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A SURVEY AND COMPARISON OF THE TRENDS IN OBJECTIVES
IN SECULAR AND CHRISTIAN EDUCATION IN THE YEARS
1940 - 1961

by
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To my mother and father

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INTRODUCTION

A SURVEY AND COMPARISON OF THE TRENDS IN OBJECTIVES
IN SECULAR AND CHRISTIAN EDUCATION IN THE YEARS
1940 - 1961

INTRODUCTION

Interest in education is only an expression of our whole interest in the world and in humanity.

- Herbart

A. Purpose of the Study

American public education had its beginnings in the Church. Education grew out of religion. Even when education left the confines of the Church and became the direct responsibility of the public, it was not completely divorced from the teachings of the Church. The officers of the towns in Massachusetts were ordered to see to it that the children were taught to read and understand the principles of religion as well as the capital laws of the country.¹ When the state system of public schools gradually displaced private and parochial schools in the elementary and secondary grades, the Bible and the religious element were prominent in their curriculum and life. This was due, not to law, but to the general consent and support of the people. When objection came, it was not objection to the use of the Bible or religious textbooks

1. R. H. Martin, Our Public Schools - Christian or Secular, Pittsburgh, Pennsylvania, The National Reform Association, 1952, p. 47.

but to sectarian textbooks and sectarian teaching. Sectarianism was, in all probability, one of the strongest influences which brought about a radical change in the character of American public school education in the late nineteenth century when the Bible was taken out of nearly all the public schools. When it went out the religious element in large measure went with it.¹ From that time forth, the public schools have been, primarily, secular. This does not mean that the ideals and standards of Christianity have not been operative nor that the teachers do not exhibit Christian faith and conduct, but it does mean that there is no mention of Christian character and faith, per se, nor of the youths' relationship to God to whom they owe life and blessings and to whom they are responsible.

There are those who feel that such a situation is a necessary result of the principle of the separation of Church and State. There are many others who feel that the secular and the religious cannot be separated; that education is a seamless robe; and that religious education and secular education cannot be completely divorced from one another in the way that public insistence is demanding. F. Ernest Johnson expressed his view on this in the following manner:

1. Ibid., p. 50.

...the educative process has a unitary quality which makes a dualism of the secular and the religious unrealistic....A large proportion of the people who send their children to school also send them to church, in both cases for the purpose of being educated....The currents of religious and secular thought and interest cannot, even in a secular society, be kept isolated.¹

Even George A. Coe, one of the most ardent defenders of the separation of Church and State, wrote, in 1940:

Why should the public schools be at all reticent with respect to the religious factor in our culture? Why not include in the study of history an outline of the development of religion as well as of government? Why not make the pupils acquainted with the churches in the community as well as with the fire department? Why not open to pupils the contrasts among sects just as best schools now handle various controversial social questions? Why should not intelligent appreciation of religion be cultivated as well as intelligent appreciation of "our country"?...The principle of separation of churches from the taxing power would not be violated thereby, for this principle does not exclude religion but only sectarianism, and a fully democratic handling of religion would be the exact opposite of a sectarian handling of it.²

Increasingly there is concern among Christian educators that the dichotomy between secular and church education is unrealistic. These educators feel that the Church must do something about this division for the Church still guards the faith in the living God - the faith which was the backbone of education for centuries. Whittmore says,

...education is a matter of life and death...we

1. F. Ernest Johnson, *American Education and Religion*, New York, Harper & Brothers, 1952, pp. 187, 192.

2. George A. Coe, "What Sort of Religion?" *International Journal of Religious Education*, XVII (November 1940), p. 13.

have a right to make the public schools give us an account of their ultimate ideals and objectives. We cannot permit them to be at odds with our ultimate faith about the meaning of life... it is to the Church that the nation must turn if it feels that the public schools have wandered far afield...the Church still has the answer to the deepest questions of education.¹

The Church has been somewhat oblivious to the philosophy, the aims, the methods, and the content of secular education, even though secular education has exerted a powerful influence over Christian education. It is in light of this and in light of the increasing awareness of the Church's responsibility, even in public education, that this study is being undertaken. The purpose of the study will be to survey the objectives of secular education since 1940, as well as those of Christian education during the same period of time, and then to estimate how the Church has assimilated the purposes and the philosophy of the secular school, and to note the distinctives that each type of education maintains.

B. Definition and Delimitation

Before proceeding, it will be necessary to define what is meant by objectives and by education which is secular and that which is Christian.

Vieth defined an objective as a "statement of a result consciously accepted as a desired outcome of a

1. Lewis Bliss Whittemore, *The Church and Secular Education*, Greenwich, Connecticut, The Seabury Press, 1960, pp. 9 - 14.

given process",¹ educational objectives as "statements of desired outcomes to be achieved through the process of education".² Other authorities have described the "objectives" as singular, as "one end toward which the whole process is directed".³

Education has been interpreted broadly to comprise "all the efforts, conscious and direct, or incidental and indirect, made by society to accomplish certain objectives that are considered desirable".⁴ Those efforts put forth by organized society as a whole, principally through the nation's schools, are considered public, and not having affiliation with the Church, are, therefore, "secular". The efforts put forth by that section of society which comprises the Protestant Church in North America are, for the purposes of this study, considered to constitute Christian education. In this study, the terms "religious education" and "Christian education" are used interchangeably.

This study will be confined to elementary and secondary age groups. Since multitudinous voices have been

1. Paul H. Vieth, *Objectives in Religious Education*, New York, Harper & Brothers, 1930, p. 18.

2. *Ibid.*, p. 19.

3. *The Objective of Christian Education for Senior High Young People*, New York, Division of Christian Education, National Council of the Churches of Christ in the United States of America, 1958, p. 12.

4. Alonzo F. Myers, Clarence O. Williams, *Education in a Democracy*, New York, Prentice-Hall, Inc., 1954, p. vii.

raised in expression of desired outcomes in secular education and in Christian education, it is necessary to limit the study of statements of objectives. This study will be restricted to those statements which are the official documents of the Educational Policies Commission of the National Education Association and of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America (formerly the International Council of Religious Education).

C. Basis for Selection

The Educational Policies Commission was established in 1935 under the joint auspices of the National Education Association and the Department of Superintendence. Its purpose was

...to take a comprehensive view of life in the United States in an effort "to stimulate thoughtful, realistic, long-term planning with the teaching profession; to encourage desirable changes in educational purposes, procedures, and organization; to review recommendations for the improvement of education; to make the best practices in education known and used throughout the country; and to develop a more effective cooperation among various groups interested in educational improvement".¹

The Educational Policies Commission was not charged with the responsibility of making policies. That is the work of the National Education Association. The Commission was charged with the responsibility of proposing and advocat-

1. Edgar W. Knight, Fifty Years of American Education, New York, The Ronald Press Company, 1952, p. 435.

ing the Association's policies. Its publications are, therefore, the voice of the National Education Association, an organization which is exactly what its title implies, the national voice of education in the United States, whose purpose it is to "elevate the character and advance the interests of the profession of teaching, and to promote the cause of popular education in the United States".¹

In 1922 the International Council of Religious Education was formed, bringing together the International Sunday School Association, a lay movement whose origin goes far back into the nineteenth century, and the Sunday School Council of Evangelical Denominations, a comparatively new organization of men and women professionally engaged in Christian education in various Protestant denominations. The Council so formed became a cooperative agency of the evangelical Protestant churches of the United States and Canada for Christian education. In 1940 there were associated in the Council forty-two denominations, thirty state or provincial councils, the Religious Education Council of Canada, and other local city and county councils of religious education. The common purpose of these churches and the Council was to "educate in Christian faith and life...based upon the twofold conviction

1. Edgar B. Wesley, NEA: The First Hundred Years, New York, Harper & Brothers, 1957, p. 381.

that Christian faith may be nurtured, informed, and sustained by educational methods, and that education should be animated by Christian faith".¹ In 1952, the Council became the Division of Christian Education in the newly formed National Council of the Churches of Christ in the United States of America. The National Council, as an interdenominational body representing most of the major churches in the United States, stands for more church people than any other Protestant religious body in America. It was created by the churches and is wholly responsible to them.² In light of this, the National Council of the Churches of Christ in the United States of America may, in a sense, be considered the "voice of American Protestantism", although it does not embrace all the Protestant churches.

D. Method of Procedure

In the consideration of this subject the first chapter will give the economic and political background that prevailed in America in the 1930 - 1940 decade, the philosophy and the theology that formed the bases of the educational theories of that decade, and the resulting educational practices which existed in those years imme-

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 8.

2. Handbook, New York, National Council of the Churches of Christ in the United States of America, 1953, pp. 1f.

diately prior to 1940.

In the second chapter the objectives as reflected in the documents of the Educational Policies Commission of the National Education Association will be analyzed.

In the third chapter the objectives as reflected in the documents of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America will be analyzed.

The fourth chapter will be devoted to a summary of the findings, and a comparison of the points of agreement and difference between the objectives of secular education as reflected in the Educational Policies Commission documents and those of Christian education as reflected in the Division of Christian Education documents.

CHAPTER I

HISTORICAL BACKGROUND

CHAPTER I

HISTORICAL BACKGROUND

The past is but the beginning of a beginning,
and all that is and has been is but the twilight of the dawn....

- H. G. Wells

A. Introduction

What education attempts to do at any given point in history is dependent, to a large extent, upon existing circumstances in the economic and political fields; and most certainly upon prevailing thought in philosophy and theology. To a certain extent, education sets the standards and the direction of events; it may also be said that, to a certain extent, the direction that education takes is dictated by the times. For this reason, before a study of objectives is undertaken, it is necessary to look at the economic, political, educational, and theological background of the American people. This chapter will be a brief review of these aspects.

The first step will be to review the economic and political outlook of the United States immediately prior to 1940.

The second step will be to review secular education prior to the year 1940. This brief view will include

the major philosophical trends, the influence of science, the common educational practices of the day, and the concern that was manifested toward a re-evaluation of the objectives of education.

The third step will be to review Christian education prior to 1940. Such a review will include a statement of the theological trends, the resulting educational philosophy, the influence of science, the current educational practices, and, as in secular education, the concern that was manifested toward a re-evaluation of the objectives of education.

The purpose of this chapter will be to provide an historical setting in order to give both orientation and understanding for the discussion of objectives which will follow in Chapters II and III.

B. Economic and Political Background

In 1929 the future looked bright for a prosperous America. A candidate for election made the confident prediction "that by continuing to follow the policies of the previous eight years, the United States should be able to abolish poverty and spread the benefits of an inspiring economic progress the length and breadth of the land". Then, half a year later, came the sudden crash

1. Foster Rhea Dulles, *The United States Since 1865*, Ann Arbor, The University of Michigan Press, 1959, p. 337.

of the New York stock market, and the subsequent economic collapse which became a prolonged, nationwide catastrophe. Staggering under the shock, America attempted, in the 1930's, to get out from under the burden the depression placed upon her. The government undertook a program for relief and recovery, and by the middle of the decade increased its emphasis on reform, with legislation on the regulation of business, protection for organized labour, and social security.¹ Although the policies of the government failed to bring about a complete recovery, they did succeed in raising the standard of living for the people as a whole, and in maintaining their faith in democracy. The "willingness to exert all the powers of government in seeking to restore a better balance in the national economy revived faith in democratic capitalism"² for it had proved itself adequate to meet the challenge of the decade.

The national policy of the United States was concentrated almost entirely on domestic issues; the country as a whole was extremely isolationist in its thinking. The latter years of the decade saw increasing turmoil, and finally war, in Europe and Asia. Hitler marched unrestrained over Austria, sent his armies into Czechoslovakia, demanded the surrender of the Polish Corridor, and

1. Ibid., p. 371.

2. Ibid., p. 411.

in crossing the Polish border forced a declaration of war; Italy strengthened her hold over Ethiopia and seized Albania; Russia occupied eastern Poland, annexed Estonia, Lithuania and Latvia by force, and demanded the surrender of the territory of Finland; Japan continued her course of conquest in China, a course that was to bring nearly a third of China under Japanese control. It was against this background that the United States attempted to maintain a neutralist policy as she entered the fifth decade of the twentieth century. In a situation of domestic unrest, economic unbalance, and world turmoil, education was destined to undergo changes in direction.

