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THE PREPARATION FOR TEACHING RELIGION
IN THE PUBLIC SCHOOLS

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the
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The Ohio State University

By

Harriet Lillian Miller, B.A., M.A.

The Ohio State University
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Approved by

[Signature]
Adviser
Department of Education
This study is designed to describe religion as a discipline in public education in a pluralistic society. The motivation for the study was to prepare for experimentation in which churchmen may participate more explicitly in the public educational task. The problem of comprehensive education requires an openness to all areas of inquiry and requires cooperation among all educational agencies including the home, the school, and the religious bodies. This dissertation continues the discussion concerning the place of religion in public education by exploring how elementary and secondary teachers are involved in the religious questions in education.

I am indebted to a host of teachers and friends for the many stimulating discussions and the assistance provided in the clarification of these ideas. I wish especially to acknowledge gratefully the assistance of Dr. Everett Kircher, Dr. Robert Sutton, Dr. Bernard Mehl, and the graduate students with whom the ideas for this study have often been discussed. I wish also to thank my colleagues at United Theological Seminary for helping to make the time available and for their continued encouragement and help.
VITA

January 28, 1919  Born - Hennepin County, Minnesota

1936 - 1944  Elementary Teacher - Minnesota

1946  B. A., North Central College, Naperville, Illinois

1946 - 1956  Christian Education Director - Minnesota

1957  M. A., University of Minnesota

1956 - 1966  Associate Professor of Christian Education
United Theological Seminary, Dayton, Ohio

PUBLICATIONS

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FIELDS OF STUDY

Major Field: Philosophy of Education
General Philosophy

Studies in Philosophy of Education. Professors Everett Kircher
and H. Gordon Hullfish

Studies in General Philosophy. Professors Anthony Nemetz and
Marvin Fox

Studies in History of Education. Professors Bernard Mehl and
Robert Sutton

Studies in Higher Education. Professor Everett Kircher and
Professor Earl Anderson
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INTRODUCTION

This study posits a basic presupposition, namely, that religion and education have a necessary relationship. It assumes the primacy of religion as a verifiable phenomenon of human life. It asserts the universality of the religious urge in the sense that all men are committed to some pattern of life for reasons lying either too deeply within or too far beyond the nature of man to be completely understood.

Recognizing that religion is an all-inclusive term for the urge that leads to ultimate concerns, this study is using the words, religious perspective, to describe the system of beliefs that postulate a transcendent being as reality. This term is further illuminated in the description of the sacred.

The words humanist perspective are used in this study to refer to that perspective which is concerned with the immediate rather than ultimate concerns, with relations among human beings rather than among human beings and the divine being.

Recognizing that each person is committed to a pattern of life by which he organizes his values, beliefs and ethics, we are using the terms religious and humanist to distinguish between the center of authority in man himself or in man's potential ability to control his world. The humanist view is also described as a negation of the sacred in the use of the term profane. The humanist finds his relation as a
complete commitment to the highest human potential that he knows. This study, however, is using the terms "religious" and "humanist" to describe the differences in belief systems, values, and decisions that are formed by a commitment in the case of the former to a transcendent being as reality, and in the case of the latter, to man as ultimate.

This being the case, this study supposes that education must view religion not as a phenomenon too mysterious for examination but so profound that it must be explored and illuminated. The question of how man learns to discern and examine the ultimate concerns rising from the religious urge is herein considered crucial.

When one invokes the term "education," however, the problem becomes not only crucial but thorny as well. Education early in the history of the country became a function of government, and from its Old-World heritage that government became wary of too close relationship between religion and education. Nothing daunted, however, this study is motivated by the hope that this over-anxious view of things is not really justified, that a pluralistic society can and must marshal its power and resources to reunite religion and education. It is indeed the thesis of this study that teachers should be prepared to entertain a supra-institutional concept of religion and that such teachers should explicitly acknowledge this religion as the touchstone that gives meaning and ultimate worth to all educational activity. To be sure, any religious commitment and resultant acknowledgment must be extremely personal; however, if it is held with the broadest kind of awareness, it can be used in education not for religious aggrandizement but for
mediating a greater depth of understanding to all facets of the educational process.

This study will, of course, examine specific curricula that have been used to achieve the hopes already expressed; and it will deal with the specialized methodology necessary in so controversial an area; but the primary focus of the work is upon the change of attitude that must be wrought in those charged with American public education. It is asserted in this study that religion must be accepted as a legitimate academic discipline; like other disciplines it is subject to examination, discussion, and evaluation by individuals in a given group setting. Also like other disciplines it has its basic documents, its secondary sources, its mystique that fascinates men and moves them. In this sense it is not different from the sciences. Too frequently and for too long has public education ignored religious experiences by relegating them to the realm of the occult, as if religion were completely beyond the realm of the rational.
CHAPTER I

RELIGION AS ONE OF THE TRADITIONAL DISCIPLINES

Approaches to the Study of Religion

The study of religion has been approached in various ways in different eras: (1) the polemic or highly comparative approach, (2) the descriptive science approach, (3) the phenomenological approach growing out of the sciences.

Polemic Approach

Until the last half of the nineteenth century, the study of religions was limited to a polemic and comparative approach. Some religions were studied as background material for theology, or the study was included in philosophy, classics, or history. When religions were studied as background, the study was made to emphasize differences in order to make a theology, particularly of the Judeo-Christian tradition, appear to be superior. Starting and ending only within one's own structure of religious beliefs and expressions, comparison was made with other religions as they appeared. Efforts were not usually made to see the importance of the points of comparison within the total belief structure of the other religion. Minor points were compared with major strengths. This limited comparison led to competitive attitudes among the religious groups. A struggle for dominance and power in education.
and local government ensued. The sectarian competition resulted in an emphasis upon the wall of separation between church and state. Religion was deleted more and more from education because of the fear of sectarian controversy. In higher education the deletion from the curriculum left only a few religion courses which were often included in the philosophy department. More tragic was the removal of many religious scholars from the university centers. Persons who did participate in the research and scholarly presentation of religious knowledge found their places in denominational schools. This continued division of theological education from the rest of the disciplines impoverished both groups.

Although the polemic approach strengthened the articulation of views within each religious group, this approach often obscured larger opportunities for the examination of the relation between the beliefs and ethical decisions in life. The polemic approach was often highly academic. In reaction to this scholarly approach, many groups of believers began a shift toward a more personal experience of religion. This shift of emphasis toward the individualistic and the more emotional expression of religion discouraged the examination and comparison of beliefs in open debate. The polemic approach was maintained among some clerical groups or in theological schools, but the need for a different approach to the study of religion was evident by the latter half of the nineteenth century. Neither the polemic debates nor the individualistic approach was an adequate explication of religion.
Descriptive Science Approach

The new movement developed an attempt to record, interpret, and evaluate the religious history of all mankind. This movement included a wider range of inquiry and worked out a methodology. A wide range of tools for study was employed, making use of those methods developed by other disciplines. These disciplines included philology and comparative linguistics, archaeology, history, biblical studies, the philosophy of religion, anthropology and sociology.

The new approach defined religion descriptively both as to the acts of the transcendent being around which beliefs developed and the effects of the beliefs in particular religions upon society. These descriptions were an attempt to explore both the "outside" and "inside" manifestations of religion. The inquiry included what philosophy of religion had contributed about the nature of the religious experience, conceptions of history, ideas concerning the divine and man. Anthropology and sociology contributed to the Kulturgeschichte by providing information concerning the total context in which a religion is examined for its effect upon a culture group. The change in the approach in sociological studies from describing events statistically to describing the elements interacting in the situation developed more adequate data. Enlightened by the interrelationships of the several disciplines, a scientific study of religions is defined on these foundations by Philip Ashby in the history of religions:

(1) A conviction that the phenomena of religion, or the phenomena of religions, is a legitimate and necessary discipline of scholarly study—subject to the same or similar rules of scholarship employed in other humanistic areas.

(2) A recognition of the variety within the totality of human religious experience and expression, a variety that demands that the observer be able to rise above his own provincial limitations in order to perceive the value of a particular phenomenon within its peculiar religious and cultural setting.

(3) An awareness of common or 'classical' features and themes within the varieties of religious experience and expression that can neither be dismissed lightly or quickly assumed to demonstrate the equality or basic unity of the separate religions.

(4) A growing appreciation of the richness and profundity of thought, insight, and modes of appearance to be found in religions associated with differing cultures.

The continued separation of the religious schools from the universities made the kind of relationship here described impossible. The continued emphasis upon institutional aspects of religion in the denominational schools caused a decline in student and public interest.

This highly institutional and professional emphasis of the denominational schools was sharply challenged by the theological revolution which began in Europe and spread to the United States. This theological thrust helped the religious schools to reach a new level of study. The development of the historical-critical method similar to the descriptive science approach of the universities also stimulated the religious schools to a more scholarly approach.

The academic centers were more open to a renewal of religious studies after the Second World War. Several factors seem to make this renewal of interest in religious studies more viable in the mid-twentieth-century period. First, the optimistic view of man based upon enlightened intellectualism was defeated by the impotence of knowledge to affect the ethics of groups and nations. Second, the increased interest of religious schools in relationship with and assistance from other disciplines opened a new level of conversation. Third, the new emphasis on beliefs requires a more adequate study among religious groups to prevent renewed sectarian controversies. The approach through scientific description of religion offers a new opportunity to public education as well as to the religious schools for a more thorough examination of religion. The descriptive science approach, however, has the danger of becoming overly analytic and ignoring the personal dimensions of intention and value choices.

The necessary additional element in the approach is the combining of the descriptive science with the recognition and assessment of the intentions and values held by the believer. Renewing the stronger emphasis upon the theological aspect which systematizes the beliefs, there is a need to see the full effect of these beliefs as they are expressed individually and collectively. The theological revival, without the help of the contextual descriptions, would lead again to a sterile, polemic approach. The scientific description of religions alone leads to a tolerance of various religious views but provides no creative encounter. The religious schools and the universities need each other
in order to provide this larger opportunity for adequate study. The encounter between religious groups gives impetus to deeper study. For this study the other disciplines of the university are needed. The propositions of belief, the values chosen, and the examination of the intentions are combined in what has come to be called the phenomenological approach.

The Phenomenological Approach

The extra-theological study of religion was revived in the 1940's with the science of religion which is described in the continental term Religionswissenschaft. This study includes religious beliefs, religious history and culture patterns, and religious expressions both ritually and ethically. The nature of the religious experience, the expression of that experience both collectively and individually, the problem of interpretation, and the consequential acts in society are now accepted as parts of a total phenomenological study. This phenomenological approach includes surveying and classifying data to discern the nature and value of specific beliefs, acts or religious expression. It requires description of types of religious phenomena. It presents the historical field of our lived existence, the Lebenswelt.

The phenomenological method is a descriptive method but it is not merely descriptive. It never investigates isolated external or internal facts. Its primary aim is to overcome the subjective element in the scholar himself while allowing full status to the subjective element in the person or community for which the appearance of the
phenomena is significant. Phenomenology combines the descriptive study of language, culture, and societal patterns of religion with one's intentions toward man and God. Comparison of religions is essential for the purpose of understanding the value relationships of religious phenomena among the human beings concerned.

This kind of study is not to be pursued in order to establish the value supremacy of one religious system over another or even the value of a particular religion for all mankind. Understanding the data of religious history and the process of valuing is the scholar's concern, not the relative degrees of ultimate value among phenomena.

The phenomenological method does not concentrate on the object of experience as would a Barthian theologian or on the subject of experience as would a humanist. The method concentrates on the point of contact where belief or faith in a being and the consciousness of one's own responses meet. The method of phenomenology then is a study of consciousness as intentional, as directed toward objects, as living in an intentionally constituted world.

W. Brede Kristensen describes the phenomenology of religions as a systematic science, not just an historical description which considers the Greek, Roman or Egyptian religions. Its common topics are sacrifice, prayer, ritual, purification, oracle, kingship, divine world order. The scholar works out a general science of religion that includes history, typology, and philosophy. The scholar uses his own religious experience in order to understand the experience of others.

3 Ibid., p. 25.
Or the scholar may use his negation of religious experience as a point of beginning the study. He will need to use intuitive thinking as well as a logical and systematic structuring of religion.¹

Religion as an academic discipline using this approach goes beyond the simplistic, comparative, and polemic attitudes that eliminated it from many academic centers in the past. The descriptive study of religion without the deeper consciousness of intention could prevent religion from making its distinctive contribution of designating the difference between the sacred and profane views of the world. The development of this view will bring it finally to take its place in the university as a proper discipline ready to stand critical examination by other disciplines.

**The Criteria for a Discipline**

An academic discipline requires (1) criteria for its own boundaries of specific concern, (2) a clarification of its independence from and dependence upon other areas of scholarship, (3) a definition of its methodology. Turning first to the boundaries of the study of religion, these studies include the human experiences which have ultimate concern in man's relation to the created world, to society and to a transcendent being. The problem is defining the extent of this discipline in relation to other disciplines which deal with some aspect of the human experience and may deal with them in their ultimate concerns.

For example, the study of history may lead to discussion of the ultimate meanings that were expressed in certain events. The religiously oriented person teaching in the history area will interpret many of these events with theological significance. He will see the relationship between the decisions and acts as having significance both for the concerns among individuals and between humans and the divine being. Other teachers may interpret the same period of history in the light of the human relations and the forces of the power groups within society without a transcendent referent. The same observation could be made about any of the other humanistic disciplines. A psychologist deals with religious experiences and an economist deals with the implications of religious motivations for the use of the resources of the world. The question of whether religion is a separate discipline is of real concern.

Religion as a separate discipline with its own history, documents and research must be willing also to cooperate with other disciplines. Rather than the role of authority as "the queen" of the disciplines, the situation of the university now requires a functional role as "a servant." In this view, the academic atmosphere requires that some scholars work at the task of organizing the body of knowledge developed by the life in each religious group. The scholars in the religious discipline must develop a criterion by which these data from religious groups and the pertinent findings about religion of various disciplines of the university are correlated and organized for study. This task can be done without absolving other disciplines from including an adequate treatment of the religious perspective of the specific area.
The department of religion includes those persons who major in the study of religion as scholars committed to inquiry in all religions regardless of their own particular theology. The term theologian is used here to describe one who has consciously organized his beliefs so that he is developing a consistent pattern of beliefs, values and ethics in a chosen faith. The theologian who enters the academic discipline of religion devotes himself to scholarly research and discourse as would any other scholar. Certainly he would be open to new truths and would be inquiring honestly into the total area of religion, rather than only refining his own particular commitment.

Ideally each discipline in the university would have within its faculty a number of scholars who would be committed to a religious perspective and who would be adequately informed by their own theologizing. The religionist who is well enough informed in his own faith so he is able to explicate it through his own area of teaching would be contributing to the dialogue within the discipline as well as cooperating with the department of religion.

Some universities have already arranged in various ways for this kind of reciprocal relationship. The study of religion as a cultural phenomenon, an historico-sociological construct, has been found most often in a department of religion. The University of Michigan is an example of one school that avoids this departmental approach by providing a major in religion under three main headings: (1) Religion as an Aspect of Civilization, (2) Religion as an Aspect of Thought, (3) Religion as an Aspect of Social Relations. Washington University in
St. Louis has developed an Inter-departmental Program of Religious Studies.

The separate departmental approach has the danger of equating all religions within some generic grouping of religions which emphasizes what religions have in common without adequate criteria for discerning differences and assessing values. Although there is a great need for theologians skilled in other disciplines in the academic scene, the need for adequate development of the literature and research in the total area of religion is also crucial. Alexander Miller states the problem in this way:

The problem of incorporating the theological ingredient in the scholarly debate which is the business of the university to conduct is therefore quite different in character from that of incorporating in the curriculum the religious ingredients which are part of the general cultural heritage. For theology . . . in its authentic nature is not a product of culture but the articulation of revelation.5

The best way of incorporating theologically competent scholars into the university faculty would be to ensure that various religious perspectives were included in each area of study. These persons need to be supported in most schools by a department in which the religious study is made available for critical examination and resource. This department must carefully guard against becoming so inclusive that it absolves other departments from dealing with the religious aspects of their disciplines. How this plan for including the religious perspective is implemented is an administrative decision of each school. An

experimental plan in administration is the one in Stanford University. This solution for Stanford is called the Curriculum in Religious Studies, as a Special Program in the Humanities, and it meets their particular demands and strengths.

The boundaries of the religious discipline must be worked out in relation to the strength of religious scholarship that is present in other departments. The primary aim of the department is to provide scholars who prepare resources in dialogue with other disciplines in religious concerns. How this provision can be made administratively requires a study of the communication patterns between disciplines in an institution. It also requires the cooperation of interested scholars in each department who are willing to discuss openly the implications of the religious perspective in the area. The possible specific contributions of other disciplines in furthering this dialogue are described in the following section.

Relation to Other Disciplines

The need for close cooperation with other disciplines is evident when one explores religion as a phenomenon in the various cultural settings. In order to provide his distinct contribution the religious scholar requires assistance in three main areas: First, the historical data are found in both oral and written form which needs interpretation culturally; second, personal and group behavior needs to be studied; third, the nature of the religious experience both individually and in groups requires study.
The study of oral and written traditions needs linguistic analysis of the culture and an understanding of the relation of language to the ethos of each culture. The Eastern cultural areas offer a challenge in terms of the complexity of the religious tone of the total life. Adequate study requires the resources and insights of those who are familiar with various religions of the world by birth and continued study. Scholars from different cultures need to work together.

Anthropology has helped put an emphasis upon natural man in his society. The anthropologist is concerned with the values of a phenomenon as a part of the total culture pattern developed by an individual. The student of anthropology is hopeful that the phenomenon will cast light upon the values of a comparable aspect in another society. Anthropology provides channels by which the religious scholar may follow patterns of behavior back to the decisions that were made or the acculturation that prompted that kind of behavior.

The sociologist is concerned with the total context in which these patterns of behavior occur. He is concerned with values and the norms which are formed from these values. The sociologist's move from quantitative description to situational analysis has provided valuable instruments and data for religious study.

Studies made by Survey Research Center of the University of California, Berkeley, have summarized recent studies in religion. This study uses some of their views of the conceptual problems to illustrate the study of religion as a social phenomenon. The sociologist helps to give conceptual structure by which religious experience can be
classified for relationship analysis. The sociological definition of religion which is given by Glock and Stark is a generalization concerning religion. It is a refinement of statements by Talcott Parsons, J. Milton Yinger, Elizabeth K. Nottingham, and J. Paul Williams:

"Religion, or what societies hold to be sacred, comprises an institutionalized system of symbols, beliefs, values, and practices focused on questions of ultimate meaning."⁶

Ultimate meaning in this statement refers to the nature, meaning, and purpose of reality—a rationale for existence and a view of the world. The sociologist would help to analyze what the religious scholar using a phenomenological method would be aware of as manifesting itself in consciousness. The phenomenon gives itself. The person is aware of an event of religious significance. The intuition of its significance is the phenomenon of religion. The sociologist would help to analyze the effects of this phenomenon, but could not explain what it is or why.

The theologians are describing the relation of the transcendent and man in systematic form. Different theologians take different points from which they view the action between God and man. Paul Tillich defined faith as "ultimate concern." He started from man's side to show his awareness of the meeting of God's intention and man's need. Karl Barth started with God's action in revealing the intention for man and describing man's rebellion.

Religion in its broadest sense is the movement of life toward the ultimate and the unconditional. This faith in the unconditional is

the sacred mode. Clyde Kluckhohn, a sociologist, referred to the term mode as "philosophy behind the way of life of each individual and every homogeneous group at any given point in their histories." The theologian prepares a conceptual system for his particular belief within this sacred mode. This contribution to the total discipline of study is the analysis for an "in-group" of a particular belief. By using some structural patterns from other disciplines, comparisons may be made to find common elements and disparate aspects. The religion department is the meeting ground for the many different belief systems explicated by the theologians. Understanding the nature of religious experience from the perspective of psychology may be helpful.

Psychology of religion was chiefly explored by William James, Wundt, and Schleiermacher. Others have devoted their major efforts to religious nurture and religious education of the young. Except for studies of the religious mysticism, few studies of the religious experience itself have been made. Psychology has not contributed enough studies of the nature of the religious experience in different situations to give a general framework for deeper study.

The religious scholar deals with showing the sacred mode of life by projecting consciousness of the sacred in the world and by showing the connection between contingent lived experience and the necessary meaning of that experience. The scholar is dependent largely on the historian to provide the information concerning the context of the lived

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experiences. The other disciplines mentioned above—linguistics, anthropology, sociology, theology, psychology—provide particular analyses. Philosophy will help the religious scholar to see the order and form of the questions that need to be asked to open the dialogue between the religionist and the non-religious person.

Whether the religionist is a theologically competent historian or artist or other teacher, or whether he majors in the area of religion in order to provide the documents and research for the whole religious perspective, the phenomenological approach may be helpful in seeing religion in its significant aspects. This is best illustrated by the method used by such scholars as Mircea Eliade in the history of religions and by the sociologists at Berkeley who have contributed to the total perspective needed from their particular disciplines. These scholars have demonstrated the combining of the beliefs with the consciousness of intention that is characteristic of the phenomenological approach. In order to see the full dimensions of this kind of study we have summarized the sacred mode and the way the sociologists relate this mode to values and personal decisions. By examining the sacred mode we discover the distinctiveness of the religious perspective. The sociologists help to put the experience in observable conceptual patterns.

The Sacred and the Profane

The terms perspective or view of life are used to describe a frame of reference assumed by a person, or group, for the organization of experience. When this perspective deals with reality as a total
Weltanschaung, then a shift from one perspective to another is a major personality and behavioral shift. This conversion may be a complete and drastic shift in the person's value system. To shelter one's inherited or acquired perspective from open examination is less than complete education. One of the deterrents to this complete education has been the effort, particularly in Christianity, to make this conversion a pattern of predirected responses without giving the person the skills to examine his own beliefs within the awareness of the total Weltanschaung. Often the Christian's response is an intellectual assent without the motive power which comes from free choice. The response may also be emotionally directed toward those who represent the view with no conceptual foundations that are the person's own.

Although some persons accept these patterns almost unconsciously, most persons are aware of a commitment to a set of values that expresses the integrity of the person. The sociologists speak of the sacred (ultimate meaning) in relation to value and value orientations. Neil J. Smelser defined value as "the most general component of social action... Values state in general terms the desirable end states which act as a guide to human endeavor."⁸

Values, norms and beliefs hold the society together. Values are the ends or purposes that are acted out in the norms. Norms are prescriptions for action. From the norms are formulated the accepted ways of doing things. When these norms are prescribed without adequate under-

standing of the belief system which supports them or the ends which motivate them, the persons involved are subject to the pressure or power tactics of those for whom a value system is definite. The belief about the nature of reality makes a particular set of values both viable and rational. Value systems or orientations may be identified with the solutions men adopt to questions of ultimate meaning. The nature of reality for the religious perspective is based upon a relationship between a transcendent God and his created beings in the world. For the humanist perspective the nature of reality is natural man and the material world to be discovered and categorized as to behavior and usefulness.

