELATIVE TO

THE INFORMAL VERSUS FORMAL TEACHING APPROACH

IN THE PUBLIC SCHOOL

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the
Degree Doctor of Philosophy in the Graduate School of
The Ohio State University

By

Paul Thomas Hill, B.S., M.A.

The Ohio State University

1966

Approved by

W. Frederick Hart
Adviser
School of Education
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Finally, the writer dedicates this dissertation to his family and especially to my wife Marye-Ann without whose continuous support and thoughtful understanding this research dissertation could not have been completed.
VITA

March 15, 1923 Born, Kirksville, Missouri
1947 B.S., Ohio State University, Columbus, Ohio
1949 M.A., The Ohio State University Columbus, Ohio
1949-1952 Elementary School Teacher, Upper Arlington, Ohio
1952-1965 Elementary School Principal, Upper Arlington, Ohio
1965- Secondary School Principal, Upper Arlington, Ohio

PUBLICATIONS


FIELDS OF STUDY

Major Field: Education

Studies in School Administration. Professor W. Frederick Staub.

Studies in Philosophy of Education. Professor Everett Kircher.

Studies in Adult Education. Professor Andrew Hendrickson

Studies in Personnel Administration. Professor Collins Burnett
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CHAPTER I
INTRODUCTION OF RESEARCH PROBLEM
AND RELATED LITERATURE

Americans, although noted for their diversity of opinions, are also extremely prone to vent their emotional feelings concerning any new crisis which affects such democratically established institutions as the public schools. Not since the explosive school segregation case of 1954 has a decision by the United States Supreme Court so rocked a nation and divided its people as the Court's ruling in June, 1962, whereby in a vote of 6 to 1, the Court found unconstitutional the use of the following brief prayer written and recommended by the Board of Regents for use in the public schools of New York State:

Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country.1

When the Court's decision was announced, it brought cries of outrage and dismay from many Americans, and

throughout the nation newspaper headlines similar to the following proclaimed public opinion:

"SUPREME COURT BANS PRAYER"
"PRAYER RULED UNCONSTITUTIONAL"
"GOD KICKED OUT OF SCHOOLS"

Congressmen openly cried that the Court had now officially stated its disbelief in God Almighty and had actually moved the nation toward the adoption of the Communist philosophy. In addition many noted religious leaders were sharply hostile following the decision in the New York case. Cardinal Spellman was "shocked and frightened," and Billy Graham declared "the decision was another step toward secularism in the United States."

**Historical Sequence**

At this point it might be well to present a brief overview of the sequence of Court decisions which preceded the 1962 ruling.

1. A case in Massachusetts in 1905 dealt with the compulsory vaccination against smallpox of all the inhabitants of a community. The decision upheld the right of a state to take compulsory measures to protect the health of persons who would not protect themselves. This included school children.

2. A second phase of the Massachusetts case focused on the physical and moral health of children as related to
participation with their parents in street corner religious activities. The Court stated that neither the family nor religious liberty was beyond regulation in the public interest.

3. In 1925 the Court's decision protecting religious liberty said that a state cannot compel parents to send their children to a public school. A parent may send his child to a parochial school providing it offers a type and quality of education equivalent to that of the public school in citizenship and the usual branches of learning.

4. In 1930 the Court upheld the use of tax funds in Louisiana to pay for the school books distributed to children in parochial schools as well as for children attending public schools. The Court accepted the reasoning of a state court that books were for the benefit of the child and not the benefit of the school attended.

5. The child benefit theory as described above has been accepted to justify the use of public funds to transport children to parochial schools. In 1948, a five to four decision held that a New Jersey Statute which provided for such use of public funds did not constitute support of a church or establishment of religion.

6. In 1943 the Court reversed its decision of three years prior and held that children could not be expelled from a public school for refusal to salute and pledge
allegiance to the flag. The Court reasoned that freedom of worship was among a small group of unusual and preferred freedoms which the state could restrict only to prevent grave and immediate danger to interests which the state may lawfully protect.

7. The Supreme Court has rendered two decisions on the released time method of giving sectarian instruction to public school pupils; neither decision was unanimous. In the first case, the Court held that the practice of providing religious instruction on the school premises by visiting clergymen was a direct violation of the First Amendment. Williams highlights the Court's feeling on the matter of released time religious activities held within the confines of the public school plant:

Any released time program which leaves a few non-participants twiddling their thumbs in spelling, any dismissed-time program which concerns itself only with children who already belong to churches and synagogues, any congregational week-day religious program that vigorously supplements the school curriculum, but whose leadership is unconcerned about the remaining children who do not benefit from some kind of factual religious instruction—all these I say are democratically irresponsible.2

In the second case involving released time, the Supreme Court held that when religious instruction is provided outside the confines of the physical school plant and

its facilities, students may be excused by school authorities for such activity. It is important that "released time" should not be confused with "dismissed time." Under the latter, pupils might attend religious classes or go fishing. There probably would be no question about the constitutionality of "dismissed time."

In reference to "dismissed time" for students attending religious activities outside the school, Hunt clarifies the decision in this regard as follows:

The Supreme Court of the United States has declared that released time is not contrary to the Constitution, provided public school machinery and power are not used.

Many church people who are unhappy to see traditional practices moved out of the public schools consider released time as the alternative to promoting a parochial, denominational school system. 3

Religious-political Confrontation
Over the School Prayer Issue

Following the explosive decision by the Supreme Court in 1961 outlawing the standardized prayer as approved by the Board of Regents in New York, religious education leaders as well as laymen throughout the nation began to choose sides quickly, and an active and quite verbal confrontation developed. The pros and cons of this controversial problem are briefly summarized as follows.

Proponents

The proponents of school prayer in the classroom felt strongly that the Supreme Court had not only gone off on a side track, but had jumped the track altogether. Its decision, from their viewpoint, was based on a distortion of the First Amendment, not on its prime meaning. The First Amendment says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . . ."

This group feels that to interpret this amendment as the Court has done threatens the public school idea itself. This interpretation will hasten the development of schools under religious auspices and dampen public interest in adequate tax support for those public schools already established by law. In their view, official prayers are commonplace in American life—among them the prayers by officially appointed chaplains in Congress, in government institutions, and in the armed forces. They also point out the use of such prayer songs as America, God Bless America, and the fourth stanza of the National Anthem. The question is pointedly asked by proponents, "Are such things not officially prescribed in all school and government functions?"

Many proponents go even further in pointing out that the Court's decision forms a new interpretation of the First Amendment which can cause an increased focus on such
things as the maintenance of government-paid chaplains, chapel services in the Service Academies, the tax exemption of our religious organizations, and income tax deductibility of contributions to them. They maintain that if government-financed religious activity is illegal in the public school, it is not legal elsewhere in addition. While most proponents agree enthusiastically that we need to include extra emphasis in the home and in our church in terms of more direct teaching about our religious heritage, Bishop Pike pushes his thoughts and concerns even further.

While we must do the best we can with the scraps of time left over from a secularized curriculum, there is a more head-on attack which we must make as Christians, and that is nothing less than the demanding of action by Constitutional Amendment at erasing the Court's decision.4

Opponents

Opponents of school prayer in the classroom who agree enthusiastically with the Supreme Court's decision in the New York case, attempt to balance out the above views with the following arguments:

They hold that the Supreme Court's ruling does not in any fashion indicate an anti-prayer or anti-religious stand. They hold firmly that religious liberty is more

4James A. Pike, "Has the Supreme Court Outlawed Religious Observance in the Schools?" Readers Digest, Vol. 81, No. 486, p. 84.
secure since religious propagation is left to the home and church, maintaining that once the state assumes the function of deciding what is orthodox or unorthodox in matters of faith—even to the extent of the New York Regent's prayer, the end of religious freedom is in sight.

The opponents of school prayer do not, however, advocate strict silence on religion in the schools, nor do they believe that the Supreme Court had this in mind. They argue that we must distinguish between teaching religion and teaching about religion as Mr. Justice Black commented following the decision:

The history of man is inseparable from the history of religion. And perhaps it is not too much to say that since the beginning of that history many people have devoutly believed that "More things are wrought by prayer than this world dreams of." It was doubtless largely due to men who believed this that there grew up a sentiment that caused men to leave the cross-currents of officially established state religions and religious persecution in Europe and come to this country filled with the hope that they could find a place in which they could pray when they pleased to the God of their faith in the language they chose.

In keeping with this idea, every public school teacher should make it plain to children that the school's lack of religious activities is not because it disbelieves in religion or feels that it is unimportant, but because of the belief of the founding fathers—most of them devout...

men—that government refusal to participate in religion furthers our basic freedom to believe or not believe as we like.

Butler suggests the following specific procedures for those who are confused as to how the Supreme Court's decision could be accepted more readily through a better understanding of the meaning behind the ruling. He suggests

(a) People should secure a copy of the Court's decision; find out for themselves what it says.
(b) Accept the fact that the saying of prayers, whether officially composed or not, is going out of the schools—and with it in time, most other religious exercises and activities.
(c) Voluntarily remove from your school all those practices aimed at inculcating either religious faith or unfaith.
(d) Accept as a challenge the task of revitalizing religion in church and home, making prayer much more important than it has been in the lives of our children.6

Most Americans are well aware of the current controversy raging about the Supreme Court's decision having to do with Bible reading in the public schools. Briefly stated, our highest Court ruled that the formalized reading of the Bible as well as recitation of school prayers as a religious exercise constitutes a serious breach of the principle of separation of church and state. According to

6William J. Butler, "Has the Supreme Court Outlawed Religious Observance in the Schools?" Readers Digest, Vol. 81, No. 486, p. 84.
Justice Brennan in his concurring opinion in *Abington School District versus Schempp* in June, 1963:

The public schools are supported entirely, in most communities, by public funds—funds exacted not only from parents, nor alone from those who subscribe to any creed at all. It is implicit in the history and character of American public education that the public schools serve a uniquely public function: the training of American citizens in an atmosphere free of parochial, divisive, or separatist influences of any sort—an atmosphere in which children may assimilate a heritage common to all American groups and religions. This is a heritage neither theistic nor atheistic, but simply civic and patriotic. 7

The AASA made a supportive argument to that of Justice Brennan in the following context:

The recent Supreme Court decisions on prayer and Bible reading alarmed many people. At first impact the rulings seemed to be both restrictive and negative. In fact public school practices and policies initially were affected most by the prohibition of certain practices. This naturally led to a presumption of loss. But after the first reaction, the constructive possibilities began to be recognized. The positive effects of the decisions were to stimulate some rigorous thinking about public education in general, and specifically about the assumptions that important values were being developed and sustained by the daily ritual of Bible reading and prayer—an assumption that needed critical examination. To the extent that people everywhere, both in school and out, have been led to reexamine both their practices and their assumptions in the matters at issue, the decision has been clearly constructive. 8

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The average citizen whether he is for or against the Bible reading and school prayer decisions assumes that this is largely the extent of religious instruction in the public schools. Even granting a pro-Christian emphasis in many text books and considerable religious activities during Christmas and Easter, sectarian instruction is assumed to be quite clearly inappropriate for the American public school. Williams points this out rather vividly as follows:

It has taken mankind millennia to distinguish between citizenship and churchmanship, between God and country. America has been a pioneer in separating civil and ecclesiastical functions and loyalties. The public school teachers may rightly point to God and to the institutions of religion, commonly held by our citizens, but as public school teachers and public servants, they go beyond their proper competence when they try to commit or convert to religion, however innocently, by Bible reading, prayers, by mingling the observ- vation of Chanukah and Christmas, or other forms of subtle indoctrination in, or unwitting dilution of, religious faith.9

Research Proposal

The personal observations of many people including the researcher makes us suspect that sectarian religious concepts are often taught to American children at times other than those mentioned in the introduction for this treatise. The reference here is to activities which have

religious implications resulting from problems which typically arise during classroom discussion. These problems might be initiated by news events or strategic happenings in the everyday lives of the students in the class.

As a teacher as well as a school administrator, the researcher's interest in the existence of informal religious patterns led toward an investigation of the literature on the subject. The findings have confirmed that of Rogers who found that very little literature exists dealing with the informal teaching of religion in classroom situations. Apart from textbook analysis and some studies of religious practices during the holiday season, information simply does not seem to exist in the literature.

With the informational background on this vital subject provided herein, it becomes the purpose of this exploratory research treatise to probe this virtually unexplored area which not only is a vital and dynamic current problem affecting public education, but in addition offers a tremendous challenge to teachers and school administrators for implementing and supporting curriculum change.

---

Type of research and groups to be studied

The problem in this study is multi-dimensional in nature:

1. The researcher proposes to develop a normative survey questionnaire technique which will be employed in order to determine the attitude which teachers have in our public school classrooms toward answering certain informal classroom problem questions with religious connotations. The writer refers to such questions as those dealing with the nature of man, the essence of life, the meaning of death, what is real, true, and good.

2. Using essentially the same normative survey technique, members of the local ministerial association, which is in most communities rapidly developing into a pertinent and prominent power structure group, would be provided an opportunity of reacting to the manner in which certain classroom problem questions should be answered by the teacher.

3. In order to determine what the reaction might be in the home toward informal teaching of religion through the use of the discussion method arising as a result of personal and meaningful questions which students bring to the classroom, the attitude of parents would be researched by securing their opinion as to how certain basic questions should be handled by the teacher.
4. The students themselves, who in essence are the originators of most of the problem questions which could lead to informal religious instruction on a day by day basis, will be asked to indicate through the vehicle of the questionnaire technique their choice of answers which they feel would be most appropriate for the teacher to give to some of the typical basic problem situations which will be evolved as Part I of the research questionnaire.

The researcher wishes to state here that some limitation will exist concerning the students' over-all ability to discern clearly between the three possible answers provided by the teacher to the problem questions as stated in the questionnaire.

The adult groups involved in the study should have far less difficulty in making a choice which more nearly fits their own value pattern which, in essence, controls their sense of judgment on such a crucial issue as religion in the public school.

Research Problem for Investigation

The hypotheses to be tested during the course of this study will be proved or disproved through the use of a silhouette analysis involving mean and percentage comparisons among the various groups to be researched. In Part I, the informal dimension of the questionnaire related to the three possible answers to students' problem questions, a
numerical gradient of three, two, one will be assigned to each of the three possible answers. The most religious answer will have the numerical value of three.

In Part II, the formal dimension involving the attitude of the various groups to be tested concerning eight crucial issues directly related to the formal teaching of religion in the public schools, a numerical gradient value system of three, two, one, zero will be utilized. Three and two will indicate the respondent's strong agreement and agreement with the issue as stated; while one and zero will indicate disagreement and strong disagreement respectively with the issues as stated in the questionnaire.

General hypotheses

The general hypotheses to be tested during the course of this research follow:

(a) That a significant disagreement (5 per cent) will be exposed through analysis of the research sample between teachers, students, parents, and ministers in their attitudes toward acceptance of teachers' answering of certain problem questions in terms of their personal religious connotation.

Corollary 1. In addition, the analysis should test whether certain significant differences also exist between the attitudes of elementary and secondary public school
teachers in terms of answering such informal questions with answers which are religiously oriented.

**Corollary 2.** The researcher believes that the students queried as a part of this research sample will also lean heavily toward acceptance of the fact that teachers should react to certain key problem questions with answers which are religious in nature.

(b) An analysis of the research data should clearly test whether teachers, students, parents, and ministers will all tend to favor such religiously oriented activities as non-directed opening exercise prayers, Christmas and Easter programs, Baccalaureate services, and a faculty selected for their diversified religious backgrounds.

**Corollary 3.** The researcher believes that significant divergence of opinion (5 per cent) among the groups will be observed on such crucial formal issues as:

(1) Bible reading and the Supreme Court's ruling thereof.

(2) Released time for formal religious instruction outside the public school domain.

(3) The teaching about religion in the public school from the neutral point of view—a historical approach featuring a discussion of all of the world's great religious points of view.

(4) Ordained ministers speaking at public school assemblies on such pseudo-religious topics as: the meaning of Christmas; the Easter message; and basic moral issues related to current problems in society such as Civil Rights.
Limitations of the Study

This research study is not intended to be an all-inclusive study, but rather, the stated hypotheses, if supported by the data gathered, will tend to open the door of inquiry toward promoting the acceptance of the fact that while much has been said and done about the formal dimension of the teaching of religion in the public schools, too little attention has been given to the personal religious attitudes of the teacher in the classroom since these attitudes could very well result in the informal teaching of religion in our public schools. It is hoped that this research study will draw attention to the problem, if one exists, and lead the way for future research and possible solutions.

