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ABSTRACT OF THESIS

Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the School of Education of New York University, 1933

A FOUNDATIONAL STUDY OF EXPERIMENTAL RELIGIOUS EDUCATION

BY VARTAN DIKRAN MELCONIAN

I. *The Problem and Its Importance*

The problem of this thesis is to determine the foundations of religious education in both theory and practice with reference to the research and experimentation which have been applied to it, as indicated: (1) by an historical study of the developing science of religious education; (2) by a survey of its most scientific literature to discover the theoretical bases and the pedagogical issues which necessitate an experimental religious education; and (3) by an analysis of the most important researches related to it.

This investigation may be considered necessary at the present stage of the development of religious education which has attained something of a status as a scientific study. Moreover, this approach is preliminary to, and may be considered to comprehend, any additional contribution which may be felt necessary to a discipline characterized by such rapid development and broadening scope. There is ample justification of this study in the expressions of need by the outstanding leaders in religious education, many of whom are quoted. The felt need, essentially, is for inductive data secured by means of scientific research proceeding from the point of view of experimental education. The efforts in this direction are presented here in a foundational study of experimental religious education.

No such approach to religious education was found to have been made. The only book in experimental religious education, according to Otto Mayer, Research Associate of the Bureau of Research, The International Council of Religious Education (in a letter to the writer under date of November 17, 1932), is Goodwin B. Watson's *Experimentation and Measurement in Religious Education,* New York: Association Press, 1927, xii+295 pages. This is a textbook treatment of the statistical approach to religious education, the author presenting the principles involved in the testing method and in the construction of tests; the tests available; and a technical summary of educational statistics.

II. *The Methods Used and Procedure of Study*

This investigation, with reference to methods and procedure, developed logically. After a preliminary analysis of the chief source of religious education, the volumes of the journal of the Religious Education Association, *Religious Eduaction* (Vol. I, No. 1, April 1906 to

Vol. XXVIII, 1933), an historical study of what is recognized as a science of religious education was presented in perspective. In the light of this history, particularly of the last quarter century, the need which gave rise to the present investigation was revealed; namely, that religious educators were confronted by a condition composed of theories. More than two hundred sources which most nearly approximated scientific study in the field were examined in order to determine its theoretical bases. This survey of the literature of the field revealed also the pedagogical problems which make necessary an experimental religious education. These were found to be inherent in and issue from the confusion of theories.

The study thus far revealed the need for scientific research in religious education. Inductive data were not available. The questions, therefore, were inevitable: To what extent had the scientific method been applied to religious education? What problems have been investigated and methods used? One hundred and two research studies related to religious education were analyzed. In the summary and conclusions following the analysis of each group of researches, organized according to the elements of the educative process, there were presented the observations, inductions, evaluations, and suggestions for further study. In the final conclusion, the implications of the entire foregoing investigation with respect to experimental religious education were organized and a critical estimate offered.

III. *Evidence Presented*

In chapter two the historical data gathered chiefly from the preliminary survey of the volumes of *Religious Education* present the developing science of religious education in perspective. The examination of the more than two hundred sources which most nearly approximated scientific study of religious education furnished the data which determined both the theoretical bases and the pedagogical issues necessitating an experimental religious education. Chapters three and four, respectively, present these data. The data resulting from the analysis of one hundred and two research studies are presented in chapters five and six.

IV. *Conclusions*

1. The felt need for inductive research in religious education is justified. Religious educators have been too content to speculate according to deductive reasoning, and experiment according to trial and error. The confusion of theories and the resultant pedagogical issues make research necessary.

2. At the present stage of development, experimental religious education must be less concerned with practical results and concentrate more upon the perfection of research procedure. Two dangers are evident: that of generalizing beyond the data, and the other of accepting the face value of results without regard to working hypotheses and methods of procedure.

3. It is found necessary already to remind religious educators that science can have its mistaken worshipers no less than religion. The rapid development of interest in the science of religious education has caused the use of scientific terms without sufficient regard to their meaning. That there are few scientific experiments in religious education while at the same time there is a great literature is evidence of this.

4. Religious education has been too long dependent upon the natural and social sciences which neighbor it. It is evident that experimental religious education must develop criteria of research and secure its own data.

5. The extreme complexity of personality and character as they relate to religious educa-

tion must be recognized in order that the difficulties arising may be attended to in experimentation. Persons are extremely complicated beings on the plane of self-consciousness. Religious consciousness, therefore, is still more involved. Studies which measure only overt behaviours are obviously inadequate. It is eminently important that all underlying factors be considered in research in religious education.

6. Definition is a scientific tool essential to research. To establish working definitions is a necessary step in developing instruments and techniques of investigation. In religious education, too many researches were found to have failed in this respect.

7. There has arisen serious questioning as to the possibility of studying quantitatively the problems of religious education, and a type of research is recommended, the results of which, it is claimed, will have as much significance and reliability as the statistical- and the control-laboratory types. This is the conference-check method, by means of which research students in conference on a particular problem present their experiences and judgments, decide principles, and check on each other throughout the study.

8. Present-day research related to religious education is predominantly statistical. It was clear that the value of measuring instruments must be validated. Experimental situations are difficult to control and determining factors in any religious situation are extremely hard to isolate. Hence there is increasing discontent with quantitative methods applied to any province in the life of man, and particularly to religion.

9. High statistical correlation as a criterion in experimental religious education is questioned. Single factors ought not to be overstressed in experimentation, since one factor cannot be studied unless it is considered in the total situation. On this account, it is seriously questioned as to whether religious personality as a whole can be investigated experimentally.

10. Religion is concerned with ultimate ethical values and spiritual motivation. The question is raised as to whether these can be determined by scientific experimentation or whether philosophical reasoning is the only possible coöperative method of study in this field. Experimental religious education in its pedagogical researches must reckon with the question of ideals which are to be taught, with reference to how they must be determined as well as taught. The problem of values, both ethical and spiritual, cannot be ignored in religious education.

11. Finally, religious education has spread itself out too widely over the whole field of social research and in so doing is losing its identity. There is need of an experimental religious education.

V. *Implications of Findings*

1. Religious education, viewed in historical perspective of only a little more than a quarter century, reveals rapid development and extensive activity. The literature is vast. Research and experimentation are therefore inevitable to its development.

2. There is a scientific trend clearly evident in this development, many of the problems of religious education already being subjected to inductive research and experimentation. Though results are yet negligible, a science of religious education has taken form.

3. In this development there has been no hesitation on the part of religious educators to acknowledge indebtedness to and dependence upon the sciences neighboring their field. The working hypotheses, therefore, of research in religious education reveal overlapping, particularly with psychology and sociology. Cri-

teria of invesitgation must be considered in connection with research in religious education.

4. The overlapping of the neighboring sciences with religious education was revealed particularly in the investigation of its theoretical bases; the many and conflicting theories related to it indicating clearly the need of an experimental foundation.

5. The question involved in the problem of theories is that of definition. For example, it is not clear as to whether religion has a unique content or not, or whether it is more than conduct, and a special kind of character. As related to experimental religious education, research is dependent upon definition which is essentially a scientific tool. Interpretation of data is impossible without it.

6. There was found increasing acknowledgment of the complexity of both religion and character, as well as of education. The difficulty of research in the problems of religious education was found to be generally appreciated.

7. Due to the complexity of the problems facing experimental religious education, the need for inductive data is urgent.

8. In order to secure adequate data, religious education is endeavoring to construct scientific procedures, for it is increasingly felt that methods and techniques of research are present-day primary needs. There has not yet been developed, however, an adequate methodology in this field.

9. An outstanding result of the present study is its justification. It has been made evident that the first approach to present-day religious education needs to be the determination of its foundations in both theory and practice with reference to research and experimentation. In order to know what may be further expected, it is first necessary to determine the foundations and present progress of experimental religious education.

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A FOUNDATIONAL STUDY
OF
EXPERIMENTAL RELIGIOUS EDUCATION

by

Vartan D. Melconian

A THESIS

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PREFACE

PREFACE

That there was need for a foundational study of experimental religious education appeared increasingly evident to the present writer. The investigation here reported was undertaken because of this need felt by him as a student of religious education and later as a teacher of graduate students in this field. Research studies and experiments in religious education were found to be few and of such a nature as to suggest that a scientific beginning had hardly been made. At the same time it was being generally conceded that inductive data were seriously lacking. It was clearly seen that religious education, as a new discipline which was being dignified by popular demand, required such data. Yet there had not been contributed to it scientific formulation, scientific criteria and techniques. It was therefore time for it to assume independent research, and not to rely to the extent that it had upon its neighboring sciences.

Hence the present investigation was undertaken, the problem of which was to determine the foundations of religious education in both theory and practice with reference to the research and experimentation which had been applied to it, as indicated: (1) by an historical study of the developing science of religious education; (2) by a survey of its most scientific literature to discover the theoretical bases, and the pedagogical issues which necessitate an experimental

religious education; and (3) by an analysis of the most important researches related to it.

The methods applied in the investigation, and the procedure followed, developed logically. After a preliminary analysis of the chief source of religious education, the volumes of the journal of The Religious Education Association, RELIGIOUS EDUCATION, (Vol. I, No. 1, April, 1906 to Vol. XXVIII, 1933), an historical study of what appeared to be and is recognized as a science of religious education was presented in perspective. In the light of this history, particularly of the last quarter century, the need which gave rise to the present investigation was revealed, namely, that religious educators were confronted by a condition composed of theories. More than two hundred sources which most nearly approximated scientific study in the field were examined in order to determine its theoretical bases. This survey of the literature of the field revealed also the pedagogical problems which make necessary an experimental religious education. These were found to be inherent in and to issue from the confusion of theories which existed.

The study thus far revealed the need for scientific research in religious education. Inductive data were not available. The questions, therefore, were inevitable: To what extent had the scientific method been applied to religious education? and what problems have been investigated and methods used? Chapters five and six report this part of the investi-

gation, one hundred and two research studies related to religious education being analysed. In the summary and conclusions following the analysis of each group of researches, organized according to the elements of the educative process, there were presented the observations, inductions, evaluations, and suggestions for further study. In the final conclusion, the implications of the entire foregoing investigation with respect to experimental religious education were organized, and a critical estimate offered.

It is necessary to state that though religious education of a sort may be found in all faiths, the popular movement in this country is practically limited to Protestant Christianity. The Religious Education Association began in 1903 as an organization of Protestant educators under the leadership of William Rainey Harper. Today this organization is inter-faith; but the dominating influence at present is The International Council of Religious Education which represents forty-two Protestant denominations.

Definition is an essential tool of research, and so the attention of the reader of this investigation is called not only to the Introduction following, but more particularly to the "Summary and Resultant Comprehensive Definitions" which concludes the study of the theoretical bases of an experimental religious education reported in chapter three.

CHAPTER I

INTRODUCTION

A FOUNDATIONAL STUDY OF EXPERIMENTAL RELIGIOUS EDUCATION

CHAPTER I

INTRODUCTION

A. The Problem of the Present Study.

Religious education today is numbered among the sciences, though the term was scarcely used a quarter century ago.[1] Because of the widespread interest and extensive activity in religious education, and its close relationship to the social sciences and the character education emphasis of the present day, it may be considered to have reached a peak in its development.[2] In 1919, the editors of The University of Chicago publications in religious education could write that

> "the progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done.[3]

Yet despite this remarkable development and the vast amount

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1. Cf., Theodore G. Soares, "Religious Education in the Last Twenty-Five Years," The Journal of Religion, January, 1926, p.1.
2. The scope of religious education may be seen in Studies in Religious Education, edited by Lotz and Crawford, 1931. This is the only comprehensive treatment of the field, and comprises 29 chapters, each covering a phase of it contributed by an outstanding student. Chapter XXVIII contains A Selected Bibliography of Religious Education which classifies over 1,200 books, the selection being made from a list five times as large, and study texts for pupils being omitted.
3. Shailer Mathews, T. G. Soares, W. W. Charters, in Bower, W.C., A Survey of Religious Education in the Local Church, General Preface, p.ix.

of study applied to the field, one of its most active research students as late as 1931 stated that

> "a textbook in religious education containing only those truths which have been adequately tested would not, in this generation, exceed a few pages in length."[1]

When rapid progress and broadening scope characterize a new discipline, at least four contributions may be considered necessary to it: (1) a definition of its particular field in order that it might be distinguished from its neighboring sciences; (2) an organization of the contributions in its field in order that it might be made comprehensive; (3) a determination of the actual progress of research in it in order to know what further study may be necessary; and (4) creation of methods and techniques of research which will make possible the securing of adequate data necessary to its progress.

Preliminary to these contributions, and in a sense comprehending them, there is necessary a foundational study of religious education which will give special attention to the research and experimentation applied to it. At present no such approach to religious education has been made. Watson's Experimentation and Measurement in Religious Education, "the only book in experimental religious education,"[2] is a textbook treatment of the statistical approach to religious education,

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1. Watson, Goodwin B., "Research in Religious Education," Chapter VII in Studies in Religious Education, edited by Lotz and Crawford, 1931, p.151.
2. From letter to present writer by Otto Mayer, research associate, Bureau of Research, The International Council of Religious Education, under date of November 17, 1932. Cf., Watson, Goodwin B., Experimentation and Measurement in Religious Education, New York: Association Press, 1927. xii,295p.

the author presenting the principles involved in the testing method and in the construction of tests, the tests available, and a technical summary of educational statistics. It will be the purpose, therefore, of the present study to undertake this preliminary approach of a foundational study of religious education giving special attention to research and experimentation applied to it.

B. Justification of the Present Study.

There is ample justification of the approach proposed. A religious educator who during the quarter century of progress of religious education was influential from a university center declared recently:

> "Certain it is that at the end of a quarter of a century of study we find ourselves far less certain of our way than we thought we were when we were contending for graded lessons and for religious instruction 'suited to the needs of the child'; when we thought that the pious phrase 'the child in the midst' really settled important questions. But our confusion is the result of the extraordinary growth of activity and interest in religious education, of the endeavor to understand what the various schools of psychology, of social psychology, and of education, have to contribute to our science, of the very brief time in which experimentation and discussion have been carried on, of the urgent necessity for preparing workers for the fields that were clamoring to be supplied and textbooks for the teachers that were asking for help."[1]

The same writer further expressed fear that religious education was so desirous of being "exact and scientific that it is devoted to abstractions and lost in definitions."[2] George Herbert

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1.Theodore G. Soares, op. cit., p.16.
2.Ibid., p.16.

Betts, whose name is synonymous with religious education, observed in 1931 that the movement had reached a "plateau."[1] Norman E. Richardson for long time associated with Betts in Northwestern University warned a year later that religious education had developed divergent trends and now was in a state of confusion.[2] Dr. Horne of New York University in the same year called attention to the dangers and needs of religious education.[3]

Expressing specific needs, Ernest J. Chave, Associate Professor of Religious Education in the University of Chicago, stated:

> "There is need for thorough research into the underlying assumptions of religious education . . to find the comprehension of religious ideas and objectives at each age level, to know the critical life needs of persons in different situations and at different ages, to select the best means for realising the ideals of religion. At every step in such research tests, measuring devices, and statistical methods will be used and developed."[4]

And Dr. Adelaide Case of Teachers College, Columbia University, declared:

> "Investigations and experiments looking toward the reconstruction of the whole plan and process of religious education must be conducted, including studies of curricula, organizations, and the status and growth of individual pupils. Instruments of measurement should be prepared and standardized--for diagnostic uses, to estimate the results of the teaching

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1. George H. Betts, "The 'Plateau' of Religious Education," The Christian Century, September 16, 1931, pp.1139-41.
2. Cf., Richardson, Norman E., "Whither Bound, Religious Education?" Chapter XI in The Christ of the Classroom, pp.323,326.
3. Cf., Horne, Herman H., "Religious Education--Our Dangers and Our Needs," Chapter VIII in The Essentials of Leadership.
4. Chave, Ernest J., "Tests and Measurements in Religious Education," Chapter VI in Studies in Religious Education, edited by Lotz and Crawford, 1932, p.133.

of religion, and to make possible the comparison of one school or process with another."[1]

An important consideration indicating the need of the present study is the evident overlapping of sciences which are closely related to religious education. Soares suggested that the present confusion might be the result "of the endeavor to understand what the various schools of psychology, of social psychology, and of education, have to contribute to our science."[2] Bowers declared that in order to be valid the assumptions of religious education "must rest upon the supporting sciences of biology, physiology, psychology, sociology, psychiatry, religion, and theology."[3] He indicated further that it was from these fundamental sciences that the factors of religious personality and group life, as well as the techniques involved in research in religious education, must be derived. Professor Thrasher, a sociologist in a research conference sponsored by The Religious Education Association, observed that the scientific study of religious education was not an independent discipline, and that its subject matter was not "fundamentally different from that of social psychology or sociology or political science."[4] Joseph M. Artman, secretary of the Association who called the

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1. Case, Adelaide T., Liberal Christianity and Religious Education, 1925, p.187.
2. In quotation cited above.
3. Bower, William C., "The Nature, Content, and Form of the Curriculum," Chapter VIII in Studies in Religious Education, edited by Lotz and Crawford, p.177.
4. Frederick M. Thrasher, in the Stenographic Report of the Second Annual Research Conference of The Religious Education Association, September, 1929, p.4.

conference, corroborated this attitude by declaring, "I hope you will not think of religious education as a separate thing."[1] This confusion is further indicated when it is considered that little if any differentiation is made between religious education and moral education, ethical education, character education, social and civic education.[2]

C. The Present Study Defined.

The present need revealed by the aforementioned leaders in religious education is for inductive data secured by means of research which will proceed from the point of view of experimental education. This does not mean that the same field of inquiry is involved, or that the subject matter is the same for both, but that different and specific pedagogical methods and criteria will be used in approaching the same problems treated by the sciences neighboring religious education. Such scientific research requires mainly the improvement of technique of investigation, and is not concerned chiefly with practical results. The present study of the efforts of religious education in this direction suggested the subject, "experimental religious education." In the process of study it was found that Soares had used the term in almost the sense indicated above. Calling attention to the large number of questions

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1. Joseph M. Artman, in the Stenographic Report of the Second Annual Research Conference of The Religious Education Association, September, 1929, p.157.
2. See for substantiation of this, the Stenographic Reports of both the First and Second Research Conferences of The Religious Education Association, 1928 and 1929.

now raised by students in religious education, and suggesting that answers to them may be found in the results obtained from the sciences neighboring religious education, he says,

> "Beyond this, however, religious education is endeavoring to construct scientific procedures of its own. This is an exceedingly difficult task, because of the elusive nature of so much of the data which are sought. . . No one has yet developed an adequate methodology in our field. But such problems as these are engaging the attention of experimental religious education, and a beginning of scientific procedure has been made."[1]

It is the intention, therefore, of the present study to determine the very foundations in both theory and practice of religious education considered from the viewpoint of research and experimentation. This is consistent with the present-day trend of considering religious education a science.[2]

D. The Method Pursued in the Present Study.

Following an historical perspective of the developing science of religious education, the theoretical bases, and also the practical which exist in the pedagogical issues arising therefrom, will be studied. The interest in theory is only as it relates to and reveals the considerations basic to

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1. Soares, Theodore, G., Religious Education, 1928, Introduction, p.xix.
2. Benjamin S. Winchester, in 1915, asked, "Can Religious Education Become Scientific?" Religious Education, August, 1915, pp.368-376; and a decade later in the "Report of Progress in Religious Education During the Biennium 1923-24," wrote, "the development of scientific religious education shows the beginning of promising activity." Religious Education, April, 1925, p.132. See also, Nevin C. Harner, "Is Religious Education to Become a Science?" Religious Education, March, 1932, pp.202-208; and Frank M. McKibben, "A Science of Religious Education," Religious Education, April, 1932, pp.372-373.

experimental religious education. Then will be determined the extent to which the scientific method has been applied to the problems of religious education, and an analysis of the research related to them will be undertaken to reveal the nature of the problems studied and the methods of investigation. The implications of all the fore-going study to experimentation as it relates to religious education will be synthesized in a concluding chapter, along with a summary of the critical pedagogical evaluation of it. A foundational study necessarily must be approached from the scientific literature of the field which embodies the data or quasi-data for the foundations of modern experimental religious education. The bibliography of the present study therefore will suggest a classification of the sources significant to a further study in experimental religious education.

CHAPTER II

THE DEVELOPMENT OF A SCIENCE OF RELIGIOUS EDUCATION: HISTORICAL PERSPECTIVE

CHAPTER II

THE DEVELOPMENT OF A SCIENCE OF RELIGIOUS EDUCATION: HISTORICAL PERSPECTIVE

A. Religious Education in History.

An historical perspective of the developing science of religious education is necessary to a foundational study of the experimental phases of this field. There is evident an increasing interest in the history of religious education which may indicate a desire on the part of present-day religious educators to build carefully in the light of the experience of the past.

Education in religion is not an innovation. In ancient times religious education was the process of transmitting religious beliefs by means of ceremonies, rites and rituals by one generation to another. Inherited culture was essentially religious. The methods of transmission which proved effective should furnish a fruitful field for sympathetic study by present-day educators.

Christianity made education inevitable, its roots being in Judaism whose history and faith were to be taught "diligently" to the children in the course of the day and in all of the experience of life. The leaders of Israel may be considered teachers, and Moses unquestionably stands out as a superior pedagogue.[1] The founder of Christianity made his

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1.Cf., Deuteronomy 6:7. See the writer's study: "The Educational Principles of the Pentateuch, with Special Reference to Moses as a Teacher," Thesis for the Master of Arts degree in the library, New York University.

short ministry one of teaching, and hence was frequently addressed as "Rabbi". His small class of selected disciples was involved in an educative process the superiority and effectiveness of which are attested by history and scholarship.[1] The sacred commission of the Master-Teacher to his disciples, "Go . . teach,"[2] sent them and their posterity on the mission which has fruition today in the universally acclaimed movement of religious education.

The history of education and the history of the Christian Church, both of which are but phases of general history, present ample evidence of the influence of religion and religious leaders upon education. The culture and learning of the ancient civilizations preserved in literature were carefully guarded by the church during the medieval ages, and in due time gave rise to the Renaissance. The Reformation which followed was essentially an educational movement. It formulated principles which are incorporated into modern educational theory and practice, and gave rise to the greatest period of educational development.[3] And the program of the Church today, Roman Catholic and Protestant, witnesses to this faith in education.

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1. The thesis of a book recently off the press is that religious education "must find its primary ideals, its guiding principles, and its technique in the teaching ministry of Jesus Christ." Norman E. Richardson, The Christ of the Classroom, Introduction, p.vii. See also A.B. Bruce, The Training of the Twelve; H.H. Horne, Jesus the Master Teacher. Many other studies emphasize the superior pedagogy of Jesus.
2. Cf., Matthew 28:18-20.
3. Cf., Cubberly, Graves, et. al., on the transition from medieval to modern attitudes of education. The history of education in this period is largely church history.

B. Religious Education in the United States.

1. The Sunday School Movement: Period of Popular Acceptance.

The early history of the United States reveals the faith of the founders of this nation in both religion and education. The first settlers were those who for religion and conscience showed courage and sacrificed to establish a nation whose foundation should be religious education. The home was considered the center of religious education, and the college and church were established to supplement its influence. Sunday schools developed rapidly, and their activity and influence reached a peak in the last two decades of the nineteenth century. This period of economic and social development resulting from the material and practical influences of science and the application of the scientific method to all human needs, is the soil from which sprang the present widespreading influence of scientific religious education.

This scientific tendency, developing rapidly in the sphere of the natural sciences in the nineteenth century, established an attitude which was to effect all the areas of human interest. While the Sunday School movement was developing activity and influence unparalleled in its history, it was also as rapidly developing problems, because of the necessity of quickly adapting its program to a rapidly changing social order and of properly caring for the masses seeking its service as a result of the evangelistic fervor of the day. At first Sunday school leaders uncritically accepted or projected plans and programs to meet exigencies. A halt was soon

called, however, and serious consideration given to programs based upon scientific research and experimentation.[1]

2. The Religious Education Movement: Period of Organization.

The religious education which is attempting to approximate a science began with the twentieth century, and may be definitely marked by the organization of The Religious Education Association in 1903.[2] The need for this scientific emphasis in approaching the program and problems of religious education was recognized early, as is indicated by the course of lectures delivered in 1900 under the auspices of the Sunday School Commission of the Diocese of New York, Protestant Episcopal Church, and published in a volume entitled, "Principles of Religious Education." The names of some of the lecturers are of interest because of their relation to educational development in the United States. The first lecture was delivered by Nicholas Murray Butler, with others by Charles De Garmo, Walter L. Hervey, G. Stanley Hall, and Frank Morton McMurry. This was the first book to suggest a scientific approach to religious education.

a. Influence of the child study emphasis: G. Stanley Hall. As has been indicated, the influence of the development of general education was a stimulation in the direction of a

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1.Cf., The Proceedings of the 1903, 1904, and 1905 Conventions of the Religious Education Association; The Report of the Eleventh International Sunday School Convention, 1905, entitled: The Development of the Sunday School, 1780-1905; Arlo Ayres Brown, History of Religious Education in Recent Times.
2.Further reference to this organization will follow.

science of religious education.[1] President G. Stanley Hall, from the educational citadel of Clark University, was making a significant contribution to American educational theory and practice. The child study movement of his genetic psychology emphasis effected the Sunday school movement and suggested reform in both organization and curricula.

b. Influence of the Bible study emphasis: William Rainey Harper. Another movement prominent in the early years of this century and effecting religious education was the popular and scientific interest in Bible study for which President William Rainey Harper was largely responsible. This movement was significant in its relation to the child study emphasis of Hall.

c. Influence of the civic-social emphasis: John Dewey. Perhaps the most significant influence upon religious education was the developing social character of American life. Professor John Dewey, whose name is now synonymous with the social emphasis in education, was experimenting in a kindergarten school in Chicago University in 1898 with the express purpose of developing socially minded citizens through having the children participate in a social life in the school. His experiment is presented in "School and Society" which was published in 1900, and followed two years later by "The Child and the Curriculum."

d. Summary. These movements are of great importance to a consideration of the developing science of religious

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1.Cf., Coe, "Religious Education and General Education," in Religious Education, April, 1917, pp.123-128.

education in the first three decades of this century. The present-day emphasis on scientific research, especially in experimentation and measurement in religious education, must be considered in true perspective.

The significant influences present at the beginning of this century in review, are: first, the Sunday school was at a peak of popularity, and as a result faced serious problems with respect to its program and organization; second, there was general acceptance of the scientific method due to its marvelous developments in the natural sciences; third, a definite halt in floundering was called by religious educators in order to organize for cooperation in meeting the problems thrust upon them; fourth, there was the stimulation of the rapidly developing science of education, and especially the child study emphasis of G. Stanley Hall; fifth, President Harper's popularising of the study of the English Bible; and sixth, the developing social character of American life with its influence upon educational theory, expressed clearly by John Dewey in his book Democracy and Education, and for religious education in Coe's A Social Theory of Religious Education.

3. Successive Pedagogical Interests in a Quarter Century of Religious Education.

a. Organization and promotion. With the above influences in mind, it will be possible to appreciate the successive interests of the past quarter century of religious education.

The organization of The Religious Education Association

in 1903 was to prove the deciding factor in both propagating interest in religious education and in developing its program. Through its journal, annual conventions, and volumes of proceedings, this ministry was to be felt throughout the country. Its purpose was stated soon after its organization as follows:

> To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value.

b. Grading. The grading of children in the Sunday school and of the Bible curriculum early received attention. Students of G. Stanley Hall, with stimulated interest in genetic psychology and on the basis of the recapitulation theory and its pedagogical correlate, the culture-epoch theory, were contributing studies to religious education. Starbuck published his Psychology of Religion in 1899, which showed the progressive religious needs of the growing person with reference to the conversion experience. George E. Dawson contributed a series of studies to the Pedagogical Seminary which he later (in 1909) put into a volume under the title: The Child and His Religion. The result of his research in children's interest in the Bible influenced the making of a graded curriculum. Samuel B. Haslett in 1903 presented The Pedagogical Bible School: a Scientific Study of the Sunday School with Chief Reference to The Curriculum, with an introduction by G. Stanley Hall. All of these contributions made necessary changes in Sunday school organization and curriculum to incorporate the principle of grading.

c. Psychology of religion. There was in this early

period a scientific interest in psychology of religion, and following Starbuck's study published in 1899, there appeared the following: Coe, The Spiritual Life in 1900; William James, Varieties of Religious Experience in 1902; Pratt, Psychology of Religious Belief in 1905; Ames, Psychology of Religious Experience in 1910; and numerous other studies.

d. Re-organization of church schools. Re-organization was inevitable. President Harper was superintendent of the Hyde Park (Chicago) Baptist Sunday School which he reorganized. Professors Burton and Mathews, who cooperated in this project, published a report of the plan and principles involved in this experiment.[1] In 1907 Henry F. Cope, secretary of The Religious Education Association, published "The Modern Sunday School in Principle and Practice." This interest in organization concerned other units of the church's program as well though slightly, such as Boy Scouts, Girl Scouts, young people's societies, and teacher training classes.

e. Worship. An important factor in the program of these organizations was next brought out for special study, namely, worship. Hugh Hartshorne, as principal of the Union (Seminary) School of Religion, made special study of worship and presented his results in two volumes, in 1913, "Worship in the Sunday School," and in 1915, "Manual for Training in Worship." Numerous articles on worship appeared in Religious Education

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1. Burton, Ernest DeWitt, and Mathews, Shailer, Principles and Ideals for the Sunday School: An Essay in Religious Pedagogy. The University of Chicago Press, 1907.

during this period.

f. Weekday religious education. Increasing interest in religious education on the part of the laity, and a clearer and enlarging conception of its program on the part of leaders, were to mean an extension of its program and organization. And so when the Gary Plan of public school organization was projected, involving a lengthened program of study with many free periods, a weekday religious education plan to be included in the free period time was proposed and found enthusiastic acceptance. The idea was tried in other centers, and interest developed to such extent that The Religious Education Association made the weekday church school the subject of its 1916 convention.[1]

g. Objectives. Throughout this period of development there was revealed an undercurrent of confusion concerning the aims of religious education. That the increasing social consciousness influenced the conception of objectives is evident. In 1917 Coe published "A Social Theory of Religious Education." In the issues of the Journal of the Religious Education Association for this year appeared papers on "Education for the Coming World Order," in which emphasis was placed upon democracy as the objective of religious education. In the same year Benjamin S. Winchester wrote "Religious Education and Democracy," and Walter Scott Athearn "Religious Education and

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1. Many of the papers presented at this Convention appear in the April and June numbers, 1916, of the Journal.

American Democracy." Secretary Cope in 1920 wrote "Education for Democracy." The influence of the World War is indicated in this.

h. Curriculum. The problem of the curriculum is so related to that of aims that it was placed in a position of prominence in the study of the latter. The changing conceptions of the purpose of religious education intensified the problem. "A Critical Review of Current Lesson Material" was made by A. J. W. Myers in 1917 as a first approach to the problem.[1] But the need persisted as is indicated by Coe, writing in 1922 on the "Opposing Theories of the Curriculum," and Joseph M. Artman writing in the same year on "Scientific Method as a Scheme for Evaluating Curricula."[2] The two books still considered by many to be standard on the subject appeared in 1924 and 1925 respectively by George Herbert Betts and William C. Bower, bearing the same title, "The Curriculum of Religious Education."

i. The project method. Related to the problem of the curriculum and consistent with its theory was the method of teaching which emphasized the project principle. The genius of this method was to eliminate the traditional lesson leaflets and textbooks and to send intellectually stimulated pupils to libraries, themselves to work in the sources. Erwin L. Shaver was the guiding spirit of this emphasis, publishing in 1925 "The Project Principle in Religious Education," and "Young

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1.Cf., Religious Education, August, 1917, pp. 265-271.
2.Cf., Religious Education, April, 1922, pp. 143-150; 151-161.

People's Problems."[1]

j. Statistical research. That which is in the foreground of present interest in religious education is statistical and psychological study of character and personality involving measurement and experimentation. The Character Education movement of recent prominence, with the names of Hugh Hartshorne and Mark A. May related to it, is the influence behind this trend. The Character Education Inquiry under the direction of these investigators began experimentation in 1924 in cooperation with the Institute of Social and Religious Research at Columbia University, and published its findings in three volumes under the general title, "Studies in the Nature of Character." The tests developed by the Inquiry, more than one hundred, are published in volume three, entitled "Studies in the Organization of Character," under date of 1930.[2]

This trend toward exact research, related specifically to religious education, is seen in the increasing number of tests, scales, and other techniques of measurement. Goodwin B. Watson, in 1927, presented the first comprehensive study of experimentation and measurement in religious education.[3]

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1. Cf. Religious Education, October, 1926. The issue is entitled "Teaching Religion by Projects" and contains twenty contributions under "Principles Involved in Project Technique," and "Examples of Project Technique in Religious Education."
2. The surprising extent of the Character Education Movement may be appreciated by referring to Bulletin No.7,1926, of the Department of the Interior, Bureau of Education. It contains a bibliography of eighteen pages which today would be increased by many more pages. A comprehensive study of this field in one volume is that by Roback, A. A., The Psychology of Character, New York, 1928. xxiv;605p.
3. Watson, Goodwin B., Experimentation and Measurement in Religious Education.

The stenographic reports of both the first and second research conferences of The Religious Education Association in 1928 and 1929, and the report in the January, 1931, Journal of the third conference, are of value in the consideration of this trend.

C. A Developing Science of Religious Education.

1. Evidence of This Development.

The preceding historical resume of the recent and rapid development of religious education in the United States indicates the trend toward a science of religious education. The significant historic evidence of this trend is "The Report of Progress in Religious Education During the Biennium 1923-1924" written by Benjamin S. Winchester, chairman of a committee of three assigned by The Religious Education Association to make this study. The report begins: "The field of religious education has become too extensive for any one person adequately to cover it in a report of progress." The committee organized its work in four parts, the divisions illustrating the scientific development in the direction of education: (1) Progress in Educational Organization; (2) Progress in Curriculum-making; (3) Progress through Experiments and Surveys; and (4) Progress in Educational Theory.[1]

As this study of progress was being made, Athearn and those working under his direction published in three large volumes the extensive Indiana Survey of Religious Education.

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1.Cf., Religious Education, April, 1925, pp.132-160.

The work of this survey, begun in 1921, was the first elaborate attempt in measuring, surveying and reporting the organization and program of religious education.[1]

Thus in 1926 a professor of religious education in Northwestern University observed that "during the past four years, particularly, there has developed a marked increase of interest in research in religious education," and indicating deeper cognition, he asserted that "an immediate and substantial emphasis upon research is imperative."[2]

2. Influence of The Religious Education Association and The International Council of Religious Education.

This scientific emphasis was inevitable, and its development comprises a significant chapter in the history of religious education. Leadership is an important factor in the development of any movement, and when leadership is happily organized to function corporately there are unlimited possibilities for growth. Religious education early in the century found it necessary to support two promotion organizations. On the one hand, there were those interested in religious education

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1. The Indiana Survey of Religious Education. Vol. I, The Religious Education of Protestants in an American Commonwealth, containing the factual data assembled by the survey and the recommendations of the survey staff; 580 pp. 8vo. Vol. II, Measurements and Standards in Religious Education, containing the standards, score-cards, scales and other objective measurements developed for the purpose of this survey; 519 pp. 8vo. Vol. III, Religious Education Survey Schedules, containing the schedules and codes used; 220 pp., Quarto.
2. Cf., Richardson, Norman E., "How May Research in Religious Education Be Carried on in Undergraduate Courses," International Journal of Religious Education, July-August, 1926, pp. 46, 48.

from the viewpoint of Sunday school and Protestant denominational interests. These leaders rallied to the International Sunday School Association and The Sunday School Council of Evangelical Denominations which, in 1922, merged to form The International Council of Religious Education. Today this Council is the accredited agency of the educational boards of forty-three Protestant evangelical denominations in the United States and Canada. On the other hand, there were the leaders who conceived religious education in the generic sense. They saw it related to all faiths, and to education with all its neighboring sciences. As the former organization centers in the church, so the latter centers in the college and university. Each organization is needed, and it is hoped that their combined influence may determine an acceptable science of religious education.

Both organizations have recently emphasized research and added to their staffs directors and committees of research. Paul H. Vieth, in his annual report in the spring of 1931, as director of the Bureau of Research of the International Council of Religious Education, indicated that the Bureau was organized in order "that program development might go forward in the light of the best ascertainable facts and under the guidance of experimentation. This at once marks out a program of practical research."[1] The director cites as "the most important achievement of the year . . the dissemination of the experimental

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1. International Council of Religious Education, Year Book, 1931, p.29.

attitude."[1] Seven research projects are listed as completed and six as under way.[2] The Council publishes a monthly journal, issues educational bulletins, and reports in a bound volume its quadrennial conventions.

Though the Religious Education Association has but recently organized its efforts definitely for research in the scientific sense, in one of its first statements it reported that its members are agreed that

> ". . the best principles and methods of instruction should be applied in the teaching of biblical truth; that religious education has remained too long hesitant and unscientific in an age which is devoted to pedagogical studies, and that no further time should be lost in applying the useful principles of instruction to this most important branch."[3]

Its efforts in this direction are stated later by Cope, the differences in statement only emphasizing the scientific trend. He wrote:

> "The Religious Education Association is not so much an agency for increasing proficiencies as an agency for applying fundamental laws; because it is a professional organization, it must move forward and venture on new ways as it pursues investigations and undertakes experiments."[4]

But definite organization in this direction began in 1927 when a whole day was given over to research at the Conven-

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1. Cf. also Vieth, Teaching for Christian Living, Chapter X, "The Experimental attitude." The chapter begins with the following challenge:
   > "If modern Solomon were to utter the prayer of his deepest desire, he would do well to add to his petition for an understanding heart a request for an open mind. And if he were to become a teacher in the church school he would need a double portion of this blessing."
2. Year Book, 1931, pp.30-32. These will be reported in a later chapter. Dr. Vieth is now professor of religious education in Yale University, and Dr. Otto Mayer directs the Bureau.
3. Religious Education, August, 1906, Vol.I, No.3, p.81.
4. Ibid., Annual Report of the General Secretary, August 1921, p.213.

tion. That year a Research Committee was organized "whose duty it is to stimulate research and sponsor certain studies." In announcing this new committee, the editor took leave to inform the readers that the Association "from its inception encouraged an objective attitude toward religious education."[1]

The Association next sponsored annual research conferences of three days each in 1928, 1929, and 1930, the first being announced as "an experiment which grew out of felt need." Each conference was attended by about forty leaders actually engaged in research work. The group was limited in number and selected in order to permit genuine discussion.[2]

Thus organized to comprehensively study the field, religious education seemed destined to eventuate in a science. Surveys were made after the pattern of Athearn's.[3] Tests and measurements were developed rapidly under the stimulation of this trend in general education. The Character Education Inquiry further stimulated this interest, as well as the Character Study Institute of Iowa University under the leadership of Starbuck. In all this, there was pressure brought to bear upon leaders of religious education to quickly organize and found

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1.Cf., Ibid., "Biennial Report of Trends in Religious and in Character Education," June, 1927, p.685.
2.Cf., Stenographic Reports of the First and Second Research Conferences, issued by the Association. The Third Conference is reported briefly in the January, 1931, Journal. Lists, of those who attended and their professions are given in each report.
3.Cf., for example, "The Survey of Weekday Religious Education" by Erwin L. Shaver made under the auspices of The Religious Education Association and reported in the April and June, 1922, issues of the Journal.

their field on scientific bases.