Florence Kluckhohn asserts that these two perspectives are those "special kinds of all-encompassing perspectives which stand in opposition to one another, each making an absolute claim upon the allegiance of all who partake in its vision of reality." Glock and Stark have defined this structure in these words, "Value orientation . . . over-archin and sacred systems of symbols, beliefs, values, and practices concerning ultimate meaning which men shape to interpret their world." 

Religion is not the same as this description of value orientation. The authors want value orientation to indicate a more general scheme, of which religion is the most common, but not the only manifestation of sanction for a value system. At the same time, value system is not the whole expression of religion. We are using the terms religious and humanist perspectives differentiated by the reference to a transcendent

9Glock and Stark, op. cit., p.9.
10Ibid. p.9.
being. The two perspectives are of the same abstraction and are functionally equivalent as to their integration of society.

Mircea Eliade, an historian of religion, described the religious perspective by comparing it with the humanist, using the terms the sacred and the profane he means the different positions that man had conquered for himself in the cosmos. Mircea Eliade has spoken of "modern man" as a man who negates the sacred: "Modern man's originality, his newness in comparison with traditional societies, lies precisely in his determination to regard himself in a basically desacralized cosmos . . . . But the fact remains that his ideal no longer has anything in common with the Christian message, and that it is equally foreign to the image of himself conceived by the man of the traditional societies."[11]

As long as the modern man chooses to live only in the present moment without regard for anything or any reality beyond himself or beyond the moment, he is closed to the realm of the sacred. Eliade calls this attitude "historicity"—a total immersion in historical time, in the immediate temporal moment. This immersion is totally isolated from any meaning or reality which may lie beyond it. The modern existential man can only view the sacred as the Wholly Other.[12] He has banished the transcendent from his horizon and he has chosen a wholly immanent mode of being. As far as modern man chooses to see the sacred as a negative, he has chosen to be a profane being. Eliade describes this dialogical relation between the sacred and the profane.


[12] Cf. Rudolph Otto's famous analysis of the holy as the Wholly Other."
First of all, the non-religious man refuses transcendence, accepts the relativity of 'reality,' and may even come to doubt the meaning of existence.  

... it is only in the modern societies of the West that non-religious man assumes a new existential situation; he regards himself solely as the subject and agent of history, and he refuses all appeal to transcendence. In other words, he accepts no model for humanity outside the human condition as it can be seen in the various historical situations. Man makes himself, and he only makes himself completely in proportion as he desacralizes himself and the world. The sacred is the prime obstacle to his freedom. He will become himself only when he is totally demystified. He will not be truly free until he has killed the last god.13

Eliade is making a distinction between historicism and the sacred being manifested historically. The modern or profane man desacralizes time by making it a series of events with emphasis upon the present moment.

Professor Eliade is pointing to the fallacy of "pure objectivity" which is the characteristic effort of the modern man. He is also pointing out the difficulties in either absorption in the "existential" moment or in recounting of a series of events without looking behind them for the meaning and connection with the transcendent creative power.

These theories of historicism, objectivity, and existential moment are in tension with a phenomenological approach to history. This approach is the sense of participating in the acts of the gods in making both place and time eternal. In this sacred perspective Eliade

is pointing out an absolute concerning experience in which being and knowing are not separated.

As a protest against the overly objective view or the completely subjective view, the phenomenological approach maintains a tension between these extremes in the area of value choices. The approach asserts a balance between a way of treating everything and every person as objects to be controlled and that of allowing one's actions to be determined by a response to personal feelings alone, rather than ultimate consequences. The use of the terms religious and humanist presents a problem since both deal with human value choices, but each has a different referent and orientation for those decisions. Using the term humanist to characterize the contrast with religious may seem to imply that the religious is concerned only with human choices in relation to the divine and that human-to-human values are not part of the ultimate concerns. This implication is incorrect. The religious perspective includes a concern for human achievement, yet it is different from the humanism which is sometimes called secularism. The secular may deal with intentions and consequences, but it does this within a limited scope. According to Niels Nielsen, Jr., Eliade includes secularism as one form of the profane view. He speaks of secularism as different from the sacred or religious perspective because it emphasizes the supremacy of means over ends.¹¹ His statement illustrates the attempt to keep a balance in the consideration between intentions and consequences in the

phenomenological approach to religious study. A secularism which makes objects of people as well as of things is an extreme of the profane or modern view. This secularism is a depersonalization which is different from secularization. Harvey Cox has defined the two in his book, The Secular City, as follows:

Secularization implies a historical process, almost certainly irreversible, in which society and culture are delivered from tutelage to religious control and closed metaphysical world views. We have argued that it is basically a liberating movement. Secularism, on the other hand, is the name for an ideology, a new closed world view which functions very much like a new religion.15

Harvey Cox implies that secularization is a broadened religious view that gives the urban culture a new way to deal with the world and God. It includes more concern for human intentions and ultimate values rather than preoccupation with either "pie-in-the-sky" views or with completely instrumental views concerning people and material things. Secularism is a desacralized ideology which puts its emphasis on the human dilemma of "man making himself" and controlling his own world. Eliade includes this secularistic view as an expression of modern thinking which is a contrast to the religious view as the phenomenological approach presents it.

Another use of the term humanism which is included in the religious perspective, yet may become a perversion of it, is the Christian humanism espoused by a number of religionists. Jacques Maritain makes a strong case for Christian humanism. This view puts an emphasis upon an

authentic intellectualism as demonstrated in theology. It can, however, lead to a separation of the intellectual from the experimental. Eliade would reply that when this intellectualism becomes too separated from the response of repeating the creative acts of the gods, it too can become profane. He guards against an intellectualism which does not involve total commitment to decision and action.

Humanist as used in this study is primarily a negation of the religious, yet it makes a claim for a positive statement of its beliefs based on a view of knowledge and reality. This statement classes religious assertions as inadequate because they are obsolete knowledge or superstitious answers to the unknown factors of existence.

Corliss Lamont in defining the humanist philosophy does assert that it is more than a negating philosophy. The statements indicate an affirmation of humanistic beliefs.

Humanism ... embodying in itself the best from the naturalist and the materialist traditions, is a warm, positive understandable term which on the face of it indicates a paramount interest in man and a corresponding lack of preoccupation with the occult and the supernatural ... . Humanism is a constructive philosophy that goes far beyond the negating of errors in thought to the wholehearted affirmation of the joys, beauties, and values of human living.16

The emphasis in this kind of statement is placed upon man and his immediate and material relationships. No doubt there were non-religious men in all the great cultures of the past. No testimony to their existence in the earliest levels of culture has been discovered.

The modern non-religious man is really a product of the religious man. He tries to point out some forgotten aspects of man's existence or he protests the form or expression of man's search for ultimate meaning.

The Religious Perspective

Mircea Eliade as a leader in the explication of this perspective of religions describes the sacred by contrasting the modes in regard to four basic elements: (1) Space; (2) time; (3) nature; (4) human existence. His study of religion is a study of persons. The religious quality is not directly observable apart from its embodiment in persons. It is not seen in things that are done or not done, but in qualities and values which are shown in personal living. In this approach Dr. Eliade is showing the combination of being and consciousness of choice.

The same reality assumes a totally different meaning and value according to the sacred view as compared with the humanist perspective. A phenomenologist uses the word "intentionality" to describe the peculiarity of experiences of the religious man. The experiences have become "the consciousness of something." It is this quality that makes an event or place sacred rather than just any historical event or place. The person interprets the "intentions of pure consciousness" intuitively as well as logically. This is called "bracketing" the event. It gives some events eternal or continuing significance. The repetition and imitation of the power of the god to create and enter life is affirmed.

These repeatable times and events can be discerned in all religions. They are symbolic and point to the total framework of the
religion and the being behind it. Religious events and meanings are distinguished from profane events because of their quality of "intentionality" or "consciousness of being" in which the believer participates. In this pattern of contrasting examination Dr. Eliade gives the foundational concepts for the examination of practices, choices, and beliefs which organize the behavior for the person and the group.

Space

For the religious man space is not homogenous. He discovers a fixed point which becomes the center. This may be the world in the total cosmos or a point or a place at which man begins to make order out of chaos. In so doing, he is repeating the creative work of the gods. For the religious man sacred space is different from other space. It becomes sacred as it becomes centered. The symbolic manifestation is the putting down of a stake or a stone to mark the place at which the order begins. A house is built with the stake at the center or with an opening to the heavens or with the four corners symbolizing the extent of the four winds. This is observed in the shift from nomadic to settled living in many cultures. It is also shown in the way we symbolize the space of a home or church to be different from other space. Persons remove their shoes, they wear head coverings, or they carry another member of the family over the threshold. Symbolic acts make some space different from other space.

For the non-religious man, profane space is an amorphous mass consisting of an infinite number of more or less neutral places in which
man moves. No place is particularly permanent or special. This form of life only meets the obligations of an existence incorporated into an industrial society. As modern man desacralizes space he feels less responsibility for the tradition. He emphasizes its functional use and discards it when it is no longer useful. This desacralizing has both a freeing quality and a desensitizing atmosphere. The religious man may move from place to place, but the establishment of the center is a symbolic act for him of joining the earth, the sky, and the depths. In many religions this establishing of a point means the destruction of the evil underneath the world because it brings the creative power of the god to bear upon it. The house in which he lives is not an object—"a machine to live in." It is the universe the religious man constructs for himself by participating in the paradigmatic creation of the gods.

The desacralizing of space in modern times in ignoring the ritual acts of establishing a dwelling due to the increased mobility makes space something to be exploited rather than the scene for creating order. With increased population and limited space to live, there is still the possibility of valuing the place which becomes man's building of his own order in a paradigm of his universe. He may change the symbol but the basic attitude toward the cosmos and his place in it is retained if he sees space as created order.

Time

The religious man has a different view of time. He refuses to live in the historical present alone. Each year for him is re-entry
into the time origins. It means a new start. Sacred time is reversible and recoverable. He lives again the events that were significant as he retells the myth which brings the god into the human crisis. As the human phenomenon is reenacted through the telling of the myth, life is renewed and sanctified. The religious man is connected with all men who have become aware of the action of the gods in history.

Historicity is a repetition of events stripped of their religious content. This leads to a pessimistic vision of existence. Time is an endless ticking off of discrete moments, none of which are significant except as man remembers them for his own life and family. The nation may choose times of significance, but they are still man-made. They are not significant as repetition of their consciousness of the god's presence at that time.

The profane or humanistic approach does maintain a rhythm of work and festivals but leaves no room for divine entrance into these times. It does not, however, repeat the acts of primordial time of beginnings and renewal. The person feels no responsibility except to himself and to society. By getting rid of the connection with the supernatural he feels a sense of freedom. His responsibility is confined to the present time. By destroying the gods in his perspective he regards himself solely as the subject and agent of history. He accepts no model for humanity outside the human condition as it can be seen in the various historical situations. He believes in making his own patterns of societal living as they evolve from the experiences he knows.
Nature

The religious man sees the mystery of life and creation in the very structures of the earth. The elements of nature—water, earth, trees, animals—all symbolize renewed life and abundance. The earth is seen as mother from whose womb come the abundant elements needed for life. The symbolism of water is that of abolishing all previous form. It makes way for the new birth.

For the non-religious man, nature may provide beauty and sustenance, but it is perceived more as an art object. The earth may become desacralized to the extent that it is consumed or exploited without thought of renewal or continued life. The destruction of natural resources is a simple example of the desacralizing of nature for immediate purposes. The profane mode makes nature an object to be used rather than a symbol of life and death and rebirth.

Human Existence

The religious perspective of existence maintains that human behavior has both the human and trans-human plane. His view of existence is that he dwells at the center where there is the possibility of communicating with the gods. His body is established in a house, an ordered space, which is part of the total cosmos. His existence attains completion through a series of "passage rites" or initiations. Human life makes sacred certain periods of life because they are entrances into aspects of existence—birth, puberty, marriage, death. All of these have significance as "passages" into new life. The religious man must
die to his natural self and be reborn to a higher life which has both religious and cultural credence. Physiological functions become sacraments as they signify the entrance of the supernatural into human experience.

Eliade asserts that the humanist retains some religious forms as he says:

The majority of the irreligious still behave religiously, even though they may not be aware of the fact . . . . But the modern man who feels and claims that he is non-religious still retains a large stock of camouflaged myths and regenerated rituals.¹⁷

On a larger scale Marxian Communism is an example of a system which has used many of the myths and rituals of the religious. Communism asserts the redeeming role of the Just (the proletariat), whose sufferings are destined to change the meaning of the world. The classless society and the disappearance of differences is like the Golden Age spoken of in many religious as the end of history.

In the non-religious person the impulses of his "unconscious" exhibit astonishing similarities to mythological images and figures of the religions. A myth is not a fantasy from the unconscious, but it announces that something has been manifested as an example of the larger being or greater acts. The unconscious is the result of many existential situations, especially of critical situations. These seem to be a memory of significant events—hence the unconscious has a religious aura. The religious solution puts the crisis into the larger perspective of the

¹⁷ Eliade, The Sacred and the Profane, op. cit., pp. 204-205.
contingent or particular to the situation. The person in seeing the crisis in this "open" sense gains access to the world of spirit.

Modern man's "private mythologies" never rise to the level of religious myths because they are not experienced by the whole (human and trans-human) man. These fantasies do not make a system of behavior. They only give present answers or raise further questions concerning the crises. For the religious man symbols of human behavior lead to universals. The universals which point to the actions of God in eternal time provide principles for action. For the non-religious man symbols are discrete and single messages. The solution must come from his own logic and experience.

The above description has provided a limited glimpse into the kind of foundation study of religious and humanistic perspectives that would give depth to the understanding of religion as one of the value orientations of life.

The religious man finds:

(1) In space a point of communication with his god. This gives him both present and eternal worth.

(2) That history reveals the behavior of his god in particular events to which he may respond.

(3) The natural world and natural processes as opportunities for participating in creation and renewal of life in daily activities.

(4) His imitation of the acts of the gods gives him a universal perspective for the crises of human existence.

The humanist finds:

(1) Space as occupied only by other human persons with whom he communicates. His worth is measured by man-made criteria.
(2) History is only a series of continuous events which have no combined meaning.

(3) The natural world is a place to control and use for his purpose.

(4) Himself responsible alone for his acts and the consequences. These acts have immediate and changing purposes.

William Cantwell Smith of Harvard University supports this kind of dialogue as a valid way for the study of religions to be continued. He summarizes what progress has been made in this dialogic pattern in the following assertions:

(1) Study of religion is a study of persons in which one observes the qualities of personal living. No statement about religion is valid unless it can be acknowledged by that religion's believers.

(2) The subject of inquiry also has taken on a personalized quality: the investigator. The secular intellectual, like the religious believer, takes his place as a member of one group of men, one of the world's communities, looking out upon the others.

(3) The present position is an encounter in which dialogue provides inquiry and enrichment. It is the business of comparative religion to construct statements about religion that are intelligible within at least two traditions simultaneously.

(4) Dialogue leads to attaining fully human status, overcoming the local or particularist. It may lead to an enlarged sense of community.18

Frederich Heiler in attempting to find the commonness of religions already experienced in this kind of study lists the seven principal areas of unity which the high religions manifest:

---

(1) The reality of the transcendent, the holy, the divine, the Other.
(2) This transcendent reality is immanent in human hearts. The divine spirit lives in human souls.
(3) This reality is for man the highest good, the highest truth, righteousness, goodness, and beauty.
(4) This reality of the Divine is ultimate love which reveals itself to men and in men.
(5) The way of men to god is universally the way of sacrifice.
(6) All high religions teach not only the way to a god, but always and at the same time the way to the neighbor as well.
(7) Love is the most superior way to god.\(^{19}\)

Heiler is looking at the ideological pattern of religion and finding the prevailing themes which distinguish all religions. One can contrast this with the Humanist central propositions as recorded in the Humanist Manifesto. These first ten deal with the non-religious humanist:

(1) Humanism believes . . . in an attitude toward the universe that considers all forms of the supernatural as myth.
(2) Humanism . . . believes that man is an evolutionary product of the Nature of which he is part . . . . and that as an inseparable unity of body and personality he can have no conscious survival after death.
(3) Humanism, having its ultimate faith in man, believes that human beings possess the power of potentiality of solving their own problems, through reliance primarily upon reason and scientific method applied with courage and vision.

(4) Humanism ... believes that human beings, while conditioned by the past, possess genuine freedom of creative choice and action, and are, with certain objective limits, the masters of their own destiny.

(5) Humanism believes in an ethics or morality that grounds all human values in this-earthly experiences and relationships.

(6) Humanism believes that the individual attains the good life by harmoniously combining personal satisfactions and continuous self-development with significant work and other activities that contribute to the welfare of the community.

(7) Humanism believes in the widest possible development of art and the awareness of beauty.

(8) Humanism believes in a far-reaching social program that stands for the establishment throughout the world of democracy, peace, and a high standard of living.

(9) Humanism believes in the complete social implementation of reason and scientific method.

(10) Humanism ... believes in the unending questioning of basic assumptions and convictions, including its own. 20

We have looked at the dialogue between the religious and humanist perspectives both in terms of specific themes and in terms of universals for each perspective. These ideological constructs are finally seen in the expressions and decisions of persons and groups. The sociologists have offered a pattern by which we can see the group patterns of the religious and humanist perspectives as they are observed in society.

**The Institutional Manifestations**

The study of religion requires more than the ideological concepts which are held as foundational for both the religious and humanist...
perspectives. A study of religion includes how value orientations are manifested in human societies. Two factors were used by Glock and Stark in classifying these variations in the social structure:

(1) the degree to which they are the focus of formal organization;

(2) the extent to which they are differentiated from, or fused with, other social institutions.21

They speak of four ways in which value orientation can be embodied in societies:

I. Formally organized and differentiated from other institutions

II. Not formally organized, but differentiated from other institutions

III. Formally organized, but not differentiated from other institutions

IV. Not formally organized and not differentiated from other institutions

This framework as it is refined and further examined may provide ways in which the data of the various orientations may be compared in the public school curriculum without making prior judgments as to its value. The limited examples given here are partly those of the writer. These orientations as seen in institutional form are summarized in this outline:

I. Formally Organized

<table>
<thead>
<tr>
<th>Religious Perspective</th>
<th>Differentiated from All Other Institutions</th>
<th>Not Differentiated From Other Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formal Churches</td>
<td>Division between sacred and secular clear</td>
<td>Theocracy</td>
</tr>
<tr>
<td></td>
<td>(Common)</td>
<td>Where political and religious functions are merged in a single institution:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tibet prior to conquest by Red China</td>
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<td></td>
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<td>Pilgrim colonies</td>
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<td>Isolated tribes</td>
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<tr>
<td>Social Movements</td>
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<td>(Rare)</td>
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<tr>
<td></td>
<td>such as:</td>
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<tr>
<td></td>
<td>Communist in Russia</td>
<td>Communist in America</td>
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<tr>
<td></td>
<td>Nazi</td>
<td>Nazi Party in Germany in earlier years</td>
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<tr>
<td></td>
<td>American Association for Advocacy of Atheism</td>
<td>Humanist communal groups, e.g.,</td>
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<td></td>
<td></td>
<td>Madely Murray's group in Kansas</td>
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<tr>
<td></td>
<td>(Common)</td>
<td>(Frequent)</td>
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</tbody>
</table>

II. Not Formally Organized

<table>
<thead>
<tr>
<th>Religious Perspective</th>
<th>Differentiated</th>
<th>Not Differentiated</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Occult Milieu</td>
<td></td>
<td>Folk and tribal religions diffused through other institutions, particularly the family</td>
</tr>
<tr>
<td>Collectively around charismatic leaders in lectures, books, and magazines</td>
<td>(Fairly Common)</td>
<td>(Most Prevalent)</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Humanist Perspective</th>
<th>Differentiated</th>
<th>Not Differentiated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Free Thought Milieu</td>
<td></td>
<td>Scientific humanism of American intellectuals and scholars</td>
</tr>
<tr>
<td>Speakers, books and magazines such as American Atheist</td>
<td>(Fairly Common)</td>
<td>(Common)</td>
</tr>
</tbody>
</table>
This outline of the manifestations of the two perspectives in societal patterns helps the educator to recognize the perspectives as they motivate in family, group, and national actions.

**Individual Religious Commitment**

In addition to studying religion as an aspect of human group behavior, in recent years the sociologists have also studied religious commitment as an aspect of individual behavior. Much more research and discussion is needed before an adequate structure for studying commitment will be widely accepted. More data is needed to discover whether this is more an inner choice or more largely a response influenced by culture and environment. The educator is concerned that both the process of valuing and the taxonomy can be projected as even structurally accurate. The influence of cultural patterns and home atmosphere need to be checked. Cross-cultural studies may reveal other kinds of patterns. One aspect of the discipline of religious studies will require the technical instruments of psychology and sociology combined with intuitive sensitivity to treat phenomena as bringing together being and action. The ability to see group emphasis upon certain aspects of religious experience without judging religions as inadequate when they do not encompass all aspects is paramount for the scholar who wishes to help others gain a total view of religious phenomena.

The above outlines are given to show the kind of research that is required to describe religious experience adequately for use both by elementary and secondary teachers. It would greatly inform the college and graduate professors in the fields in which religion is an implicit
part of their studies. The professor could then gain an interpretation of the various effects religion has upon literature, history, and music without speaking from a personal view.

The kind of study which helps the student see the likenesses in the varieties of religions according to certain basic elements or themes is also essential for the religious discipline. This kind of study may be brought together and taught in such a way that elementary and secondary teachers may gain a perspective of the total discipline. Each may see it from his own religious commitment or by examining this total structure as a non-religious person. In either case he becomes conscious of his own value orientation and becomes aware of how others develop their skill in value decisions by seeing it in the larger context of the religious and humanist perspective.

The elementary teacher and to somewhat lesser degree the secondary teacher must understand the general framework of all disciplines in order that the early learning tasks open the pupil's awareness to both the cognitive and affective aspects of all disciplines. The teacher must be willing to examine the larger structure of the religion of mankind without either losing his own convictions or becoming overly defensive about his own commitment. As indicated above the total study of religion includes the nature of the experience, the belief system, the ritualistic expressions, the knowledge or intellectual aspect and the consequential acts or ethical aspect. The teacher in seeing all these aspects in the total structure revealing the great variety of combinations will only be able to arouse the curiosity of the student to explore and
examine. As is true in any discipline the early stages only give the vocabulary, the methodology, and the sources, in which further study may be pursued. Religion, as a discipline examines a sacred perspective which comprises an institutionalized system of symbols, beliefs, values, and practices focused on questions of ultimate meaning.