Implications of the Study

(1) If the hypotheses as stated in this research proposal are upheld by the data collected through the questionnaire, educators generally must begin to accept the fact that the informal teaching of religion can possibly occur through the attitudes which the public school teacher expresses in answering or reacting to certain key problem questions. Such confirmation will tend to force a more realistic attitude on the part of both teachers and administrators toward not only accepting the existence of the informal teaching of religion in the classroom, but more
specifically, toward reorganizing a more acceptable approach in the formal dimension of teaching religion in the public school.

If a more informal approach in the teaching of religion is something of which we approve as educators, then perhaps the time will come when we should exert enough strength as professional people to develop and organize a religious education program which will more nearly meet the needs of the religio-politico feeling that prevails among our people without infringing upon the legalistic decisions which have, without question, eliminated the more formal-istic aspects of the teaching of religion as a dogma in the public school area.

(2) This study also has implications for parents who are concerned about the basic moral values of their children. Many parents have become quite concerned about the fact that in some homes positive moral and religious values are not only ignored, but in some cases negatively presented in such a way that these characteristics rub off on other students in the corridors and classrooms of our public schools.

(3) This study, too, will have some implications for ministers since the Supreme Court's decisions have in some respect redefined the role which we might expect both the home and the church to play in a more formal religious instruction undergirding our pluralistic democratic society.
A study of this nature will also have very definite implications for those who are teaching in our universities helping to prepare the future teachers in our public school systems. For if, as the writer suspects, there is a great deal of positive leaning toward the informal teaching approach in the area of religious instruction, then perhaps this is an area in which our future teachers should receive some basic training inasmuch as the answers which they provide to problem questions in the classroom could be vital to the over-all development of the child’s moral personality and understanding of the world in which he lives. This is implied by Fox in the following statement:

If prayers, Bible readings, Christmas plays, Christmas carols, and all the rest, do not do the job and cannot do the job of religion in the schools, what then? Rabbi Arthur Gilbert has suggested that the objective study of the history and literature of a religion could be a kind of academic discipline. . . . . It is perfectly clear, however, that the objective study of the history of religion, comparative religion, and religious literature, is no solution to the problems we are discussing. If these subjects are taught successfully, then, they will represent one more academic achievement comparable to learning arithmetic, or English grammar, or history. What is called for is the infusion of a religious perspective and a religious dimension of experience into the whole of our education. This is not a task for the theologians or clergy-men, nor is it a call for them to invade the public schools. Serious teachers can do the job meaningfully and fruitfully.
A serious teacher must first be a serious human being. A teacher who has mastered some technical discipline is not, by virtue of that alone, worthy of being a teacher. A teacher who has nothing to communicate and nothing to transmit as a person seems, to me, to have failed utterly in the most important aspect of his job. Without any of the formal trappings of religion at all, a school that could transform the indifference, the fearfulness, and the mental flabbiness—which pass for objectivity—into engagement, concern, and commitment, would be a school that does more to advance the cause of religion than any I can think of today.11

(5) The results of such a study could have serious implications for school administrators who should at least know and be aware of the types of religious instruction being taught in their schools both formally and informally. This awareness is necessary so that he can make an intelligent discernment as to the validity of the teaching, and at the same time be familiar with the classroom situation. In addition, if it is proved to be relevant in this research sample that the feelings of the people queried (parents, ministers, teachers and students) indicate that the public schools move into the neutrality area and begin to treat and talk and teach about religion as a cultural epic in the historic sequence of man's development, then our administrators may be placed in a rather precarious position of

offering support and continued defense of those teachers who attempt to do a competent job in this field.

Comenius, as far back as the 17th Century, highlights such a plea for broadness in the scope of learning as follows:

Hitherto the schools have not taught their pupils to develop their minds' like young trees from their own roots, but rather to deck themselves with branches plucked from other trees, and like Aesop's crow, to adorn themselves with feathers of other birds; they have taken no trouble to open the fountain of knowledge that is hidden in the scholars, but instead have watered them with water from other sources.12

Opening the fountain of religion either in the formalistic sense or through informal teaching as a result of classroom problem situations, is a very difficult and complex area in terms of human management and understanding.

Green points out this fact rather vividly:

I have not paused, in this hasty survey of education and religion in their relation to each other, to mention the countless difficulties which attend the liberation of each from its peculiar vices, and the many obstacles, institutional and personal, which retard their frank and free cooperation. Religion and education can and must cooperate, I repeat, because they are so different, and so alike—so different that each can compensate for the other's characteristic lack, so similar that each is implicitly prophetic of the other's strengths. If we can once grasp this unity in difference, this possibility of, and necessity for, concord, no

practical obstacles need be insurmountable. Each impediment must yield, ultimately, to what T. S. Eliot has enumerated as the five minimal requirements of spiritual growth—"prayer, observance, discipline, thought, and action."13

(6) Finally, but perhaps most important of all, this study could have implications for curriculum CHANGE. After all, perhaps the Supreme Court decisions have merely pointed the way. While we await further clarity from future Court decisions in terms of the specific role which the public school should play in the area of religious instruction, there are certainly innovations in relation to developing and maintaining a more consistent moral balance for our students which we can put into practice.

Conclusion

According to Reavis:

The two greatest blessings this country has had is, on the one hand, religious freedom which has freed us from the strife and bickerings, and the perfunctory religions of the Old World. Religious freedom is one of our two greatest assets. The public school is the other great asset. We must learn how to get the two to work better and more closely together.14


The purpose, then, of this study is to provide some shining light in order to help in clarifying the partnership of religion and the public school. It is hoped that any fresh ideas coming from this project will help pull us from underneath the shadow of Aesop's crow and away from adorning ourselves with the feathers of established religious dogmas. Perhaps this study will provide us with the realization that the informal presentation and discussion of religious principles is taking place in our classrooms today beyond the formal dimension of such activities as Bible reading and prescribed prayer.

Therefore, as teachers and administrators, it becomes pertinent for us to consider the opening of new fountains of knowledge and administrative organization which will present a mental and spiritual transcript of religion for our boys and girls which will be of accepted moral service not only to them, but also to our great pluralistic democratic society, the diversified aspects of which we cherish so much as American citizens.
CHAPTER II
RESEARCH APPROACH AND INSTRUMENTATION

The Universe for the Study

All of the professional teachers who were queried through the instrument of the questionnaire technique were located in a suburban public school district in Ohio—Upper Arlington. Parents, students, and ministers who also form an important part of the total sample involved in this study were also located in the greater Upper Arlington area. A detailed silhouette of the community of Upper Arlington is presented here:

The community silhouette

At one time the city of Upper Arlington was a favorite hunting and camping grounds for the Wyandotte Indians. Today it is a thriving suburban community of approximately 43,000 people, and with an acreage six times greater than the original tract acquired in 1913 by Upper Arlington founders, King and Ben Thompson. This first acreage extended from the present locations of Fifth Ave. to Lane Ave., and from the Scioto River to North Star Road. Many annexations—mainly to the north—have resulted in the present size of Upper Arlington.
Upper Arlington, granted its first charter in 1919, was carefully developed by the Thompson brothers and professional city planners with the goal of creating the ideal suburban community. Their conscientious efforts resulted in a beautiful residential community where "the only employment within the community is that of service to the residents. The majority of these services are located in the shopping centers."\(^1\)\(^5\)

Upper Arlington could be called a true "professional" community since the majority of wage earners are engaged in the professions or in the managerial capacities of the business world. This promotes a high per capita income, and nationally, among communities of 25,000 or more population, Upper Arlington ranks second only to Shaker Heights, Ohio, in the average yearly income of its families.

By an amendment to the original 1919 Charter, Upper Arlington adopted the Council-City Manager form of government in 1956, and the community maintains its own police force, fire department, street maintenance and garbage and refuse service.

Culturally, Upper Arlington is within minutes of all museums, art galleries and theaters of the capital city of Columbus, Ohio. Within the boundaries of the suburb,

\(^{15}\)The League of Women Voters of Metropolitan Columbus-Upper Arlington Committee, Upper Arlington and You (Columbus, Ohio: 1962), p. 2
itself, there are three public libraries, 13 churches representing 8 denominations, and a realm of civic, business, recreational, cultural and educational organizations drawing membership from mainly Upper Arlington residents.

The educational silhouette

The rapid growth of Upper Arlington can be traced by the phenomenal growth of its school system. In 1920 there was an estimated enrollment of 165 children, and as late as 1950 the community boasted only two school buildings and a school enrollment of 1,432. Compare these figures with the picture in 1965-66. Today, nine public schools of Upper Arlington have a total enrollment of 8,158 and employ a teaching staff of 369 persons. There are six elementary schools, and teachers from two of these—Tremont and Barrington—were utilized in the research for this treatise. The teaching staff from both Upper Arlington Junior High Schools—Jones and Hastings—participated in this research endeavor. All children in the community attend one high school—a huge facility boasting two cafeterias and a beautiful new collegiate size natatorium.

Special facilities available to the Upper Arlington children under the public school program include a kindergarten program in each elementary school; special reading classes and classes for slow learners and gifted children; library and cafeteria facilities in each school; special
instrumental and vocal music instruction; guidance coun-
selors at the junior high and high school level; a driver
training program in the high school; a complete summer
recreation program which includes maintenance of three out-
door swimming pools and tennis courts; and a highly success-
ful adult education program held throughout the winter
months.

The Upper Arlington schools receives its income
from the following sources:

Real property tax, 77.0%; Personal property
tax, 2.7%; Foundation Program, 15.0%; Federal
Funds, 0.3%; Misc. (cafeteria), 5.0%.

The Foundation Program is a state subsidy
of schools designed to equalize income of various
school districts. Since Upper Arlington is an
above average community in income, these funds
represent the state minimum allowance. The
Federal funds received consist of surplus foods
and participation in the milk program. Upper
Arlington has never participated in the Federal
school lunch program.16

Operating expenditures during 1965 totaled
$3,343,318.02—the average spent per pupil being $416.37.

Teachers employed in Upper Arlington start at a minimum of
$4,900 with a B.A. Degree and State Certification, and they
teach on a salary schedule which can take them to $9,000
per year with a Masters Degree.

It is the feeling of the Upper Arlington Schools
that most parents in the community agree with the purposes

16Ibid., pp. 23-24.
of the schools and support fully the aims and goals set forth by them. With this in mind a general portrayal of the populace can be garnered by a study of these aims:

Broadly speaking, the aims of the school are parallel to the aim of the average home and family. The aims of the school both complement and supplement the design for living for which most American homes stand.

In the first place the school wants its children to get along with other people in the classroom, on the playground, and in the community. That is to say, we want our children to share responsibility, to contribute to group thinking, to give and take in group participation. This implies everything from the art of conversation to the less subtle skills of intramural sports.

In the second place, we want our children to be a part of the American scene. We want them to enjoy its music, its art, its literature. We want them to revere its past and assume the responsibility for its future. We want them to live democratically, to think democratically and to share our enthusiasms for the democratic way of life.

In the third place, we want our children to create and devise, to investigate, and to think through and criticize. We want them to build upon the present new designs for living. We want to mother the American genius for building machines of industry and we want our children to build machines for social control and machines for peace.17

Design of the Study

The basic research approach suggested for this study is that of a normative survey—an interrogative problem questionnaire. The questionnaire contains a number

of critical key problem questions, the answers to which could have religious implications. Intermingled among these questions are decoy items—general questions concerning classroom cheating, teaching about government, citizenship, etc. All questions have three possible answers which the teacher might make in reply to her students:

1. One answer is framed in words which are religious in nature.
2. The second answer is of no relation or of mixed relation to religious and non-religious wording.
3. The third answer is composed of non-religious wording.

The decoy questions are important since the researcher feels strongly that if those to be interviewed would learn beforehand that the test solely concerned the teaching of religion in public schools, they would respond to the questions as they feel they ought to respond rather than the way they might really respond in a typical classroom situation.

**Instrumentation**

In perspective, the questionnaire vehicle designed for this research study includes a brief personal data page calling for the religious affiliation of those participating in the study. They are asked to indicate their affiliation as: protestant, catholic, Jewish, or non-church
affiliated. Since this item of information is pertinent to the study, an analysis will be made in terms of the relationship between formal religious affiliation and the attitudes expressed in both dimensions of the research questionnaire.

The informal dimension

The classroom problem questions which serve as Part I, the informal dimension of the questionnaire, number sixteen. Scattered throughout these are eight key questions which have among the three possible answers one which is directly religious in nature, one neutral, and one which is non-religious in terminology.

A typical sample question used in the normative survey technique questionnaire along with the three possible answers is as follows:

(PLEASE NOTE: The teacher is asked to indicate which of the answers to the given questions most nearly conforms to the manner in which she would answer the questions supposedly asked by pupils in her class. Other groups participating in this study answer the questions in the manner in which they feel the teacher should answer the questions.)

QUESTION . . . After realizing many of your children do not really know the Pledge of Allegiance, you decide to go through each phrase and discuss it. During the discussion, one child asks, "Why was the phrase, 'One Nation under God' added to the Pledge?"
TEACHER'S RESPONSE (Check One)

( ) In this country most of us believe in God. This is very important as some countries do not believe in God. (Religious)

( ) We are one nation, united together. We are not entirely agreed on the one God idea, but we are united under a feeling of brotherhood. (Indeterminate)

( ) Congress passed a law saying it should be added. We elected the men in Congress and they usually vote the way the people who elected them want them to vote. (Non-religious)

Burns included the question just used in a similar testing technique which was used at the University of Minnesota. He administered a questionnaire composed of 15 questions to 133 elementary school teachers in a suburban school district. The results of his pilot study indicated that over 52 per cent of the responses to those test questions could be categorized as unqualified religious answers.

The formal dimension

Following the problem questions section, the questionnaire instrument contains a survey sheet, Part II, asking those to be queried about their opinions toward such important formal religiously related issues as the following:

(a) The public school should provide time for non-prescribed prayers as a part of the daily format of opening exercises.

(b) Faculty members should be hired in the public schools with the intent of providing a faculty with diversified religious backgrounds in every school.

(c) Public schools should be encouraged to plan and carry out special holiday programs such as those at Christmas and Easter which are religiously oriented in nature.

(d) Baccalaureate services should be provided by the public schools.

(e) Public schools should be encouraged to invite ministers to speak to the student bodies on topics which have some relationship to formal religion.

(f) Public schools should provide for released time in order to provide formal religious teaching outside the confines of the public school.

(g) The teaching about the various religious positions rather than the teaching of a religion should be one of the current goals of the public school program.

(h) Time should be provided for Bible reading in the public school.

On this latter point, the nation's school administrators were polled by the Nation's Schools publication in 1960.

55 per cent favor instruction about religions in the high school curriculums. Taking a long view a Michigan school man commented, "I believe knowledge of the various religions, their basic beliefs and objectives can be of significant value in helping to further national and world understanding."19

19The Nation's Schools, Vol. LXVI (September, 1960), No. 74.
A superintendent from Missouri favors teaching about religions in the high school if the material is carefully planned and taught by persons who could maintain an unbiased objective point of view. An Ohio official predicted that the world ABOUT would soon be lost and there could be trouble ahead. "Each high school student should be taught about religion," stated a Texas administrator, and then he added this prayer of his own, "God help the teacher, however, who runs afoul of the biggots and crackpots in the community!

Most of the 45 per cent who indicated they were against teaching about the historical impact of religion indicated that they thought it would create great trouble and difficulty in the local community.

Definition of Terms

The following terms to be used in the research are defined for the strict purpose of the research which was carried on as a part of this project:

RELIGIOUS.............supportive of the concept of theism.
NONRELIGIOUS...........non reference to a supreme being.
INDETERMINANT........a response containing both a religious meaning and a nonreligious meaning, or neither of the two.
CLASSROOM TEACHER...a member of an educational professional staff; those employees of a public school system who have completed college preparation and are certified by the state to teach in the elementary, junior, and senior high schools of Ohio, and are currently engaged in classroom instruction.

MINISTER...........a properly ordained official of a recognized religious organization such as the protestant church.

PARENT..............the natural or adoptive parent of a student who is attending public school.

STUDENT...............a youth (boy or girl) who is actively and legally attending classes within the confines of a public school program.

FORMAL...............the hardened ritualistic approach toward the presentation of religious dogma, or direct religious instruction in the school.

INFORMAL...............the day by day problem situations that often come up in our classrooms which are initiated by the students and created as a result of their many experiences in everyday life. Informal situations are unplanned and spontaneous in nature.

Collection of the Data and Analysis

After the questionnaire had been developed, a pilot study or pre-run was arranged with an experimental group of students on campus (Ohio State University students in Education 407 Survey Course were given the questionnaire by Mr. Dick Gallager, a graduate assistant in education) together with elementary school classroom teachers located
in Upper Arlington in order to determine the effectiveness of the questionnaire as a whole, and in particular, the screening effect which the decoy questions have provided this initial phase of the research, and especially the discriminatory characteristics of the problem questions.