3. Growing Consciousness of Need for Research.

Religious educators seemed to desire such a foundation. A satirical survey of present conditions in the field was reported under the interesting caption, "The Naivete of Religious Educators, by One of Them."[1] The writer urged that the grind of the strenuous past few years be stopped long enough to permit time "to look at ourselves and our work." This anonymous surveyor suggested that the mirrors may be "a bit convex and concave" but that the tension would be relieved by looking. Then he presented in rapid succession the "accepted" principles only to indicate their unconsidered factors and superficial study which made them unreliable. This need for scientific formulation was argued by an educator as early as 1909 on the ground that religious education was "confronted by a condition composed of theories."[2] A factor which may be finally considered in the development of a science of religious education is the consciousness of imperative social need on the part of its leaders.[3]

4. Resultant Tendencies.

The combination of all the factors making for a science of religious education results in certain tendencies which must be considered in an historical perspective. There

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1. Cf., Religious Education, January, 1928, pp.19-25.
2. Cf., Religious Education, June, 1909, p.211.
3. This is emphatically expressed in an editorial under date of October, 1920, in Religious Education.

is, for example, the seeking for objective data in research, along with which is concern in outcomes of educational procedures. This makes popular statistical research, which involves the devising of tests and various other techniques of measurement and investigation. This tendency is closely related to psychological research, but emphasizes the social factors of personality.

Such research is effecting the organization and curricula of graduate schools in America in incorporating religious education. It is of interest to note the evolution of this development. In 1901 the Union Theological Seminary of New York inaugurated an "extension department for the training of Sunday school teachers and other lay students." In 1902 Teachers College of Columbia University created a lectureship in "biblical literature with courses in the subject-matter and method of Sunday school instruction."[1] And in 1906 it opened "The Model Sunday School at Teachers College." A survey of "Teacher Training in Theological Seminaries" was made in 1907 in order to reveal the need for such courses.[2] That same year

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1.Cf., address by W. L. Hervey in The Proceedings of The Religious Education Association, 1903, pp.16-23. George A. Coe, Education in Religion and Morals, 1904, pp.289-290, says: "One of the strategic positions now to be won is that all candidates for the Christian ministry should be trained in the principles of education. . It is highly encouraging to find many theological schools introducing courses in education. It foretells a time when this part of a clergyman's training will be attended to as carefully as his training in doctrine or church history. For the special training of Sunday school experts and all others who intend to make a specialty of religious education there already exists one school, The Hartford School of Religious Pedagogy, at Hartford, Conn."
2.Cf., Religious Education, June, 1907, p.41.

"A New Chair of Sunday School Pedagogy" was announced by President Edgar Y. Mullins of the Southern Baptist Theological Seminary. The Sunday schools of Louisville were made "practical experiment stations" under the direction of the Professor of Pedagogy.[1] Recent college and university catalogues indicating new courses in experimental and statistical religious education reveal the development of this tendency. Dean Myers of the Hartford School of Religious Education taught such a course in 1931 and wrote that "the purpose of the course is to help students to be able to appreciate research in religious education, to read reports intelligently, and to do research and experimentation themselves." He added "we are carrying on a nursery school and a weekday class in an experimental way."[2] The Biblical Seminary in New York has such a course and uses the Lieutenant White Neighborhood House, which is under its auspices, as its laboratory.

This tendency with respect to the larger Protestant denominations lies in the organization of departments of research under trained directors. This may indicate that the task lying before religious educators is conceived as sufficiently complex as to demand exact research and scientific experimentation.

A significant reaction is noted today, expressed as fear of overemphasizing scientific method. This, however,

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1.Cf., Religious Education, June, 1907, p.41.
2.From a letter to the writer under date of March 13, 1931.

does not appear to be reactionary, since expressions of warning come from leaders who are sympathetic with the movement toward a soundly scientific foundation for religious education. For example, Richardson in a recent book protests that "after twenty years of thoughtful observation and study" he is forced to conclude "that certain modern trends in the American religious education movement are out of line with this priceless Christian heritage," namely, the "ideals found in the teaching ministry of Jesus."[1] He cites as one of these trends which is out of line, the "emphasis upon science-mindedness," which he discusses under the heading: "Limitations of the Logic of Science."[2]

Another leader, a charter member of The Religious Education Association and Professor of Education in New York University, in a letter to the editor, warns that the Association

> ". . . in its devotion to the advancement of scientific knowledge of religion, must not substitute the scientific attitude of description and explanation for the religious attitude of appreciation, evaluation and, I may add from my own standpoint, the sense of contact with the Infinite."[3]

But one more leader needs to be quoted because of his unquestioned position of importance to modern religious education, namely, Dr. Soares whose statement, it will be seen, contains a confession as well as a warning. Acknowledging

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1.Cf., Richardson, Norman E., The Christ of the Classroom, 1932, p.vii.
2.Cf., Ibid., p. 359. Also chapter XI, "Whither Bound, Religious Education," pp.323-361.
3.Cf., Religious Education, September, 1928, p.612. Letter of H. H. Horne.

that the observer might be right who said of religious education, "It is so anxious to be exact and scientific that it is devoted to abstractions and lost in definitions," he continues:

> "Certain it is that at the end of a quarter of a century of study we find ourselves far less certain of our way than we thought we were when we were contending for graded lessons and for religious instruction 'suited to the needs of the child'. . ."[1]

D. Summary and Conclusion.

McCall distinguishes three stages in the evolution of man's determination of truth which well characterize the historical development of religious education.[2] First, there was the stage of authority when questions were decided by the dictates of the oracles, or supreme personages, or the state, or ecclesiastical organization. There followed the speculation stage when questions were discussed on the basis of individual judgment which was largely prejudicial. The last stage is that of experimentation characterized by the subjecting of problems to rigid investigation and reaching decisions on the basis of the data secured.

Religious education has progressed equally rapidly with the sciences, and its leaders have been among the most willing to subject their entire field to research. On the other hand, outstanding empiricists in conception of both religion and research are suggesting what may be considered

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1.Cf., Theodore G., Soares, "Religious Education in the Last Twenty-five Years," The Journal of Religion, January, 1926, p.16.
2.Cf., McCall, William A., How To Experiment inEducation, p.1.

a wise hesitation with reference to procedures of research. Though all seem confident that religious education will be benefited by the influences exerted upon it by the scientific emphasis, many are frankly confessing confusion as a result of attempting to reduce religious education to concrete terms in order to make effective experimentation possible.

And so, in perspective, is seen the development of religious education from the natural education of the ancients, the patriarchal and religious authority of the Hebrews, the ecclesiastical education of the early Christian period, the scholastic and dogmatic education of medieval times, to the scientific education of the modern period of history. The present emphasis is characterized as empirical, utilitarian, accurate or exact science, and withal social. At least the functional test is applied to it instead of the recently recognized test of orthodoxy.

The term 'science' as most commonly used refers to the natural and physical sciences. It is characteristic of the present scientific spirit to maintain this relationship, and hence the antagonism between science and religion. In research, however, the scientific method refers to knowledge based on careful observation and objective analysis. It is opposed to the method of accepting truth on the basis of authority per se, or even speculation, or judgment, or by any means other than empirical investigation.[1]

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1. Walter A. Squires, objecting to the "scientific method cry" takes "a look at that which is called 'scientific method'"

If religious education today seems in confusion, and is thought to be devoted to abstraction and lost in definitions, it is because of a need of comprehensive organization of its field. To approximate a science, religious education must have a foundation of data and criteria for their interpretation. Professors Lotz and Crawford in editing the twenty-nine "Studies in Religious Education" have contributed in this direction. Much more needs to be done in this respect due to the recency and rapidity of its development. The present study seeks to contribute in this foundational way, with special reference to experimentation in religious education.

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and concludes that "there is nothing in it so universally determining as some seem to suppose. . . The facts of religious experience can be gathered up, systematized, and formulated so as to construct a science of religion. Theology is such a science." See his Educational Movements of Today, p. 176. For a defense of the scientific method, see Goodwin B. Watson, Chapter I, "The Scientific Approach to Religious Education," pp.1-9, in Experimentation and Measurement in Religious Education.

CHAPTER III

THE THEORETICAL BASES OF AN EXPERIMENTAL RELIGIOUS EDUCATION

CHAPTER XII

THE THEORETICAL BASES OF AN EXPERIMENTAL RELIGIOUS EDUCATION

A. Introduction

An examination of the theoretical bases of an experimental religious education is essential to a foundational study of the field. This examination is especially significant in the light of the foregoing history of the developing science of religious education. Furthermore, it was observed as early as 1909 that the religious educator was "confronted by a condition composed of theories. Theories about religion, the child, the Bible and the Sunday school constitute the most serious obstacles in the field of religious education."[1] And it was noted that in 1926 Soares expressed fear that religious education was so desirous of being "exact and scientific that it is devoted to abstractions and lost in definitions."[2]

In a consideration of theoretical bases, many points of view in the scientific approaches to religious education must be studied. Religious education stands related to and feels dependent upon neighboring sciences which have contributed to both its content and technique. Bower states this in writing on the assumptions underlying the new curriculum of

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1. Orville A. Petty, Religious Education, June, 1909, p.211.
2. Theodore G. Soares, "Religious Education in the Last Twenty-five Years," The Journal of Religion, January, 1926, p.16.

religious education:

> ". . in order to be valid these assumptions must rest upon the supporting sciences of biology, physiology, psychology, sociology, psychiatry, religion, and theology. It is from these fundamental sciences that he must derive his understanding of the factors that enter into the making of religious personality and a religious group life and the techniques that are involved in the modification of behavior patterns in religious ways."[1]

In science an hypothesis is a provisional conjecture as to causes or relations of phenomena; and a theory is a verified hypothesis which is applicable to certain related phenomena. Verification of hypotheses necessitates experimentation. Related to religious education, the results of this process of verification would furnish it a theoretical basis. But in common usage, theory denotes a priori verification only. An investigation of the theoretical aspects of the fundamental sciences related to religious education will reveal this fact, and should indicate the strength and weakness of its foundations. Such investigation must precede recommendation of procedure with reference to the structure of the science of religious education. Following this examination of the theoretical bases of religious education, the pedagogical issues revealed will be viewed in the light of the research applied to them.

B. Theoretical Aspects of Religious Education which are Primarily Theological.

1. Theology the Science of Religion.

Etymologically, theology is the science of God. It

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1. Bower, William C., in Studies in Religious Education, edited by Lotz and Crawford, p.177.

treats empirically the nature, character, function and revelation of deity, as well as the conduct of humanity in response to deity. Theology, therefore, may be considered the scientific approach to religion.[1] Perhaps it would be more generally regarded among the sciences today were it to accept the vocabulary of science. At least this is recommended.[2]

The human mind is irrepressibly curious concerning the super-human aspects of life. Hence theology is inevitable, and must be found of many types. Scientific progress of the twentieth century has developed a religious realism which claims an "empirical" theology. This is a reaction from the epistemological idealism of systematic and biblical theology of the generation of Doctors Hodge and Strong.

Empirical theology attempts to gain scientific knowledge of a religious object to be found in objective existence. This is the expression of a modern American temper which shows itself most clearly in religious thought.[3] It thus becomes evident that the problem of theology is chiefly one of method. Empiricism, or the method of critical analysis, is supplemented by mysticism, intuition, faith, authority, speculation, and other methods.

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1.Cf., Foster, Allyn K., The New Dimensions of Religion, Chapter II, "The Scientific Approach to Religion."
2.Cf., Ibid., Chapter I, "The New Vocabulary." Cf., Richardson, Norman E., The Christ of the Classroom, "Educational Technology as a Spiritual Danger," pp.354-360.
3.Theological questions are widely discussed at present. The literature is voluminous. The best comprehensive statement of present thought is the symposium, "Religious Realism," edited by D. C. Macintosh, New York, Macmillan, 1931.

The theological aspects necessary for consideration in establishing a theoretical basis for religious education may be indicated by listing some of the characteristics of the religious realism of present-day emphasis.[1] Briefly, these are: the rejection of authoritarianism; the distrust of speculation; respect for the real and concrete; confidence in man's ability to interpret experience and therefore considering experience of primary importance; the stress on the experimental is preferred to that upon the intellectual; indifference to the Christian tradition and thought; and the emphasis upon religion as serving practical ends in human welfare.

2. The Problems of Theology.

Theological difficulties appear to result largely from dogmatic statement. As an illustration of this, a theological issue of the last century will be presented briefly, being selected because it arose as a result of the developing consciousness of the need of religious education, and centered in the theological conceptions of the child. The issue was the doctrine of total depravity as against the newer conception of Christian nurture. Horace Bushnell in 1847 published a statement of the problem under the title "Christian Nurture," and defended the thesis that the "child should grow up a Christian and never know himself as being otherwise." He

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1.Cf., Macintosh, Religious Realism. Cf., also the review of this book by H. F. Rall, professor of Systematic Theology, Garrett Biblical Institute, in The Christian Century, February 3, 1932, pp.156-157.

insistently maintained that the pervasive influence of the Christian family would make unnecessary the crisis of conversion. Opposed to this was the tradition of the church based on the dogma that human nature was depraved and impossible of any good whatever, and that the individual's salvation rested upon the work and grace of God through baptism and the crisis of conversion.

In America the issue was closed finally, at least to the satisfaction of prominent religious educators, by Coe in his book, Education in Religion and Morals, published in 1904. Proceeding on the basis that "a positive religious nature is presupposed in religious education," he attempted to make ridiculous the opposing view by quoting from hymns sung by children concerning their "worm" natures and inevitable abode in burning sulphur in company with imps.[1]

The chief obstacle in the early development of religious education thus appeared to be "the inertia of outgrown or misunderstood theological conceptions."[2] Despite this

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1.Cf., Coe, George Albert, Religion of a Mature Mind, 1902, pp.314ff. Cf., also his Education in Religion and Morals, Chapter II, "The Necessity for Religious Education;" Chapter III, "God, Nature, and Man in Education;" Chapter IV, "The Christian View of Childhood" with appendix to this chapter; Chapter V, "Education, Depravity, and the Birth from Above." Cf., also Stevens, Thomas, The Child and Religion, 1905, containing eleven essays edited by Stephens, in which he gives answer to the "burning question of the child's status before God, and its need of conversion." The essays deal with such questions as "The Child and Heredity," "The Child and its Environment," "The Child's Capacity for Religion," "The Child and Sin," "The Conversion of Children," "Baptism and the Children," "New Church Training."

2.Cf., Coe, George Albert, The Religion of a Mature Mind, p.319.

fact, at the opening of the present century Coe reported that "the present theological standpoint of leading Christian denominations furnishes in nearly every case, an adequate theoretical basis for Christian education." It is further significant that this statement was made on the basis of "a survey of our present situation."[1]

The remarkable progress made in the first quarter of the present century is indicated in the fact that this early issue involving human nature was again to be studied, but this time without bitterness and in the province of psychology rather than theology.[2] The revival of interest in human nature indicates to many that concern about local and temporary issues, important as they may be, should not interfere with consideration of the basic facts of human life from which and for which evolve educational objectives and methods. The chief concern of religious education should be the person, it is affirmed. The educative process is important only in relation to him.

The major problem of theology is God. There is active interest in problems concerning deity at present as is evident from the flood of contributions appearing in books, magazines and newspapers, as well as from pulpits and lecture

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1.Cf., Coe, George Albert, Education in Religion and Morals, p. 66. In this connection, the entire Appendix to Chapter IV is significant.

2.Cf., "Symposium on Human Nature" in Religious Education, February, 1925. Fifteen present-day leaders in religious education contributed studies on human nature with relation to its origin, nature, principles, function and place in the educative process.

platforms. This interest is not limited to the theologian but is apparent on the part of laymen.[1]

3. The Place of Dogma in Religion.

Shailer Mathews recently came to the defense of theology chiefly because it was being "scoffed at." Distinguishing between a "right sort of theology" and a wrong, he claims for modern theology such solid basis as "social, historical, psychological, and physical, as well as biblical material." Even this basis may be considered to be a matter of dogmas. And so he asks, "What place has dogma in religion?" The question essentially concerns the intellectual element in religion conceived as related largely to the mystical side of life. Dean Mathews insists that "whatever else may be demanded of a thoroughly trained religious educator, he should not be indifferent . . . to the intellectual values which this institution (the church) has preserved and forwarded."[2]

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1. An electro-physicist of international fame, teacher in a great university, Michael Pupin, Columbia University, contributed a volume with the title, The New Reformation: From Physical to Spiritual Realities, 1928. See also, article by him in The New York Times, Science Section, Sunday, February 7, 1932, "Immortal Cosmic Harmony as a Scientist Conceives It." Cf., also Christian Education, February, 1932, article by Arthur H. Compton, Professor of Physics, University of Chicago, entitled, "Life after Death: From the Point of View of a Scientist." Cf., also The Forum, June, 1930, "Dialogue Between Einstein and Murphy: Science and God." Cf., also a series of conversations on God by three philosophers beginning February 10, 1932 issue of The Christian Century. Eddington, and other names of outstanding scientists are listed today among those who are interested in these fields.
2. Shailer Mathews, "Theology as an Element in Religious Education," The International Journal of Religious Education, March, 1928, pp.11-12.

Dogmas may be considered as necessary to religion as to any other field of human interest. They are the result of religious thinking on the basis of religious data, both experiential and empirical. The objection is to dogmas being considered conclusive and therefore matters to be promulgated authoritatively. It may well be asked, however, whether the chief objection to dogmas may not be considered to be pedagogical rather than theological.[1] Important as the formal statements of religious thinking may be to religion, they cannot be considered the essentials of faith. The experience of love, reverence, worship, inner peace and satisfaction is the significant part of religion, and comprises religious faith.

4. Summary.

A summary of the foregoing examination of the theoretical aspects which are primarily theological reveals the following points to be pertinent. (1) Religious education undoubtedly is related inextricably to theology which is the comprehensive intellectual statement of religion. (2) A developing social realism and scientific empiricism are subjecting religious problems to restatement and thus producing a new vocabulary for ancient ideas. This is making necessary a careful re-evaluation of the essentials of religion. (3) The problem of theology is chiefly that of method implied in content or implicit in teaching. Thus, "empirical" theology seems

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1.Objections to dogmas arose largely from the method of teaching them in the form of catechisms--longer and shorter.

preferred at present to "dogmatic" theology. (4) The objection to dogmas is making necessary a scientific approach to religion. The issue over depravity and nurture illustrated this. (5) If the chief objection to dogmas may be considered to be more pedagogical than theological, the attention of the educator is thereby challenged. (6) The essentials of religion, it is suggested, are not primarily in the direction of the intellect, but rather of the emotions and the volitions. Yet theology is necessarily an intellectual discipline. (7) It appears necessary for religious education to consider carefully the province of religion, which means largely a study of definitions.

C. Theoretical Aspects of Religious Education which are Primarily Philosophical

1. The Relation of Philosophy to Religion.

Philosophy and religion are intimately related fields, and frequently are considered one. Philosophy is the science resulting from intellectual curiosity of the human mind in contact with phenomena; it results from the individual seeking rational unification of the universe. Religion is personal and primarily an emotional response to a Creator, and therefore it is more a personal adjustment to the universe while philosophy is more an intellectual adjustment, though both elements may enter into each. There are to be found in present-day religious education certain philosophical aspects which must be considered in a study of theoretical bases of experimental religious education. Especially is this important

when two fields are as closely related as these.[1]

2. The Problems of Religious Thought.

The problem of God is perhaps the most persistent problem of philosophy. Considered descriptively, this problem belongs to theology; but answered speculatively under metaphysics, it belongs to philosophy. It is impossible to attempt a unified world view and avoid this problem. Positivism and pragmatism, in limiting thinking respectively to objective reality and practical consequences, do not dismiss thereby questions classified under metaphysics.

Both Christian religion and philosophical idealism conceive God as a person who establishes human relationships with consequent human possibilities. This is especially true of personalistic idealism, more recently called "personalism." On the other hand, philosophical materialism, or naturalism, explains phenomena in terms of matter and energy without consideration of deity. Humanism enters to effect reconciliation between these two extreme views in order, avowedly, to preserve moral values. These, briefly, indicate the conflicts in

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1. So vital to religious education is philosophy that attention is called to the following references: Patrick, George T.W., Introduction to Philosophy, Chapter III, "Philosophy and Religion;" Hocking, William Ernest, Types of Philosophy, Chapter II, "The Original Form of Philosophy: Spiritualism;" Wright, W.K., A Student's Philosophy of Religion; Harkness, Georgia, in Lotz and Crawford, Studies in Religious Education, Chapter II, "An Underlying Philosophy for Religious Education;" Horton, William M., Theism and the Modern Mood; Pratt, J.B., The Religious Consciousness.

religious thought; and the influences upon education of the various emphases are such as to make necessary "an underlying philosophy for religious education."[1]

The problem of human personality is as complex as that related to God, and bears on the above points of view. Thus, related to philosophical materialism may be found metaphysical behaviorism, with the opposite view that of idealism, which makes the experiencing self the key to human personality. Personality development and character are prominent objectives of modern education, and there is much research concentrated in the person.

The problem of immortality has always been considered significant and is receiving prominence today. The naturalistic philosophy and behavioristic psychology dismiss possibility of personal immortality, yet one hears today the word "hope" pronounced by educators, which suggests that idealism is again acceptable.[2] The stress upon the person determines this emphasis.

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1. Cf., Harkness, Georgia, "An Underlying Philosophy for Religious Education," Chapter II, in Studies in Religious Education, edited by Lotz and Crawford. Dr. H. W. Mack, Professor of Religious Education in the Biblical Seminary in New York, emphasizes this need in an unpublished paper on "The Place of Philosophy in Religious Education."
2. Cf., Wright, W. K., op. cit., Chapter XXII. Cf., also Harkness, Georgia, op. cit., Chapter XII. A letter to the editor of the Christian Century, February 8, 1928, answers the criticism against a missionary who confessed the ambition to "prepare to die" thus: "Since when could any man sneer at death? Have we not genuine concern that men be ready to die in peace and confident assurance that God is good?" Referring to a student whose father had recently died he adds, "What nonsense to talk to that boy about a philosophy of life that did not take death into account." The letter was written by the Secretary of The Yale University Christian

3. Ethical-moral Aspects of Religious Education.

As philosophy comprehends religion but is not to be confused with it, so does religion comprehend ethics but is not to be confused with it.[1] Ethics is a normative science in that it treats of right and wrong, good and evil. Religion, while promulgating standards, is thought to provide motive and dynamic in seeking reverent devotion to the good. President Butler in his consideration of principles of religious education emphasized the necessity of distinguishing the two, urging that to confuse religion with ethics is but to obscure both, and adding that "the heart is the ultimate aim of religious education."[2]

On the other hand, Coe makes ethics the content of education since man is seeking a unified self which he calls "the social self, or the self realized in society." He allows that religion alone attempts at complete unification of man to his fellows and his world, and that this aspiration is implicit in all education. Therefore, religion "instead of

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Association. Cf., Christian Education, February, 1932, "On Immortality" by Ross E. Hoople, Professor of Philosophy, Syracuse University, pp.310-314; also "Life after Death: From the Point of View of a Scientist," by Arthur H. Compton, Professor of Physics, University of Chicago, pp.315-323.

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1. Dr. John Dewey makes the moral and ethical identical with the social, and the social identical with the religious. Therefore there is no place for morality, ethics and religion. Cf., Education and Democracy.
2. Cf., Butler, Nicholas Murray, Principles of Religious Education, Lecture I, p.19.

being a department of education is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process." Hence ethics and religion are considered one in the process of religious education.[1]

Two causes appear to be behind the present-day revival of interest in norms. First, moral life is extremely complex and is becoming increasingly so. Adjustments are becoming necessary in all areas of life-personal, professional, domestic, civic, national and international, ecclesiastical, and social. And second, there is great dissatisfaction with existing conditions, resulting in serious self-examination and severe objective criticism, for which is needed criteria of evaluation. Thus, James Truslow Adams raises the questions, "Are there values and standards? If so, how are they to be found? And when found what are we to do with them?"[2] The interest in norms is significant to religious education, for religion does not question here but rather motivates loyalty to the Maker of Norms and thus to his commandments.

Questions of moral responsibility and human freedom relate to sin, or transgression of divine norms. The problems involved in the consideration of these concepts are of importance to religious education. For example, there is current the view that

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1. Cf., Coe, George Albert, Education in Religion and Morals, pp.31-32.
2. "Standards," The Forum, October, 1931, p.37.

> ". . . there is no sin but only social maladjustment and moral sickness; that man has no real freedom, but is merely the powerless resultant of his heredity and the social conditioning which his environment has given him; and that moral responsibility must either be rejected outright or be re-defined as social pressure."[1]

Distinctions of terms are being made as the necessity for definition increases with the complexity of the subjects. An illustration of this is a book recently off the press which is recommended as "a vigorous vindication of the cause of religion and not simply moral instruction."[2]

4. Purpose in Religious Education.

The question of direction is fundamentally one for philosophy. But a complete statement of the meaning of religious education necessitates a consideration of all relationships, as is undertaken in the present chapter. Therefore, a final statement must await the conclusion.

The definition of education evolved from an analysis of the sciences related to it is given by Horne as follows:

> "Education is the eternal process of superior and partially controllable adjustment of physically and mentally developed, free, conscious human beings to God, as manifested in the intellectual, emotional, and volitional environment of man."[3]

In the light of this definition, consider the functional meaning of religious education given by another philosopher-

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1. Harkness, Georgia, op. cit., p.71.
2. Announcement letter from The University of Chicago Press, referring to Religion in Higher Education, edited by Milton C. Towner.
3. Horne, H. H., The Philosophy of Education, Revised Edition, 1927, pp.315-316.

educator who says,

> "Religious education means the use of all those agencies which will enable a plastic individual to grow into, and appropriate as a personal possession, the values of religious experience, moral idealism, and intelligent biblical knowledge."[1]

The fundamental end of religious education is stated further from the point of view of Christian idealism as

> ". . . the molding of personalities, the redirection of natural tendencies into channels socially and individually enriching. . . Religious education exists to supply direction. It must not merely make people happy; it must make them Christian."[2]

And Froebel, concerned with the education of man, defines religion as

> ". . . the endeavor to raise into clear knowledge the feeling that originally the spiritual self of men is one with God, to realize the unity with God which is founded on this clear knowledge and to continue to live in this unity with God, serene and strong in every condition and relation of life."[3]

In a word, the purpose of religious education is based upon the individual's primary need of filial relationship with an Ultimate Reality in order to adjust himself and to be adjusted to realities of existence. The end is religion; the process is education. Yet the two may be considered one since they are inextricably related to both the individual and his development in time and space.

5. Summary.

In summarizing the theoretical aspects of religious

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1. Harkness, Georgia, op. cit., p.61.
2. Ibid., p.73.
3. Froebel, Education of Man, p.97.

education which are primarily philosophical, the following points may be noted:

(1) Philosophy is the human mind attempting to find meaning in surrounding facts which will give unity and purpose to life. As such it is closely related to religion.

(2) Philosophical thought on the persistent problems of God, personality, and immortality vary from absolute belief of personalistic idealism to the total rejection of metaphysical elements of naturalism or philosophical materialism. Implications of philosophical thought influence religious education to a degree warranting a carefully wrought underlying philosophy for religious education.

(3) With reference to religious education, the philosophy of pragmatism, which holds that ideas that work are true and emphasizes the social at the expense of the moral-ethical and religious expressions of life, must be supplemented to allow for these factors.

(4) Personalistic idealism, conceiving reality in terms of personality and thus emphasizing the self, is the acknowledged viewpoint of the Christian religion.

(5) Personality development and character education are in the center of educational interest today.

(6) The problem of immortality with its teleological implications may not be omitted from the consideration of a philosophy of life, and certainly not from religious education. Personal values require its consideration.

(7) Intellectual and emotional adjustment to the Deter-

miner of Destiny and to the natural and spiritual environments is an essential pre-condition of religious conduct. Therefore ethical-moral considerations are significant.

(8) Ethical norms suggest moral responsibility and human freedom with their possibility for righteous life or sinful life. These facts of experience cannot be denied or be left unconsidered by religious educators.

(9) Religion comprehends ethics and morals but must not be confused with or made identical to them. The social, and pragmatic emphasis today make necessary clear and careful study of objectives of religious education.

(10) The purpose of religious education, determined from the foregoing study and considered as to the minimum factors, is the relating of the self to the Ultimate Self in order to achieve harmonious adjustment to the environments and satisfaction in developing toward the Ideal.

D. Theoretical Aspects of Religious Education which are Primarily Sociological.

1. The Social Theory of Education.

The process of socialization is emphasized today because of the congregating of large numbers of individuals in small and contiguous geographic areas. Modern science in annihilating space and time barriers increases the process. Thus the development of personal character in and for community life, made increasingly necessary during the last century and imperative in the present one, has created the present-day

social sciences. The complexity of the problem of the preparation and incorporation of the individual into the community, and the determination of the character and inter-relations of groups, makes the solution dependent upon all the known sciences and the new sciences which are being born of this necessity. All of this is Sociology.[1]

Auguste Comte, (1798-1857) considered the father of sociology having named the science, approached the problem from the viewpoint of positivistic philosophy, regarding society as an organism with humanity as the main object of study, and social law as excluding any real freedom of the individual, hence his well-known "Religion of Humanity." In this system, egoism was to be subordinated to altruism; the individual to humanity, and so was the human problem to be solved. Though Comte gave himself only incidentally to the science of education, he recognized its significance to socialization. It remained for Paul Natorp, a German educator, to enter into this problem in his Social Pedagogy. Having for his aim the conscious development of a world of purpose, he stated that "the chief aim of education is not merely to fit for life in the community, but for personal participation in the perfection of society." Differing from Comte whose positivistic spirit seems evident in present-day sociology, Natorp would attain

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1.Cf., Cavan, J.T. and R.S., "Educational Sociology: A New Foundation Science," Religious Education, May, 1928, pp.482-490. This is a comprehensive study in order to make the vast literature available to practical workers. See especially the section: "Relation of Educational Sociology to Religious Education and Allied Movements," pp.488-490.

the moralization or humanization of the race through the education of the individual to achieve this end. Thus society is improved by the improvement of the individual.[1] The implication of Natorp's viewpoint relates to religious education and may be found underlying much of its present emphasis, namely, that morality is a social phenomenon, and only through social life can individuals properly develop, and education is social since the individual exists only in society.[2]

Furthermore, a sociological consideration of education must reckon with the fact that education looks to the past and to the future--to the development of social aspirations, or ideals, and to the acquiring of social customs, or mores, and traditions. This consideration is pertinent to an age concerned with utility and immediacy.

2. Sociology and Religion.

In the literature of religious education, such phrases are prominent: "practical religion," ethical religion," "social religion," and "social gospel."[3] This indicates the

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1.Cf., Kropotkin, Mutual Aid, A New Factor in Evolution. Natorp follows Pestalozzi who was interested in social development by means of the harmonious development of the fundamental powers of the individual.
2.Cf., "Religious Education and Natural and Social Sciences," Religious Education, April, 1928, p.327f.
3.Cf., Ellwood, Charles, Christianity and Social Science, pp. 182,185. He uses also the terms: "Religious Social Education," and "Social Evangelism." See also "Education and National Character: Papers Read at the Fifth General Convention of The Religious Education Association," Washington, D.C.,1909. Cf., Peabody, Francis G., The Universities and the Social Conscience, p. 15. He writes: "The most characteristic and

modern mood, the history of which is of interest, and the implication of which is that a new conception of religion is needed. An aroused religious leader in 1914 was deprecating the leadership of his day. "We are unaware," he cried, "of the sluggish condition of the church in this great modern advance partly because we have not learned to apply to it a scientific method." To indicate the truth of his charge, he continued:

> "A treatise on scientific sociology is not always to be found in the library of a man who guides the Bible study of the people. Indeed, a book with the title 'The Sociological Study of the Bible' is scarcely two years old."[1]

Social consciousness on the part of religious education developed rapidly in the first decade of the present century. The theme of the Sixth Convention of The Religious Education Association which met in Chicago in February, 1909, was "Religious Education and Social Duty." The Journals of that year carried this emphasis: "Education and National Character." It is of further interest to note subsequent themes: in 1913, "Religious Education and Civic Progress;" in 1914, "The Relation of Higher

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> significant discovery of the present age is the discovery of social conscience—the recognition, in a degree unprecedented in history, of social responsibility; the demand, of an unprecedented imperativeness, for social justice; the substitution, on an unprecedented scale, of social morality for the creed of individualism. . . The social question will not be settled until somehow each life, however helpless or inefficient it may be, finds its appropriate place in the vast organism of social efficiency." All of the substantives are social in implication so the adjective "social" seems unnecessary.

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1. Samuel W. Dike, "An Educational Opportunity of the Church," Religious Education, February, 1914, pp.17-22.

Education to the Social Order;" in 1919, "A Religious Interpretation of Democracy;" in 1921, "Education for World Fellowship;" in 1926, "Education for World Mindedness;" and in 1928, "Education in Religion in an Age of Science."

With reference to the parallel development of the movements to Christianize the social order and to promote religious education, the Editor of The Religious Education Association commented that it was no more coincidence, but that

> ". . jointly they constituted the renaissance of modern religion, many of whose leading spirits were actively interested in both of its aspects. Thus was manifested the inter-penetration and inter-dependence of means and end. Education was conceived and used as the continuous revaluation and transformation of life."[1]

In the President's Annual Address at the sixth general convention, Dr. Peabody discussed "The Social Conscience and the Religious Life." He recognized the fact that there was widespread opposition on the part of religious leaders and laymen to the social emphasis then coming into prominence, and that "social" and "religious" were considered two separate categories. Such questions were raised as: Is not the Church tempted to diminish its devotion to worship, and to apply its energies to work? Are we not substituting clubs, gymnasiums and social settlements for prayers, conversions and revivals? Is not the Church in our day less frequented than the parish house, and the preacher drawn to a gospel of social reform rather

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1. Religious Education, April, 1929, p.294.

than to a gospel of salvation?[1]

Despite this opposition, social prodding continued with increasing force in the first decade. Peile published from London in 1908 "The Reproach of the Gospel: An Inquiry into the Apparent Failure of Christianity as a General Rule of Life and Conduct, with Special Reference to the Present Time." This was widely read in America. Rauschenbusch, whose voice and pen influenced this tendency markedly, published in 1907, "Christianity and Social Crises," in which chapter IV is captioned, "Why Has Christianity Never Undertaken the Work of Social Reconstruction?"[2] Coe, in 1908, made the annual survey of progress in religious education and called attention to the fact that ". . all over the world there is a great stir of thought on the subject of education, and a deepening conviction that the question of moral education is the heart of the educational problem of our time."[3] In evidence of this Coe cited a number of pronouncements of outstanding educational leaders and organizations. He referred to "the interlacing of education with social needs," of the "popular study of

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1. Cf., Religious Education, April, 1909, p.1ff. Dr. Francis Greenwood Peabody was professor of Education in Harvard University.
2. Walter Rauschenbusch, from the biblical approach, and Charles A. Ellwood, from the scientific approach, were to be the guiding geniuses in this emphasis. Ellwood, in 1913, published Sociology and Modern Social Problems; in 1921, Society and Its Psychological Aspects; in 1925, Christian and Social Science, and, The Reconstruction of Religion; in 1925, The Psychology of Human Society; and various articles and chapters in symposia.
3. Coe, George Albert, reported in Religious Education, April, 1909, p.7ff.

social principles," and made this significant recommendation:

> "That the study of existing conditions in the industrial world, their origin and outcome, be more definitely enforced as an immediate Christian duty; that to this end in all theological seminaries, and, so far as practicable, in other schools and colleges, there be established, wherever they do not now exist, courses in economics, sociology, and the social teachings of Jesus, supplemented, wherever possible, by investigation of concrete social facts; and that study classes and reading courses on social questions be instituted in connection with the churches and their societies, to foster an intelligent appreciation of existing conditions, and to create a public sentiment through which relief and reform may be more effectively secured."[1]

"If the churches follow this advice," he prophesied, "we shall witness a great religious revival brought about by distinctively educational methods. It is hardly too much to say that such a revival is already going on."

3. Religion as a Social Force and Education for Democracy.

The effect of this emphasis was inevitable. Religion as personal salvation waned, and religion as social change became prominent. Even the Quaker educator, Rufus M. Jones, insisted on the new trend, declaring that

> ". . . the kind of religious education that will best fit the individual for social life will be an education which makes his life normally, naturally, even unconsciously, contribute to the development of society, and to the spiritual enlargement of the group to which he belongs."[2]

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1. Ibid., p.15. Cf., in the same Journal, John M. Gillette, "Education for Social Service. Materials that may be procured from Dr. William S. Keller, Chairman of the Department of Social Service and Director of the Summer School of the Diocese of Southern Ohio of the Protestant Episcopal Church, indicate one of many recent movements in the direction of educating the ministry for social service. A folder from Dr. Keller is entitled: "Learning Religion by the Laboratory Method: A Study of Contemporary Life."
2. Education and National Character, containing the papers read at The Fifth General Convention of the Religious Education Association, "Religious Education of the Individual for Social Life," pp.43-49, quotation from p.44.