C. Secular Education Prior to 1940

During the first half of the twentieth century there were extraordinary changes in many directions in the United States. On the educational scene, the changes were striking. As well as changing philosophies, changing methods and procedures, and changing goals, the era was marked by the formation of educational associations and the expansion of educational journalism. "Research" on educational topics accelerated during this period to reach a phenomenal number in the years 1940 - 1950. In order to understand the meaning and direction of the objectives formulated for the years 1940 - 1961, it is

necessary to take a look at the background of philosophy which prevailed in the years leading up to 1940, for "philosophy gives order and direction to educational movements".¹ And philosophy has little impact on humanity until it is reflected in action. For this reason it will also be necessary to see how it was reflected in educational practices. Theory and practice were influenced by scientific findings and procedures; hence, a picture of education at 1940 would be incomplete without mention of the role of science.

Primary sources for this step will be Ballou, Knight, Myers and Williams, and Wesley. Ballou writes to students, teachers, and the average reader; Myers and Williams also are not confined to the professional, they write for both taxpayer and teacher; Knight is one of the most recent accounts of educational history; and Wesley is an official National Education Association publication, a history of the organization and, consequently, essentially a history of education in the United States.

1. Philosophical Trends

a. Progressive Movement

John Dewey was undoubtedly the most vocal and the most influential of the men who shaped the educational philosophy of America in the first half of the twentieth

1. Myers and Williams, op. cit., p. 92.

century. He had become famous as "'a fresh voice and a liberating energy in American philosophy and education' and his intellectual influence was showing no signs of waning at mid-century".¹ It is also true, however, that his philosophy embodied the contributions of many who had preceded him. Rousseau's teachings had done much to encourage expression and freedom on the part of the pupil, shifting the emphasis in education from subject matter to child. Pestalozzi was a great teacher, and with him began the emphasis on techniques and methods of teaching, an emphasis which was felt on this continent as well as on his own. Herbart with his analysis of the learning process had presented his successors with a highly formalized classroom procedure. The kindergarten movement, started by Froebel, had done much to lessen the emphasis on book learning and formal drill since it stressed play activities and gave much attention to the social development of the child. To these ideas Dewey added the corollary that the school is responsible for seeing that the pupil receives his education through participation as a useful, contributing member of society.² Some writers have called this the social-civic-usefulness concept. In the liberal, socializing tendencies of Dewey's philos-

1. Knight, op. cit., p. 13.

2. Myers and Williams, op. cit., p. 73; cf. Richard Boyd Ballou, *The Individual and the State*, Boston, The Beacon Press, 1953, pp. x - xii.

ophy were the seeds for the beginning of the Progressive Movement in education on this continent. It is difficult to reduce his comprehensive philosophy to a few sentences. One of the best summaries has been prepared by Frazier and Armentrout, extracts from which are here presented:

- a. Education is life. It is more than a preparation for life; it is a continuous process from the beginning to end of life, both in and out of school.
- b. Education is growth. When a child grows from what he is one day into what he is the next day, the great process of education is taking place. As long as growth continues, education is going on. Growth that begins in school and continues throughout life is the great goal of modern education.
- c. Education is a continuous reconstruction of experience. The activities of each day are based on past experience. Every day of a child's life is conditioned upon previous days. However, if education is growth, some new element is added. When the new experience is added to the old, it is all reorganized in the light of new experiences. This forms a new basis for experiences to come later.
- d. Education is a social process. Education in America must be education for a democracy. If education is life and growth, then it must be life within a social group. Schools must be democratic communities wherein children live natural, democratic lives with their companions and grow into adulthood with good citizenship a part of their experience.¹

Eliot, Parker, Kilpatrick, Rugg and numerous other leaders besides Dewey contributed to the progressive education movement which reached its height in the 1930's.

1. G. W. Frazier and W. D. Armentrout in An Introduction to Education, quoted in Myers and Williams, op. cit., p. 74.

The movement was then to face severe criticism and, by the end of the decade, the progressive-education movement suffered a crushing defeat and all innovations in education became suspect.¹

b. Traditionalism or Essentialism

In 1938, a group of educational leaders who were violently opposed to the progressive school of thought organized a society called "The Essentialists in Education". Their platform was designed to refute the major tenets of the Progressive Movement. The Essentialists maintained that interest grew out of efforts to learn; that teacher-initiative was necessary for the guidance and direction of the immature; that a highly organized system of education was necessary within a complicated culture; that organized experience (subject matter) was indispensable; and that formal, organized abstract concepts could be mastered by a certain proportion of the members of each generation, and should, therefore, not be thrown out in toto.² William C. Bagley was one of the leading opponents of the progressive movement. He challenged its validity on the grounds of its tenets regarding child-freedom and individualism. His analysis of the condition of public education in 1931 was:

"...public education today is between two fires.

1. Wesley, op. cit., pp. 201 - 203.

2. Myers and Williams, op. cit., pp. 80 - 81.

On one side it is tempted by the soft sentimentalism of the extreme Freedom theory; on the other side, it is assailed by the hard materialism which stigmatizes the budgets for public education as 'sanctified squander'. From between these opposing pressures of soft sentimentalism and hard materialism, we can climb to a new plane - the plane of a virile, practical, and dynamic idealism...I warned ...that we could not build our democratic structure on the shifting sands of soft pedagogy...there must be iron in the blood of education and lime in the bone. The only freedom that is thinkable today is disciplined freedom. In the individual as in the race, true freedom is always a conquest, never a gift."¹

The 1930's were marked in education by the philosophical questions - What is education? Why do we educate people? During that decade in the United States, these philosophical questions became a matter for public debate. The debate being interrupted by the war in Europe and Asia, the answers were left undetermined, and America was left with two main streams of philosophical thought - progressivism and traditionalism or essentialism.

2. Scientific Influences

This period was marked also by the study of educational questions from the scientific or psychological point of view. Edward L. Thorndike, a leading man in this area, organized and systematized the vast body of information that was being assembled, and fashioned a

1. W. C. Bagley in Education, Crime and Social Progress, quoted in Myers and Williams, op. cit., p. 83.

pattern for study and research that came to be called the scientific method. The contribution of Thorndike and his contemporaries might be summarized as follows: an analysis of the learning process and the resulting formulation of laws or principles of learning; and the development of techniques or methods that have been adapted to all types of educational situations. These investigations signalled the arrival of a science of education. This movement, gaining momentum gradually, had its beginnings before Thorndike. Cattell's interest in individual differences led to progress in measurement; Hall pioneered in many fields, his special interest in later years being the period of adolescence; James combined the new experimentalism with the philosophical approach. To these men can be traced the development of the American educational psychology, a science which greatly modified American educational procedures.¹

Another dominant influence at the turn of the century and in the years to follow was what is generally referred to as the measurement movement. Tests were devised that purported to measure intelligence, achievement, specific aptitudes, personality traits, attitudes, and interests. Some began as individual tests, but later were modified to be used as group tests. The scientific

1. Myers and Williams, op. cit., pp. 93 - 98; cf. Knight, op. cit., p. 72.

study of testing included the interpreting and using of test results, and it stimulated the educators to a deeper concern over the validity and the reliability of testing methods.¹

The method of science, that of experimentation and systematic observation, was used in the field of education. Its limitations forced educators to take a more sociological approach, an approach which demanded that scientific techniques be used, but one that also required that the whole life of the pupil be taken into account. This socio-scientific approach demanded that all the factors that influence child behaviour be coordinated and used in his development in meeting the needs of modern life. This approach has been the latest influence on educational research and procedures.²

3. Educational Practices

In the ten or fifteen years preceding 1940, possibly the most marked characteristic of American schools was the tendency to modify the traditional practices and procedures. The changes that took place in practice had their bases in the prevailing philosophy and the scientific achievements. There was a shift from subject matter to pupil activity; from lesson learning to child develop-

1. Myers and Williams, op. cit., pp. 101 - 115; cf. Wesley, op. cit., p. 272.

2. Myers and Williams, op. cit., pp. 121 - 126; cf. Knight, op. cit., p. 457.

ment; from isolated subject study to integration of subject matter from various fields into one learning situation; from regimentation to socialization; from imposed exercises to the study of contemporary problems; from home study to directed learning; from simple "report cards" to cumulative records of test results, health conditions, noteworthy achievements, extracurricular activities; and from fragmentary to block scheduling of classroom time.¹

Richard Boyd Ballou grouped the major trends in education during the first half of the twentieth century under two basic classifications:

...those which may be said to have widened the horizons of education, and those which have helped deepen the insight of both the educational and the lay community into the role of education in society.²

Horizons were widened by the extension of educational opportunity to preschool children and to adults; by a broader conception of the nature of education, community services and professions having come to recognize the importance of education to their own work, and schools having added to their academic disciplines vocational training and programs of health and recreation; by the development of the concept of guidance with some schools providing trained counselors; by increased attention to the re-

1. Myers and Williams, op. cit., pp. 38 - 48.

2. Ballou, op. cit., p. 165.

lationship between school and home, for the purpose of facilitating the education of children; and by the co-operation of the media of mass communication, a wealth of material being available through the printed book, radio, television, recordings, filmstrips, films, and other "audio-visual aids". New perspectives emerging led to deepening insights. Some of these new perspectives were: the quest for standards in the educational profession, as a profession, with all the difficulties which that involved; the beginnings of research in education, involving problems of methodology and techniques and emulating scientific techniques and procedures which sometimes had a limited applicability to educational problems; the awakening interest in critical fundamental areas where the public was intimately related to the educational policy; and the growing appreciation of the dynamic character of the educative process among large numbers of educators and laymen.¹ Ballou concluded his survey of these trends in the following manner:

A solid core of experience and insight exists, ready at hand for society to use wisely or not in the coming decades...achievements in the past are significant only as they point the direction to further achievements in the future.²

4. Concern for Objectives

The changing philosophy and the scientific ad-

1. Ballou, op. cit., pp. 165 ff.; cf. Knight, op. cit., pp. 26 - 27.

2. Ballou, op. cit., p. 207.

vances as outlined above demanded an examination of the direction that education was taking. After the beginning of the depression in 1929, the problems of American youth were intensified. The discontent and the perplexities of the depression years and the international conditions that were a threat to democracy led to the development of statements of objectives in education. In 1913, educators established the Commission on the Reorganization of Secondary Education of the National Education Association. This Commission, in 1918, produced an epoch-making report which was widely publicized. In the report, which was called the Cardinal Principles of Secondary Education, seven objectives of the curricula of the secondary school were recommended: health, command of fundamental processes; worthy home membership; vocation; civic education; worthy use of leisure; and ethical character.¹

Partly as a result of the success of this report and partly because of the needs mentioned above, the 1930's gave rise to two other statements of objectives. Reflecting the economic hardships of the depression years was the report of the Committee on Social-Economic Goals for America. This Committee formulated objectives in terms of the hopes and strivings of the American people; hereditary strength; physical security; skills and know-

1. Knight, op. cit., p. 105.

ledge; values and standards; adjusted personality; suitable occupation; economic security; mental security; equality and opportunity; freedom; and fair play. This statement caused considerable discussion. The other statement was issued by the newly formed Educational Policies Commission and was more philosophical and general in nature. It was issued in 1938 in the volume called The Purposes of Education in American Democracy and grouped objectives under the headings of Self-realization, Human Relationship, Economic Efficiency, and Civic Responsibility.¹ These will be considered in detail in Chapter II.

D. Christian Education Prior to 1940

It was during the first part of this century that religious education emerged as one of the major movements of American Protestantism. It did not emerge, however, completely apart from and untouched by educational philosophy, discoveries in the sciences, or changing theology and religious life and thought of the Protestant Church. These areas were all responsible for the birth and growth of religious education and the expression which it took. For this reason, a brief survey will be taken of these fields as they influenced and formulated the expression

1. Wesley, op. cit., p. 299.

of religious or Christian education.

Sources for this step will be the authors who were used by the men who contributed articles for the comprehensive surveys in Christian education compiled in 1931 by Lotz and Crawford, by Lotz in 1950, and by Taylor in 1960, since these are considered the outstanding publications in the area of historical survey.

1. Theological Trends

"The theology of the church offers to Christian education a perspective upon the nature of Christian faith, and guidance to the sources of Christian insight and values."¹ It was in theology that many of the theories and practices of Christian education were rooted.