Once the scalogram analysis of the questionnaire had been established in the pilot run, it was then presented to the following groups in the sequence listed:

(a) 203 students situated in a typical suburban school setting such as Upper Arlington, Ohio. A related community data silhouette is presented earlier in this chapter.

(b) 118 elementary school teachers located in the same type and caliber which the students noted in (a) above are attending.

(c) 131 secondary school teachers assigned to schools of the same type and caliber which the students noted in (a) above are attending.

(d) As many ministers as possible from the local ministerial association serving a suburban area, such as Upper Arlington, Ohio.

(e) 248 parents of boys and girls in this same socio-economic environment as the students, teachers and ministers mentioned in the above statements.

Analysis of the Data

Analysis of the data from the various groups participating in the normative survey has been handled according to the following format:

A specific value system was established for the types of answers given to the problem questions presented
in Part I of the research questionnaire dealing with the informal religious teaching dimension. The numerical values established have been equated through a comparison analysis using a correlation statistical approach. The gradient numerical scale used is outlined on page 15 in Chapter One.

A silhouette comparison was made between the answers to the informal religious problem questions and the answers to the eight crucial formal issues composing Part II of the questionnaire. On the latter phase of the questionnaire a value system was established on a four-step gradation in which four possible answers were provided the respondents graded from strong agreement, agreement, disagreement, and strong disagreement of the eight formal and crucial questions which are listed on page 32 of this treatise.

Through the value system established, many interesting, graphic comparisons of the statistics have been made both within each group researched and between the various groups of students, teachers, parents, and ministers. A vivid picture of such comparisons has been focused through a study of the means between the variable groups researched. In other words, how do protestants tend to react to having teachers answer students' problem questions with a religious approach versus the attitudes to
be noted on the part of respondents belonging to other religious groups? Statistically such answers as the following prove to be interesting:

(a) What statistical difference exists between the way ministers perceive the need for teaching about the various religions of man in comparison to their attitude toward school prayer in the classroom or Bible reading.

(b) What statistical variance exists between the attitude that parents hold toward providing time for ministers to speak at school assemblies on related religious topics compared to providing formal released time for religious instruction outside the school domain.

**Scalogram Analysis**

The following is the method of scalogram analysis used in the study. The criterion of internal consistency was used as a basis for establishing validity of the problem question scale in Part I of the questionnaire, according to the following procedure:

The questionnaire was given to Ohio State University students enrolled in education courses and to a group of classroom teachers for the purpose of providing a pilot evaluation study for establishing the reliability of the problem question scale. The total questionnaires from these two groups was 104. Four of these questionnaires
were deleted in order to use an $N$ number of 100 which is recommended for most Scalogram Analyses.

An item analysis was run on each of the problem questions for the total group involved and as depicted in Table 1, the total points were computed for each of the 100 respondents and a listing made for the number of respondents

<table>
<thead>
<tr>
<th>Number of Respondents</th>
<th>Ind. Gradient (Total)</th>
<th>Total Gradient Points</th>
<th>Number of Respondents</th>
<th>Ind. Gradient (Total)</th>
<th>Total Gradient Points</th>
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TABLE 1

SCALOGRAM ANALYSIS FOR ITEM RELIABILITY
along with the total score achieved, listing these from the highest possible total to the lowest total received. The gradient scale used was 3 points for a religious answer, 2 points for an indeterminate answer, and 1 point for a nonreligious answer.

The eight questions dealing with religion were those which were studied in this Scalogram Analysis. The decoy questions were ignored. It is important to point out that the group of 100 respondents was split in half as noted in the Table. Fifty respondents and their total scores are listed in the higher portion and 50 respondents and their total scores are listed in the lower portion.

In Table 2, the process for establishing the reliability of the problem questions and related scale according to the criterion of internal consistency procedure is continued through the further item analysis as depicted by the individual means computed for each of the items for both portions of the respondents as mentioned in the above paragraph and shown in Table 1.

As noted in Table 2, the average item mean for the higher portion, or the top 50 respondents, was 2.3 which means that largely this group tended to select answers to the problems, which on an average basis were three tenths (.3) of one point above the neutral position or specifically the religiously indeterminate answer level. It
should also be noted that in Table 2, the mean average for the 8 problem questions for the lower half of the respondents was 1.4 which means that this group tended to provide answers which were 6 tenths (.6) of one point below the neutral position, or in other words, closer to taking a non-religious position generally on the problem questions as depicted in the tentative questionnaire.

**TABLE 2**

**SCALOGRAM ANALYSIS FOR ITEM RELIABILITY**

<table>
<thead>
<tr>
<th>Problem Question</th>
<th>Mean</th>
<th>Problem Question</th>
<th>Mean</th>
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</tr>
<tr>
<td>16</td>
<td>2.3</td>
<td>16</td>
<td>1.4</td>
</tr>
</tbody>
</table>

**Average Mean ..... 2.3**

**Average Mean ..... 1.4**

(Average Item Discrimination .90)
A further look in perspective at Table 2 shows specifically that the difference between the average mean (2.3) for the higher portion of the respondent group and the average mean (1.4) for the lower portion of the respondent group is 9 tenths (.90) of one point which very clearly provides validity for the discriminative power of the various problem questions presented in the questionnaire.

Having established the reliability of the problem question section, the researcher proceeded with confidence toward giving the instrument to the selected groups. The refined questionnaire instrument which was provided the research groups in this study is presented on the following pages.
A DOCTORAL DISSERTATION RESEARCH STUDY

QUESTIONNAIRE

(Involving parents, students, teachers and ministers in a suburban community setting)

Researcher: Paul T. Hill, PhD candidate

Advisor: Dr. W. Fredrick Staub, Professor of Education
THE OHIO STATE UNIVERSITY
The purpose of this Research Study is multi-dimensional. Through the data collected, a determination will be made as to the attitude which the various groups responding show toward the informal teaching of morality, citizenship, and religious principles in the public school as compared with the attitude these same respondents show toward the more formal current issues related to the above important and crucial areas of our modern culture.

This Research Study Questionnaire is divided into two parts:

Part One (THE INFORMAL DIMENSION) consists of 16 typical problem questions which students in public school classrooms on occasion may ask of their teachers. You will be asked to indicate which of three possible answers teachers should make to such problem questions, selecting the answer which best conforms to your own attitude in this regard.

Part Two (THE FORMAL DIMENSION) involves your attitudinal reaction to certain key issues that have become rather formalized within the context of the law of the land or the mores of accepted school activities. You will have an opportunity to react on the basis of a four point scale on each of these eight crucial issues. The scale will be as follows:

( ) Strong Agreement
( ) Agreement
( ) Disagreement
( ) Strong Disagreement

Before beginning Part One of the Questionnaire, please provide the information listed below. Circle the appropriate category.

**Teacher**
**Minister**
**Parent**
**Student**
**Respondent’s Group Affiliation**

**Respondent’s Formal Religious Affiliation**
**Protestant**
**Catholic**
**Jewish**
**Non-affiliated**
Part One
THE INFORMAL DIMENSION

Check the answer that the teacher should make to each of the following Problem Questions which most nearly coincides with your attitude and sense of judgement.

QUESTION 1 . . . . After being given a rather long reading assignment in Science, a student asks, "Why do we spend such a large part of our life and our free time gaining more and more knowledge? Is this really necessary?"

TEACHER'S RESPONSE (Check one)

( ) All knowledge has been created and is a part of the universe. It is our responsibility as young people to gain all the knowledge about our world that we can.

( ) All of us have a certain amount of time available to study and understand the world in which we live. Therefore we should take this opportunity for gaining more knowledge and thus enrich our own personal life.

( ) In today's world Science is king. If we are to understand more about this great scientific universe in which we live, it can only happen through our study of science and thus gaining more and more knowledge about the function of life on this planet.

QUESTION 2 . . . . After a Science lesson on "The Formation of the Earth," a student asks, "I'm interested in knowing more about the lower forms of life. Where did the very first creatures come from?"

TEACHER'S RESPONSE (Check one)

( ) God created all things in our universe. It is not how things were created that is important, but who created them.

( ) We're not quite sure where life first came from. There are many different trains of thought dealing with this subject.

( ) This is one thing that scientists wonder about and are even now trying to solve. Scientists have found out much about the beginnings of life through the study of fossils and someday may have the complete answer.

QUESTION 3 . . . . During a discussion in which it was pointed out that scientists now have a new theory concerning the origin of light, a student asks, "If scientists aren't sure about such things, what really is truth?"

TEACHER'S RESPONSE (Check one)

( ) The world and universe in which we live is governed by facts and laws which are based on known truths. These never vary or change and it is up to us to become familiar with them.
Truth is something that helps each of us develop a better life. Those who practice the process of always telling the truth are happier persons indeed.

Truths do change. Scientists have found that laws do vary. Therefore truth as we know it must be flexible to some degree and should be applied to changing situations.

**Question 4.** One morning the students come to school with the knowledge that a classmate who has been hospitalized has died. One student asks, "Why do we have to die?"

**Teacher's Response** (Check one)

( ) We are put on this earth for a purpose and when God decides to do His will in this way, that is the way he does it.

( ) The body we have cannot live forever. The parts of the body wear out. For some people, religion helps us understand death.

( ) This is part of a life cycle. Scientists have pointed out that every living organism is confronted with its enemies and difficulties in life. Death is just part of the human cycle.

**Question 5.** In the course of the discussion concerning sickness and death, another student asks, "Why is it with all the knowledge we have human beings still have to suffer so much in this life?"

**Teacher's Response** (Check one)

( ) Suffering is just as much a part of life as happiness, and perhaps we experience this in order to provide us with greater appreciation for good health and for understanding others' needs.

( ) Suffering is difficult to understand since it seems to happen for no real reason and to many good, wholesome people who we feel should be spared from such human pain. However, it is a part of life and we must learn to accept it.

( ) Suffering is merely a physical condition which is directly related to the electrical responses of the human body. It's main function is to tell us that something is wrong and to warn us of approaching difficulty in taking care of our physical health.

**Question 6.** During a discussion of recent successful space launchings, one student asks, "Will God get angry if we keep pushing closer to heaven?"

**Teacher's Response** (Check one)

( ) God gave us the power to do these things and as long as we believe in Him and love Him, He will stand by us and protect us.
We do not know where Heaven is and some don't believe there is a heaven. Space is endless.

Our age is a "Move Ahead Age" in science. We are studying about space and doing space launchings because we want to find out what we can about the environment and the Universe in which we live.

QUESTION 7 ... Told he must have faith in himself to be a good student, one child asks, "Why? What's so important about faith?"

TEACHER'S RESPONSE (Check one)

( ) Life on earth without faith would be an empty experience even for young people. Having faith in ourselves and in the future provides us with a better chance for acceptance of today's activities and planning more wholesomely for tomorrow's experiences.

( ) Faith is belief in something. Each of us seemingly needs an anchor of some kind to keep us motivated and interested in what's going on about us.

( ) Faith is a strong trait on which many of us depend in life. However, it should be balanced with knowledge and the facts which science has shown us to be true. Faith should be thought of as a prediction or a hypothesis which helps us explain certain phenomena in the universe.

QUESTION 8 ... During a classroom discussion concerning the Pledge of Allegiance, a student asks, "Why were the words, 'One Nation under God' added to our Pledge?"

TEACHER'S RESPONSE (Check one)

( ) In our great country almost all of us believe in God. This is very important because there are many countries where the people do not believe in God.

( ) We are one nation, united together. We are not entirely agreed on the "one God" idea, but we are united under a feeling of national brotherhood.

( ) Congress passed a law saying it should be added. We elected the men in Congress and they usually vote the way the people who elected them want them to vote.

QUESTION 9 ... After reading about the cheating scandal at the Air Force Academy, a student asks, "Is all cheating bad? Are there times when cheating might be acceptable?"

TEACHER'S RESPONSE (Check one)

( ) Cheating is bad not only because it is dishonest, but because it is an act that goes against your belief in yourself and the faith that others have in you as a good person.
There may be some areas in which you feel cheating does not hurt anyone, but since you are judged continually by friends and adults you must accept the fact that cheating is something to avoid at all costs.

Cheating not only reflects upon you as a person in a negative way, but it also reflects upon the laws affecting the behavior of good people. When you cheat, you not only hurt yourself, but your teacher, your friends, your parents and in fact all of society. The laws of nature cannot be based upon unjust truths.

QUESTION 10 . . . In a Social Studies discussion about Russia, one student asks, "Communists don't believe in God so how could they ever beat us because God is on our side?"

TEACHER'S RESPONSE (Check one)

(  ) We cannot become too complacent about this because if God sees that we are too self-satisfied it may be His will that the communists should beat us. In a Democracy we must at all times show a stronger faith than the communists.

(  ) Everyone of us believes differently. No one in a Democracy is forced to believe in the things that others argue for. If you believe in God you may believe that He will help us, but that isn't the only way to get things done.

(  ) If people are good and try to understand the total needs in the world and the process through which these needs can be met, there will be no war regardless of people's faith and their beliefs.

QUESTION 11 . . . While preparing for a classroom program on citizenship, one student asks, "What is the most important reason for being a good citizen?

TEACHER'S RESPONSE (Check one)

(  ) In a Democracy we place great stress on the faith and ability of each individual to take the responsibility of developing into a good citizen so that he can lead the good life.

(  ) By being a good citizen you not only help yourself as an individual and your community, but it provides a real opportunity for enjoying life and becoming a happier member of society.

(  ) A good citizen is a person who follows rules and helps through the accepted scientific approach to change and alter these rules which in the long run creates progress and a better environment for all.

QUESTION 12. . . After assigning a written theme on How Can We Achieve 'The Good Life'? a student asks, "What does everyone mean when they refer to 'The Good Life'?"

TEACHER'S RESPONSE (Check one)
When we refer to the "good life" we mean that through the development of faith in God you have a better opportunity of understanding your own self and your needs, and from this understanding you improve your own life and the lives of those around you.

Living a "good life" provides each young person with a chance to grow and mature in such a way that you have an opportunity of using all your skills and potential in helping others and thus in the long run helping yourself as well.

Living a "good life" means that you should live a life full understanding, beginning with yourself, your environment, and the people with whom you work. Certain laws of nature are important and these should be followed. Taking care of your body and your mental health helps create a "good life" approach.

QUESTION 13 . . . . Acknowledging United Nations Day, a student asks, "We hear so much about the work of the United Nations, and yet new wars are breaking out everywhere. Why bother with the UN?"

TEACHER'S RESPONSE (Check one)

As long as we have faith in ourselves and faith in the good qualities of others we must do all that we can in working for peace and developing a better understanding of the needs of other countries.

The United Nations provides an opportunity for all people to get to know each other better and through such inter-action there is bound to develop a better understanding of the world's problems and possible solutions of same.

The main hope of the United Nations would appear to be that through sharing ideas and background knowledge, someday we will all be able to work together as brothers toward gaining a better understanding of, and perhaps conquering, the vast unknown world which is the universe.

QUESTION 14 . . . . Stimulated by a movie on brotherhood, one student asks, "Just what is love? is it necessary in my relationship with others?"

TEACHER'S RESPONSE (Check one)

Not only is it important in your relationship with others, but loving God, for example, provides you with an opportunity of loving yourself first of all and understanding who you are and how you can help Him, and in so doing, be of Christian service to other people.

Love is something that is emotional in nature and provides each of us with an opportunity for achieving greater happiness and understanding in our life's activities.

Love can best be explained by the word understanding. It is an expression of understanding nature and nature's laws, and through such knowledge, an expression of our feeling and compassion for others.
QUESTION 15 . . . . A group of students have been reprimanded for talking during study time. A discussion on self-discipline follows. One student asks, "Does self-discipline mean that you scold yourself when you're bad?"

TEACHER'S RESPONSE (Check one)

( ) The development of self-discipline merely means that you should gain an understanding of yourself--your strengths, your weaknesses, and the direction in which you want to move your life in order to contribute positively to society.

( ) Self-discipline is important in guiding one's young life toward adulthood since it provides an opportunity for establishing certain limits for your behavior while at the same time it gives you goals or objectives toward which you should strive as an individual.

( ) Self-discipline is a must for the person truly interested in gaining a better understanding of the world in which we live. We must each work to develop inner restraints and guidelines which will help us live according to the accepted rules of our society.

QUESTION 16 . . . . Following the reading of a poem where "the devil" is depicted, one student asks, "Is there really such a thing as "the devil"?"

TEACHER'S RESPONSE (Check one)

( ) "The devil" is used very loosely by many people. What it really refers to is a lack of faith or even a belief in doing the things that are wrong and go against God's will. In order to live the good life, we must concentrate on doing the things that are good rather than those things that are considered bad.

( ) "The devil" is an expression that is used to accentuate the fact that there are negative experiences which young people can become involved with. It is often times used as a threat, but basically it serves as a constant reminder that each of us have a choice of doing the things that are right or doing the things that are wrong.