The theory widely presented was essentially that religion is a significant social force which makes for the improvement of society. The reasoning presented for this point of view was that religion lifts the individual out of himself into helpful relationships with his fellows; religion, in the development of mankind, corresponded with social advance; the history of religion is the history of the progress of humanity. Therefore, religion is the most valuable social asset of mankind.[1]

In the educative process, this emphasis had significant application. "The Social Approach to Religion as a Method of College Teaching" was contributed as an innovation at the Seventh Annual Meeting of the National Association of Biblical Instructors in 1925. "The technique of sociological analysis." suggested that current religious problems raised by the students be analyzed in terms of their history and the social-psychological factors involved in them as social phenomena.[2] The project method, the discussion method, and various activity and pupil participation methods are prominent because of their social implications. Pupil participation in activity, discussion, conference or play characterize the

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1.Cf., Ibid. Dr. G. B. Stewart's paper is especially significant, pp.66ff. Coe, p.91, contributed this: "What is our characteristic aspiration as a nation? Is it not democracy..? As far as American religion has a special character of its own—and I believe it has a very special character of its own—democracy is the mark of it. We are striving after a democratic God."

2.Cf., The Journal of Religion, January, 1926, pp.78-88, a paper by Edwin E. Aubrey, Miami University.

project method. The teacher is to guide in an informal class period in order to secure intrinsic motivation. Thus the school is to become a social center, patterned after the life experiences common to the community and the group. The curriculum is the total of all experiences, including extra-curricular interests. Further, with reference to the curriculum, the term was no longer to mean "merely an orderly succession of ideas or knowledges appropriated to the pupil's expanding experience, but also an orderly succession of enterprises in and through which social appreciations, social habits, and social loyalties may grow into the full stature of the Christian faith."[1]

4.Summary.

Having examined the theoretical aspects of religious education which are primarily sociological, the following points stand out by way of summary.

(1) The principle of socialization, or the development of personal character in and for community life, is inevitable in the complex life of the present.

(2) Educational sociology is a foundational science to be reckoned with, both because of its developing prominence and its need.

(3) Education, sociologically considered, is concerned not alone with the present and useful, but also with the past mores and the "to-be-attained" ideals.

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1.Cf., Coe, George Albert, A Social Theory of Religious Education, p.7.

(4) The word "social" used as an adjective with "religion" indicated the necessity for a clearer conception of both terms. Religion may be considered social in many respects and should present social ideals.

(5) The parallel development of religious education and social idealism involves difficulty when either is separated from the other for emphasis.

(6) The Christian religion is considered a social force.

(7) Religious education should be a democratic process.

(8) Education must be constantly adapted to a changing civilization. This does not imply that religion or ideals must change.[1]

(9) A social philosophy of life differs from a religious philosophy in at least one main point--the latter acknowledges a reason and motive that is super-human, and thus furnishes an attitude toward life in which social conduct is a natural consequence.

(10) Education is considered solely as school-centered in this social emphasis. School is not and cannot be made life. It is but one agency with the home and the church as other important agencies. On the cover of the Journal of The Religious Education Association appears "A Journal Devoted to the Development of Character Through the Family, the Church, the School and Other Community Agencies."

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1.Cf., Kilpatrick, W. H.,Education for a Changing Civilization. Cf., also, Religious Education, May, 1928, p.289: "Religion and character education are definitely tending toward the point of view that social life changes and that religious ideals must change also."

E. Theoretical Aspects of Religious Education which are Primarily Psychological

1. The Psychology of Religion.

The psychological approach to religion is considered fruitful in scientific study.[1] Contrasted with the philosophical approach, modern psychology of religion emphasizes empirical research. The relationship of the psychology of religion to the social sciences is significant. The increasing concern in social problems indicated the trouble to be with human behavior, or human nature in the process of adjustment to spiritual and natural environment. Religion was considered essential to worthy adjustment; at least it was considered a significant factor, and hence its subjection to analysis. The study of religious experience by means of the functional method largely indicates kinship to social psychology. The methods of psychoanalysis[2] and structural psychology[3] are found applied. The psychology of religion, then, may be considered to be the application of the principles and methods of psychology to the whole of religious experience.

The major factors in religious experience treated by the psychology of religion are primarily three: the structure of religious experience, which concerns the neural basis,

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1. Cf., W. C. Bower, "The Significance of Religious Education Trends in the Psychology of Religion," Religious Education, January, 1928, pp. 7-19. Cf., Edward L. Schaub, "The Psychology of Religion in America During the Past Quarter-Century," The Journal of Religion, March, 1926.
2. Cf., for this method, James, William, Varieties of Religious Experience.
3. Cf., for this method, Coe, George Albert, The Psychology of Religion.

conscious reactions and subconscious mind; the racial roots of religious tendencies, concerned with the social and biological inheritance; and the personal factor, treating the psycho-physical organism and the various theories of the self. Involved in all are those experiences peculiarly religious, such as conversion, sin, conscience and conduct control, worship, prayer, religious belief.

It was to be expected that religionists would not consider favorably such empirical scrutiny of their faith. Harrison Elliott suggests some of the reactions concerning the bearing of psychology upon religion, including his own. He says,

> "Many are claiming today that psychology is making religion unnecessary. Some go further and say that it makes religious faith impossible. The fact is that the development of psychology probably has more bearing upon religion than has any other scientific advance."[1]

Athearn early in the last decade is reported to have said that the decade would find religious education concerned with most momentous problems centered in the establishing of psychological principles and the development of methods based upon them.[2] Squires voiced the concern felt by conservative leaders regarding this development. He presented "two opposite

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1.Cf., Elliott, H. S., The Bearing of Psychology upon Religion, p.7.

2.Cf., Squires, W. A., Psychological Foundations of Religious Education, p.xv. This prophecy was fulfilled as is evident from a survey of Religious Education and related journals. Two recent issues of Religious Education, January, 1928, and September, 1929, were given to Religious Education and Psychology, and Religious Education and Mental Hygiene, respectively. A.A.Roback's extensive study of The Psychology of Character was published in 1928. Squires' and Elliott's books referred to above appeared in 1926 and 1927.

and antagonistic schools of psychology" in order to warn against that which "is biological in its origin and methods and mechanistic in its interpretations," and defended the other which "recognizes in human personality forces which are purposive and which do not fall within the categories of the physical sciences."[1] Perhaps the most scathing indictment to be found is one that comes from a leader outside the religious field and is aimed at science in general:

> "As we pass up from astronomy and chemistry through biology to sociology and psychology we come to more and more inadequate data, confused conclusions among inextricable complexity, and a welter of unproved hypotheses and conflicting opinions. The existence of a permanent self is even denied and we are asked to contemplate 'ourselves' as transient states of mind or mere reactions to passing stimuli."[2]

2. The Nature of Man.

An acceptable religious education must be based upon accurate data regarding human personality. These can be collected, it is claimed, through psychological research.[3] The attempt in this direction is the major concern of the character research groups in various parts of this country. Organized research in the field of character education and personality development is being conducted by The Religious Education Association, The International Council of Religious Education, and many graduate centers of education.[4] The

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1.Cf., Squires, op. cit., p.xv.
2.James Truslow Adams, "Standards," in The Forum, October, 1931, p.236.
3.Cf., Elliott, op. cit., pp.7-8.
4.Cf., the Reports of the Research Conferences of The Religious Education Association meeting in 1928, 1929 (stenographic, mimeographed); and in 1930 in the January Journal of that year. Cf., Watson, Goodwin B., Experiment and Measurement in Religious Education. Also research projects under the Y.M.C.A. and Columbia University.

assumption that man is a psycho-physical organism appears to be the justification of this excessive interest in present-day research.

A psychological analysis of religion, suggested by Professor Tuttle of the University of Oregon, indicates a three-fold classification: the mystical, the ethical, and the intellectual aspects.[1] From this it is evident that religion is not something apart from man himself. It appears to be the effort of this particular science to apply empirical processes to human personality and to individual and group conduct. The results foster character education, personality reconstruction, religious education, and whatever is concerned with man-making.

Regard for the person evident in all this interest is encouraging to many who feared the pervading influence of material progress and the effect of the pragmatic philosophy upon social conduct and education, and particularly upon religion. To such extent is the person studied that the characteristics and needs of each stage of his development are carefully investigated. Thus may be found child psychology with all its divisions, adolescent psychology and adult psychology, with the various phases of each carefully worked out and organized. Then there is found mental hygiene, abnormal psychology and accompanying pathological pedagogy both ortho-

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1.Cf., Harold Saxe Tuttle, "Back of the Argument," Religious Education, December, 1931, pp.845-850.

genetic and curative. The literature in the field of psychology is voluminous. The human material with which religion and religious education are concerned apparently is sufficiently recognized.[1]

G. Stanley Hall aroused interest in America in genetic psychology. Yet writing in 1923, Edward Scribner Ames called attention to the fact that only in recent years have there been serious attempts "to arrive at a conception of human nature which would be truly scientific, free from one-sidedness and from metaphysical and moralistic implications," and continued,

> ". . An empirical study of man through the sciences of biology, psychology, and sociology, results in a far more complex conception and one which has very important implications for all the social sciences as well as for morals and religion."[2]

Religious education is chiefly concerned with these important implications, and projects its program therefrom.

3. The Psychology of Religious Education.

At the beginning of the century Coe urged the application of psychological principles to religious education in order "to understand the great mass of persons who have cut loose from all forms of organized religion," and thus win them back. Some lines of inquiry which he suggests are as follows:

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1. Cf., "Religious Education and Human Nature," being sixteen articles in Religious Education, February, 1923.
2. Edward Scribner Ames, "Original Human Nature," Religious Education, February, 1923, p.8.

> "What is the state of mind of these persons? Is the religious instinct lacking in them? Are they deliberately stifling their highest aspirations? How do they feel when they think of God, of death, of the facts of life? Have they found some substitute for the church life which seems to yield the satisfaction which the religious instinct craves? What do they teach their children, and what do they desire their children to be like?[1]

And for answer he says, "nothing short of the psychological standpoint gives promise of the needed insight and the needed leverage."[2]

The excessive psychological emphasis in religious education today can be traced to several influences suggested in the preceding chapter.[3] The differing expressions of this emphasis should be touched briefly in order to note the psychological basis of religious education.

Religious experience from the standpoint of functional psychology was from the beginning the widely accepted theory. The social thinking of the age might have determined this. This point of view considers chiefly the factors of psycho-physical adaptation to the environment which is more social than physical and therefore places the stress on activity. It is the psycho-physical organism through neural-muscular pathways adapting the individual to his physio-social environment. This biological conception of mind advocated

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1. Gee, George Albert, The Spiritual Life, pp.25-26.
2. Ibid., p.26.
3. In Chapter II of this study is presented the historical development of the psychology of religion, the subjects of interest in this development, and the leaders with their contributions.

by Ames, was carried to its logical extreme by John B. Watson in his behavioristic psychology.[1]

The emphasis opposed to this is expressed by the term "consciousness," an extreme of which is a narrow mysticism. A mediating view between the social-functional and the mystical points of view was expressed by James B. Pratt in "The Religious Consciousness."

The psychoanalysis emphasis in religious education, based largely on the Freudian psychology, is concerned with the subconscious or unconscious mind in behavior. William James, in his Varieties of Religious Experience, first presented this point of view as related to religious education. The theory states that in the subconscious mind is contained the basis of all behavior. Related to psychoanalysis are various aspects of therapeutics in relation to religious education. Psychoanalysis is itself a

> ". . . therapeutic means of tapping the unconscious and bringing unconscious mental processes (complexes) up into the light of consciousness and thus destroying their power to harm. Psychoanalysis breaks up the vicious complex, and remolds it for social ends."[2]

The subject of mental hygiene is before religious educators today under such captions as: a technique for the cure of

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1. Cf., Ames, Edward Scribner, The Psychology of Religious Experience. Cf., also Watson, J.B., Psychology from the Standpoint of a Behaviorist; Behaviorism; etc. Cf., McQuilken DeGrange, "Statisticians, Dull Children, and Psychologists," Educational Administration and Supervision, November, 1931, pp.561-573. Professor DeGrange attacks the "stimulus-response theory."
2. Cf., Swisher, Walter S., Religion and the New Psychology: A Psychoanalytic Study of Religion, p.193. See Religious Education, September, 1929, Symposium, "Mental Hygiene and Religious Education."

souls; cooperation between clergyman, psychiatrist, and social worker; religious problems in clinical cases, and mental hygiene clinic in the church; mental hygiene as a character builder.[1]

The most recent emphasis combines all these factors in a study of the total personality in its total environment in the process of character development. It is not involved in structural or functional difficulties in that it is eclectic in method, with an intense interest in statistical data resulting from tests and measurements. Human nature is considered as a unit; experience as complex social living; and empirical research directed to the "case" rather than to the "organism."

A study of the psychological aspects of religious education reveals the persistency of the supposedly discarded theory of faculty psychology. And so may be found the various emphases on the intellect as a faculty per se, or on the

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1. Cf., John J. B. Morgan, "The Clinical Approach to the Study of Character Development," a discussion of work carried on in Northwestern University since 1925, Religious Education, May, 1929, pp.420-422. Also in the same issue "A Clinical View of Factors Involved in Personal Adjustment," pp.428-436. Cf., also, Worcester, McComb, Coriat, Religion and Medicine: The Moral Control of Nervous Disorders. The authors state that religion is the greatest of all therapeutic agents. The work of the Rev. A. T. Boisen is significant in this field. He is Chaplain of the Worcester, Mass., State Hospital, and Research Associate in the Chicago Theological Seminary. He is studying mental disorders as a basis for a program of "religious re-education," and has developed relationships with the Seminary and Hospital in order to offer practical experience to students for the ministry. See Religious Education, April, 1928, and February, 1930, "Theological Education Via the Clinic."

emotions, or on the will. The three phases of mind are treated in the sense of "the natural faculties." The problem therefore persists of not considering the simultaneous development of the individual. Coe insists upon the unity of education from the psychological point of view, insisting that "education is not made up by aggregating parts, each of which exists on its own account, but it is rather like the single life that realizes itself in the various organs of the body."[1]

4. Psychological Emphases in Religious Education.

a. The intellectual. The extreme emphasis upon memorization of former generations is not prevalent today. Nevertheless there persists the assumption that the purpose of religious education is to put a certain (variously determined) amount of Bible or ecclesiastical content into the minds of children and youth.[2] Impartation of knowledge is the method, whatever its form, and the goal is a satisfactory intelligence quotient. Knowledge is necessary and intellectual attainment worthy, but "whenever knowledge becomes as detached from the warm inner currents of personal and group life as to exist in and for itself," it may be considered undesirable.[3] Since religion as moral-ethical conduct, and also as ecclesi-

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1. Coe, George Albert, Education in Religion and Morals, pp.29-30.
2. Johnson, Eleanor Hope, "Memory Work in Religious Education: An Application of Principles in Educational Psychology," in Religious Education, May, 1928, pp.478-482. She writes in defense of learning "verses from the Bible by heart."
3. Cf., Starbuck, Edwin D., "Should the Impartation of Knowledge as Such be a Function of the Sunday School?" Religious Education, December, 1909, p.424.

ational form, involves a basis of knowledge, there must exist the intellectual element in religious education. But moral character involves the volitions both in spontaneous decisions and in habit formation; and there must also be a place for the function of the emotions. Yet the mystic educator of Haverford decries the religious teaching of the past because "it astonished, but did not inform," and urges that:

> "Our first great need is some new, living, dynamic, religious literature. . . We want forthwith three books for the religious education of children to <u>inform</u> them of the spirit of social service."[1]

The character education plans and materials prevalent in most church schools are little different from the religious instruction formerly found in Germany, or the moral instruction of France.[2] These were almost exclusively intellectual, the pupils being provided a large stock of knowledge on religion and moral matters. Devotion to an institution, person, or ideal is not generally produced by this means nor is inward morality effected.

b. The voltional. The formal discipline theory is not popular today. The intellectual emphasis is unnecessary

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1. Jones, Rufus M., "Religious Education of the Individual for Social Life," pp. 45-46, in Education and National Character, Report of the Fifth General Convention of The Religious Education Association.
2. Cf., Edward O. Sisson, "Religious Instruction in Germany," Religious Education, August, 1906, pp. 101-105. Cf., George E. Myers, "Moral Training in the Schools of France," pp. 185-196; and Amos W. Patton, "Methods of Moral Training in the Schools of Germany," pp. 197-212, in Report of the Fifth General Convention of The Religious Education Association.

to the process of socialization in methods involving pupil participation, such as the project and the discussion methods. In modern education, thinking and doing are considered to be inseparable. In either one, the other is inevitable. Hence a significant emphasis is placed upon the will, and Dewey has given education the word "control" which is common today.[1]

The chief end of education as social efficiency requires that education train individuals to adapt and conduct themselves for immediate social life. Stated by an educator, "It is present life relations and not future which should engage man's sincerest and most strenuous attention."[2]

The will aspect of religion is designated by Tuttle as ethical and said to control choices and behavior. Dr. Paul Natorp, in his Social Pedagogy, emphasizes "the regulative activity of the will" in achieving the objective of education which is personal participation in the perfection of society. The nature of the will he considers in the three stages of its development: first, the impulsive will, or reflex and instinctive action; second, the regulative or socially active

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1. Cf., Joseph M. Artman, "Expressional Activities in the Light of Current Psychology," Religious Education, January, 1918, pp.9-14.
2. Walter G. Clippinger, "Some Vitalizing Aspects of Modern Education," Religious Education, April, 1910, pp.67ff. This is Coe's position. In his Introduction to A Social Theory of Religious Education he acknowledges indebtedness to John Dewey. See Part III of this volume, which is a series of studies in the psychological bases of religious education. Through these studies is reached the consideration of the fundamentals of method developed under the fascinating title "Achieving Character."

will; and third, the rational will, or social consciousness.[1]

As in France the moral instruction rests on a secular basis, so in the public schools of the United States. This holds also with reference to much of the extreme social emphasis in religious education. The sanctions of morality are claimed to be found in duty, and as such in religion. In this "duty" and "conscience" are important words. Beliefs concerning the attributes and nature of God, the church creeds and catechism, church history, polity and sacraments are not popular.

c. The emotional. The following statement which challenges interest is attributed to William James, and is especially applicable for consideration here:

> "We no longer look to education to bring the millenium. We used to imagine that if we could only provide good schools and get the boys and girls under the influence of education we should finally do away with every kind of disorder, sin, and crime. In fact, however, we have found that education has failed on this side. No matter how much we may educate intellect, the intellect still remains the slave of the passions. Men will do not what they know, but what they love to do. Reason appears to have given to man chiefly the ability to discover reasons for doing what he likes. Consequently while the training of the intellect may save us from the grosser sins and crimes, it reveals to us meaner ones."[2]

Starbuck cites a most hopeful prophecy of better things in both religion and education to be "the general depreciation of intellectualism." His utopia lies in "the cultivation of

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1. From classnotes in the course, Comparative Study of Experimental Pedagogy, Dr. Paul R. Radosavljevich, New York University.
2. Nathaniel Butler, "The Moral and Religious Element in Education," Religious Education, August, 1906, p. 80.

will-attitude," by which he means to subjugate intellect to both emotions and will. And in the same connection he informs that "the scientist moves heart first and not head first."[1]

Emotion as "an attitude of mind, an appreciation of values," is considered religion's basic nature by Tuttle, who insists that "attitudes are potential acts." Distinguishing thus between "any unwholesome disturbance to which the word emotional is legitimately attached," and this idea that "attitudes are potential acts," he admits that he faces "the paradox of describing as emotional those state in which emotion is not present."[2]

Furthermore, as Barrett would isolate the will, so it is suggested that the emotions be isolated and trained, and the recommendation made to religious educators that this be done.[3]

5. Summary.

The emphases in religious education indicate confusion in the effort to secure a psychological foundation. Since Coe at the opening of the century urged the application of psychological principles to religious education, and

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1. Cf., Edwin D. Starbuck, "Moral and Religious Education--A Sociological Aspect," Religious Education, February, 1909, p.203f., where he argues that "religion cannot be taught; it may be induced."
2. Harold S. Tuttle, "Back of the Argument," Religious Education, December, 1931, p.847.
3. Barrett, E. Boyd, The Training of the Will, 1916, new edition, 1930. Cf., William F. Linehan, "Training the Emotions in the Public Schools," Religious Education, September, 1929, pp.643-645.

Starbuck suggested a technique in studying the religious experience of conversion, interest in this field has increased rapidly. Religious education has been supported by socially functioning and socially conscious props. It has been analyzed and psychoanalyzed. It is now widely considered in terms of a whole experience dealing with a whole person. Yet there are varying emphases. The intellectual, the emotional, and the volitional phases are each claiming recognition and primary position. With respect to each, there are various interpretations, as for example the discussion on emotions revealing William James' idea of passion, Starbuck's of will-attitudes, and the potential acts of Tuttle.

The foregoing study of the theoretical aspects of religious education which are primarily psychological may be summarized further in the following points:

(1) So rapidly has the psychology of religion developed in the twentieth century that today it is impossible to consider religious education apart from its psychological basis. There is fear, therefore, that the psychological conception of religion may make religious education simply applied psychology.

(2) Furthermore, psycho-analysis and the various aspects of therapeutics, being dealt with by many religious educators, are pure psychology, with slight dependence upon religion. Yet religion is considered by some to be the greatest of therapeutics.

(3) The nature of man is a fundamental consideration to

the application of psychology to religion and religious education.

(4) The person and the development of his character are in the foreground of interest in present-day religious education as a result of the activity in the field of the psychology of religion.

(5) The application of psychological principles in religious education, urged by Coe and others at the beginning of the century, has developed with varying emphases from functional and social considerations to introspective and consciousness considerations; from psycho-analysis to mental hygiene; and so on to the more unified method of considering the individual a unit in a total experience.

(6) Human experience is a unitary process with feeling, thinking and willing as phases of an undivided being. Hence no one of them alone can be considered a basis of religion.

(7) At various times some one of the three aspects has held supreme position in the consideration of religion and religious education. Today intellect and will are emphasized to the exclusion of the emotions.

(8) Adams summarizes a point of view thus: "As we pass up from astronomy and chemistry, through biology to sociology and psychology we come to more and more inadequate data, confused conclusions among inextricable complexity, and a welter of unproved hypotheses and conflicting opinions."[1]

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1. James Truslow Adams, "Standards," The Forum, October, 1931, p. 236.

(9) Psychology, dealing as it does with the person, is perhaps the most significant consideration in a study of the theoretical bases of experimental religious education. There is need at present for criteria of evaluation and technique of investigation in this field.

F. Theoretical Aspects of Religious Education which are Primarily Statistical

1. The Quantitative Approach in Religious Education.

There is widespread enthusiasm for statistical methods, and no area of experience or field of study seems to have escaped its application. The scientific development of psychology early claimed a good share of the mathematical discipline. At the same time, the developing social sciences felt it necessary to utilize statistical methods and to compute results. Under the stimulus of Thorndike in Teachers College and Coe at Union Theological Seminary, such apt students as Goodwin B. Watson, Mark A. May and Hugh Hartshorne have come to the foreground of religious education in connection with this type of research. In considering the history of this emphasis in religious education it is of interest to find Coe prophesying in 1909 the development of "ecclesiastical statistics."[1] He bemoaned the fact that the rate of progress in religion with reference to actual results in the lives of the educands was not able to be determined "by any tests

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1. George Albert Coe, "Annual Survey of Progress in Religion and Moral Education," Religious Education, April, 1909.

known to educational science. Indeed, the whole problem of standards and tests in education is in an unsatisfactory condition." His prophecy, which may be considered abundantly fulfilled, was that "some day a statistical exhibit of progress in religious and moral education will be possible."[1]

The theory underlying this activity is that the religious and social effectiveness of church schools, and religious and moral development of individuals, are capable of statistical demonstration, and that standards and tests may be devised for these purposes. It is argued in thus urging measurement that religious education undertakes to establish a definite type of character; that it undertakes to do certain work through definite means and organization; and that it undertakes to produce a character distinctly religious. Hence, whether religious education fails or succeeds to educate in religion can be determined only by means of the development of testing and measuring techniques, and the utilization of the statistical method. Requisite to such quantitative approach however, is an adequate formulation of aims of religious education and a corresponding conception of what constitutes success or failure.

The question was inevitable, "Can growth in religion be measured?" Hartshorne, in 1922, replied by insisting that discussion and thinking needed to be promoted with reference to it, and that there was need for "more digging around its

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1. For this historical development, see Chapter II of the present study.

roots."[1] After a decade of "digging," he with other research experts in religious education were to admit the increasing complexity of the question. The intense interest in tests and measurements in the last decade has tended, it is claimed, to confuse more than to clarify the problem. At least it is agreed by many that results by means of this method are not to be sought at present as much as adequate and effective techniques.[2] Franzblau writing on "The Elusive Norm" reported that

> "One searches in vain for great researches, for numbers of usable tests, for norms representing the achievements of children; all that can be found is almost negligible in importance and extremely recent in origin. The quest for the norm has scarcely begun in religious education."[3]

Since 1929, when the quest for the norm had scarcely begun in religious education, there has developed an increasing interest in measurement, as the literature in the field reveals. It appears that no phase of man's nature or experience is to pass ungauged. The lists of tests and suggested techniques are being enlarged each year.

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1.Cf., Weekday Religious Education, A Survey and Discussion of Activities and Problems, edited by Henry F. Cope, pp.149-154. See also, J. D. Springton, "The Application of Modern Educational Theory to the Work of the Sunday School," Religious Education, August, 1908, pp.86ff.

2.Cf., Chave, E. J., "The Present Status of Tests and Measurements in Religious Education," The International Journal of Religious Education, May, 1929, p.20, in which he indicates the poverty of both techniques and leadership in experimental religious education. Cf., also, Chave, E.J., "Tests and Measurements in Religious Education," Chapter IV, in Studies in Religious Education, edited by Lotz and Crawford.

3.Cf., A. M. Franzblau, "The Elusive Norm," Religious Education, March, 1929, p. 197.

2. Considerations Underlying the Statistical Method.

a. Fact values. The value of statistical data is widely questioned. This fact is apparent with reference to the reliability and significance of the "I Q" in general education, yet few subjects of research have received as much or as able study. Hartshorne, a pioneer in this field of religious statistics, urges careful and patient study, and asks, "Who are we, then, to presume to make an adequate test of religious growth in a day, or a year, or a decade?"[1]

There is an axiom attributed to Thorndike that all that exists exists in some amount and can therefore, theoretically, be measured. Hence has arisen the science of measuring, by which "time and place are measured for every fact and act of men." In commerce and increasingly in the natural and social sciences, this is an unquestioned working hypothesis. It is claimed in commerce, which deals with the exchange of measured things, that every transaction involves five measures:

> "Quantity, in number and unit; quality, in measures of its properties; value, in terms of weight and gold; place, east or west of Greenwich, north or south of the equator, up or down from sea level; time, in terms of the turning earth and its trip around the sun, the calendar."[2]

b. Underlying conditions. There is serious questioning on the part of religious research experts as to whether religion can be measured. Frequently the question is dismissed

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1. Hartshorne, Hugh, Weekday Religious Education, edited by Henry F. Cope, p.149.
2. Editorial, The New York Times, August 3, 1931, "The Measurer Measured." Quoted from an address by the assistant to the director of the United States Bureau of Standards.

with the reply that religion is an art and therefore not subject to measurement. Others admit that its nature and complexity make empirical examination impossible.[1] It is recognized by most leaders that there are underlying conditions which must be considered with reference to measurement. Richardson cites as one of the characteristics of the righteousness taught by Jesus Christ, which is the object of Christian education, that it is "without exact, objective measurement."[2] MacIver who is in the field of sociology with a special interest in personality development, indicated in a recent book discontent with quantitative methods, with "inquest by measuring and weighing, when applied to any province of man." He wanted room here, he insisted, for the tools of the artist, as supplementing those of the scientist, with whom of course there should be cooperation.[3] From the field of educational psychology objection is raised by DeGrange who questioned "The applicability of the statistical method to the whole range of the social sciences.[4] Starbuck makes emphatic the point that moral traits cannot be measured by any simple, rule-of-thumb; for character is even more complex than intelligence. He says: "Personality is so intricate and involved and so changing as

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1.Cf., Stenographic Report of the First and Second Research Conferences of The Religious Education Association in 1928 and 1929, and the report of the third conference in Religious Education, January, 1931.
2.Richardson, Norman E., The Christ of the Classroom, p.31.
3.Cf., MacIver, R. M., Society: Its Structure and Changes.
4.Cf., McQuilken DeGrange, "Statisticians, Dull Children, and Psychologists," Educational Administration and Supervision, November, 1931, pp.561-575.

it meets the endless variety of life situations that no snapshot nor any number of them can portray it accurately or adequately."[1] These references indicate the seriousness with which at present the underlying conditions are considered, and the hesitation to accept statistical data on the basis only of fact value.

3. Summary.

In summarizing the theoretical aspects of religious education from the viewpoint of statistical research, the following points are noted:

(1) Religious education of necessity must reckon with the quantitive approach. Due to the facts that it is undertaking to develop a definite, religious type of character, and is undertaking to do certain work through definite means and organization, it must submit to statistical methods.

(2) From the time of Dr. Coe's prophecy of "ecclesiastical statistics," (1909) to the present, is a significant period in the development of a science of religious education which should be carefully studied.

(3) Theoretically, the effectiveness of religious organization and teaching techniques and content, and the religious development of individuals, are capable of empirical investigation and statistical demonstration.

(4) In answer to the question, Can growth in religion be

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1. Edwin D. Starbuck, "Character Rating," Child Study, September, 1931, p. 12.

measured? attention must be called to the fact that experimental situations are difficult to control and determining factors in any situation are extremely hard to isolate. At least all the factors in any human situation cannot easily be considered.

(5) Extreme care and patient study are necessary in this field, and the value of measuring instruments will have to be validated.

(6) Fact value, though acceptable on face value in some sciences, should not be recognized in religious education without consideration of all underlying conditions.

(7) Development in this field must continue, and religious educators should be ready to assist and create, always weighing and considering, and being hesitant to either praise or condemn.

G. Summary and Resultant Comprehensive Definitions.

1. Comparative Study of the Sciences Related to Religious Education.

There is evidence today of confused inter-relations and overlapping of many sciences considered from the point of view of any one of them. Especially is this true of both religion and education, and therefore more particularly so of religious education. The foregoing study has revealed this overlapping by considering the five sciences closely related to religious education with reference to their approaches to it, these being: theology, philosophy, sociology, psychology, and statistics. The foundations of religious education are

in these sciences, and therefore the basic aspects of each in relation to religious education must be considered in order to determine the theoretical bases of experimental religious education. In the case of each of the sciences, it was revealed that the relationship of the particular approach to religious education was either inherent or determined, or both. With reference to theology, the relationship is inherent and inevitable; with reference to statistics, it is determined and applied.

A summary statement of the significant aspects of each scientific approach to religious education will make clear certain comparisons, for in the factors considered there are points of agreement and points of difference which have been noted. The first two and last sciences considered are related in that theology and philosophy are concerned with speculative formulations and statistics with numerical tabulations, while sociology and psychology are centered in human nature and relationships. To theology, dogma is important; to philosophy, metaphysics; and to statistics, mathematical computation. But to psychology and sociology, the individual in his physical, mental, and social adjustments is central.

Furthermore, it is evident that there are various theoretical bases of religious education. These are found with reference to both religion and education. There are the pragmatic and social viewpoints of Dewey and Coe; there is the biological and behavioristic basis of many psychologists; there

is the theological basis of the fundamentalists in religion, and the moral-ethical and social bases of the modernists. Aspects of each approach which are basic to experimental religious education reveal relationships which are involved in both the problems undergoing research and the techniques and procedures of investigation.

The combined influence of these related sciences upon religious education demands its own scientific formulation. At present religious education has insufficient scientific data of its own, its leaders having relied upon experts in other fields. Religious educators have begun however to assume responsibility for independent research. Therefore they are, though confused and often inaccurate in statement, attempting to develop and improve techniques of investigation. Too many are interested, on the other hand, in improving their organizations, or their teaching methods, and solving their practical problems, while ignoring the more fundamental consideration of techniques of investigation necessary thereto, and are apparently oblivious to criteria of evaluation. The very nature of the subject indicates that religious education can be helped by experimental education in collecting and evaluating data from a purely pedagogical and didactical standpoint as distinguished from primarily theological, or social, or psychological ways of approach. The present foundational study is seeking to determine the basis of this experimental approach.

2. Resultant Comprehensive Definitions.

a. Complexity of the problem of definition. In considering the theories related to religious education, one is able to comprehend the complexity of its field. Education in religion involves the vast areas of religion, personality development, and social adjustment. Theology is concerned with the person in relationship with deity which involves sin, conversion, worship, and such question; philosophy is concerned with the person in relationship to the universe; sociology is concerned with the person in relationship to society; psychology is concerned with the person in relationship to his capacity for and reactions to religion and other experiences; and statistics is concerned with the person tested and measured in these or other respects.

In view of this elaborate inter-relationship of religious education and the sciences, how shall it be defined, and what shall be the scope of its experimental approach? The first definition necessary, then, is that of religion. The term "education" also must be understood since it is confused in this connection with "instruction," "training," and "pedagogy."

b. Religion defined. Religion is thought to have lost its identity, there being numerous conceptions of it. It has been so variously defined that every possible aspect of it has been emphasized. Conceptions vary between two extremes suggested by Soneker, "earth-centered religion" and

"sky-centered religion."[1] Hartshorne avoids metaphysical or theological difficulties and indicates the modern mood of social and empirical conceptions of religion and education by defining the term to include the process. Thus, "religion is a discovery of kinship with the eternal, a discovery which is also, in this very act, an achievement of selfhood in a universe of coexistent selves."[2]

Certain facts accepted as resulting from the scientific study of both religion and psychology are suggested by leaders to aid in defining the term. The fact that religion operates in the realm of human appreciations and values is a case in point, apropos psychology. From these realms also come the will to live, and in them are the desires, the motivators of action. Religion is conceived not as something to be added to the experiences of living, but a quality that diffuses itself through the entire range of personal and social experience. Dogmatic and theological formulations accordingly ought not to be stressed in conceiving religion, but rather worship. Hence, it is not primarily intellectual, but rather lies basically in the realm of attitudes. Thus should religion be conceived, and not creedal acceptance but reverential expression should be sought. The intellectual element is present in reason it is asserted, but religion is primarily resignation.

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1.Cf., Soneker, James Seehorn, in Studies in Religious Education, edited by Lotz and Crawford, pp.93,94.
2.Hartshorne, Hugh, in Studies in Religious Education, edited by Lotz and Crawford, p.446.

A further present-day trend influencing the definition of religion is that of conceiving it as primarily a way of living together. This is the opposite of the medieval conception which separated religion from daily life. Religion is according to this viewpoint a matter of the intellect and of the will, as over against the intellectually blind and socially ineffective acceptance of it by the heart alone.[1] Religion as involving all mental functions is considered by few, though the fact that it operates in all phases of the mental life is apparent.

Religion to Coe is that life adjustment which is natural to man, in which he persists in remaking both himself and his world. He stated this viewpoint in 1907 as a "devotion to a spiritual ideal that includes both God and man in one social whole, the kingdom of God." Morality he understands as participation in the functions of an ethical-social order; it is socialized conduct.[2] Judd, in agreement, conceives religion as a rigid body of social regulations, and makes it a product of group collaboration.[3]

President Butler more than a quarter of a century ago argued that moral and civic instruction was not to be substituted for religion, as was done on the Continent. "The

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1.Cf., Hickman, Frank, Introduction to the Psychology of Religion, p.49-50, where he discusses religion separately conceived as a matter of intellect, emotion, and will.
2.George Albert Coe, "Distinctions Between Morals and Religion," Religious Education, December, 1907, pp.161-163.
3.Judd, Charles Hubbard, The Psychology of Social Institutions, p.265. See Chapter II, "Institutional Religion and Personal Religion," pp.263-274.

moral aspect of life," he said, "has long since come to be closely related to the religious aspect, but nevertheless the two are quite different." Religion is not ethics, and so to confuse them is to obscure both, he insisted. He would place the heart at the center of religion which should be reached he thinks by informing the intellect and fashioning the will.[1]

Emphasizing the social element, but in the words and from the point of view of evangelical Christianity, is found a functional definition of religion given by Professor Hamilton of the Department of Religious Education, New York University. He says,

> "All true education is change--reconstruction of experience-growth. Christian education is the removing of the human obstacles of ignorance or laziness or sin so that the Holy Spirit may change us by divine power into new creatures in Jesus Christ who find our true selves by losing ourselves in the task of changing this world into God's Kingdom. It is not instruction so much as reconstruction, not information but transformation, not the acquiring of facts but the recognition of power. The greatest need of the world today is Christian Education."[2]

Accordingly, religious education has the task of removing human obstacles in order to permit the Holy Spirit to change human beings, who in turn are to reconstruct the social order.

And still further, there is the conception of religion as an experience essentially subjective and mystical, possessing qualitative values that lie at the very heart of a

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1. Butler, Nicholas Murray, Principles of Religious Education, Lecture I: "Religious Instruction and Its Relation to Education," pp.14,19.
2. Hamilton, Samuel L., Printed Report of the Board of Education of the New York East Conference, Methodist Episcopal, for the year 1930-31.

developing religious life. By some it is called the sense of contact with the Infinite. This position seems to be receiving increasing emphasis today, and its value because of the "dangers" of the other emphases, is proclaimed.[1]

The question persists, What is religion? Does it consist of intellectual knowledge of dogma, history, geography, Bible, catechism? Is it personal-spiritual relationship with God, "joyous communion?" Is it a particular kind of moral character which displays itself in conduct, so that even an agnostic may be religious? Is religion a certain kind of emotion, made up of certain sentiments? Is religion faith? Is religion social integration? Religious education cannot proceed far without first definitely and clearly determining its meaning in which rests its function, the essence of that which it proposes to teach.

For a comprehensive definition of religion which may be considered to synthesize the foregoing emphases, the following by Hickman is suggested:

> "1. Religion is a relationship felt to exist between man and some power or powers higher than man. This relationship may involve some element of fear of, or, on the other hand, comradeship with and dependence upon the higher power.
> "2. Religion is a state of mind involving the whole mental, or psychic, life. In some of its aspects it is primarily

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1. Cf., especially, J. M. Carpenter, "Defining the Task of Religious Education," Religious Education, September, 1931. This is a report of a significant class discussion involving definition. Cf., also, Horne, H. H., The Essentials of Leadership, Chapter VIII: "Religious Education--Our Dangers and Our Needs;" also Chapter XII: "The Thought of God in the Light of the New Education." Cf., Richardson, N. E., The Christ of the Classroom, Chapter XI: "Whither Bound, Religious Education?"