The theology of the time was sharply influenced by what is usually called liberal Christianity (also referred to as "progressive" or "modern" Christianity²). The liberal Christian theology of the nineteenth century expressed itself in the early twentieth century in the views of the immanence of God, the idea of growth and progress toward the ideal, the goodness of human nature, and the historical Jesus. The idea of an immanent God

1. Daniel Day Williams, "Current Theological Developments and Religious Education", Religious Education, ed. by Marvin J. Taylor, New York, Abingdon Press, 1960, p. 44.

2. H. Shelton Smith, Faith and Nurture, New York, Charles Scribner's Sons, 1941, p. 2.

became increasingly popular during the latter part of the nineteenth century and was one of the ruling theological ideas of the early twentieth century. The doctrine of divine immanence discounted the element of "wholly-otherness" of God's being and brought God and the world together at every point. The emphasis on the practical implications of the divine immanence issued in the so-called "social gospel". This gave rise to the conception of the Kingdom of God as an ideal social order, the spiritual reign of reason, liberty, and justice, immanent, and to be established by the process of historical evolution.¹

The idea of growth, initiated and strengthened by the theory of evolution and the findings of psychology, had a threefold application in religious liberalism: (1) growth of religion in the individual; (2) growth of religion in the race; and (3) growth as a mode of achieving individual and social change.² The idea of growth shaped the theologian's concept of the Kingdom of God and of the nature of man. The liberal's view of the goodness of man was a repudiation of human depravity and a declaration of man's inherent divinity. Man had not "fallen", he had not yet achieved his greatest potentiality, and through education and continuing growth he could do so. The emphasis was on man's action rather

1. J. L. Neve, *A History of Christian Thought*, Philadelphia, The Muhlenberg Press, 1946, pp. 317f.

2. Smith, *op. cit.*, p. 10.

than on the Divine Initiative.

Historical criticism applied to the teachings of the New Testament led to the search for the Jesus of history, resulting in a reduced Christology and a trend to equate the person and work of Jesus with that of other men. Theology, although becoming more and more Christocentric in its emphasis, considered Jesus as little more than the ethical prophet of Nazareth.¹ At the same time, higher critical studies were raising questions concerning the authenticity and the authority of the Scriptures. In general, liberal Christianity regarded the Bible not so much an authority for faith and practice as a record of the quest for truth and not the disclosure of any ultimate truth.²

2. Educational Philosophy

One cannot consider the influences of liberal theology apart from other influences of the era. Religious education of the day was a part of progressive education which had its origin outside the churches and quite apart from any theological domination. This movement challenged the authoritarian concepts of Protestant religious education.³ It led religious education to be-

1. Ibid., p. 26.

2. Ibid., p. 110; cf. Knight, op. cit., pp. 17 - 18.

3. Harrison S. Elliott, Can Religious Education Be Christian? New York, The Macmillan Company, 1940, p. 40.

come experience-centered and based on social relationships.¹

As was the case in secular education, religious education could be classified roughly into two opposing schools of thought and practice - traditional and developmental. The traditional method emphasized the transmission of the achievements of the race. In knowledge, practice, and values the great historical treasures of the Christian tradition were passed on to each succeeding generation. It was a factual approach. The developmental education, on the other hand, was functional in approach. The emphasis was on the pupil rather than on the teacher, and the point of departure was the pupil's interest, curiosity, or inquiry.² Experience-centered, it was an attempt to bring the ideals and purposes of Christ into functional relation to the pupil's experience. The functional relation of religion to man's experience involved creativity, its twofold expression being the integration of personal and social experience and the reconstruction of personal and social experience.³ A leading advocate of the social theory of education went so far as to say

1. George Albert Coe, *A Social Theory of Religious Education*, New York, Charles Scribner's Sons, 1924, p. 18.

2. Ralph D. Heim, "The Use of the Bible in Religious Education", *Religious Education*, ed. by Marvin J. Taylor, New York, Abingdon Press, 1960, p. 57.

3. William Clayton Bower, *Christ and Christian Education*, New York, Abingdon-Cokesbury Press, 1943, p. 46.

that

...the first concern of education is not a text-book or anything that printer's ink can convey, but the persons with whom the pupil is in contact, and the sort of social interactions in which he has a part....The central fact of the educative process is a growing Christian experience in and through the pupil's social interactions.¹

Elliott's analysis of Bower's report in The Curriculum of Religious Education provided a good statement of the distinctives of traditional and developmental or creative education in the years between 1925 - 1940. Following is part of that analysis:

In traditional Protestant religious education, the Bible and the accepted interpretations of religion are the organizing center, and religious education is conceived as an improved methodology for teaching the Bible and Christian truths; in the Bower report life situations are the organizing center and the Bible is utilized as an aid in meeting these situations on a Christian basis. In traditional Protestant religious education, Christian faith and practice are considered as already known, and education is a method of securing their acceptance and application; in the Bower report, what is Christian in faith and practice is to be discovered in and through the educational process. In traditional Protestant religious education, the teaching is a preparation for the experience of conversion; in the Bower report, it is assumed that Christian faith and experience are to be realized through growth from early childhood to adult years.²

3. Scientific Influences

Progress in methods of measurement, in the understanding of the learning process, in child-development

1. Coe, op. cit., pp. 19, 80.

2. Elliott, op. cit., p. 62.

theories in psychology, and in research and the scientific method had its effect on religious education just as it did in secular education.¹

4. Educational Practices

The educational practice of the church followed quite closely the pattern set in the course of general education. The reorientation was the normal result of social and psychological processes.² When general education changed its focus from learning subject matter as an end in itself, so, subsequently, did religious education. The Bible, for example, was used as a resource. For many years the Bible had been the sole content of Christian education. During these years, however, there was a swing away from Bible-centered curricula to experience-centered curricula. The Bible was not disregarded, but it was used, through selected passages, in a functional manner, and in conjunction with many other resources. This period was marked by concern for and change in curricula.³

The scope of religious education was widened to

1. For example, Ernest J. Chave's book, *Measure Religion*, Chicago, The University of Chicago Bookstore, 1939, contained tests that were designed to measure attitudes; knowledge; understanding and analysis of worship, the church, the Bible, theological ideas, religious teaching, etc.

2. Bower, op. cit., p. 34.

3. William Clayton Bower and Percy Roy Hayward, *Protestantism Faces Its Educational Task Together*, Appleton, Wisconsin, C. C. Nelson Publishing Company, 1949, p. 73.

include expanding youth and adult movements, and to encompass weekday and vacation schools. There were other activities through national agencies such as the Boy or Girl Scouts, Cubs, etc., that were educational in nature. Although they were national agencies and not church agencies as such, there was an increasing tendency to make the church-centered groups a place where the program of the agency could be integrated with the activity of the church.¹ More and varied activities in recreation, dramatics, service projects, choirs, and the like marked the educational outreach of the church.

Professional leadership increased, improvement was made in the training of lay leaders, and in the equipment used. Although religious education adopted or adapted many of the practices of the secular educational movement of these years, it lagged far behind in some of its practices. When educators looked at their efforts in a spirit of evaluation, they felt a sense of the inadequacy of their own efforts in face of the growing needs. Vieth's evaluation caused him to say

...there is a growing conviction that in present-day Christian education we have a fifty horsepower machine to do a work which requires many hundreds of horsepower.²

His evaluation was not intended to be discouraging or de-

1. Paul H. Vieth, *The Church and Christian Education*, St. Louis, The Bethany Press, 1947, p. 43.

2. *Ibid.*, p. 294.

spairing. It was simply an indication that Christian education was a growing movement, suffering from 'growing pains'.

5. Concern for Objectives

The developments of psychology and pedagogy emphasized the need for an adequate Christian philosophy. The changing times and the changing tenor of the theological thought called for a reconsideration of desired outcomes and the means of obtaining such outcomes. As long as education was the transmission of material from teacher to pupil, the purpose of education was quite clear. The pupil had only to master the content, accept the ideals, or develop the desired habits. The time had come, however, when education was seen to be more than the transmission of existing knowledge and the reproduction of skills. Education now aimed "at the development within the growing pupil of free, dependable, creative personality",¹ in a spirit of fellowship, in a setting of social interaction. Questions arose as to what personality values were to be desired, and what situations and experiences could best favour the desired growth of such personality values.

In the process of developing an International Curriculum in the 1920's, the Committee of the International

1. L. A. Weigle, in the Introduction to Paul H. Vieth's *Objectives in Religious Education*, New York, Harper & Brothers, 1930, p. ix.

Council of Religious Education working on the project recognized the necessity "for a clarification and formulation of the objectives which Christian education should seek to achieve".¹ This was done by Paul H. Vieth. He reviewed and evaluated what he felt to be "the best thought on the subject" by analyzing what ten leaders in religious education and four leaders in general education had to say concerning the objectives of religious education.² His seven objectives touched areas of relationship to God, to Jesus, to Christian character, to the social order, to the Church, to a Christian philosophy of life, and to the Bible. They were accepted generally and were used by the International Council of Religious Education in its publications for many years.³ They were still in general use by 1940 and will be discussed in more detail in Chapter III.

E. Summary

The purpose of this chapter has been to give an historical background in order to provide a basis for understanding the situation as it was in education in

1. Bower and Hayward, *op. cit.*, p. 208.

2. Paul H. Vieth, *Objectives in Religious Education*, New York, Harper & Brothers, 1930, p. xiii.

3. James H. Chapman, "Objectives", *A Survey of Religious Education*, ed. by J. M. Price, James H. Chapman, L. L. Carpenter, and W. Forbes Yarborough, New York, The Ronald Press Company, 1959, p. 143.

1940.

It was found that America had barely recovered from the economic blow that the depression had dealt in the 1930's. Furthermore, the nation was hard pressed in its attempts to maintain a position of neutrality and isolation in face of the world situation with theatres of conflict in both Europe and Asia.

In a review of the situation in education prior to 1940 it was discovered that changes in educational philosophy, increasing sociological awareness, advances in science and psychology, and new theological concepts led to two opposing streams of thought and practice in both secular and Christian education: traditionalism, a transmissive education with more emphasis on teacher than on pupil, and a conviction that certain "essentials" must be transmitted; and progressivism, or developmental education, an educational process which was creative or functional in approach, emphasizing pupil activity and interest and teaching "content" only as it applied to the pupil's immediate experience.

As a result of world conditions, internal unrest and dissatisfaction, new understanding of persons and personality, conflicts in the realm of ideas concerning the nature of God, the nature of man, and the meaning of education, there was a concern that had as its outcome a

reexamination and a restatement of the outcomes desired in both secular and Christian education. In secular education the result was the 1938 statement of the Educational Policies Commission of the National Education Association, The Purposes of Education in American Democracy. The International Council of Religious Education gave its approval to Paul H. Vieth's statement, Objectives in Religious Education, 1930, and it became the official statement of objectives in Christian education.

In the next chapter an examination of the objectives formulated by the Educational Policies Commission of the National Education Association since 1940 will be undertaken. Chapter III will be a discussion of the objectives formulated by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

CHAPTER II

OBJECTIVES IN SECULAR EDUCATION
IN THE YEARS 1940 - 1961

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If philosophy is for anything...it must shed some light upon the path...philosophy is reflection upon social ideals, and education is the effort to actualize them in human behaviour.

- John Dewey

A. Introduction

This chapter will be a study of the objectives of secular education between the years 1940 and 1961 as they were formulated by the Educational Policies Commission of the National Education Association. Since there were numerous publications made by the Educational Policies Commission during those years, the study in this chapter will be limited to those publications of the Commission which were listed under aims and objectives in the Educational Index. Four such listings were made:

Policies for Education in American Democracy, 1946;¹
Point Four and Education, 1950;
Education and National Security, 1951;
The Central Purpose of American Education, 1961.

Because the 1946 publication was a condensed version of three other books,² it will not be included for study.

1. Also published in paper back copy in 1949.

2. The three books were: The Unique Function of Education in American Democracy, 1937; The Purposes of Education in American Democracy, 1938; and The Education of Free Men in American Democracy, 1941.

One of these three books, The Purposes of Education in American Democracy, was a statement on objectives, and it will be studied in place of Policies for Education in American Democracy. The statement on objectives was written in 1938. It represents the official position in 1940 and throughout the following decade.

The book, Moral and Spiritual Values in the Public Schools, 1951, will also be studied. This is a publication of the Educational Policies Commission of the National Education Association; it is being included in this study because special reference was made to it in the objectives stated in Education and National Security, and because it has relevance to both the secular and Christian areas of education. The study of this document will be placed in chronological order with the studies mentioned above.