This study is confined to the manifestations of this sacred meaning of life as they can be examined, compared, and questioned. It does not attempt to compare religious patterns for polemic or argumentative purposes. It does not, however, attempt to put all religions on the same level of usefulness. This development of evaluative criteria must be the continuous work of the scholars of the discipline. This study also recognizes that one can only indicate the effects of either a commitment to the transcendent being or a commitment to human efforts and achievements by establishing a process of valuing. The process of responsible commitment can be recognized and evaluated.

The discipline may examine the religiously committed person to discover the process of his commitment. One approach to explaining the process and timing of religious commitment is to describe the general areas in which religiosity may be manifested. How one recognizes religious commitment in a person is a question which produced the five configurations set up by Glock and Stark.

The configurations were based upon the subject’s conception of himself and the divinity entering religious experience as a pair of actors involved in a social encounter. The dimensions of this experience
are (1) the ideological; (2) the ritualistic; (3) the experiential; (4) the intellectual; (5) the consequential.  
22

The Ideological Dimension

The ideological dimension may be studied by looking carefully at the doctrines set forth by the group and accepted by the individual or by inquiring directly into what a person believes. In either method the strength and function of the beliefs must be checked in the other dimensions.

The belief structure may be characterized in this three-fold way:

(a) Warranting beliefs which speak of the existence of the divine and define his character.

(b) Purposive beliefs that explain divine purpose and man's role in it.

(c) Implementing beliefs which are the means by which the divine purpose is to be implemented in ethical structures.

The functions of a belief system are usually seen as an interpretation of one's existence, providing a reason to transcend privations and undergird a commitment to a set of values. Glock and Stark arrive at these conclusions concerning the degree of religiosity which can be determined:

... that in all probability the degree of religiosity cannot be measured simply by the sheer number of beliefs that are assented to ... Future research will probably reveal the need to develop typologies of religious belief within which degree of religiosity can be measured.  
22Tbid., Ch. 2, p. 18ff.
rather than a single scale of religious commitment on which all individuals can be measured.\textsuperscript{23}

The Ritualistic Dimension

Religious Practice (the ritualistic dimension) is the second area by which some indices have been developed to measure religiosity. Research up to now has mainly focused upon what people do rather than the meaning this practice has. There is a difference between being religiously active and religiously involved.

A possible approach to discovering how important practice is in determining religiousness is to study the frequency with which the persons engage in ritualistic activity. A study could also include the interrelatedness of various practices. Another kind of study could discover the variations in the nature of a particular practice such as the various kinds and occasions for prayer in the many religions. A much more difficult area is that of studying the meaning of ritual acts for individuals who engage in them.

These variations and understandings of the ritual practices if put into some structure would help an educator to encourage or at least be aware of the forms of expression which children observe in their homes. A more complete education designed for parents, teachers, and churchmen discovers the full range of variation of ritual practices so that no person in the child's milieu would treat different ritualistic patterns thoughtlessly or with ridicule.

\textsuperscript{23}Ibid., p. 25.
The Experiential Dimension

The third area for study of religiosity is that of religious feeling (the experiential dimension). More study has been completed on the extreme forms of experience rather than finding ways of assessing all the variations of the experiential. Glock and Stark suggest a four-fold ordering of the experiences in this pattern:

1. Concern—a wish to believe, a seeking for a purpose in life, a sense of dissatisfaction with the world as it is.
2. Cognition—the individual's capacity for awareness of the divine rather than only emotional fervor of his own.
3. Trust or faith—the individual's sense that his life is somehow in the hands of a divine power in whom he trusts.
4. Fear—whether and how fear of the divine is manifested.

This dimension is bound up with the other areas, but there is need for more systematic conceptualization of these experiences in order to appreciate the variations in human religious behavior. Often ignorance of the meaning behind the expression has caused undue emphasis upon the extremes.

The Intellectual Dimension

Religious knowledge (the intellectual dimension) is the fourth area by which religious behavior may be viewed. The kind of knowledge that is valued by different religions varies a great deal. Some religions require a considerable amount of catechetical or doctrinal knowledge which can be debated or polemically used. Other groups require scriptural quotations or rote memory of particular phrases. Others require no knowledge at all and put their major emphasis in the experiential or
feeling area. This often discourages educational approach of any kind. It becomes a matter of considerable research interest to learn the relationship between how much and what kinds of religious knowledge the individual possesses and his patterns of belief, practice, and experience. There is almost no published literature on religious illiteracy except doctoral dissertations. There is need for inquiring into the degree of intellectual sophistication brought to the reading of scripture and other literature for study purposes. Glock and Stark have indicated that the degree of integration into an institution may affect the need for knowledge. They explain:

The more integrated a religion is into the social structures, the more likely it is that the everyday actions of man are defined by religious imperative. In the more highly institutionalized religions, which have an existence in large measure independent of the social structure, religiously inspired imperatives are less likely to inform the conduct of daily life in explicit ways.\(^24\)

\(^24\)Ibid., p. 34.


The Consequential Dimension

The religious effects (the consequential dimension) are variously stated or implied in religions. The research has attempted to discover how important is the promise of the future reward and punishment. Some studies have worked with the responsibility aspect concerning what the individual does or does not do as a consequence of his religion. The most complete attempt thus far to study religious effects is Lenski's The Religious Factor.\(^25\) His conclusions show generally that religiosity
related to the values studied is influenced largely by home and cultural factors.

All of these aspects of religion as they are studied still ignore the nature of the phenomenon itself. Much more study is needed to arrive at the depth of religion itself. The use of sociological and psychological tools may help us not to be confined to the expectations of traditional religion for our data. The data described above helps us to see religion as a phenomenon. Recognizing that there is an unexplained dimension yet much of the experience is manifested in human behavior in many observable ways.

**Religious Experience Conceptualized**

By taking one of these dimensions, religious experience, Glock and Stark attempted to conceptualize the various levels and parts of religious experience. They developed a structure that is indicated in the following order according to increased intimacy and decreased frequency of occurrences.

I. Confirming Experience
   a. A Generalized awareness of the divine
   b. Specific awareness of the presence of divinity

II. The Responsive Experience (A person feels the awareness is mutual.)
   a. **Salvational** experience denotes states during which persons feel that the divine has chosen to count them among his own and include them in eternal reward.
   b. A **miraculous** experience denotes those instances when an individual feels that the divine has taken note of him during a period of crisis and difficulty and actively intervened in the physical world on his behalf. It may also be an experience that involves escape or rescue from danger.
c. A sanctioning experience in which the divine intervenes in a negative way to punish or deflect the person from his goals.

III. The Ecstatic Experience
This experience includes an awareness of the divine and a sense of mutual awareness into an effective personal relationship. This is often manifested in a type of sexual union such as the nun going through a marriage to Christ.

IV. The Revelational Experience
The person becomes a confidant and/or agent of the divine.

Orthodox revelations are those divine messages which are consonant with existing interpretations of divine nature, will, and desires. Orthodox revelations are those which conform with tested patterns within the church tradition. In contrast, heterodox revelations are those which often threaten existing religious institutions because they may challenge and contradict prevailing theological truth.

Another division in the revelational experiences may be what are called enlightenment and commission. Enlighten-ment revelations indicate that aspect of divine communiques which provides information concerning ultimate truths. These could be prophetic when they refer to future events and states in the empirical world or theological when they refer to eternal verities of a timeless, other-worldly kind. Revelations may also be distinguished between those with only individual relevance, as personal revelation, or messages concerning the person alone, and those with relevance for all mankind as general revelations.26

Glock and Stark also described diabolic religious experience by the same general framework.

Any phenomenon or cluster of phenomena can be classified in a great many different ways. If any scheme of classification is to be useful, it must be tested. The assumption that these types of religious experience described above represent a developing sequence of felt

26 Glock and Stark, op. cit., p. 65.
encounters between man and the supernatural must be verified by finding empirically that the data do scale in this manner.

If this were to be supported, the teacher would then have a sequence by which he could help the student assess his religious maturity. Much of the study done thus far has indicated that a good portion of religious experience can be attributed to norm compliance within enduring social situations. Hence, the social context within which a person engages in religious experience must be examined before it is possible to assess the meaning of his act or assess his individual motivation.

The study of religion as a human phenomenon centers on a description of individual's relationship to the transcendent. His ability to communicate not only with a far-off being as an acquaintance but to communicate as a friend and finally to be totally committed to his purpose for the self and the world. The above studies have attempted to conceptualize these levels of experience and distinguish the differences between these levels of experience. Many more studies need to be made before this examination of the process and the studying of the results are the limits of the academic arena. The interpretation and arguments for commitment to a particular orientation or belief system must be left to the organized groups or to individual members of these groups in the home or church context in which the commitment finds its support.

CHAPTER II

THE ROLE OF RELIGION IN PUBLIC EDUCATION NOW

The chief issue concerning religion in education in recent years has been the meaning of the clause in the First Amendment which reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." After the passage of the fourteenth amendment (1865), the courts held that the states, as well as the federal government were bound by this provision.

The issue continues to be whether establishment means "church" or whether any form of aid to religion is prohibited. In the first nearly one hundred and fifty years of history, there was an evident movement toward complete separation. The two agreed-upon principles were: first, that public funds should not be used to aid religious schools, and, second, that there should be minimum attention to religious instruction or observance in the public schools.

The latter principle was not as widely carried out because of the inherited patterns of religious observances which came from the church-directed schools of earlier years. These practices such as prayers at the opening of school, Bible reading, and Christmas observances have all been more severely questioned in recent years.

From the other side of the issue, there have been numerous questions raised concerning the goal of education. The tendency to
use education as the instrument of the nation primarily for military
defense or conquest is seriously questioned. The question of "knowledge
for what" asked by Robert S. Lynd as sociologist has become increasingly
crucial for elementary and secondary education.

The awakening interest in more complete education and the need
for education to have ultimate meaning is expressed by Max Lerner in
his speeches on radical humanism. He indicated that the first revolution
in the American educational experiment prepared a school system that was
universal, compulsory, and free. The aim was to prepare persons for
citizenship in a democratic republic. He points to the weaknesses of
that stage that have developed as the "cult of barren method," and an
emphasis upon adjustment rather than on will. ¹

The second revolution must prevent the individual from becoming
"an interchangeable unit of a mass." He sees the tasks of this re­
volution: (1) to develop a sense of the core of identity in oneself and
of the authentic in whatever one's life touches; (2) to shape a creative
culture within a mass society and even out of many materials. This
emphasis points to the value-building aspect of education both for the
individual and for the nation.

Education that deals with value systems must explore the found­
ations of various value orientations. This requires an open channel of
communication between the main institutions of education—the home,
the church, and the school. The question of the role of religion in
education is more acutely raised when the cognitive and affective aspects

¹Max Lerner, Education and a Radical Humanism (Columbus: Ohio
of education are examined in light of today's social and political problems. The role of the school as the stepping stone between the private world of values and actions in the home and the public world of politics and economics is sought. The Church either becomes entirely part of the private world or it becomes a cooperating in the movement to participate in the power structures of the public world.

The School becomes the arena in which full examination of various value orientations and belief systems is encouraged. What obligation education has in providing for religion in this arena is the issue. What view of the world is to be given by public education in terms of meaning for life and the ultimate concerns of man is raised by the religionists particularly.

Though we have based many of our patterns of national action upon a tacit acceptance of a Supreme Being, we have retained a strong desire to escape an established form of religion. Justice Douglas in a concurred opinion of the Engel v Vitali decision of the Supreme Court made these statements to indicate this dual desire we hold:

"We are a religious people whose institutions presuppose a Supreme Being (Zorach v Clauson 343 U.S. 306, 313). Under our Bill of Rights free play is given for making religion an active force in our lives. But if a religious leaven is to be worked into the affairs of our people, it is to be done by individuals and groups, not by the Government. McGowan v Maryland, 366 U.S. 120, 563 (dissenting opinion). . . . The First Amendment leaves

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2In a footnote Justice Douglas refers to the statement in the Northwest Ordinance which states that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall forever be encouraged."
the Government in a position not of hostility to religion but of neutrality. The philosophy is that the atheist or agnostic—the non-believer—is entitled to go his own way. The philosophy is that if government interferes in matters spiritual, it will be a divisive force. The First Amendment teaches that a government neutral in the field of religion better serves all religious interests.3

The nation has established a public school system to provide knowledge more adequately than could the home of early agrarian days for all its citizens. More and more the school has accepted the responsibility of morality and the character of its people as a goal. The question of religion and its relation to complete knowledge and morality has been constantly debated because of the fear of control by a particular group.

Justice Brennan in a concurring opinion in the Abington v Schemp and Murray v Curlett cases gave four points of change that influence the treatment of religion today as compared with the past:

First, on our precise problem the historical record is at best ambiguous, and statements can readily be found to support either side of the proposition . . . 4

He suggests that the Framers of the Constitution were so concerned with the imminent question of established churches, they gave no distinct consideration to the particular question as to the place of religion in total education. This leaves the question of education with or without religious teaching to local authorities. This has been the pattern and it has tended to be whatever the majority wished in each community.


4Supreme Court of United States, No. 142 and 119, October Term 1962. Justice Brennan, concurring opinion, pp. 8-14.
Second, the structure of American education has greatly changed since the First Amendment was adopted. Education, as the Framers knew it, was in the main confined to private schools more often than not under strictly sectarian supervision. Only gradually did control of education pass largely to public officials.

Public school has slowly developed a secular pattern not because all educators do not believe in religion or in the role of religion in life. The great struggle to be free of sectarian influence became the dominating principle. Justice Frankfurter expressed this thought in the McCullom decision in this statement:

The sharp confinement of the public schools to secular education was a recognition of the need of a democratic society to educate its children, insofar as the State undertook to do so, in an atmosphere free from pressures in a realm in which pressures are most resisted and where conflicts are most easily and most bitterly engendered.

Those who are concerned about a religious orientation to life fear that the present view of education toward religion develops an attitude of hostility through neglect. Education is not complete that neglects to show the influence of religion upon the past as well as its present evaluation of values expressed in political and economic systems.

Those who advocate strict neutrality of government toward religion would allow the study of religion in a selected way. This group of people believe if the state is to be neutral, it cannot be insulated from contact with religion. Many types of government provision for

5 Justice Brennan, ibid., p. 9.

6 Justice Frankfurter, quoted by Justice Brennan, p. 11.
religion are necessary under the strict neutrality principle in order to avoid unintended restraints upon religious freedom. The educationist must determine how much recognition of religion in the curriculum and school practices neutrality requires. Myron Lieberman expresses the tension that has developed in an article in 1956:

At the present time, the religionists are undermining the professional autonomy of public school teachers by denying teachers the right to utilize materials critical of religious points of view and the secularists are undermining it by denying teachers the right to utilize materials favorable to religious points of view.7

The structure of American education must meet the contemporary pressures. This means the educational system must furnish the full range of studies including the effects of religion in the past, and the religionist's view of the present problems as well as the humanist's views of past and present. It must also allow for full freedom to doubt and not believe in certain systems. Wilbur G. Katz spoke of religious freedom in education in this way:

Like other freedoms, religious freedom is not merely external; it is not merely the absence of government restraint or promotion. Religious freedom is also a quality of religious belief or of religious doubt and searching. Religious freedom is possessed only as it is exercised. We are religiously free only as we freely seek and acknowledge what (or whom) we find worthy of ultimate devotion.8

Justice Brennan's third change which affects our policies is stated thus:

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7Myron Lieberman, "General Interpretation of Separation of Church and State and Its Implications for Public Education," Progressive Education, XXX (September, 1956), 129-134.

Third, our religious composition makes us a vastly more diverse people than were our forefathers. They knew differences chiefly among Protestant sects. Today the nation is far more heterogenous religiously, including as it does substantial minorities not only of Catholics and Jews but as well of those who worship according to no version of the Bible and those who worship no God at all . . . .

John Courtney Murray explains our difference today as four conspiracies. He says, "There are chiefly four—Protestant, Catholic, Jewish, secularist, though in each camp, to continue the military metaphor, there are forces not fully broken to the authority of the high command."10

The greatest change in our religious composition is not so much the increasing number of different religious belief systems, but loss of value systems which fit an urbanized situation rather than an agrarian society. Earl Raab in introducing a series of essays on religious conflict in America spoke of it in this way:

The bundle of religious-connected tensions which comprise "the religious conflict" is not primarily produced by interreligious differences, nor by controversy about church-state relationships. It's often hidden source is America's growing panic over a lost past and what seems to be a crumbling value base . . . . Embroiled in these issues, and often tested by them, are larger definitions of America's political and religious nature, e.g., the nature of our constitutional government, the nature of our religious life, the source and cogency of our national values.11

9 Justice Brennan, op. cit., p. 10.


The differences in our religious communities and their need to communicate across religious lines in order to live with this diversity makes it more imperative that religious backgrounds be included in education. The need to re-examine our value orientations in an urbanized culture demands a more complete understanding of these diverse backgrounds.

Justice Brennan's fourth change speaks to the place of education in this diversity:

Fourth, the American experiment in free public education available to all children has been guided in large measure by the dramatic evolution of the religious diversity among the population which our public schools serve.\(^1^2\)

The freedom which is protected by our constitution emphasizes the public function of public education—that of training American citizens. The dialogue that is allowed when different religious and non-religious orientations are encouraged to correct and support each other is the result of the protection from sectarian domination. There must also be freedom to fully understand the different groups.

Justice Brennan was warning against a too literal quest for principles concerning the role of religion from the Founding Fathers. He indicated that we do not know the exact intent of the founders as to the role of religion. The total "educational pattern has changed from predominantly church controlled or private schools to a complex public educational system. Our country has become increasingly pluralistic in religion and culture requiring a more careful quest for the unifying elements within this diversity. Education serves to bring the diverse groups together on the basis that all children are entitled to an

\(^{12}\)Justice Brennan, \textit{op. cit.}, p. 12.
education, yet it must be dominated or controlled by parochial, divisive or separated influences of any sort.

We have come to a period in history when an interrelation between government and religion in education appears not only possible but necessary in order that adequate communication may be developed between the diverse groups within the nation. A later statement in the Schemp decision said:

It is not only the non-believer who fears the injection of sectarian doctrines and controversies into the civil polity, but in as high degree, it is the devout believer who fears the secularization of a creed which becomes too deeply involved with and dependent upon the government. . . . For not every involvement of religion in public life violates the Establishment Clause. Our decision in these cases does not clearly forecast anything about the constitutionality of other types of interdependence between religious and other public institutions. 13

Educators' Approaches to Religious Teaching

Robert Gordis in affirming the principle of the separation of church and state asserts the one category of activities is completely at variance with the separation principle. This category is that of the various forms of religious activity carried on in the schools, such as Bible reading, Christmas celebrations, and the recitation of the Lord's Prayer. Those who support these practices give several arguments in defense. The main one is that these practices produce an atmosphere more conducive to moral training and develop a sensitivity to other persons. Educators do not agree that these practices are most useful in developing moral judgment or intergroup understanding. The

13 Supreme Court of United States, Abington v Schemp, Case Nos. 1142 and 119, p. 66.
question is then raised as to the effectiveness of the approaches that have been made in the public school to better understand religious and humanist views and to develop a method for valuing.

Robert Gordis continues his discussion to show that there is an opportunity for exploration and work that will help religion take its rightful place as an academic study. He writes:

Far less charged with emotion and prejudice than the issue of religious observances and celebrations and therefore conducted on a far more rational level are the various proposals for introducing the teaching of religion into the public school system . . . That the widespread 'religious illiteracy', of our day poses a problem for contemporary education is universally conceded. Religion has been one of the most potent factors in human history, and its influence is written large in literature, music, and art, as well as in politics and morals.14

His statement suggests the possibility of evaluating the exploration that has been done.

Common Core Approach

Five approaches to include religion in the schools can be described with some of the effects both in the school curriculum and in the community. Several of these approaches have been tested by Supreme Court cases. The first of these attempts came to be known as the "common denominator" approach. Under this plan representatives of the Protestant, Roman Catholic, and Jewish faiths agree on certain fundamental statements regarding the moral and religious teachings common to all three groups. These beliefs are taught in an optional course from

which persons can be exempted. Dean Emeritus Luther A. Weigle of Yale Divinity School was the chief advocate of this position. He believed that there is a common religious tradition and that it must be taught as the only adequate basis for the life of the school and the persons in the free and responsible democracy.

The difficulties with this approach are quite obvious. The approach assumes that unless all the people come to one religious orientation we cannot save democracy. It does not propose what alternative is offered for those who cannot affiliate with these common beliefs. The American Council on Education issued a pamphlet in 1947 in which this approach was called "a nonsectarian basis for religious indoctrination."

The objections included:

one, that the common core suggests a watering-down of the faiths to the point which might easily lead to a public school sect;

second, that the schools should not engage in a kind of indoctrination in this field that they have rejected in other fields.

The report dismisses the common core approach because it is too close to indoctrination in a particular belief. This statement expresses that feeling:

The American people as a whole are quite unwilling to accept the authority of the state to prescribe religious beliefs. It is safe to say that the continuing resistance to the introduction of religious matter into the schools is in large part due to the assumption that any such proposal really means the teaching of some particular religion—perhaps a synthetic one—as authoritative.\textsuperscript{15}

Interdenominational Plan

The second approach that has been used is that of an interdenominational Christian education plan tried in communities in Illinois, Ohio, Vermont, and the many Southern states. Typical of a highly homogeneous Protestant population was the city of Elgin, Illinois, where the plan was put into effect in 1938. The objective of the class as reported by Stokes and Pfeffer was "to release the dynamic of the Christian religion" in the lives of the boys and girls, "in order that they may consciously experience and gladly share that 'abundant life' which is the portion of those who keep their values straight." The ultimate purpose was to provide a basis for strong character through religion.16

The assumption in this plan is that the Christian religion is the basis for values. This is an example of the churches' attempts to use the public authority and public resources to further religious ends. This plan raised the question of how much aid can the government give to religion. Two Supreme Court cases deal with this question in somewhat different ways. The degree of cooperation between the schools concerning the inclusion of religion as part of the teaching is being tested. In both cases we see the question being tried on the institutional level. Although these cases do not deal with religion as a part of curriculum planning in the public schools, the decisions do provide some guidelines concerning the relationship at the institutional level that may exist between church and state. The testing out of the

kind of aid that can be secured and under what conditions does provide some guidance for the role of religion in education.

In 1947 the Everson Case (330 U.S.1) deals with the "establishment clause" of the First Amendment. Justice Black in reviewing the history which describes the kind of church-state relationship Americans wish to escape makes this summary of the meaning of the clause:

The establishment clause means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions or prefer one religion over another. Neither can force nor influence a person to go to or remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-church attendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a 'wall of separation' between church and state. 