> intellectual, in some primarily emotional, and in some primarily volitional; but in no case is a religious state of mind purely intellectual, or emotional, or volitional.
> "3. Religion is an experience both individual and social. Religious experience is a highly individual matter, rooting itself deeply in the personal traits and capacities of the individual; but it is also highly social, for the stimuli to which the religious nature of the individual reacts play upon him from his social environment, and the individual's religion feeds upon and cherishes those social values which give meaning and worth to his own life. There is a sense in which religion is a social experience shared in by all the members of a social group, but even when it is such it is able tomaintain itself as a genuine religious experience within the group by virtue of the religious capacities of the individuals who make up the group."[1]

c. Education defined. That education needs definition indicates further the confusion of present-day religious thinking. Clarification of purpose lies in clear definition. Various terms are used synonymously with education. "Instruction" is generally accepted as that part of education which has reference mainly to intellectual acquisition. Instruction stocks the memory with words and phrases, and may impart ideas; but indoctrination, inculcation of precepts and principles by means of memorizing do not comprise the whole of education. Education is also conceived as "training." The purpose of training is to develop habits and skills. The word suggests exercise and practice in gaining skill, endurance, or facility. The word "discipline" is thereto related, as well as "breeding" which is training in the amenities and courtesies of life. Education is often the general and formal word for schooling of whatever sort, especially as gained in an institution of

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1. Hickman, Frank, Introduction to Psychology of Religion, pp.55.

learning. But this type of education is considered by many to be too individualistic and to isolate the pupil from home, nature, and other agencies which truly educate. It is of interest to note also the disrespect with which the term "pedagogy" is treated. It connotes to many the traditional teaching situation which is not acceptable to moderns who emphasize experience and life-centered study. Dewey's answer to all these ideas which have the common element of preparation for life or some special achievement is in defining education as life itself. Education is experience. Coe, who may be found in agreement with Dewey on most points defines education with reference to religion as "the effort to assist immature human beings toward complete self-realization in and through fellowship with both their fellows and God," or in a complete society.[1] Starbuck expresses much the same point of view by stating that religion "cannot be taught; it may be induced." Religion, to him, is an integral part of the developing life of mankind and therefore native to consciousness.[2]

A consideration of the various definitions, each with its particular emphasis, suggests an acceptance of some part of each for the total concept of education. Education necessarily involves both intellectual acquisition and the development of habits and skills in both the formal and natural settings, and it should be experience, even in Dewey's sense.

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1.Coe, George Albert, Education in Religion and Morals, p.22.
2.Cf., E. D. Starbuck, "Moral and Religious Education--Sociological Aspects," Religious Education, February, 1909, pp.213-217.

d. Religious education defined. At the opening of the century it was declared that religion needed "education," and education needed "religion."[1] Before this however there was a time when education and religion were one process, when church and state were not separated. The question now is raised in all seriousness as to whether the term "religious education" is at all justified. It is claimed that there can be discovered no basic difference between religious and general education, for education is a process of personal-social growth in which the whole self is involved, no matter under what auspices the growth takes place.[2] Despite this, Hartshorne will not allow religious education to be considered a branch of education;

> "It is rather education itself, but education so enlarged and enriched as to quite burst the confining walls of school rooms, school lessons, school objectives, and to overflow into the streets, the stores, the factories, the homes, playgrounds, and churches, where men work and play and worship together."[3]

It is further argued that if the church has any contribution to make to "education," it cannot make it by procedures which ignore or defy fundamental processes of growth. Has the church a corner on character, or is education a religious activity,

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1. The motto of The Religious Education Association, stated at its organization in 1903, was, "To inspire the educational forces of our country with religious ideals; to inspire the religious forces of our country with educational ideals; and to keep before the public mind the ideal of religious education and the sense of its need and value."
2. Cf., Hartshorne, Hugh, Chapter XIX: "The Relation of Religious Education to General Education," in Studies in Religious Education, edited by Lotz and Crawford, p. 443.
3. Ibid., p. 443.

it is asked?

As far as Coe is concerned, religion and education are united in a common purpose and a common method. He emphasizes the personal-social growth regardless of the auspices under which it takes place, and would call the process "education." This is his answer to the question in, What is Christian Education?[1] When early in the century he faced the question, Is religious education a mere appendage of general education? he insisted that it was "simply education in the complete sense of that term, or else it is not education, but mere special training."[2] President Butler, also at this time, faced this question and reasoned against the use of the term "religious education" on the ground that education is a unitary process and that religious training, intellectual training, et cetera, apart from the whole, have no real existence as education. He said,

> "While there is and may be a religious training, an intellectual training, a physical training, there is no such thing as religious education, or intellectual education, or physical education."[3]

On the other hand it is deemed necessary by some to maintain the adjective "religious" with the substantive "education."

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1. Coe, George Albert, What Is Christian Education, 1929. Compare with Moore, E. C., What is Education?
2. George Albert Coe, "Religious Education as a Part of General Education," in the Proceedings of the First Annual Convention of The Religious Education Association, 1903, p.49. See also, "Moral and Religious Training in the Public School," Religious Education, December, 1908, pp.165-176.
3. Butler, Nicholas Murray, "Religious Instruction and Its Relation to Education," in Principles of Religious Education, p.3.

for the reason that education is incomplete without religion. The question in reality is as to what if anything is distinctive in religious education?

Coe, Dewey, and Hartshorne would eliminate the adjective "religious," and substitute "social." But Ellwood, who is a sociologist in religion, reasons that social education in itself is not enough, even as religious education per se is not. Religious education accordingly "is social education carried to the plane of the ideal and energized by socially idealistic emotional values." Religious education, he insists, is "the only sort of social education which is adequate to meet the crisis which confronts our world; for it is the only sort of education which is adequate to produce social idealism."[1] All of these leaders consider religious education as education toward social efficience. They would agree that "of all social services education--using the word in a wide and liberal sense--is the most important."[2]

The term religious education today is largely used in the Christian sense. It is apparent that this term will depend for its definition on the particular view of religion which may be held.[3] The International Council of Religious Education adopts with slight changes the definition accepted

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1. Ellwood, Charles, Christianity and Social Science, p.176.
2. Cf., Sir Michael Sadler, in Towards a New Education, Introduction, p. xii, edited by Boyd, William.
3. As for example, the "educational" view of Hartshorne, the "social-character" of Coe, the "social-institutional" of Ellwood, the "universal religious" of the Religious Education Association, the "evangelical Christian" of the International Council of Religious Education, etc.

at the International Missionary Council Meeting in Jerusalem:

> "Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christ rests and of the rich content of Christian experience, belief, and doctrine."[1]

This statement made in 1930 should be contrasted with one by The Religious Education Association found in its Proceedings of the First Convention in 1903:

> "By 'religious education' we understand training in the knowledge and practice of religious truth; and that the word 'religious' in this connection must be so comprehensive as to include the vast content of aspiration for moral truth and character which lies outside any realm of ecclesiasticism or dogmatism. But, since action and character are vitally underlaid by truth, we may narrow our definition for present purposes to the limits of education in the knowledge of religious matters. Christian character is Christian truth personalized. Christian service is Christian truth made concrete in deed. Thus, since the supreme source of Christian truth is the Holy Scriptures, our subject 'religious education' means, fundamentally, education in the study of the Bible."[2]

The result of combining both definitions provides what may be considered an adequate conception of religious education.

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1. Educational Bulletin Number LOL, Revised, 1930, "The Development of a Curriculum of Religious Education," p.22. Cf., Ibid., Section V, "Objectives for Religious Education," being seven main statements with sub-divisions under each, pp.38-46.
2. Proceedings of the First Annual Convention of The Religious Education Association, 1903, p.23.

3. The Scope of Experimental Religious Education.

It may be considered the task of experimental religious education to conduct research into all phases of theory which underly the entire process of religious education, as well as in problems which relate to religious educational practice. The theoretical bases of religious education for long have been unquestioned, and hence unexamined. Yet this study is essential and comprises a necessary preliminary undertaking. Experimentation in religious education should proceed along the scholarly lines constituting research in any field of interest and concern to man. The unsolved problems of religious education appear to be many, and it can be said that this field is comparatively untouched as yet.

Specifically religious problems, both scientific and practical, arise from the religious nature of religious education, the study of which may furnish both religious and educational data. In the study of these problems and research for data, religious education and general education are working together, seeking adequate techniques and verifiable results. But religious education may be said to constitute a specific and recognized branch of educational science and practice,[1] and to be demanding recognition as such.[1]

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1.Cf., George Albert Coe, "Religious Education and General Education," Religious Education, April, 1917, pp.123-128.

CHAPTER IV

THE PEDAGOGICAL ISSUES NECESSITATING AN EXPERIMENTAL RELIGIOUS EDUCATION

CHAPTER IV

THE PEDAGOGICAL ISSUES NECESSITATING AN EXPERIMENTAL RELIGIOUS EDUCATION

A. Introduction

It was the purpose of the foregoing chapter to inquire into the abstractions and definitions[1] of religious education in order to determine its theoretical bases. Since religious education is suffering from a condition of theories, and is confused because of its endeavor to accept what the various sciences related to it may contribute, there is justification for the study attempted therein.

It is the purpose of the present chapter to determine also by means of a survey of the literature in the field, what the basic pedagogical problems are which make necessary an experimental religious education. Inherent in and issuing from the many conflicting theories are problems related to religious pedagogy. The term "pedagogy" is used in order to indicate the particular field of study. The elements of the educative process therefore form the organization of the survey of the field, the issues being classified as pertaining to the educand, to the curriculum, to method of teaching and learning, to organization and administration, and to measure-

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1. The opinion was expressed that religious education was so anxious to be exact and scientific that it had become devoted to abstractions and lost in definitions. Cf., T. G. Soares, "Religious Education in the Last Twenty-five Years," The Journal of Religion, January, 1928, p.16.

ment.

Since problems suggest the need of research and experimentation, it will be the purpose of the succeeding chapters to indicate the extent of the application of the scientific spirit in religious education and to analyze the researches which are related to it.

B. Issues Pertaining to the Educand in Religious Education

1. Recognition of Individuality.

The twentieth century has witnessed already a developing interest in the growing person and in his needs at each stage of his progress in achieving an integrated personality. Interest has been concentrated respectively on the child, the adolescent, and recently on the adult. This recognition of individuality is revealed by the Standard Leadership Training Curriculum in which course number One is "A Study of the Pupil," and twenty-four specialization courses are offered beginning with "A Study of Infancy," and continuing through "A Study of Adult Life." The periods of childhood, adolescence, and adulthood are each divided into stages of growth, such as infancy, early childhood, middle childhood, and later childhood.

Religion, intimately related to both theology and philosophy, was primarily concerned with formulation of dogma, church polity and apologetics. Related to education, it insisted upon intellectual assent and memorization of these

content, as well as subservience to its particular organization and form of worship. Questions concerning human nature were settled by doctrinal subscription, and human needs were attended to by ecclesiastical prescription.

Prophets from the ranks of educators, and reformers from the ranks of the clergy, were to be heard in behalf of the individual, and particularly in behalf of the child.[1]

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1.Cf., Key, Ellen, The Century of the Child, 1909. Observe how literally G. Stanley Hall considered himself a prophet in this memorable proclamation for the emancipation of the child from the slavery of formal religion: "In the past religion has been evoked to rescue its own heart from legalists, scribes, and pharisees, to escape the thraldom of sophists and scholastics. Once Europe resounded with the call to save the holy sepulcher from pagans, and again to rescue the Bible and conscience from the church to individual control. Now a new rally, comparable with any of these, is needed to rescue childhood and youth from perverse methods of teaching the highest of all subjects. While I am far from the egotism of comparing the principles above enunciated to the epoch-making theses which Luther nailed to the church door, I insist that childhood is now no whit less in need of a reformation in its religious regimen than was the adult mind then. Yet the magnitude of the work grows to a significance not less than then just in proportion as we come to understand the true nature of childhood. Nothing is really true unless it rests on deep foundations in human nature and needs, and all that does not square with that nature is false. Childhood and youth in their best impulses of development are not perverse, but point more infallibly than anything else to the constant pole of human destiny. Das Ewig-Kindliche as man's pillar of cloud by day and fire by night to lead him on. The modern student of psycho-genesis sees almost a new continent of meaning in setting the child in the midst, and becoming as a child to enter the kingdom of heaven which is 'of such.' He holds a new brief for this hitherto submerged third of the human race. The misconceptions and distortions of children, body and soul, have been the reproach of not only rude but cultured ages. Here we must begin with a frank confession of past ignorance and sin, and bring forth fruits meet therefor. We are still exposed to the full force of the penalty which threatens those who offend these little ones. Let us pray that the good God may wink at times of past ignorance, but not forget

Forerunners of this interest in the individual were such educators as Comenius, Rousseau, Pestalozzi and Herbart, whose educational classics should be familiar to religious educators. These leaders were individualists who in their pedagogy emphasized the perfection of the pupil's powers.

It was not until the close of the nineteenth century that education began to be considered with reference to the social structure. Herein lay another issue as serious as the transition from ecclesiastical dogma and polity to the individual and the consideration of his nature and needs. This was the transition from individualism to socialism, or a consideration of the individual as essentially related to society. The educators of the nineteenth century were crude in their conceptions of efficiency in achieving both social purposes and individual outcomes. Teaching was formal, and knowledges organized into courses of study, or disciplines, were assumed a priori to be of "mental" worth. There was no scientific testing and experimenting.

John Dewey broke early with the Herbartians and their conception of character education. The training of the

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> that, now that recent studies of the human soul are revealing the Bible as the world's great text-book in psychology, we have no cloak for our sin. It is not a question of petty tinkering devices, but of a deep and radical change of plan, goal, and method now well developed and taught in institutions accessible to those earnest enough to undertake serious study. Plain the many principles are, others have yet to be determined, and there is also, let me repeat, a vast work of details before the completion of what is already begun. Hall, G. Stanley, Pedagogical Problems, Volume I, pp.185-186.

mind or of the moral nature in isolation from the pupil's social relationships, he saw to be wrong. He conceived the child to be a unit and education to be life. And he thereupon experimented with his theories.[1]

Recognition of the individuality of the pupil may be seen to be a remarkable achievement when the issues therein involved are understood. From unquestioned acceptance of dogma and indoctrination therein to direct observation and careful study of the developing educand, is the evolution of present-day religious education. Interest on the part of parents, teachers and investigators in observing the normal and natural development of the religious life of children began about 1915. In 1916 Hartshorne contributed a "Co-operative Study of the Religious Life of Children: A Guide to Parents, Teachers and Investigators."[2] And in 1921 he contributed a supplementary study under the same title, in which he indicated the progress of the five-year period in this direction.[3] Methods had been refined and developed; scales had been devised; observation analyses and classifications were suggested; and tests and standards prepared. The decade following was one of still greater experimentation in this field. Methods of studying individuality of pupils were devised and child study bureaus

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1.Cf., Dewey, John, The School and Society, 1900, the table of contents of which is informing: "Chapter I, "The School and Social Progress;" Chapter II; "The School and the Life of the Child;" Chapter III, "Waste in Education;" Chapter IV, "Three Years of the University Elementary School."
2.Hugh Hartshorne, Religious Education, February, 1916.
3.See Religious Education, December, 1921.

and magazines, parent study groups, college and university specialisation courses developed throughout the country.

Such recognition of the individual could not help but effect the entire educational organization and method. Curricula reorganization was necessary; new methods allowing for pupil participation and individual freedom and expression were evolved. Characteristics of the new education which was necessary indicate this recognition of individuality. Some of these are pupil participation, the project method, discussion and conference method, learning by doing, work-study-play programs, little or no formal class instruction, intrinsic motivation, and others.[1] Pupil recognition is further revealed by the specialists created in this period: the psychoanalysts, psychiatrists, psychotherapists, clinicians, personnel counselors, social visitors.[2]

2. The Growing Person.

Theological issues center largely in the problem of human nature. From those contributing to the problem we are led to believe that the development and growth of an individual must be determined primarily biologically, or psychologically, or sociologically, as well as theologically. Hence

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1. Cf., Horne, H. H., This New Education, in which he treats twenty-five "characteristics of the new education," pp. 58-69.
2. A. T. Boisen, "The Church and Sick Souls," The Chicago Theological Seminary Register, January, 1932, Part I, pp. 12-15. See also, "Theological Education Via the Clinic," Religious Education, April, 1930, pp. 235-239; also, Adolf Meyer, "What Can the Psychiatrist Contribute to Character Education?" Religious Education, May, 1930, pp. 414-421.

the individual is subjected to various forms of analysis.

That the person grows and personality develops is evident. Professor John Fiske concerned himself with the significance of infancy, psychologically and sociologically considered.[1] Others have studied with as great care other periods of growth. Froebel, whose name is inextricably related to childhood, reminded his followers that the "child must live out completely every complete stage of childhood, or he can never develop into complete maturity." The new curriculum of religious education is developed on the basis of this theory largely through the influence of Bowers, Soares, and their students in the University of Chicago.[2] Soares, for example, states that

> "Education is the directed process of helping growing persons to develop progressively those habits, skills, attitudes, knowledges, appreciations, and ideals which will enable them at each stage of their progress to achieve an ever more integrated personality and to live competent and satisfying lives in their physical environment and as cooperative members of an on-going and improving society."[3]

In connection with the specialization courses of the International Standard Curriculum, each period of growth

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1. Fiske, John, in The Meaning of Infancy, differentiates between man as a moral being, and the lower animal as unmoral on the basis of the "superior advantages which man's prolonged period of plastic immaturity affords him. W. C. Bagley says, "It is generally recognized that this period of immaturity in man presents different characteristics at successive stages of growth, and that these characteristics furnish important suggestions as to the methods of instruction applied during each stage." "The Pedagogy of Morality and Religion as Related to the Periods of Development," Religious Education, April, 1909, p.91.
2. References to these will be made frequently in following sections.
3. Soares, T. H., Religious Education, p.viii.

is presented with two units of study, one the psychology of the period and the other, materials and methods of the particular period. Hence the recognition of well-marked stages of development indicates that they determine largely both the content and methods of religious education.

The extent to which this principle has influenced religious education may be seen in an elaborate chart prepared by a religious educator and entitled, "recognizing God's Divisions."[1] Still another declared, "God has graded our children and we must follow his order or fail."[2] A boys' worker suggested the successive stages through which boys pass and in which their outlook and attitude progressively change, as follows:

> "The helpless or 'wee' period; the pre-school or 'knee' period; the wonder or 'see' period; the individualistic or 'me' period; the gang or 'we' period; the romantic or 'she' period; and the citizen or 'free' period."[3]

3. Religious Life of the Growing Person.

The issues involved in the preceding consideration of personal growth are significant, and today call for experimental study. The gradualness of development, and the many considerations which underly it appear to make it impossible to fix chronological divisions to indicate just where child-

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1. Prepared by E. W. Praetorius and published by the Evangelical Publishing House, Cleveland Ohio.
2. Orville A. Petty, "Extra-Biblical Studies in the Sunday School," Religious Education, June, 1909, p.24.
3. H. W. Hurt, Parents' Cubbook, Boy Scouts of America, pp.15-17.

hood ends and adolescence begins, or adolescence ends and adulthood begins. Therefore, shall grading be chronologically determined, or intellectually determined, or socially determined? What are the characteristics--physical, social, intellectual, and religious--of each period of growth? These and other questions must be investigated.

Preliminary to the study of persons at whatever stage of growth, but particularly in the pre-adult stages, is the consideration of consciousness and control. The individual conceived as bio-physical by a psychology concerned with behavior, and educated by a philosophy and religion of social efficiency, will be furnished controls and provided with an environment which will guarantee his social and religious development. The extreme reaction to this is a theory of education concerned with "The Development of the Human Being as a Self-conscious Ego."[1] This education aims not to set up outer controls but rather to awaken vital power by means of which the individual conducts himself.

Under the stimulus of the Child Study movement sponsored by G. Stanley Hall at the opening of the present century, books and articles on the religious education of children were published in the first decade in large numbers. The contributions varied from scientific studies by Hall and

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1. A lecture announced in a series delivered in December, 1931, by The Anthroposophical Society in America, 20 West 75rd Street, New York City. This is the theory of education formulated by Rudolf Steiner and now promulgated by The Anthroposophical Society in America. See, Steiner, Rudolf, The New Art of Education, 1928.

his students to essays by religious leaders.[1] It was not until 1915, however, that The Religious Education Association chose for a convention theme, "Religious Education and the Rights of the Child." That the child was not a diminutive adult, but qualitatively different,[2] was widely announced, and the principle became effective in the new religious education.

With reference to the child and religion, it was generally assumed that the child had a religious nature, and that religious education should bring out that which is already in the child. Hartshorne, Chave, and other present-day leaders, followed Hall's suggestion for research in attempting to ascertain the religious content of the child mind. Chave suggested the scope of the study of the religious life of children to be investigation into their religious ideas, especially the function of the God idea; into their religious standards, sanctions, and motivations, especially those related to the concepts of God and of Jesus; into the effect of religious institutions on the child; into the ability of the child to share the religious experiences of others, especially Jesus; into the effect of religion on the sense of oughtness; and into the total religious trend of the life at each age level.[3]

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1. Stephens, Thomas, editor, The Child and Religion, Eleven Essays, 1905.
2. Coe, George Albert, Education in Religion and Morals, p.104.
3. Cf., E. J. Chave, "A Guide to the Study of the Religious Life of the Child," Religious Education, June, 1928, p.557. See also, Hall, G. Stanley, in Principles of Religious Education, Lecture VII: "The Religious Content of the Child Mind;" Hugh Hartshorne, "Co-operative Study of the Religious Life of Children," Religious Education, December, 1921; James Leuba,

4. Summary.

The pedagogical issues which pertain to the educand in religious education appear to be of such character as to necessitate scientific research and experimentation. There is a significant place given to the consideration of the growing person in religious education. His religious nature and life experiences in each stage of his development are being studied.

The relationship of theological and philosophical theories to the problem of the nature and needs of the individual exaggerate the issues, as for example, the conflict between the principle of individualism and that of socialization illustrated by the formal aim of education of the Herbartians and the social-democratic aim of the Dewey school. Furthermore, to study human nature and growth involves a consideration of the contributions of the sciences of biology and psychology. The resultant problems are complex, as for example, that which concerns the divisions of growth or the educational ages. Yet it is evident that the principle of grading is significant to education. Study also must be given to the problem relating to the development of consciousness and the provision of control in religious education. An enormous literature has already

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"Children's Conceptions of God, and Religious Education," Religious Education, January, 1917; William Bose, "Religious Concepts of Children," Religious Education, November, 1929; Sophia Lyon Fahs, "How Childish Should a Child's Religion Be?" Religious Education, December, 1929; Stephens, Thomas, editor, The Child and Religion, pp.13-15, for a list of twenty-six problems of a quarter century ago with reference to the child and religion.

developed in connection with a study of the special stages of growth. The significance of this problem to religious education, however, requires that there be further experimental research.

C. Issues Pertaining to the Curriculum of Religious Education

1. The Curriculum in Religious Education.

The curriculum may appear to be both at the center and the circumference of the educational process. The primary concern of present-day religious education is clearly with it. Other factors of education arise from and are related to it.[1] It will be observed that the changing conceptions of the curriculum reveal the changes of emphases in religious education.

It appears necessary at the present time to inquire into the meaning of the term curriculum. Formerly it was not

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[1] Cf., Boyd, William, editor, Towards a New Education, p. 104. "Sooner or later, the reformer who is not content to work along with special devices, comes to see that the deep root of the evils that afflict education is in the matter, not the manner of learning: in curriculum, not in method. That indeed is how progressive education has developed, especially in America, where the problem of curriculum is the dominating factor in the situation. Plainly this is the stiffest task that the new education has yet had to face. Any serious changes in curriculum such as are involved in a challenge to the accepted subjects of instruction, seem to entail a possible transformation in the structure and functioning of the school- and that is no light undertaking. There is also the fact that the existing curriculum in any school is conditioned by the whole educational system of the country to which the school belongs, and more particularly by the system of public prescriptions and examinations through which national direction and control are effected. Logically, the reform of the curriculum leads on to wider administrative changes."

questioned as being other than subject-material. Today an accepted criterion is that "curriculum must be indigenous." The following definition of curriculum may be said to be the generally accepted point of view, in that it is the statement of The International Council of Religious Education. It will be noted that the material conception is omitted and in its place there is emphasis upon the pupil's activity and experience.

> "The curriculum of religious education is the experience of the learner under guidance. It consists of situations in the life of the learner, consciously selected or initiated, through which growth in Christian living may be effected, together with such means of guidance and enrichment as: an analysis of the elements in the situation itself, educational method, the past experience of the learner and the teacher, the experience of the race, measures of achievement. . . The curriculum should include a series of activities which lead the learner into control of life experience in terms of Christian living."[1]

The issue which is evident is, Shall curricula be considered as inclusive as life itself, identified with actual experience, or is it a question of materials and plans which may effect such experience without emphasizing it?

The theoretical basis of this issue is found largely in the present-day social and behavior emphases of psychology, as well as in the democratic and industrial development of America. John Dewey began bringing "industrial" society into the school in the last years of the nineteenth century.[2] He

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1.Cf., The International Council of Religious Education, Educational Bulletin Number 101, "The Development of a Curriculum of Religious Education," 1930, pp.36-37. Cf., also, The Council's Research Bulletin, Number 6: "Life Experiences and the New Curriculum, A Guide to Objective Observation."(1929)

2.Cf., Dewey, John, The School and Society, 1900, also, The Child and the Curriculum, 1902.

succeeded in less than two decades in identifying democracy with education.[1] George Albert Coe, who may be found to be consistently in the train of Dewey, published in 1917 "A Social Theory of Religious Education."[2] Students of these leaders followed with books whose titles are suggestive of the same point of view, such as, W. C. Bower, Character Through Creative Experience, 1930, Paul H. Vieth, Teaching for Christian Living, Edwin L. Shaver, The Project Principle in Religious Education.

Thus the transition is seen to be from education conceived as instruction and training to education conceived as "creative experience." The conception of subject-matter curriculum was displaced by the "experience-centered" or "life-centered" curriculum. As it was considered a great step from the early content emphasis to the pupil centered, so it may be considered a greater step of development to the social-experience emphasis, which concerns not the child, but children in a democracy.

2. Curriculum Theory and Construction.

Such changing interests suggest active research and experimentation. It will be seen however that little has been done in this direction. Four papers read at the meeting in 1929 of the Research Professional Advisory Section of The

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1.Cf., Dewey, John, Democracy and Education, 1916.
2.Cf., Coe, George Albert, A Social Theory of Religious Education, Preface, for his expression of especial gratitude and indebtedness to John Dewey.

International Council of Religious Education, present the first scientific approaches to the curriculum of religious education. Their titles reveal the present trends with reference to this problem: The Place of Research in Curriculum Making, by Paul Vieth; Some Notes on the Objective Observation of Units of Experience, by Hugh Hartshorne; Case Studies, Life Histories, and Related Procedures, by William C. Bower; and Developing a Technique of Curriculum Experimentation in Religious Education, by Otto Mayer.[1] Two earlier studies of scientific significance with reference to the curriculum were: Opposing Theories of the Curriculum, by George A. Coe; and Evaluation of the Curriculum for Weekday Religious Education, by Joseph M. Artman.[2]

Experience-centered curricula necessitate analysis of behavior situations of growing persons at each stage of their development, which forms the basis for curriculum building. Hartshorne's objective observations of units of experience and Bower's case studies, life histories and related procedures are attempts at such analysis.[3] The aim, which is to develop a technique for Christian living, determines this research approach.

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1. Papers presented at the meeting of the Research Professional Advisory Section, with the four referred to above, are published in Religious Education, 1929, April number.
2. Cf., Cope, Henry F., Survey of Weekday Religious Education, 1922.
3. W. C. Bower is directing the compilation of an analysis of behavior situations. Two studies are published in mimeograph form, Behavior Situations of Pre-School Children, 1931, and Behavior Situations of Senior High School Young People, 1931, The University of Chicago.

An informing and concise study of trends in curriculum theory, with a selected bibliography, was made by Professors Bower and Emme of The University of Chicago.[1] The study was made on the basis of the literature in the field. It was suggested that interest in the curriculum began with the present century by the publication in 1900 of Dewey's The School and Society, in which was presented an experiment in the reorganization of the traditional curriculum in the Experimental Elementary School of the University of Chicago. Two years later, Dewey published, The Child and the Curriculum. A table showing the relative volume of literature on the curriculum is historically revealing.[2] In 1900 there were but two articles and two books published. At the close of the first decade there were ten articles and twenty books. At the close of the second decade there were one hundred and fourteen articles and thirty-one books, and between the years 1924 and 1929 there were three hundred and thirty-eight articles and one hundred and thirty-two books contributed in this field.

3. The Content of the Curriculum.

In the light of the foregoing sections, the title of the present one may seem anomalous. But content at present is understood to refer to experiences and activities as well

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1. W. C. Bower, and E. E. Emme, "Trends in Curriculum Theory with a Selected Bibliography," Religious Education, March, 1931, pp.259-271.
2. Cf., ibid., p.270.

as to forms and subject-matter. The content of an indigenous curriculum may be as broad as life.

The present study is limited to the United States, yet the viewpoint of European educators must be considered when presented with reference to this country. Boyd is of the opinion that the evils afflicting education lie in "the matter, not the manner of learning: in curriculum, not method," and adds "that indeed is how progressive education has developed, especially in America, where the problem of curriculum is the dominating factor in the situation."[1]

It is significant that Dr. Betts should insist on a curriculum of "definite and comprehensive knowledge of the truths and principles of the Christian religion" in order to make religion "a dominant reality and a controlling factor" in life. He insists further that "what we would have come out in the lives of our people as individual character and national ideals we must first put into the curriculum of our schools."[2] Starbuck, on the other hand, believed that but one thing stood in the way of spirituality, namely, "The implicit assumption that the end of religious teaching is to put such and such an amount of Bible history or Scripture teaching, or church doctrine over into the minds of the

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1. William Boyd, editor, Towards a New Education, 1930. This is a synthesis of the discussions on the new psychology and curriculum at The Fifth World Conference of the New Education Fellowship held at Elsinore, Denmark, in August, 1929. Dr. Boyd is head of the Education Department, Glasgow University. See p. 104 of this work.
2. George Herbert Betts, "The Curriculum of Religious Education," Religious Education, February, 1920, pp.5-22.

recipient."[1] Starbuck most likely wrote having in mind some such statement as appeared in an earlier number of the same journal, to the effect that,

> "We have learned much about curriculum. There is substantial agreement that we should teach biblical history and expound and memorize biblical masterpieces, that we should teach mission history in addition, that we should teach something of the lives of modern men and women, not strictly church heroes. . ."[2]

A content-curriculum persists despite the recent experience emphasis. Our's appears to be the perplexity of Aristotle who wrote,

> "For mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or with moral virtue. The existing practice is perplexing; no one knows on what principle we should proceed--should the useful in life, or should virtue, or should the higher knowledge, be the aim of our training; all three opinions have been entertained."[3]

A study of curricula recommendations to be found today is illuminating, varying from no special subject to many subjects, including biblical geography, history, literature, sociology, criticism, doctrine, prophecy, poetry, biography; church history, polity, creed, forms; social ethics, philosophy, economics, hygiene, and many others.[4] One hears the questions

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1. Edwin D. Starbuck, "Should the Impartation of Knowledge as Such Be a Function of the Sunday School?" Religious Education, December, 1909, p.424.
2. Richard Morse Hodge, "Annual Survey of Sunday School Progress," Religious Education, June, 1909, p.231. Dr. Hodge continued with a half page of what should be taught. Cf., Religious Education, April, 1908, p.28, for the phrase: "to store the minds of our children."
3. Monroe, Paul, Source Book of the History of Education for the Greek and Roman Period, p.282, Aristotle, Book VIII: "Politics."
4. Shailer Mathews as late as 1928 advocated teaching "theology as an element in religious education." Religious Education, March, 1928, pp.11-12.

What shall we teach to juniors, to adolescents, to adults?[1] A curriculum in the form of questions and answers was prepared in 1907 and won such approval as to be accepted by a number of church boards of education. It contained such subjects as: God, man, salvation, man's duty, the ten commandments, summary of the commandments, beatitudes, prayer, the resurrection, the judgment, life to come, summary of the principle facts and fruits of the Christian religion, and four pages, in addition to the catechetical material, of Scriptural references to be memorized, and three pages of prayers to be memorized. There was no gradation of the material.[2]

With reference to textbooks, an experiment was reported recently entitled, "Teaching Without Textbooks."[3] Yet two decades ago, in considering "The Task of Religious Education," Benjamin S. Winchester insisted that "there must be textbooks of some sort, together with maps, charts, blackboards, pictures and illustrative objects, if one is to teach successfully."[4] Rufus M. Jones in that first decade considered religious education's "first great need" to be books, and said, "We want forthwith three books for the religious education of children to inform them with the spirit of social service."[5]

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1. Cf., Dorothy Dickenson Barbour, "What Shall We Teach to Juniors?" Religious Education, December, 1920, pp.315-322. Cf., "Materials and Methods" for each unit of the Standard Leadership Training Courses, Educational Bulletin Number 503, The International Council of Religious Education, 1931.
2. Cf., Religious Education, April, 1907, p.20f.
3. Danielson, Frances Weld, and Perkins, Jeanette, E., 1930.
4. Religious Education, August, 1910, p.228.
5. "Education and National Character," Papers Read at the Fifth General Convention of The Religious Education Association, Washington, D. C., 1908, see pp.46,47.

The theme of the Second Annual Convention of The Religious Education Association, held in Philadelphia in 1904, was "The Bible in Practical Life." The papers presented revealed the assumption then generally accepted, that religious education was to be basically biblical in content.

On the other hand, The International Council of Religious Education in developing standards, considered the curriculum to include not only the course of study, but also such elements as the program of worship, service enterprises, participation in the life of the school and of the church, and social and recreational activities, through all of which the pupils may learn to live the Christian life.

Another problem raised with reference to curriculum content is the grading of materials. Recently the president of a recognized theological seminary in a letter to the writer raised the problem of

> ". . . the comparative importance of grading the truths to be presented as children grow older and that of depending upon the growing personality to appropriate to itself certain great truths which it seems to me should be presented even in the most elementary grades."[1]

This problem was also in the mind of the Indian poet-educator, Tagore, when he paid tribute to a great teacher, nineteen year old Chandra Roy:

> "He never had any feeling of distrust for the boys' capacity of understanding; he would talk and read to them about whatever was the subject in which he himself was interested. He knew that it was not at all necessary for the boys to understand literally and accurately but that their minds should

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1. Letter by President Wilbert W. White, The Biblical Seminary in New York, under date of November, 16, 1931.

> be roused, and in this he was successful. He was not like other teachers, a mere vehicle of textbooks. He made his teaching personal, he himself was the source of it, and therefore it was made life stuff easily assimilable by living human nature."[1]

Graded lessons were advocated early in the present century, paralleling the rapid development of child study which leads into the psychology of each period in the growth of the individual. The history of The International Lesson Committee, beginning in 1872, is revealing in connection with this development.[2]

4. Summary.

The pedagogical issues necessitating an experimental religious education are to be found at the present to relate largely to the curriculum. The varying conceptions of the term reveal the issue--the extremes being subject matter and indigenous experience. The issue is chiefly between two schools of religious education, the one emphasizing a curriculum which is experience-centered, paido-centered, and life-centered; and the other being chiefly content-centered, ideal-centered and biblio- or text-centered. A mid-position is held by some in which the contributions of both are accepted.

The problem of content may be considered primary

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1. Pearson, W. W., Shantiniketan, p.23.
2. Cf., Wade Barclay Crawford, "The International Lesson Committee, 1872-1928," Religious Education, June, 1928, p.502. In the discussion of Graded Sunday School Lessons, see Resolutions, p.231, Religious Education, February, 1908. Cf., Hugh Hartshorne, "Getting Results in Modern Sunday Schools Through Graded Lessons," Religious Education, December, 1914, pp.571-576.

whether content be conceived as indigenous experience or basic materials. Other problems are those which relate to objectives of religious education, or desired outcomes; the development of religious attitudes, ideals and habits; the direction of purpose, or motivation; the grading of curricula; the form of materials of study. Basic to all this is the problem which relates the curriculum to the growing person in which the issue involved relates to the analysis of individual character and human experiences. The relationship of the curriculum to the issues pertaining to technique of teaching and learning will be considered in the section following.

D. Issues Pertaining to Technique of Teaching and Learning

1. The Place of Teaching in the New Curriculum.

To teach or not to teach appears to be an important present-day question. The nature of the new curriculum which is characterized as "indigenous experience" discourages transmission as it encourages social expression. It is claimed that pupils need a guide, not an instructor, and that "teach" savors of arbitrary impartation of facts and imposition of personality. Education is conceived as purposeful experience in actual life, and not the acquisition and transmission of a cultural heritage.

The points of view suggested began with an interest in democracy aroused by the World War and flamed for educators by John Dewey, expressed in his book published in 1916, Democracy and Education. The new educational theory which took

"intelligent account of the type of society desired" involved readjustments of both curriculum and methods. A really practical education was "one which in its very process, as well as in its precepts, shall help individuals to enter intelligently into the experiences of democratic life."[1] Accordingly, the pragmatic theory of education considered the important thing to be the process by which the pupil solves problems and evolves codes, howsoever inadequate they may be, and not the mastery of a code supremely adequate and adequately formulated and imposed by others. This in substance is the "life situation and experience-centered" approach prevalent in present-day religious education.

This issue may best be appreciated in the light of the social and economic situations which called it forth. An industrial civilization with an economic foundation was changing the nature of the very face of the earth, and of experiences of life. A dependence upon mechanical and natural resources, and mutual human inter-dependence, increased. Utility and society became the really only necessary factors, and democracy the practically supreme goal.

In education however, the character aim to be realised by the "five formal steps in teaching" persisted, being the Herbartian emphasis based on the effective transmission of the accumulated culture of the past which was contained in subject

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1. Dewey, John, in Democracy and Education, and Thorndike, Edward, in Education for Initiative and Originality, set forth this theory.

matter. The teacher was authorised to transmit this body of knowledge to the learner who was passive excepting as he memorized the content. The five steps characterised as "formal" which determined the traditional teaching procedure were: perception, in which the principle of apperception applied in making ready the mind of the learner for new knowledge; presentation; assimilation; generalization; and application. The influence of this methodology is evident today, and its acceptance still general.