The procedure will be to study each one of these five books or pamphlets in turn, noting their general content and purpose, the objectives stated or implied, and any significant emphases that they might have apart from those already mentioned.

B. The Purposes of Education in American Democracy, 1938

1. The General Content and Purpose of the Document

This publication introduces its statement of ob-

jectives by a chapter dealing with the relation between education and democracy.¹ The bulk of the book states what the Commission feels that the schools of the United States ought to try to accomplish. The book concludes with a chapter on the critical factors involved in the realization of these purposes.²

The authors' purposes in writing were expressed in their hopes that these objectives would reach the classroom level and influence the procedures there and that the teachers would think about the purposes of their daily work, seeing more clearly the sharp imperatives of their great opportunities and their great obligations.³

2. The Objectives Stated

The whole aim of education should be the fullest development of the individual within the framework of the industrialized democratic society. It is the hope of the Educational Policies Commission that this might be achieved through adequate self-realization on the part of the pupil, proper human relationships, economic efficiency, and a due sense of civic responsibility.⁴ These areas are vantage

1. The Purposes of Education in American Democracy, Washington, D. C., The National Education Association of the United States and the American Association of School Administrators, Educational Policies Commission, 1938, ch. I.

2. Ibid., ch. VIII.

3. Ibid., p. viii.

4. Ibid., p. 47.

points from which the purposes of education may be studied in order to obtain a comprehensive view of the whole.

a. The Objectives of Self-Realization¹

The Educational Policies Commission feels that there is a real danger in the schools becoming so interested in education that prepares for the future that they are neglecting a concern for the growing, developing human individual as he is, in the present. The processes of self-realization, then, are a primary concern of education. These processes of growth touch many areas of the learner's experience. Following are some of these areas:

(1) The inquiring mind - An active and far-reaching curiosity should be cultivated by the schools and harnessed to make it serve as the beginning of a continuing life-long enterprise.

(2) Speech - The purpose of the schools should be to help the learner speak what he believes in a simple, brief, and direct fashion.

(3) Reading - Not only should the schools teach reading but they should also give guidance in the selection of materials; the educated person should be able to select, comprehend, apply, experience, and enjoy what he reads.

(4) Writing- The educated person should acquire the basic writing skills, be capable of expressing his thoughts

1. Ibid., ch. IV.

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1. Ibid., ch. IV.

and feelings creatively, and write with simplicity, honesty, legibility, and brevity.

(5) Number - Self-realization in this day of science finds assistance through an appreciation and use of the basic mathematical skills and concepts.

(6) Sight and hearing - The learner should be taught to listen, to observe, and to reflect so that he may abstract from all his experiences the possibilities that they offer for life-enrichment.

(7) Health knowledge - The educated person has an understanding of the human body and the mind as a functioning organism and is able to distinguish the real from the quack in the area of remedial work.

(8) Health habits - The schools should provide for their students a knowledge of the body and the basic biological functions and of mental health and safety to the end that students will cultivate and develop good health habits.

(9) Public health - The educated person will have a concern for the health and safety of all; he will encourage study and corrective action in those conditions which cause disease and imperil the health of mind and body.

(10) Recreation - The schools should help the learner see life as an art, not as a "business"; they should help him use his leisure time to personal and social advantage, teaching him to enjoy himself either as an observer or as

a participant in various forms of recreation.

(11) Intellectual interests - The schools should provide for the learner mental resources for the use of leisure time, such resources as reading, an understanding of music, some basic preliminary assistance and instruction in painting, sketching, photography, and such.

(12) Esthetic interests - The seeking, enjoying, and treasuring of beauty is one of the most important attitudes the child can learn, and in cultivating this attitude the schools have an important responsibility.

(13) Character - Each man for himself must ascertain the meaning of life and death; he must establish a philosophy of life that becomes for him a framework in which he sets his actions; he must have a strong sense of direction for his life. The schools fail in their purpose if they do not help their students achieve this.

b. The Objectives of Human Relationship¹

The individual does not live as a man apart from all others, but he is a member of a family unit and of a community. The importance of his relationships in both family and community can hardly be overestimated, yet it is true that the schools have done little toward developing understandings and favourable attitudes in these areas. In the field of human relationships, the Commis-

1. Ibid., ch. V.

sion sets out certain areas for special attention. ✓

(1) Respect for humanity - The schools must inculcate attitudes and habits in the individual by which he will develop a sense of values that will consider the well-being of others in placing human welfare first.

(2) Friendships - The schools should become simple, honest, and sincere forms of community life, places where friendships are created and not destroyed.

(3) Cooperation - The schools should be places where individuals learn to work toward a common goal, and experience the effectiveness of group working.

(4) Courtesy - Social courtesies and consideration for others should be learned by every child.

(5) Appreciation of the home - In seeing the social significance and in understanding the role of the family, the student should learn to value his own home and family life.

(6) Conservation of the home - The schools cannot halt the changing patterns of family life but they can help the child to understand these changes and to make the necessary adjustments.

(7) Homemaking - The schools should not only teach the basic skills of homemaking but they should also develop an understanding of the dynamics of family relationships.

(8) Democracy in the home - Recognizing that there

are many individual differences within a family unit that require the making of constant adjustments, the schools should provide a systematic education for home and family life in which the individuals practice a regard for common welfare and the use of reason in making such adjustments.

c. The Objectives of Economic Efficiency¹

Man is both a producer and a consumer. The Commission feels, therefore, that his education should be in both of these areas.

(1) Work - The schools should provide some opportunity for employment; they should inculcate the attitude that work is something to be sought, enjoyed, and respected.

(2) Occupational information - With the prominence of more specialized occupations and less opportunity for learning on the job, the schools should provide for more occupational learning.

(3) Occupational choice - The schools should provide vocational guidance.

(4) Occupational efficiency - The schools should provide vocational education; they need not do the whole educational job, they may do only part and, at the same time, see that the rest is done by other agencies.

1. Ibid., ch. VI.

(5) Occupational adjustment - The schools should develop attitudes that help the worker adjust to changing circumstances, to improve, and to retrain if it is necessary.

(6) Occupational appreciation - Education should give the worker insight into the social utility and significance of his work.

(7) Personal economics - The schools should teach the pupil how to act in a responsible way in the field of investments, banking, borrowing, saving, and spending.

(8) Consumer judgment - The consumer's education should lead him to develop and evaluate standards for guiding his expenditures.

(9) Efficiency in buying - Education for buying should give the consumer an understanding of marketing agencies and their operation, the pricing process, selling methods, and sales talk and general market arrangements.

(10) Consumer protection - The consumer should know his legal protection and remedies, be able to evaluate them, and attempt to bring about necessary protective legislation and other legislation that is in the general interest of the consumer.

d. The Objectives of Civic Responsibility¹

The job of those who believe in democracy is to build it up and keep it strong and alive. The educated citizen has certain responsibilities.

(1) Social justice - The well-informed citizen should be aware of the extraordinary range of conditions under which men live and have some understanding of such experiences.

(2) Social activity - Such an awareness and understanding mentioned above should lead to a broad, expanding, and active humanitarianism on the part of the citizen.

(3) Social understanding - Students should have some knowledge of the social processes and social institutions, that is, of the nature of the society in which they live.

(4) Critical judgment - The student should know and recognize the art of propaganda and of modern advertising as well as have some defenses against the pressures of mass thinking.

(5) Tolerance - Young people need to be taught to reach their own opinions yet, at the same time, to respect differing opinions honestly reached.

(6) Conservation - School instruction must include preventive and remedial conservation procedures along

1. Ibid., ch. VII.

with the account of the natural resources and their importance.

(7) Social applications of science - The emphasis in science should be, not in making scientists, but in producing citizens who have an intelligent understanding of the methods, the significance, and the application of science, and see its main use in the improvement of the everyday life of mankind.

(8) World citizenship - Education must develop a rational and sympathetic attitude toward other nations and their problems.

(9) Law observance - The schools should attempt to develop an understanding of the nature of law and its role and to promote habits of obedience and an attitude of respect.

(10) Economic literacy - The educated citizen should have the information and the willingness to deal with economic problems; he should have an acquaintance with broad economic issues, conditions, and procedures.

(11) Political citizenship - Intelligent and socially minded voting, an appreciation of governmental services, and a layman's knowledge of the law are the civic responsibilities of the citizen, an awareness of which the schools should attempt to develop.

(12) Devotion to democracy - An appreciation of

and a loyalty to democracy must be supported by an acute awareness of the factors which threaten it.

3. Other Significant Emphases

The social and political climate of America demands education for a democracy.¹ These objectives stated above are designed to strengthen the belief and the participation in the democratic way of life. They place an emphasis on the individual, with a deep respect for human personality. They encourage the use of democratic processes in attitudes of tolerance, reason, fair-play, and cooperation. They advocate the development of initiative and discernment on the part of the pupil.

Factors entering into the attainment of these objectives illustrate that they are primarily goals to be approximated. Human nature being what it is, there are limits to the changes that the school can bring about in the learner's life and action. There is the educative force of society that the school cannot control. The school itself has had its own limitations and it now must reexamine its equipment, its personnel, its teaching and administrative methods, the subject matter it attempts to teach, and its major emphases.²

1. Ibid., ch. I.

2. Ibid., ch. VIII.

C. Point Four and Education, 1950¹

1. The General Content and Purpose of the Document

The Educational Policies Commission published this statement in order to point out some of the profound implications for education in the "Point Four" program, a new foreign aid program proposed by President Truman in 1949.² The article discusses the importance of the Point Four program for "underdeveloped areas" in terms of the great realities facing the free world, the urgency of the task, and the implications for education in the program. The writers of this article see the Point Four program as a step in the direction of capturing the offensive in the great world struggle; as a positive and dynamic foreign policy; as a reflection of the humanitarian tradition and faith of America; and as a means of protecting and ex-

1. This pamphlet is now out of print. The information used here is taken from an article in the NEA Journal, Vol. XXXIX No. 6, Sept. 1950, pp. 418 - 419. The NEA Journal is the official organ of the National Education Association. The article used is a condensation of the pamphlet published earlier in the same year by the Educational Policies Commission of the National Education Association.

2. In President Truman's inaugural address in 1949, his fourth point concerned a program for the development and growth of underdeveloped areas in foreign countries. The purpose of the program was to alleviate hunger, misery, and despair in these countries. This proposal came to be known around the world as "Point Four".

tending free institutions.¹ They regard the program as a daring and revolutionary undertaking in education and social engineering, the execution of which would be based on psychological and educational principles. The article does not give any explicit objectives for education, but the suggestions that it gives for the effecting of this program in underdeveloped foreign countries can be adapted to education at home.

2. The Objectives Implied²

The following objectives implied for the educational program overseas could apply equally to education in the United States.

a. Education should seek to improve the conditions of men, both for now and for the generations to come.

b. Education should be adapted to the people it serves, and it should seek to cultivate the initiative and the creative ability of the people.

c. Education should be broad enough to include vocational, technical, moral, civic, and political training; it should educate the individual to prepare him for his responsibilities as a consumer and as a citizen.

d. Education, as a formal undertaking, should recog-

1. Educational Policies Commission of the National Education Association, "Point Four and Education", NEA Journal, XXXIX Sept. 1950, p. 418.

2. Ibid., pp. 418 - 419.

nize the educative effects of other processes and seek to utilize and synthesize the education that takes place outside the school.

e. Education should be carried out by those who are well trained for the job of educating.

f. Education involves a long and sustained effort; it is necessary for educators to guard against superficiality, and to be watchful and understanding; the educative effort yields dividends slowly, but the end result should be security, justice, and peace for all men.

3. Other Significant Emphases

The world is viewed as a neighbourhood in which the lot of one is tied up with the lot of all. It is also viewed as an arena in which the forces of the free world are lined up against those of the totalitarian states. A significant factor in this world struggle is the ignorance, poverty, disease, and hunger of two-thirds of the people in the world. The desire of these people for something better results in social upheaval as well as progress. Consequently, education cannot be separated from sociology and psychology. In view of the fact that the United States, in terms of industrial and military strength, is the most powerful state in the world, the nation has a tremendous responsibility to meet for she must assume a

responsibility commensurate with her great power.¹

D. Education and National Security, 1951

1. The General Content and Purpose of the Document

This statement is an analysis of the role of American schools and universities in a time of partial mobilization, a situation that faced America in the year 1951. The statement is "an effort to describe the nature of our international obligations and to suggest the contributions that education at all levels can make to the national effort".²

2. The Objectives Stated³

This document reiterates the objectives stated in The Purposes of Education in American Democracy, 1938:

- a. the personal development, growth, and learning of the individual;
- b. the improvement of human relations in the family and in the wider social environment;
- c. the development of economic efficiency in the creation and use of goods and services;
- d. the preservation and extension of democratic

1. Ibid., p. 418.

2. Education and National Security, Washington, D. C., The National Education Association of the United States and the American Association of School Administrators, Educational Policies Commission, 1951, p. iii.