( ) "The devil" is merely a superstitious term that has been used in man's past as a club. Actually all of us suffer when we go against the laws of nature and the grain of goodness that exists as we seek to uncover the scientific truths in our universe.

Please turn the page to complete part two of the questionnaire.
Please indicate below your reaction as to the attitude which you take toward the following key formal issues which have become a recognized part of the total concept of religion in the schools so widely publicized in today's literature. You have a choice of indicating Strong Agreement, Agreement, Disagreement, and Strong Disagreement on each of these key issues. PLACE AN X IN THE APPROPRIATE BRACKET.

A. The public school should provide time for non-uniform prayers as part of the daily opening exercises.

( ) Strong Agreement ( ) Disagreement
( ) Agreement ( ) Strong Disagreement

B. Faculty members should be hired in the public schools with the intent of providing a faculty with diversified religious backgrounds in every school.

( ) Strong Agreement ( ) Disagreement
( ) Agreement ( ) Strong Disagreement

C. Public schools should be encouraged to plan and carry out special holiday programs such as those at Christmas and Easter which are religiously oriented in nature.

( ) Strong Agreement ( ) Disagreement
( ) Agreement ( ) Strong Disagreement

D. Baccalaureate Services should be provided by the public schools.

( ) Strong Agreement ( ) Disagreement
( ) Agreement ( ) Strong Disagreement

E. Public schools should be encouraged to invite ministers to speak to the student bodies occasionally on topics which have some relationship to the formal teaching of religion.

( ) Strong Agreement ( ) Disagreement
( ) Agreement ( ) Strong Disagreement

F. Public schools should provide for released time in order to permit formal religious teaching outside the confines of the public school.

( ) Strong Agreement ( ) Disagreement
( ) Agreement ( ) Strong Disagreement

G. The teaching about the various religious positions (the so-called neutral approach) as opposed to teaching of a religion should be one of the current goals of the public schools.

( ) Strong Agreement ( ) Disagreement
( ) Agreement ( ) Strong Disagreement

H. Time should be provided for Bible reading in the public schools.

( ) Strong Agreement ( ) Disagreement
( ) Agreement ( ) Strong Disagreement
CHAPTER III

PRESENTATION OF THE DATA

This research instrument, the questionnaire just presented at the conclusion of Chapter II, was given to the following groups of respondents in order to obtain the data needed to complete this dissertation:

Parents

The questionnaire was sent to 124 Room Mothers in the two junior high schools in Upper Arlington. Two questionnaires were contained in each envelope with instructions for both mother and father to participate. In this way it was hoped to more or less divide the parental respondents among male and female. The writer is of the opinion that women very often tend to be more idealistic in their outlook on current issues and especially schools and religion, so this seemed like a practical solution to this tentative problem.

Practically all of the questionnaires which were returned included one from the father and one from the mother. As noted in Table 3, a total of 216 questionnaires were returned from a possible parent respondent group of 248.
### TABLE 3

**DENSITY OF RESEARCH QUESTIONNAIRE RESPONSES BY GROUPS**

<table>
<thead>
<tr>
<th>GROUP</th>
<th>NUMBER OF QUESTIONNAIRES SENT</th>
<th>NUMBER OF QUESTIONNAIRES RETURNED (N)</th>
<th>PERCENT OF RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>248</td>
<td>216</td>
<td>87%</td>
</tr>
<tr>
<td>Students</td>
<td>203</td>
<td>203</td>
<td>100%</td>
</tr>
<tr>
<td>Elementary Teachers</td>
<td>119</td>
<td>108</td>
<td>91%</td>
</tr>
<tr>
<td>Secondary Teachers</td>
<td>131</td>
<td>118</td>
<td>90%</td>
</tr>
<tr>
<td>Ministers</td>
<td>97</td>
<td>81</td>
<td>83%</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>797</strong></td>
<td><strong>726</strong></td>
<td><strong>91%</strong></td>
</tr>
</tbody>
</table>

**Students**

Table 3 also indicates that a total of 203 ninth grade students in the Upper Arlington school system were given the opportunity to answer the questions and react to the issues contained in the questionnaire. While this was a captive audience and each student reacted positively toward completing the questionnaire, it is important to note that ninth graders were selected because they are at present secondary school students (Freshmen) and yet at the same time they have just completed their elementary school training along with the 7th and 8th grade program. This seemed like an ideal group of students to query in the
light of the fact that both elementary and secondary school teachers were involved in the study.

**Elementary teachers**

The faculties of two elementary schools in Upper Arlington--Barrington School and the Tremont School--were given the questionnaire at a faculty meeting. Along with these classroom teachers, additional Special Area teachers in the elementary schools throughout Upper Arlington were provided an opportunity to participate in this research. The questionnaire was warmly accepted by the elementary teachers in both buildings. Table 3 shows that out of 119 questionnaires given to these elementary teachers, 108 were filled out and returned to the writer.

**Secondary teachers**

The secondary teachers in both of the Junior High Schools and some faculty members in the Senior High School in Upper Arlington were asked to participate in this research by filling out a questionnaire. 131 instruments were placed in the hands of secondary teachers, and out of this number, 118 were returned as noted in Table 3.

**Ministers**

The churches listed throughout the greater Upper Arlington area list usually a senior minister and in many cases associated ministers. The entire ministerial staffs
of the various churches in this area were provided an opportunity via mail to participate in this study. A few of the questionnaires were presented in person to ministers and in each case, the research instrument was accepted with enthusiasm. In the writer's opinion, the high percentage of questionnaires returned by mail from the ministers indicate a similar interest and commitment on behalf of many ministers.

As shown in Table 3, out of a total 97 questionnaires provided the ministers, 81 were received by the researcher.

Following is a list of the churches which participated in this study:

- Antioch Baptist Church
- Bethel Methodist Church
- Boulevard Presbyterian Church
- First Alliance Church
- Covenant Presbyterian Church
- First Community Church
- Holy Trinity Lutheran Church
- Lincoln Heights Methodist Church
- Mountview Baptist Church
- North Congregational Church
- Northwest Christian Church
- Our Lady of Victory Church
Riverside Methodist Church
Saint Agatha Church
Saint Andrew Church
Saint Christopher Church
Saint Luke's Methodist Church
Saint Mark's Episcopal Church
Saint Timothy Church
Tri-Village Baptist Church
Trinity Methodist Church
Upper Arlington Church of Christ
Upper Arlington Lutheran Church
North Broadway Methodist Church
Maple Grove Methodist Church
Worthington Presbyterian Church
Worthington Methodist Church
Bexley Methodist Church
Worthington Seventh Day Adventist Church
Beechwold Church of Christ
Saint James Episcopal Church
Clintonville Baptist Church
North Baptist Church
Presentation of the Data

The research data in this chapter will be presented in two ways—graphically and statistically. A bar chart has been prepared for each of the eight problem questions comprising the informal dimension (Part One of the questionnaire) in terms of the group means computed for each of the research categories—parents, students, elementary teachers, secondary teachers, and ministers.

Likewise, eight additional charts were prepared in a similar way illustrating the mean responses by these same groups to the eight formal issues as presented in Part Two of the questionnaire.

In addition to the group means, these 16 charts will also reflect in a column on the right, a percentage comparison between the strong religious responses made and strong nonreligious responses. This percentage computation was made by eliminating those responses which were in the neutral category generally. In other words, only the strong responses for and against were used in this comparative percentage computation.

The second phase of the research presentation will be in the form of data processing compilation tables reflecting the per cent level of significance for the results exhibited in each of the 16 research charts. A
finding of 1% level of significance would indicate that there is only one chance out of a hundred that the difference shown could be by mere chance; a 5% level of significance would denote only 5 chances out of 100 that the differences could be attributed to chance.

This computational data was arrived at by placing the information collected on data processing cards and running the results through the computer laboratory at The Ohio State University Research Center on Kenny Road. An item analysis was run on each question and issue providing the gradient total points on answers received concerning each of the 16 items.

The formula used by data processing for verifying the significant differences as described above, was the T-Test, the formula for which is listed as follows:

\[
t = \frac{(\bar{x} - \bar{y}) (N_1 + N_2 - 2) \frac{N_1 \cdot N_2}{N_1 + N_2}}{\sqrt{\sum x_1^2 - N_1 \cdot \bar{x}^2 + \sum y_1^2 - N_2 \cdot \bar{y}^2}}
\]

\[
\bar{x} = \text{Mean of Group 1}
\]
\[
\bar{y} = \text{Mean of Group 2}
\]
\[
N_1 = \text{Number in Group 1}
\]
\[
N_2 = \text{Number in Group 2}
\]
\[
\sum x_1^2 = \text{Sum of squares in Group 1}
\]
\[
\sum y_1^2 = \text{Sum of squares in Group 2}
\]
\[
\text{Degrees of freedom} = N_1 + N_2 - 2
\]
A look at Chart 1, dealing with the problem question concerning the origin of life, indicates an overall lack of religious flavor in selecting the answer which teachers might have given this question. This is expressed in the fact that all of the means are below the neutral (2.0) position. This general scientific point of view expressed by the respondents to this question could be attributed in part to the general association in today's world of science and the study of the earth and its formation. In one sense it's difficult to imagine one without the other.

Table 4 also shows that although the groups as a whole responded somewhat nonreligiously, five of the group comparisons showed a significant difference of opinion at the 1% level.

Chart 2, dealing with the death of a friend is interesting from the standpoint of the student's high religious response compared to the mean scores of the other respondents. Perhaps this can be traced to a child's idealism when confronting death or a lack of tangible scientific knowledge about the subject. Whatever the reason, it should be pointed out that of the students selecting either the religious answer or the nonreligious (ignoring those who were neutral, 62 per cent chose the
The question (2) . . . After a Science lesson on "The Formation of the Earth," a student asks, "I'm interested in knowing more about the lower forms of life. Where did the very first creatures come from?"

Chart 1: Question Silhouette

Parents (mean 1.7) - 29%
Students (mean 1.8) - 41%
Elementary Teachers (mean 1.6) - 21%
Secondary Teachers (mean 1.5) - 11%
Ministers (mean 1.8) - 38%
(ignoring those who were neutral), 62 per cent chose the religious answer.

**TABLE 4**

RESEARCH GROUP COMPARISONS ON QUESTION 2 IN TERMS OF T-SCORES AND PER. CENT LEVEL OF SIGNIFICANCE*

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>-.3125E 01</td>
<td>417.</td>
<td>1</td>
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<tr>
<td>PS vs. ET</td>
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<tr>
<td>PS vs. ST</td>
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<td>PS vs. MS</td>
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<td>SS vs. ET</td>
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<td>SS vs. ST</td>
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<td>SS vs. MS</td>
<td>.1766E 01</td>
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<td>ET vs. ST</td>
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<tr>
<td>ET vs. MS</td>
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<td>ST vs. MS</td>
<td>-.2899E 01</td>
<td>197.</td>
<td>1</td>
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</tbody>
</table>

*Group Key to be used throughout the dissertation on the T-Score Tables:

PS = Parents  
SS = Students  
ET = Elementary Teachers  
ST = Secondary Teachers  
MS = Ministers
THE QUESTION (4)... One morning the students come to school with the knowledge that a classmate who has been hospitalized has died. One student asks, "Why do we have to die?"

- PARENTS (mean 1.8)
- STUDENTS (mean 2.3)
- ELEMENTARY TEACHERS (mean 1.9)
- SECONDARY TEACHERS (mean 1.8)
- MINISTERS (mean 1.7)
Possibly as surprising a fact in these results as the students' religious response, was the ministers' non-religious attitude. In a similar computation to that of the students; of the ministers selecting either a religious answer or a nonreligious one, only 17 per cent chose the religious one. This might indicate that they feel a classroom teacher unpertified to answer such a question concerning death.

Chart 2 also reflects another characteristic which is noted time and again throughout the presentation of the data. This involves the closeness between the students' attitude and that of the elementary teachers. It often has been said that elementary teachers, working day in and day out with the same students, gain a better understanding of their feelings and needs.

Statistically from Table 5 it can be noted that the following groups when compared together indicate a significant difference at the 1% level: parents versus students; students versus secondary teachers; students versus ministers; and elementary teachers versus ministers.
TABLE 5

RESEARCH GROUP COMPARISONS ON QUESTION 4
IN TERMS OF T-SCORES AND PER CENT LEVEL
OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
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</thead>
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<tr>
<td>PS vs. SS</td>
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<td>PS vs. ET</td>
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<td>PS vs. ST</td>
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<tr>
<td>PS vs. MS</td>
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<td>SS vs. ST</td>
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<td>SS vs. MS</td>
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<tr>
<td>ST vs. MS</td>
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<td>197.</td>
<td></td>
</tr>
</tbody>
</table>

Chart 3 deals with a space-related problem. Considering how our present culture has come to think of the "space age" generally as an age of scientific experiment, it is interesting to note that three of the five groups queried, indicated that the teacher should answer this question dealing with space and God in a religious or neutral manner rather than in a strictly scientific one. Once again it was the ministers showing the lowest gradient mean below the neutral position. Perhaps once again they
THE QUESTION (6). . .During a discussion of recent successful space launchings, one student asks, "Will God get angry if we keep pushing closer to heaven?"

- **Parents** (mean 2.0)
  - Religious: 53%
  - Non-Religious: 47%

- **Students** (mean 2.2)
  - Religious: 61%
  - Non-Religious: 39%

- **Elementary Teachers** (mean 2.0)
  - Religious: 46%
  - Non-Religious: 54%

- **Secondary Teachers** (mean 1.9)
  - Religious: 48%
  - Non-Religious: 52%

- **Ministers** (mean 1.8)
  - Religious: 30%
  - Non-Religious: 70%
feel it best to keep the scientific aspects of our space program and the religious facet completely separated.

On this space-related question, parents and students show a high percentage favoring a completely religious answer as compared to a scientific or nonreligious one.

Statistically, it is interesting to note in Table 6 that there was very little apparent significant difference between the way the five groups answered this question, with the exception of the variance between the students and ministers (1%) and possibly that between parents and students where the difference was significant at the 5% level.

Chart 4 provides an interesting opportunity to check the groups' reactions to a patriotic question. In this case the question concerned the Pledge of Allegiance and the reference to God therein, and the attitudes expressed by all groups researched were extremely positive toward the religious approach.

Once again this could mean agreement with the accepted. After all the word God is in the Pledge, has been accepted as a part of it, so what could be wrong in answering a question about it in terms of God. It also might indicate a general feeling that God and Country go together. It should also be noted that three of the
groups—parents, students, and elementary teachers show an extremely high percentage of religious responses over the nonreligious answers. Even in the lowest group—the ministers with a gradient mean of 2.2, only slightly above the neutral stand—this percentage of religious answers over nonreligious only slipped to the 67% level.

### Table 6

**Research Group Comparisons on Question 6**

<table>
<thead>
<tr>
<th>Groups Compared</th>
<th>T-Score</th>
<th>Degree of Freedom</th>
<th>% Level of Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
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<td>417</td>
<td>5</td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>-.9286E 00</td>
<td>322</td>
<td></td>
</tr>
<tr>
<td>PS vs. ST</td>
<td>.4650E 00</td>
<td>332</td>
<td></td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>.5814E 00</td>
<td>295</td>
<td></td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>.1208E 01</td>
<td>309</td>
<td></td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>.2881E 01</td>
<td>319</td>
<td></td>
</tr>
<tr>
<td>SS vs. MS</td>
<td>.2782E 01</td>
<td>282</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>.1384E 01</td>
<td>224</td>
<td></td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>.1468E 01</td>
<td>187</td>
<td></td>
</tr>
<tr>
<td>ST vs. MS</td>
<td>.1687E 00</td>
<td>197</td>
<td></td>
</tr>
</tbody>
</table>
THE QUESTION (8). During a classroom discussion concerning the Pledge of Allegiance, a student asks, "Why were the words, 'One Nation under God' added to our Pledge?"
The statistics provided in Table 7 verify the fact that in this case there was general agreement that the teacher should answer such a problem question religiously. Only three of the groups compared statistically show a significant difference of opinion at the 1% level. Surprisingly enough, the ministers once again trailed the field graphically and statistically, indicating perhaps, reluctance to have the teacher assume too heavy a role in their (the ministers') professional area.

| TABLE 7 |

RESEARCH GROUP COMPARISONS ON QUESTION 8
IN TERMS OF T-SCORES AND PERCENT LEVEL OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>.1026E 01</td>
<td>417.</td>
<td></td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>-.5839E 01</td>
<td>322.</td>
<td></td>
</tr>
<tr>
<td>PS vs. ST</td>
<td>.2576E 01</td>
<td>332.</td>
<td>5</td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>.3966E 01</td>
<td>295.</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>-.9230E 000</td>
<td>309.</td>
<td></td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>.1662E 01</td>
<td>319.</td>
<td></td>
</tr>
<tr>
<td>SS vs. MS</td>
<td>.3120E 01</td>
<td>282.</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>.2306E 01</td>
<td>224.</td>
<td>5</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>.3557E 01</td>
<td>187.</td>
<td>1</td>
</tr>
<tr>
<td>ST vs. MS</td>
<td>.1435E 01</td>
<td>197.</td>
<td></td>
</tr>
</tbody>
</table>
Problem question 10 as depicted in Chart 5 concerns itself with the great struggle between our democracy and communism—especially as it pertains to the communists' lack of deity. Graphically, we see a strong reaction on the part of the students who show a mean of 2.7 (7 tenths beyond the indeterminant or neutral score). Four of the research groups—ministers, elementary teachers, parents, and students show a positive acceptance of providing a religiously-oriented response to this type of problem question. This almost unanimous religious response could also be an indication of our time, where people living in a free nation tend to stress any differences of ideology between the free and those living under communism.