The Herbartian methodology was especially adapted to religious education, and so was generally accepted by its leaders. Professors Burton and Mathews of The Chicago Theological Seminary propounded these theories in their "Principles and Ideals for the Sunday School," advising that

> ". . . in the kindergarten the instruction must of course be viva voce. The aim of the teacher must be to lodge in the hearts of the little children some of the elemental principles of morality and religion. . . In the next three years the aim should be to lodge in the memory of the child such stories from the Bible as will interest and profit him."[1]

It is of interest to note the curriculum prescribed by these leaders of three decades ago and compare it with the prevalent theory and practice. Apropos of this "lodging" process, note also the advice of William J. Mutch, Ph.D., Professor of Philosophy and Education, Ripon College,

> "Great familiarity with the story element of the Bible, a reasonable point of view for the reading of it, and a fair knowledge of its historical and doctrinal content, are the

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1. Burton, Ernest, and Mathews, Shailer, Principles and Ideals for the Sunday School, 1905, p.150. Also Curriculum, pp.155-156.

Biblical prerequisites for good teaching given in the order of their importance."

Mutch informs us of the numerical amount of material necessary:

"There should be two hundred Bible stories, so mastered in their narrative and dramatic features that they can never be forgotten, but are on tap for any emergency."[1]

Another expression of this point of view with reference to Biblical content is by Joseph Agar Beet, in a chapter on "The Child and the Bible," in which he discusses

". . . how best we may use the Bible as a means of educating children, i.e., of quickening and informing their intelligence, instilling correct and powerful moral principles and training them to be loyal and useful servants of Christ. . . We thus lay in youthful minds a foundation for a genuine Christian culture and for an intelligent Christian life."[2]

In this way religious education endeavored to convey to pupils formally, didactically, and directly, certain theological and ecclesiastical information regardless of their nature, needs, and experience. The assumption underlying this was that the child had to be conformed to religion.

There is a third issue involved in the question, Can religion be taught? President Faunce insisted that religion could not be taught-"it can simply be communicated. It comes not as a series of propositions, but as an atmosphere in which all propositions are seen in new light."[3] It will be

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1.Cf., Religious Education, August, 1909, pp.261-262.
2.Stephens, Thomas, editor, The Child and Religion, Eleven Essays, Chapter XI, p.344.
3.William H. P. Faunce, "The Church and Religious Education," Religious Education, February, 1910, p.529.

remembered that Plato asked, "Can righteousness be taught?" and answered in the negative, adding that the total momentum of the state should be directed toward achieving it. A modern religious educator, however, answers that one can learn to teach religion;[1] which is the basic assumption underlying the activity in teacher training.

2. The Place of Learning in Religious Education.

Another question was also asked in all seriousness, Should Pupils Learn in Sunday School?[2] A principle generally accepted is that the measure of teaching is the extent of learning; learning, then, is the acid test of teaching, and no lesson is taught unless it is learned. The efficiency and hygiene of teaching cannot be separated from the efficiency and hygiene of learning. Yet it was only a decade ago that the pathetic condition in religious education was decried by religious educators,[3] and attempts were begun in all seriousness to teach teachers "How to Teach Religion,"[4] to measure results, and to improve techniques for both teaching and measuring.

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1. Carrier, Blanche, How to Learn to Teach Religion, 1930.
2. Cf., Trow, Clark, "Should Pupils Learn in Sunday School?" Religious Education, December, 1928, pp.440-443. Professor Trow is Associate Professor of Psychology and Education, The University of Rochester.
3. Ibid., p.440. "Many a teacher comes out from Sunday School with the hopeless conviction that nothing has been done that is worth doing; that the pupils have learned nothing and though they may have spent a pleasant hour,-or one not so pleasant,-nothing has been accomplished that can make up for the nervous energy expended in trying to maintain some semblance of order while 'going over' the lesson."
4. Betts, George Herbert, published in 1921.

The issues involved in methods of learning lay in the conflict between the cultural-traditional and the social-pragmatic points of view. Traditionally, it is the pupil's duty to master partially or completely the school subjects chosen and explained by the teacher, howsoever inadequate and ineffective they may be to the pupil. Professor Trow, in a university department of psychology and education, and only a decade ago, could recommend but four things for the Sunday school: first, that "the collection" be taken in "the service of worship" in the same form as in church; second, that a "system of grading" be adopted to involve giving each pupil "a grade at least every two weeks;" third, "frequent short written quizzes," and "quarterly written examinations to last not less than one-half hour;" and fourth, "promotion shall be dependent upon successful completion of the work as judged by these marks."[1]

The method of learning opposed to this is that of the "progressive" education which emphasizes the word "creative." It is creative education with learning inevitable in the entire process and not simply an outcome or end to be achieved. It is education in social participation with no class instruction, the school being like life and the curriculum being experience. This emphasis has no recourse to basic content examinations for the purpose of grading. It develops tests and scales for measuring outcomes in intelligence, attitudes, and behavior.

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1Cf., Trow, Clark, op. cit., pp.441-442.

Another point of view related to this one emphasizes "learning activities" but implies more than social behavior, suggesting four distinct kinds of learning activities "which may be brought within the scope of the teacher's influence:" those involved in the acquiring of fact information; of dependable interpretations of acquired knowledges; of feelings of value or appreciations, loyalties, and enthusiasms; and of appropriate modes of behavior or control of conduct.[1]

3. Methods of Teaching.

The phrase "expressional activities" is pregnant with meaning in the light of the modern pragmatic emphasis in education. The familiar principle that there is no impression without expression is generously accepted, but it is impression which leads to social expression and which is carried out in social situations. The issue is described as a "chasm between the theoretical and the practical, between truth and character."[2] One learns by doing, that is, learning takes place in attending to the activity in which one is engaged. Hence, activity begets ideals.

The assumption underlying this new theory is that learning at its best takes place most advantageously through the wholehearted and responsible participation of the learner

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1. Richardson, Norman E., "Technique in Teaching Religion," Chapter V in Studies in Religious Education, edited by Lotz and Crawford, p.115.
2. Cf., Joseph Artman, "Expressional Activities in the Light of Current Psychology," Religious Education, February, 1918, p.9.

in a shared thinking situation.[1] The assumption of the traditional method, on the other hand, is that the initiative in the learning situation is to be assumed by the teacher who is to determine both content and procedure, and the learner is to assume a receptive attitude and to be held accountable to the teacher for such results as may be attained in the form of assimilated knowledge. Accordingly, education is instruction; the mastery of organized knowledge is the objective and criterion of good teaching.[2] A religious educator a quarter century ago contributed this interesting conclusion:

> "Doubtless the most effective method of instruction is that of the school grouped in classes by a teacher using the catechetical or interlocutory method. This method has stood the test for ages in the schools of the nations, and for the training of youth will probably never be superseded."[3]

Citing the German system as an illustration of this

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1. Cf., Mearns, Hughes, Creative Expression, a volume divided into four parts: Creative Expression Through Art, Through Music, Through Literature, and Through Drama." Cf., F. Ernest Johnson, "New Types of Co-operative Teaching," Religious Education, August, 1917, pp.280ff.
2. The statement of this issue may be found expressed in Bower, W. C., The Curriculum of Religious Education, and especially in "Responsible Co-operative Thinking: An Experiment in Teaching Technique," Religious Education, February, 1927, pp.125-129.
3. George W. Richards, Official Report of the Eleventh International Sunday School Convention, (1905) p.138. Opposed to this viewpoint is Edwin D. Starbuck, "Should the Impartation of Knowledge as Such Be a Function of the Sunday School?" Religious Education, December, 1909. On page 428 he asks, "Can you imagine Jesus using our modern Sunday School methods? Taking children in bunches, having them pore over facts, master the history, recite the catechism, say the creed, read the ten or dozen verses of the lesson, recall the practical lessons to be drawn therefrom, and move up the grades? No, our methods could not contain him. For he was a real teacher. . . He was no externalist and so could not have adopted our methods."

formal religious education and Bible memorization, Charles DeGarmo complained that pupils might spend all their time in such study even to "learning" the entire Bible, yet come out irreligious, and adds, "Better no catechism at all than so many tears in learning it."[1]

It is suggested by the foregoing comparisons of viewpoints that perhaps method is subordinated to aim; the aim recognized may be said to determine the means. A method considered good consists simply in such an adjustment of means to the existing conditions as is conducive to the attainment of the end in view. Mastery of a formulated doctrinal statement calls for the catechetical method; assignment of questions for written or oral report calls for the recitation method; to be informed of a new body of truth requires the lecture method; and so on.

A quarter century ago a student of G. Stanley Hall prophesied that the problem of religious self-expression of children would be solved along three lines, according to the three modes of such self-expression. First, there would be greater emphasis placed upon the instinctive and feeling response of children; second, there would be greater emphasis placed upon self-activity, especially in thinking; and third, there would be greater emphasis laid upon motor expression.[2]

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1. DeGarmo, Charles, Principles of Religious Education, Lecture III: "The Present Status of Religious Instruction in England, France, Germany, and the United States, (1901) p.60.
2. George Dawson, "The Child's Self-expression and Religious Education," Religious Education, August, 1906, pp.89ff.

The fulfillment of this is evident today. The curriculum, considered as inclusive as life itself, will utilize many and varied types of pupil activity, such as problem solving, discussion, service projects, Bible study, worship participation, appreciation of art and music, reacting to playground situations, helping mother, and many others.[1] Method here "consists in bringing about those conditions under which enrichment and control of experience can best take place."[2] This will make for intrinsic motivation which insures interested effort. And the project method, in which pupils learn through engaging in purposeful activity, effectively meets all these conditions, and so is widely accepted.

4. Summary.

The issues pertaining to teaching and learning techniques arise from a conflict of educational theories, the confusion in this respect being more marked than in the consideration of other elements of the educative process. The new curriculum, evolved for a democratic society, necessitates social conduct and cooperative living. The traditional curriculum, on the other hand, requires transmission of a cultural heritage which it considers basic even for contemporary life.

The method of teaching generally accepted is that

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1. Cf., International Council of Religious Education Bulletin, Number 101, "Development of a Curriculum of Religious Education," pp.36-37; also Section 5: "Method in the Curriculum," pp.28-30.
2. Ibid., p.30.

of purposeful, expressional activity which involves pupil participation in social projects which have immediate outcomes. The economy and hygiene of teaching requires a consideration of all factors involved in the educative process, without the insistence of any particular and partial point of view. Furthermore, the economy and hygiene of learning cannot be separated from that of teaching. Particular prejudices appear to determine conflicting points of view. And finally, the foregoing survey suggests that the goal of teaching should not be to create in the pupil an attitude of mere receptivity, but rather to provoke personal thought. Self-education should be, after all, the real purpose of teaching. The question in this is inevitable, To what extent has experimental study been applied to these issues? The answer to this is found in the analysis of researches applied to this field which follows.

E. Issues Pertaining to Organization and Administration of Religious Education

1. The Basis of Organization for Religious Education.

The underlying assumption of the interest in organization and administration of religious education is that the perfection of the educative process which is effected in some form and organization will determine more efficient realization of the desired religious outcomes. The basis of organization of Protestant religious education has been considered to be the school meeting on Sunday for one hour, excepting in a very few cases of Sunday schools meeting two and three hours. The

elements in the organization of this school which are considered primary are those suggested by Coe in 1915: the grading of pupils in classes and departments, a unified and continuous study program, a staff of teachers and officers, sessions of meeting, and a building and equipment.[1]

The purpose of the extensive surveys made by the Interchurch World Movement, and for religious education by Walter Scott Athearn, was to improve the organization and administration of Protestant religious education. The survey method developed such instruments as schedules, scales and score cards, all of which required detailed analysis of the total organization and administration. These in turn developed the interest in standardization studies. The survey movement during and immediately following the World War period revealed the extent of interest in religious education to be widespread. The war with its appeal for a new socialorder climaxed this development of interest in the extensive survey studies then undertaken, the assumption underlying them being that the new world required a religious organization adequate to the enormous demand which wrought such universal havoc.

2. Protestant Organization for Religious Education.

The result of the forestated interest was an enlarged conception of the program of the Christian religion,[2] and of

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1. Cf., G. A. Coe, "The Administration of Religious Education in a Parish: An Outline of Problems," Religious Education, March, 1915, pp.274-279. See also, Standards for the Sunday Church School, A and B, The International Council of Religious Education, 1929.
2. See, Shackford, John W., The Program of the Christian Religion, 1917. Also symposium "Rethinking the Tasks of the Church," Religious Education, December, 1928, entire number.

organization for educational endeavors. The Sunday church services had always been the chief concern of Protestant organization. Until very recently the Sunday school was considered an accessory organization which was permitted space in church basements or auditoriums, and in some instances assigned to small building annexes. So extensive has the program developed in the past decade alone that today there may be found a highly complex organization which involves the problem of correlation and integration. Instead of the isolated Sunday school, there is now the Church school,[1] one organization of which the Sunday church school with other units of the nature of expanded sessions are related parts. There exists in this the graded church, the Sunday church school, the weekday church school, societies and clubs, the vacation church school, and other units organized to meet the expressed needs of pupils. In this new conception, a primary problem raised relates to leadership comprehension of the total program, as well as ability to project the unified program through adequate organization. Correlation is a significant problem resulting, as well as that of cooperation; the one referring to a new conception of the curriculum, and the other to a

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1. The principle underlying the new conception of organization is that "the church as an educational institution must provide for the integration of religious experience in the lives of the learners, i.e., instead of splitting up experience and activities into segments it should closely relate or unify them in one continuous whole." Cf., "The Educational Work of the Church," prepared by The Committee on Church School Administration of the Religious Educational Commission of The International Council of Religious Education, February, 1930, p.16.

new type of leadership and organization cooperation with denominational and community aspects.[1] In all is evident the problem of leadership training and supervision. The research related to these problems will be presented in Chapter VI following, in which further light will be thrown on the significance of this field.

The Sunday church school has been given prominence in the study of organization and administration of religious education. With reference to pupil grading, such problems have been raised as those suggested in the foregoing section on issues pertaining to the educand. With reference to organizing groups, such questions are suggested relating to the size of groups, whether they should be small or large; of what size for study and for worship;[2] whether sexes should be together or not, and at what ages; as to the age limits of departmental groups, and descriptive names for them;[3] and other problems related to organization.

3. Administration and Supervision of Religious Education.

The present emphasis in education has been seen to be upon activity as over against the passive receptivity of the traditional school. For this reason the term "leader"

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1.Cf., The January, 1918, number of Religious Education, which contains discussions of the functions of various agencies organized for religious education, and the possibilities of cooperation.

2.Cf., W. H. Geistweist, Religious Education, August, 1909, p.265, "Let me urge the 'small group' method. . . The larger the class the less genuine education."

3.Cf., "Sunday School Nomenclature: Report of the Committee on Names and Age Limits of Departments in Sunday School," Religious Education, February, 1915, pp.186-191.

appears to be preferred to that of "teacher." The leadership factor, however, is not disregarded, as for example, the assertion that it is accountable for eighty to ninety percent of the success or failure of any educational enterprise.[1] In religious education increasing interest in leadership training has been manifested, particularly during the past decade. The reason for this was expressed to be, that

> "the success of any movement will be determined by its leaders. If asked today regarding the future of religious education the wise man might well answer: 'I cannot know until I discover how far it will go in the development of its teachers and other leaders.' At no time has leadership training either in a local church or denomination at large received adequate training."[2]

The primary issue today with reference to the teacher lies in the fact that the new education in minimizing him supremely magnifies his task. It has been shown that the development of religious education has progressed from memorization of basic religious content to a careful consideration of the child and adolescent; from the bondage of formal indoctrination to the liberty of free expression in project programs. We are reminded that in the present emphasis

> "Well regulated liberty, such as progressive educators aim at, cannot be achieved without the intervention of individual regulators, whose double task of self-subordination and direction is at once more difficult and more responsible than that of the old-time teachers, controlled by external examiners and inspectors."[3]

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1. Cf., H. Shelton Smith, "Laboratory Foundations of Leadership Training," Religious Education, January, 1927, p.57. See also, Donnelly, M.I., Administering the Senior Department of the Church School, p.11, "The curriculum is ninety percent teacher."
2. Brown, Arlo A., "The Training of Leaders for Religious Education, Chapter XXIV in Studies in Religious Education, edited by Lotz and Crawford, p.585.
3. "The Teacher and His Training," Chapter IV in Towards a New Education, edited by William Boyd, p.106.

The emphasis of the experimental school of Tagore in Bolpur, India, is that of education by means of personality-contagion of great teachers.[1]

A determination of the task of leadership in religious education indicates it to be both enormous and significant. In one questionnaire study the important leadership activities of three hundred ministers were found to number sixty-five.[2] Along with the enlarging program responsibility, there is an increasing emphasis upon personality qualities.[3]

Leadership training as extensively organized today followed logically upon the church and community surveys of a decade ago which revealed its need. Then gradually during the decade there increased interest in college and professional training for this field. This development of trained religious educators has led recently to interest in the problem of actual supervision. The researches analyzed in a succeeding chapter

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1. Cf., Pearson, W. W., Shantiniketan, pp.21-24; and Tagore, Rabindrinath, Personality, pp.111-148. See S. M. Duvall, "Mental Hygiene as the Basis of the Introductory Course in Religious Education," Religious Education, April, 1929, p.298 "A happy, poised, and adjusted personality who knows nothing of educational technique, is a far better influence. . ." See also, C. D. Foster, "Education Through Association," Religious Education, January, 1932, pp.72-73.
2. Mayer, Otto, "The Religious Education Activities of Three Hundred Pastors," Research Service Bulletin, Number 9, The International Council of Religious Education, 1932. See also symposium on Religious Education Leadership, Religious Education, June, 1928.
3. Personality study has developed parallel with this recent emphasis. A secretary of The Religious Education Association writing on "That Something in a Teacher," declared, "Personality is necessary to a teacher's success." See, J.W.F.Davies, Religious Education, January, 1932, p.4. See in same number, Ruth Shonle Cavan, "Methods of Studying Personality," pp.50-55.

will be found to relate to all these fields.[1]

4. Summary.

Consideration of the issues pertaining to the organization and administration of religious education revealed that the changing conception of purpose and program determined to a large extent their nature. The basis of organization of Protestant religious education, centered in the Sunday school, is considered to include such elements as the grading of pupils in classes and departments, a unified and continuous curriculum, a trained staff of teachers and officers, recognized sessions of meeting, and adequate building and equipment. In each of these lie problems still awaiting experimentation. The enlarging program and organization of Protestant religious education has made prominent the principle of correlation. The new organization, The Church School, is projected to meet the need of integration of religious education. It is the administration of all agencies and units of education through a central board or council, the members of which represent the diversified interests of the organized church. The principle of cooperation--community, interdenominational and inter-faith--must also be operative in present-day organization.

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1. The history of the progress of leadership training is of interest in the light of the present situation. Cf., E. J. Chave, "Thirty Years of Teacher Training," Religious Education, January, 1932, pp.56-60. See also E. Shaver, "Leadership Training: Today and Tomorrow," Religious Education, November, 1931, pp.723-729. In, The Development of the Sunday School, 1780-1905, The Report of the Eleventh International Sunday School Convention, Toronto, June, 1905, only three papers were presented on the subject. For present trend see the four Standard Leadership Training Bulletins of the International Council of Religious Education.

With reference to leadership, the emphasis of progressive religious education upon pupil-experience and the resultant influence of the principle upon all the elements of the educative process could not help but necessitate changing conceptions concerning the teacher and demand more of him. Education through association in which the pupil is directed to purposeful activity makes the task of the religious educator greater and more significant than heretofore considered. Leadership training as extensively organized today followed logically upon the church and community surveys which revealed its need. With this came also the college and professional training in religious education; and with the development of trained leaders came the interest in supervision. The extent of research in this field will be considered in chapter VI following.

F. Issues Pertaining to Measurement in Religious Education

1. The Problem of Growth in Religion.

It was inevitable that the statistical method should be applied to religious education. In the first place, religious education was closely related to the developing movement of general education, and felt the influence of Thorndike since the publication of his first study in Mental and Social Measments, in 1904. George Albert Coe, in the field of religious education, writing on "ecclesiastical statistics" in 1909, prophesied that "some day a statistical exhibit of progress

in religious and moral education will be possible."[1] In the second place, measurement was inevitable for the reason that objectives or desired outcomes are significant to education in religion. Since religious education is attempting to educate in a certain way in order to realize a certain character and kind of conduct, then the question must be faced as to the effectiveness of the process in the measurement of both the results and the process.[2]

The movement of tests and measurement in religious education is recent and may be considered to have resulted from the stimulated interest in religious education immediately following the Great War. The surveys undertaken then were for the purpose of revealing the existing situation of religious education with a view of enlarging its effectiveness. The surveys necessitated the creation of techniques and instruments of measurement, especially of the nature of schedules and score cards. These were needed in analyzing church organizations and programs. Such detailed analyses of the program of religious education called attention to elements which were separated for more careful study, which in turn necessitated further development of tests and techniques of measurement.

The question, therefore, underlying all this present activity in measurement is in effect that expressed by Wiggam,

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1. George Albert Coe, "Annual Survey of Progress in Religious and Moral Education," April, 1909, p.7.
2. See Cheye, E. J., "Tests and Measurements in Religious Education," Chapter VI in Studies in Religious Education, edited by Lotz and Crawford, p.129.

"Do all the vast efforts to educate for character, on which we spend hundreds of millions of dollars, do anybody any good? Do they make people actually better or worse?"[1]

The issue centers on the problem of growth in religion. Does religious education as commonly carried on educate in religion?[2]

2. Tests and Measurement in Religious Education.

The first extensive application of measurement to religious education was that effected under the direction of Athearn in The Indiana Survey of Religious Education. The publication of the two volumes of the World Survey of the Interchurch World Movement reveals the first efforts in this field to have been primarily for the purpose of securing effective publicity as a means of creating public opinion and enlisting public support. In the three volumes of The Indiana Survey of Religious Education, however, the purpose was more really scientific, in that tools and methods for the purpose of measurement research were considered more significant than information or publicity.[3]

With reference to individual growth in religion, Hartshorne a decade ago raised the question as to whether it

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1. Albert Edward Wiggam, "Science Measure Morals," The World's Work, May, 1926, p.86.
2. Clara F. Chassell expressed concern about this question and so entered the testing field. Cf., "Some New Tests in Religious Education," Religious Education, December, 1921, p. 313.
3. Cf., Athearn, W. S., The Indiana Survey of Religious Education, Volume I, p.38.

could be measured,[1] and therewith entered the field to become, with May, one of its leading research students.[2] The activity of research in this problem is revealed in chapter VI which treats those studies related to it.

The difficulty of measuring in this field of religious growth is recognized by all the investigators. Working hypotheses are difficult to formulate, and techniques and instruments as difficult to create. Religion is experienced in the realm of the spirit, and is diffused through all of life's expressions. So many underlying factors influence religious growth and character that it is impossible to isolate them all, or to be certain in measuring any unit that all the factors effecting it have been studied.

When religious education was primarily a matter of instruction and concerned with mastery of historical and biblical materials, measurement was simply a matter of determining quantity memorized. Religious education today is considered in terms of quality of character and personality. This is more complex, and therefore measurement more difficult. It may not be possible by means of any one technique or instrument to measure religious growth, but by the application of many techniques in many situations and by many approaches.

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1. Cf., Hugh Hartshorne, "Can Growth in Religion Be Measured?" in Weekday Religious Education: A Survey, edited by Henry F. Cope, 1922, pp.149-154.
2. Reference is found herein to the three volumes of the published report of the Character Education Inquiry directed by Hugh Hartshorne and Mark A. May.

The purpose of testing is to record by means of scores or numerical values which may be computed and validated mathematically. Measurement of the survey type is by means of scale judgments, or consensus of opinion of the person or persons applying the schedule. For the sake of convenience in testing and measuring, numerical indices are used to describe results. An issue is found with reference to the statistical method on this account. Does the mathematical language indicate that exact measures have been taken? Or are measures all subjective estimates and rough approximations of results interpreted with reference to the particular technique or instrument used in the particular unit situation or element measured? These and other problems must be studied by religious educators involved in this field of interest.

3. Summary.

Measurement in religious education may be said to be inevitable because of the nature of both religion and education as they are effective in human life. The widespread interest in measurement in the field of general education could not be kept unrelated to religious education since its leaders are active in educational progress. The added stimulus of the survey activities of the Great War period called attention to the need of an efficient program of religious education. The question underlying this interest concerned the actual effectiveness of the process of education in religion.

Tests and measurements resulted from research in

this problem. The question, Can growth in religion be measured? was answered by the construction and application of tests and and techniques. Such research called attention to the difficulties involved in measuring religious growth. Both religion and character are elements of the spirit, the effects of which are diffused through all of life. Measurement was found early to involve more than Biblical knowledge. Furthermore, the matter of the interpretation of results is found already to require a consideration of many underlying factors. The field is obviously yet in its infancy, and development in it should be encouraged.

C. General Summary

Inherent in and issuing from the theoretical bases of religious education as they were examined with reference to experimentation and research were found problems related to religious pedagogy. These issues necessitating an experimental religious education were found to pertain to each element comprising the educative process--the educand, the curriculum, technique of teaching and learning, organization and administration, and measurement.

Pertaining to the educand in religious education, the issues were found to have arisen largely because of the significant place given to the consideration of the growing person in religious education. The recognition of individuality necessitated careful study of the nature and needs of each period of growth. Underlying this present-day emphasis were

found theoretical considerations involving points of view differing according to the scientific approach to the individual. For example, the individual's nature was determined variously by theology, philosophy, psychology, and sociology.

With reference to the issues pertaining to the curriculum of religious education, which field is at the center of present-day activity in research, the conflict was found to exist chiefly between two theories--the life-centered emphasis of the new psychology and sociology, and the content-centered emphasis of theology. The changing theory of the curriculum and the essential investigations necessary to curriculum construction, make this a significant field of research.

The issues pertaining to teaching and learning techniques arise also from a conflict of theories and relate to the foregoing elements. The new curriculum evolved for a democracy seeks to effect social conduct. It considers learning to be inherent in living, and teaching to be the sharing of experience.

Pertaining to organization and administration of religious education, the survey activity revealed religion to be inadequately administered by existing agencies in the community. The churches were found to be loosely organized and inefficiently administered. The relationship of this activity to the reorganization period following the Great War was apparent. Furthermore, the urgent need for religious education required a more adequate organization and better

trained leadership. Hence there is great activity in this field.

Parallel with this interest in organization and administration resulting from the application of the survey method was developed concern in the problem of growth in religion. This gave rise to the statistical method which has created tests and measurements of various kinds. The issue paramount in all this activity relates to the interpretation of the data resulting from the application of statistical instruments. Furthermore, the nature of religious growth makes measurement difficult, and so development in this field must needs be slow.

The foregoing issues indicate the need for an experimental religious education. The extent to which the scientific method has been applied to religious education will be indicated in the chapter following in the attempt to classify the research studies related to the field. Following this will be presented the analysis of research related to religious education.

CHAPTER V

THE APPLICATION OF THE SCIENTIFIC METHOD TO RELIGIOUS EDUCATION

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A. Introduction

The study of the foregoing chapters revealed the need of scientific research in religious education. The approaches of the various sciences to the problems of religion and education have established theoretical bases which are not acceptable to present-day students unless verified by objective methods. The problems of religious education have been seen to result from the tangle of conflicting theories, and these problems, it is insisted, must now be studied scientifically. Objective research involving techniques of experimentation must provide the data needed by religious education. The need for and extent to which this scientific approach has been applied to the issues of religious education are here considered. A section which follows will list and classify researches selected for analysis, after which, in the chapter following, is presented the analysis.

B. Development of the Modern Approach to Religious Education

1. The Need of a Scientific Basis of Religious Education.

The history of the developing scientific spirit in religious education was presented in chapter two of the present study. It was shown that the traditional speculative basis of

both religion and education is crumbling before the attack of a scientific spirit. A modern leader declares that principles determined by tradition and suggestions for improvement based upon opinion are unacceptable to religious educators today.[1] A conspicuous illustration of the development of a quarter of a century is found in the following statement taken from the Official Report of the Eleventh International Sunday School Convention:

> "Doubtless the most effective method of instruction is that of the school grouped in classes led by a teacher using the catechetical or interlocutory method. This method has stood the test for ages in the schools of the nations, and for the training of youth will probably never be superseded."[2]

In contrast, the General Secretary of The Religious Education Association in 1920 declared "the development of a scientific basis for religious education" to be the major responsibility of religious educators.[3] And today Professor Bower observes that there is in religious education

> "an increasing, wholehearted commitment to the spirit and method of science as offering the most valid and fruitful approach to the understanding of personality and to its intelligent reconstruction. . . Research lends itself to use as an instrument of social progress."[4]

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1. Cf., Watson, Goodwin B., Experimentation and Measurement in Religious Education, p.2. Dr. Watson believes the experimental method to be the only road to truth and indicates the extent of the scientific spirit in religious education. See also Goodwin B. Watson, "Needed Investigations in the Psychology of Character," Religious Education, January, 1928, pp.71-72.
2. Professor George W. Richards in Official Report of the Eleventh International Sunday School Convention, Toronto, Canada, 1905, p.138.
3. Henry F. Cope, "The Annual Report of the General Secretary," Religious Education, August, 1920, p.215.
4. William C. Bower, "The Nature and Use of Research," Religious Education, April, 1929, p.300.

Chapter three of the present study considered the theoretical aspects of religious education which are related to the various approaches. It was shown therein that the theoretical bases of religious education were determined by the points of view of its neighboring sciences, and that religious education appeared to be dependent upon these sciences. The main criticism of such theoretical foundation lies in the limitations imposed by insisting upon any one approach. This study revealed the lack of empirical data.

The need for objective data inductively secured from the point of view and methods of experimental education was revealed further by the investigation in chapter four of the educational issues which make experimentation necessary. With the increasing complexity of religious education, there is an increasing demand for a practical and effective program. Though the literature of what purports to be scientific study of religious education is extensive,[1] experimental studies are found to be few and relatively unsatisfactory. Tests and measurements involved in controlled experiments are of recent origin. Hence, though scientific data are needed for the solution of pressing problems, it is clear that scientific research in religious education at this stage of development must be primarily

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1. A bibliography listing more than 1,200 books was selected by Dr. Laird T. Hites from a "list perhaps five times as great." See Lotz and Crawford, Studies in Religious Education, 1931, pp.621-671. See also Hanson, Grace, A Bibliography of the Analysis and Measurement of Human Personality Up to 1926, which lists about 1,400 books and articles.

concerned with the improvement of techniques of investigation.

The question considered in the present chapter concerns the extent to which the scientific method has been applied to religious education. Studies based on *a priori* argument are not to be considered, but only such investigations which may be classified as empirical.

The techniques of research applied to religious education were found to be largely those developed by the neighboring sciences.[1] It was seen that psychology is the closest related science to religious education.[2] The fact that educational experimentation is so recent is attributed to its necessity of waiting upon the development of psychology. According to a psychologist, until the general psychological methods for experimenting objectively with human beings were out, educational experimentation was impossible.[3] Religious education at present appears to be endeavoring to construct scientific procedures of its own, though it depends in so large part upon the techniques of the natural and social sciences.[4]

2. The Extent of the Scientific Approach in Religious Education.

It is evident that a beginning of scientific procedure

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1. Cf., Soares, Theodore G., Religious Education, 1928, xviii; Mark A May, "What Science Offers on Character Education," Religious Education, May, 1928, p.566; and Hugh Hartshorne, "Changes in Religious Education Made Possible by New Knowledge," Religious Education, April, 1928, pp.327ff.
2. See especially, Religious Education, January, 1928, entire number.
3. Ragsdale, Clarence Edwin, Modern Psychologies and Education.
4. Cf., Soares, Theodore G., op. cit., p.xix: "No one has yet developed an adequate methodology in our field. But such problems as these are engaging the attention of experimental religious education, and a beginning of scientific procedure has been made."

in religious education has been made, yet Frenzblau regrets that one must search in vain "for great researches, for numbers of useable tests, for norms representing the achievements of children," and continues, "All that can be found is almost negligible in importance and extremely recent in origin. The quest for the norm has scarcely begun in religious education."[1] Watson also emphasizes the need of empirical research in religious education. Observing that there are many things we do not know, he says,

> "Some of them we know we do not know; about others, what we think we know is not so. A textbook in religious education containing only those truths which have been adequately tested would not, in this generation, exceed a few pages in length."[2]

A summary of the progress of the scientific method as applied to religious education, made from the foregoing survey of the field, indicates remarkable development when the fact is considered that it took place almost entirely in the last decade.

First should be mentioned the increasing skill with which religious education is asking questions.[3] In 1922 Hartshorne asked, "Can Growth in Religion be Measured?" and

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1. A. H. Frenzblau, "The Elusive Norm," Religious Education, March, 1928, p.197.
2. Goodwin B. Watson, "Research in Religious Education," Chapter VII in Studies in Religious Education, edited by Lotz and Crawford, pp.150-151.
3. Goodwin B. Watson, "Needed Investigations in the Psychology of Character," Religious Education, January, 1928, pp.71-78. See in his Experimentation and Measurement in Religious Education, pp.256-269, "Suggested Problems for Experimental Investigation," a list "by no means exhaustive."

five years later collaborated with Mark A. May in the Character Education Inquiry, raising numerous additional questions and developing testing techniques with which to answer them.

The experimental attitude is spreading even among practical workers in local fields as is evidenced by surveying any number of The International Journal of Religious Education. The willingness to apply experiments in finding out how better to do their work indicates the influence of this development.[1] The importance of testing theories and making new discoveries has been demonstrated by even these first attempts to collect data for a scientific basis of religious education. The foundations of the religious education process and program are more sure than at any previous time. The following paragraph by Betts is significant in revealing the extent of progress in applying scientific method to religious education.

> "Religious education knows how to put on a program in the church school which, for two or two and a half hours on Sunday morning, would give to children from the nursery grades to the junior high school a real church of their own. Experimental testing has shown the type of program that will interest and hold the children and attach them to their church. Suitable instruction, music, recreation, worship, social expression can all be provided with practically as much certainty as directs the public school curriculum for the same age."[2]

The extent to which the scientific spirit is permeating religious education is further revealed in the fact that there is recognition of the complexity of the field and therefore an

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1. Cf., Vieth, Paul, Teaching for Christian Living, Chapter X, "The Experimental Attitude."
2. George H. Betts, "The 'Plateau' of Religious Education," The Christian Century, September 16, 1931, p.1140.

insistence upon exact and careful research. G. Stanley Hall, a pioneer experimenter in the religious education of children, appealed to "those earnest enough to undertake serious study," and spoke of "the vast work of details."[1] Chave in listing the activities involved in a scientific study of religious education remarked, "But when we invite thinking we also invite embarassing questions."[2]

An appreciation of the necessity for trained leaders to participate in experimental religious education further indicates progress. The last decade has witnessed the addition of departments of religious education in colleges, universities and seminaries.[3]

Organization for research and experimentation in religious education is widespread. Though The Religious Education Association from its inception in 1903 encouraged an objective attitude toward religious education, it was not until 1927 that it organized a Research Committee whose "duty it is to stimulate research and sponsor certain studies."[4] The Character Education Inquiry, which Coe thinks is "by all odds the most considerable achievement in the field of religious education,"[5] was projected through the influence of The Religious

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1. Hall, G. Stanley, "Educational Problems, Volume I, p.186.
2. Ernest J. Chave, "The Present Status of Tests and Measurements in Religious Education," The International Journal of Religious Education, May, 1929, p.20.
3. See Athearn, Walter S., An Experiment in Religious Education, 1930, The Century Company.
4. Ruth Shoule, "Research Work in Problems of Religion and Character," Religious Education, June, 1927, p.683.
5. George Albert Coe, "Some Results of the Organization and Work of the Religious Education Association," Religious Education, January, 1931, p.2.

Education Association.[1] Though the contributions of The International Council of Religious Education are chiefly practical due to its relationship to forty-three Protestant denominations, it nevertheless has a Bureau of Research and has completed worthy investigations.

C. The Nature and Scope of Experimental Religious Education

At the request of the editors of The Religious Education Association, Mark A. May replied to the following question: What should we understand by "research in religious education?" Specify both as to "research" and as to "religious education." He said, essentially, that scientific research is the seeking of facts and principles by the use of scientific methods; that the validity of facts and the soundness of principles are determined to a large degree by the methods employed in deriving them; and that research in religious education is seeking data on the religious development of children by methods that are scientific.[2] Dr. Weigle replying to the same question indicated that he conceived research in religious education to involve in principle "the same sort of scholarly activity as constitutes research in any of the other fields

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1. The Institute for Social and Religious Research was induced by the Religious Education Association to provide financial backing for this undertaking to the extent of about $140,000. The study took three years and is reported in three volumes published in 1928, 1929 and 1930 respectively. The investigators were Hugh Hartshorne and Mark A. May.
2. Cf., Mark A. May, "Research in Religious Education," Religious Education, October, 1921, pp.271-273.

with which the Graduate School is concerned."[1]

The characteristics of scientific research thus appear to be chiefly three: accuracy, objectivity and verifiability. Defined by a group of research students, "Research is the effort to discover or establish facts or the relations between facts by use of the most objective, most exhaustive and most accurate means available."[2] Hence research may be considered any fact-finding process which seeks to discover by various techniques hitherto unknown facts or new meanings of facts already possessed, and which tests both assumptions and procedures by subjecting them to experimentation and objective verification. Research in religious education is the application of this scientific procedure to problems in its field.

The function of experimental religious education may be considered defined by the need that calls it into existence, which is, essentially, for objective data inductively secured from the point of view and methods of experimental education. The initiation of a science makes its first function the creation and improvement of methods of research. The analysis which follows will give particular attention to this phase of research in religious education.

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1. Luther A. Weigle, "What Is Research in Religious Education?" December, 1931, p. 347.
2. Galen M. Fisher, "Standards of Research in Morals and Religion," Religious Education, March, 1928, p. 186.

D. Classification of Research Studies Related to Religious Education

1. Sources and Selection of Research Related to Religious Education.

a. Sources of research reports. The movement of experimental religious education is so recent and has so many relationships that much of the material is scattered in many sources and few compilations have been attempted. The classification suggested in the present section includes those studies which have appeared in the advancing movement of research in religious education in such form as to secure recognition in the journals or to be published as volumes. The list obviously cannot claim to be exhaustive. It does, however, present the recognized studies which have been made. It will be observed that few research are presented in extensive and published form.