3. Ibid., ch. II.

values, the quickening of the social conscience,¹ and the encouragement of responsible citizenship.

Feeling as they do that these objectives stem from the whole of Western thought and culture as it has evolved into American democracy, the members of the Commission uphold these four areas as goals to be attempted. The 1951 report is not intended to supersede the 1938 document but rather to supplement it. The members of the Commission outline specific objectives which they feel should be given urgent consideration in light of the national and international situations:

(1) Moral and spiritual values - This involves not only the work of the individual teacher but also the whole atmosphere of the school.

(2) Education for everyone - The education must be adapted to the talents of the individual and the needs of the society in which he lives.

(3) Improved elementary education - A more common awareness of the critical importance of the formative years of childhood is needed, the elementary schools holding a unique position in the education of the individual.

(4) Citizenship education - Every American student should have an opportunity to secure the knowledge which is basic to intelligent democratic action; he should

1. Ibid., p. 15.

acquire the attitude of devotion to the public welfare; and he should be given occasion to take an active part in civic affairs.

(5) International understanding - The teaching of current affairs, the history and culture of other lands, language study, and the problems and accomplishments of international organizations and agencies must take on new meaning in the school curriculum.

(6) Preparation for useful work - In stressing human relations and civic responsibility as well as teaching specific skills, this education should equip the student to become a fully effective member of a production team.

(7) Health and physical education - Through instruction, encouragement, regular examinations, and well-planned recreation and corrective activities, the schools can contribute to the elevation of local health standards.

(8) Education for the intellectually superior student - Procedures for identifying such students and programs for developing their talents need to be improved.

(9) Education for the handicapped - Physical, mental, or emotional problems should bar no individual from the help that the schools can give in learning to live a full and useful life.

3. Other Significant Emphases

This document is marked by a sense of urgency.

The grave national and international situations place heavy responsibility on the educational system of America. It is in the realization that no nation can now live unto itself alone that the Commission has written this report. America's well-being is bound to the well-being of all others; America must understand the real significance of democracy; she must understand herself and must communicate these understandings to other nations; she must understand other nations and other cultures, helping them, but at the same time realizing that they must blaze their own paths according to their own needs. Education must provide the student with moral principles that will promote an attitude of concern for the well-being of the individual both nationally and internationally.¹

E. Moral and Spiritual Values in the Public Schools, 1951

1. The General Content and Purpose of the Document

This book emphasizes the development of moral and spiritual values in the educational program of the schools. Such a statement was requested by teachers who feel that the survival of the nation is dependent upon an intelligent and fervent loyalty to moral and spiritual values. It was written by the Commission in the hope that it

1. Ibid., ch. I.

would encourage a nation-wide renaissance of interest in education in these values.¹

Because of the changing times, the international tensions, the impersonal nature of the industrialized life, and the mounting complexity of life, there is need of renewed concentration on moral and spiritual values.² The book clarifies the essential values of American life; considers the varied sources of such values; inquires into the ways that these values can be effectively taught; and reflects upon the enlistment of the media of home, church, community, and mass communication in such teaching.

2. The Objectives Stated³

The educational processes rest on moral and spiritual values. The development of such values, then, is basic to all other educational objectives. The Commission defines these values as

...those values which, when applied in human behaviour, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture.⁴

1. Moral and Spiritual Values in the Public Schools, Washington, D. C., The National Education Association of the United States and the American Association of School Administrators, Educational Policies Commission, 1951, p. vi.

2. Ibid., p. 12.

3. Ibid., ch. II.

4. Ibid., p. 3.

The objectives are stated in terms of desired values or ideals:

a. Human personality - The basic value is a recognition of the inherent worth of every human being.

b. Moral responsibility - The individual should be able to make mature judgments, balancing self-reliance with social conscience.

c. Institutions as servants of men - The individual should be able to evaluate institutions as to their continuing suitability and serviceability.

d. Common consent - Opportunities for friendly co-operation aid the individual in making group decisions through common consent rather than by violence.

e. Devotion to truth - Education should inculcate a respect for truth, making it more keenly appreciated and more consistently applied.

f. Respect for excellence - Education should foster excellence in mind, character, and creative ability in each individual according to his capacities.

g. Moral equality - All persons should be judged justly and fairly by the same moral standards.

h. Brotherhood - An expanding humanitarianism shows itself in concern for the distress of others and an attack on the causes of want and suffering.

i. Pursuit of happiness - Education should help the

individual find deep personal resources and associations with others that provide the source of happiness.

j. Spiritual enrichment - Education is incomplete without the inner life of the spirit that gives warmth and direction to the precepts of morality.

3. Other Significant Emphases

The particular emphasis of this document is on those moral values which the writers feel are generally accepted by the American public as most desirable. Special stress is placed on what they consider the basic value - the supremacy of the individual personality. The writers of this document are careful to point out that the teaching of moral and spiritual values does not mean the teaching of religion. They do state, however, that teaching about religion is "essential for a full understanding of our culture, literature, art, history, and current affairs",¹ and should, therefore, be a part of the educative process. Their use of the term "spiritual value", although nebulous, is akin to esthetic appreciation;² even though they are attempting to lift the goals above a merely humanitarian level,³ they have scarcely done so.

1. Ibid., p. 78.

2. Ibid., p. 30.

3. Ibid., p. 34.

Considerable emphasis is placed upon the responsibility of the teacher in instilling desirable values. These values are to be promoted not so much through direct teaching as through concomitant learnings. Through the example of the teachers and by means of person-to-person relations between teachers and pupils, the teaching of moral and spiritual values should permeate the entire educative process.¹

F. The Central Purpose of American Education, 1961

1. The General Content and Purpose of the Document

The requirements of freedom set the framework within which the school finds its central focus.² In this document, the Educational Policies Commission discusses the freedom of the mind and the central role that the rational powers of the mind have played and are playing in the maintenance of freedom and in changing man's understanding and power. The members of the Commission see the objective of the school as singular - a central purpose. They strive to make clear the centrality of this purpose and they make suggestions with regard to the possible achievement of this

1. Ibid., ch. IV.

2. The Central Purpose of American Education, Washington, D. C., The National Education Association of the United States and the American Association of School Administrators, Educational Policies Commission, 1961, p. 2.

purpose in the schools.

2. The Objective Stated¹

American education seeks to serve all of American life. This places before the schools a task of such immense magnitude that it makes it impossible to achieve all the desired goals; therefore, education must focus on equipping the pupil to achieve these goals for himself. In order to do this, the pupil must have a rational grasp of himself, of the world around him, and of the relationship between the two. This involves developing the ability to think rationally. Step by step, such rational thinking means:

(1) basing choices and actions on understandings which the individual achieves himself and on values which he examines;

(2) being aware of the bases on which he accepts propositions as true;

(3) understanding the values by which he lives, the assumptions on which they are based, and the consequences to which they lead;

(4) recognizing that others may have different values;

(5) analyzing his own situation and developing solutions to his own problems;

(6) perceiving and understanding the events of his life

1. Ibid., part I.

and time and the forces that shape and influence those events;

(7) recognizing and accepting the limitations which time and circumstance place upon his choices.¹

The central purpose of the school, therefore, is to develop the rational powers of the people. Education is to develop the ability to think; this is centrally important; it becomes both a means and an end since all other purposes and goals find their achievement through the realization of this central goal. The schools must provide the environment and develop the individual strength necessary to achieve this goal.

3. Other Significant Emphases

This document emphasizes the central purpose and makes it the focal point for the whole educative process. It does not supplant either the 1918² or the 1938³ statement of educational purposes but it emphasizes the point that the traditional objectives can be better achieved as pupils develop the ability to think. This statement makes the rational powers of man the means for developing the freedom of the mind, and, consequently, the basis for the

1. Ibid., p. 4.

2. Supra, p. 25.

3. Supra, pp. 41 - 50.

free democratic society.¹ The writers of this document consider the rational powers as central to all qualities of the human spirit and indispensable to a full and worthy life.² Knowledge derived from rational inquiry has become the basis for action and for a value system.³ These writers feel that the development of the rational powers of the human mind is the key to the future.⁴

G. Summary

The purpose of this chapter has been to study the objectives set forth by the Educational Policies Commission of the National Education Association from 1940 to 1961 in order to determine the presence and nature of any significant trends.

It was found that the first document studied, The Purposes of Education in American Democracy, 1938, had considerable influence over the entire period of time covered by this survey. It was in use before 1940, it was reprinted in 1946 and again in 1949, and reference was made to it even as late as the 1961 statement. It

1. The Central Purpose of American Education, p. 3.

2. Ibid., p. 8.

3. Ibid., p. 10.

4. Ibid., p. 11.

is still currently considered the official statement of objectives. In this book, the emphasis is on education for citizenship in a democracy. In view of the importance of the individual, both to himself and to society, objectives are stated in terms of self-realization, human relationship, economic efficiency, and civic responsibility.

Point Four and Education, 1950, it was noted, is directed toward the execution of the overseas educational aid program in countries or areas which are underdeveloped and in need of technical assistance. This document does not specifically state objectives. However, it does emphasize a view of the world as a neighbourhood where the life of one involves the life of all, thus setting forth a view of education as a broad and inclusive process, inseparable from sociology and psychology, dependent upon the understanding, watchfulness, and patience of its leaders. This statement reflects the feeling that education for 1950 must look beyond the horizons of America if it is to be effective in helping to establish peace and stability in the changing world. An isolationist policy is a thing of the past for it is not useful in educating the pupil either for world understanding or for American citizenship.

It was found that a further effort to ascertain

the nature of international obligations and the extent that education could contribute to such obligations was the purpose of the document, Education and National Security, 1951. This document, in determining the role of education in the time of partial mobilization, upholds the objectives stated in the 1938 publication, The Purposes of Education in American Democracy. The writers of the 1951 statement make mention of specific areas for urgent consideration: the area of moral and spiritual values; education for the gifted and the handicapped; the promotion of international understanding; and education in citizenship and in vocational skills.

Moral and Spiritual Values in the Public Schools, 1951, was written because of the demand of the teachers and the desire on the part of educators for a renewed interest throughout the nation in moral and spiritual values. The objectives of education, then, are stated in terms of values, the values discussed being those which are most commonly accepted by the American public as desirable in a democratic society.

The Central Purpose of American Education, 1961, as its title suggests, states that education should have a central focus and a central purpose. This central purpose, it was discovered, is the development of the rational powers of the pupil so that he will be equipped to face

the problems that arise out of his life situations and to make the best possible decisions concerning them. This most recent document upholds the goals and objectives outlined in the 1918 and 1938 statements, stressing, however, that these goals are obtainable only as the pupil's rational powers are developed.

Thus, the trend through these years considered has been a continued emphasis on objectives stated in terms of the demands of democracy and a rapidly expanding set of objectives reaching a list of such immense scope that it has become necessary to rethink the purpose of education and state it in terms of one basic objective or end toward which the schools must move.

CHAPTER III

OBJECTIVES IN CHRISTIAN EDUCATION
IN THE YEARS 1940 - 1961

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OBJECTIVES IN CHRISTIAN EDUCATION IN THE YEARS 1940 - 1961

The Church must teach, just as it must preach, or it will not be the Church....Teaching belongs to the essence of the Church and a church that neglects this function of teaching has lost something that is indispensable to its nature as a church.

- James D. Smart

A. Introduction

This chapter will be a study of the objectives formulated by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America between the years 1940 and 1961. In that time, there have been five such formulations:

Christian Education Today, 1940;
Goals for the Christian Education of Children, 1945;¹
Junior High Objectives, 1953;
The Objective of Christian Education for Senior High Young People, 1958;
The Objectives of Christian Education, no date.²

The first and the last of the above mentioned documents

1. These first two were published by the International Council of Religious Education which became the Division of Christian Education of the National Council of the Churches of Christ in the United States of America in 1952.