The only group to slightly favor a nonreligious answer to this question is the secondary teachers. Their median gradient score was 1.9, and of those taking opposite ends of the range from nonreligious to religious, only 41% answered in a religious manner. Perhaps the secondary teacher, with his more rigid training in subject matter, would tend to favor keeping even communism more on a practical level than a religious one.

Statistically, Table 8 indicates a strong significant difference among many of the comparative groups in their positive responses. All but three of the comparisons show a significant difference at the 5% level or beyond.
THE QUESTION (10) ... In a Social Studies discussion about Russia, one student asks, "Communists don't believe in God so how could they ever beat us because God is on our side?"

PARENTS (mean 2.2)

STUDENTS (mean 2.7)

ELEMENTARY TEACHERS (mean 2.2)

SECONDARY TEACHERS (mean 1.9)

MINISTERS (mean 2.2)
Only parents versus ministers; parents versus elementary teachers; and elementary teachers versus ministers do not reflect such a significant difference.

Table 8

Research Group Comparisons on Question 10
In terms of t-scores and per cent level of significance

<table>
<thead>
<tr>
<th>Groups Compared</th>
<th>T-Scores</th>
<th>Degree of Freedom</th>
<th>% Level of Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>-.4854E 01</td>
<td>417</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>-.7829E 00</td>
<td>322</td>
<td></td>
</tr>
<tr>
<td>PS vs. SST</td>
<td>.2130E 01</td>
<td>332</td>
<td>5</td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>-.1232E 01</td>
<td>295</td>
<td></td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>.3568E 01</td>
<td>309</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>.6246E 01</td>
<td>319</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. MS</td>
<td>.2267E 01</td>
<td>282</td>
<td>5</td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>.2898E 01</td>
<td>224</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>-.6074E 00</td>
<td>187</td>
<td></td>
</tr>
<tr>
<td>ST vs. MS</td>
<td>-.2762E 01</td>
<td>197</td>
<td>1</td>
</tr>
</tbody>
</table>

Chart 6, the graphic picture of responses to question 12 which refers to the achievement of "the good life," is characterized by a great divergence of opinion. In this case, it is the ministers who most highly approve of a religiously-oriented answer here. They show a
THE QUESTION (12). . . After assigning a written theme on how to achieve 'The Good Life', a student asks, "What does everyone mean when they refer to 'The Good Life'?"

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>% Religious (vs) Non-Religious</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>2.0</td>
<td>52%</td>
</tr>
<tr>
<td>Students</td>
<td>1.8</td>
<td>38%</td>
</tr>
<tr>
<td>Elementary Teachers</td>
<td>2.1</td>
<td>58%</td>
</tr>
<tr>
<td>Secondary Teachers</td>
<td>1.8</td>
<td>38%</td>
</tr>
<tr>
<td>Ministers</td>
<td>2.3</td>
<td>69%</td>
</tr>
</tbody>
</table>
gradient mean score of 2.3 This is not too surprising when one considers the nature of this problem question. In the writer's opinion, a professional minister would find it difficult to think about "the good life" in any but religious tones.

Three of the five groups indicated a neutral or above answer to this question, with only secondary teachers and students lagging behind. A possible explanation for this low mean score for the students could have to do with the term "a good life." This might have been interpreted literally in which case the practical answer to the question, concerning physical and mental health, would seem most appropriate to the student.

Table 9 clearly reflects the strong diversity shown in the bar graph illustrating problem question 12 concerning "the good life." All but two groups when statistically compared (parents versus elementary teachers, and students versus secondary teachers) show a significant difference at the 5% level or below.

The response to question 14 is graphically illustrated in Chart 7. This question dealt with the nature of love. It can be plainly seen that the ministers gave a strong positive reaction in their feelings that a teacher could give a religious answer to this question. Once again, this general trend could be tied up with the very nature of
the question; God is love, one hears over and over within our various churches.

TABLE 9
RESEARCH GROUP COMPARISONS ON QUESTION 12
IN TERMS OF T-SCORES AND PER CENT LEVEL OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORES</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>.2088E 01</td>
<td>417.</td>
<td>5</td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>-.2995E 00</td>
<td>322.</td>
<td>5</td>
</tr>
<tr>
<td>PS vs. ST</td>
<td>.2860E 01</td>
<td>332.</td>
<td>5</td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>-.2470E 01</td>
<td>295.</td>
<td>5</td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>-.2234E 01</td>
<td>309.</td>
<td>5</td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>.1056E 01</td>
<td>319.</td>
<td>5</td>
</tr>
<tr>
<td>SS vs. MS</td>
<td>-.4216E 01</td>
<td>282.</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>.3376E 01</td>
<td>224.</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>-.2291E 01</td>
<td>187.</td>
<td>5</td>
</tr>
<tr>
<td>ST vs MS</td>
<td>-.5110E 01</td>
<td>197.</td>
<td>1</td>
</tr>
</tbody>
</table>

Students also slightly favored a religious response here, and the elementary teachers show a mean score of 2.0, or a neutral position on this question. Once again the secondary teachers reject an informal religious answer. Three of the groups researched, however, indicate their approval generally of the religious response.
THE QUESTION (14). . . Stimulated by a movie on brotherhood, one student asks, "Just what is love? Is it necessary in my relationship with others?"

PARENTS
(mean 1.8)

STUDENTS
(mean 2.1)

ELEMENTARY TEACHERS
(mean 2.0)

SECONDARY TEACHERS
(mean 1.7)

MINISTERS
(mean 2.5)
Table 10 shows that there exist some very strong significant differences between the reactions of the five groups when answering problem question 14. Seven of the groups when compared indicate a significant difference at the 1% level. Only the parents versus elementary teachers; parents versus secondary teachers; and students versus elementary teachers indicate group comparisons that were not significant.

**TABLE 10**

**RESEARCH GROUP COMPARISONS ON QUESTION 14 IN TERMS OF T-SCORES AND PER CENT LEVEL OF SIGNIFICANCE**

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>-.3210E 01</td>
<td>417.</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>-.1857E 01</td>
<td>322.</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. ST</td>
<td>.1268E 01</td>
<td>332.</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>.6038E 01</td>
<td>295.</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>.8246E 00</td>
<td>309.</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>.4046E 01</td>
<td>319.</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. MS</td>
<td>-.3412E 01</td>
<td>282.</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>.2875E 01</td>
<td>224.</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>-.3895E 01</td>
<td>187.</td>
<td>1</td>
</tr>
<tr>
<td>ST vs. MS</td>
<td>-.7104E 01</td>
<td>197.</td>
<td>1</td>
</tr>
</tbody>
</table>
Chart 8 shows the results which the various groups gave in response to question 16 dealing with the definition of "the devil." On this question, the researcher received a positive or neutral reaction on the part of all five groups researched, toward accepting a religiously-oriented answer to this question. The data show that students indicated a high acceptance of the religious approach with a mean score of 2.6; while the parents, elementary teachers and secondary teachers were rather consistently grouped with mean scores of 2.3, 2.4, and 2.2 respectively. It is interesting to note that the ministers, with a gradient score right on the neutral 2.0 mark, split almost evenly in the percentage to answer religiously and nonreligiously.

Once again we see more permissiveness on the part of all groups toward a religious answer when there is not a strong "scientific" nature (or side) to the question.

Statistically, from the computational analysis Table 11 indicates that while the general reaction was positive, there were some significant differences in the level of the positive reaction. The only three comparisons that failed to indicate this significant difference were: parents compared to secondary teachers; parents compared to ministers; and students compared to ministers.
The question (16) ... Following the reading of a poem where the "devil" is depicted, one student asks, "Is there really such a thing as the 'devil'?"

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>2.3</td>
<td>62%</td>
</tr>
<tr>
<td>Students</td>
<td>2.6</td>
<td>85%</td>
</tr>
<tr>
<td>Elementary Teachers</td>
<td>2.4</td>
<td>78%</td>
</tr>
<tr>
<td>Secondary Teachers</td>
<td>2.2</td>
<td>65%</td>
</tr>
<tr>
<td>Ministers</td>
<td>2.0</td>
<td>50%</td>
</tr>
</tbody>
</table>

1.0 Gradient (non-religious) 2.0 Scale (indeterminate) 3.0 Religious
The Formal Dimension

Issue Silhouette Charts and Tables

This section of Chapter III is devoted to a presentation of the research data regarding the formal dimension--Part Two of the questionnaire, in which eight formal issues currently crucial and dominant in the religious affairs related to the public schools of America, are reacted to by the responding groups. A gradient scale used in this
portion of the questionnaire provided for the following: 0, strong disagreement; 1.0, disagreement; 2.0, agreement; 3.0 strong agreement; and 1.5 showing the neutral position.

The first issue presented in Part Two of the questionnaire (Issue A) is concerned with providing time for non-uniform prayers as a part of the daily opening exercises.

The data in Chart 9 indicates that only the parents have reacted in a positive manner, accepting the fact that such religious exercises should be held in the public school. 81% of the parents indicated a strong agreement with this issue over those who selected a strong disagreement reaction. Very likely the Supreme Court's decision on prayer has had some influence on the other groups participating in this study. Only the elementary teachers came close to the neutral point of view. Students, secondary teachers, and ministers all showed a mean score of 1.2.

Table 12 shows that the differences shown in Chart 9 are significant in nature. Of the ten group comparisons, six of these show a significant difference at the 1% level, and two at the 5% level. It is interesting to note that only students (with a mean gradient of 1.2) and elementary teachers (with an identical mean); and secondary teachers (also with a 1.2 mean) as compared to students failed to show a significant difference.
THE ISSUE (A). . . The public school should provide time for non-uniform prayers as a part of the daily opening exercises.
TABLE 12
RESEARCH GROUP COMPARISONS ON ISSUE A
IN TERMS OF T-SCORES AND PER CENT
LEVEL OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>.6258E 01</td>
<td>417</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>.3396E 01</td>
<td>322</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. ST</td>
<td>.6051E 01</td>
<td>332</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>.8059E 01</td>
<td>295</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>-.1463E 01</td>
<td>309</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>.1555E 01</td>
<td>319</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. MS</td>
<td>.4689E 01</td>
<td>282</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>.2257E 01</td>
<td>224</td>
<td>5</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>.4565E 01</td>
<td>187</td>
<td>1</td>
</tr>
<tr>
<td>ST vs. MS</td>
<td>.2405E 01</td>
<td>197</td>
<td>5</td>
</tr>
</tbody>
</table>

Chart 10 illustrates graphically the respondents' feelings about Issue B in the formal dimension of the questionnaire which deals with the hiring of a school faculty with diversified religious backgrounds. There was a definite negative response to this issue, with only the ministers reaching an average mean level of 1.5, or the neutral level. In comparing only the strong agreement feelings with the strong disagreement ones among the ministers, the strong agreement reached a percentage of only 48%. 
THE ISSUE (B)... Faculty members should be hired in the public schools with the intent of providing a faculty with diversified religious backgrounds in every school.
Table 13 statistically verifies the fact that there was consistent agreement on this issue. Only three of the compared groupings (parents versus ministers; elementary teachers versus ministers; and secondary teachers versus ministers) showed a significant difference at the 1% level.

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>-.2036E</td>
<td>417.</td>
<td>5</td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>-.4091E</td>
<td>322.</td>
<td></td>
</tr>
<tr>
<td>PS vs. ST</td>
<td>.5885E</td>
<td>332.</td>
<td></td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>-.2898E</td>
<td>295.</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>.1754E</td>
<td>309.</td>
<td></td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>.2322E</td>
<td>319.</td>
<td>5</td>
</tr>
<tr>
<td>SS vs. MS</td>
<td>-.1683E</td>
<td>282.</td>
<td></td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>.5560E</td>
<td>224.</td>
<td></td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>-.2623E</td>
<td>187.</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>-.2870E</td>
<td>197.</td>
<td>1</td>
</tr>
</tbody>
</table>

Questionnaire answers to Issue C, regarding the public schools in relation to planning and carrying out special holiday religious programs, are plotted graphically
on Chart 11. It is easy to note that all responding groups are over the neutral 1.5 median score.

A strong favorable reaction is noted on the part of elementary teachers, parents, and students toward continuing to participate in Christmas and Easter programs even though they are religious in nature. It is interesting to note that of the ministers who committed themselves either in strong agreement or in strong disagreement, 72% indicated approval of such programs. Programs of this nature have become such an integral part of the school program, that it is easy to see why they receive such over-all acceptance.

In a related way, Table 14 shows statistically that while there were some significant differences in the positive reactions among the various groups, nevertheless, only four of the comparisons showed a significant difference on this issue at the 1% level.

Issue D, illustrated in Chart 12, deals with the baccalaureate services as provided by the public schools. A general positive reaction toward this issue is noted with all but one of the mean scores falling above the median or neutral gradient score of 1.5. Only the students reacted in a negative fashion. While the baccalaureate services have become somewhat standard practice in the public school, and therefore possibly more acceptable to the
THE ISSUE (C)... Public schools should be encouraged to plan and carry out special holiday programs such as those at Christmas and Easter which are religiously oriented in nature.

- PARENTS (mean 2.2): 69%
- STUDENTS (mean 2.1): 51%
- ELEMENTARY TEACHERS (mean 2.3): 75%
- SECONDARY TEACHERS (mean 1.9): 78%
- MINISTERS (mean 1.7): 72%
groups in general, it is only fair to point out that the students, who were in dissention with this over-all agreement, were only Freshmen in the school system and therefore their response could be based on their inexperience and lack of knowledge concerning the baccalaureate service.

**TABLE 14**

RESEARCH GROUP COMPARISONS ON ISSUE C
IN TERMS OF T-SCORES AND PER CENT
LEVEL OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>0.403E+00</td>
<td>417.</td>
<td></td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>-0.111E+00</td>
<td>322.</td>
<td></td>
</tr>
<tr>
<td>PS vs. ST</td>
<td>0.285E+01</td>
<td>332.</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>0.479E+01</td>
<td>295.</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>-0.424E+00</td>
<td>309.</td>
<td></td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>0.246E+01</td>
<td>319.</td>
<td>5</td>
</tr>
<tr>
<td>SS vs. MS</td>
<td>0.441E+01</td>
<td>282.</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>0.236E+01</td>
<td>224.</td>
<td>5</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>0.400E+01</td>
<td>187.</td>
<td>1</td>
</tr>
<tr>
<td>ST vs. MS</td>
<td>0.184E+01</td>
<td>197.</td>
<td></td>
</tr>
</tbody>
</table>
THE ISSUE (D). . . Baccalaureate Services should be provided by the public schools.

- PARENTS (mean 2.1) 55%
- STUDENTS (mean 1.3) 29%
- ELEMENTARY TEACHERS (mean 1.8) 65%
- SECONDARY TEACHERS (mean 2.1) 61%
- MINISTERS (mean 1.6) 64%
Chart 12 did illustrate a great range in the mean scores even though a general agreement was implied between all groups but the students. This variation within the general agreement is confirmed statistically by Table 15. It is interesting to note that there is a significant difference shown among the compared groups at the 1% level for all except three comparisons. One of these three, the elementary teachers versus the secondary teachers shows a significant difference at the 5% level.