This decision allowed New Jersey to furnish bus transportation for children of parochial schools. The decision opened the way for aid that was considered public welfare for all children to be given without discrimination to those in church schools or public schools.

In the dissenting opinion Justice Jackson raised the question of the place of religion in total education. He stated that

It /education/ is organized on the premise that secular education can be isolated from all religious teaching so that the school can inculcate all needed

temporal knowledge and also maintain a strict and lofty neutrality as to religion. The assumption is that after the individual has been instructed in worldly wisdom he will be better fitted to choose his religion.18

Justice Jackson raised the question as to the possibility or the wisdom of this assumption. It is this assumption concerning the separation of religion from other education that is the heart of the question today. Religion is not an institutional form alone. The form in which religion is preserved and expressed by persons is not the province of the state, but to exclude the knowledge of religion from education is properly questioned. Justice Jackson in the dissenting opinion definitely believes religion is essentially separate. He believes that

'Religion' and 'establishment' were not used in any formal or technical sense. The prohibition broadly forbids state support, financial or other of religion in any guise, form or degree. It outlaws all use of public funds for religious purposes.19

The majority opinion, which had only a one vote edge, says that religion is sufficiently constructive to education for those who choose a religious orientation to support the schools that are willing to meet both needs. It is for the common good to aid education whether or not it is provided in the public schools. For the religionists who supported the interdenominational plan this optional choice made by the parents and partially supported by the government is not satisfactory.

The problem still remains. Is knowledge of religion a necessary part of education? It is only postponing the problem to encourage

18 Ibid., p. 215.
19 Ibid., p. 220.
parochial schools for those who wish to have a religious orientation. To have all groups who want religions studies provide parochial education for their children does not solve the basic educational problem. There is a growing awareness that the dialogue between those who take a religious view and those who take a humanist orientation is a more vigorous academic atmosphere.

The desire to provide a particular religious belief under public school authority even if it met with combined approval of the existing religious groups in a community was declared unconstitutional because it used school authority for one group of religionists. Niels C. Nielsen, Jr. makes this interpretation of the McCullom case which again dealt with the establishment clause:

On this interpretation, the First Amendment prescription against establishment is not simply a means by which religious freedom is secured for all. It gives the non-believer the right to have all aid to religion enjoined.

This decision puts a limit to the material aid which can be given to religious groups as they attempt to use the schools for religious purposes. The majority opinion of the McCullom case did hold that the government was not against religion, but rather deals in an entirely different realm:

To hold that a state cannot consistently with the First and Fourteenth Amendments utilize its public school system to any or all religious faiths or sects in the dissemination of their doctrines and ideals does not, as counsel urge, manifest governmental hostility to religion or religious teachings. . . . For the First Amendment rests upon the promise that both religion and government can best work to achieve their lofty aims.

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if each is left free from the other within its respective sphere.21

The McCullom decision supports the recognition of the humanistic part of the pluralistic society and the need to preserve the right as a full range of freedom. The decision produced a quick reaction on the part of the churches that were involved in released-time programs. The long range effect was to force religionists to examine their distinct educational role more carefully and consider more carefully what is distinct and what is common area for the school and the church.

The Zorach case recognized the distinctive area of the church by permitting the released time classes to be continued as long as no use of public school classrooms or expenditure of state funds was involved.

Judge Desmond stated it thus in his concurring opinion:

The true and real principle that calls for assertion here is that of the right of parents to control the education of their children, so long as they provide them with the State mandated minimum of secular learning, and the right of parents to raise and instruct their children in any religion chosen by the parents.22

Justice Jackson in a concurring speech stated a challenge to educators by showing the area with which the Supreme Court is unable to deal:

The task of separating the secular from the religious in education is one of magnitude, intricacy and delicacy. To lay down a sweeping constitutional doctrine as demanded by complainant and apparently approved by the Court, applicable to all school boards of the nation, to

21Tussman, op. cit., p. 2h4.
immediately adopt and enforce rules and regulations prohibiting all instruction in and teaching of religious education in all public schools, is to decree a uniform, rigid, and, if we are consistent, an unchanging standard for countless school boards representing and serving highly localized groups which not only differ from each other but which themselves from time to time change attitudes . . . . It is idle to pretend that this task is one for which we can find in the Constitution one word to help us as judges to decide where the secular ends and the sectarian begins in education.\textsuperscript{23}

It is clear that the McCullom and Zorach cases were again dealing with sectarian religion not with the foundations of all religions in a broader sense.

The McCullom case limited the power of the state to teach or allow within its jurisdiction the teaching of particular religious faiths. The Zorach case reaffirms the parental authority but refers to a more personal definition of religion. These decisions do open the way for the non-religious person or humanist to seek protection from the government for his approach. This is balanced in the Zorach decision by Justice Douglas' statement:

When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions . . . . To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do not believe.\textsuperscript{24}

\textsuperscript{23}Tussman, \textit{op. cit.}, pp. 256-257.

\textsuperscript{24}Ibid., p. 265.
The decisions have declared for local autonomy in educational planning rather than federal planning. The decisions declared that education must be free of sectarian competition. The decisions have left undecided the question of whether or not examination of religion is essential or even permitted in public education. The early decisions pointed to a definition of religion that was historical and non-sectarian, but not until the recent decisions was that concept of religion revived.

The Engle v Vitale decision (468) in 1962 again points to the larger context of religion when Justice Black quotes Madison to support his opinion that even a small encroachment upon the establishment principle is dangerous.

To those who may subscribe to the view that because the Regent's official prayer is so brief and general there can be no danger to religious freedom in its governmental establishment, however, it may be appropriate to say in the words of James Madison, the author of the First Amendment:

'It is proper to take alarm at the first experiment on our liberties . . . Who does not see that the same authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other Sects?'

Moral and Spiritual Values

A third approach that public schools have made is to emphasize the ethical results and moral judgments accepted generally in society rather than discuss religion or the religious roots of many of these value orientations. The schools have recognized that not all moral and

spiritual values are based on religious sanctions but they have taught the agreements rather than probe to find the different motivations. The teaching profession has always been concerned about character education. The 1951 report of the Educational Policies Commission in Moral and Spiritual Values in the Public Schools, reiterated the continuing responsibility of the public school to cultivate moral and spiritual values and stated these guiding principles to make teaching effective:

1. The program must be based upon strict separation of church and state.

2. Since opportunities for the teaching and learning of moral and spiritual values are latent in every school situation, the program must in no sense be a separate school subject, but should be carefully planned and integrated in the total school program, every teacher thereby, becoming a teacher of moral and spiritual values.

3. If these values are to be real and convincing, they cannot be forced upon the child but must be learned through example and experience.

The thesis of this approach is stated in the "Kentucky" program which was the major school system to work with this plan:

Hence the simple and obvious thesis: the public school can and should teach moral and spiritual values—not religion, not even Protestant religion—but those values that are acceptable, even central, in the wide pattern of faiths represented among Americans today. The public school should emphasize moral and spiritual values
because of their functional relationship to human living and behavior, not because of their theological interpretation or derivation . . . . The public school must accord respect to all forms of religion and seek to impose no obstacle to legally appropriate efforts of churches to provide the supplementary programs of religious instruction that parents desire for their children.26

William Clayton Bower was the chief inspiration and leader for the Kentucky Program. His emphasis is that religion as it appears in the culture patterns and however it appears in the subject matter of the cultural heritage is the way it can be taught in the public school.

Mr. Bower wrote concerning the factual study of religion as compared with teaching of moral and spiritual values:

It is the conviction of the Kentucky movement that only as religion is functionally conceived, that is, as a valutational aspect of experience in the actual process of personal and social living and specifically as the revaluation of all specialized values into a total meaning and worth of life, can it be understood as a phase of man's evolving culture arising out of his interaction with his natural, social, cultural and cosmic world.27

The religionists often object to the "values" approach because they feel that moral and spiritual values are ineffective without supernatural origin. To them the program is superficial and lacking in religious significance. Religious leaders say that without any transcendent being as the source of true value the only measure of value is the sorry example of history and the people before the present generation. At the same time scientific studies make persons aware of the


subconscious motives and emotional drives which alter actions from a rational or habitual pattern. This makes the teaching of values a difficult process because one is either adjusting to a set of inherited culture patterns or dealing with the human inability to achieve the ideals set for him.

Arguments against the teaching of moral and spiritual values with a religious sanction are several. First, such a program carried on by the state confuses "religious" and moral and spiritual values. The result is the equating of religious affiliation and good citizenship. Second, the value system based on any particular religious tradition would violate the values or the priority of values set up by another religious tradition. This would lead back to the old struggle of sectarianism. Other arguments indicate the difficulty for the teacher in being honest concerning his own beliefs and he would subtly teach his own set of cultural values without allowing examination by the learners.

This approach made by the educators has been based on a fallacy that the school develops new culture patterns by teaching a set of "oughts" to be developed within the limits of the situation. This is an attempt to bring in a security by providing a consensus of values as an absolute. The establishing of a set of values takes away the necessity for the person to examine his process of valuing.

Instead of developing an ability to evaluate by combining desire with a cognitive appraisal of the situation and making a selection, the emphasis is put on the verbal or outward manifestation of the principle.
There are values that are common to all cultures that are foundational. For the younger person the very life of the teacher is a value system in action. If what the teacher does or stands for is not consistent with what he says or appears to be doing, then he is wasting his time as a creator of positive values.

James Loder suggests the foundational values that may be translated into human action:

1) The unique worth of the human personality and moral responsibility.
2) Institutions must be servants of personal fulfillment and the agents and arenas of responsible action.
3) The urge to attain competence has an absolute measure in the devotion to Truth and a relative measure in "excellence."
4) Moral equality is normative for equality before the law.
5) Religion is not fundamentally sectarian but fundamentally human.
6) Emphases upon the value of common consent.
7) The supreme human fulfillment is spiritual in character, and it is achieved through participation in the devotional activity of the community of the faithful.  

Under a naturalist educational theory values are described in terms of their origin only rather than their normative aspect in the

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situation. If the values taught are merely descriptive of what is without moving to the normative, the intrinsic order of reality is not considered. Values become what is useful instead of what ought to be.

Dr. Theodore Powell of the Connecticut State Department of Education made this statement concerning the teaching of morality:

Neutrality of the public school with regard to the beliefs of children does not mean that the public school cannot teach about the various sanctions. It is proper for the public school to inform children concerning the various sanctions for moral ideals that are maintained in the community. The public school, however, may not be required to insist on any one sanction. It may not require belief from the children.29

Implicit Teaching of Religion

Many educators who do not believe that any kind of indoctrination can be properly practiced in the public school but who believe that religion has a place in study of life advocate the incidental study of religion. By this term, "incidental or implicit teaching," educators mean teaching religion as it appears as an essential part of such studies as history, literature (including the Bible), social sciences, music and art, and in community service. The advocates of this view believe that the Judeo-Christian tradition is an essential basis of Western democracy and therefore, cannot be ignored in public education. This kind of teaching is done by the regular teachers who impart knowledge about religion to those who wish to see it within the subject matter of regular curriculum. Teachers require some training in

religions just as anyone teaching in the social studies area needs
training in various political parties yet does not try to indoctrinate
in any one of the beliefs.

The view of implicit teaching of religion as it appears
naturally in the examination of the culture both past and present was
supported by the Supreme Court decision in the Abington v Schemp case
(No. 112) and the Murray v Curlett case (No. 119). Justice Clark in
the opinion of the court said:

In addition, it might well be said that one's education
is not complete without a study of comparative religion
or the history of religion and its relationship to the
advancement of civilization. It certainly may be said
that the Bible is worthy of study for its literary and
historic qualities. Nothing we have said here indicates
that such study of the Bible or of religion, when pre­
sented objectively as part of a secular program of
education, may not be effected consistent with the First
Amendment.30

Justice Brennan in a concurring opinion made these statements:

The holding of the Court today plainly does not fore­
close teaching about the Holy Scriptures or about the
differences between religious sects in classes in
literature of history. Indeed, whether or not the
Bible is involved, it would be impossible to teach
meaningfully many subjects in the social sciences or
the humanities without some mention of religion.31

As early as 1947, the American Council on Education in its
Basic Principles supported this kind of teaching. The report first
put an emphasis upon the use of the word "teaching" in order to dis­
tinguish it from indoctrination. The writers used the "study of

30Supreme Court of United States, Abington v Schemp Case, p. 22.

31Tbid., p. 72.
religion" instead of "teaching religion" because the latter so commonly implies indoctrination.

The report stated the opinion thus:

In line with this understanding of what the teaching process involves in the religious field, we have suggested as one possibility including in the literature program, at the appropriate level, study of our basic religious classic, the Bible, in order that our youth may become familiar with the major literary sources of their religious heritage . . .

We have suggested also that attention be given in the social studies program to the religious life of the community. It surely is as important that our children become thoroughly familiar with the activities and programs of the curriculum of the churches as that they learn the operation of banks, factories, and markets. Here again what we are suggesting is no substitute for religious education in the fullest sense of the term. Rather it is aimed at a sympathetic acquaintanceship with religion as an aspect of contemporary life . . . These are illustrations of an approach to a major educational problem. They are aimed at breaking down the barrier between the religious and the secular in the educational system.32

In the exploratory study made by the Committee on Religion and Education of the American Council on Education in 1953 these findings were reported:

Religion is too basic to human needs, too vital to man's potentialities, and too fundamental to education to yield to superficial study . . .

We believe we have found the most promising approach to the further study of this problem, namely, factual study of religion when and where intrinsic to general education . . . Such practice need not supplant planned religious activities, but it will tend to fill a vacuum caused by avoidance of religion . . . It seems to us improbable, however, that significant progress will be made until conclusive evidence is obtained regarding the desirability and feasibility of factual study of religion.33

The recommendations in this report suggested an experimental project in this area for which an outline was provided. One such experimental project was developed and reported in *Teacher Education and Religion* by Sebaly. The purpose of the study was to discover and develop ways and means to teach the reciprocal relation between religion and other elements in human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science, and/or other subjects, be prepared to understand, to appreciate, and to convey to his students the significance of religion in human affairs.

This project was in operation during the period when there was a shift in the emphasis and concern of the undergraduate general education program. The shift was from the intrinsic inclusion of religion wherever it seemed natural to accepting a more basic responsibility of the schools to teach the role of religion in human affairs.

The first obligation of the school, with reference to religion, we believe, is to facilitate intelligent contact with it as it has developed in our culture and among our institutions.34

The Project developed in three stages concerning the inclusion of religion in the public school as indicated by the way in which various teachers related religion to their respective fields. The first,


The second step in the project was to include the discovery and development of ways and means to teach the reciprocal relation between religion and other elements in human culture in order that the prospective teacher . . . be prepared to understand, to appreciate, and to convey to his students the significance of religion in human affairs.36

There is a third step still farther from the starting point of 'intrinsic only.' This position would, of course, hold the education of the teacher incomplete unless it included the materials from religion intrinsic in his field, and unless it taught also the role of religion in human affairs. It would stress the part which organized religion has played in establishing moral and ethical values that the schools must develop and transmit. Giving due respect to the principle of valuing differences in a free society, it would not seek to equate religion and morality, by suggesting that religious convictions or sanctions alone undergird moral principles or ethical imperatives.37

The discussion of the project's movement from intrinsic teaching of religion to the role of religion in human affairs leads us into the fifth approach which is illustrative of one of the ways religion's role in human affairs may be examined.

Historical Method of Teaching Religion

The purpose of this fifth approach is to have an objective approach in the history and teachings of all religions discussed with high school pupils. This recognizes the place of religion in history and in present human affairs. It also explicates the consequences of

36 Ibid.
the choice of certain value systems. This plan avoids sectarian teaching in every way. It is designed to "teach about" all religions as a preparation for more thorough history of religion and comparative religions courses offered in college.

The historical approach is not designed to take the place of church school or home instruction. The study will give students a simple form of the story of the growth of religion from that of its primitive expressions through all its different stages to the present diverse groups.

This approach offers the opportunity to show that there is no antithesis between religion and science. Scientific tools and methods are used to gain adequate information for this study. The study will show how science helps to discover and present descriptive data.

The advocates of this approach as it has been used in some high schools declare several advantages. This positive approach to including religion as a part of total education is in contrast to the zealous adherence to the neutrality principle explained in several Supreme Court opinions. The position of complete neutrality as interpreted by some local educators has given the impression that religion is of no importance in education. The approach through the historical study evaluates the importance of religion along with other forces at work in human affairs.

The advocates of the historical approach indicate that facts show the home and church school incapable of providing adequate religious understanding distinctly apart from the patterns of worship.
This would imply that all church groups would need to provide parochial schools or considerably more teaching time by adequately trained personnel to fulfill their needs. Most groups of educators and many religionists recognize the social and academic values of the public school in which all groups including the non-believer meet in academic dialogue. For this reason the objective teaching of the backgrounds of all religions omitting all denominational indoctrination could produce a more complete education. Doctrinal teaching in the churches which is unconstitutional in the public schools is preceded and undergirded by an impartial study of the facts about the origin, history, and the meaning of religion to all groups and cultures. The non-believer has the opportunity to critically examine the effect upon history and man of belief in a religious view.

In regard to the need for including religion in the study of history the American Council on Education issued a report from its Committee on Religion and Education in 1947. The Basic Principles, as it was called, outlined a suggestion for teaching about religion. The report said:

The many attempts that have been made in various states to overcome the effect of secularization bear testimony to a popular demand that the schools shall not ignore the claims of religion upon human life.38

Summary of Educational Approaches

Educators have attempted these various plans to include religion as a part of total education. Two main assumptions have been evident in these attempts. In one assumption religion is considered a more private concern. This assumption is shared both by religionists who desire to have education in a totally religious atmosphere either in parochial schools or in church-operated schools or classes. Religionists who have found parochial schools impractical have worked at such plans as "common core" instruction which is an agreed plan for the major denominations. Others have favored the plan of "released time" in which students are given time in the regular school hours to attend a class away from school premises. The Dual Enrollment or Shared Time plan which allows the student to take part of his school day in a parochial school and part in the public schools has gained a lot of supporters in recent years.

Other supporters of this basic assumption that religion must be taught apart from the secular have put effort into securing federal aid for parochial schools. These efforts are increased as total school population increases and it is obvious that the public schools would have a difficult time caring for all the children if they were suddenly transferred to the public schools.

The presupposition that religion must be taught by those chosen and paid by the churches overemphasizes the private aspect of religion. This aspect cannot be totally ignored, but the division of responsibility made in this way develops a sectarian competition as well as tending
to make religious teaching a substantive or propositional matter rather than a total dynamic view of life.

These approaches are more acceptable in many cases to the non-religious person because it removes religious orientation from the scope of education. The removal of all religious ideology from public school curriculum impoverishes the curriculum in a great many areas. Not only does it distort the interpretation of history, art, and music when religion is ignored, but it eliminates a dialogue which would prevent a total cynicism on the part of the non-religious person. The separation also impoverishes the religionist because the dialogue helps to develop and correct the religious interpretations.

The other area that is affected by the separation of religious teaching and secular teaching is that of values. The tendency of the naturalist educational philosophy to deal with the immediate and proximate concerns emphasizes the study of values and the process of valuing in a reductionist approach. The emphasis is on the useful rather than the normative. Values become the consensus of the majority rather than the normative approach which leads to an examination of an intrinsic order of reality. When the study of values is separated from the consideration of religious sanctions as well as other sanctions, the tendency is to find it easier to consider only the descriptive rather than keeping alive the tension between the descriptive and normative. The tendency is to emphasize the empirical without dealing adequately with the rational which points to an order outside of particular societies. The naturalist view may also lead to the
assumption as it did in the nineteenth century that the good is an organic evolution rather than a constant struggle between the good and evil choices.

The other basic assumption which has challenged the policy makers in the educational scene is that religion has a necessary place in the total educational scope. The public aspect of religion as it is experienced in the interrelations of the people is best examined and studied in the total scope. The educators as indicated above have moved from intrinsic development of religion as it occurs in all of the curriculum to the study of the role of religion in human affairs to the inclusion of the full examination of religious sanctions as well as other sanctions for moral and ethical teachings.

This development has suggested more consideration of direct courses in the secondary schools and a revision of elementary units to include descriptive data concerning religion in community studies, in music, in studies of other lands, and in the consideration of drama and festivals.

If the basic assumption is accepted that religion can be studied and criticized in the academic arena, there is need for more competent research and documents to prepare the teachers for responsible teaching in this realm. This assumption does not assume that all religions are equal nor does it assume that the educator is expected to make judgments concerning them. The religious scholars will furnish adequate data for the teacher to be able to raise the evaluative questions and allow the students to search for their own interpretative answers.
Responsible teaching including religion would provide descriptive data concerning all religions as a phenomenon of life rather than either trying to judge its adequacy or emphasize only the differences with Western religions.

Responsible teachers would want to learn the philosophical foundations so that a framework of questions may be projected to adequately examine the value systems and consequential actions as well as the ideological bases.

Religion as an academic study including both the descriptive aspect and the meaning of this data to the people with whom it developed would provide the opportunity for dialogue between the religionist and the humanist orientations. The non-believer in the supernatural aspects could be informed as to the results of his rejection of religious beliefs. Further discussion of this method of dealing with religion in the schools will be given the succeeding chapters. Religious leaders have varying opinions concerning all of these approaches. These variations will be examined next. In order for interrelation to be fruitful between the church and the school there must be the same facing of issues by church leaders as there is among educators.
CHAPTER III

RELIGIONISTS LOOK AT THE PUBLIC SCHOOL

Religion as a discipline of study requires an atmosphere of open dialogue. When religion is defined as a phenomenon of life with cognitive, affective, and motor aspects, the examination of its influence and essence requires an open, free forum in which beliefs, expressions, and effects are evaluated and classified. The discussion needs both religious and humanist protagonists. This open dialogue has often been feared and forbidden by religionists.

Public school educators have largely looked upon religion, not as phenomenon that is essential to the total picture of knowledge, but as an optional means to be employed to develop the "good life." Some educators have decided that religion is unnecessary for the fulfillment of the aims of education or have felt it must be considered only in the church and the home. Some have felt religion a direct hindrance to the development of human knowledge. Robert Lekachman expressed these extremes in this way:

At one extreme it is possible to argue along with some Catholic educators that the school must operate on the basis of a general theistic assumption, in accordance with the beliefs of the society they serve.

At the other extreme is the statement that religion must be exposed as superstition and that the only criteria
of truth are those which scientific method sets as the model of experimental investigation.1

Both of these extremes are excluded in today's culture and better balance has been reached in the discussions in what should be taught about the role of religion as a part of the history and culture of mankind. Although many schools are still struggling with the peripheral aspects such as festival observances, devotional exercises, and questions concerning values, there is a genuine openness to discussing the role of religion in education.