2. The date for this publication is given as 1958 in two of the above mentioned publications of the Division of Christian Education: Junior High Objectives, title page; and The Objective of Christian Education for Senior High Young People, p. 8.

are statements of objectives in general Christian education. The others, as their titles imply, are statements of age-group objectives. In Christian Education Today, eight objectives are listed. With the exception of the Christian family objective, they are simply stated without elaboration. The other seven are based on seven comprehensive objectives formulated by Paul H. Vieth in his book, Objectives in Religious Education. This book was published in 1930 as an enlargement of Vieth's doctoral thesis; the eighth objective was later added to these seven and the International Council of Religious Education gave final approval to the eight. In the analysis of these objectives, reference will be made to this earlier statement, and notation will be made of any differences in the summary statements of the eight objectives as they are presented in Christian Education Today.

The procedure will be to study each one of these five documents in turn noting their general content and purpose, the objectives stated, and any other distinctive or significant emphases of the documents.

B. Christian Education Today, 1940

1. The General Content and Purpose of the Document

This document is addressed to ministers, to lay church members, to those professionally engaged in Chris-

tian education, and to the public generally. Its purpose is not to impose any creed but to further the spirit and goals of the Kingdom of God.¹

The document is an analysis of Christian education as it has developed through the years; as it is animated by the Christian faith; as it has its ideal setting in the family; as it relates to social action, public education, evangelism, and extension; and as it finds expression in the local church, cooperatively with other churches, and in a world-wide outreach. In the discussion of educational principles and methods, the Committee who prepared the statement reports on its understanding of the nature of Christian education and its objectives.

2. The Objectives Stated

Christian education is to help persons to live as Christians. This means that it is related to every phase of the whole of living; it is concerned with making every phase of life Christian. It must address itself to the growth of the whole person, starting with the present interest of persons, but expanding into abiding interests that will embrace all of the person's experiences as he interacts with the total world. Christian education should aid in the process which involves the progressive orienta-

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 3.

tion of the whole self toward God and man.¹ The sense of mission and direction that Christian education should have is classified under eight headings.

a. God-Relationship Objective²

To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

Christian education involves more than simply teaching about God. It involves:

(1) assisting the child to discover God and to come into his presence through God's revelation of himself to the child in nature, the Bible, Jesus Christ, and other men's experience of him;

(2) guiding the child into an experience of faith of such a nature that it shapes life and conduct, a faith that grows as the meaning of God in human experience grows;

(3) leading the child to obtain those attitudes that characterized Jesus' relationship with God - dependence, trust, obedience, gratitude, and submission to his will;

(4) developing within the child the practice of worship that is communion with God;

(5) leading the child to find God and his relationship to him through his participation in society;

1. Ibid., pp. 14 - 16.

2. Ibid., p. 16; cf. Paul H. Vieth, Objectives in Religious Education, New York, Harper & Brothers, 1930, ch. VI.

(6) assisting growing persons to control their conduct in light of their responsibility to God and in light of Jesus' conception of God and of the world.

b. Jesus Christ Objective¹

To develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.²

There has been much difference of opinion among Christian educators about the nature and life of the person, Jesus. For this reason, many of the objectives in this area have been stated in vague generalities. This study on objectives states that there are certain responsibilities that must be met. Educators must recognize that Christ does hold a central place in the educational task. They must present Christ in such a way that the learner has an opportunity to grow into his own understanding of Christ, embodying into the teaching bases on which the pupil may build his own convictions while recognizing the authority of established facts. The meaning of Jesus Christ in present-day life and conduct should be primary but the doctrines concerning Jesus should not be

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 16; cf. Paul H. Vieth, Objectives in Religious Education, New York, Harper & Brothers, 1930, ch. VII.

2. The words "as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct" were added in Christian Education Today.

ignored. A comprehensive Christian education should present divergent views, allowing the pupil to make his own interpretation. Vieth calls upon the theologian and the New Testament scholar to give guidance to educators. At the same time, he makes three suggestions for direction:

(1) inspiring, controlling, and motivating the highest conduct by leading persons to discover in Jesus the highest moral and religious ideal;

(2) guiding persons to discover in Jesus the most perfect presentation of God;

(3) assisting persons to establish a unique personal relationship to Jesus in which they are at one with him in spirit, purpose, and work.

c. Christlike Character Objective¹

To foster in growing persons a progressive and continuous development of Christlike character.

This goal is not to mold young lives into a preconceived pattern but to help them develop a fullness of Christian personality far beyond our present realization. It includes:

(1) promoting continuous growth, cultivation, and change;

(2) leading persons to an understanding of the nature of sin and recovery from it;

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 16; cf. Paul H. Vieth, Objectives in Religious Education, New York, Harper & Brothers, 1930, ch. VIII.

(3) guiding in progressive personal religious experience;

(4) formulating with persons the techniques that may be used in developing the Christian life;

(5) developing in growing persons a "method of attack" so that they are able to direct and control their own actions;

(6) guiding learners to make self-controlled Christ-like responses to life situations;

(7) helping persons achieve an articulate expression of their belief;

(8) fostering creative living and an attitude expectant of new truths to be revealed;

(9) inculcating the attitude that vocations are a means of sharing with God in the work of the world;

(10) developing within persons the responsibility of taking part in Christian service in a spirit of fellowship and love;

(11) cultivating in persons the ability and desire to follow the guidance of spiritual leaders.

d. The Good Society Objective¹

To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 16; cf. Paul H. Vieth, Objectives in Religious Education, New York, Harper & Brothers, 1930, ch. IX.

the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

Mature Christian character will only emerge as persons participate in the interests and activities of the community. Education for life in such a community involves:

(1) assisting persons to adjust themselves to their social relations in a Christian way and helping them to respect and reverence others;

(2) guiding persons in interpreting life in the social order in terms of religious ideals;

(3) developing in persons the ability to let their Christian ideals permeate and influence their life in society;

(4) guiding persons to participate in bringing about the advancement of the Kingdom of God as something dynamic rather than static;

(5) developing in persons the consciousness of God's love extending to the entire human family.

e. The Church Objective¹

To develop in growing persons the ability and disposition to participate in the organized society of Christians - the Church.

The Church is a specific local organization and also all of organized Christianity. In achieving the

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 16; cf. Paul H. Vieth, Objectives in Religious Education, New York, Harper & Brothers, 1930, ch. XI.

Church objective, educators will be involved in:

(1) guiding persons into church membership as a personal, self-giving act, feeling their kinship in the great fellowship of believers the world over;

(2) educating persons in the principles of Christian service, revealing to them a knowledge of service needs and the church's attention to those needs, sharing and giving in a spirit of love;

(3) fostering in growing persons the ability and disposition to contribute toward the construction of a church that will more closely resemble the ideal Church.

f. The Christian Family Objective¹

To develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.

The family plays such an important part in Christian education that one objective should be the establishing and sustaining of Christian families. It should encompass:

(1) formulating and teaching a Christian view of marriage, family life, and parenthood;

(2) guiding young people in building Christian ideals of marriage and family life, and providing for a

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, pp. 16, 20 - 22; cf. Paul H. Vieth, The Church and Christian Education, St. Louis, The Bethany Press, 1947, ch. V.

social life among young people which will be conducive to courtship and marriage between young people with similar ideals;

(3) guiding home-makers and parents in establishing Christian homes and providing Christian nurture;

(4) providing literature and resources for Christian family use;

(5) providing satisfactory church relationship for all members of the family so that home and church co-operation may be easy and normal.

g. Christian Life Philosophy Objective¹

To lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.²

Every individual needs to have dominant life motives which guide his conduct. He needs to be able to recognize these motives; he needs to adjust himself to the totality of existence. The direction of Christian education, then, should be in:

(1) guiding persons to interpret the universe in light of their understanding of God's power and purpose;

(2) leading persons to a sensitivity to higher val-

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 16; cf. Paul H. Vieth, Objectives in Religious Education, New York, Harper & Brothers, 1930, ch. X.

2. The words "the ability to see it in God's purpose and plan" were added in Christian Education Today.

ues grounded in the eternal constitution of the universe itself;

(3) considering the question of life after death, and helping the growing persons discover and adopt a Christian interpretation of immortality.

h. Race Heritage Objective¹

To effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience.²

The value of knowledge that emerges from experience helps others control the situations they face and enhances their own experience as they re-experience what has been handed down to them. As educators help growing persons assimilate the heritage of the race, they do so in:

(1) leading them to a knowledge and appreciation of the Bible, letting the Bible as a whole be its own authority;

(2) making them familiar with the thought in Christian theology and the philosophy of religion;

(3) following a thorough grounding in the meaning of Christianity with a study of other religions in such a

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 17; cf. Paul H. Vieth, Objectives in Religious Education, New York, Harper & Brothers, 1930, ch. XII.

2. The words "preeminently that recorded in the Bible" were added in Christian Education Today.

way that they will appreciate the best in thought and ideals in these other faiths;

(4) bringing each generation into an appreciation of the full religious heritage in the fine arts.

3. Other Significant Emphases

As stated earlier, the document, Christian Education Today, lists these eight objectives without elaboration (the Christian family objective excepted). In Vieth's detailed discussion of the other seven objectives, he places a great deal of emphasis on the experience of the individual as the method of learning. He does not discount the experience of the past but values it for the present primarily as it is re-experienced by the learner. The emphasis is on growth - a continuing dynamic process. Every objective is stated in terms of "the growing person", suggesting to the observer that these objectives are goals to be approximated, not hoped-for final results produced at some period in the pupil's earthly existence. Wyckoff says that these eight objectives fall into the category of what he would call the "great themes of the Christian faith and the Christian life".¹

Noticeably absent in Vieth's analysis of these objectives is an emphasis on the initiative of God. There

1. D. Campbell Wyckoff, The Gospel and Christian Education, Philadelphia, The Westminster Press, 1959, p. 122.

is considerable suggestion of the human effort and initiative and action. He does not mention the work of the Holy Spirit. In Christian Education Today, reference is made to the necessity of Christian education cultivating a sensitivity to the Spirit of God creatively at work in the world granting new insight and strength for the task of reconstructing experience.¹

C. Goals for the Christian Education of Children, 1945

1. The General Content and Purpose of the Document

As the title implies, this document is a statement of goals for a specific age level. It includes methods as well as goals; it elaborates on goals, giving them in particular for five different levels of maturity.

This is a more specific statement than the previous ones. Its purpose is to "suggest types of situations and relationships which are...regarded as those upon which workers with children may build with the most confidence".²

2. The Objectives Stated

This statement is primarily an adaptation of

1. Christian Education Today, Chicago, The International Council of Religious Education, 1940, p. 15.

2. Goals for the Christian Education of Children, Chicago, The International Council of Religious Education, 1945, p. 5.

Vieth's seven comprehensive objectives to the four-, six-, eight-, ten-, and twelve-year levels of maturity. It adds little to what has already been said in terms of objectives but it does make specific the ways these objectives may be reached, or approximated, in the life of the growing child. The goals, or objectives, are stated in six categories, with the understanding that the development of a Christian philosophy of life and of the universe is to be the emphasis in all six areas.¹

a. Relationship with God and Ideas of God²

The leader's purpose will be to guide the child into a sense of the reality of God; a sense of awe and wonder and worship; a sense of fellowship with God; a sense of God's direction in the natural order and in the child's own life; and a sense of cooperating with God in personal and social action.

b. Relationship with Jesus and Ideas of Jesus³

The young child learns first of the person of Jesus, and then, increasingly, of the purpose of his life. As the child's knowledge of Jesus grows, he should develop a feeling of affection and admiration for him, accompanied by a sense of the uniqueness of Jesus, and a de-

1. Ibid., p. 4.

2. Ibid., pp. 6 - 8.

3. Ibid., pp. 8 - 10.

sire to have the same values that he had. There may be some understanding in the growing child of Jesus as the revelation of God to men, of the child's need of Jesus as Saviour, and of the responsibility of sharing the Church's effort to spread the good news of salvation.

c. The Child and the Church Fellowship¹

From learning to feel "at home" in the church, from joyous activities, from satisfactory associations with adults in the church, from rendering services, and from shared participation in worship, the child comes to love his church. During this time, he should learn something of the essential nature of the church as a fellowship of persons whose lives are devoted to doing the will of God; of the responsibility of each church member in his community and around the world; of the history of his local church and its place in his own communion and in the world-wide fellowship of Christians.

d. The Child's Heritage in the Bible²

The teacher's purpose will be to guide the child in an increasing knowledge of the content of the Bible and of the story of how the Bible came to be. The teacher will also purpose to have the child understand and appreciate the Bible as a unique book, knowing it as the re-

1. Ibid., pp. 11 - 13.

2. Ibid., pp. 14 - 16.

ord of God's dealing with men and as the revelation of his will and of man's growing understanding of God. The child should realize the influence of the Bible upon history, literature, and the arts, and appreciate it as a source of personal guidance in study and worship.

e. The Child in his Personal Relationships¹

Leaders of children will guide them to develop a sense of responsibility for their own conduct, increasing in their ability to base their actions on Christian principles and the example of Jesus. The child's understanding of himself should help him to think of the needs and welfare of others and give him a sense of responsibility toward them. In his own shortcomings, the child should see the path of restored relationship with God and be disposed to take it.

f. The Child in his Social Relationships²

The child should grow in his awareness of the other person; he should consider him with an attitude of respect, cooperation, and concern, trying to understand his feelings and his point of view. He should increase both in his contribution to the welfare of others and in his appreciation of the services of others. During this period there should be developing in the child a growing

1. Ibid., pp. 16 - 19.

2. Ibid., pp. 19 - 23.

awareness of the unfair practices within the community and the country, and, with this awareness, a courageous determination to stand for social justice. In terms of his growing relationships with others, the child should be growing in his understanding of the meaning of the universal fatherhood of God and the brotherhood of man.