**TABLE 15**

RESEARCH GROUP COMPARISONS ON ISSUE D IN TERMS OF T-SCORES AND PER CENT LEVEL OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PS vs. SS</td>
<td>.1092E 02</td>
<td>417.</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. ET</td>
<td>.4126E 01</td>
<td>322.</td>
<td>1</td>
</tr>
<tr>
<td>PS vs. ST</td>
<td>.8137E 00</td>
<td>332.</td>
<td></td>
</tr>
<tr>
<td>PS vs. MS</td>
<td>.4310E 01</td>
<td>295.</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ET</td>
<td>-.5257E 01</td>
<td>309.</td>
<td>1</td>
</tr>
<tr>
<td>SS vs. ST</td>
<td>-.7693E 01</td>
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<td>1</td>
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<tr>
<td>SS vs. MS</td>
<td>-.3750E 01</td>
<td>282.</td>
<td>1</td>
</tr>
<tr>
<td>ET vs. ST</td>
<td>-.2582E 01</td>
<td>224.</td>
<td>5</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>.7315E 00</td>
<td>187.</td>
<td></td>
</tr>
<tr>
<td>ST vs. MS</td>
<td>.2822E 01</td>
<td>197.</td>
<td>1</td>
</tr>
</tbody>
</table>
Issue E involves inviting ministers to speak at school assemblies on religiously related topics. The response to this issue is shown in Chart 13, where the ministers themselves indicate an extremely positive acceptance to the idea. In fact, among those ministers selecting strong agreement or strong disagreement, there was an 89% positive reaction. This is not too surprising in relationship to some of the other choices the ministers made. In this case, the public school would be the meeting place, but the professional ministers would be doing the teaching so-to-speak.

Perhaps the surprising note in Chart 13 is the reaction to this issue of the elementary teachers and the secondary teachers. Both of these groups fell below the neutral position which indicates they feel the ministers should not be invited to the schools for assemblies. This attitude on the part of teachers is difficult to understand since this type of program has long been accepted practice within the public schools. Perhaps, the Supreme Court decisions have brought this type of activity into the limelight and the teachers want to take another look at it. On the other hand, it might tie in with feelings they have concerning the teaching of religious dogma inside the confines of the captive audience of the public school.
THE ISSUE (E)... Public schools should be encouraged to invite ministers to speak to the student bodies occasionally on topics which have some relationship to the formal teaching of religion.

- **Parents** (mean 1.9)
  - 61% Strong Agreement
- **Students** (mean 1.6)
  - 55% Strong Agreement
- **Elementary Teachers** (mean 1.1)
  - 22% Strong Disagreement
- **Secondary Teachers** (mean 1.4)
  - 41% Strong Disagreement
- **Ministers** (mean 2.2)
  - 89% Strong Agreement
Table 16 highlights the strong diversity of opinions expressed by the five groups researched to this issue. In all of the ten group comparisons, it is evident that a significant difference exists in the attitudes of these various groups at the 1% level, with the one exception—the elementary teachers when compared with the secondary teachers. This comparison showed a significant difference at the 5% level.

### TABLE 16

#### RESEARCH GROUP COMPARISONS ON ISSUE E

**IN TERMS OF T-SCORES AND PER CENT LEVEL OF SIGNIFICANCE**

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
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<tbody>
<tr>
<td>PS vs. SS</td>
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<td>PS vs. ET</td>
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<td>PS vs. ST</td>
<td>.6230E 01</td>
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<td>PS vs. MS</td>
<td>.3307E 01</td>
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<td>SS vs. ET</td>
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<td>SS vs. ST</td>
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<td>SS vs. MS</td>
<td>-.5798E 01</td>
<td>282.</td>
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</tr>
<tr>
<td>ET vs. ST</td>
<td>-.2350E 01</td>
<td>224.</td>
<td>5</td>
</tr>
<tr>
<td>ET vs. MS</td>
<td>-.9289E 01</td>
<td>187.</td>
<td>1</td>
</tr>
<tr>
<td>ST vs. MS</td>
<td>-.6962E 01</td>
<td>197.</td>
<td>1</td>
</tr>
</tbody>
</table>
The diversity of responses to this particular issue somewhat surprised the researcher. It might serve as a clue of where NOT to start organizing the future development of religion and its relationship to the schools.

Issue F is illustrated graphically in Chart 14. This issue involves the proposition that the public schools should provide released school time so that the teaching of religion could be done in institutions outside the public school domain.

Generally, the reaction shown to this issue was strongly negative with the exception of the ministers. This is not too surprising since most ministers do have a compassionate feeling for parochialism when it comes to religious education, and released time has been practiced in many schools throughout the land.

Teachers' and parents' negative reaction to this issue is not so surprising when viewed in the light of the current trend to add to the school year and to stress more and more education. Parents pay the taxes to support this extended education and possibly feel "they want their money's worth." Teachers could well object to this as a disruptive influence in the school day—a factor which would tend to separate a class rather than bring closeness and security.
THE ISSUE (F). . . Public schools should provide for released time in order to permit formal religious teaching outside the confines of the public school.
Even within the negative aspects of the answers to this issue, Chart 15 shows that seven of the group comparisons indicated a significant difference at the 1% level.

**TABLE 17**

RESEARCH GROUP COMPARISONS ON ISSUE F IN TERMS OF T-Scores AND PER CENT LEVEL OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
<th>T-SCORE</th>
<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
</tr>
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<td>PS vs. ET</td>
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<td>PS vs. ST</td>
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<td>PS vs. MS</td>
<td>-.1521E 02</td>
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<td>1</td>
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<tr>
<td>SS vs. ET</td>
<td>.5792E 01</td>
<td>309.</td>
<td>1</td>
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<td>SS vs. ST</td>
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<td>SS vs. MS</td>
<td>-.1146E 02</td>
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<td>ET vs. ST</td>
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<td>ET vs. MS</td>
<td>-.1703E 02</td>
<td>187.</td>
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<tr>
<td>ST vs. MS</td>
<td>-.1077E 02</td>
<td>197.</td>
<td>1</td>
</tr>
</tbody>
</table>
The data evolving out of the answers to Issue G as depicted in Chart 15, is perhaps more pertinent and crucial than any of the information collected as a part of the study. Issue G deals with the so-called neutral approach to the teaching of religion in the public schools, and all groups researched in this study were overwhelmingly positive in their reaction. This general acceptance can be noted by comparing the various groups' mean scores with the 1.5 neutral gradient. Ministers led the way with a 2.6 mean; secondary teachers, 2.4; students 2.3; and elementary teachers and parents at the 2.1 mark.

The writer had predicted this positive response with the exception of the reaction of the ministers. It was felt that ministers would disapprove of public school teachers presenting matter of a religious nature. However, they appear to have taken a more liberal stand accepting the fact that a trained professional teacher would be well qualified to present even religion as an integral part of art, history, or other school subjects.

The importance of the results shown in Chart 15 lies in the future planning of our school curriculum. Here is a way to strengthen the moral and spiritual development of children and it is acceptable to most facets in the community.
THE ISSUE (G)... The teaching about the various religious positions (the so-called neutral approach) as opposed to the teaching of a religion should be one of the current goals of the public schools.
Table 18 confirms the over-all agreement between the various groups within the framework of their positive response. Only four of the ten group comparisons made indicate a significant difference at the 1% level.

**TABLE 18**

**RESEARCH GROUP COMPARISONS ON ISSUE G**

**IN TERMS OF T-Scores AND PER CENT LEVEL OF SIGNIFICANCE**

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
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<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
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<td>PS vs. MS</td>
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<td>ET vs. ST</td>
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<td>ST vs. MS</td>
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<td>197</td>
<td>1</td>
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</tbody>
</table>

In Chart 16 the response data for Issue H, the final issue in the questionnaire, is presented. This issue deals with providing time for Bible reading in the public schools.
THE ISSUE (H). . . Time should be provided for Bible reading in the public schools.

- PARENTS (mean 1.3): 41% Strong Agreement (vs) 0 Strong Disagreement
- STUDENTS (mean 0.8): 6% Strong Agreement (vs) 0 Strong Disagreement
- ELEMENTARY TEACHERS (mean 0.9): 9% Strong Agreement (vs) 0 Strong Disagreement
- SECONDARY TEACHERS (mean 0.8): 12% Strong Agreement (vs) 0 Strong Disagreement
- MINISTERS (mean 0.9): 30% Strong Agreement (vs) 0 Strong Disagreement

2.0 SCALE (agree)
The over-all response was extremely negative and the groups showed a rather consistent mean score in their negative agreement. Only the parents with a mean of 1.3 even approached the neutral or middle position on the gradient scale. It is interesting to note that the ministers rejected Bible reading in school with a mean of .9. This feeling on behalf of professional ministers no doubt reflects the over-all acceptance which we now find among most groups in society concerning the recent Supreme Court cases banning such activity from the public school classroom.

Table 19 verifies the consistent agreement among the various researched groups within the framework of a negative reaction to this issue. Only four of the ten groups when compared with each other showed a significant difference at the 1% level, and it is interesting to note that parents are involved in each of these comparisons. This slightly more positive reaction on behalf of the parents could simply reflect their great concern over the lack of spiritual guidance and moral fiber often attributed to this coming generation. Faced with such a problem parents are apt to reach for anything in our culture which might provide a stronger foundation upon which to build a deeper religious and moral life.
TABLE 19

RESEARCH GROUP COMPARISONS ON ISSUE H
IN TERMS OF T-SCORES AND PER CENT
LEVEL OF SIGNIFICANCE

<table>
<thead>
<tr>
<th>GROUPS COMPARED</th>
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<th>DEGREE OF FREEDOM</th>
<th>% LEVEL OF SIGNIFICANCE</th>
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<tr>
<td>ST vs. MS</td>
<td>-.1360E 01</td>
<td>197.</td>
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</tr>
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</table>

This concludes the presentation of the Charts and Tables illustrating each individual question and issue and the responding groups general or specific reaction to each.

In Chapter Four which follows, a dimensional comparison between the informal teaching of religion in the classroom and the formal approach will be made among the various groups. Also charted graphically is the way these two dimensions—the formal and the informal—were perceived by respondents of the different religious backgrounds or affiliations.
CHAPTER IV

RESEARCH SUMMARY

In this chapter, the researcher will summarize the data collected from the various research groups on the eight problem questions as presented in Part One of the research questionnaire, as compared to the responses made to the eight formal issues provided in Part Two of the questionnaire.

Mean scores will be utilized as they were presented in the 16 charts previously shown and described in Chapter III. The mean scores will be illustrated on a line graph presentation with a solid line representing the mean responses to the formal issues and the broken line indicating a similar reaction to the informal dimension. This will provide a single chart comparison of the reaction of the various group attitudes researched toward both dimensions (formal and informal) of the teaching of religion in the public schools.
Group Silhouette

Summary Graphs with Commentary and Analysis

Graph I illustrates both the informal and the formal dimension of the attitudes of the parents who were researched—a total of 216 men and women. It is evident that the parents in their responses to both dimensions indicate a positive reaction toward accepting not only the informal teaching of religion, but also in many respects, the formal approach as well.

It can be noted from Graph I that in terms of the informal dimension, out of the eight questions presented, five of them were either accepted at the neutral level or beyond; while the solid line on the chart denotes the fact that also, only three of the formal issues were rejected by the parents as a group. Those formal issues objected to by the parents were: providing a faculty with a diversified religious background; providing for released time to permit the teaching of religion outside the confines of the school; and providing time for Bible reading.

Group silhouette Graph II shows the responses made by 203 secondary students (Freshmen). While to some extent it appears that students did reflect erratic responses, it is also clearly evident that they tend to favor more informal teaching of religion over the so-called formal dimension. It can be noted from Graph II that in six out of eight problem questions, the students favored the
/graph i - group silhouette (parents: n-216)

problem questions and issues (group means)
Informal Dimension

Formal Dimension

GRAPH II - GROUP SILHOUETTE (STUDENTS: N-203)

PROBLEM QUESTIONS AND ISSUES (GROUP MEANS)
teacher giving a religiously-oriented answer. A look at the solid line depicting the formal dimension shows that below the median gradient of 1.5 of the formal gradient scale, five of these issues received a negative response from the student group. The only formal issues which the students showed agreement with were: providing special programs of a religious nature on holidays such as Christmas and Easter; inviting ministers to speak on religiously-oriented subjects at school assemblies; and a very strong acceptance of the so-called neutral approach to the teaching about the various religions as a part of the school curriculum.

In group silhouette Graph III illustrating the mean scores on the problem questions and formal issues for 108 elementary teachers, there is a rather consistent pattern shown for the general acceptance of the informal teaching dimension since only two of the responses selected by this group fell below the median score of 2.0 which represents the neutral position. On the other hand, the elementary teachers rejected all but three of the formal issues. These issues which are acceptable to the elementary teachers are: providing special programs of a religious nature on holidays such as Christmas and Easter; providing baccalaureate services for graduating seniors; and including the so-called neutral approach to the teaching of religion as a
GRAPH III - GROUP SILHOUETTE (ELEMENTARY TEACHERS: N-108)

Informal Gradient Scale

Formal Gradient Scale

2.0

1.0

0.0

(2 - A) (4 - B) (6 - C) (8 - D) (10 - E) (12 - F) (14 - G) (16 - H)

PROBLEM QUESTIONS AND ISSUES (GROUP MEANS)

---- Informal Dimension

---- Formal Dimension
part of the school curriculum. It is interesting to note that two of the issues accepted by the elementary teachers mainly concern the senior high school and possibly would never be utilized by a teacher in the lower grades.

Over-all, the dotted line illustrating the informal dimension for the elementary teachers is quite similar to that of the parents' as shown in Graph I. This close tie in with the parents could reflect the mutual parental and professional concern which parents and teachers of young children have in common.

Respondent data from the secondary teachers are illustrated in group silhouette Graph IV. It is clearly evident from the broken line charted here that the informal dimension was not as readily accepted by the secondary teachers as it was on the part of the other groups researched. Of the eight problem questions presented, the mean reaction from six of these ranked below the median or neutral gradient position on the informal scale.

The secondary teachers showed a slightly higher interest in the formal dimension of religion in the schools. It is interesting to note that while the two graphs are not actually similar, and the general over-all picture is different, the secondary teachers and the elementary teachers show approval of identical formal issues. The differences in the mean scores make the graphic difference.
These issues as already stated in connection with the elementary teachers are: providing special programs of a religious nature on holidays such as Christmas and Easter; providing baccalaureate services for graduating seniors; and including the so-called neutral approach to the teaching of religion as a part of the school curriculum. Acceptance of these issues by the secondary teachers is understandable, more so than when the elementary teachers showed approval of them, since all of these could involve the secondary school program.

Group silhouette Graph V illustrates the data responses from the ministerial group which numbered 81 respondents. It is interesting to note the extreme consistency or closeness of the informal and formal dimensions as depicted by the solid and dotted lines. As might be expected, the ministers tended to favor a more formal approach toward the teaching of religion. Only two of their reactions to the formal issues as presented in Part 2 of the questionnaire, showed means which lie below the neutral position on the formal gradient scale of 1.5. These two issues are: providing time during the school day for non-uniform prayers; and providing time for Bible reading. It is interesting to note that of the eight issues, the only two they rejected are the two that have gained publicity through action by the Supreme Court. This could very well be a factor here.
Graph V - Group Silhouette (Ministers: N-81)

Informal Gradient Scale

Formal Gradient Scale

Problem Questions and Issues (Group Means)

Informal Dimension

Formal Dimension
The big surprise here on behalf of the writer, is that the ministers indicated approval at the neutral level or above, of five of the questions concerning the informal dimension of the teaching of religion. This leads the researcher to conclude that ministers are adopting a more liberal attitude toward the relationship between school and religion, and perhaps are ready and anxious to provide assistance as resource leaders toward helping school officials plan a meaningful integration of religion into the public schools.

The writer would now like to take a brief look at the reactions received from the various group affiliations which were indicated on page 1 of the questionnaire. It should be pointed out that since the N numbers were small, the religious groups were lumped together in terms of not separating catholic teachers from catholic students and catholic parents. For example, the catholic group charted on Graph VI contains all catholics from the five respondent groups.

Graph VI illustrates a religious silhouette that is indicative of the catholic's dogmatic viewpoint toward accepting the formal or the informal teaching approach in the public school. It should be noted that only on one occasion did the catholic group as a whole show a positive reaction to any of the problem questions that projected the
mean gradient above the neutral or 2.0 position. This one exception was Question 8 dealing with the phrase, 'One nation under God' in our Pledge of Allegiance.

Even in the formal dimension, the catholic group as a whole showed a positive reaction to only 2 of the formal issues presented. These were: providing special holiday programs with a religious flavor at Christmas and Easter; and providing baccalaureate services for graduating seniors in the public school. In the writer's opinion, the tight religious reins that the catholic church holds over its members, has much to do with this general negative picture in Graph VI.