The primary sources in the field of religious education are mainly two, Religious Education, the journal of The Religious Education Association which is now in its twenty-eighth volume; and The International Journal of Religious Education, published by The International Council of Religious Education which is now in its tenth volume. The former organization is non-sectarian and purports to serve the three major faiths, Roman Catholic, Jewish and Protestant. Its journal presents contributions which are mainly theoretical and technical. It is the chief source for a study of empirical investigations in religious education. The International Council of Religious Education, on the other hand, is the central

agency of forty-three Protestant denominations in America. Its contributions are of a practical nature, though occasional studies of experiments are found in its journal.

In the careful survey which was made of the journal, Religious Education, frequent bibliographies of religious education appeared. The most extensive one made by Hites in Studies in Religious Education listing more than 1,200 books was referred to, as well as Grace Manson's list of 1,400 articles and books.[1] These bibliographies were studied with a view of finding reports of research studies related to religious education.

Another source for the selection of researches was the bibliographies which appeared in published reports of investigations. These, with footnote references, proved valuable. Book advertisements and book reviews were searched and found to be suggestive sources.

Religious educators who sponsor research students were interviewed with reference to this listing of empirical investigations conducted in religious education.[2]

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1. See Studies in Religious Education, edited by Lotz and Crawford, Chapter XXVIII, "A Selected Bibliography of Religious Education," by Dr. Laird T. Hites, pp.621-671. See also, Manson, Grace, A Bibliography of the Analysis and Measurement of Human Personality Up To 1926.
2. Those interviewed are: Dr. Thornton W. Merriam, Executive Director, National Council on Religion in Higher Education; Dr. Otto Mayer, Research Associate, The International Council of Religious Education; Dr. Paul White, Director of Religious Education for the New York Synod of America, United Lutheran Church, and research student with Dr. Betts in Northwestern University; Dr. E. J. Werner, Dr. Henry W. Mack, Dr. Walter E. Bachman, Professors of Religious Education, The Biblical Seminary in New York; and Dr. Paul R. Radosavljevich, New York University, Department of Experimental Education.

The list which follows, therefore, though not exhaustive, does contain the chief sources within the limits laid down for selection. It is the first attempt with which the writer is familiar to present the chief experiments in religious education and should prove helpful for further study.

b. Selection of investigations. Few researches in religious education are to be found which can fulfil the requirements of experimental science. Many of those selected are inadequate scientific investigations. It was necessary, therefore, to consider carefully the basis upon which the selection of investigations should be made. After a preliminary survey of the field, it was decided that those studies in religious education should be included in the list and selected for analysis which involved research in the sense generally accepted, namely, investigations involving the collection of data by means of objective methods. Hence, those investigations are listed which may be considered technical contributions. Many published studies, both books and articles, were written to appeal to the popular mind rather than to a scientific clientele. These were included only if they contributed information concerning the application of the scientific method to religious education.

2. Classification of Research Studies Related to Religious Education.

A list of research studies in religious education suggests the possibility of several classifications. The present study has involved three. Chapter two illustrates

the historical value of acchronological classification, and is based in part upon such a survey of researches. The possibility of a scientific classification with reference to methods of research is suggested in the analysis which follows.

The classification, however, which best organizes from the point of view of pedagogy the empirical investigations of present-day religious education is that based upon the elements of the educative process. The classification may be called religious-educational, involving as it does the religious considerations of the educative process. It organizes the researches as follows:[1]

A. Research Related to the Growing Person in Religious Education.
B. Research Related to the Curriculum of Religious Education.
C. Research Related to the Technique of Teaching and Learning.
D. Research Related to the Organization and Administration of Religious Education.
E. Research Related to Measurement in Religious Education.

E. Summary

The scientific basis of religious education is established by the present-day insistence upon the empirical approach. Experimental religious education should attempt to secure objective data inductively from the point of view of experimental education. Its present concern, because of the recency of its origin, is the creation and improvement of techniques. The extent to which the scientific method is applied

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1. The classification including the researches selected will be found in the bibliography at the end of the thesis.

to religious education may be traced in the period between 1915 when the question, "Can religious education become scientific?" was asked, to this year when the question is asked, "Is religious education to become a science?"[1] The rapidly developing sciences neighboring religious education influenced it in the direction of the scientific approach, contributing to it not only the spirit of science but also their methods. Research in religious education is the application of the scientific process to problems in its field.

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1. See, Benjamin S. Winchester, "Can Religious Education Become Scientific?" Religious Education, August, 1915, pp.368-376; and Nevin C. Harner, "Is Religious Education to Become a Science?" Religious Education, March, 1932, pp.202-208. See also reply to Dr. Harner in The Religious Education Association Forum, "A Science of Religious Education?" by Frank N. McKibben, Religious Education, April, 1932, pp.372-373.

CHAPTER VI

ANALYSIS OF RESEARCH RELATED TO RELIGIOUS EDUCATION

CHAPTER VI

ANALYSIS OF RESEARCH RELATED TO RELIGIOUS EDUCATION

It is the purpose of the present chapter to analyze the research studies which are related to religious education with reference to the problems investigated and the methods applied. The organization of the analysis follows the religious-educational classification described in the preceding chapter. The analysis of each group of investigations will reveal the major emphases, which emphases will form the analytical outline of each section. In the summary and conclusions following the analysis of each group of researches will appear observations, inductions, evaluations, and suggestions with reference to further study.

The evidence set forth in the foregoing chapters indicates that an experimental basis is the primary need of present-day religious education. It was further shown that as much as practical results are called for, the consideration of objectives, criteria, and techniques of scientific research is preliminary to and an essential need of present-day religious education. The present chapter will reveal the extent of this development of an experimental religious education.

A. Research Related to the Growing Person in Religious Education

1. Problems Investigated.

The problems investigated with reference to the

growing person in religious education are mainly two--the determination of the religious capacities and of the religious life situations of the person in each stage of his development. In most studies the person is considered in one of the three recognized periods of growth--childhood, adolescence and adulthood. More recent investigations concentrate upon even finer divisions within these.

The problems investigated appear to fall into three main groups: problems related to religious nature and development; problems related to religious beliefs and attitudes as revealed by religious conceptions; and problems related to religious conduct situations. The studies in each will be analyzed here only with reference to their statements of purpose, or the revealed aims of the investigations.

a. Problems related to religious nature and development. The nature of the child was not a problem for serious investigation until quite recently, due perhaps to the doctrines widely held concerning depravity, baptismal regeneration and conversion which settled (sic) by prescribing its religious patterns and processes of development. An early investigator claimed interest in the child's "soul," the burning question of "the child's status before God, and its need of conversion."[1] His study suggested such questions as to indicate that theological speculation had to give way to empirical research.

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1. Stephens, Thomas, editor, The Child and Religion, 1905. See pp. 9, 21.

Pratt's contribution, Religious Consciousness: A Psychological Study, indicates the most common approach to this problem.[1] G. Stanley Hall and many of his students attempted to experiment in this field to supplement the too descriptive studies of the psychologists. Thus Dawson investigated the problem of the religious nature of children from the problem viewpoint of "the natural religion of children."[2] Psychological speculation is as undesirable as theological speculation, and Brightman thought himself justified in advocating the metaphysical approach. The problem as he stated it is to discover the <u>real</u> relation between God and the child.[3]

It was held that the problem of religious consciousness must be investigated from without rather than from within. Religious beliefs, attitudes and conduct are expressions of the religious nature and may reveal religious development. Starbuck recognized this and sought to determine the line of growth in individuals and the causes and conditions which influence it by means of inductive generalization on the scientifically ascertained facts of the religious life.[4]

b. Problems related to religious beliefs and attitudes. In order to know the religious nature and capacities

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1. Pratt, James Bissett, The Religious Consciousness: A Psychological Study, 1921. See Chapter V, "The Religion of Childhood," pp. 91-107; and Chapter VI, "Adolescence," pp. 108-121.
2. Dawson, George E., The Child and His Religion, 1909.
3. Edgar S. Brightman, "The Personal Relation Between God and Children," Religious Education, February, 1921, pp. 23-28.
4. Starbuck, Edwin Diller, The Psychology of Religion: An Empirical Study of the Growth of Religious Consciousness, 1900.

of the growing person, the problem of ascertaining their religious concepts was attacked. This proved a popular field of investigation. Barnes contributed as early as 1893 a study on the theological ideas of children.[1] Dawson, who with Barnes was a student of Hall, was concerned with the problem of children's interest in the Bible.[2] A recent exhaustive study was made by MacLean of the idea of God held by Protestant children in the elementary grades.[3] Mumford's The Dawn of Religion in the Mind of the Child, though not a scientific contribution, is significant in that its purpose was to show the lines along which the religious development of the child takes place as determined by careful study of the child's ideas and conduct.[4]

Loube sought to provide definite information upon the child's understanding of the religious teaching he receives, and the uses to which he puts the ideas he accepts.[5] Bose, in the same connection, attempted to discover the meanings that children, "eight to eighteen years of age," associate with some concepts current in religious thinking, and to measure the development in meaningfulness of these concepts with maturing youth.[6] The study made by Clara and Laura Chassell reveals

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1. Earl Barnes, "Theological Life of a California Child," The Pedagogical Seminary, II, 1893, pp.442-448.
2. Dawson, op. cit., Chapter II.
3. MacLean, Angus Hector, The Idea of God in Protestant Religious Education, 1920.
4. Mumford, Edith E. Read, The Dawn of Religion in the Mind of the Child: A Study of Child Life, 1915.
5. James H. Loube, "Children's Conceptions of God and Religious Education," Religious Education, February, 1917, pp.5-15.
6. Roy G. Bose, "Religious Concepts of Children," Religious Education, November, 1920, pp.631-637.

the significance of the problem in the present development of scientific technique. They constructed a test which would provide information concerning the religious conceptions of children.[1]

Studies of adolescents deal mainly with the problems related to religious beliefs and attitudes. Sacks made such an investigation of the religious consciousness of late adolescence.[2] fSearles investigated the mechanism and presented a picture of the religious experience of college students by means of a questionnaire.[3] Miss Griffin submitted a questionnaire to seniors in a college inquiring concerning the beliefs with which they were graduating in order to determine the influences in college life which affect the religious beliefs of students.[4] Kupky investigated adolescent religious development by studying their literary productions.[5]

c. Problems related to religious life situations. A recent phase of the problem of the growing person in religious education is that which analyzes the individual in his actual life situations to discover the areas of his total

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1.Cf., "A Test of Religious Ideas Involving the Ranking of Selected Answers," Religious Education, February, 1928, pp. 55-59.
2.Sacks, Maxwell Lawrence, Religious Consciousness of Late Adolescence, 1928.
3.Herbert L. Searles, "An Empirical Inquiry Into the God Experience of 140 College Students," Religious Education, August, 1926, pp.334-341.
4.Helen Chambers Griffin, "Changes in the Religious Attitude of College Students," Religious Education, February, 1929, pp.159-164.
5.Kupky, Oskar, (Translated by William C. Trow), The Religious Development of Adolescents: Based Upon Their Literary Productions, 1928.

experience. Stated by investigators, the problem is to discover the moral and religious situations actually faced by, say six year old children,[1] and their responses to these situations. Chave stated the purpose of his investigation to be the discovery of the life-situations of children nine to eleven years of age in order to secure social control and the best realization of theindividual himself.[2] Bower, in cooperation with graduate students of Chicago University, has prepared a series of analyses of the relations which different age groups sustain to their world, within which behavior situations emerge.[3] Another study of social significance investigating more particular experiences is that of Ruth Strang who attempted to answer quantitatively the question, How much time is spent in formal religious activities by different groups of high school girls?[4]

d. Resume. In the analysis of empirical investigations in religious education, the studies relating to the growing person may be considered most significant since he is the center and circumference of the educative process. The problems investigated in this field were mainly two, the determination of the religious capacities and of the experiences in

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1.Carmichael, Albert M., Moral Situations of Six-Year-Old Children, 1928.
2.Chave, Ernest J., The Junior: Life-Situations of Children Nine to Eleven Years of Age, 1925.
3.Bower, William Clayton, Behavior Situations of Pre-School Children; of Senior High School Young People; of Primary Children; etc., 1931, 1932.
4.Ruth Strang, "Religious Activities of Adolescent Girls," Religious Education, April, 1929, pp. 313-321.

each stage of development. These problems fell into three main groups: those related to the religious nature and development of the person; to the religious concepts: beliefs and attitudes; and to the religious life-situations.

The problems relating to religious nature and development were variously stated according to the viewpoint of the investigator. Theological speculation itself made necessary empirical research, but such study was claimed by the psychologist because the person's "soul" appeared to be the province. The descriptive approach of the psychologists was supplemented by investigations of the problems relating to religious beliefs and attitudes as revealed by religious concepts and conduct. Continuing in this direction but with particular attention upon the individual in his physical and social environment were the problems investigated which related to religious life situations.

2. Methods of Investigation.

The foregoing analysis of problems in the study of the person in the various stages of his development suggests that results in the form of conclusions may be considered to be of first importance. For practical purposes results are necessary. However, in scientific experimentation methods and techniques are of primary concern since adequate results must depend upon their development and proper use.

The methods found in the studies of the growing person in religious education appear to be chiefly those

applied in the neighboring sciences, particularly psychology and sociology. Data were secured by methods ranging from "written opinions" of ten outstanding theological leaders to most carefully planned and controlled tests for the purpose of minute mathematemathical computation. The methods will be presented as they were applied, so that with the technique there can be considered also the process of its application.

Several techniques were found used in a single study, though most investigations involved the use of but one. The analysis following clearly reveals that experimental religious education is in a very elementary stage of development. The methods are presented in the following order: Observation, or Descriptive Analysis; Consensus of Judgment; Case Study; Questionnaire; Interview; Analysis of Materials; Test. That these methods are inter-related is evident and will be revealed in the analysis.

a. Observation method. Descriptive analysis is the basis of all scientific inquiry and an integral part of whatever technique is applied. The earliest attempts at securing a scientific basis of religious education emphasized it, for the studies were mostly practical-theoretical. Controlled and guided analysis involving the use of instruments is of recent origin.

Koons in 1903 investigated the child's religious life and stated his method in the form of a recommendation for further study.

> "Patiently behold the living child--not one but many children--and by actual observation ascertain certain facts and from the facts draw reliable principles which may be applied to children generally and also to exceptional cases.[1]

This principle of investigation was widely applied. In Mrs. Mumford's study of child life the word observation appears frequently. She stated in her preface that she gathered a mass of material from many and varied sources "drawn from real life." These materials she arranged and interpreted in the light of her own experience and used as "illustrations" to show that "in the child's spiritual nature, as in his physical and mental nature, there is an orderly process of development."[2]

This method in its more scientific application is illustrated by the objective analyses of the relations which the growing person sustains to his material and social world within which behavior situations arise. Such analyses were made by successive groups of mature graduate students in the Department of Religious Education of The University of Chicago under the direction of Bower. An instrument, "The Classifica- of Human Relations," was used to guide analysis and to concentrate the field of observation to definite and specific situations. The technique which it embodies is to lay down a social background by superimposing the fundamental relationship of person-to-person, person-to-group, group-to-person, and

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1. Koons, William G., The Child's Religious Life: A Study of the Child's Religious Nature and the Best Methods for its Training and Development, 1903, p.x.
2. Mumford, Edith E. Read, The Dawn of Religion in the Mind of the Child: A Study of Child Life, 1915, p.vi.

group -to-group, upon the basic social institutions, such as the family, the school, and the church.[1]

b. Consensus of Judgment. Bower's method of securing data is essentially that of consensus of judgment. Successive groups of graduate students, many of whom had had experience in work with children and young people, under his direction and using a classification instrument, made and recorded their findings, from which they organized the problem areas of behavior situations.

The element of judgment is inextricably related to the technique of descriptive analysis. In evaluating researches one must distinguish between consensus of judgment of an organized group investigating a common problem by means of specified methods, and individual judgment based upon the observations and experience of a single investigator. The studies referred to by both Koons and Mumford illustrate the latter. An illustration of the extreme of this type of study is that by Brightman in his attempt to discover the real, as over against the felt, relationship between God and children.[2] His paper is an apologetic for the metaphysical as over against the empirical approach, and his contributions are based upon deductive reasoning or individual rationalization as over against Bower's which are based upon the experience and empirical

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1. See, Bower's compilations of behavior situations of the various age groups.
2. Cf., Edgar S. Brightman, "The Personal Relation Between God and Children," Religious Education, February, 1921.

research of a great number of qualified investigators in collaboration.

The psychological inquiries into religious consciousness are mostly of the latter type, at least in purpose. Pratt, for example, states his purpose as "purely descriptive," and his method of study as "purely empirical . . going to experience and writing down what I find."[1]

c. Case Study Method. The procedure of the investigation directed by Bower reveals that there are two basic approaches to the discovery of life situation--that of consensus of judgment, and the other of case studies which reveal the ways in which individuals actually experience given situations. Care was taken in Bower's investigation not to confuse the former approach which was followed with the latter.

The case study technique is sociological in implication, being the method of studying the individual in his reactions in life situations. The method of necessity involves every technique by means of which life situations can be completely revealed. The studies analyzed which used this method are found to involve any combination of the following: observation, interview, case histories, analysis of personal records and reports as well as of literary productions by individuals studied, questionnaires to individuals studied and to those related to them, instruments of analysis such as scales and

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1.Cf., Pratt, James Bissett, The Religious Consciousness: A Psychological Study, p.vii.

tests.

Detailed daily schedules kept by adolescent girls for periods of one or two weeks were used to determine their religious activities. These schedules are simple records of daily activities requiring no delayed memory and no discriminating judgment, and therefore preferred by the investigator to the questionnaire. Five groups of girls totalling 140, each from different geographical, economic and social environments, were studied.[1]

Sack's case study procedure was constructed on the basis of a questionnaire and personal interview, the latter technique being discontinued in the study after the results proved to be alike.[2] Chave's study of the life-situations of 650 children nine to eleven years of age in a particular community was by means of observation, interview, questionnaire to parents, "Diary of a Day" kept by the children and English composition exercises on such subjects as Wishes, and Hates.[3]

The case study method is especially adapted to investigations into mental disorders as a basis for a program of religious education, several of which are being conducted by A. T. Boisen, Chaplain, Worcester (Mass.) State Hospital, and Research Associate, Chicago Theological Seminary.[4] Such

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1. Ruth Strang, "Religious Activities of Adolescent Girls," Religious Education, April, 1929, pp.313-321.
2. Sacks, Maxwell L., Religious Consciousness of Late Adolescence, p.128.
3. Chave, Ernest J., The Junior: Life-Situations of Children Nine to Eleven Years of Age.
4. A. T. Boisen, "A Study of Mental Disorders as a Basis for a Program of Moral and Religious Re-Education," Religious Education, April, 1928, pp.370-373.

studies attempt to reconstruct the factors which determined the mal-behavior by means of observation of the behavior, ideas, and attitudes of selected patients and case histories obtained from them and their friends.

d. Questionnaire Method. The questionnaire appears to be the most popular of methods applied. Its use in religious research began with Starbuck's critical analysis of 192 personal records secured by means of it.[1] Leuba used this method at the same time, and a study by him made as recently as 1917 indicates little if any change in his conception and use of the questionnaire. In the latter study he investigated children's conceptions of God by means of six questions which he submitted to all the children (175) of the grammar school of a poor suburban community.[2]

The use of the method by Pratt and Sacks indicates two approaches to the problem of religious consciousness. While Pratt referred only incidently in the text to responses to questionnaires, Sacks made this method the basis of his investigation. Sacks thought to strengthen his study by combining with the questionnaire the technique of interview. Approximately sixty respondents were interviewed personally on the same questions appearing in the questionnaire. The results were so much alike that the investigator found it

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1. Starbuck, E. D., The Psychology of Religion: An Empirical Study of the Growth of Religious Consciousness, 1900.
2. James H. Leuba, "Children's Conceptions of God and Religious Education," Religious Education, February, 1917, pp. 5-15.

advisable to utilize the written questionnaire method alone.[1] Griffin's study of the changes in religious attitudes of students during their four years in college combined both the questionnaire and the interview in the attempt to obtain college histories of religious belief.[2]

Most studies using this method follow the simple procedure of submitting the questionnaire to a group, say of 25 college juniors and seniors, distributing the forms at a chapel service;[3] or submitting the forms to five classes in two colleges and two universities in the middle west.[4]

c. Interview Method. For obvious reasons, the interview is not recurred to solely or even to any great extent. The problems of securing contacts, the time involved, expense, and difficulties of recording exactly verbal responses and emotional reactions, stand in its way of general use.

Miss Griffin, in an investigation involving 33 seniors in a certain college, could well combine the interview with the written questionnaire. She, however, did not indicate in her study the purpose in the use of the interview technique.[5]

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1.Cf., Sacks, op. cit., p.128.
2.Helen Chambers Griffin, "Changes in the Religious Attitudes of College Students," Religious Education, February, 1929, pp.159-164.
3.Walter C. Wells, "Why Do College Students Go To Church?" Religious Education, August, 1926, pp.342-347.
4.Herbert L. Searles, "An Empirical Inquiry Into the God Experience of 140 College Students," Religious Education, August, 1926, 334-341.
5.Cf., Griffin, op. cit.

Sacks, it was pointed out, experimented with these two methods and found that the questionnaire was satisfactory in itself in that the same questions presented in interview brought the same results.[1]

f. Analysis of materials. The analysis technique applied to such materials as curricula, institutional records and reports, autobiographical productions, written school work, and detailed daily records, is used in half of the twenty-two studies of the growing person analyzed, and in connection with the case study and test methods. The reasons for this are obvious. Kupky's study of the religious development of adolescents is alone based upon the analysis of their literary productions.[2] The manuscript material was composed of sixteen items, letters, diaries and poems, by as many different Protestant adolescents in higher institutions of learning in Germany. Strang's study of religious activities of adolescent girls was based upon an analysis of detailed daily schedules kept for periods of one and two weeks.[3]

The use of this method in connection with the testing technique is illustrated by the study of MacLean concerning children's thinking about God. A wide selection of materials now used in the elementary Protestant grades were subjected to analysis to determine the content of the church's teaching

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1.Cf., Sacks, op. cit., p.128.
2.Kupky, Oskar, The Religious Development of Adolescents.
3.Cf., Strang, op. cit.

on the subject of God. The ideas most frequently found were included in an exhaustive question with which 575 children were tested.[1] Bose's study of the religious concepts of children followed the same procedure.[2]

g. Testing Method. The method of testing follows, with but slight variation in parts, this procedure. Curricula, or other materials, are analyzed for the purpose of selecting a certain number of concepts out of a larger number found to be most commonly used, say 100 out of 114. These may be made into a free association test and given to any number of individuals, the responses being recorded on large work sheets according to age, sex and such factors as may be necessary for consideration, and grouped as to related elements and narrowed to as small a group as consistently possible. The five or more responses of the highest frequency may be made into a multiple choice test. The list of concepts used in the free association test may be rated as to importance of the concepts for children by a group of religious educators or other leaders. The number of concepts selected is lessoned, say from 100 to 60. A large number of tests may be again given with another group of leaders rating the responses, rating sheets being provided them.

This technique applied to investigation of the

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1. MacLean, Angus H., The Idea of God in Protestant Religious Education.
2. Roy G. Bose, "Religious Concepts of Children," Religious Education, November, 1929, pp.831-837.

growing person was used exclusively by Donnelly, Bose and Chassell.[1] More detailed analysis of the method will be presented in the section treating the studies which are specifically for the purpose of testing and measuring.

h. Resume. In the present analysis of research studies in religious education, the methods of investigation and techniques used are considered of primary importance. The methods found in the studies of the growing person in religious education are chiefly those applied in psychology and sociology. The techniques range from written opinions to carefully controlled tests. Several techniques were found used in single studies, though most investigations involved the use of but one.

The method of observation is most used for descriptive analysis may be considered related to all scientific procedures. Consensus of judgment, case study, questionnaire and interview are methods used mostly in analyzing life situations and experiences. Analysis of materials and testing belong to the statistical method which if of recent development.

5. Summary and Conclusions.

Of the twenty-three studies of the growing person

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1. Donnelly, Harold I., Measuring Certain Aspects of Faith in God, 1931. Roy G. Bose, "Religious Concepts of Children," Religious Education, November, 1929, pp.831-837. Clara F. and Laura M. Chassell, "A Test of Religious Ideas Involving the Ranking of Selected Answers," Religious Education, February, 1922, pp.55-59.

analyzed, twelve related to children of elementary school age and ten to adolescents. A study in mental hygiene was included.[1] No study of scientific importance was found relating to adult religious education.[2] With the exception of the studies by Rose, Bower, Chave, Donnelly, MacLean, Sacks and Starbuck,[1] the scientific contribution to this important field is negligible. When the limitations of these investigations are considered, the need of an experimental religious education is seen to be imperative.

Bower recognises how extremely complex is the problem of securing an adequate picture of the representative experiences of children, young people and adults.[3] Chave found it "very difficult to get records of experiments or systematic observation" in studying the religious life of children.[4] It is evident that laboratory experimentation has to develop much farther before certain pronouncement can be made concerning any period of human development.

The difficulty of experimentation in this field lie in the complexity of both religion and personality. Religion is not an isolated experience, but rightly appreciated,

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1.Cf., Classification of Empirical Investigation, Bibliography.
2.See, Soares, T. G., A Study of Adult Life, 1923, p. 114. This monograph organizes present data of practical nature in the form of a textbook for The Standard Leadership Training Course, Number 81.
3.W. C. Bower, "Additional Instruments for Collecting Data Concerning the Experiences of Growing Persons," Religious Education, February, 1929, pp. 155-159.
4.Ernest J. Chave, "A Guide to the Study of the Religious Life of Children," Religious Education, June, 1928, p. 554.

it is an integrating and comprehending aspect of the whole of life, to which persons respond as whole persons. Add to this the fact that a person is not static but growing, and the difficulty increases.

Each study is limited by the methods and instruments it uses, and it is only by many varying approaches to the problems needing investigation that adequate results may be expected. Each study, however, may be expected to make its unique contribution to the problem of method. The chief criticism resulting from the present analysis is that little is produced that is based upon careful experimentation. According to MacLean, "The Dawn of Religion in the Mind of the Child," by Mumford, represents the best that has been accomplished in the field of the religious education of children and he adds, "The recommendations in this book and similar ones are based upon the observations, guesses, and assumptions of individuals."[1] The attempt of The Religious Education Association through Hartshorne to secure "first-hand data" as to the religious development of children is worthy of mention because of its scientific implications.[2] Criteria of research and helpful

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1. MacLean, A. H., The Idea of God in Protestant Religious Education, p.148.
2. See, Reports following: "Securing First-Hand Data as to the Religious Development of Children," Religious Education, October, 1915, pp.481-492. "Cooperative Study of the Religious Life of Children: An Invitation to Parents, Teachers and Leaders," Religious Education, February, 1916, pp.28-36. Hartshorne, H., Childhood and Character, Chapter IV, "Observing the Religious Life of Children," pp.45-59. "Cooperative Study of the Religious Life of Children: A Guide to Parents, Teachers and Investigators," Religious Education, December, 1921, pp.337-346. Ernest J. Chave, "A Guide to the Study of the Religious Life of Children," Religious Education, June, 1928, pp.554-556.

suggestions concerning procedure and techniques are presented to encourage scientific study.

The method of study applied most extensively in this field was found to be that of observation. Controlled observation in the sense of laboratory experimentation was not found. Instruments were found to be of recent development and used to guide observation. Some of the instruments used are: (1) time-activity analysis; (2) situation record; (3) human relations classification; (4) interest analysis; (5)life-histories schedule.[1]

Research objectives found in the problems analyzed revealed certain emphases which must be considered in developing criteria. Most investigations were primarily sociological, dealing with analysis of life situations. The psychological investigations were mostly genetic in nature. Statistical computation was related to both these emphases. The statistical approach, however, involved research in measurement using the testing technique. The early, unscientific investigations were of the metaphysical-philosophical and practical-theoretical types.

An analysis of investigations of the growing person might be expected to reveal certain shortcomings and cause to stand out certain criteria of research. Both may be considered in a series of principles applicable to research in this field.

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1.See preceding section on analysis of methods of study for references to these. W. C. Bower reports the development of instruments of research in Religious Education, February, 1929, pp.155-159.

and resulting from the foregoing analysis.

(1) Instruments used in investigating religious thought content and attitudes of educands should make provision for controlled responses from them. The great mass of unorganized stories about children's thinking about God and other religious concepts have not resulted from exact observation.

(2) Questionnaires should be composed and applied with exact and critical scientific care. The investigations analyzed indicated the following weaknesses: too few questions asked; too general questions; disregard of the typical experiences and vocabulary of the persons studied.

(3) Questionnaire results need to be considered in the light of possible determining factors, such as social and cultural background, home, school and community environments, types of school and church learning, and related factors.

(4) In view of the preceding principle, experiments should be conducted with different groups and with the same group in different situations, to vary different factors in the situation and note what it is that seems to condition certain types of responses.

(5) The total situation in the experiment should be recorded as fully as possible, as well as the responses to the definite stimuli presented. The total situation includes the conditioning environment, the historical data, and the personal data.

(6) The stimuli or impressions offered are as important factors to be considered as the responses to them.

(7) Such things should be checked in evaluating the results of experimentation as hearsay, unsupported memory, inferences and matters of opinion.

(8) In studying persons, written work should be considered valuable sources, such as diaries, journals, letters, stories, drawings, handwork, and such. Photographic and phonographic recording of spontaneous conduct and responses in controlled situations are techniques which can be experimented with and which should prove illuminating.

(9) Records of every nature should be consulted, such as school records, health records, church records.

Chave, in suggesting the scope of the study of the religious life of children, gave a basis for evaluating the progress of research in the growing person in religious education. There should be, he thinks, investigation into their religious ideas, especially the function of the God idea; into their religious standards, sanctions, and motivations, especially those related to the concepts of God and of Jesus; into the effect of religious institutions on the child; into the ability of the child to share the religious experiences of others, especially Jesus; into the effect of religion on the sense of oughtness; into the total religious trend of the life at each age level.[1]

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1. Ernest J. Chave, "A Guide to the Study of the Religious Life of Children," Religious Education, June, 1928, p.557.

B. Research Related to the Curriculum of Religious Education

1. Problems Investigated.

From the foregoing analysis of studies of the growing person, curriculum development is seen to be involved in the aims of those investigations. The problems analyzed in this and the preceding sections are therefore related. The growing person is studied in order to provide for him an effective religious education; and curriculum research, it will be seen, is largely concerned with the person--his character and experiences--in all the stages of his development and areas of his experience. In fact, Bower considers that "next to the child, the curriculum lies nearest the center of the educative process."[1] It is by far the center of interest and experimental activity in present-day religious education.

The problems investigated in curriculum research may be considered under a three-fold classification; those chiefly concerned with content, lesson materials or courses of study; those chiefly concerned with aims or desired outcomes; and those chiefly concerned with analysis of individual character and human experiences. The studies analyzed will be treated respectively under these headings.

a. Problems related to curriculum content. The progress from "uniform" to "graded" lessons, and from graded

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1. Bower, William C., The Curriculum of Religious Education, 1925, p. vii.

to "life-centered" curricula, with consequent awakened interest in the problemsof the objectives of religious education, was slow and frought with problems. The emphasis was first placed on lesson materials--a body of content to be learned. These lessons were uniform--the same lesson taught to the entire school with no recognition of the principle of grading. Haslett's "scientific study of the Sunday School with chief reference to the curriculum" was an early attempt to indicate the character and order of a suitable course of study for "the Bible School," as based upon the growth and development, capacity and needs of the individuals to be taught. He expected as an outcome of this the improvement of what he called "the pedagogical Bible School."[1] This is the first attempt at a scientific study of the curriculum. Another study published a year later by Pease outlined courses for the various grades in "the Bible School" which would be in harmony with principles found to govern in the preparation of "a pedagogical curriculum."[2] In each study the word "pedagogical" and term "Bible School" reveal the content-instruction emphasis.

Although the well-known study of the curriculum of religious education by Betts is essentially an historical survey to determine trends, it may be considered as related to content or courses of study.[3] It contributes a thorough

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1. Haslett, Samuel B., The Pedagogical Bible School: A Scientific Study of the Sunday School with Chief Reference to the Curriculum, 1903.
2. Pease, George W., An Outline of a Bible-School Curriculum, 1904.
3. Betts, George Herbert, The Curriculum of Religious Education, 1924.

criticism of existing graded and ungraded religious materials. Betts' score card, used to evaluate courses, measures them on five points: content, literary technique, pedagogical provisions for the learner and for the teacher, and certain mechanical features, such as paper, printing, and page arrangement.[1] Peters' Score-Card for Measuring the Merits of Church School Textbooks, and its application, in Athearn's Indiana Survey of Religious Education, is applicable to this problem of content.[2]

Dawson, working under G. Stanley Hall, investigated the spontaneous interest of children in the material of the Bible, with the point of view that the Bible must be adapted to the pupil, rather than the pupil to the Bible. This appears to be the first investigation which approximates the highly scientific approach.[3] Smith, also in the problem of content, investigated the graded curricula of six major series to calculate the exact and proportional amounts in inches and words of Old Testament material used in each course.[4] He established criteria by which the treatment of Old Testament material might be evaluated, and applied them to every course and lesson in the six series. The volume presents this application with a

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1.Betts, op. cit., p.324.
2.Cf., Athearn, Walter S., The Indiana Survey of Religious Education, Volume II, Measurements and Standards in Religious Education, Part Three, "The Score-Card for Measureing the Merits of Church School Textbooks," pp.105-341.
3.Dawson, George E., The Child and His Religion, 1908; Chapter III, "Children's Interest in the Bible," pp.53-97.
4.Smith, Robert Seneca, The Use of the Old Testament in Current Curricula, 1929.

description, analysis and criticism in each instance of application.[1] Beiswanger's investigation attacked the fundamental question as to the actual worth of each of the Old Testament stories, minus teacher helps and educational props. This he considered to be an observable and measurable quality. The same standards of excellence by which other literatures are judged, he felt, should suffice to bring it to light.[2] Attention should be called, in connection with problems related to materials of study, to the exhaustive survey of available materials for Intermediates, with descriptions of these curriculum materials.[3]

b. Problems related to aims or desired outcomes. Perhaps no more exhaustive and thorough investigation of objectives in religious education has been made than that by Vieth.[4] His study of comprehensive objectives, based upon an analysis of the writings of leaders in the religious-educational movement, was a phase of the work he had been doing as executive director of the curriculum research project of the Commission on Education of The International Council of Religious Education. The work of the Commission was conducted upon an experimental basis. Its most recent contribution is The International

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1. Smith, op. cit., Chapter II, "The Criteria," pp. 19-43.
2. Beiswanger, George W., The Character Value of the Old Testament Stories. The University of Iowa, Iowa City, Iowa, 1930.
3. See Supplement to Book III, The International Curriculum Guide for the Development of a Comprehensive Program of Religious Education, Research Service Bulletin Number 11, "Description of Curriculum Materials, Available Materials for Intermediates."
4. Vieth, Paul H., Objectives in Religious Education, 1930.

Curriculum Guide for the Development of a Comprehensive Program of Christian Education. The seven comprehensive objectives of religious education which were established as a result of Vieth's analysis were adopted by The International Council of Religious Education in February, 1930, on recommendation of the Educational Commission "as a basic document for curriculum work."[1]

An earlier study of objectives of religious education was made by Adelaide Case whose approach was from liberal Christianity. She sought to determine to what extent Protestant religious education had adopted the educational purposes implied in the liberal movement.[2] Her study, like Vieth's, was based upon an examination of objectives defined by leading writers in religious education.

Only one other study of this problem is worthy of mention, that by Miss Acheson who by analyzing junior curricula sought to discover the extent to which they realize the objectives of liberal Christianity formulated by Case in the investigation referred to above. She also approached the objectives from the side of junior needs, studying a group of third-year juniors to discover their specific needs in relation to the general objectives proposed by liberal Christianity.[3]

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1.Cf., The International Curriculum Guide, Book I, Principles and Objectives of Christian Education, p.10.
2.Case, Adelaide Teague, Liberal Christianity and Religious Education, 1924.
3.Acheson, Edna Lucile, The Construction of Junior Church School Curricula, 1929.

c. Problems related to analysis of individual character and human experiences. Bower, conceiving curriculum in terms of enriched and controlled experience, sought to interpret the meaning of experience for the curriculum.[1] This experience-centered point of view is opposed to the traditional view which emphasized materials. According to this theory, the creation of new curriculum materials must proceed upon a basis different from any suggested. Bower wisely suggests however that "any confident creation of curriculum materials on the new basis must be preceded by patient research and widespread experimentation."[2]

The analyses of behavior situations of the various age groups compiled under Bower's direction by graduate students in the Department of Religious Education of The University of Chicago were referred to in the foregoing section. These studies were made in order to contribute to the new curriculum construction. Bower was chairman of the Committee on International Curriculum of The International Council of Religious Education. Books Two and Three of the International Curriculum Guide for the Development of a Comprehensive Program of Christian Education, treating respectively Christian Education of Children and of Youth, include analysis of experiences and desired outcomes, along with units of guided experience

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1. Bower, William C., The Curriculum of Religious Education, 1925.
2. Ibid., p. ix.

and description of available materials.[1]

Vieth, in connection with the work of the International Curriculum Committee of the International Council of Religious Education, made a study of the areas of human experience by analyzing the total life process into its major divisions for the purpose of serving as an instrument of analysis and classification of the activities, interests and problem-situations of growing persons. It was expected that this analysis would help determine specific objectives, its function being to relate the ideals and motives of the Christian religion to the whole of the learner's life. The analysis was made from the standpoint of the individual and the group coming to active self-realization in the functions of life. This may be considered a curriculum instrument.[2]

A further investigation in this direction of the curriculum was made by Vieth, namely, his study of Christian character-traits. He conceived that for purposes of outlining a program for the development of Christian character, it is necessary to break it up into its constituent qualities in order that the educational procedure may adequately provide

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1. The International Curriculum Guide for the Development of a Comprehensive Program of Christian Education. Developed cooperatively by Protestant Evangelical forces of the United States and Canada through The International Council of Religious Education, Chicago, 1932. Book II, Christian Education of Children; Book III, Christian Education of Youth. Supplement, Research Bulletin Number 12, "Abstracts in Religious Education, Experiences of Intermediates."
2. Vieth, Paul H., The Development of a Curriculum of Religious Education, Research Service Bulletin Number 5, The International Council of Religious Education, 1928. Appendix C, "The Areas of Human Experience."

for growth in these several qualities.[1]

d. Resume. The problems investigated in the curriculum of religious education may be considered as those chiefly concerned with lesson materials and courses of study; those chiefly concerned with aims or desired outcomes; and those concerned chiefly with analysis of individual character and human experiences. Major activity in experimentation at present is in this field of the curriculum. The work of The International Council of Religious Education for almost a decade has centered upon this problem. The relationship of curriculum research and research in the educand is intimate.