3. Other Significant Emphases

As was the case in Vieth's statement of objectives,¹ this statement places a great deal of emphasis on growth and on experience as a means of growth. It is possible that, in this later document, more emphasis is placed on the uniqueness of the Bible and on the teaching of its content. There is less emphasis on the concept of the "social gospel", but there is still a strong expression of man's responsibility to man under God.

D. Junior High Objectives, 1953

1. The General Content and Purpose of the Document

The purpose of this bulletin is to provide guidance in curriculum and program for the junior high age.² The bulletin begins with a brief introduction stressing

1. Supra, p. 80.

2. Junior High Objectives, New York, Division of Christian Education, National Council of the Churches of Christ in the United States of America, 1953, p. 1.

the rapidity of change within the world structure; it continues with a discussion of the junior high experiences as they relate to himself, to other persons, and to the world. The objectives are analyzed according to the experiences of the twelve-year old who is just becoming a junior high person, to the desired outcomes for the fourteen-year old, and to the implications for Christian education.

2. The Objectives Stated

The introduction suggests that the purpose of Christian education is equivalent to the church's mission to continue its teaching of the gospel of Jesus Christ in a rapidly changing world.¹ To do this six general objectives are formulated.

a. Objective on God²

Christian education seeks to lead junior high boys and girls to know God as Supreme Being, Creator, Sustainer, Ruler and Heavenly Father; to experience a maturing faith in Him; to commit themselves joyfully to His will; and to grow into a warm relationship with Him. ✓

(1) God as Creator - By the time that boys and girls complete junior high work they should reverence God as Creator and have a sense of responsibility for the care and use of personal and natural resources as God's gifts

1. Ibid., p. 2.

2. Ibid., pp. 6 - 8.

to all.

(2) God to be worshipped - Junior highs should have a deepening concept of God as a spirit; they should have some understanding of the nature of God and of his redemptive love as revealed in Jesus; they should see God as worthy of worship and adoration and be able to express their gratitude through prayer and deeds.

(3) Evil and suffering - They should begin to realize that suffering is normal in human experience and that God will help them understand and meet such situations.

(4) Forgiveness and strength from God - Junior highs should have experienced strength from God in resisting evil and have experienced repentance and restoration.

(5) God, the Father of all people - Fourteen-year-olds should appreciate God as One whose love extends to all, this knowledge engendering in them a loving concern for others.

(6) God's purpose - Fourteen-year-olds should see God as One who is continuing to work out his purposes in the world and should see their place in these purposes.

b. Objective on Jesus Christ¹

Christian education seeks to develop in junior high boys and girls an understanding and appreciation of the teaching, life, death, and resurrection of Jesus, the Son of God. This should lead to a growing realization of Jesus Christ as the

1. Ibid., pp. 8 - 10.

supreme revelation of God, the acceptance of Him as Saviour and Lord, and the expression of this Christian faith in daily life and conduct.

(1) Life and times of Jesus - These young people have the ability to see the life of Jesus as a whole in its historical setting.

(2) Teachings of Jesus - Junior high people should have a fuller understanding of these teachings and their implications for the individual's personal moral code.

(3) Jesus, Son of God - They should have some grasp of the meaning of the Gospel, of Christ as the Son of God, and of life as a "new creature in Christ".

(4) Jesus, Lord and Saviour - Junior highs should be making decisions in terms of accepting Jesus Christ as Lord and Saviour and committing their lives to him.

(5) Expressing ideas about Jesus - Christian education should help the junior highs to find meaning in the theological terms that are used in worship and discussion.

(6) Sharing the gospel - The fourteen-year olds should feel a personal sense of responsibility for the outreach of the church.

c. Objective on Man¹

Christian education seeks to develop in junior high boys and girls an understanding and appreciation of the nature and destiny of man as a child of God and the resulting responsibilities to God and his fellow men.

1. Ibid., pp. 10 - 12.

(1) Growth and worth of self - Junior high boys and girls, being aware of individual differences and of their own growth and limitations, recognize the sacredness of personality. They should be helped to recognize all men as children of God, and, in so doing, feel a kinship with them and especially with those who have a personal commitment to God. They should understand vocations as a channel through which God can work.

(2) Self-discipline - Aware of responsibilities to God and to fellow men, these boys and girls should be progressing in the establishment of their own self-discipline and moral integrity.

(3) Relationship to others - Adolescents need to be helped in having satisfactory interpersonal and group relationships. They need to acquire skill in participation in groups that recognize and respect the rights and opinions of others.

(4) Personal commitment - Christian education should give these boys and girls guidance in commitment of self to God's purposes for all mankind and in understanding the concepts of God that will enable them to worship him and understand the importance of repentance in worship.

(5) A growing Christian philosophy - These boys and girls should have made progress in understanding the Christian view of suffering, evil, death, and the ultimate

destiny of the soul.

d. Objective on the Social Order¹

Christian education seeks to help junior high boys and girls to live as Christians in the family and in all other relationships of society and to deal with social problems in a Christian manner.

(1) Home and family - The relationships of junior high boys and girls with family and associates should be wholesome and creatively helpful.

(2) Group relationships - Experiences of fellowship in church groups should develop the ability of junior highs to function effectively in a group and help them take part in the realization of a Christian community.

(3) Freedom and responsibility - In being guided to make choices of conduct for themselves, junior highs need to see their freedom of choice as a part in the free society that is rooted in the Christian concept of God.

(4) All men as brothers - Junior highs should have deepened their sense of the interdependence of all peoples; they should have an awareness that as they allow God to work through them they share in his ultimate purposes.

e. Objective on the Church²

Christian education seeks to develop in junior high boys and girls the desire and ability to participate in the Christian church as loyal members, aware of its heritage, its influence in history, and its con-

1. Ibid., pp. 12 - 14.

2. Ibid., pp. 14 - 15.

tinuing fellowship and mission.

(1) Participation in the Christian fellowship - Junior highs should have achieved a vital, participating membership in the church, finding in the church's services of worship and in its program a sense of fellowship, security, encouragement, and warmth. They should have increased appreciation of religious art, devotional literature, great prayers, and church symbolism.

(2) The widening fellowship of Christians - Junior highs should have a concept of the Church that enables them to see their communion as part of the total Church of Christ; they should have a sense of unity with the past and with present-day Christians of all denominations.

(3) Implications of belonging to the fellowship - The junior highs should feel a responsibility for the care of church property; for carrying out the church's mission in the local area and in the world-wide area; for stewardship of time, talents, and money; and for the implications of church membership in daily conduct.

f. Objective on the Bible¹

Christian education seeks to effect in junior high boys and girls a growing knowledge and appreciation of the revelation of God in the Bible; to show them its influence on the life and culture of man; and to help them enjoy the Bible and use it effectively in their own Christian living.

(1) The story and the message - Junior highs are

1. Ibid., p. 16.

able now to see something of the continuity and unity of the Bible story. They are also able to see Christ as the central personality of the Bible and the supreme revelation of God and his will.

(2) Significance for daily living - They should have help in using the Bible, a greater knowledge of how the Bible came to be and continues to be, and a respect for the Bible as the revelation of God's will and a guide and an inspiration for daily living.

3. Other Significant Emphases

Although following much the same basic trends as the objectives formulated by Vieth and used in Christian Education Today as the official statement of the International Council of Religious Education, these objectives published in 1953 for use with junior high boys and girls show some distinctive qualities.

One distinction is evident in the treatment of the objective on Jesus Christ. In view of the conflicting ideas on the nature of Jesus, Vieth, writing in 1930, states the objective in rather general terms, presumably not to offend either the "conservative" or the "liberal" wing of theology. In the Junior High Objectives, the statement is quite openly in support of Jesus as the Son of God and resurrected Saviour.¹

1. Ibid., pp. 8 - 10.

Such a distinction as just mentioned indicates a reflection of the change in emphasis in theological thinking. In fact, some educators who have made a study of these objectives say that these reflect a change in emphasis from the great themes of Christian life and faith to an emphasis which is consciously theological.¹ At the same time they continue to emphasize the developmental character of the educative process.

E. The Objective of Christian Education for
Senior High Young People, 1958

1. The General Content and Purpose of the Document

This document states briefly the nature of objectives and the significance of one objective. It also discusses the task of Christian education in general. The explanation of the Christian education of senior high young people involves an account of the distinguishing characteristics of the senior high person, of the world in which he lives, of the objective of Christian education, and of the tasks for the senior high person as he seeks to realize this objective.

The document was especially prepared for those who

1. D. Campbell Wyckoff, *The Gospel and Christian Education*, Philadelphia, The Westminster Press, 1959, p. 123; cf. D. Campbell Wyckoff, *Theory and Design of Christian Education Curriculum*, Philadelphia, The Westminster Press, 1961, p. 44.

are professionally employed in youth work and Christian education, in the hope that it would be used in the training of volunteer adult workers with youth.¹

2. The Objectives Stated

In this study, objectives are conceived, not as a list of tasks or relationships to be dealt with, but as one end toward which the whole process of education moves. There is one purpose of Christian education irrespective of age levels. This purpose moves toward fulfillment as education takes place in the setting of the individual's whole field of relationships, involving the person in certain learning tasks.

a. The One Objective²

The objective of Christian education is to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love - to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope.

b. The Setting³

Christian education is carried on in a setting

1. The Objective of Christian Education for Senior High Young People, New York, Division of Christian Education, National Council of the Churches of Christ in the United States of America, 1958, p. 9.

2. Ibid., pp. 14 - 15.

3. Ibid., pp. 21 - 32.

that has divine, human, natural, and historical dimensions. The relationships take place in the centers of the personality, the family, the community, the larger society, the natural world, history, and the church and the gospel. These fields of relationships are much the same for the senior high as they are for any other age. What may be different is the way the senior high relates to these centers. In each relationship he must explore, discover meaning and value, appropriate this meaning and value in light of the gospel, and assume creative responsibility as a Christian.

c. The Learning Tasks¹

A learning task is an activity undertaken for the purpose of gaining knowledge, skill, attitudes, understanding, or commitment, or a combination of these.² This document lists five learning tasks for senior highs.

(1) Listening with growing alertness to the gospel and responding to it in faith and love - This is what makes education Christian; it permeates all other tasks; it is the heart of the objective. Basically it means to hear, accept, and fulfill the demands of the gospel. It is a maturing in devotion to Christ and a deepening in the life of the Spirit and in the fellowship of the Church.

1. Ibid., pp. 32 - 38.

2. Ibid., p. 33.

(2) Exploring the whole field of relationships in light of the gospel - This is a getting acquainted, a gathering of information and varied experience by the senior high in all aspects of his world.

(3) Discovering meaning and value in the field of relationships in light of the gospel - This is a time of reflecting on experience, of seeing relationships and organizing and testing them, and of discovering the implications such have in establishing a philosophy of life, a set of values, and an interpretation of the world about the senior high young person.

(4) Personally appropriating that meaning and value - This step involves a commitment that changes a set of values into a way of life.