Graph VII, depicting a line picture of the feelings of those respondents who are not affiliated with any religious group, presents a rather startling effect. Not only does this group indicate a complete rejection of the informal teaching of religion, but their negative feelings dominate the formal approach also with one staggering exception. After complete uniform non-acceptance of all formal and informal teaching of religion, this non-affiliated group leads all other groups in their mean score acceptance of Issue G—that of teaching ABOUT religion in the public schools from a neutral point of view. Actually this reaction in no way conflicts with their liberal attitude toward religion. With the conformists' pull toward
GRAPH VII - RELIGIOUS AFFILIATION SILHOUETTE (NON AFFILIATED: N-63)

Informal Dimension

Formal Dimension

PROBLEM QUESTIONS AND ISSUES (GROUP MEANS)

Informal Dimension

Formal Dimension
"joining," it would take a liberal mind to remain non-affiliated. They have possibly appraised religion and rejected it and they give others the right to do so also.

In the religious silhouette Graph VIII, protestants, catholics, and non-affiliated have been charted to depict and compare their responses to the problem questions which make up the informal dimension of this study. It is quite evident from this graph that the protestants indicated a far more general acceptance of the informal teaching of religion than did the other groups. From this research sample, it would be quite apparent in a community which was largely protestant, school people should be cognizant of the opportunity of an open door toward the acceptance on the part of the people of a program involving the informal teaching of religion. In the same vein, school officials could "go easy" on pushing such a program if the community were largely catholic or non-affiliated.

Graph IX is closely related to Graph VIII. The same trio of religious groups is compared in relation to feelings about the formal issues concerning religion and the public schools.

It is quite apparent that while the protestants seem to show a more positive reaction, nevertheless, this group would have to be classified as more or less neutral in their position since four of the mean scores on the
GRAPH VIII - RELIGIOUS AFFILIATION SILHOUETTE (INFORMAL DIMENSION: ALL GROUPS N-721)

Table:

<table>
<thead>
<tr>
<th>Formal Gradient Scale</th>
<th>Informal Gradient Scale</th>
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</thead>
<tbody>
<tr>
<td>(2 - A)</td>
<td>(4 - B)</td>
</tr>
<tr>
<td>(6 - C)</td>
<td>(8 - D)</td>
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<td>(10 - B)</td>
<td>(12 - F)</td>
</tr>
<tr>
<td>(14 - G)</td>
<td>(16 - H)</td>
</tr>
</tbody>
</table>

PROBLEM QUESTIONS AND ISSUES (GROUP MEANS)

- --- (N-68) Catholic
- --- (N-590) Protestant
- --- (N-63) Non-affiliated
GRAPH IX - RELIGIOUS AFFILIATION SILHOUETTE (FORMAL DIMENSION: ALL GROUPS N-721)

PROBLEM QUESTIONS AND ISSUES (GROUP MEANS)

- (N-68) Catholic
- (N-590) Protestant
- (N-63) Non-affiliated
formal issues fall below the median gradient of 1.5. The catholic group occupy the middle position, while the non-affiliated respondents show mean scores on these eight issues which are considerably below the protestant level. An interesting comparison is that the protestants and non-affiliates are in close agreement regarding the so-called neutral approach to the teaching of religion in the public schools, and the catholic group is the only one which fell below the median score on this issue.

Unsolicited Miscellaneous Respondent Comments

To round out the total picture of teaching religion in the public schools, both formally and informally, the writer wishes to include some of the more pertinent unsolicited comments which were written on the completed questionnaires. For purposes of reflection and analysis, they are presented here according to the various responding groups:

Comments from parents.

This is a challenging study. My wife and I each spent over an hour selecting our answers to your problem questions and issues. . . . . We need to do more in the schools--almost anything--to strengthen the moral fiber of our young people. Perhaps religious education is the answer in some acceptable form . . . . . If more science
were taught in the school in a creative way, we wouldn't need to be concerned about religious instruction. . . . . .
I was under the impression that the Supreme Court had outlawed all types of religious teaching in the public schools—formal and informal. . . . . . Why couldn't the public school make the study of religion optional for secondary school students. . . . . . I was challenged by those problem questions. It makes me realize as a parent that we teach religion by what we say and do, not by what we believe in solely. This is no doubt true of teachers as well.

Comments from students. . . . .
(Only two students wrote comments on their questionnaires) I never attend church, but would like to study about religion in the school. . . . . . . My teachers never seem interested enough in me as a person to bother answering such questions.

Comments from elementary teachers. . .
We need to do far more in the formal area of teaching religion. We cannot create a yearn for learning in a Godless atmosphere. . . . . . Every elementary teacher worth her salt teaches religious principles continually since she works so closely and in such a personal manner with her students. . . . . . . I felt rather limited in
selecting one of three possible answers which the teacher could use in answering the student's question. . . . . . .
Elementary students are too young to grasp the meaning of religious discussion or study. . . . . . I still have a prayer every morning in our room and I firmly believe that it helps us all to relax and start our day with a more determined and understanding attitude.

Comments from secondary teachers. . .

I firmly believe that we should get away from teaching about historical facts and have our students study more about the implications of such things as the various religious points of view. . . . . . If a course is added in the study of the religions of man, it should be presented as an elective in the 9th or 10th grade. . . . . . I feel as a high school teacher that the churches need to do a better job in their own right in teaching about religion in a more practical manner; usually they spend too much time on busy work and ultra formal structure. . . . . . . The shifting posture of the catholic church could lead to more cooperation between the various religions in our society, thus the climate for teaching about religion in the public school could be ready for big changes in the days ahead. . . . . . It is totally impossible to teach in a modern school without portraying one's own Christian background. . . . Almost every personal problem that a teacher handles is exemplary
evidence of his Christian personality, some of which is bound to rub off eventually into the hearts and minds of one's own students. . . . Teachers along with adult members of society are doing a poor job in teaching reality; we need to be more human and set a better example for our young students. . . . . A course on the various religions of man would greatly enrich the history curriculum of the secondary school. *Life Magazine* has three volumes on this topic which are extremely well done and could serve as a basic curriculum guide.

Comments from ministers. . .

As a minister I am awaiting further clarity from the Court, but meanwhile my feeling of parochialism concerning Christian education has begun to slip since our whole society is becoming more and more informally oriented. . . . . I would feel quite comfortable in answering some questions in Part I religiously, and others scientifically since the modern religious approach, even Catholicism, is beginning to be more flexible in its outlook as well as its content. . . . . . . If a neutral teaching approach is used in the public school, I believe the curriculum should be approved entirely by a ministerial committee who are the professionals in the field. . . . . . . I wouldn't want to see the public school people teaching religion without some seminary training. . . . . . .
Perhaps we have already crossed the bridge on the informal approach since many of our school teachers also teach Sunday school classes in the church. . . . . I do believe the time has come for the schools and church to work together in this important area of spiritual education. . . . . The formal separation of church and state should be preserved, but I don't see how the informal teaching of religion could ever be controlled since the religious spirit in life is all about us and is a dominant part of practically all of our ongoing activities.

Research Summary Graph

The final and perhaps most important graphic presentation is the dimensional silhouette graph representing mean scores for both the informal and formal dimensions for all of the research groups—a total of 721 respondents. It was felt from the beginning of this study many months ago, that there was a strong possibility that the groups would generally tend to favor the teaching of religion in an informal manner (the problem question approach) over the more formal approach as depicted by the eight crucial issues in Part Two of the questionnaire.

Graph X clearly supports the hypothesis that there does exist a positive attitude toward permitting the informal teaching of religion in the classroom through the answering of certain problem questions in a religious manner.
GRAPH X - DIMENSIONAL SILHOUETTE (ALL GROUPS: N-721)

INFORMAL DIMENSION
(mean 2.2)

FORMAL DIMENSION
(mean 1.4)
In this graph it can be noted that the mean of 2.2 attributed to the informal dimension, is .2 of a point beyond the neutral or median position on the informal gradient scale. At the same time, the mean score resulting from data gathered from the total group of respondents in relation to the formal teaching of religion in the public schools, indicates a mean which is slightly under the neutral mean of 1.5 for the formal gradient scale.

The data from this graph raises this crucial question: With all the attention in literature and society being given to the so-called formal teaching of religion in the schools, what implications are raised by the fact that there does exist a permissive or positive attitude toward more informal teaching of religion in our schools?

This question leads into Chapter V where the conclusions of this research dissertation will be discussed and recommendations made which will help reconcile some of the differences discovered and build upon some of the apparent strengths which have emerged as a part of the research data presented herein.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

To review briefly, the writer wishes to point out that one of the purposes motivating this particular research study was to determine the positive or negative attitude which the various groups researched might show toward both the informal teaching of religion and the more formal modes through which religion occurs, and occasionally is taught, in the public school.

The general hypotheses and related corollaries for this study as stated in Chapter I are as follows:

General hypotheses

(a) That a significant disagreement (5 per cent) will be exposed through analysis of the research sample between teachers, students, parents, and ministers in their attitudes toward acceptance of teachers' answering of certain problem questions in terms of their personal religious connotation.

Corollary 1. In addition, the analysis should test whether certain significant differences also exist between
the attitudes of elementary and secondary public school teachers in terms of answering such informal questions with answers which are religiously oriented.

**Corollary 2.** The researcher believes that the students queried as a part of this research sample will also lean heavily toward acceptance of the fact that teachers should react to certain key problem questions with answers which are religious in nature.

(b) An analysis of the research data should clearly test whether teachers, students, parents, and ministers will all tend to favor such religiously oriented activities as non-directed opening exercise prayers, Christmas and Easter programs, baccalaureate services, and a faculty selected for their diversified religious backgrounds.

**Corollary 3.** The researcher believes that significant divergence of opinion (5 per cent) among the groups will be observed on such crucial formal issues as:

(1) Bible reading and the Supreme Court's ruling thereof.

(2) Released time for formal religious instruction outside the public school domain.

(3) The teaching about religion in the public school from the neutral point of view—a historical approach featuring a discussion of all of the world's great religious points of view.

(4) Ordained ministers speaking at public school assemblies on such pseudo-religious topics as: the meaning of Christmas; the Easter message; and basic moral issues related to current problems in society such as Civil Rights.
As stated in the general hypothesis for this study, significant differences would be noted among the various groups researched in relation to their acceptance of the informal teaching of religion in the public schools through the incidental answering of certain problem questions raised by the students. While the research data compiled clearly indicate a general acceptance of this informal approach on behalf of the classroom teachers, some surprises were apparent. For example, it was felt by the writer, that ministers would show less readiness toward accepting the informal teaching approach than would the classroom teachers themselves. However, from the sample researched, it is clearly evident that ministers as a group are stronger advocates of this informal approach than are the secondary teachers.

Perhaps this interesting comparison is due to the fact that there does prevail in our culture today a more liberal approach on the part of our ministers toward not only the solving of religiously-oriented problems, but the actual teaching of religion as a part of the humanities. In recent years our churches have moved more and more from the rigid doctrine approach into the realm of a so-called "living" religion.

Our secondary teachers, on the other hand, working with large groups of students and seeing them for only one
or two periods a day, do not have the opportunity for close personal relationships enjoyed by many elementary teachers. Therefore, being more formally oriented and stressing subject matter many times over the students' needs, it can be understood why the secondary teachers show a higher tendency toward accepting a more formal religious teaching approach. Perhaps in society there will always be a direct relationship between the informal approach in any area, and a close, personal relationship between the individuals involved. They go together like bread and butter.

The students who were queried in the process of this research study, while showing some erratic responses, nevertheless indicated an overwhelming acceptance of the religiously-oriented answers over the non-religious and indeterminant answers in Part One of the questionnaire. This is a probable indication that the religious answer is one with which they feel most comfortable and the one which most nearly coincides with their moral and spiritual values learned at home and at church.

In addition, as far as the students are concerned, it is apparent from the results of the data that they are not too concerned about the so-called formal approach in the teaching of religion. The one possible exception to this generalization is the inclusion of Bible reading as a
part of the school curriculum. This could be for several reasons. Perhaps they have had an unhappy classroom experience in the past involving Bible reading; they might have heard parents discussing the undesirability of this activity due to the Supreme Court decision; or it might be simply because this one issue on the questionnaire (Bible reading in the classroom) took a general drubbing from all of the groups researched. This was the one formal activity which all of the groups indicated disapproval of in the public school domain. Perhaps this over-all denunciation can be attributed to acceptance of the Supreme Court's decision.

Generally, the parents researched in this study, showed a high consistency of positive reaction toward accepting the informal teaching of religion in the classroom.

As a Corollary to the general hypothesis of this study, it was indicated that differences would be noted among the various research groups in terms of some of the crucial issues which were presented in Part Two of the questionnaire. From the data collected in this study, it is evident that the following conclusions could be drawn:

(1) In relation to approval of non-directed prayer in opening classroom exercises, only parents indicated their endorsement for such activity. Even the classroom
teachers, on the average, indicated that they were not particularly in favor of this type of activity.

(2) In terms of hiring a diversified faculty in the public schools, only ministers indicated approval on this issue, and the results from this group were evenly divided.

(3) There seemed to be overwhelming acceptance of what has become a part of the mores of our educational culture—that of presenting religiously-oriented programs at such holidays as Christmas and Easter. In this category of research, parents and elementary teachers lead the way in their overwhelming approval.

(4) It is quite interesting to note that in terms of baccalaureate services being held prior to graduation exercises, only the students as a group objected to this activity. It should be mentioned here that since the students queried in this research sample were only Freshmen in high school, there is the possibility that they did not understand what a baccalaureate service is. On the other hand, it might indicate that in the past our baccalaureate services have not been as meaningful to students as we have tried to make them. There is a slight indication here to both school officials and ministers toward attempting to provide a more practical and significant approach in terms of meeting the so-called spiritual needs of our students as a part of their graduation ceremonies.
All other groups involved in the research sampling indicated their approval of the baccalaureate service, although it is interesting to note that the ministers average mean score on this issue was barely above the median gradient or neutral position.

Corollary 3 of the general hypothesis grouped together four crucial issues involved in the formal teaching of religion in the public schools. These were:

(1) Bible reading and the Supreme Court's ruling thereof.

(2) Released time for formal religious instruction outside the public school domain.

(3) The teaching about religion in the public school from the neutral point of view—a historical approach featuring a discussion of all of the world's great religious points of view.

(4) Ordained ministers speaking at public school assemblies on such pseudo-religious topics as: the meaning of Christmas; the Easter message; and basic moral issues related to current problems in society such as Civil Rights.

As mentioned previously, the conclusion drawn from the data presented regarding formal Bible reading in the school as a religious exercise, indicates a complete rejection on the part of all groups, and it is especially interesting to note that the average mean for ministers is only .9 which clearly shows that they, too, as a professional group in this field, feel that Bible reading as a public school classroom activity, is now passe.
Regarding the released time for formal religious teaching, significant diversity of responses was noticed, especially on the part of ministers when compared with the other groups participating. The ministerial group was formidable in their promotion and support of such an issue. They felt strongly that time should be permitted so the students could come to their churches and participate in formal religious activities planned therein. None of the other groups, when considered as a whole, was even close to being in support of such a proposal.

Regarding the invitation extended ministers to speak on religiously-oriented topics at public school student assemblies, once again it is evident that ministers are not only in favor of having students released to them for religious training, but they are extremely willing to go to the students and take part in religiously-oriented assembly programs.

It is evident from the research sample that both the elementary teachers and the secondary teachers, as two distinct groups of educators, indicated their opposition to such activity. The parents, however, seem to favor this and no doubt their feelings arise out of the prevailing attitude among many parents that the general moral structure and fiber of our culture regarding the growth and development of our young people, has been slipping to some extent in recent years.
One of the most revealing, concise, and to some extent surprising bits of evidence to come from this study is reflected in the results concerning the issue of the teaching of the various religions as a discipline within the framework of history or literature in the public school curriculum (teaching about religion). The data clearly indicate that all groups, almost uniformly, were heavily in favor of such inclusion in the public school program. While it is noted that very little significant difference existed between the positive feelings on the part of all groups researched, it is quite surprising to note that the ministers as a group showed the highest average mean for agreement. Prior to this research, the writer was firmly convinced that the ministerial group would be strongly opposed to the public school's role in this regard.

In addition to the conclusions stated, it is also apparent that some interesting summarizations can be made concerning the various religiously-affiliated groups regarding the manner in which they answered both the formal and informal dimensional phases of the questionnaire.

Among the catholic respondents there is a very close coordination shown between both parts of the questionnaire, while a look at the protestant responses clearly bespeaks a more positive acceptance of the informal teaching over the formal. As for those who indicated they are
non-affiliated with any formal religious structure, it is quite evident that they are opposed to the informal teaching of religion in the public school, and showed great anxiety in their responses concerning the formal issues as well. The one great exception to this over-all negative expression was the issue concerning teaching about the various religions. They joined all other groups in a positive reaction to this issue.

This interesting reaction by the non-affiliated group has led to the writer's conviction, that in organizing any type of religious activity within the framework of the public school, (with the exception of the teaching about religion from the neutral position) school officials would run into problems with members of this group. It can be surmised from these data, that such a non-affiliated group must feel that a neutral study of the many religions will reveal an abundance of weak characteristics as well as the strengths of the religious point of view.