The religionists have found it difficult to relinquish control of education to the common school. Even when minority religious groups were allowed to establish their own private schools alongside the public schools, the Protestant majority groups still taught a brand of their religion in the common school. As pluralism increased it became evident that sectarian teaching in the common schools is not possible. Religionists have made various attempts to keep education religious. Instead of approaching the common schools as an arena in which this faith may be informed, strengthened, corrected, and tested, the religious groups have often attempted to use public school resources and authority to further particular religious aims. The ecumenical movement has brought a large number of the religious groups into closer conversation with each other concerning the aim of education. There are still great differences among religionists as to the place of the public school in this aim. The need for searching conversations is paramount between

educators whose primary aim is the good life and the good citizen and the religionists who want the commitment of that life to be to a particular belief. These conversations may be directed toward finding the possible areas of cooperation and distinctiveness for each.

This section will examine three main attitudes among religionists concerning the place of religion in education. Each of these proposals will be presented with a person's or group's expressions of that approach and the implications these proposals have for public education. The three attitudes are first, an emphasis upon the parent's responsibility to choose the type of school he wishes for his children; second, an emphasis upon government's responsibility to provide opportunity for separate secular and religious education as a kind of cooperative separationism; third, emphasis upon the public school to incorporate the aspects of religion that are accepted as an academic discipline for full examination and free dialogue according to appropriate age levels.

Parental Choice in Education

The parent has a natural right which carries with it an obligation to society and to the child. The obligation of the parental right is determined by truths about human nature and society and by what we know about the educative process through which children become free men. When the parent is given the decision as to the place of education for his child, several opportunities are possible. The choice is in recognition of providing adequate knowledge in basic requirements to participate in a political and social system for the common good. Certain
requirements must be met in whatever plan of education is chosen, whatever his religious choice may be.

One group of religionists who have strong doctrinal beliefs which they consider absolutes for their lives, prefer to educate their children in a school of their own planning regardless of additional cost. They prefer no government aid in order to maintain their freedom to be critical of government and if need be to be able to develop their own Church in their own doctrinal patterns. This was expressed in the proceedings of the Board of Parish Education, Missouri Synod of the Lutheran Church in June 1950 as follows:

Christian education requires a Christ-centered and Bible-centered school. In other words, for a complete education full-time Christian schools are indispensable... We have no other course but to expand our parish school system... The most effective way is through full-time Christian schools.2

The fear of political supervision in a completely private matter has caused certain Jewish groups to continue to set up their own Day Schools. Rabbi Edgar E. Siskin wrote in an article concerning teaching of the Bible:

A religious curriculum devised for the public school, no matter how well intentioned and skillfully prepared, would run afoul of the religious divisions which run deep in our national culture. Teaching the Bible or religion objectively as part of a secular program of education may appeal to the humanist of broad tolerance as the answer to the need for incorporating religious instruction in the public school curriculum. It will have no such attraction to the theist who views a particular interpretation of religion with sectarian fervor.3

Rabbi Robert Gordis believes that much of the pressure for introducing religion into the curriculum and the extra curriculum of the public schools comes from frustration at the inadequacies of the home and church teaching. He believes that help received from the state in this vital area may become a Pyrrhic victory for the cause of religion. He sums up his attitude in these words:

Yet there is no escaping the law that water cannot rise higher than its source; it is an illusion to imagine that America can be made 'religious' in spite of itself. If the public school system were to be saddled with tasks that should be borne by the church, the religious school, and the home, we might well develop a religion-by-rote which would spell decay for religious vitality. Who, more than the teacher of religion, should know that there is no short-cut to the New Jerusalem?

The complete separation of religious and secular education is motivated in certain Jewish groups by the belief that religion is always sectarian and, therefore, divisive. Dr. Louis Finkelstein expressed this view in the statement:

Religion is incomprehensible except in sectarian terms. He observes:

Santayana used to say that it is as impossible to be religious without being religious in some tradition, as it is to speak without talking some language. Thus far, we have found it equally difficult to turn men to religion without sectarianism.

One group called "Protestants and Other Americans United For the Separation of Church and State" have not only assailed Roman Catholics

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for their views about religion in the schools, but have objected to
Protestant groups who favor released time or any religious observance
or any form of religious teaching in the schools. The Baptists, per­
haps more than any other Protestant group, have a reasonably definite
program of opposition to religious exercises in the schools. The Rev.
Dr. C. Emmanuel Carlson, Director of the Baptist Joint Committee on
Public Affairs, spoke about the Supreme Court decision in praise of
the continued stand of complete separation. Neither of these build or
support their own schools but they want complete separation of church
and state.

This complete separation implies that the best plan would be for
each group to build their own school. The public school would be
strictly non-religious. The question of how the public school will deal
with religion as it appears in history and other humanities is unsolved
in this group.

Cooperative Separation

It is a small step from the attitude concerning completely
separate schools to those who hold the belief that because religion
cannot be adequately taught in the public school, the state should
recognize parochial education as another form of providing for the common
good. This would require federal aid for schools that meet basic re­
quirements for common education, but choose to do it in a religious con­
text. Neil J. McCluskey expressed the need for parochial schools on the
basis of his philosophy of education and on his fear that the schools
would become the tool of the state. Father McCluskey points out that a "Catholic parent" believes that his first purpose in life is to learn to live in such a way as to prepare himself for an immortal supernatural destiny. This precise purpose—not some vague humanitarianism, no matter how naturally noble—will accordingly be the foundation of moral education or character training in the Catholic school and will equip the Catholic child with "a sense of values which will lend dignity and direction to whatever else he may learn." In another article he states this viewpoint:

The Catholic point of view would here stress the priority of parental right in the education of the child and while upholding the educational right of the state, stress the derivative and subordinate nature of this latter right . . . Unhappily, with the state every year playing an increasing role in education, there are grounds for concern in our own country lest the school become just another agency of government.

The argument for parochial schools with federal aid is made on two main points. One, it is a matter of conscience to have education in a religious context. Second, it is a question of distributive justice since the taxes have already been paid and those who believe in a particular philosophy ought to be able to educate their children in this view.

Archbishop Lawrence J. Shehan expressed his views in these sentences:

To exclude religious truth, the truth about man's origin in God and his ultimate destiny, is to truncate

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education . . . The need for religious education and hence for the parochial school is every bit as acute now as it was in the past. For while the primary responsibility for the complete education of the child, including religious instruction and training remains with the parents and with the church, yet modern social conditions make the task increasingly difficult for both. They need the help of the school. When either voluntarily or under compulsion, the school eliminates religion from the curriculum, it actually impedes the task of both home and church, for it all but makes religion as a subject that is unnecessary and even irrelevant.6

The attitude that the public schools are unable and undesirable for the teaching of a complete education including religion is shared by a considerable number of Protestants. Some of these Protestants and certain Jewish groups feel it is quite possible to assign the skill and cognitive aspects of education to the public school, but the church and home must take major responsibility for the religious dimension. This view is shown in the statement by Harry L. Stearns who is a Presbyterian Protestant who has worked at a dual enrollment plan to accomplish these two things simultaneously, but separately.

He writes in reply to some of the other attempts of the public school educators:

We will not save our society from becoming godless, nor will we amply enrich the lives of our children just by reading a chapter of the Bible daily without comment in the public school. Neither will we do it by teaching religious facts, religious history, religious ethics, comparative religion, nor will we do it by the objective, secular and neutral use of the Bible in courses in literature and history . . . The issue is a complete life for our youth—a religious dimension to our pluralistic society. This issue the schools cannot solve, and if we believe at all in the

basic right of religious freedom, we will not want them to do more than assist in solving the issue by giving a good education.9

Although the Jewish groups vary in their attitudes, there is a consistent emphasis on separation of the religious from the secular, and particular concern lest freedom be jeopardized. William Brickman states his own view after reporting several other varieties:

Perhaps the most promising approach toward the solution of the problems of the relation of religion in public education, from the writer's standpoint, is the creation of a large network of Jewish traditional day schools.

Possibly most Jewish children will study in the public school, but a greater proportion than ever will probably attend the Jewish day school.

If the American people are concerned about a religiously literate youth—not merely on a superficial level—they must make possible financial subsidies from public sources.10

Dr. Brickman's statements express a basic attitude of this second group of religionists that religion must be taught by the church. It may be taught in separate schools with public financial aid, or in various other plans, but the religious aspect of education must be taught by church persons and in a religious setting. The question raised in this group is concerning the extent of the common part of education which can be financed by public funds. There is disagreement as to whether all or only part is to be publicly financed. There is agreement that


some part of religion cannot be taught in the public school. This step toward cooperation distinguishes those who hold this attitude from those who would completely provide their own educational system. Much of this shift has come because of the evident difficulties in religious groups to provide their own facilities for education. Hence, the compromise has come at the level of sharing as much in the public funds as possible. This is resisted by those who are not interested in the religious perspective or who are still largely sectarian and competitive. This leads to the use of state-provided general education as far as possible and adding the religious dimension in a number of different ways such as released or dismissed time, or after-school classes, or Sunday classes. The statement of purpose for Weekday Religious Education issued by the Executive Board of the National Council of Churches of Christ representing fifty-nine leading Protestant and Orthodox denominations indicates the necessity of this choice:

Human life and experience resist compartmentalization. . . . Truth is whole . . . persons are whole . . . neither is logically divisible . . . . Yet by the very nature of our tradition and our present pluralistic culture, and for reasons determined by society as a whole, our public schools have not been in a position to deal adequately with that portion of human experience commonly called religious.

We, therefore, affirm that the churches have an urgent responsibility to bear witness to the revelation of God within the totality of man's experience. There is a special need to help children and young people to interpret their public education in this perspective. Bearing witness in relation to public school education is the specific central purpose of . . . weekday religious education on released, reserved or dismissed time.11

A leader in the Catholic Education Association expressed for some of the Roman Catholic groups what is an opening door to cooperation between the separate religionists and the public school. Monsignor William McManus spoke at a workshop in these words:

Catholics expect them to teach the regular subjects in an objective, complete and integral manner so that the students on all levels will discover for themselves the significant role of religion in human affairs, past and present. They expect public schools to refrain from indoctrinating pupils in a doctrinaire, secularistic philosophy of life which avowedly discounts the importance of religion in all affairs.12

Necessity to face financial and personnel needs led many religionists to see the possibility of developing cooperative planning. Sectarian mistrust and lack of understanding among religious groups has made these divided or shared plans less than satisfactory for many groups. The parochialists assert the justice of more financial aid to carry out adequate education. Other forms of divided responsibility make the educational philosophy less than a unified approach to the student. For many concerned religionists these compromises have only made religion a peripheral part of education and distorted the view of the influence of religion upon human experience, value choices, and institutional patterns.

Curricular Inclusion of Religion

The third attitude that has prevailed all through the years but has gained momentum in recent years has been that of religion as an

integral part of public education. From the time that "the common core of religious beliefs" was first suggested until the present time, there have been various proposals of ways in which religion is and should be included in all of education.

Many religionists, particularly the Roman Catholics, have been frightened by the growth of naturalistic humanism. Many religious leaders have altered their rigid philosophy concerning the teaching of religion. The diversity of religious patterns and the growing "secularism" have caused them to accept any plan which will include some religious teaching within the public schools. Fear of extinction rather than increased sensitivity for the non-believer or the humanist view has led to an altered educational philosophy.

Some Protestants have always felt that a functional kind of religious teaching was more valuable than a doctrinal or propositional form. These leaders have always emphasized the values and ethical results rather than the sanctions and foundations for these actions.

Stanley I. Stuber in attempting to justify the "common core" teaching made this statement:

There are numerous precepts inherent in Protestantism, Catholicism and Judaism alike which provide the basis for teaching a 'common core' of religion. While allowing for differences in emphasis and interpretation, certain beliefs may be viewed as common to the three faiths.13

This approach has been rejected by most religionists because it provides too limited a study of religions. The depth of experience

indicated in the various expressions and doctrinal statements are the significant points for study in religion.

Another early attempt to include religion in total curricular planning without sectarian controversy was to make it functional in terms of values. William Clayton Bower writes:

> It conceives of religion as a valuational attitude growing out of man's experience in his interaction with his natural, social, and cosmic world.

He warned against "teaching about" religious values. He said:

> It is immensely important that we be on guard against a wide-spread educational fallacy that 'knowledge about' religious values will automatically result in commitment and changed behavior—a fallacy that has been demonstrated by many objective tests.

The warning Dr. Bower gives indicates the focus upon total commitment which is asserted by those who feel that education is not divisible in cognitive and affective aspects. Dr. Bower's emphasis is that of their coming together in the actions thereby indicating total commitment. His view is assuming that all values have a religious sanction and that there is common agreement upon this value basis.

Neither the "common core" or the "moral and spiritual values" approach have been accepted very widely by religious leaders in their writings, yet there has been a tacit acceptance that secular schools are responsible for character education with the motivation ignored or subtly given by teachers who promote their own view.

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The National Council of Churches of Christ has prepared statements periodically which have shown the trends in thinking among the major Protestant groups. In 1955 the report spoke about religion as intrinsic to other subjects. It also spoke concerning the teacher's attitude and sensitivity to the community as important toward making a religious emphasis more acceptable. In a Working Paper in 1958 the assumptions indicated two kinds of questions that are dealt with in religion. Questions of ethical and ultimate values are involved in the educational process; questions of religious faith are theological issues.

A pluralistic educational program is helpful that individuals may see many facets of truth, and be free to make choices, weigh values, develop individual and social maturity.15

The paper recognizes the development of commitment as well as the organization of ideological structures in the teaching of religion. This is seen as a necessary interrelationship of home, community, school, and church. The paper states:

A. Religion expressed in sectarian, theological, doctrinal, dogmatic, or ecclesiastical terms is not to be taught by public schools . . . except as it may be necessary and intrinsic to understanding of the school subject.
B. The other is the identifiable, factual or historical experience in dealing with religion, viz. the actual fruits or consequences of faith in God in producing an ethical behavior in personality and in human relationships.

In 1963 a statement issued by the National Council of Churches was willing to be more positive in regard to the inclusion of religion in secular education:

Religious ideas, beliefs, values and the contributions of churches are an integral part of our cultural heritage as a people . . .

The public schools have an obligation to help individuals develop an intelligent understanding and appreciation of the role of religion in the life of the people of this nation . . .

Teachers should be trained to deal with the history, practices, and characteristics of the various religious groups with competence and respect for diverse religious convictions.16

Individual Protestant leaders have expressed an openness to an objective study of religion in the public schools. Randolph Crump Miller contributes another idea to this approach. He writes:

If it is possible in a pluralistic society to provide objective religious knowledge, many Protestants would applaud, but they would not expect such a program to encourage the increasing discernment and commitment that lies at the heart of Protestant nurture . . . As long as devoted Catholics, Protestants and Jews are teaching in our public schools, communication of basic religious attitudes cannot be stopped . . .17

He is stating an idea which was also asserted by Father Drinan in his statement: "Seldom, if ever, have any of the interested groups approached the real heart of the matter: the faith of the teachers and the ideological outlook of the textbooks."18


A leader of the conservative Protestant groups, Frank Gaebeliein, sees any religious teaching as an opening for evangelism toward the Christian point of view. He expresses it in several statements:

As for public education, it would be a mistake to assume that because of its religious neutrality it is devoid of a believing remnant. Wherever a Christian who knows whom he has believed and trusts the Bible as the Word of God teaches in a public classroom, there is something of Christ... At a time when religious education is becoming increasingly aware of the fact that all truth is of God and that the compartmentalization of subject areas into 'sacred' and 'secular' violates the continuity of truth, the shared time plan would force a separation of 'value' subjects (religion, English, history, and similar courses that would be taught in the public school).

We also believe that an effective mitigation of the trend to secularism may be the development of public school courses in the literary and historical study of the Bible, as suggested by the Supreme Court.

While Frank Gaebeliein and R. C. Miller both speak of Christian infiltration through the teacher, Mr. Gaebeliein is speaking from an assumption that what he sees is truth as absolute and it is a matter of persuasion to help others understand this. R. C. Miller and Father Drinan are speaking of the fact that teachers have a strong influence and must, therefore, be aware of their own bias and also help their students to understand the interpretation that is being given. This difference of assumption in these two similar views shows how complex and varied are the viewpoints of the religionists.

A Methodist leader in Social Concerns, W. Astor Kirk, defines the role of the public schools in this way:

The role of the public schools is to make known and understood, without seeking to foster religious belief or disbelief, the function and influence of religious ideas, values, institutions and practices, as empirical facts, in culture and in human history. ②

Another Protestant voice speaks from another concern. John C. Bennett speaks about the responsibility of the public school:

The public school, free to all children, is one of the greatest triumphs of democracy and social justice in America. Perhaps not enough attention is being given here to the problem of academic freedom for teachers and pupils who reject all three historic faiths . . . . The religious context of the American tradition needs to be understood by all American children . . . . In spite of the difficulty of teaching about controversial religious material, this is the best chance to overcome the impression that religion is marginal when the curriculum omits it altogether. ①

The sensitivity of religious groups toward other views is a good opening for better cooperation in the larger problem.

The Jewish view concerning the inclusion of religious knowledge in public school teaching is generally negative as they believe it to be a vitiation of the true religion. There is an objection to a factual study of religions of mankind because even a course given with the utmost objectivity might provoke community tensions, inasmuch as some children


might be shaken in their ancestral faith. Rabbi Arthur Gilbert makes his view available in an article by saying:

The public school does have an obligation: (1) to provide for an informed citizenry—and one cannot participate adequately in the culture of western civilization without a knowledge of the Bible and the role of religion and religions in the shaping of history; (2) to challenge young people to select from among alternative values those ideals by which to live the most personally fulfilling and socially useful lives—and the public school will be deficient in that responsibility if it fails to acknowledge that many American citizens hold God to be the author of all values and the sanction for ideals that give life purpose. . . . We must accept the fact that the public school is not the wholly proper agency for the transmission of America's religious heritage.22

In a discussion under the direction of the National Conference of Christians and Jews Rabbi Dudley Weinberg of Milwaukee points out what has already been indicated by Protestant and Catholic leaders that not enough attention has been given to the place and influence of the teacher. He gives this statement in his reply:

We overlook the fact that a curriculum is not simply made up of books. In the last analysis, the teacher is the curriculum. A teacher can never be a detached neutral. He can never withdraw from involvement both with the ideas and the material he presents and with the student who sits opposite him.23

Michael Novak, a graduate student at Harvard, has put both the curriculum and the teacher's way of working with it together and


presented two general criteria for the realistic teaching of religion in an open, public forum like the public schools:

(1) The presentation of the alternatives must be fair. Adult representatives of each group must have an opportunity to formulate the teaching whether in the textbooks or in the classroom.
(2) The presentation must be realistic, applied, concrete. Each religious view has its advantages and disadvantages when confronted with certain political, social or personal facts. The student must see the alternatives, know his reasons for a choice and have help in formulating these reasons.  

The selected quotations have been a limited glimpse of the wide differences in the attitudes among religious leaders. The differences would be even more varied if one took a sampling of opinions of the religiously oriented people in a selected group of local communities. These attitudes are one aspect with which educators must cope in making decisions concerning the place of religion in public school. Because most of the policy-makers in education are religionists within one of the three groupings described, it is important that each one recognizes his own position. To plan education for all people in a pluralistic society requires a sensitivity to this wide range of differences and a special awareness of the fourth major group, the humanist or secularist.

Effects of Pluralism

Certain generalizations concerning the religionists' attitudes and the areas of growth may suggest places for increased communication between religious leaders and educators. To understand the differing

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opinions of religionists one must find the changes in the underlying assumptions that have occurred. The rapidly developed pluralism in the country has been one of the largest factors in shifting religionists' attitudes. The avoidance of sectarian quarrels has led public institutions to become religiously neutral. This neutrality has easily led to a secularism which puts religion as a peripheral or even negative element in decision making circles. The fear of the growing secularism has made some religious groups more defensively militant about religion in education, as in the case of the separationists. This group sees government as invading a private area of ultimate concern. Other groups have been led to compromise out of fear of losing a voice in the educational scene.

A pluralistic culture requires religionists to develop a broader sensitivity that will accord any other view, whether within the religionist perspective or a humanist perspective, an equal opportunity to be examined. This step takes away the separateness of religious groups from the public arena. The converse of this requirement is that religionists must have more authentic and discursive ways of presenting their belief systems both doctrinally and in evident value system and ritual expressions. The kind of openness that has characterized the ecumenical movement among many religious groups must be extended to include the non-religious groups in conversation as well.

Pluralism has indicated the need for continuous self-criticism so that the conversation between groups does not center on minor issues. This does not mean ignoring the differences to arrive at some
religion-in-general which is imprecise, formless, and a weak Americanism. It means a clarification of what each group sees as "religion" and a clear development of how the doctrines are expressed in value choices and rituals. Each group is allowed the right to influence society with its own notion of the good life.

When religious groups are willing to describe themselves as social phenomena with varying patterns of the good life, it raises the question of whether religious groups should be given a special privilege in a democratic society. Our country has been based upon the premise that the relationship between God and man is of such importance that it entails special privileges such as tax exemption, special points of conscience as to war and patriotism. As religionists learn to see themselves as part of the "world" and not as "special," the question is unresolved as to what this means concerning special privileges. At this point some religionists have resolved it partially by voluntarily assuming a non-privileged or "servant" role toward other institutional patterns in the society. This can be done without losing the distinctive prophetic role for which the religionist is responsible according to his beliefs.

This attitude of the religionist in emphasizing his role in society not as a "privilege" but as a "service" opens the way for better conversation about religious liberty. If the religionist can see himself less "imperialistically" and more "functionally," he will be less of a threat to those who have rejected the supernatural presuppositions of the religionist. The religionist as is illustrated above25 who approaches

25Supra, pp. 19-20.
the public school as an open field for any kind of method which would carry out an evangelistic aim for his own faith, is being imperialistic and will close the conversation against himself. To the degree that the religionist is able to desist from using public institutions for his own purposes, he has "lowered the wall of separation." As groups accept the interrelationship of roles between the home, the church, the community, and the school, there is more opportunity for real religious liberty in education.

Several questions and implications are important in this regard. Among religionists there has not been enough open conversation to provide any agreements concerning how each group evaluates religious liberty. The discussions sponsored by the Fund for the Republic listed four basic issues underlying the nation's "unfinished arguments" about church-state problems. To rephrase these questions for the religionist:

1) Does the religionist see himself and his view as one more species of opinion, or should the law and society see the religionist and his view as a unique link between God and man therefore having special privileges?

2) Is religious liberty subsumed by freedom of assembly, freedom of speech, freedom of the press, etc., or is it a distinct civil liberty?