2. Methods of Investigation.

An analysis of the methods used in investigating the curriculum of religious education suggests a five-fold classification, as follows: (1) the historical survey method; (2) the observation-judgment method; (3) curricula analysis method; (4) study group method; and (5) consensus of judgment method. The report of the analysis of these will follow this order.

a. Historical Survey Method. The comprehensive studies of the curriculum of religious education made by both Betts and Bower are included in the present analysis of empirical investigations though they did not involve experimentation. The historical survey method applied to curriculum

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1. Ibid., Appendix D, "Christian Character Traits."

study by such recognized research students as Betts and Bower may be considered necessary preliminary work to experimentation. Indeed, experimental interest in the curriculum dates from the publication of these studies in 1924 and 1925 respectively. Bower indicated that the status of the curriculum problem in religious education led him to limit himself to the history and theory of the curriculum,

> "believing that the first step in the creation of a new curriculum should be a clear understanding of the problems involved and as clear a statement as possible of the principles upon which the new curriculum should rest."[1]

Betts similarly set himself to the same task, involving the method of historical survey preliminary to formulating principles and stating theory. Betts proceeded a step further in attempting to estimate the essential value of the current curricula of church schools.[2]

b. Observation-Judgment Method. The studies of Haslett and Pease, contributed in 1903 and 1904 respectively, illustrate the method of that early date. Pease's study was published by The University of Chicago, but it cannot be considered a highly scientific investigation. "Principles which should govern in the preparation of a pedagogical curriculum for the Bible school" are stated on the basis of a review of existing curricula, observation of Sunday schools, and the deductive judgment of the investigator.[3]

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1. Bower, W. C., The Curriculum of Religious Education, 1925, p. ix.
2. Betts, George Herbert, The Curriculum of Religious Education, 1924.
3. Pease, George William, An Outline of a Bible-School Curriculum, 1904.

Haslett attempted "a scientific study of the Sunday school with chief reference to the curriculum," and stated his method as follows:

> "Many schools were visited, questionnaires sent out, teachers and leaders personally questioned in regard to the problem under investigation, and other methods were followed to bring the facts before me. The history of religious instruction among those peoples having some form of the Christian religion was studied and summarized. The periods and stages of individual growth and development were studied at first hand and the rich literature upon the subject reviewed.[1]

The investigator was a student of G. Stanley Hall whose influence upon the study may be seen.

c. Curriculum Analysis Method. To determine the nature and extent of the use of the Old Testament in current curricula necessitates careful analysis. Such investigation was undertaken by Smith who analyzed the graded curricula of six major Protestant series.[2] The purpose of his analysis reveals the method and procedure he followed. He first listed and classified the aims of the lessons as stated by the editors and authors of the series analyzed. Next he calculated the actual amount in inches and words of Old Testament material used in each of the courses of the six series, and the computation of the percentage of Old Testament material which appeared in such courses. In order to appraise the use of the

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1. Haslett, Samuel B., The Pedagogical Bible School: A Scientific Study of the Sunday School with Chief Reference to the Curriculum, 1903, p.6.
2. Smith, Robert S., The Use of the Old Testament in Current Curricula, 1929.

Old Testament materials, he set up criteria. These were determined by an examination of positions of writers in the Biblical field and in the field of curriculum study in religious and secular education. A preliminary investigation of the graded series determined which criteria should be set up, the analysis revealing five distinctive ones. Then followed a detailed examination of each series of lessons by applying the criteria to them.

d. Study Group Method. To relate the curriculum to the individuals or groups for whom it is created requires experimentation using the study group method. Three investigations which applied the method were found. Dawson, in 1909, sought to determine the spontaneous interest of children in the material of the Bible.[1] He gave a "syllabus of questions" to a large number of parents and teachers with the instruction that they "should extend their observation over as long a period as possible, and should use such special tests as they could in getting at the preferences of children."[2] From the children thus studied, 1000 were selected for special study, ranging in age from eight to twenty, and were about equally distributed as to age and sex. The children were given opportunity in various ways, such as choice of Bible scenes, characters, et cetera, to indicate their preferences of Bible material. This study may be considered to approximate scientific procedure in this field.

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1. Dawson, George E., The Child and His Religion, Chapter III, "Children's Interest in the Bible," pp.53-67.
2. Ibid., p.56.

Miss Acheson approached the problem of curriculum from the standpoint of constructing curricula for the junior church school children.[1] She concentrated her study upon one junior group of fourteen children, analyzing their needs by means of case study reports. She carefully recorded class activities, and gave four tests of religious education.

An experiment to determine the feasibility of the technique employed, and only ultimately to determine the value of certain selected elements of the curriculum, was made by Tuttle.[2] The experimental groups were composed of 108 children enrolled in five weekday church schools of Eugene, Oregon, and 35 children in the same school grade but not enrolled in the church schools. The elements of the curriculum selected for the study included worship, moral instruction, projects in cooperative altruism, and Bible study. The control group was given all four elements. The pupils not enrolled had none of them. The other four experimental groups were each given three of the elements to be studied, omitting a different item from each group. The same teacher conducted each part of the curriculum in all the groups studied so that the element of the teacher's personality would not constitute a variable. Three types of tests were used to determine the effectiveness of the different elements in the curriculum: a test of religious ideas adapted from Goodwin B. Watson's tests of religious ideas

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1. Harold S. Tuttle, "Testing the Curriculum in Its Natural Setting," Religious Education, February, 1929, pp.173-175.

and religious knowledge; the Hill Civic Attitude Test; and an honesty test conducted as a contest for prizes.

e. Consensus of Judgment Method. Certain phases of Vieth's study of objectives were undertaken by him when he was executive director of the curriculum researches of the Commission on Education of the International Council of Religious Education. These will be presented first because of their emphasis upon the method of consensus of judgment. In creating the curriculum instrument, "The Areas of Human Experience,"[1] the analysis of the total life process into its major divisions was developed by the method of consensus of judgment. The analysis was made from the standpoint of the individual and the group coming to active self-realization in the functions of life. The areas were listed and then submitted to the process of consensus of judgment of graduate students.

This method was applied also in the investigation to determine Christian character traits,[2] the procedure being as follows. A list of eleven outstanding qualities of the character of Jesus, stated by a well-known New Testament scholar, was taken as a basis. From a list of all the possible trait-statements made from a study of the Bible, a selection of those traits which seemed predominately Christian was made by con-

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1. The Development of a Curriculum of Religious Education, Research Service Bulletin Number 5, The International Council of Religious Education, 1928. Appendix C, "The Areas of Human Experience."
2. Ibid., Appendix D, "Christian Character Traits.

census of judgment. Then a class of thirty graduate students in religious education listed the traits which they considered most representative of "the Jesus Way." A series of interviews was conducted with seventeen men and women--including educators, ministers, social workers, business men, and professional religious educators--asking them to state in terms of traits and trait-actions what they considered to be the marks of a Christian as over against one who is not Christian. The extended list which this procedure yielded was classified by major constellations, with one leading trait name, and auxiliary words and statements as elaborations.

Vieth's study of objectives in religious education followed this procedure.[1] All the writings of ten leaders in religious education and four leaders in general education, selected by questionnaire, were studied inductively to develop a list of objectives of religious education. This list was submitted to a referendum to determine the extent to which these objectives were held by those engaged in the actual performance of the work of religious education. The questionnaire was sent to 434 such leaders to evaluate the list on a five-point scale ranging from "essential" to "undesirable." This procedure resulted in what are now known as the International Objectives of Religious Education.

The study made by Adelaide Case to determine to what extent Protestant religious education had adopted the educational

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1.Vieth, Paul H., Objectives in Religious Education, 1930.

purposes implied in the liberal movement, was published in 1924.[1] It suggested to Vieth the procedure of his investigation. Case examined the objectives as defined by leading writers in religious education and determined the extent to which these leaders recognized and adopted the positions of liberal Christianity.

Beiswenger, in his investigation of the character value of the Old Testament stories, resorted to the method of consensus of judgment. He appointed a staff of seven readers on the basis of their experience with children, as well as their special training and natural ability in the field of literature. This staff read and judged the stories, each working independently.[2]

f. Resume. The foregoing analysis of methods of investigation in the curriculum of religious education revealed five approaches to this problem. The historical survey studies made by Betts and Bower may be considered valuable in opening the field to the research which followed. The early studies by Pease and Haslett, using the observation-judgment method, approximated scientific procedure. Smith's study stands alone in content analysis. The study group method, so well illustrated by Tuttle's investigation, is very valuable, since the curriculum should be studied in its natural

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1.Case, Adelaide Teague, Liberal Christianity and Religious Education: A Study of Objectives of Religious Education.
2.Cf., Beiswenger, George W., The Character Value of the Old Testament Stories, 1930.

setting. The consensus of judgment method used so extensively in connection with the curriculum research of The International Council of Religious Education commends itself, especially applied with the care revealed in the investigations of Vieth.

3. Summary and Conclusions.

The problems of present-day experimentation in the curriculum of religious education arise from a general acceptance of the theory presented by Bower which conceives the curriculum in terms of enriched and controlled experience. In experimentation this experience emphasis becomes pupil-centered. Hence research in curriculum has concentrated upon the problem of discovering, analyzing and interpreting the experiences and needs of growing persons. This is basic, it is claimed, to curriculum construction. Hence the analysis of the investigations in the foregoing section will reveal a close relationship with the analysis of the section preceding it which considered the growing person in experimental religious education.

The problems concerned chiefly with lesson materials and courses of study were investigated early in the religious education movement, when the transition was being made from uniform to graded curricula. The nature of the problem involved called attention to the pupil, and so Haslett was found recommending a "suitable curriculum" based upon a study of "the growth and development, capacity and needs of the individuals

to be taught."[1]

The problems chiefly concerned with analysis of individual character and human experiences are of recent development, and were preceded logically by interest in objectives. To define objectives, to determine the activities and enterprises which shall constitute the curriculum, involved investigation into the experiences of growing persons. This in turn made necessary the development of techniques and instruments adapted to the problems of studying persons in all their relationships. These were forthcoming.

The analysis of human relations technique, used by Bower in cooperation with his graduate classes, was referred to in both the present and preceding sections. Other techniques found are: interest analysis; activity analysis, case studies; life histories; cooperative self-exploration; interview; questionnaire. The method of random observations of units of experience was the first to be devised because of its simplicity. It involved recording objectively a situation confronted together with the responses of the recorder. The analysis of Christian character traits and of the areas of experience, with a cross-hatch of both, involved further techniques in this process of uncovering the experiences which growing persons actually have at various age-levels.

Bower, speaking of curriculum research, observed

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1. Hamlett, S. B., The Pedagogical Bible School: A Scientific Study of the Sunday School with Chief Reference to the Curriculum, p.6.

that it was "a stupendous undertaking and calls for effective research procedure."[1] In agreeing, Mayer calls attention to a significant fact, namely, that "valid criteria wait upon the experimental use of the experimentation technique itself."[2] This has been declared by the investigator of the present study, and is a conclusion to be advanced in the succeeding chapter.

C. Research Related to the Technique of Teaching and Learning

1. Problems Investigated.

Experimental studies related specifically to the technique of teaching and learning were found to be few in number, of recent date, and limited in purpose and approach. On the other hand, general surveys, manuals of theory and practice, and books of principles appear extensive. A fact to which attention has already been called may account for this in part, namely, the very close relationship of the elements of the educative process—the growing person, the curriculum, and teaching and learning. The investigations which approximate experimental research reveal two types of problems. One is the attempt to determine by objective reports what actually takes place in teaching and learning situations;

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1. In, Religious Education, June, 1927, p.646.
2. Otto Mayer, "Developing a Technique of Curriculum Experimentation in Religious Education," Religious Education, April, 1929, p.354. The difficulties in the way of experimental study of the curriculum are considered by Betts, as he at the same time suggests what remains to be done by experimental religious education. Cf., "Possibilities of Experiment with the Religious Curriculum," Religious Education, March, 1928, pp.229-232.

and the other is the study of reactions to specific elements of the curriculum and to specific methods of teaching by means of objective techniques.

a. Problem of learning situations. Descriptions of the work of a number of teachers in presenting religion to children in nursery, primary and junior groups in The Riverside Church School and The Union School of Religion, both in New York City, without the use of textbooks were edited by Danielson and Perkins.[1] In the same year was published an "experiment with the democratic method and with a life-experience approach in the religious education of children," a record from the diary of Mrs. Sweet, the teacher of the third grade class in The Union School of Religion, New York City, for the year 1927-28.[2] The record of the personal observations of Miss Lotz of what actually took place in the classroom comprises the publication by Hartshorne and Lotz, Case Studies of Present-Day Religious Teaching.[3] Only one other similar study was found, that by Amelia McLester who recorded the classroom procedure and free discussions of the moral principles involved in their work and play of a group of fifteen children, six to ten years of age.[4]

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1. Danielson, Frances W., and Perkins, Jeanette E., editors, Teaching Religion Without Textbooks: Some Experiments in Teaching Religion to Children, 1930.
2. Sweet, Helen F. and Fahs, Sophia L., Exploring Religion with Eight Year Olds, 1930.
3. Hartshorne, H. and Lotz, Elsa, Case Studies of Present-Day Religious Teaching, 1932.
4. McLester, Amelia, The Development of Character Traits in Young Children, 1931.

b. Problem of testing methods of teaching. Two experimental investigations of reactions to specific elements of the curriculum and methods of teaching were found. Goodwin B. Watson, wanting to "make worship a vivid reality and not merely a respectable formality" attempted a study of reactions of boys in a summer camp to seven worship services conducted by him.[1] Tuttle, whose study was referred to in the preceding section, included other elements of the curriculum from the teaching standpoint in order to determine their value. The elements he studied were: the project, direct ethical instruction, Biblical instruction, and worship.[2]

2. Methods of Investigation.

In the study of the learning situation, objective observation with full recording of the total situation was the method followed; whereas in testing teaching methods, the investigation involved the use of objective techniques and controlled study.

a. Objective observation records. Each of the four studies of learning situations were published as records of "actual classes of real children."[3] As such they are interesting to read; and as objective reports of actual classroom procedure and pupil reactions they purport to furnish satisfactory

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1. Goodwin B. Watson, "An Approach to the Study of Worship," Religious Education, November, 1929, pp.849-858.
2. Harold S. Tuttle, "Testing the Curriculum in Its Natural Setting," Religious Education, February, 1929, pp.173-175.
3. Danielson and Perkins, op. cit., p.vii.

scientific data. The procedure followed is suggested by Mrs. Sweet, teacher of the third-grade class. Comments made by the children were jotted down as they were made. Each Sunday afternoon, while the events of the morning were fresh in mind, the observer "faithfully wrote her record." Thus she claims to have kept a full and unbiased record as concrete and true to the real experience as it was possible to write.[1]

Miss Lotz similarly wrote up her case studies "within a very short period after the observation, usually within a few hours."[2] The observer also states that she depended on her own written notes made during the visits to the classroom, in preference to the teacher's reports of her work or to stenographic reports of classroom conversation.[3]

Following the recording of the observations, the procedure to appraise them began. It was necessary to adopt criteria for this. These were worked out cooperatively by the investigators after considerable discussion with graduate groups and some practice in testing the application of them to case reports. They were then stated in ten paragraphs and further elaborated in seventeen captions under the following classification: (1) respect for personality; (2) development through experience; (3) facing new situations; (4) provision for evaluation.

b. Objective techniques with controlled groups. The

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1. Sweet and Fahs, op. cit., p. xv.
2. Hartshorne and Lotz, op. cit., p. 4.
3. Cf., in loco, p. 4.

problem of evaluating teaching methods of the two investigations cited involved techniques and scientific procedure which require full description. Watson's will be presented first since his was a study of worship alone, while Tuttle included other elements.[1]

150 boys with high school background participated in seven worship services led by Watson himself in a summer conference in Appleton, Wisconsin. Each service contained different elements or the same elements in new arrangements. These were given distinguishing names to assist in the statistical computations. Three methods were used to check the reactions of the boys to the services. It was assumed in each measure that only the boys themselves could tell truly just to what extent they really worshiped. The first method of appraisal was that of rating on a scale running from ten, meaning very poor, to seventy, meaning "one of the four or five highest experiences of your life." Rating cards in the form of a Report of Worship were filled out at the close of the worship services, and the valuation checked gave a basis for scoring the ratings. The second method was the ranking of all seven services in order of merit after the final worship service. The third approach in the evaluation was qualitative, comprised of the reactions of the boys to the last three ques-

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1. Goodwin B. Watson, "An Approach to the Study of Worship," Religious Education, November, 1929; and Harold S. Tuttle, "Testing the Curriculum in Its Natural Setting," Religious Education, February, 1929.

tions on the Report of Worship card.[1] The scientific nature of Watson's experiment is further indicated by the statistical computations represented in the eleven tables in the report of the study.

The determination of the feasibility of the technique employed was one of Tuttle's aims for his experimental study. He hoped ultimately to determine the value of certain selected elements of the curriculum. The elements included in his study were worship, moral instruction, projects in cooperative altruism, and Bible study. 108 children enrolled in five groups of the weekday school of religion of Eugene, Oregon, and 35 children in the same school grade but not enrolled in the school of religion were studied. The control group was given all four elements; and the pupils not enrolled had none of them. The other four experimental groups were each given three of the elements studied, omitting a different item from each group. The same teacher conducted each part of the curriculum in all the groups studied so that the element of the teacher's personality would not constitute a variable. Three types of tests were used to determine the effectiveness of the different elements in the curriculum: a test of religious ideas adapted from Goodwin B. Watson's tests of religious ideas and religious knowledge; Hill Civic Attitude

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1. The three questions: "What in the service did you get most from? What in the service meant less? Comment: (In the remaining space, and on the other side, tell something about why you felt this service helpful or poor. Give, if you can, and care to, some idea of what purposes, satisfactions, ideas, dreams, needs, memories, regrets, etc., it brought to you.)"

test; an honesty test conducted as a contest for prizes.

3. Summary and Conclusions.

It was observed that experimental studies relating specifically to the technique of teaching and learning are few in number, of recent date, and limited in purpose and approach; and that on the other hand, general surveys, manuals of theory and practice, and books of principles are extensive. Interest in experimental religious education has concentrated upon the growing person in every stage of his development and in all his needs and experiences. Objectives at the same time claimed its attention--the significance of desired outcomes in relation to the Christian character and conduct of the individual.[1] With this last, there developed the widespread interest still manifest in tests and measurements. Because of the popular demand for practical results in religious education, organization, administration and supervision have had to develop. Learning situations and teaching techniques have claimed interest only as practical means related to outcomes and curricula, and not as basic considerations for scientific and experimental research.

No one has had greater influence in the curriculum reconstruction under way than Bower.[2] His emphasis upon

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1. Bower suggests that the end sought is the basic determinant of technique to be used. See Chapter I, in Character Through Creative Experience, 1930.
2. Chave, concerning Bower, in Supervision of Religious Education, p.174, says, "In his writings, teaching (in the University of Chicago), and relations with the International Council of Religious Education Curriculum Committee he has made clear the new points of view and showed where the emphases must be placed if teaching is to have its greatest life-values."

creative experience has changed the whole complexion of religious education. From this approach, curriculum and method cannot be separated but become only different aspects of the same learning process. Hence "character through creative experience" is Bower's contribution of end and means.[1]

It is necessary to understand this theory of the curriculum of religious education in order to appreciate the active research and experimentation in it and its related aspect of teaching. Two types of problems accordingly were found investigated--one, the attempt to determine by objective records what actually takes place in teaching and learning situations; and the other, the study of reactions of pupils to specific elements of the curriculum and to specific methods of teaching. The method of investigation of the problem of learning situations is that of recording objective observations. The study of this problem has been made by six women, four of whom recorded the observations of creative teaching situations in two centers closely related to Columbia University.[2] One of the three main records of another is that of a teaching situation in the same center.[3]

The method of experimentation in the problem of evaluating teaching methods is that of objective techniques

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1. See, Footnote 1, of preceding page.
2. Danielson and Perkins, and Sweet and Fahs, in The Union School of Religion and The Riverside Church.
3. Hartshorne and Lotz, Case Studies of Present-Day Religious Teaching, Case I, pp.14-46, reports a situation in The Riverside Church School.

applied to control groups. The work of both Watson and Tuttle are highly satisfactory introductory studies in this field, and should prove suggestive for further research.

The question, "Can religion be taught?" frequently is discussed. Betts in 1919 wrote a volume on principles and methods of teaching based on "the fundamental assumption" that "children can be brought to a religious character and experience through right nurture and training in religion."[1] In 1925 he, in collaboration with Hawthorne, wrote Method in Teaching Religion, and captioned chapter one with the above question. Though he recognized the changing point of view which led away from content and technique to the experience approach, he nevertheless insisted upon basic content and essential principles of method.[2]

The philosophy underlying the creative education emphasis is that of pragmatism, which asserts that in any education situation, whatever is learned is what the learner as a whole is doing, and only that. The project principle in religious education[3] may be considered modern only in the

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1. Betts, G. H., How To Teach Religion, 1919, p.11. See also, Edward Scribner Ames, "Can Religion be Taught?" Religious Education, January, 1930, pp.42-50, in which he says, "The Church should be less a 'school' in respect to primarily imparting information." p.50.
2. The purpose of this book is stated thus, "To give teachers a scientific pedagogy permeated by an evangelistic spirit." p.11.
3. For discussion of this principle see, Shaver, Erwin L., The Project Principle in Religious Education: A Manual of Theory and Practice for Church School Leaders, 1924. See also, Symposium, Teaching Religion by Projects: Principles Involved, eight articles; examples, ten articles. In Religious Education, October, 1926, entire number.

emphasis of this. The Herbartian pedagogy of a generation ago insisted that there could be "no impression without expression."

The remarkable development and radical changes of even the past decade in this field of teaching religion suggests the necessity for experimentation. What are the immediate and developing needs and experiences of any age-group? What place, if any, has transmission of a fixed body of material? Concerning the method of approach, when should it be inductive and when deductive? What principles govern this? What is the place of the "class" and "classroom" in religious education? Concerning the use of sources, textbooks, activities, and other curriculum elements, what is the relative importance and place of each? To what extent may one use the common methods of questioning, discussion, and such? What is the place of pupil participation in a large experience which is to bring maximum of benefit to each pupil in the group? A study of motivation is significant and necessary. What is the place and nature of homework, examinations, reports, memory work, and other factors in the teaching process? These and other questions must be considered by experimental religious education.

The need of experimentation in this field is further illustrated by the symposium, Do Sermons to Children Educate? which appeared in Religious Education as late as 1924.[1] The

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1.Religious Education, 1924, pp.362-366.

editors claimed the symposium to be the first "scientific" analysis of the educational phases of children's sermons. The symposium was in three parts: Part I, What the Ministers Say; Part II, What the Teachers Say; Part III, What the Children Say. One of the "directly psychological inquiries" was addressed to Mark A. May, "What should the laws of habit and transfer lead us to expect from sermons to children?"[1] His reply that "apart from experimental inquiry, it is impossible to predict," not only exploded the symposium technique but also suggested the need of scientific study.

The conclusion reached in a study of curriculum trends as recently as 1931 indicated that the problems in that field must be investigated in the field of "actual educational operations."[2] Experimental religious education is needed in order to develop research in the directions suggested by the foregoing analysis.

D. Research Related to Organization and Administration of Religious Education.

1. Problems Investigated.

The problems investigated in the field of organization and administration of religious education are chiefly three: church and community organization for religious education; college and professional training for religious education;

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1. Op. cit., pp.380-384.
2. W. C. Bower and E. E. Kemp, "Trends in Curriculum Theory with a Selected Bibliography," Religious Education, March, 1931, p.264.

and administration and supervision of religious education.

a. Church and community organization for religious education. The Interchurch World Movement revealed the extent of the rapid development of interest in religious education during the first decades of the present century. And the World War, with its appeal for a new social order, climaxed this development by the unparalleled enthusiasm expressed in the gigantic organization and program of The Interchurch World Movement. The assumption underlying this development was that the new world order required a religious organization adequate to the enormous demand which brought upon the world an unprecedented war and social, economic, and political upheaval. The structure proved too large, and the change too sudden for organized religion which is fundamentally conservative; hence the sudden collapse of the superstructure of "the new era movement."

The relationship of this history to research studies in organization and administration of religious education is apparent by their type, namely, surveys. Activity in this field of research is illustrated by the volumes of the World Survey, made by The Interchurch World Movement.[1] The Malden Survey,[2] under the direction of Athearn, represents the first

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1. Cf., World Survey: By The Interchurch World Movement of North America. Volume I, American Volume. New York: Interchurch Press, 1920, 317p. The sections especially related to the present study: American Education, pp.149-202; American Religious Education, pp.203-242.
2. Athearn, Walter Scott, The Malden Survey: A Report on the Church Plants of a Typical City, Showing the use of the Interchurch World Movement Score-Card and Standards for Rating City Church Plants. 1920.

study of church plants by means of a score card. It analyzed seventeen church and religious education plants of a typical American city for the purpose of measuring their efficiency and adequacy. The extensive Indiana Survey of Religious Education, made under the direction of Athearn and published in three volumes, was begun under the auspices of The Interchurch World Movement and completed by the Committee on Social and Religious Surveys, now the Institute of Social and Religious Research.[1] Its purpose was to make an exhaustive analysis of the quantity and quality of the religious education of Protestants in the state of Indiana, with three objectives dominant:

> (a) Facts--such a body of vital, comparable facts as will guide in building national, state and denominational programs of religious education.
> (b) Tools--such a body of standardized technique--norms, tests, standards--as will provide a new and better method of measuring and directing the processes of religious education;
> (c) Methods--standardized methods for guiding local churches and communities in surveying conditions, building programs, testing results and determining budgets.[2]

The scope of the survey included religious education in the local church, in the community, and general supervisory and promotional agencies.

The weekday religious education movement which was at a peak of prominence at this time was surveyed under the direction of Erwin L. Shaver. This was a "rapid survey"

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1. Athearn, Walter Scott, The Indiana Survey of Religious Education. Volume I, The Religious Education of Protestants in an American Commonwealth; Volume II, Measurements and Standards in Religious Education; Volume III, Religious Education Survey Schedules.
2. Athearn, op. cit., Volume I, p.38.

conducted for The Religious Education Association with the cooperation of the Committee on Social and Religious Surveys.[1]

The surveys of the Institute of Social and Religious Research under H. Paul Douglass are significant for their carefulness of preparation, scientific execution, and thoroughness of reporting. The survey of organized religion in Springfield, Massachusetts, was projected to cover five major divisions: (a) a house-to-house religious census; (b) a study of churches and religious organizations; (c) a study of religious education; (d) a study of recreation; (e) a study of the inter-relationship of church and social movements.[2] This is considered the most outstanding intensive study of one city. Douglass next studied the tendencies of one thousand urban churches with the same exhaustiveness.[3] The extent of this interest in organization study is revealed by the survey reported by Franklin which was made by his college class in connection with a course in religious education surveys.[4]

Kincheloe's case studies of dying churches, in which he describes the processes which go on as a church fails in its efforts to survive, indicate a new departure in this field of organized religious education surveys.[5]

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1. Weekday Religious Education: A Survey and Discussion of Activities and Problems. Edited by Henry F. Cope, under the direction of The Religious Education Association, 1922.
2. Douglass, H. Paul, The Springfield Church Survey: A Study of Organized Religion with its Social Background, 1926.
3. Douglass, H. Paul, 1000 City Churches, 1926.
4. S. P. Franklin, "A Community Study: Berea, Ohio," Religious Education, April, 1929, pp.308-312.
5. Samuel C. Kincheloe, "The Behavior Situation of a Dying Church," Religious Education, April, 1929, pp.329-345.

b. College and professional training for religious education. The condition revealed by the surveys of church and community organization for religious education was such as to warrant the

> "growing consciousness of the inadequacy of the organization of the educational function of the church as respects the correlation of agencies, the teaching conditions, the curriculum, the preparation of the teaching staff, the methods of teaching, and the educational aims and policies."[1]

It was the purpose of the survey technique to ascertain the situation existing and to suggest improvement. The cause of the serious problem of inadequate organization and administration of religious education was traced to the inadequate preparation of ministers and directors of religious education. The study of theological education in America directed by Robert L. Kelly and authorized by the Institute of Social and Religious Research was undertaken in order to answer the question, How adequate is the machinery and methods used in educating Protestant ministers?[2] Kelly considered his scientific approach to the problem necessary due to the prevalence of "diagnosis and prescription based upon guesses."[3]

Perhaps the first attempt at an accurate survey of professional workers in religious education was made by Athearn in collaboration with others in 1914 at the request of The Religious Education Association.[4] A study of "Classroom

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1. Bower, W. C., A Survey of Religious Education in the Local Church, p.78.
2. Kelly, Robert L., Theological Education in America: A Study of 161 Theological Schools in the United States and Canada, 1924.
3. Kelly, op. cit., p.14.
4. See, "The Training and the Supply of Professional Workers in Religious Education," Religious Education, October, 1915, pp.403-449.

Instruction in Religion in 250 Colleges" was made by The Council of Church Boards of Education for the year 1923-24.[1] The present writer made a study of "The Bible and Religious Education Work of 44 Colleges Related to the Presbyterian Church in the U. S. A.," to which was added the results of a questionnaire sent by C. C. MacCracken of the denomination's Board of Christian Education requesting in part a "synopses of courses in Bible and Religious Education offered in Presbyterian colleges."[2] Investigating the problem of "supervision of student-teachers in religious education," Miss Klyver inquired, for comparative purposes, concerning the extent in current college practice of the supervision of students in religious education.[3] A cooperative survey, by eighteen graduate students under Coe, was made of undergraduate instruction in religious education in the United States. The problems covered by this survey were:

> (a) How extensive is undergraduate instruction in the United States?
> (b) How are courses in religious education related to other courses in the curriculum?
> (c) To what extent does this instruction represent professional training?
> (d) What kind of instruction is being given in religious education?
> (e) To what extent are the teachers of these courses specially trained in religious education?
> (f) What books are used as texts and references? To what extent are they adequate?4

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1. See, "Classroom Instruction in Religion in 250 Colleges," Christian Education, March, 1925, pp.211-264.
2. An unpublished study, 1928.
3. Klyver, Faye Huntington, The Supervision of Student-Teachers in Religious Education, 1925.
4. Undergraduate Instruction in Religious Education in the United States: A Cooperative Survey by 18 graduate students in a course in Teachers College, Columbia University, under George A. Coe. The Religious Education Association, Monograph Number 2, April 1928.

By far the outstanding contribution to the problem of collegiate and professional training of Christian workers, because of its historical and informational values, is Athearn's decennial report of the dean of Boston University School of Religious Education and Social Service.[1] Athearn's name stands foremost in relation to research of both the problem of church and community organization for religious education, and college and professional training for religious education.

c. Administration and supervision of religious education by the local church. The problems investigated in organization and administration of religious education have been discussed in the chronological order of major interest. The logical relationship of each to the succeeding one is apparent. The problem of the supervision of religious education is of recent development. Both Chave and McKibben published books on the subject in 1931.[2] McKibben suggested in the title of his study the purpose of supervision to be the improvement of religious education. Chave, likewise, stated that his book is the outgrowth of the belief,

> "that the majority of churches are not meeting the problems of religious education in nearly as adequate a way as they should or can, and that the urgency for improvement is being pressed on every side; and . . that radical changes are

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1. Athearn, W. S., An Adventure in Religious Education: The Story of a Decade of Experimentaion in the Collegiate and Professional Training of Christian Workers, 1918-1928. 1930.
2. See, Chave, Ernest J., Supervision of Religious Education, and McKibben, Frank M., Improving Religious Education Through Supervision.

needed in developing leadership equal to the guidance of the different parts of the religious educational process, and that the cooperative techniques of supervision are one vital step in that direction.[1]

The extent to which the churches conceived their educational function formed a significant study.[2] The problems referred to in the foregoing analyses seem to center in this major problem. In the same connection, Mayer circularized one thousand pastors and was able to determine the religious education activities of three hundred of them.[3] Also because of the responsibility of professional leadership of religious education resting on the local church, a study was made to determine the attitudes of the ministry toward the director of religious education,[4] a professionally trained person expected to be increasingly in demand until the present economic situation has made his position precarious.

d. Resume. The problems found investigated in the foregoing analysis of research related to organization and administration were chiefly three: those concerned with surveys of church and community organization for religious education;

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1. Chave, op. cit., Preface, p.ix.
2. "The Church as Educator: A Body of Source Material Which Reveals the Way in Which the Churches Conceive Their Educational Function." Prepared by a Research Group working under the direction of W. C. Bower in the Department of Religious Education of the University of Chicago, Religious Education, April, 1927, pp.368-416.
3. Otto Mayer, The Religious Education Activities of 300 Pastors. Research Service Bulletin Number 9, The International Council of Religious Education, 1932.
4. Alfred J. Wright, Attitudes of the Ministry Toward the Director of Religious Education. Boston University Bulletin, August 15, 1928.

those concerned with college and professional training for religious education; and those concerned with the administration and supervision of religious education by the local church. The field has proved fruitful to research, and progressive interest was manifested as is indicated by the order in which the problems are presented.

2. Methods of Investigation.

Research studies related to organization and administration of religious education have been found confined entirely to the method of survey, which method has developed numerous instruments of measurement in the form of score-cards, standards and scales,[1] and at the same time has utilized the techniques of analysis of sources, case study, questionnaire and interview. The analysis will be organized under two comprehensive divisions, the survey method, and the score-card instrument. Other techniques related to the survey which were used will be grouped together.

a. The Survey Method. The foregoing analysis of the problems investigated in this field reveals the survey to be the method accepted by religious education for the purpose of ascertaining the existing situation with a view to securing improvement. Athearn indicated that one of the purposes of the Indiana Survey of Religious Education was to

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1. Cf., The Indiana Survey of Religious Education, Volume II, p.24, where Athearn indicates that the Indiana religious education survey contributed twenty-nine instruments of educational measurement.

develop "such a body of standardized technique--norms, tests, standards--as will provide a new and better method of measuring and directing the processes of religious education."[1]

The survey therefore is essentially a method of measurement. Criteria of organization and program had to be developed, which were organized into schedules, as for example, Bower's comprehensive "general schedule for the survey of religious education in the local church."[2] Scales to accompany the schedule or score-card were used for this objective measuring.

b. The Score-Card. The method of making the score-card is treated fully in the reports of both the Malden and Indiana surveys. It is essentially as follows. The judgments of trained leaders interested in and familiar with the problems involved in religious education are used for the selection and division of the items of a schedule, and in the distribution of points among the items. One thousand points were arbitrarily decided upon in the Malden survey to represent the perfect church plant. The number of points on each main division and literal subdivision of the score-card was the median evaluation placed on that division by more than two hundred competent

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1.The Indiana Survey of Religious Education, Volume I, p.38.
2.Cf., Bower, W. C., A Survey of Religious Education in the Local Church, Part II, pp.81-168. See also, The Indiana Survey of Religious Education, Volume II, Measurement and Standards in Religious Education: Containing Standards, Score-Cards, Scales and Other Instruments Developed for Use in the Indiana Survey of Religious Education; and Volume III. Religious Education Schedules.

judges. The score-card, therefore, represents the combined judgments of a large number of qualified persons.

The nearly fifty technical survey schedules developed in the Indiana survey furnish valuable instruments of measurement. They represent a method of analysis and organization of religious educational data, and were prepared to include the information desired and to train surveyors and send them out with definite instruction as to what was wanted and how to get it in such a manner as to guarantee its statistical reliability.

c. Related techniques. The survey introduced the method of sampling which makes it necessary to secure only enough cases for study as will satisfy the statistical criterion of reliability. Hence a committee may select, as in the Indiana Survey, twenty-five churches for special study, in the same way that Indiana was selected as a representative American community.[1]

In addition to the above schedule techniques, Douglass made use of the religious census, a house-to-house reporting of religious data. He also considered it important to analyze such sources as histories of communities, local churches, institutions, securing for analysis the official publications of the nature of minutes, statistic reports, historical pamphlets, and other records.[2] This technique developed by the Institute

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1.Cf., The Indiana Survey of Religious Education, Volume I, pp.41-46.
2.Douglass, H. Paul, The Springfield Church Survey. The Appendices, pp.377-426, give complete report concerning sources and methods.

of Social and Religious Research is the transforming of statistical data into vital information, significant relationships, and probable trends.

The survey method, especially as used by Douglass, appears to approximate the case study method. Kincheloe adapts this method by individualizing a church and studying it intensively in all of its relationships.[1] In the recent emphasis upon supervision of religious education, the method suggested is that of analysis of situations by means of schedules.

In most of the surveys analyzed it was reported that question schedules were either mailed or distributed. Both Mayer and Wright, in seeking to determine the religious education activities of ministers, and the attitudes of the ministry toward the directors of religious education respectively, circularized ministers.[2] Douglass organized the self-study plan whereby each church or unit to be studied had representatives who were trained to handle the question schedules in their own centers.[3]

d. Resume. An analysis of the investigations related to organization and administration of religious education reveal them to be confined largely to the method of survey. The instruments developed for use in connection with this method which is predominantly one of measurement are the score-card

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1.S. C. Kincheloe, "The Behavior Sequence of a Dying Church," Religious Education, April, 1929, pp.329-345.
2.Cf., Studies by both Mayer and Wright, referred to in loco.
3.Douglass, op. cit., p.389.

with its accompanying scale, and the standard. Other related techniques were found, such as the questionnaire, the case study and analysis of published data. The research in this field indicate widespread interest and significant development.

3. Summary and Conclusions.

Research related to organization and administration of religious education was found to be concerned chiefly with the problem of measurement by means of the survey. The purpose of the studies was to determine the existing situation with reference to the church and community organization for religious education; college and professional training for religious education; and the administration and supervision of religious education by the local church. The survey method of measurement, used almost exclusively, is the logical method to be applied to this field of research. In connection with its use it was necessary to develop instruments of measurement, such as the score-card, scale and standard.