Not surprising, it can also be concluded that the catholic element within the study was not in favor of teaching about the various religions. This answer probably stems out of a long-time indoctrination within their own church. Protestants generally seemed to indicate a very strong approval for this type of curriculum development.
In summation then, by comparing the attitudes of the various groups researched toward the informal and formal dimensions of teaching religion in the schools, it is quite evident that they are generally in favor of permitting the classroom teacher to create a religious environment through the manner in which she answers certain day to day problem questions. While for the most part strong opposition toward the formal approach is not notable, it is nevertheless shown by the data to be appreciably behind the informal approach in acceptability. Therefore, perhaps this is an indication that we should concern ourselves less with these traditional religious activities which have found their way into the public schools, and look toward structuring an entirely new concept of religion in our schools.

Recommendations

From the conclusions reached as a result of this research study, it is evident that religion is going to be a part of our public schools—if not in a formal sense, perhaps in an informal manner. This is not to say that the classroom will take over the function of the sanctuary, or that the teacher will assume the role of priest or pastor. It is simply to affirm that religion cannot be separated from life; that our culture cannot be understood apart from the beliefs and standards which have given it birth.
Religion has played a major role in our fight with fascism and communism. The strength of a democratic nation lies in a voluntary allegiance to common ideals. Religion in America has given this nation the foundation upon which to build these ideals. It is clear that America is faced with the role of leadership in the free world of today, and how she carries out this demanding role will not only depend on how well her soldiers fight in Viet Nam and other battlefronts, but also on the example which her people set for other nations through a way of life.

When the Supreme Court handed down its "Prayer" and "Bible Reading" decisions, the cry went up that a Godless Court had ruled against religion and struck a death blow to our freedom to worship. Newspapers were flooded with indignant letters protesting the decision. Many writers insisted that this was a communist-inspired effort to undermine our country and to soften it up for an atheist takeover. Newspaper editors themselves joined in the cry and assailed the Court's decision as being contrary to our Constitution.

Although the decisions are now a matter of history, there is a continuing effort on the part of some groups to amend the Constitution to affirm that America is a "Christian" nation, and to see that religion becomes an established part of public education. As the struggle continues, school administrators, teachers, boards of
education, and the general public have become confused con- 
cerning what may and may not be done in the name of
religion in the classroom.

With reverence for the cruciality of this great
conflict which is now rampant in our society and culture,
the writer, through the utilization of the research con-
ducted for this doctoral dissertation, offers the following
recommendations:

(1) NEW CHANNELS OF COMMUNICATIONS SHOULD BE
CREATED IN ORDER TO PROVIDE THE VARIOUS GROUPS OF OUR
SOCIETY--PARENTS, TEACHERS, ADMINISTRATORS, MINISTERS, AND
ALL WHO ARE INTERESTED, A CLEARER UNDERSTANDING AS TO JUST
WHAT THE SUPREME COURT CASES HAVE OR HAVE NOT DONE IN
ELIMINATING OR PROMOTING THE TEACHING OF RELIGION IN THE
PUBLIC SCHOOL.

Rationale

A fault common to many people is to read a head-
line, listen to fragments of a conversation, or to read one
side of an argument and then make a decision based on gen-
eralization instead of actual knowledge about the subject.
Most of the furor concerning the teaching of religion in
the public school grows out of a failure to understand
exactly what the Supreme Court did and did not say in this
regard.
In each of the decisions we are concerned with in this treatise, the Court was dealing, as it always must, with a specific case. In both the Regent's prayer (Engel et al. versus Vitale, Jr., et al.) and the Bible reading decision (Abington School District versus Schempp) a publicly constituted authority had made a formal requirement of a specific religious practice as a part of routine classroom procedure. This, the Court said, was a clear violation of the establishment clause of the Constitution, and therefore must be ruled unconstitutional. Knowing all the facts, it is difficult to see how the Court could have made any other decision.

Generally, there is still much confusion in the minds of many concerning just what the Supreme Court decisions mean to the teaching of religion in the public schools. Much greater clarity and definition must be developed before the American people can grasp a clear understanding of just what the future holds in terms of the Supreme Court's role in this crucial area of education.

**Implementation**

Here is an area where school people could and should take the lead. They are professionally equipped to educate the public, so why not put these professional skills to work to clear up misunderstandings in the realm of religion and the schools.
School administrators and teachers working with members of ministerial associations could organize seminar study groups. Local lawyers, serving as resource persons, could assist the committees by defining recent Court decisions. Out of such fellowship and study, a meaningful inservice education program for teachers could develop. But that would be only one facet to such a Seminar idea. Not only would the teachers have a clearer idea of the role they can play in teaching religion, but research developing from such a study could then be communicated to the public at large in the form of literature summarizing the findings of the committee on certain key issues. Out of the interest generated in this fashion could grow a series of adult education courses which in the long run would lead to not only a better-informed public, but one much richer in spiritual concepts.

(2) ADDITIONAL RESEARCH SHOULD BE CONDUCTED ALONG THE LINES OF THIS DISSERTATION COMPARING VARIOUS COMMUNITIES IN TERMS OF THE ATTITUDES WHICH PEOPLE THEREIN MIGHT SHOW TOWARD THE INFORMAL VERSUS THE FORMAL TEACHING OF RELIGION IN THE PUBLIC SCHOOLS.

Rationale

To the writer's knowledge this is the first effort made in terms of comparing the attitudes of various respondent groups in relation to these two religious dimensions—
the formal versus the informal teaching of religion. This one piece of research has merely attempted to open the door of opportunity, to stir the realm of provocativeness, and to scratch out a new vista of possible curriculum change in dealing with spiritual qualities within the public school.

Deeper research and study into this field is especially critical in the light of the current federal push to aid the poverty-stricken, or culturally deprived. It stands to reason that the culturally deprived are also spiritually deprived. Possible provisions for a meaningful way to include the teaching of religion in the public schools, whether it be formal or informal, could very well be the beginning flame which would consume the cultural and spiritual ills of these areas.

Implementation

Here again the schools and their leaders would assume responsibility for carrying out this recommendation. Superintendents, School Boards or committees appointed by such could conduct studies similar to that presented in this dissertation.

The data here were compiled in a wealthy suburban community. How would the data gathered in a lower middle class community, in a poverty-stricken community compare with the research presented herein? The writer feels that the results from such research will not only tell a story
for the professional educator, but for the professional minister as well. Conducted on a somewhat national scale, such a research sampling could very well point out the weak links in the spiritual and moral values upon which America is built. In cases where the home environment is completely lacking in spiritual training, the school curriculum should perhaps consider changes to make up for this lack. Advances in this area could not help but lead to a better standard of living.

Such new research could also include a comparison between various communities similar, or different, in their social and economic posture. In addition the survey technique could be altered in order to provide more flexibility in the respondent groups and their responses; answers could be made by statement rather than by checking prearranged possible choice answers.

(3) TEACHERS AND PARENTS SHOULD BECOME MORE COGNIZANT OF THE VARIOUS METHODS THROUGH WHICH RELIGION CAN BE TAUGHT INFORMALLY—MAINLY, IN THE WAY THEY REACT TO OR ANSWER QUESTIONS WHICH YOUNG PEOPLE BRING TO THEM.

Rationale

In the writer's opinion, religion is a way of life and does involve all the intimate activities in which the human being engages. Religion has always played a major role in society. It gives purpose to the life of the
individual, rationalizes his death, and clearly outlines his destiny. Therefore, when the child brings a problem or concern to his parent or his teacher, chances are that as that question is answered, the child is being indoctrinated with the religious views of the parent or the teacher.

Once we recognize this fact, we can then begin to think in terms of how such informal question answering can be better organized to provide the student the opportunity to understand what he is hearing and the freedom to make his own judgment as to whether we are right or wrong from a religious point of view.

Implementation

The best way to make teachers and parents aware of the power of the informal teaching of religion, is to bring it out in the open—admit that it does exist. In every community there are many organizations that are concerned with the total education of the child, and such groups could form the core for discussion groups which could bring about this awareness. Perhaps the prime organization to introduce such a study, and the natural one, would be the Parent Teachers Association. The P.T.A., a national organization, is composed of the main individuals who utilize the informal teaching approach described in this dissertation. Many P.T.A.'s have fallen apart due to a lack of
vital, interesting challenges. Such a pertinent topic could very well breathe life into the group.

Another natural medium for further study of this issue is the inservice training programs of the public school teacher. When the questionnaire for this research study was presented to the various teacher groups, many heated discussions concerning different phases of it dominated the teacher lounge talk for days. This could be a clue that teachers are excited about new concepts concerning their teaching and the implications involved. If an impromptu discussion radiated such interest, why couldn't this same enthusiasm be channeled along more organized lines in the form of a teacher training institute.

(4) BOARDS OF EDUCATION AND SCHOOL ADMINISTRATORS IN THEIR RESPONSIBILITY TO TEACHERS, THE COMMUNITY AND THEMSELVES SHOULD TAKE A MORE ACTIVE PART IN EVALUATING THE VARIOUS FACETS BY WHICH RELIGION CAN BE TAUGHT WITHIN THE FRAMEWORK OF THE PUBLIC SCHOOL.

Rationale

Too often administrators simply bury their heads in the sand regarding the development of crucial issues affecting the public school program. Religion is too broad a topic to permit school leaders this privilege. It involves the moral and spiritual life in the classroom and can be evidenced in all the activities which are presented
day by day. Any administrator, or the Board of Education he works for, who backs away from the realization that religion and morality are a vital part of our American democratic way of life is certainly remiss in his duties.

The faculty and the school in general, look to the administrator for leadership in all areas of school life. Strong leadership cannot be provided unless there is an awareness of a problem and then an understanding of that problem. But of course, awareness and understanding alone do not insure good leadership. Sound, dependable action is needed to overcome the status quo.

**Implementation**

Since every local community will face its own particular problems concerning the teaching of religion in the public schools, action taken on the part of a superintendent of schools might differ with each community. According to the needs of the community, the superintendent might instigate a pilot study in one of his schools utilizing key people on the school staff and from the community at large; he may wish to set up a Citizen's Committee to study the problem composed of leaders in all walks of the community; or he might simply work through the already mentioned teachers' workshops and inservice programs. Regardless of what form his action takes, the key here is that he
does not shy away from this controversial problem; that he
does take action, and that certain criteria or priority
activities should be established which have a direct bear-
ing on and relationship with the general philosophy and
objectives of his school program. As Dr. James Conant has
said, "Progress marks the man who's willing to stick out
his neck in order to try something that is new and
different."

(5) TEACHER TRAINING INSTITUTIONS SHOULD BEGIN TO
TAKE A MORE ACTIVE LOOK AT THE POSSIBLE ROLE WHICH TEACHERS
ARE PLAYING AND WILL PLAY IN THE FUTURE IN TEACHING
RELIGION IN OUR PUBLIC SCHOOLS.

Rationale

Colleges and universities and all teacher training
institutions should continually be cognizant of all teach-
ing activities in which a teacher in a public school en-
gages. It has been shown through the data of this research
study that much permissiveness exists on the part of almost
all the groups concerned when it comes to the informal
teaching of religion on the part of classroom teachers.
Teacher training institutes should recognize this fact.
In addition, if the Supreme Court has opened the door
toward promoting the inclusion of a course of religious

20James B. Conant, The Citadel of Learning (New
instruction from the so-called neutral position, many current public school teachers will find themselves without any background training in relation to content.

Implementation

There is evidence that teacher training institutions have begun to consider the importance of the role that religion is playing and will continue to play in the public schools. The American Association of Colleges for Teacher Education conducted a study as far back as 1955 in which the 15 member colleges and universities attempted to find ways in which religion and other elements in our culture complemented each other, so that "... the prospective teacher, whether he teaches literature, history, the arts, science, or other subjects, shall be prepared to understand, to appreciate, and to convey to the students the significance of religion in human affairs."21

Beals has the following to say on this subject:

The biggest problem we face in the area of religion in the public schools is that of training our public school teachers so they can deal creatively and constructively with religious questions in the classroom. We have a right to ask the colleges and universities which train these teachers to examine their own offerings in the field of religion and to institute programs which will prepare future classroom teachers for this important phase of their work. Many of these schools (The University of Kansas, the University of Georgia, and Emory to name a few) have taken the lead by

holding conferences or institutes bringing together school administrators, educators, pastors, and theologians to discuss the role of religion in education.22

This article failed to mention that Ohio State University helped sponsor such a conference in April of 1964. Called in "recognition of the urgency and magnitude" of the problem of religion in the public schools, this conference dealt more with the problem on the local level rather than on a teacher training level.

It is the opinion of the writer that the issue has become "hot enough" and critical enough that our colleges and universities should add some specific courses, with perhaps the cooperation of seminaries or ministerial groups, to the teacher training curriculum. With such a course of study, our teachers would go to their professional positions with a background of religious training and an understanding of the problems involved in the relationship between religion and the public schools.

(6) THAT THE PUBLIC SCHOOLS BEGIN TO STUDY THE POSSIBILITIES OF, AND BEGIN TO LAY THE GROUNDWORK FOR, THE INCLUSION OF A STUDY OF THE VARIOUS RELIGIOUS DISCIPLINES WHICH HAVE BEEN A PART OF MAN'S COLORFUL HISTORY. THIS PROGRAM WOULD BE ACCOMPLISHED BY THE SO-CALLED NEUTRAL APPROACH WHERE ONE RELIGIOUS POSITION WOULD NOT BE FAVORED OVER ANOTHER.

Rationale

What many people overlook or choose to ignore is the clear indication of the Court that religion has a basic and primary place in American life, and that the study of religion has a proper place in our schools. Specifically, the justices of the Supreme Court have said in connection with the Schempp and Murray decision that one's education might not be considered complete without some knowledge of comparative religions or the history of religion and the role it has played in our civilization. The justices also noted that the Bible itself is worthy of study for its historical and literary qualities.23

This then, is the nub of the matter. The Supreme Court while ruling out compulsory worship and prescribed religious practices, affirmed at the same time that religion might well be taught in the public schools in the same way that other subjects are taught.

As the writer mentioned earlier, our nation is built essentially upon a theological base. Our history, our economy and our culture all have been fashioned around a faith in God, sound moral laws, and the dignity and worth of the individual. These are religious ideas and they represent America and all she stands for. Therefore,

it stands to reason that an American is not educated if he does not have a knowledge and understanding of these religious principles.

The public school classroom is not a place for indoctrination of any one religion or sect. It is not a place for formal worship since all who gather there are from a diverse background of religious practice. The public school classroom is, however, a place to impart an understanding and appreciation of the part which religious belief has played and will continue to play in the building of our democracy.

Implementation

How can all this be accomplished in the public school classroom? The writer suggests the following:

(1) Give religion its rightful place in the teaching of such subjects as history, literature, art and music. It doesn't have to be dragged in; you simply can't teach these subjects properly and leave it out.

(2) Take the Supreme Court seriously and give approval to the study of the Bible or of religion when presented objectively as a part of a secular program of education. The writer would like to mention a few specific examples.

In the Newton, Massachusetts high school, an English teacher, Thayer S. Warshaw, was so appalled by the
ignorance of the Bible among his literature students that he decided to do something about it. Leaving the matter of interpretation to the religious authorities, he assigned readings in the Bible and used literature, drama, music and art to reveal the importance of the Bible in modern culture. He also gave pop quizzes each week and was delighted to see pupils with grades of 22% at the beginning of the course making scores of more than 90% at its completion. The next year other members of the Newton staff participated in this meaningful program, and they also noted a rise in both grades and interest.\(^\text{24}\)

The *Fort Lauderdale News* on December 27, 1965 announced in bold headlines that the Pompano Beach High School was to include a Bible course beginning January 27, 1966 in its curriculum. The Bible course would be handled as a part of the literature program and would be an elective on the part of senior students.

A committee of teachers had been appointed a year ago in order to develop the curriculum which will be used as a part of the Biblical course.

The school board attorney directed that teachers should be expected to neither enhance or inhibit a student's personal religion. In setting these limits for the program

he struck a neutral tone. He continued in this vein when he also observed that the schools should remain neutral in connection with religious observances at Christmas.

In conclusion let it be said that in the opinion of this researcher, the Supreme Court has spelled out that no public school may force a student to take part in any religious exercise or act of worship. In so doing it was not being hostile to religion, but on the contrary, reflecting a high regard for religious freedom. It has given approval to the objective study of the Bible and religion as a normal part of the curriculum.

Concerned citizens should not castigate the Court or try to amend the Constitution, but rather should face up to the opportunities and responsibilities now opened up in their local communities. There will be problems, but they can be solved with the cooperation of those involved and with that spirit of devotion and charity which is characteristic of all true religion and a trade mark of a great nation.
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