3) Should the government, in the interests of freedom, ever facilitate the exercise of religious liberty; or, ideally, does the First Amendment prohibit all governmental assistance to religion?

4) Is liberty a by-product, as it were, of limiting government; or should Americans understand their rights as government-granted empowerments?
Religionists are at different stages of facing these questions. Those who are given as examples of the third group who see religion intrinsic in education are generally of the opinion that religion must find its place as a social phenomenon rather than as a "privileged right." As we look at the three groupings of attitudes, we see that the first grouping is largely composed of those who want as little government influence as possible particularly in the religious area of life. The Jewish groups and the separatists of the other faiths fear the loss of the mystical element and the highly distinctive role which puts them in a special category in other areas of life.

The second group of religionists who are listed as "cooperative separationists" are in the middle of the scale on the above questions. Many of them would prefer to have both—have some governmental assistance, and retain a special place as well. This attitude ignores the humanist view as he regards important many of the same basic ideas as does the religionist but he denies the supernatural motivation for these ideas. For educational purposes this paper assumes that one cannot have it both ways. The religionist must be willing to act in the society "as if" his were one of the views of life rather than "the" view to which all others will finally come. He does this at the peril of losing the force of his own convictions and affirmations. This is not necessary, but it appears as a real danger for the religionist. He must learn to act on the truth as he sees it without assuming that he can prescribe for the whole society. Yet he must not separate himself from the shared responsibilities politically, economically, socially, and educationally
that are for the common good. Statements given above by John C. Bennett, Father Drinan, and by Arthur Gilbert in the three major faiths all indicate this kind of openness and dynamic spirit.

**Effects of Absolutism**

Accepting the view of religion in education as a social phenomenon leads back to the question of the interpretation which will be given by the teacher and the textbooks from the elementary years through the college years. Religionists again have two poles of philosophy which direct their decisions. One group of religionists rest their decisions on a kind of absolutism in which truth and the order of the universe is to be discovered by man. In the Roman Catholic person this is expressed in his belief in natural law and his concern for the final rightness of a decision as to its adherence to what is known concerning natural law. In the Protestant believer, the absolutism has often centered in the Bible, and for the Jewish person it has been centered in the family and synagogue interpretation of Torah or the Law.

The religionist who finds his authority in this absolutism of propositions either developed by the long history of the church, centered in a literal Scriptural interpretation, or in the traditions of a people of God, finds it very difficult to see any validity in a view that finds its authority only in man's experience.

Another group of religionists have taken revelation of the supernatural to be more a relationship than a set of absolute propositions. If this relationship is seen in its historical perspective, the student
of relationship examines the same documents and traditions as does the absolutist, but he views them as a description of experiences with God rather than as law to be eternally established. These experiences yield a meaning of the relationship which has continuing significance in any age or culture but is not a law prescribing a particular action. The traditions, documents, and history of these religionists are open for full study and examination against the changing cultural patterns of the day. The emphasis is upon the meaning of the revelation rather than upon its form. Dr. Paul Ramsey expressed his view of Protestant ethical theory according to this dynamic view when he wrote the Christian social ethics "becomes principally the analysis of policy and social decisions by students who have internalized the means of Christian revelation in faith."26

In education this would be expressed by saying that the various religious views are studied by examining the decisions and actions of a group as well as their declared beliefs and rituals. The place of the school would be to open these up for study without preferring one over the other. The teacher would be the key figure as to what was studied and the method and tone of study.

If the teacher is to be true to his academic function, he must be able to see his own views in the light of the total range of study. He must allow his students to be aware of his bias and he must be able to help them discover their own views in which they have been nurtured.

The educator becomes the guide for the dialogue between the various groups. His task is to keep the dialogue instructive and in­quiring rather than destructive and final. His task as a teacher and a religionist will be to guard against the pressures that open inquiry put upon the religionist's convictions. When he is a teacher with a humanist perspective, he must guard against the tendency to put negative connotations on all religious expressions.

For the religionist who enters the academic arena, there are obvious risks—the openness toward other views may correct or destroy one's own affirmations. He must find his own belief system strongly supported within his own chosen faith. This points to the increased task of the church to help its own committed members to articulate a consistent belief clearly in words and actions.

The emphasis upon the empirical aspects of a religionist's decisions may be overly affected by a pragmatic emphasis upon short­run goals, and the tangible and quantitative emphases. The religionist in the educational field will guard against losing his own emphasis upon long-run goals, upon the intangible, and the qualitative. When the religionist loses his basic affirmations and the consequences of these, his religion becomes a superficial religiosity so often shown in in­stitutional patterns of religion today. The overemphasis upon usefulness or service of religion to the community may lose the heart of the religion which is service to God and fellowman together. This is expressed in a paragraph in Religion and the American Society:

The institutions of religion may even be swept into the 'success cult.' 'Faith' kept amorphous and universalist—
faith-in-faith as it has been called—becomes a means for achieving goals that were set by the purposes and desires of the secular society, not by the basic teachings of religious tradition. The result is frequently a bizarre religiosity—the authentic voice of religion goes unheard while the institutions of religion grow prosperous; lavish respect is paid to the symbols and representatives of religion while the inner meaning of religious experience goes unhonored; the sanctions for church-going are significantly a matter of social approval, while the basic teaching of the churches remains largely ineffective. 27

The decisions of the Supreme Court clarified two moot points for both educators and religious leaders:

1) Worship is a function that can only have integrity within a community of faith.

2) The opinions of the Justices removed the notion that the inclusion of religion in the curriculum is forbidden.

In looking back to the fears of the religionists concerning religion, the above statement declares emphatically that the role of the church is to provide a committed community in which persons may express their beliefs and examine their beliefs in light of their involvement in the total community. The pluralism of our society and the critical ethical problems of our society require the educational system to include in academic study all possible views that will inform and enlighten the nation in its world responsibility. When the religionist can lose his fear of government domination and the educator his fear of subtle religious imperialism, the way opens for a study of religion

in the public schools that sees religion as a social phenomenon which deals with ultimate concerns in a system of symbols, beliefs, values, and practices that are an essential in complete education.
Religious liberty interpreted by the Supreme Court means freedom from church control or establishment and religious practices within the schools. It also means freedom to examine, understand, and commit oneself freely to any religious system or to be free to commit oneself to any humanistic belief. All persons have some orientation of their values, beliefs, symbols, and practices. The school or the state protects the person from coercion or harassment concerning his choices. The task of education is to help him be self-critical of the orientation he chooses and to become tolerant and understanding of others.

This liberty to make his choice concerning religion when and how he chooses is part of the guarantee of the First Amendment. Since education has been delegated to teachers and administrators outside the home, the way in which a person is to be informed concerning his commitments without losing his liberty, is the task of implementing this religious liberty in the school. Each new generation finds the implementation changed according to the needs and pressures of that century.

When faced with the problem of adjusting local school policies and practices to meet more accurately the interpretations of the Supreme Court, the Commission on Religion in the Public Schools of the American Association of Administrators chose to work only with forming guidelines
for the narrow path designated by the court. The result of their study produced principles through which they experienced hope for a new thrust of religious freedom. Not only did they see organized religion as undamaged by the Constitution as now read, but they saw a larger place for religion in education.

This chapter will describe the kind of policies and the patterns of teaching that are possible when religion is defined as a phenomenon of life which can be studied and examined as well as experienced and expressed. The school is responsible for the descriptive aspect to help persons learn the process of evaluation and commitment. The church and home retain the normative and persuasive aspects as to commitment and further expressions. Our first examination will be a brief review of the policies suggested by the administrators. These policies suggest that community attitudes may be slowly changed from "creed competition" to creative dialogue among religious groups and between religious and humanist perspectives. Second, the chapter includes a description of the teaching task when religion is included both implicitly and explicitly at all age levels. This description is speculative and is offered only for possible experimentation.

The A.A.S.A. Commission chose to deal with a limited aspect of religion—"an expression of creed or practice of worship, organized or unorganized, denominationally labeled or not, systematic or not." The particulars with which the administrators dealt, such as Christmas

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observance, baccalaureates, Bible reading, are illustrations of their definition. These occasions raise the problem for which a policy statement was prepared. In preparing a policy statement the booklet does set forth a series of statements that may be interpreted as objectives or guidelines for the religious aspect of education.

The principles which are set forth point beyond that definition to an examination of data concerning religious expressions, both observable acts and systems of thought, which are both useful and constructive for total education. The statements presuppose a knowledge and understanding of religious expressions on the part of teachers and administrators that may not be an actuality. The report goes ahead to larger aspects of the inclusion of religion for which many teachers are not prepared.

A statement such as "to tolerate is not enough. Honoring our differences means making room for them. It means understanding and valuing people for their differences, not merely focusing on surface similarities,"\(^2\) indicates the need for seriously discussing the varieties of religious expressions in any community. Mutual understanding and respect are strengthened by intercultural education. Deeper study of the various religions would bring respect to the encounters. The report also indicated various steps on which this kind of religious education could happen in the public schools.

The first principle concerning the teaching is (1) the necessity of the school to help the individual develop awareness and direct

\(^{2}\text{Ibid.}, \ p. \ 28.\)
knowledge about his own religious tradition enriched by his encounter with others in the school group.

This knowledge cannot be left alone to the church and home as has so often been suggested. To separate this area of experience from the rest of the student's learning in the early years would be developing a hostility toward it or make religion seem unimportant by neglect. The early stages of learning in formal school experiences are predicated upon an openness to all data. The attitude with which questions and shared information are received and responded to by the teacher in these early years is crucial because the child is developing a set of verbal symbols for the cognitive experiences. If the expressions are ignored or rejected, that group of word symbols may be left out of the vocabulary.

The A.A.S.A. report stated a warning in this way—"the good public school will be highly sensitive to its obligation to support and protect the religious development of every child in its charge, in whatever religious tradition he and his family embrace."³

Any elementary teacher needs to understand the general structure of religious experience and at least the common symbols for five or more different religious traditions found in any community. In one classroom of sixth grade pupils examined, there were twenty-six different religious commitments. The teacher in recognizing the distinctiveness of each commitment would strengthen that child's motivation to inquire

³ Ibid., p. 34.
further and discover its place in the total structure. The first step is a sense of the worth of one's self and his ideas; therefore the teacher's recognition of his own commitment or the denial of a religious commitment will affect his own attitude and willingness to deal with others.

(2) The second level of teaching that is indicated in the report is that of knowledge and response to other religions. The school is responsible for a "recognition of the deep importance to each child of his own religion and to all people of the varying religious commitment of their fellow citizens."^{4}

The interchange of descriptions of religious customs would lead eventually to understanding of religion in its institutional and ethical structure as it is exhibited in community life. This understanding is of assistance to persons as they begin to understand the process of valuing and making commitment. The acceptance of differences in people is an essential for life in a multifaith and multicultural society.

(3) The third level of teaching which the report indicates is the role of religion in all of human culture. "A curriculum which ignored religion would itself have serious religious implications."^{5} "The public school curriculum must give suitable attention to the religious influences in man's development."^{6}

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^{4} Ibid., p. 37.

^{5} Ibid., p. 56.

^{6} Ibid., p. 55.
"Recognition must be given to the role of religion and the religious in literature, in history and the humanities, and in the arts."7

This aspect has been recognized more easily in the secondary and college areas where the data is more available. At the elementary stage the role of religion can be seen in community life as part of the institutional life. It can also be seen in terms of cultural patterns and customs which developed because of religion. The role of religion in calendar development and in festivals that are celebrated are all essential elements of elementary education. The area of vocabulary and language usage in the middle school would also be enriched if the teacher knew the varieties of religious backgrounds which have contributed words to our vocabulary.

The fourth level or aspect of teaching of religion in the public schools indicated by the administrators is that of the effect of religion in moral and ethical decisions.

This statement indicates that religion may not be the sole basis for these decisions; and religious decisions may also be enriched and developed by inquiry. The school is to seek out appropriate ways to teach what has been aptly called "the reciprocal relation between religion and other elements in human culture."

The school would teach "the part which organized religion has played in establishing the moral and ethical values that schools must develop and transmit."8

7Ibid., p. 57.
8Ibid., p. 61.
These two statements indicate the need for the public school to develop the skill of evaluating past decisions or proposed views of life as seen in history, literature, and art. Religious sanctions and taboos need to be examined in light of new knowledge and situations different from those which brought them about originally. At the same time religion will continually raise the question of the ultimate meaning of actions. More needs to be said concerning the value, judgment, and the evidences of these actions in history in persons of all different commitments. The skill of analyzing value systems will lead to a fuller understanding of how each person makes his own decisions.

The school "would not seek to equate religion and morality by suggesting that religious convictions or sanctions alone undergird moral principles or ethical implications." Yet it would not ignore those who find it the basic motivation.

(5) This statement leads to the final aspect of the teaching of religion which the administrators saw as important in the public schools.

"The power of the public schools is in the opportunity it provides for the creative engagement of differences."\(^9\)

This statement indicates that learning how to protect the religious liberty of persons and yet avoid establishment of a single religion or a group of religions is an example of creative engagement. In teaching

\(^9\)Ibid., p. 62.

\(^{10}\)Ibid., p. 67.
how to respect and understand religions in a multifaith society students will come to true creativity and new areas of knowledge.

The issue here is one which the Supreme Court has in each decision—how one preserves the intent of the framers of the Constitution to resist establishment and yet make necessary changes, due to cultural, economic, and political changes, to preserve liberty. To help the student understand the meaning of religious liberty without violating either the rights of the minority or the majority a teacher must learn to deal creatively with differences. Religious differences furnish this kind of opportunity.

The administrator's Commission was aware that the public schools are a meeting ground and focus of America's pluralism. Our pluralism is certainly not as broad as it might be or as it will be in years ahead when it includes many more of the Eastern forms of belief that are now becoming more prevalent. Yet at local communities in the schools there have been points of friction and tension. It was at these points of tension that the report spoke.

Behind the simple policy statements one can see the same shift in thinking that is indicated in the previous chapter of this study concerning religious leaders and education. The movement from separatism to cooperation to creative dialogue within the schools was indicated by some leaders in each of the major faith groups. The creative dialogue for the religionist includes engagement with the secular humanist. Reinhold Niebuhr has written about the necessity of this interaction among religious and secular scholars by saying:

Secularism, for instance, supplies a needed corrective against false religious absolutes; but without the
religious approach to life, secularism tends to create its own absolutes, as Rationalism did in Revolutionary France or to live in a universe in which no sense of the Ultimate meaning of existence is raised and life becomes the search for merely immediate and proximate goals.11

The interaction between the religious and humanist perspective produces a better education. The leaders of both the religious groups and the educators who have largely followed a neutral pattern toward religious study appear to be opening a more complete inclusion of religion as a study in order to provide a better encounter.

The task ultimately rests in the teachers and how they choose to act in the teaching-learning situation. The teacher has the opportunity to be the catalyst in the learning situation so that the learner confronts a person who embodies the cultural traditions in living at the same time he tries to deal with the world as he and his fellow-learners see it. The learning situation is made up of (1) the objective symbolized in the teacher or teachers; (2) the learners who bring their experience and their questions; (3) the records of what has gone before in symbolized form—written or visual; (4) the crises of everyday living which raise the questions both immediate and ultimate. The context for this learning situation is the school in a pluralistic country, but in most cases the local school is still culturally fairly homogenous and often racially segregated. In this setting we ask the question of how the teacher may encourage the learners to explore the religious and humanist perspectives of the world.

In the first section an explanation is given of religion as a phenomenon of life in which symbols, beliefs, values, and practices are focused on questions of ultimate meaning. The humanist perspective is defined as an orientation that centers on man rather than on a transcendent being with a belief system centered in cognition as supreme. This is expressed by Kimball and McClellan in these statements:

One could say, then, that the touchstone of our analysis is the relation between the individual and his world, i.e. that scientific, rational knowledge of the world is the basic relation from which the conceptions of the world, personality, and symbol systems are derived . . . . The world as it reveals itself through the disciplines of science, history and criticism is not personal . . . . The point is just this—the system as such does not demand any special motives in those who operate it. Insofar as 'moral' has reference to motives, our world, in its larger features, makes no moral demands on individuals . . . . Of these disciplines of thought, only the discipline of natural history provides a symbolic medium through which an individual can interpret the complex relations he sustains with his world. And knowing oneself as a part of a social system is accepting the moral demands inherent in that system.12

These statements very briefly illustrate the humanist perspective. The educator is responsible to provide a situation in which the learner may examine the world in which he lives through the eyes of more experienced persons who have committed themselves to the religious perspective or to the humanist perspective. What the administrators have indicated by their guidelines is that the school must be equally as clear in its clarification of the religious perspective as well as the humanist perspective. Their statements open the way for the kind of

study of religion that takes it out of the personal realm alone and opens its public aspects for academic examination.

This paper is directly concerned with clarification of the religious perspective and is deliberately not expanding on the humanist perspective except for purposes of contrast. The first step in seeing the religious perspective included in the teaching-learning situation is to examine the place of the teacher. How the teacher is able to act with integrity yet open the way for examination of both perspectives is the first question to be discussed. The teacher recognizes his authority as a representative of society and his role as a deciding individual whose own convictions provide a symbol or living model of how one person lives powerfully in his situation.

The Teacher--a Model of Society

Three words are necessary here to emphasize the task of the teacher in the learning situation. None of the words are exhaustive and point only to the integrity of a teacher who truly meets his students as individuals and is able to respond to them according to their needs with the appropriate function. The teacher acts various moments as a challenger, catalyst, and a model.

The word challenger suggests two qualities in the teacher. The first, he is aware of his own stance. The teacher has gained enough confidence in his own experiences, beliefs, and decisions that he is willing to present himself to a group for their meeting. He enters the scene not on a white charger to vanquish or rescue, but rather to meet the person with both an invitation and an offer. The teacher
invites the pupils to enter his experiences and those to whom he can introduce them through books and vicarious experience. He offers to enter into their experience and share in their learning and in their confusion. He does not offer to save them from conflict. Rather he invites them and joins them to lend strength and resources, but does not deprive them of the struggle.

The teacher functioning as a catalyst is aware of the other elements in the learning situation—the other pupils, the home background, the community crises, the world around us. He acts in the learning situation as a reminder and disturber when anyone of these elements is omitted in the consideration. He stimulates the action when needed by pointing out the missing element, or by providing a new pattern of relationship of ideas. The catalytic action keeps the persons participating in the scene of action because he senses where the barriers have been erected.

As a model the teacher is not a symbol of perfection. He is a working model which puts in visible form the parts that make up the whole pattern. He allows himself to be examined to see how he arrived at the decisions, attitudes, and skills which are being acted out in him. He does not present himself as the model of society, but rather as a symbol of the greater possibilities available beyond what is embodied in one person. This implies that in the realm of religion or any other controversial study the teacher allows his own choices to be openly examined in order that both the limitations and consequences may become part of the data for examination. Dr. Robert Lekachman, who is concerned
that the schools remain a common ground for the skeptic and the believer, asserts that it is a bad answer to avoid religion because of the fear of offense. He suggests that the solution centers not in legal decisions, nor curricular plans but in the teacher. He makes these two statements:

In the first place, the responsible teacher owes it to himself and his students to identify his convictions and his biases, and to make some allowance for them in preparing materials and teaching classes. This does not amount to saying that he must deliberately teach a view of events which his conscience tells him is untrue or incomplete. But it does suggest the appropriateness, at least in classes for older children, of indicating to them what views their teacher cherishes . . . In the second place, indoctrination is a smaller danger when teachers are themselves of varied background, drawn from all the major denominations and from those who profess no religious belief.13

These three words have focused on the kind of teaching that is needed for inclusion of religion. Teaching that provides opportunity for significant encounter, which encourages interaction with all elements in the learning situation, which provides models for examination and testing within the group as well as in continuous relationship with the society.

The elementary teacher is more a model who develops trust in persons through contact with the child. Like a parent he must learn to release the child to his own powers yet be there as a strengthening presence as the learner develops his own confidence. In the religious area of total perspective of life it is particularly hard to be a teacher of younger people without attempting to gain "converts" to his particular commitment.

Responsible teaching uses contrast and analogy as a way of making new knowledge palatable. A teacher who understands the power of his authority as well as the strength of the trust that is placed in authority may use contrast and challenge effectively without either closing the issue permanently or developing a skeptic of all further learning. The teacher is aware that he is dealing with two types of thinking that complement each other. Both types of thinking are necessary if both the religious and humanistic perspective are to be discussed. An over-emphasis upon the analytic thinking rules out an openness to ultimate questions. Science makes use of intuitive thinking in areas where knowledge is not sufficient or in unexplored areas an intuitive thinker makes educated guesses that allow him to see new formations of knowledge. The philosopher and the historians recognize the contributions through the years of intuitive thinkers who prepared myths and speculative images for tentative solutions to questions of ultimate concern. The necessity of the teacher to recognize and encourage both kinds of thinking in the learning situation is imperative for the inclusion of religion. Jerome Bruner describes the relationship between these forms of thinking. Several of his statements will illustrate the necessity of keeping the balance in the learning situation:

... Intuitive thinking characteristically does not advance in careful, well-defined steps ... Through intuitive thinking the individual may often arrive at solutions to problems which he would not achieve at all, or at best more slowly, through analytic thinking ... For as we have seen, it may be of the first importance to establish an intuitive understanding of materials before we expose our students to more traditional and formal methods of deduction and proof
It seems unlikely that a student would develop or have confidence in his intuitive methods of thinking if he never saw them used effectively by his elders. If the religionist in the past has tended to think intuitively yet make his intuitive conclusions absolute without relating them to known facts. The humanist, in reaction, may use intuitive thinking in too limited a way that puts his entire authority in man's rational powers and his ability to prove relation to his view of reality. His over-emphasis on the rational powers of man may make it hard to examine other aspects of man's experience. The teacher is always aware of the tension between being too accepting of incompetent and irresponsible thinking which may be emotionally-charged for the learner's self-protection and being too critical to the point of not allowing room for the creative and imagination which allows for faith in something beyond demonstrable and verifiable answers. When religion is accepted as a purely private matter, it is unacceptable to criticize a religious opinion. When religion is accepted as a phenomenon for study, it is open to both analytic and intuitive thinking. The teacher must in this sense provide the example for how to treat religion not as a guarded subject in the academic setting nor as a target for one kind of thinking. The responsible teacher provides an atmosphere of analytic and intuitive thinking about the phenomena as they occur in life experiences.

The teacher, we have said, is the focal point in the inclusion of religion in education. The teacher acts as a challenge because he

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makes the student aware of the diversity of perspectives. The teacher provides an atmosphere of interaction in which he, as a catalyst, helps the process to be free within a structure, yet stimulating both analysis and intuition to function. The teacher provides himself as a model of a member of society and also points beyond himself to other examples of how the ultimate concerns of life are acted out.