The survey is a comparatively modern method which was applied first in the field of social science and quite widely found in educational research. Its principles, Bower declares, "provide the very means by which we may expect scientific progress in religious education."[1] Bower elsewhere lists the following "fundamental principles of the survey method:

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1. Bower, W. C., A Survey of Religious Education in the Local Church, p.78.

(1) the making of a careful inventory of existing conditions;
(2) the use of expert knowledge;
(3) the evaluation of results;
(4) the testing of proposed policies with reference to the future;
(5) the use of effective publicity as a means of creating public opinion and enlisting the public will.[1]

Even a cursory study of the reports of the surveys of the Interchurch World Movement reveals the application of these principles, especially of the last. On the other hand, the surveys made later under the auspices of the Institute of Social and Religious Research are more predominantly scientific in that method was considered more significant than convincing propaganda.

It is found that the scientific value of the survey is proportionate to its dominant objective. If information, "a body of vital, comparable facts,"[2] is the desired end, the method of investigation may become secondary.[3] The reports made of the surveys by the Institute of Social and Religious Research are valuable because they set forth full details of method of organizing the survey and collecting and analyzing the data.

With reference to the score-card, the principle of comparative judgments by means of a schedule seems necessary. It was first applied in the Malden survey. The score-card is

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1.Op. cit., p.29.
2.Cf., The Indiana Survey of Religious Education, Volume I, p.38.
3.Three months time was given for the survey of Weekday Religious Education by The Religious Education Association. Shaver in reporting it, called it a "rapid survey." "A statistical schedule-blank" was mailed and "typical schools" were visited. See report in loco.

a device to assist analysis, being a systematic enumeration of the elements which make up any whole, so that in passing judgment on this whole one may have his attention directed to every significant feature that enters into it. In connection with this development, there has been contributed the various standards to be applied to church and religious education plants, the Sunday church school and each of its departments,[1] the curriculum and many of its elements, and other parts of the organization and program of religious education. This may be considered a significant development in the direction of experimental religious education.

E. Research Related to Measurement in Religious Education

1. Problems Investigated.

a. Measurement in the educative process. Measurement has become an essential element in the educative process and is related to all the elements therein. The objectives in human experience to be attained by the methods specified must inevitably suggest the question of measurement of the product of religious education. Measurement of all the parts also is seen to be involved in the measurement of the outcomes. As expressed by Chave,

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1. See The Sunday Church School Standards, A and B, and Standards for each department of the Sunday church school, published by The International Council of Religious Education.

> "Religious education is attempting to educate people in a certain way, and measurement is the process by which we test how well that is being done. Religious education is using various materials and methods to achieve its ends, and measurement is a way of estimating how well those materials and methods contribute to the ends desired." 1

And from the viewpoint of the administrator he adds, "Every part of supervision involves testing and measuring."[2]

The problems therefore of the investigations treated under the present classification will be found to relate to those analyzed in the foregoing sections. Their analysis here is due to their emphasis of the testing or statistical method of research, as well as to the suggestion above that measurement be considered a separate element of the educative process. This explanation calls attention again to the close relationship of each of the parts to the whole of religious education.

b. The problem of growth in religion. The primary problem in research related to measurement in religious education is that of growth in religion. An early investigator in this field indicated concern over the charge that "religious education, as commonly carried on, fails to educate in religion."[3] Almost a decade later a conference of religious educators faced the problem of whether religion as interpreted, taught, and practised today, is capable of motivating life.[4] Studying

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1. Chave, E. J., "Tests and Measurements in Religious Education," Chapter VI in Lotz and Crawford, Studies in Religious Education, p.129.
2. Chave, E. J., Supervision of Religious Education, p.305.
3. Clara F. Chassell, "Some New Tests in Religious Education," Religious Education, December, 1921, p.313.
4. See, Religion and Conduct: The Report of a Conference Held at Northwestern University, November 15-16, 1929. G. H. Betts, F. C. Eiselen, and G. A. Coe, Editorial Committee.

the same problem, Betts secured the judgments of three hundred Protestant churchmen concerning the effectiveness of the Christian religion as it is interpreted in present-day teaching and preaching to influence conduct and character.[1] And then, less than a year ago, after summarizing the results of his study and of other research and experimentation in this problem, he wrote, "I am forced to the conclusion that we are not doing our parts as leaders, teachers and preachers in interpreting religion and teaching it to others."[2]

This basic problem of religion in character and conduct outcomes stimulated great activity which developed into the testing movement of the last decade. The testing of growth in religion is essentially to measure the results of religious teaching. This will be the consideration, therefore, of the present section. Measurement of the city church and religious education plants, and of the curriculum of religious education, was covered in the analysis immediately preceding, in which connection was considered the application of the survey method.

The problems investigated in research related to the measurement of growth in religion were found to be chiefly four: (1) measurement of the intellectual aspects of religious education, involving Biblical knowledge tests; (2) measurement of the dynamic factors, involving belief and attitudes tests;

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1. Betts, George Herbert, The Character Outcome of Present-Day Religion, 1931.
2. George Herbert Betts, "Religion as a Social Control," Religion in Life, I, 2, 1932, p.224.

(3) measurement of the performance factors, involving conduct tests; and (4) measurement of the interrelations of all these factors.

c. Measurement of Biblical knowledge. Research in this field has involved both Biblical information and comprehension. The simplest form of this research is indicated in the attempt of two high school instructors by means of the traditional essay examination to get "accurate data upon the average high school and college students' knowledge of the Bible."[1] This study was undertaken in 1914, but one of exactly the same type and for the same age group was reported in 1929.[2]

Miss Whitley attempted to test pupils' knowledge of the Bible "in various ways, and incidently their frequency of usage of the Bible, and the emphasis of the teaching they have received in Biblical literature and history."[3] The tests were confined to the Old Testament and were in five parts, the form consisting of underlining or writing one word. At the same time appeared a test involving the ranking of selected answers and constructed to provide a means of securing information as to the religious conceptions held by pupils.[4]

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1. William H. Boddy and Helen L. Clair, "The Biblical Knowledge of High School Students," Religious Education, August, 1914, pp.375-381.
2. Adele Tuttle McEntire, "Do High School Girls Know the Bible?" Religious Education, February, 1929, pp.165-170.
3. Mary T. Whitley, "Biblical Knowledge Tests," Chapter XVI in The Indiana Survey of Religious Education, Volume II, pp.419-429.
4. Clara F. and Laura M. Chassell, "A Test of Religious Ideas Involving the Ranking of Selected Answers," Religious Education, February, 1922, pp.55-59.

With regard to Biblical comprehension, Giles constructed a true-false test to measure "the amount of knowledge and the degree of ethical judgment acquired by Sunday school pupils."[1] A more thorough study of Biblical comprehension was undertaken by Franklin who measured the comprehension difficulty of eighteen precepts and eight parables of Jesus.[2] Franklin's method of investigation is presented in the section following because of its highly scientific nature involved both in the construction and application of tests.

d. Measurement of religious belief and attitudes. Fewer investigations were found in the measurement of religious belief and attitudes, apparently because of the difficulty of constructing testing devices. Simple tests of attitudes are numerous,[3] but reports of scientific research in this field are limited. Chave's "new type of scale for measuring attitude toward the church" differs from these simple tests in that scientific procedure was involved in both its construction and application.[4] For the same reason, Howells' study is signif-

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1. J. T. Giles, "Sunday School Examination A," Chapter XIV in The Indiana Survey of Religious Education, Volume II, pp. 377-403.
2. Franklin, S. P., Measurement of the Comprehension Difficulty of the Precepts and Parables of Jesus, 1928.
3. See lists of available tests: Watson, "What Tests Can We Use in Church Schools?" Religious Education, March, 1928, pp.213-219; Watson, Experimentation and Measurement in Religious Education; Chave, "What Tools are Available for Diagnosis and Measurement?" Religious Education, June, 1928, pp.554-561; Mayer, "Measurement in the Church School," Research Bulletin Number 10, International Council of Religious Education, 1932.
4. E. J. Chave, "A New Type of Scale for Measuring Attitude Toward the Church," Religious Education, April, 1928, pp.364-369.

icant in which he attempted to differentiate, amongst a representative group of persons, the religious conservatives from the religious radicals and to discover the setting in human nature of their contradictory attitudes.[1] His initial problem was to secure a valid and reliable criterion for classifying individuals in respect to this range of attitude, for which he constructed a special self-rating device. The most recent and scientifically significant research in this field is Donnelly's development of an instrument to measure certain aspects of faith in God as found in high school students.[2]

c. Measurement of moral conduct. A still more difficult test to develop and administer appears to be one which measures performance factors.[3] Voelker worked carefully in this field and developed tests which sought to measure the purpose of the individual and his ability to carry out his purpose. His battery of tests purports to measure the function of ideals and attitudes in religious education.[4] He did not wish to use moral discrimination tests because he considered them to be tests of intelligence. He decided rather to con-

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1. Howells, T. H., A Comparative Study of Those Who Accept, as Against Those Who Reject Religious Authority, 1928.
2. Donnelly, Harold I., Measuring Certain Aspects of Faith in God: As Found in Boys and Girls Fifteen, Sixteen and Seventeen Years of Age, 1931.
3. Vieth, in Character and Conduct: The Report of a Conference Held at Northwestern University, 1930, says, "Progress in this field of measurement has been slow. It is perhaps one of the most difficult field which the measurement movement has approached," p.223.
4. Paul F. Voelker, "Moral Conduct Tests," Chapter XVIII in The Indiana Survey of Religious Education, Volume II, pp.451-502.

front individuals with actual situations, and so created the puzzle test which gave subjects opportunity to steal an object appealing to their interest; the lost article test to see if the subjects would make a sincere effort to return a lost article to its owner; Duck on the Rock test of cheating in a game, and others.

Hightower, in determining the relationship between Biblical information and character and conduct, developed the "multi-purpose" tests to measure conduct. These presented eight different opportunities for cheating.[1] The work of the Character Education Inquiry has been outstanding in this field. Many tests of the nature of those mentioned were developed in order to create real situations in which to measure behavior and conduct.[2]

f. Measurement of correlations. The problem of the interrelations of all these factors comprises a separate field of measurement. Hence, two investigators in collaboration sought to determine the truth of the statement, "It is possible that the pupils do not acquire a large amount of accurate knowledge, but they do at least form valuable religious ideas."[3] Hightower purposed to determine the relationship between

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1. Hightower, F. R., Biblical Information in Relation to Character and Conduct, 1930.
2. See Bibliography, for three published volumes of the Character Education Inquiry, and related articles by both Hartshorne and May.
3. Clara F. and Laura M. Chassell, "Multiple-Choice Test of Religious Ideas," Chapter XVII in The Indiana Survey of Religious Education, Volume II, pp.430-450.

Biblical information and the results obtained from it in character and conduct.[1] Taylor and Powers together investigated the same problem.[2] Correlations will be found considered in most recent investigations in the field of statistical measurement.[3]

The problem of the influence of environmental factors upon religious growth was also studied. Bonny attempted to discover in a group of high school students how important religious influence of the nature of attendance upon and participation in the various units of the church organization is in character attainment; and also what types of religious influence are of most value.[4] A more detailed study by Shuttleworth attempted to determine the influence of a certain type of religious home training on college sophomore men, the question being, Is the old-fashioned, rather formal and churchly religious training a good thing or not?[5]

g. Resume. Measurement is the process by which both the means and ends of religious education are tested. In view of this the research studies analyzed in the present section

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1. Hightower, P. R., Biblical Information in Relation to Character and Conduct, 1930.
2. H. R. Taylor and Francis F. Powers, "Bible Study and Character," Journal of Genetic Psychology, 35: 1928, pp.294-302.
3. See studies referred to by Donnelly, Hightower and Howells.
4. Merle E. Bonny, "What Forms of Religious Influence are of Most Value in Character Building?" International Journal of Religious Education, October, 1927, pp.26-27.
5. F. K. Shuttleworth, "The Influence of Early Religious Home Training on College Sophomore Men," Religious Education, January, 1927, pp.57-60.

relate to those in the foregoing sections. Their separate classification is in order to emphasize the importance of measurement in the educative process. Growth in religion is the essential problem in research related to measurement. The question is, How effective is the content and method of religious education as determined by measurement of their product? A classification of the investigations related to this central problem is fourfold: measurement of Bible knowledge; of religious belief and attitudes; of moral and social conduct; and of the correlation of these and other factors of religious growth.

2.Methods of Investigation.

a. The Testing or Statistical Method. The problem of measuring growth in religion, in any of its separate phases revealed in the foregoing analysis, requires the construction of testing instruments and the establishment of techniques. The method is inevitably statistical. The difficulty, therefore, lies in the necessity of determining quantitatively that which is essentially spirit and life, or of the essence of quality. Measurement demands data which are available for objective treatment in scientifically accurate form. The method of securing these data is the test; and the method of constructing and administering tests is of first importance in an analysis of research relating to this field.

The instruments of measurement which have been developed and are presented in the researches under consideration will be analyzed, following which will be studied both

the construction and administration of the test in the research procedure.

b. Instruments of measurement. The paper and pencil test is accepted as the objective measuring device because it involves the method of scoring which reduces the personal element to a minimum since the marking is done on the basis of an objective standard. Yet few tests have been standardized and norms secured. In the following analysis of instruments will be found those related specifically to the testing technique. In the preceding analysis, the methods considered were the following: descriptive analyses, or observation; records and reports from all available sources; questionnaire forms; score-cards, involved largely in organization surveys; and case studies. These aim at an analysis that permits tabulated findings on which estimates may be based.

The test aims, on the other hand, at direct measurement, and therefore is limited to paper and pencil, with the exception of conduct or moral situation tests in which objective records are made nevertheless. Five types of tests were found used, as follows: (1) the essay examination; (2) the true-false test; (3) the multiple-choice test; (4) the moral conduct test; and (5) the rating scale. The simple-recall, completion and matching tests may be found in the various lists to which attention was called.

(1) The Essay Examination. The traditional instrument of measurement is the essay examination. Watson

referred to them as "old type" tests, and said, "beginning with the season of 1923-24, new type examinations were constructed."[1] An illustration of the use of the essay examination in research is that reported by Boddy and Clair in 1914. Six questions on Bible content were given high school students, and "the average for each student was computed mathematically."[2] Miss McIntire reported as late as 1929 her attempt to find if high school girls knew the Bible by giving them two questions upon which to write. This was with a class of forty girls, thirteen to sixteen years of age, who were not required to sign their names to the papers.[3]

Bonny secured the personal judgments of pupils and teachers as to the character ranking of a high school student body, and thus divided it into three character groups, highest, second highest and lowest. Next he submitted questionnaires to determine the extent of the religious influence operating in each of the groups, and in this way concluded what forms of religious influence are of most value in character building.[4] Betts' study of the character outcome of present-day religion was by means of two questions asked of one thousand churchmen,

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1.Watson, G. B., Experiments With Religious Education Tests, 1926, p.6.
2.W. H. Boddy and Helen L. Clair, "The Biblical Knowledge of High School Students," Religious Education, August, 1914, pp.375-381.
3.Adele Tuttle McIntire, "Do High School Girls Know the Bible?" Religious Education, February, 1929, pp.165-170.
4.Cf., Merle E. Bonney, "What Forms of Religious Influence are of Most Value in Character Building?" The International Journal of Religious Education, October, 1927

of whom three hundred responded.[1]

(2) The True-False Test. The true-false test is a series of statements of which about half are true and half false, and arranged in chance order. This is used to test Biblical information. Sunday School Examination A, prepared by Giles, illustrates this form of test.[2] Whitley's Biblical Knowledge Tests contain this form, with others.[3] Miss Blomfield reported in 1927 an experiment in which she administered a true-false test to children in Protestant church schools in Northampton, Massachusetts.[4]

(3) The Multiple-Choice Test. The multiple-choice test gives the subject a choice of one out of not less than four statements, the item making the statement true being checked or underscored. It is evident that this tests chiefly the factor of comprehension. The Chassell sisters experimented with this form in studying the relationship of Biblical knowledge and religious belief and attitudes.[5] Their test was based upon ten questions of fundamental importance in Protestantism, under each of which were listed fifteen

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1. Cf., Betts, G. H., The Character Outcome of Present-Day Religion, 1931.
2. Cf., J. T. Giles, "Sunday School Examination A," Chapter XIV in The Indiana Survey of Religious Education, Volume II.
3. Mary T. Whitley, "Biblical Knowledge Tests," Chapter XVI in The Indiana Survey of Religious Education, Volume II.
4. Frances M. Blomfield, "Church Schools Tested," Religious Education, May, 1927, pp.471-476.
5. Cf., Clara F. and Laura M. Chassell, "Multiple-Choice Test of Religious Ideas, Chapter XVII in The Indiana Survey of Religious Education, Volume II.

answers representing conceptions variously held. Among these, five were good, five medium, and five poor, as judged by the probable consensus of present-day liberal Protestants. The subject was to select the five best answers by checks. The same investigators constructed a test of seven questions involving the ranking of selected answers, which was similar to this.[1]

Franklin's measurement of the comprehension difficulty of the precepts and parables of Jesus involved the construction of a multiple-choice test of five parts. This was given to about eight hundred pupils from grades four to twelve inclusive in the public schools of four Indiana towns.[2] Hightower, working in the same center with Franklin (The Iowa University Character Station), determined the relation between Biblical information and the results obtained from it in character and conduct by means of a series of multiple-choice tests. To measure conduct, he constructed "multi-purpose" tests.[3]

(4) The Moral Conduct Test. Hightower's multi-purpose tests presented the subjects with eight different opportunities for cheating in classroom situations and in work done at home. Volker also worked with moral conduct tests, deciding in their favor as over against the comprehension, or

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1.Cf., Clara F. and Laura N. Chassell, "A Test of Religious Ideas Involving the Ranking of Selected Answers," Religious Education, February, 1922.
2.Cf., Franklin, Samuel P., Measurement of the Comprehension Difficulty of the Precepts and Parables of Jesus, 1928.
3.Hightower, P. R., Biblical Information in Relation to Character and Conduct, 1930.

what he called discrimination tests. He wished to test the purpose of the subject and not his intelligence, he argued, and so constructed tests which would confront subjects with actual situations. His battery of tests are significant to this field of research, and should be considered along with those developed by Hightower and by The Character Education Inquiry.[1]

(5) The Rating Scale. Ratings are objective records made by the subject himself or by judges considered competent. Ratings may be considered quantitatively by means of score values arbitrarily determined. A recent study indicated that there are at least fifty-seven varieties of forms of rating scales.[2] The study referred to by Taylor and Powers involved the rating of a high school student body by both students and teachers.[3] Shuttleworth determined criteria of religious home influence on the basis of qualities on which the student was asked to rate himself. The test consisted of one hundred and twelve pairs of opposite qualities or traits thus having the student rate himself on a sufficiently large number of traits from which to determine quantitative measures.[4]

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1. Cf., Voelker, op. cit., and also volumes of the Character Education Inquiry.
2. C. W. Knudsen and Stella Stephens, "An Analysis of Fifty-seven Devices for Rating Teaching," Peabody Journal of Education, July, 1931, pp. 15-24.
3. H. R. Taylor and F. F. Powers, "Bible Study and Character," Journal of Genetic Psychology, 35:1928.
4. Cf., F. K. Shuttleworth, "The Influence of Early Religious Home Training on College Sophomore Men," Religious Education, January, 1927.

This instrument is developed and used widely by The International Council of Religious Education in their Standards for the Church School and the Christian Quest Materials, and comes out of their life centered theory and resulting interest and experience analyses stated and studied by Bowers and others.[1]

c. Construction and administration of tests. Some recent researches have complied with the criterion of science requiring complete reporting of methods and procedure of investigation, and so it is possible to consider both the construction and administration of tests.

Shuttleworth in his experiment used a test developed by Starbuck in 1925, on the basis of six items of which he determined criteria of religious home influence. The test consisted of 112 pairs of opposite qualities or traits to be used as self-rating. Before comparing the series of scores resulting with other data, he inquired with reference to the reliability of the test, and also as to what it measured. To answer the first he divided the six items of the test into chance halves and calculated the correlation between the score on each half. To answer the second question, the six items were inspected with the result that five were found to deal

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1. The International Standards in Religious Education contain personal rating scales for leaders in the church school. Two self-rating scales appear in the Christian Quest materials. See, Bowers, The Curriculum of Religious Education, and his Behavior Situations Studies referred to.

with church and Sunday school attendance, and so it was concluded that the scores measured a rather formal, church-going type of religious home training.

Items having to do with present religious attitudes, beliefs and experiences, together with the correlation between each and religious home training, were presented, as well as correlation between religious home training and all other items. In connection with the self-rating test, there were given a cheating test, a test of reproductive imagination, and a test of moral judgment. Intelligence test scores and university grade points for three semesters were used for correlation.

Donnelly reported the development of an instrument which attempts to measure certain aspects of faith in God as found in high school pupils. His instrument was a test in four parts: the first, testing the pupils' vocabulary as related to faith in God; the second, attempting to discover whether or not faith in God is effective in the conduct of the pupil; the third, seeking to measure the pupils' attitude of trust or confidence in God; and the fourth, dealing with the content of the pupils' belief about God. The construction of this test involved the use of competent judges, the collection of test materials, the plans for establishing validity, and the precautions necessary to scientific research.

When completed the test was given to 566 Protestant Church School pupils and 192 high school pupils. At the same time the statements of trust were submitted to 120 judges for

scaling. As a result of this, the test was revised.

The revised test was then used with another sampling of Protestant Church School pupils, numbering 294. The statements of trust as revised were submitted to 130 additional judges for scaling. These data obtained from the revised test were used as the basis for establishing the validity and reliability of the revised test and for the setting of the norms.

d. Resume. Measurement requires data determined objectively and made available for objective or quantitative treatment. The method of securing these is the test, and the method of constructing and administering tests is of chief concern in research relating to this field. The foregoing analysis revealed the use of five types of tests, used for the purpose of determining the measure of knowledge, belief and attitudes, behavior and conduct, and interrelations of these and other influences upon religious growth. The types of tests used are: the essay examination; true-false test; multiple-choice test; moral conduct test; and rating scale. The extent of the use of these was considered by reference to the researches involving them. Two illustrations of the construction and administration of tests were presented in detail, one the study by Shuttleworth in adapting Starbuck's test and then by correlations testing the validity of its results. The other by Donnelly involved the construction of a test, its validation, and then its administration to a new sampling, followed by the establishment of validity and reliability and the setting of norms.

3. Summary and Conclusions.

The present analysis has revealed the extent of research related to measurement in religious education in the development of a little more than a decade. The question underlying this activity is well expressed by Wiggam,

> "Do all the vast efforts to educate for character, on which we spend hundreds of millions of dollars, do anybody any good? Do they make people actually better or worse?"[1]

His reply is, "We are forced to the startling confession that nobody actually knows." Yet as early as 1909, Professor Coe pleaded for "ecclesiastical statistics," and prophesied that "some day a statistical exhibit of progress in religious and moral education will be possible."[2] And two decades later Vieth expressed hope that

> "through the efforts of Hartshorne and May, Watson, and others, we may look with hope to the time when a battery of tests shall be available which will give us a valid index of ethical character and conduct."[3]

Chave at about the same time voiced pessimism because

> "so far as the writer is informed there is no person in America at the present time who is giving all his time to the production of and experimentation with tests and measurements for religious education."[4]

It is significant in this connection that Hartshorne should say in 1919, "We have as yet no means of measuring

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1. Albert Edward Wiggam, "Science Measures Morals," The World's Work, May, 1928, p.197.
2. George A. Coe, "Annual Survey of Progress in Religious and Moral Education, Religious Education, April, 1909, p.7.
3. Paul H. Vieth in Religion and Conduct, p.224.
4. Ernest J. Chave, "The Present Status of Tests and Measurements in Religious Education," International Journal of Religious Education, May, 1929, p.20.

growth in religion;"[1] and that Athearn about the same time should say, "The application of objective tests and standards to religious education is an undeveloped field."[2] Miss Clara Chassell, active in measurement research at the opening of the last decade, stated as a result of her study that

> "adequate means for determining the truth or the falsity of this accusation (religious education, as commonly carried on, fails to educate in religion), in fact an adequate definition of the aims of such education and a corresponding conception of what constitutes success or failure, are almost entirely lacking."[3]

The present analysis has revealed the extent of research related to measurement in religious education in the development of a little more than a decade. With the conclusion that growth in religion can be measured there began this great activity. All the phases of this central problem were measured--the intellectual, dynamic, and performance, as well as interrelations of these. Tests were constructed to measure Biblical knowledge, religious belief and attitudes, moral and social conduct resulting from religion, and the correlation of these and other influences. The most prominent of these tests was the Biblical information type, partly because of the simplicity of construction, but also because religious education was so largely a matter of informational acquisition.

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1. Hugh Hartshorne, "Measurement of Growth in Religion," Religious Education, June, 1919, p.148.
2. Athearn, Walter S., The Indiana Survey of Religious Education, Volume II, p.27. Twenty-nine instruments of educational measurement were contributed by the Indiana religious education survey; see p.24.
3. Clara Frances Chassell, "Some New Tests in Religious Education," Religious Education, December, 1921, p.318.

The method of research in this field is statistical, the basis being the scores resulting from the administration of tests. Five types of tests were found used, ranging from the simple essay examination of from two to six questions to the detailed and carefully constructed tests used by Shuttleworth or resulting from Donnelly's experimentation. It can no longer be said that the application of objective tests is an undeveloped field. Undoubtedly the main contribution of all this research lies in the development of tests.

The investigators in the Character Education Inquiry emphasized methodology, which for the present is obviously more important than specific results bearing on the problem of growth in religion. They stated that the purpose of their study was to determine the relative value of techniques in investigating, say deceit. They were not concerned therefore about answering all the questions concerning deceit.

It is evident that religious education in all this has made use of the results of experimental and educational psychology, including both content and technique, as Athearn admitted.[1] He made clear, of course, that he with his colleagues

> "projected lines of investigation and methods of research which extend beyond the field of general educational inquiry into the specific fields where lie the special problems of moral and religious education."[2]

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1. Athearn, W. S., The Indiana Survey of Religious Education, Volume II, p.19.
2. Ibid., p.19.

Mark A. May has a valuable study concerning what the various sciences have contributed to religious education by way of techniques, and indicated that the major contribution is from psychology in the testing or statistical method.[1]

The difficulty of measurement of growth in religion is admitted generally. The need of research in this field was felt, and procedure resulting in the Character Education Inquiry was formulated as early as the middle of the second decade of this century, according to information provided by Coe. So difficult was the task as conceived that laboratory research conducted by full time experts was deemed necessary. The Religious Education Association sought to enlist the co-operation of the Institute of Social and Religious Research for this undertaking. Coe writes:

> "The proposal was novel, unprecedented; the difficulty of measurements in the field of character were known by every psychologist to be enormous. It took about three years to secure a favorable decision from the Institute. The hesitation was not due to lack of sympathy with our desires, but to questioning concerning the practicability of attaining them."[2]

Religion deals with personality, and as Starbuck declares,

> "Personality is so intricate and involved and so changing as it meets the endless variety of life situations that no snapshot nor any number of them can portray it accurately or adequately. It requires a patient, tactful and well trained person to interpret with any degree of correctness the different snapshots that come from testing devices."[3]

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1. Mark A. May, "What Science Offers on Character Education," June, 1928, pp.566-583. See especially, pp.567-571.
2. George Albert Coe in editorial, "The R. E. A. Goes Forward," Religious Education, June, 1926, p.259.
3. Edwin D. Starbuck, "Character Rating," Child Study, September, 1931, p.12.

It is very significant, in relation to the foregoing, that Hartshorne and May should summarize their research as follows:

> ". . . since it is probably easier to secure a series of valid judgments concerning attitudes and conduct tendencies than it is to secure an equally valid series of objective tests, and since the theoretical correlation between the two is almost perfect, teachers and others interested in securing a character score on children might very well look forward to doing so by securing a large number of reliable observations and ratings, provided the instruments are of such a nature that prejudice and gossip are eliminated."[1]

And still more significant is the suggestion in the following from no less a research student in this field than Goodwin B. Watson,

> "The very best tests for measuring gain and for diagnosing needs are not pencil and paper tests at all. They are actual observations of conduct. A Sunday school teacher may get a very satisfactory measure of the character status of any pupil if he will visit home and school and playground and talk with the pupil. . . "[2]

In consideration of the difficulties involved in research in this field, it is noteworthy that as much progress has been made as the present analysis reveals. The results of such an analysis and study of the researches related to this field should lead to criteria or working hypotheses necessary

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1. Hugh Hartshorne and Mark A. May, "A Summary of the Work of the Character Education Inquiry," Religious Education, September, 1930, p.617.
2. G. B. Watson, "What Tests Can We Use in Church Schools?" Religious Education, March, 1928, pp.213-214; R. E. Trout, a few months earlier, wrote, "While every effort for the construction of tests should be encouraged, it is probable that religious educators will for some time find their most valuable guides in information derived from observations of the functioning of persons in actual situations," p.49, Religious Education, January, 1928.

in constructing and validating tests, as well as principles of administering them.[1] The present emphasis in experimental religious education is outstandingly statistical of nature, and in it lies benefits which should be realised, but also dangers which should be guarded against.

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1. There is but one book which treats this field at all extensively, namely, Watson, Goodwin B., Experimentation and Measurement in Religious Education, 1927. Chapters III and V cover method of measurement and the construction of tests, respectively.

CHAPTER VII

GENERAL CONCLUSION AND CRITICAL ESTIMATE

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A. Restatement of Purpose and Procedure

The purpose of this study has been to determine the foundations of religious education in both theory and practice with reference to the research applied to it. Such an investigation was considered necessary at the present stage of the development of religious education which had "attained something of a status as a scientific study."[1] This approach is preliminary to and may be considered to comprehend any additional contribution which may be felt necessary to a discipline characterized by such rapid development and broadening scope. There is ample justification of this study in the expressions of need by the outstanding leaders in religious education, many of whom were quoted. The felt need essentially is for inductive data secured by means of scientific research proceeding from the point of view of experimental education. To meet this need, there must be provided techniques of investigation. The efforts in this direction suggested the subject of experimental religious education.

It was necessary at the outset of the present study to view the developing science of religious education in his-

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1. The observation in 1919 of Shailer Mathews, Theodore G. Soares, and W. W. Charters. See, Bowers, W. C., A Survey of Religious Education in the Local Church, p.ix.

torical perspective. The study of its theoretical bases which followed involved a consideration of the various sciences related to its field. This investigation revealed the need of definition of the particular field of religious education. Inherent in and issuing from the conflicting theories were found problems related to religious pedagogy. The extent to which the scientific method had been applied to these problems was next considered. For the purpose chiefly of discovering the problems studied and the methods of investigation applied, reports of research related to religious education were analyzed.

The implications of this study to experimentation as it relates to religious education will now be synthesized, following which will be presented a summary of criticism resulting from the foregoing investigation.

B. Implications with Respect to Experimental Religious Education

The implications of the foregoing study with respect to experimental religious education may be summarized briefly as follows:

(1) Religious education, viewed in historical perspective of only a little more than a quarter century, reveals rapid development and extensive activity. The literature is vast, and only recently has an attempt been made to comprehensively survey the movement. Research and experimentation are inevitable to this development.

(2) There is a scientific trend clearly evident in this

development, many of the problems of religious education already being subjected to inductive research and experimentation. Though results are yet negligible, research is general. The developing science of religious education has taken form.

(3) In this development there has been no hesitation on the part of religious educators to acknowledge indebtedness to and dependence upon the sciences neighboring their field. The working hypotheses, therefore, of research and experimentation in religious education reveal overlapping with these sciences, particularly with psychology and sociology.

(4) The overlapping of the neighboring sciences with religious education was revealed by the study of its theoretical bases, the many and conflicting theories related to it indicating the need of an experimental basis.

(5) The question involved in the problem of theories is that of definition. For example, it is not clear as to whether religion has a unique content or not, or whether it is more than conduct, and a special kind of character. As related to experimental religious education, research and experimentation are dependent upon definition which is essentially a scientific tool. Interpretation of data is impossible without it.

(6) There was found increasing acknowledgment of the complexity of both religion and character, as well as of education. In fact, it is declared that all situations in life are complex. The difficulty of research in the problems of religious education was found to be generally appreciated.

(7) Due to the complexity of the problems facing experi-

mental religious education, the need for inductive data is felt to be urgent.

(8) In order to secure adequate data, religious education is endeavoring to construct scientific procedures. It is increasingly felt that methods and techniques of research are present-day primary needs. It was observed that as yet there had not been developed an adequate methodology in this field.

(9) Research in religious education has developed from the practical efforts with the method of descriptive analysis predominant, to the present statistical approach with emphasis upon the testing technique.

(10) An outstanding result of the present study is its justification. It has been made evident that the first approach to present-day religious education needs to be the determination of its foundations in both theory and practice with reference to research and experimentation. In order to know what may be further expected, it is first necessary to determine the foundations and present progress of experimental religious education.

C. Critical Estimate of Experimental Religious Education

The points of evaluation resulting from the present study and incorporated in the foregoing conclusions may be summarized briefly as follows:

(1) The felt need for inductive research in religious education appears to be justified. Religious educators have been too content to speculate according to deductive reasoning,

and experiment according to trial and error. The confusion of theories and the resultant pedagogical issues make research necessary. The value of objective data inductively secured must be recognized increasingly. There should not be less scientific research but more, and more scientific.

(2) At the present stage of development, experimental religious education should be less concerned with practical results and concentrate more upon the perfection of research procedures. Two dangers are evident and must be guarded against, that of generalizing beyond the data, and the other of accepting the face value of results without regard to working hypotheses and methods of procedure.[1]

(3) It was found necessary already to remind religious educators that "science can have its mistaken worshipers no less than religion."[2] The rapid development of interest in the science of religious education has caused the use of scientific terms without sufficient regard to their meaning. That there are few scientific experiments in religious education while at the same time there is a great literature is evidence of this.

(4) Religious education has been too long dependent upon the natural and social sciences which neighbor it. It is

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1. Especially significant is this criticism in the light of the warning of Stuart A. Courtis, Professor of Education, University of Michigan, that none of the conclusions in religious education can be held with more than the highest degree of suspicion. See, Stenographic Report of the First Research Conference of The Religious Education Association, 1928, p.7.
2. Henry Neumann, "Some Doubts About Character Measuring," Religious Education, September, 1930, p.626.

evident that experimental religious education must develop criteria of research and secure its own data. The autonomy of experimental religious education should not consist so much in the subject of investigation or the field of inquiry as in the criteria and methods of approach to the same problems treated by these related sciences.

(5) The extreme complexity of personality and character as they relate to religious education must be recognized by investigators in this field in order that the difficulties arising may be attended to in experimentation. Persons are extremely complicated beings on the plane of self-consciousness. Religious consciousness is still more involved. Such emotions even as happiness and satisfactions are dependent upon a vast variety of resultants. Studies, therefore, which measure only overt behaviors are obviously inadequate. It is eminently important that all underlying factors be considered in research in religious education.

(6) Definition is a scientific tool essential to research. To establish working definitions is a necessary step in developing instruments and techniques of investigation. It is obvious that interpretations cannot be agreed upon without this consideration. In religious education terms of common usage are found confused with a great number of theories so that definition is essential. Too many researches were found to have failed in this respect.

(7) Two types of research are predominant in present-day experimental religious education--the statistical or testing

technique, and the control-laboratory experiments. There has arisen serious questioning as to the possibility of such quantitative study of the problems of religious education, and a third type of research is recommended, the results of which, it is claimed, will have as much significance and reliability. This is referred to by Merriam as the conference-check method, by means of which research students in conference on a particular problem present their experiences and judgments, decide principles, and check on each other throughout the study.[1]

(3) Present-day research related to religious education is predominantly statistical. It was revealed that the value of measuring instruments must be validated. Experimental situations are difficult to control, and determining factors in any religious situation are extremely hard to isolate. Hence there is increasing discontent with quantitative methods applied to any province in the life of man, and particularly to religion.

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1. Dr. Thornton W. Merriam, Executive Director, National Council on Religion in Higher Education, in conference with the present writer in December, 1931. Dr. John E. Anderson, Director, Institute of Child Welfare, University of Minnesota, said in agreement, "We live in a life-set where judgments are needed and absolutely necessary. It seems to me that any attempt to secure the combined judgments of competent individuals is a worthwhile attempt and is a step beyond the absurd and incidental." See, Stenographic Report of the Second Research Conference of The Religious Education Association, 1929, p.101. Dr. L. L. Thurstone, Professor of Psychology, University of Chicago, said, "The ultimate criterion for the construction of the intelligence tests is not an objective one but our general impression. The validity is one of consistency and agreement with our impressions." See, Stenographic Report of the First Research Conference of the Religious Education Association, p.14.

(9) High statistical correlation as a criterion in experimental religious education is questioned. Single factors ought not to be overstressed in experimentation it is claimed since one factor cannot be studied unless it is considered in the total situation. On this account, it is seriously questioned as to whether religious personality as a whole can be investigated experimentally.

(10) Religion is concerned with ultimate ethical values and spiritual motivation. It is asked whether these can be determined by scientific experimentation, or whether philosophical reasoning is the only possible cooperative method of study in this field.[1] Experimental religious education in its pedagogical researches must reckon with the question of ideals which are to be taught, with reference to both how they must be determined as well as taught. The problem of values, both ethical and spiritual, cannot be ignored.

(11) Finally, it is feared that religious education has spread itself out too widely over the whole field of social research and in so doing is losing its identity. No less a religious educator than Soares expressed this, adding, "There is such a widespread tendency to be interested in everything except religion that I believe that is a point that our Association (The Religious Education Association) ought to guard."[2]

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1. See, Stenographic Report of The Second Research Conference of The Religious Education Association, 1929, p.116.
2. Letter of Theodore G. Soares to Joseph M. Artman, Secretary of The Religious Education Association, expressing reaction to The Second Research Conference of The Religious Education Association, 1929.

A major difficulty faced in the foregoing survey of research studies undertaken was to define the particular field of religious education.

(12) From the foregoing evaluation it can be concluded that experimental religious education is essential to the further development of this expanding field. Data are needed which should be secured by means of research which observe the criterion of validation. To secure these, criteria of research as well as techniques are needed. It is suggested already by a research expert in religious education that "valid criteria wait upon the experimental use of the experimentation technique itself."[1]

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1.Cf., Otto Mayer, Research Director, The International Council of Religious Education, Religious Education, April, 1929, p.354.

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