The Religious Perspective in the Classroom

If religious knowledge as well as the effects of commitment to this perspective are to be included in the teaching, the teacher must be cognizant of some of the dimensions of religious experience as they occur in the curriculum. Taking as a starting point the guidelines suggested by the Administrator's Commission, we will examine each of these in relation to an aspect of religious experience that can be observed and studied in the schools.

The first principle which they suggest is saying the teacher helps the student develop "individual awareness and direct knowledge of his own tradition." This refers to the experiential aspect of religious experience in which the person becomes able to conceptualize and explain his own commitment. This is a long task beginning with recognizing certain feelings in oneself in response to actions in which one participates as well as those into which one is born in the family.

The Experiential Aspect

The sociologists who observed religiosity in groups of people described this aspect of individual and group awareness as having at
least four kinds of feelings. These feelings are designated as concern for a purposeful or orderly life, cognition of a divine being, trust, and fear. Concern about the world and a desire to see purpose and make sense out of what one sees is expressed first by questions such as: Why do storms come to some places? Why are some people born blind or deaf? What makes a seed grow? Why do some people hate each other? Why do some people die?. These questions are an attempt to sort out people and thing and things that happen. The simple questions are related to ultimate concerns about man and his universe, man and other people, and man and God.

The teacher of elementary children recognizes the need for asking big questions and also recognizes the danger in giving answers. To allow feelings to be expressed about people and God and the world helps the person to form thoughts and hear relationships as they are discussed in light of other ideas and happenings. The younger person needs to explore and express feelings that his parents and he have about the world. He needs to fantasy about how things are made and what makes them happen. This curiosity is developing a skill of intuitive thinking and he is being helped to fit available knowledge as he acquires it into his growing sense of purpose. His imaginative thinking helps develop an area of thinking beyond himself which is essential not only for speculating new knowledge, but for sensing a Being behind the order and purpose as he becomes aware of it.

How a person gains a knowledge of the divine is caught up in the word, revelation. A young child seems to create a Being to fit into

\[15\text{Supra, p. 32.} \]
his ever-enlarging view of the universe. Revelation is identified as the source of the knowledge of God and the basis for all Christian thinking. Other religions manifest a unity on belief in a transcendent reality as immanent in human people. This indicates what is included in the term revelation. A relationship of man to God has been described in the language of personal encounter, "I--Thou" rather than religious experience. The difference lies in the connotations of divine initiative and freedom in which God comes to man in his actions, his creation, and in person. This personal encounter is in contrast to "given datum" of God's presence which man discovers and understands. The various religions express this cognition of the divine in different ways. The teacher would be aware that some persons speak of God as personal, others as a force or absent being. The recognition of how one relates to the divine being is another part of this awareness of one's own tradition.

Individuals vary in the feeling of trust or faith in the divine being. This component may not be present in some religions in which the divine being is not closely related to human life. Others have a simplistic trust which provides freedom from worry and in some extremes almost complete freedom from responsibility. The feeling of trust and security may be either centered humanistically in humans near to the child or later it may be transferred to a transcendent being. The ability to trust is largely developed through identification with adults who trust other people and God.

In the school these expressions of trust, fear, relationship with God, and concern about the world are accepted as religious data.
The teacher and the interaction in the group will help each other treat these feelings and ideas with enough respect so that ideas in the religious and humanist perspective about the world are seriously examined for consistency and for testing with reality as each perspective believes. The danger is not that the ideas will not be expressed. Every child raises questions about ultimate concerns. The treatment of the question will determine whether or not he is encouraged to continue to explore and doubt as well as accept. The teacher's task in this experiential aspect is more complex because at the early level of questioning the topics are often in the personal area of religion. The teacher here is responsible for stimulating questioning which often must be handled at home or in the religious institution or group. The teacher has the opportunity to develop its relevance to all other studies yet not truncate or ridicule or praise any particular personal belief. Because of the difficulty in the elementary level of dealing with religious data which are quite personal, religious questions are often ignored. This gives ground for the criticism that the school promotes a negative approach to religion.

What a religion requires in terms of intellectual data about itself is an interesting descriptive item. Some religions require acquaintance with a body of literature, others with ritualistic forms, still others put more emphasis upon participation in some acts of service.

The doctrinal system or conceptual patterns of some religions offer a key to the interrelation of rituals, values, acts, and other expressions. Some groups do not have an historic statement of belief.
while others depend on a long tradition of documents. The comparison of belief systems helps a student understand the need for institutional patterns and their relation to a system and its preservation.

The most difficult aspect of the individual's awareness of his own beliefs and that of his group is to discover the relation between the acts and decisions in everyday life to the ultimate questions about man and the transcendent being which are explicated in the rituals and the belief system.

The educational processes that are required in all stages of this self-examination lead from the awareness of specifics such as language, events of religious significance, recognition of ceremonies and symbols. The handling of specific data in categories and learning to generalize is a part of the theologizing or constructing of a belief system. The ability to see preferences in choices and patterns of actions which indicate value systems gives a method for developing one's own consistent patterns around a commitment to a person or a perspective.

These skills are the progression of handling one's experiences in an orderly and consistent pattern. The public school offers the arena in which a person may examine his own beliefs against many other groups. This examination is dependent upon his own church or society helping him understand his own religion. The school's responsibility is to provide a setting for exploration and dialogue. For those who have no group from which they draw their own beliefs or a home atmosphere which ignores religious questions there is still the necessity to ask the questions concerning the self and his capacities and powers.
in the world. This is the accepted responsibility of the school in order to develop responsibility as a citizen in a free society. The self is dependent upon the group for its own appraisal.

The humanist assertion concerning the person in society is expressed by Kimball and McClellan in these statements:

Perhaps the final step in the democratic experiment is that the society no longer poses an ultimate meaning to life. Instead it builds within each individual such a complex sense of self that the person is forced to create meaning, order and purpose for himself . . . 16

In contrast a Christian theologian, H. Richard Niebuhr, describes man as a responsible self. James M. Gustafson describes Niebuhr's belief in these words:

What is implicit in the idea of responsibility is the image of man-the-answerer, man engaged in dialogue, man acting in response to actions upon him . . . Men are responding to God's actions, they are responsible to God in all their interactions.17

As one senses one's own part in society one becomes more aware of other groups.

Knowledge and Response to Other Religions

Mass media of communication have brought into our homes and schools in personal form many other groups and religious forms. In recent years people have been introduced to a Roman Catholic funeral service, a Church of England wedding ceremony, to Buddhists' acts of self-immolation for political reasons, to religious and humanist's groups

16 Kimball and McClellan, op. cit., p. 318.

joining forces for civil rights. There is no choice concerning our response and need for knowledge of other groups. The beliefs, actions, values, and rituals of other groups around the world become a part of every person that studies man and society. In exploring other religions to discover the person and his actions as a "meeting" rather than as a debate, the tone of the questions and the atmosphere developed by the teachers will be determinative. Comparing one religion with the other can be done at different levels of awareness. Martin Buber described the tones of different encounters in terms of this awareness. He said one may approach the other as an observer wholly intent on fixing the observed man in his mind, on noting him or his ways as an onlooker. "One may also speak to the other as demanding an answer but not forcing the other into an object." The other speaks to me. Martin Buber described three kinds of dialogue which may help to see the difference in approaching other religions as persons and not as systems:

(1) Genuine dialogue where each of the participants really has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living mutual relationship between himself and them.

(2) Technical dialogue which is promoted solely by the need of objective understanding.

(3) Monologue disguised as dialogue in which two or more men, meeting in space, speak each with himself.

in strangely tortuous and circuitous ways and yet imagine they have escaped the torment of being thrown back on their own resources.19

In order to provide genuine dialogue between religious groups the teacher needs to see the religion in its setting. It will naturally be a part of the study of a country or a culture when the religions in that area are distinctive. To develop an understanding will require deeper research into the rituals, their use in public ceremonies, the written documents of a religious group, e.g. the Koran for the Muslim, the Upanishads for the Hindu, and the influence the beliefs have on their actions.

When the teacher is dealing with the common western faiths, "the four conspiracies," as John Courtney Murray calls them, the judgment of the teacher as to how much conversation the community is willing to allow is essential. At this point the enlistment of representatives of different faiths with the teachers in preparatory discussions may help to set the level at which the dialogue may go on. The teacher may need again to prepare the group for approach to other religions not as rivals or conspiracies, but as part of the community data. The learner is interested in describing religion as an event rather than a proposition to be analyzed. The event happens to people in their home life and in the community. It has its effects and its expressions.

This area of comparing rituals and practices is especially explosive because of the Supreme Court's decisions in the area of prayer

19Ibid., pp. 10-15.
and Bible reading. Further discussions will lead communities into problems concerning Christmas and Hanukkah celebrations. Ceremonies and practices may be examined as events much as we observe another person’s wedding. We may or may not share in the ceremony depending upon our relationship, but we can describe the event in terms of its expression of the couple’s beliefs about each other and the institution of marriage as well as the consequences in the families.

Comparing religious groups by studying their rituals, their belief systems, and values is like seeing an event as it happens to a group of people. We do not only observe it, but we try to see it in its complete context and meaning. The test of our understanding the other religion at least in part is testing our explanation with that of a believer.

To study religious groups requires resources of the history and ritual expressions of many groups described in personal forms. Never before has there been as rich an opportunity to be a part of the situation of so many different areas in so realistic a fashion. To know the politics and the economics of most new nations requires an understanding of their religious beliefs.

Role of Religion in Human Affairs

In past attempts to include religious teaching in the schools, one approach was that religion is functional. It is useful in supporting moral and ethical decisions and in preventing delinquency. Reasons such as these were given for continuing devotional practices at the
opening of the school day. This approach is destructive to a sound religious perspective and offensive to the humanist. It is destructive to religion because it makes religion a tool rather than an event in life. It reduces it from a phenomenon which unites meaning and action in a constant creative action to a means to a social function.

The humanist objects because it implies that religion is the only basis for moral and ethical action. The humanist declares that social function is an adequate motive for ethical decisions. Kimball and McClellan express it in this way:

In one of the usual senses of 'moral' when we talk about the moral quality of a man or his actions, we refer to his motives. Now some motives are higher and better than other motives, some motives are narrow and purely self-regarding; others are wider and have regard for other people. But the social functions that are essential to our way of life do not hinge on any person's having one sort of motivation rather than another . . . And knowing oneself as a part of a social system is accepting the moral demands inherent in the system.

For the humanist the society and the system of symbols which is created by the society determine the person's actions. The aim is only that of meeting present social needs.

Does religion have a role other than personal inspiration and strength? For many people religion in its various forms is only an emotional extension of the family. Some have suggested that it is a surrogate for feelings of kinship and traditions that transcend generations. The deeper significance of religion as a perspective of life in

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20 Kimball and McClellan, op. cit., pp. 309, 313.
which man is involved in the creative acts of his God and in relationship with other people in significant relationship as an event is made evident in deeper examination of religion. The relation between the ideological pattern and the consequential acts of both individuals and religious groups may be studied in order to see religion not as functioning according to man's needs alone, but rather man expressing the meaning of his existence not as controlling nature and competing with other people for control, but as participating in creation, and restoring order, and participating in the reality of significant events. This meaning of existence as making events and places sacred because they become part of continuous purpose fulfills man's relationship with other men and God.

The school can find the evidence of this kind of existence in literature, in art and drama, and in biographies of those persons who see purpose beyond immediate needs and who give themselves to creative actions in many realms. These would help learners see the individual dimension of religion as well as the effect of the individual in the group.

All religions deal with the crises of the human career. Religions are concerned with birth, initiation rites for adulthood, marriage, death, illness, work, play, fear, storms, anger. Coping with human experiences but making these experiences occasions for participation with the gods in human life is common to all religious groups. Collectively this becomes the history of mankind as seen through ritualistic ceremonies. These studied in their setting explain the customs, mores, and sanctions of each group of people.
To see the effect of religion on corporate life in nations, in communities, in the world one would find history, philosophy, and political science including many accounts of the effect of religious thought and institutional power. The evidences as they occur in history show that inadequate interpretations of religious experience have brought about confusing and destructive actions as well as creative and orderly acts. Religions have all struggled with the problem of reaching an adequate idea of man. Joachim Wach speaks of the different emphases in the study of man and his actions:

It was the one-sided emphasis on his physical nature which again and again called for a stress upon his rational capacities, and it was to defend the mystical spark in man against fideism and intellectualism that the former doctrines were approved.
West and East still face the task of working out a doctrine of the nature of man which rightly balances body and mind, soul and spirit, revealing, to quote a modern theologian (Brunner), 'a true knowledge of his responsible existence.'

This challenge for continued study to understand the full meaning of man's existence is an open door for the study of humanities. The choice of values and what man has considered worth living and dying for in different cultures opens an area of study. Perhaps the greatest task of the teacher in these areas is to inspire some students to learn to contribute to the studies that are needed in this area. In America where there is a closer relationship between ethical decisions and man's beliefs about himself and God, James M. Gustafson ended his article

on Christian ethics by indicating the great need for more study in this area. He wrote:

A totally ignored area is that of comparative religious ethics. . . . there are in comparative religion texts some general remarks about the differences between Hindu, Islamic, Taoist, Buddhist, and Christian ethics, but nothing of major significance has been published in this regard.22

The role of religion in human affairs may be seen in persons through identifying the religious in literature, in history, and the humanities. The expressions of religion provides an important foundation for value systems and ethical choices. The pseudo-religions which major in a sentimental "goodness" make religion a means rather than a commitment to a way of life. Learning to distinguish the truly sacred meaning in actions as contrasted to limited, individualistic purposes requires a skill of analysis and characterization of groups as to their commitment.

Religion Provides Creative Differences

Learning to distinguish religious motivations in groups could also help to distinguish differences in the ideological patterns of religious groups. More study is needed in both the area of role of religion in human affairs and in the comparison of ideological systems. In order to live in a multifaith culture one must learn how to deal with differences in a way more productive than tolerance. To learn to deal with differences that are real without denying freedom is one of the tasks of the school.

22 James M. Gustafson, op. cit., p. 345.
The value of learning how to comprehend the belief systems of various religions will give deeper meaning to intercultural discussions in all areas. To visit another country or to work in the United Nations or to carry on foreign business with an understanding of the basic assumptions which provide the judgments of each group of people is an evidence of competence.

To study belief systems comparatively requires a comprehension of one's own belief in order to make translation of terms from one group to similar terms and beliefs in another system. Primary sources of evidence for beliefs are difficult to secure. It will require more religious scholars in other groups who are willing to communicate with the West without fear of being met polemically rather than with an inquiring attitude.

The three parts of a belief structure are differently emphasized in different religions. Jainism and Confucianism stress the implementing beliefs which are concerned with the conduct of God and man in carrying out purposes. Hinduism places high value on purposive beliefs which are an attempt to man's purpose and destiny. Within Christianity some groups such as the Lutherans emphasize the warranting beliefs which describe the divine purpose and man's place in it. Learning to detect these emphases as well as being able to see what power these beliefs have in influencing actions and decisions is largely a specialized study yet cannot be completely ignored in discovering religious data. The humanist will be able to describe his belief system in relation to the world and other people. The historian of religions and the philosophers are needed
to fill out the complete stories needed in this kind of study. Joachim Wach illustrates some of the difficulties in this kind of study when he shows that the intellectual expression of man's experience in pre-literate and less advanced cultures is cast in terms of myths. He says:

All these systems of mythological and theological thought treat of these themes: God, the World and Man. The continuity of tradition which they each represent may be interrupted, however, by new and fresh insights, promulgated by prophets or seers or men of God. The founded religions, as distinct from those whose beginnings are lost in a dim past, trace their origin back to such creative religious experiences and impulses. The new religion starts from a specific experience—visions as we know them from the life of Jesus, Mohammed, Zoroaster, the Buddha—an intuition or revelation which enfolds itself in the nuclear teachings of the founder. As these teachings are developed into a body of doctrines, the communion of the initial circle creates definite forms of worship and begins to organize itself according to a novel pattern.23

Dr Wach shows the development of the belief system as well as its relation to the rituals and finally to the consequential acts. He is speaking of the idea of man when he says:

Thus we find a concept of man in religions whose origins are lost in a dim past, like the Egyptian, the Greek, the Hebrew, the ancient Persian and Indian religions, and a doctrine of man in religions of revelation like the Christian, Judaic, Mohammedan, Zoroastrian, Manichaean, Hindu, and Buddhist.24

This only provides a small glimpse of the kinds of studies that are the background for whole study of the different religions of the world. The humanist could find an equally interesting study on the

23 Joachim Wach, op. cit., p. 61.

24 Ibid., p. 65.
development of the idea of man although his interpretation of man's role would be quite different.

Not only is more study needed to provide data for discussion, but more work is needed to develop good dialogue between persons in religious groups. Two religious leaders listed the conditions that are necessary for dialogue that will bring about new conceptions of each other and of the view of existence. Robert McAfee Brown and Gustav Weigel prepared an American Dialogue between Protestants and Roman Catholics. They set these conditions for that encounter:

1. Each partner must believe that the other is speaking in good faith.
2. Each partner must have a clear understanding of his own faith.
3. Each partner must strive for clearer understanding of the other. This implies:
   a. His willingness to interpret the faith of the other in its best light rather than its worse;
   b. A continual willingness to revise his understanding of the faith of the other.
4. Each partner must accept responsibility in humility and penitence for what his group has done, and is doing, to foster and perpetuate division.
5. Each partner must forthrightly face the issues which cause separation, as well as those which create solidarity.25

To learn how to meet differences in a classroom beyond the level of debate and simple conversation to the level of meeting in which one lives for a time in the other's thinking is a continuous aim for teachers in secondary and higher education. This is developed when there is sufficient resource material and the teacher is skilled in leading group conversation.

We have listed four large levels of teaching that can be carried on concerning religion:

(1) The experiential level, developing individual awareness and knowledge of one's own tradition.
(2) The ritualistic and intellectual level at which acquaintance and response to other religions can be made.
(3) The consequential area or the role of religion in human affairs which effects moral and ethical decisions.
(4) The ideological level in which creative dialogue brings not only understanding of differences but perhaps new conceptions growing out of true facing of barriers.

The last two indicate the need for much more research at the graduate level. The first two can be accomplished in the regular opportunities provided in the school curriculum if the teacher is aware of the opportunities and knows how to set the atmosphere. The study needed searches for the meaning of the events without a superficial observer's stance or a critical and competitive atmosphere.
The problem of the teacher's preparation that will develop awareness of the opportunities and skill to deal with differences is apparent. What experiences does a teacher need to be ready for these opportunities? The purpose of this study has been to show the next steps that may be made by educators and religionists in order to retain religious freedom without establishment of religion by the state. We have examined religion as a discipline of study and attempted to show that studying religion in various aspects is possible. Now we must explore what is needed in teacher preparation for this task.
CHAPTER V

CONCLUSIONS CONCERNING TEACHER EDUCATION

A major influence in comprehensive education in a pluralistic society is the attitude of the teacher toward religion as a study. The elementary and secondary teachers need specific preparation for the study of religion just as they do for any other area. This preparation needs to include both an examination of one's own beliefs and attitudes and a basic knowledge of religions. One aspect of the attitude essential for teaching in the religious area is an openness to hear another point of view. There is a natural openness and listening mode of encounter that is characteristic of teaching in the younger ages. This ability to meet another person and hear all of the ideas being expressed is essential to an understanding of the value and meaning the ideas hold for each person. This intuitive reaching out and responding is described by Martin Buber in these words:

So it is the task of the teacher to meet and enter into the relationship with this released instinct discerned among the child's propensities by all the prominent educational thinkers from Plato to Montessori and Dewey, an instinct characterized by inventiveness and spontaneity--to meet it with the discipline of form . . . Both are obliged to adopt a framework and an organization of knowledge within which the child's creativeness can engage itself. Once engaged, the child secures a footing within a communal construct and begins to experience the fascination of problems revealed through the images offered to him by other engaged personalities. Part of the teacher's function is to present a skillful selection of the world within the appropriate frame.1

The teaching of religion particularly at the early elementary years includes the nurturing the child as he encounters the world around him. He learns to accept some forms and structures of society without losing a spontaneous and creative response to people if he is in a stimulating atmosphere. The child will become aware of the religious view of life as shown in people around him. The teacher will have opportunity to indicate the different perspectives as the evidences of these views are seen. For example, different attitudes toward the use of natural resources may point to the difference in perspective. In one case, the person looks upon the world as a setting for people to continue the process of creation by using materials and time and space to bring order and freedom for people. In the other case, persons may see the world as a place to be used and exploited for one's own gain without regard for the future or its artistic value. This view expressed from the beginning in terms of respect for the creative power provides a context for later study of the ethical problems involved. The teacher of young children has the responsibility of examining the simple form of the ideas that are basic to total perspectives.

Young children may see evidence of the religious interpretation of history as they hear adults explain events in terms of God's action. The teacher has the opportunity to show both natural causes for events and to point out the mystery of unexplained events which are attributed to God. Both the naturalistic and the religious explanations may be opened without forming final answers.

The teacher in the elementary school will not be threatened by the questions of ultimate concern if he does not see himself as the
giver of final answers to religious questions. His task is to encourage exploration and awareness of differences, yet to develop the desire to formalize ideas, to abstract and categorize the learner's experiences toward a consistent pattern of behavior. The teacher is offered the opportunity for an engagement with the free response to the world, to people and to mystery. The teacher assists the child in putting these expressions of response into form and structure for communication and examination. The teacher provides a reflection for the images that the child forms to put his feelings into complete form.

Teaching is not only concerned with the person's ability to respond and to identify with others who respond, but teaching is also concerned about action with and for others. The inventiveness—the potential for new actions—is part of the contribution of the learner to the situation. The teacher provides the skill and insight to bring this inventiveness into the total context in which consequences in decisions and actions are measured. Teaching itself is a human action aimed at enhancing the capacity for human response. The teaching which includes ultimate concerns makes a full appraisal of the effects in human relations. Martin Buber again spoke of education in these words:

An education based only on the training of the instinct of origination would prepare a new human solitariness which would be most painful of all.²

In the two sketches above, Martin Buber is speaking of the earmarks of teaching that allow for an awareness and an exploration of

the world for young children. The teacher's task is to encourage response to the power evident in nature, in people, and in themselves. To help children learn the language with which to talk about their experiences and to identify their feelings in symbols and images are an essential part of the task. The teacher arranges opportunities for experiences that will be associated with learning vocabulary. To deal with vocabulary for ultimate concerns often requires creating and understanding symbols and images for those areas which are part of the mystery. The primary task of the elementary years is that of learning verbal and visual symbols for abstracting thoughts. Since imaginative thinking and ability to see truth in mythical form is essential to religion, it is important that the atmosphere in the school encourage freedom of expression. Both a sense of trust in persons and the world and a skill of communicating one's feelings and thoughts are essential for religious perspective. A danger to imaginative thinking is presenting a pattern of thinking or behavior before the child has fully explored his own responses.

If the teacher sees religion as something he must teach in formal patterns or specific habits, he may not only dull the awareness of the child to the creativity around him, but he may take away the opportunity for the child's expression of feelings that leads to imaginative thinking. If the child is not allowed to express his feelings so that his words and meanings can be tested with others, his desire to explore the meaning of events will be lost. The whole area of expression and communication is essential to later dialogue in the religious discipline.
Different teachers will contribute different perspectives to children as they work with them in the early years. To ensure an adequate balance of different perspectives in religion and in those who are non-believers the same open conversational atmosphere is needed in the staff. The faculty of a school is enriched when there is a diversity of views and when these views are explored rather than merely tolerated. This is a form of in-service preparation for including religious data in the curriculum. If beliefs are restricted in employment policies or the faculty meetings never include conversations concerning beliefs, teachers are not usually concerned about children's questions or statements which have religious significance.

If the teacher is concerned about a complete education for decision-making, he will make his curriculum choices in such a manner as to ensure that religious patterns are recognized. He will recognize religious concerns in what the pupils contribute in conversation. The experiences in reading and trips will also include opportunity for developing a vocabulary including religious words.

The sociologist's categories of religious experiences may help the teacher's awareness or he may develop new and different categories for description of these experiences. The sociologists in a study in San Francisco provided these four stages of religious intimacy with the divine being as a sample of the kind of descriptive task needed for a person's communication. Glock and Stark analyze these experiences by presenting them as interpersonal encounters in the sense of the human actors encountering God. They describe four possible categories in
the order of their relation to God: (1) Confirming Experience—the human actor simply notes (feels, senses, etc.) the existence or presence of the divine actor; (2) the responsive experience—mutual presence is acknowledged, the divine actor is perceived as noting the presence of the human actor; (3) the ecstatic experience—the awareness of mutual presence is replaced by an affective relation akin to love or friendship; (4) the revelation experience—the human actor perceives himself as a confidant of or a fellow participant in action with the divine actor.3

The teacher may also be helped by studying the histories of religions to see the primitive stages of religious groups in order to more clearly understand the early expressions of children and young people. The study of history, psychology and sociology of religion will give preparation to openly discuss religion. More adequate knowledge will lessen the threat of religious questions and will stimulate the students to further exploration.

The attitude of education has often been tolerance or even negative feelings toward religious expressions or questions brought into the classroom. The teacher's task is complicated because of the need to distinguish between an honest attempt on the part of the child to express meanings and the attempt of adults to impose religious rituals into the group through the child. These rituals which may be appropriate in the home or in the church are not appropriate for study material. There is a difference between a child using a prayer to show his expressions of feelings and his asking the group to participate in

3Glock and Stark, op. cit., p. 43.
his prayer. The teacher's task is to keep the descriptive tone without losing the feeling of engagement with the persons who offer the descriptive date. The attitude is one of mutuality and encouragement of individual spontaneous expressions and exploration rather than tolerance.

Another approach to the development of the experiential background is providing adequate literary and art selections with opportunity for imaginative responses. Learning to create one's own pictures and sounds in word and music will offer an opportunity to see how religious groups developed their own rituals and forms. Harold Stahmer suggests a plan for this kind of teaching. He suggests a music appreciation program in the first and second grades for developing the ability to listen. For the third and fourth grades he suggests biography of leaders of various religions. The purpose is to develop a sense of how religious traditions emerged. He suggests:

Grades five and six would continue to stress the appeal to ear and eye by concentrating upon religious events—upon the festivals and celebrations associated with each tradition . . . During the next two years, grades seven and eight, the emphasis might well be upon the rise of religious freedom and religious pluralism in America . . . Grades nine, ten and eleven would constitute a third cycle, where the conceptual and doctrinal aspects of the major world religions would be presented. The eleventh grade would be devoted to the similar attitudes as they exist in non-religious ideologies . . . Grade twelve should deal with those religious, moral and ethical themes which lie at the heart of classical drama, prose and poetry.4

Dr. Stahmer's plan shows an example of planning for the religious perspective. Other experiments may develop other ways of providing adequate data for exploration in the religious perspective.

The first emphasis in teaching religion as a phenomenon is on the teacher's responsibility concerning the child's own religious experience and awareness of the child's religious traditions. The second emphasis indicated in the preceding chapter is that of knowing and responding to other religions. Dr. Stahmer's plan indicated this step in his example.

In the area of knowledge of and response to other religions the preparation of the teacher includes the attitude of descriptive and mutual engagement referred to above as well as knowledge about the religions. As indicated above, the historians of religion and the anthropologists are giving assistance in a sensitive description of other religions. The teacher whose interest and curiosity has been aroused about religions has a good beginning in the religious area. Courses prepared by competent religious historians who approached religion phenomenologically are especially useful to the preparation. Erwin Goodenough of Yale University has insisted that one must look beyond the data and arrive at a hypothesis about religion. He speaks of testing that hypothesis with the data and back again. In a newsletter he writes:

The tremendum about us and within us will still have n dimensions. Religionswirkenschaft in the mid-twentieth century can take us not to total understanding ... but to somewhat greater comprehension of man in his religious problem. It can do so only as we combine science and religion in our very marrow; combine them into a dedication to learning about religion by the slow, dogged approach of science.5

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The necessity of making available the findings and structural planning done by historians in the religious area in a form that gives the teacher a general view of the development of religions and their particular emphasis is evident. The common human themes which go throughout all perspectives need to be shown in relation to how particular religions emphasize and stress certain points. The study of this structure of the religions of mankind requires a discussion rather than merely a text outline. Without the continual emphasis upon the dialogue between the perspective which assumes a supernatural being and one that does not, the study becomes only a description of the past rather than an encounter with living ideologies which affect the choices of persons now. The comparison of these perspectives made in direct confrontation in seminars in teacher education would develop the awareness and sensitivity to differences. The discussion leads the study out of a superficial tolerance of all ideologies in "a cafeteria style" to one where the consequences of various choices are included as well. The attitude of encounter does not deny or attempt to ameliorate the differing points of the perspectives. The method of dialogue is based upon accepting full responsibility for the consequences of group action when a particular view is followed. For example, this means that religionists must recognize that the institutional Church has not always been consistent nor true to its own declarations in carrying out the presuppositions of the Christian beliefs. Anyone defending a particular belief system must assume responsibility for both the declarations and the developments from these. Examination of the other beliefs in both
their declarations of belief and the consequential acts and decisions is essential.

The role of religion in human affairs is being studied more completely in sociology and anthropology than previously. Many more studies are needed particularly in the area of the effect of the religious experience upon decision-making. Many sociological studies have concentrated on the institutional aspects of religion rather than the corporate effect of religion in other areas. Persons who are in the economic, political, and educational areas influence group decisions in light of their religious commitment, but it is not shown because only official church pronouncements or pressure from official church bodies have been used in studies. The conclusion by Glock and Stark in one of their chapters illustrates this point:

In our zeal to explore the correlates of religion and to understand its effects, we have somehow ignored the phenomenon itself. . . . It is quite conceivable that we shall end with not one but a set of operational definitions of religious involvement and that the correlates and effects of each may vary greatly. . . . The possibility of doing research using concepts of religion which are informed by sociological and psychological theory have not been explored.

The implications for teacher education concerning the public influence of religion are difficult to assess. There is common ground for both the religious and humanist perspective in the studies of social behavior. The studies would explore religion as a motivating factor in personal and group situations. The teacher would be helped by exploring several disciplines and learning to use the findings to assess the total situation. Psychology and psychotherapy contribute studies.

\[6\] Glock and Stark, op. cit., p. 38.
in the nature of value decisions. Charlotte Buhler deals with values and their relationship to goals:

To me it seems doubtful that any human being can ever be satisfied with just 'functioning' and 'coping' with difficulties as they arise. A person cannot live for long without goals and without hope and be happy or even content. He needs a future to look forward to, to believe in, to build on. In my opinion merely coping with current problems is no goal, and adjustment is not enough . . . He needs to have goals, the ability of integrated functioning, the freedom to make decisions and to act accordingly.

Values are potential goals. But there are also many values without any relationship to potential goals, values that block a person's goal development or that become completely out of reach because of a person's faulty goal development.7

The psychological study consists of the functions of behavior as satisfaction of desires. The sociological function of religion consists in the satisfaction of functional requirements. Both of these explanations are needed when one makes an adequate study of religion.

More studies are needed in psychology in the nature of the religious experience. Little has been done to try out the categories proposed for the study of the religious experience by the sociology studies at Berkeley. Abraham Maslow speaks of helping people arrive at a kind of scientific ethics which would do what traditional religion has failed to do. He speaks of developing a sense of normality as the great value question. He says:

This kind of work now and for some time past has been frankly an effort to construct a psychology of values that might ultimately serve as a practical guide for ordinary people, as well as a theoretical frame of reference for professors of philosophy and other technicians.

I can go even further than this. For many of these psychologists this whole effort is more and more (for most) admitted to be an attempt to do what formal religions have tried to do and failed to do, that is to offer people an understanding of human nature in relationship to itself, to other people, to society in general, and to the world in general, a frame of reference in which they could understand when they ought to feel guilty and when they ought not to feel guilty. That is to say, we are working up what amounts to a scientific ethics.*

This work shows that the common area of emphasis is on the human being learning his own structure of values. More cross discipline study is needed in order to see the relevance of each focal point, for example, the relation of psychology and psychotherapy in developing the humanistic side of value decisions to the theological views of value. The theological thrust is that of finding one's worth in responding to the given actions of God toward humans. Paul Tillich talks about the futility of goals:

First of all, I do not like the term 'religious goals.' It sounds as if religion first put special goals before us, and we then should march toward them. So the concept of goal or purpose is inadequate. In the whole of religious literature we will not find it . . . . Secularization means the cutting off of the finite from its relation to the infinite, and a concentration on the finite.*

Dr. Tillich went on to say that if some of these meanings of life are evaluated as matters of ultimate concern they become quasi-religions. These two very limited selections indicate the discussions that are

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needed between disciplines in order to clarify the role of religion in value decisions and in larger corporate ethical decisions. Sociology has given a picture of the religious experience in its setting and emphasized the need to describe how persons act individually and in groups because of religion. The psychologists have concentrated on self-actualization and how the powers of a human being can be used to gain a homeostasis with the problems of reality. The theologian speaks of response to a total situation which includes the challenge of the infinite.

The task of the teacher in this inter-disciplinary dialogue becomes that of learning how to communicate in more than one set of disciplinary languages and methodologies. The task of the teacher is to learn the art of discerning the assumptions which are being emphasized in the disciplines. To discern whether there is an emphasis on the human or on the relationship between the human and divine is an art rather than a logical skill to be learned by practice. It is an art in the sense that it combines intuitive and analytic thinking with the capacity to express the insights for others. This art is developed in the kinds of dialogue that move out of the learning of concepts to trying the concepts in specific situations.

Not only is there need for more inter-disciplinary studies, but there is need for discussions in teacher education where leaders in various disciplinary fields would face each other in dialogue concerning their own views about man and his purpose. The quotations above indicate the need for a person whose understanding of his own discipline
enables him to open conversation with a leader from another in the realm of human values. This kind of discussion engaging prospective teachers would help them discover methods of developing the art of discernment and articulation of convictions.

The dialogue of leaders in the various disciplines within the training of teachers provides a paradigm of the kind of dialogue the teacher anticipates in the classroom. The experience of genuine dialogue for the prospective teacher is essential if we are to realize the methodological assumptions made concerning the inclusion of religion in a pluralistic public school. We have said that the two perspectives must be allowed freedom at all levels from elementary through college age. At any level the ability of the teacher to create an atmosphere in which there is encounter of persons whose attitude toward each other is mutual respect and listening is the key. Without this method of approach, the polemic attitudes between the religious and humanist perspectives will prevent real development. In the papers of Robert Redfield statements about educational dialogue summarize this common belief:

A conversation in some form is an indispensable part of that education which makes mind and spirit grow . . . To take useful part in public decisions it to seek understanding through a struggle of alternatives.10

The writer goes on with the thoughts of Robert Redfield to show that educational dialogue has these rules and ends which are so similar to what was mentioned earlier as rules of dialogue between religious

groups. The rules of dialogue are appropriate to mutual enlightenment and growth for all participants. The end is insight and understanding. True dialogue requires listening and response in which the speaking is personal but disinterested, self-committing, and self-transcending. The participants assume honesty and respect in the other person. The conversation requires a balance between assent and denial.

The teacher who finds opportunities to carry on this kind of conversation with other students and teachers has the best preparation for the dialogue in ultimate concerns at any level.

Philosophic Conversation

As an example of this art of discerning the assumptions, this example of this kind of conversation in one area of a teacher's education is offered. In the study of the philosophies of education the relationship of man and the infinite is one question that might be asked of philosophic structures. No mere classification of philosophers or philosophic schools can be accurately made. Only certain points of emphasis can be noted which would lead the student teacher to examine the assumptions that are being made in that philosophy.

In looking at the philosophies that have been studied by teachers we have chosen five views to explore in a very limited way to show how coming to know what some philosophers say about man and God may be a fruitful dialogue in which to engage each other.
Idealism

Theodore Greene lists himself as a liberal Christian idealist. Dr. Greene speaks of man as a knowing, purposive being. Man is a complex psycho-physical organism, a "social" or political animal, a self-conscious thinker, a responsible moral agent, and an immortal soul. Dr. Greene talks about society and culture which has an enormous influence upon man. He speaks of the world of nature and man's dependence upon and his increasing control of that larger environment. Another major presupposition is that man and nature do not comprise the whole of reality but both are grounded in an Ultimate Reality that transcends time and space and all finite existence.

Dr. Greene emphasizes that the person is both unique and social, and oriented to an environment that is both spatio-temporal and eternal. His truth is an idea which is a participation in the Ultimate Ideal and a limited imitation of the Absolute Self. This very clear religious perspective gives the framework for a number of variations of the religious views as propositional statements. The teacher becomes an example of the ideas in action. The emphasis is on man's mind.

In the same philosophic framework a humanist could make man and his ability to think so important that God only becomes a little more powerful self or becomes a part of the community of selves or the human self becomes an ultimate reality. In both views the individual self has all the freedom essential to self-determination.

Immanuel Kant analyzed the knowledge process without making any leap beyond the phenomenal world to formulate a belief about reality.
He worked with the problem of uniting the subjective and the objective factors in knowledge. He put his emphasis upon the individual knower with his limitations as well as his powers.

The idealist philosophy is generally sympathetic to the religious perspective. We can only mention briefly some of the simplest ideas in order to show how the beginning of the conversation could be. Louise Antz in summarizing some of the idealist philosophers of education names a group of philosophers and adds this statement, "Probably the greatest difference among them is in the degree to which theism and personalism do or do not influence their thought."

Realism

Another group of philosophers who would help in opening the conversation in philosophy concerning the religious perspective are called realists. The realist puts an emphasis on the world of things. The person deals with observable and controllable facts. Harry S. Broudy makes this statement about human personality:

There are four major principles that seem to describe the essential workings of the human personality. These are the appetitive principle that provides the motive power to all of life, and the principles of self-determination, self-realization, and self-integration. The power of symbolization that furnishes the basis for thought, imagination, and memory introduces a new factor into these strivings. They are no longer automatic predetermined struggles, as in the case of inanimate objects and the lower orders of living things. The symbolic

power puts us into a realm of the possible, so that our strivings can take on an infinity of forms; they become, in brief, indeterminate, risky, and problematic. We have to search for our essential natures and ends because they are so overlaid by centuries of acquired desires and the means of achieving them.12

Dr. Broudy describes religious experience as like other experiences—social, aesthetic, or moral. He describes it as a cosmic drama:

There is a plot and there are characters; there is conflict between good and evil forces; the ultimate outcome is never in doubt; the immediate one always in doubt. The world is understood historically; i.e. as a story of this plot, this conflict and the prediction of its outcome.13

This view of religion has different connotations for man's place in the universe. This kind of dialogue with the idealist would help a person to clarify his own views.

John Wild in a discussion of realism in the Yearbook of the N.S.S.E. made these statements about existence as he sees it:

The universe is made up of real, substantial entities, existing in themselves and ordered to one another by extramental relations. These entities and relations really exist whether they are known or not. . . . The invariable, universal pattern of action, individual as well as social, required for the completion of human nature is called the moral law or natural law . . . Authentic religion must perfect nature, enlightens reason and aims at the perfection of man in a unique form of social order.14

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13 Ibid., p. 431.

Neo-Thomism

Closely related to the essentialist points of view referred to above is the Neo-Thomist view. We will meet this view through Jacques Maritain who writes about education from a religious context. He makes these statements about man:

Man is a person who holds himself in hand by his intelligence and his will . . . There is in him a richer and nobler existence . . . He has spiritual superexistence, through knowledge and love. He is a universe unto himself, a microcosm in which the great universe can be encompassed through knowledge. Through love he can give himself freely to beings who are to him, as it were, other selves. Man evolves in history. His place and value in the cosmos, his dignity, rights and aspirations as a person, and his destiny do not change . . . 15 We have had a view of the being who is to be formed into a true human person, perfecting himself by knowledge and by love, and capable of giving himself; and we have seen that to achieve rationality and freedom this being must have knowledge taught and discipline, and these require the office of the teacher.16

The selections from the idealist, realist, and Thomist philosophies have shown the religious perspective in three different ways. They emphasize religion as it is approached through a rational view. In the latter view there is an intuitive part by which man is perfected as God and the church becomes his teacher. Only the religious views have been given here although they vary in their image of the supernatural being. They all have developed in the general context of an assumption that there is a being beyond the human. In each of the first philosophies,


idealism and realism, there are those who, though, emphasizing the mind or the objective world do so without the belief in a supernatural being. Their emphasis is then upon man's powers or man's control over the objective world. As an example, John Wild describes materialism as a view of the objective world in these words:

Man is regarded as a highly complex physical organism acting according to the same kind of law that holds of nature generally . . . There is little place for human freedom, since physical processes are determined by physical antecedents. Any notion of a Divine Being higher than man has to be rejected. The whole world of nature is held to be self-sustaining. Value is interpreted as the satisfaction of psycho-physical propensities or interests.17

Experimentalism

An emphasis upon the present in contrast to a focus on tradition and history is achieved in pragmatic naturalism. To be a naturalist is to see man, his works, and his values as a great transaction going on within the world and not outside it. George R. Geiger introduces the ideas about man in these words:

Experience is the result of an active cooperation between knower and the known, in which manipulation, change and control take the place of mere looking . . . At the onset of life the infant is totally helpless and it is within and through experience that he progresses into adulthood . . . Man is a rational animal. Any man of right reason will be able to make intelligent and unbiased judgment if he is given the necessary information.18

For the experimentalist reality is experience and man is in the process of learning from experience. This view in its variations has become


the foundation for most humanists. The early form of experimentalist came from the pragmatism.

William James wrote that the pragmatic method is primarily a method of settling metaphysical disputes that otherwise might be interminable.

The pragmatic method is to try to interpret each notion by tracing its respective practical consequences. . .. Pragmatism is willing to take anything, to follow either logic or the senses and to count the humblest and the most personal experiences. . .. Her only test of probable truth is what works best in the way of leading us, what fits every part of life best and combines with the collectivity of experience's demands, nothing being omitted.19

The naturalist defines God as within and of the natural order. John Dewey had a context of human life centered in the biological forces of which he is a part, his psychology, his social relations, his institutions, and his on-going common life with its thrust into the unknown future. It is at this point of the unknown future that Dewey finds what he calls God. He finds the process by which one gives oneself to this life to be religious if done with quality. The goodness of the relation of the ideal and the actual is a utilitarian goodness which bridges to experience of other values. Within the naturalist perspective we have seen variations as different persons put different emphases.

Existentialist

One other glimpse of how the conversation may be started in the realm of man and his relationship to the world and God is the existentialist view. Ralph Harper talks about man in this way:

A man is a mortal thing, here for a brief while, born by chance at a chance place, affected by circumstances

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beyond its control throughout its short uncertain life... Man is a being that chooses its lot even by refusing choices, that dies, that is passionately interested in a happiness that does not rest on chance and is not limited by death. Man's dignity resides not only in his virtues, his freedom, and his justice but also in his belief that no one is completely replaceable.20

The latter two philosophies have talked about man as an experiencing animal and man alone as an unique event in life. There are many other possibilities by which the teacher and other teachers may develop a dialogue concerning the assumptions made in statements like the ones chosen. The dialogue may more fully become an art if these views were examined as they are portrayed in novels, in drama, and in essays. The purpose of these studies is not merely to learn what the philosophy says in statements, but to meet a person or persons who have taken this view of life by combining certain assumptions about man and the world and his relationships. The meeting may be by book or in person.

The implications for teacher education have been described as (1) the need to learn how to describe and reflect to other persons the aspects of the religious experience with the help of criteria for observing religious experience; (2) the need for the development of an historical structure of religions and their rituals and belief systems for purposes of identification and comparison; (3) the need for more complete studies on the role of religion in human affairs as shown by sociological and motivational studies to determine individual and group ethical decisions; and (4) to develop the dialogical method so that open and free examination of ideological differences is possible.

The inclusion of religion as part of public education is not an answer to tensions. Rather it will create more tension for many groups. Certain religious groups are disturbed by the inclusion of religion as a study because they will feel it is a "watering-down" of the essence of their faith. Other groups are fearful of using the public schools for religious purposes.

This thesis has concentrated heavily on the description of the religious perspective rather than keeping a balance between the religious and the humanistic. Most of the examples have been given from the religious perspective. Today the public schools in most areas have eliminated any study of religion because of fear of indoctrination or sectarian differences. The study was an attempt to show that with a phenomenological method of approaching religious data one can include not only data about religion, but ideas, rituals, values, and belief systems for open examination. Many areas have been only alluded to in terms of the possible development. The development of specific curriculum plans for teacher education is very, very necessary. This requires some competent religious scholars to work at the development of the eastern religions as well as the western. The growing interest in religious studies in sociology, anthropology, and in a limited way in psychology adds considerable hope for better descriptive tools. The need for competent religious scholars to enter the other disciplines with their theological and interpretative skills is apparent. Too long have the religious schools been separated from the academic scene. This separation has produced a sterility in the theological studies and has discouraged adequate scholarship in many universities in the areas of
history of religion, philosophy of religion, and the inclusion of religious scholars in the behavioral sciences.

One of the next steps needed is for better conversation among religionists themselves in order to accept a broader definition of religion for the contact with the academic area. Another step is for religious educators in the local areas to distinguish better between what is taught in the faith community or the home and what is taught in the school. Much experimental work needs to be done along this line of inquiry.
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