(5) Assuming personal and social responsibility in light of the gospel - This is a matter of putting convictions to work in the world. The senior high assumes more responsibility in the areas of Christian witness, outreach, citizenship, and fellowship.

3. Other Significant Emphases

This document emphasizes the basic objective and makes it the key to the whole process. Specific outcomes desired are described as learning tasks for the senior high. This statement emphasizes God's initiative,¹ the

1. Ibid., pp. 14, 15, 21, 28, et passim.

Trinity,¹ man as an integrated whole, and education as a growing process. It is based on psychology, education, and theology.

F. The Objectives of Christian Education

1. The General Content and Purpose of the Document

This is a general statement of direction for the whole field of Christian education. The intention of the Commission preparing it was that it be studied by those engaged in Christian education and evaluated in terms of its validity, adequacy, and useability.²

The document contains a background statement on the development of the objectives of Christian education, pointing out the need for further study after an extended period in which Vieth's eight objectives were used, the steps taken in the new study, the educational and theological implications, and the relationship between Christian and public education. Before stating objectives for Christian education, the Commission has a statement on the meaning of Christian education, describing the nature and mission of the Church, the nature of Christian education, and its relation to the total task of the Church.

1. Ibid., pp. 14, 21, 23, 29, 30, 35.

2. The Objectives of Christian Education, New York, Division of Christian Education, National Council of the Churches of Christ in the United States of America, n. d., p. 5.

2. The Objectives Stated

The supreme purpose of Christian education is applicable to all age-groups. It can be stated more specifically in five areas of concern.

a. The Supreme Purpose¹

The supreme purpose of Christian education is to enable persons to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will help them to grow as children of God, live in accordance with the will of God, and sustain a vital relationship to the Christian community.

b. The Specific Objectives²

To realize this supreme purpose, Christian education endeavours, under the guidance of the Holy Spirit:

To assist persons, at each stage of development, to realize the highest potentialities of the self as divinely created, to commit themselves to Christ, and to grow toward maturity as Christian persons;³

To help persons establish and maintain Christian relationships with their families, their churches, and with other individuals and groups, taking responsible roles in society, and seeing in every human being an object of the love of God;

To aid persons in gaining a better understanding and awareness of the natural world as God's creation and accepting the responsibility for conserving its values and using them in the service of God and of mankind.

To lead persons to an increasing understanding

1. Ibid., p. 21.

2. Ibid., pp. 21 -22.

3. Infra, p. 99.

and appreciation of the Bible, whereby they may hear and obey the Word of God; to help them appreciate and use effectively other elements in the historic Christian heritage;

To enable persons to discover and fulfill responsible roles in the Christian fellowship through faithful participation in the local and world mission of the church.

The document explains more fully the meaning of Christian maturity referred to in the first objective stated above. A "maturing" Christian is one who:

Is growing in his experience of personal relationship with God the Father, Creator, and sustainer of the universe and of all mankind;

Is increasingly committed to Jesus Christ as Saviour and Lord;

Relies upon the guidance of the Holy Spirit in the development of character and in the building of a responsible society;

Recognizes in human nature both good and evil and understands the need of God's forgiveness and redeeming love;

Accepts the Bible as the unique record of God's self-revelation and acts of redemption and seeks to use intelligently the Bible and other records of religious experience as means for guiding faith and conduct today;

Attributes inestimable worth to every person as an object of the love of God, seeks to overcome the conditions which hinder the development of personality, shares with others in helping to meet human needs, and encourages and supports the influences and agencies which make positive contributions to character growth;

Takes his responsible part in the work of the local church and in the world-wide fellowship of Christians;

Endeavours to develop Christian relationships in

the family, the community, the nation, and the world;

Possesses the hope of eternal life.¹

3. Other Significant Emphases

This statement, like the one written for use with the senior highs, places an emphasis on one objective or one supreme purpose for Christian education. This statement also reflects the teachings of psychology, education, and theology. It reflects the great areas of concern that are the bases of the other formulations: the self, society, the natural world, the Bible and the Christian heritage, and the church.² Even more than in the Senior High statement there is emphasis in this general statement on the divine directive and the work of the Holy Spirit in Christian education.³

G. Summary

This chapter has given a resume of the objectives which, in the years between 1940 and 1961, were formulated for Christian education by Commissions appointed for this purpose by the National Council of the Churches

1. The Objectives of Christian Education, New York, Division of Christian Education, National Council of the Churches of Christ in the United States of America, n. d., pp. 19 - 20.

2. Ibid., pp. 17 - 22.

3. Loc. cit.

of Christ in the United States of America.

It was found that Vieth's seven comprehensive objectives published in 1930 in his book, Objectives in Religious Education, find continued expression in the five statements studied. This is particularly true in the first document, Christian Education Today, 1940. In it, the seven objectives formulated by Vieth are used without comment; an eighth is added. These were seen to cover the great Christian themes of God-relationship, Jesus Christ, Christlike character, the good society, the Church, the Christian family, Christian life philosophy, and race heritage.

Goals for the Christian Education of Children, 1945, uses these themes with some variation to set up specific goals for five different levels of maturity in the childhood years. The six areas found emphasized in these goals are: relationship with God and ideas of God, relationship with Jesus and ideas of Jesus, the church fellowship, the heritage in the Bible, personal relationships, and social relationships. These goals were seen to reflect some change in thought concerning the use of the Bible and the meaning of the Kingdom of God on earth.

Junior High Objectives, 1953, was found to reflect more strongly this change in theological thinking and to be more consciously theological in expression and

intent. The objectives stated are in terms of: God, Jesus Christ, man, the social order, the Church, the Christian fellowship, and the Bible.

The "objectives" of Christian education become a single objective in the document, The Objective of Christian Education for Senior High Young People, 1958. This, it was discovered, is the key to the whole statement: the senior high, like a person of any other age, moves toward one end in Christian education, and, as he does so, his learning takes place in the whole setting of all his relationships and involves certain learning tasks. The senior high lives and grows in the areas of personality, family, community, the larger society, the natural world, history, and the church and the gospel. This is where Christian education takes place.

The Objectives of Christian Education, (1958¹), is the most recent statement on the purposes of general Christian education. It was found that this statement also emphasizes that education should have one objective, one supreme purpose: to become aware of God's seeking love, to respond to it, and to grow and live in that love. In the fulfillment of such a purpose, the areas of concern are the personality, social relationships, the natural world, the Bible and Christian heritage, and the Church. This

1. Supra, p. 69.

statement, like that for the senior high level, was found to reflect the findings of psychology, education, and theology. These last two documents, more than any of the other statements, emphasize the divine directive and the work of the Holy Spirit in Christian education.

Thus, through the course of these years, the trend in objectives for Christian education has been a continued emphasis on those objectives formulated by Vieth in 1930 (the Christian family objective added by 1940¹) with special adaptation to various age-levels, but, as the years passed, with more emphasis on the current teachings of psychology, education, and theology. The position, as of 1961, of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America is that Christian education should have one objective; one end toward which the whole process moves; one purpose which provides unity, direction, and perspective for the entire educational process - that purpose being to engender in persons an awareness of God's love and to initiate a continuing response to that love.

1. Supra, p. 70.

CHAPTER IV

SUMMARY AND CONCLUSIONS

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A teacher affects eternity, he can never tell
where his influence stops.

- Henry Brooks Adams

A. Summary

This study has been an attempt to examine and analyze the objectives of education in both the secular and the Christian fields, in the years 1940 - 1961, and to determine trends if such are present. The study of objectives has been restricted, in the field of Christian education, to those objectives which are expressed in the publications of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America; in the field of public, or secular, education, the restriction is to those objectives which are the publications of the Educational Policies Commission of the National Education Association and are listed in the Educational Index as being within the general classification of aims and objectives.

Education takes place within a culture and at some point in history. Consequently, it has been necessary to precede a study of objectives with a survey of the economic, political, and intellectual life of the Ameri-

can people in the decade or two prior to 1940. It was discovered that America, economically speaking, was struggling to regain the position of prosperity and well-being that she had experienced prior to the fall of the stock market in 1929. So great a blow had that fall been to the nation that economic concerns became powerful motivating forces during the 1930's. As a result, the United States developed a strong isolationist policy during those years, a policy which she was hard pressed to maintain in the last years of the decade when much of the world was involved in open conflict.

The study of the intellectual life of the American people, with particular reference to their intellectual pursuits in the realm of education, both secular and Christian, revealed that educators were not of one accord as to the meaning of education nor the manner in which it was to be accomplished. On one side of the American educational coin was the method and understanding of the Progressive theory; on the other side was that of the Traditional theory. The influence of John Dewey was, undoubtedly, the prime motivating force in the conception of Progressivism. Many other educators adapted Dewey's ideas and developed them into a movement which emphasized pupil freedom, the cultivation of initiative, self-reliance, and independent thinking, the

recognition of individuality in capacity and aptitude, the utilization of pupil interests and needs as the organizing center of the curriculum and the motivation for study, and the recognition of participation in a group - society - as the dominant means of developing the total personality of the individual. In antithesis to this movement was the group of educators who were known as the Traditionalists or Essentialists. These educators maintained that there were some basic facts that were essential and should form the core of the curriculum; that freedom is won through discipline; that there should be some authority in the school which surpassed that of the individual child; and that an organized system of education was necessary in any complicated culture. It was discovered that this diversity of thought was held by educators in the Christian, as well as in the secular, field of education. Some educators held rigidly to the belief that education must transmit the heritage of the ages while others maintained that education must be functional, centered around the pupil's experience, integrating and reconstructing it.

It was further found that the changing ideas concerning the nature of God and Jesus Christ, the nature of man, the nature of the social order and the Kingdom of God, and the inspiration and authority of the Scriptures

had their influence on religious education during the period under discussion. The rapid progress made in scientific investigations, the refinement of the scientific method, the insights into the human personality gained by the fast-developing science of psychology also had their effects on education. In practice, education reached both out and down. It extended its horizons to include vocational training, guidance, a concern for home relationships, and a use of the media of mass communication. It deepened its insight into the role of education. This growth, it was found, took place in both secular and Christian education and led to a growing concern over the direction and purpose of education. This concern expressed itself, the study revealed, in a number of statements on objectives.

In secular education, it was discovered that the statement made by the Educational Policies Commission of the National Education Association in 1938 in the document, The Purposes of Education in American Democracy, is a basic statement which has not yet been superseded. The objectives are stated in terms of outcomes desired in a democracy and fall under the headings of self-realization, human relationship, economic efficiency, and civic responsibility. These four areas are expanded in detail; strong emphasis is placed on the individual,

on pupil initiative, and on the use of the democratic processes in classroom attitudes.

Point Four and Education, 1950, is a statement concerning an overseas educational program. It was found to reflect a further widening of the horizon of American education to education beyond the shores of America for the purpose of establishing peace and prosperity in a changing, war-torn world through technical and vocational assistance to underdeveloped countries. It does not enumerate objectives but it reflects those of the 1938 statement but with a wider application. It also reflects an alliance between education, sociology, and psychology.

It was found that the document, Education and National Security, 1951, is a further reflection upon the 1938 objectives and upon the role of the nation's education in time of war and international tensions. The writers of the document reiterate the objectives established in 1938. In addition, they state specific areas which need immediate consideration. One of these areas is that of moral and spiritual values. In the same year, the Educational Policies Commission issued a publication on this subject. Moral and Spiritual Values in the Public Schools, 1951, states the objectives of education in terms of values that are commonly accepted as those de-

sirable in a democratic America. It was discovered that the teaching of values is considered basic to education and should, therefore, permeate the whole educative process. This document considers the supremacy of the individual personality to be the basic moral and spiritual value in a democratic society.

In 1961, the Commission published a statement on objectives entitled The Central Purpose of American Education. This document, like those that preceded it, upholds and reflects those objectives set down by the Commission in 1938 in The Purposes of Education in American Democracy. By this time, however, there is such a plethora of specific objectives that the writers of this document maintain that the schools cannot do all that is set down for them to do. They must, therefore, have a central focus or a central purpose. The concern of the schools must be to develop the rational powers of the pupil so that he, on his own, can achieve for himself what the school is unable to do because of the limitations of time and space. Study of this document has revealed that its writers consider the development of the the rational powers the basis for a value system, indispensable to a complete life, indeed, the key to the present and the future.

Education for life in the United States must needs

be education for a democracy. Such an education is centered around the basic value which is the recognition of the inherent worth of the individual. Education cannot be confined to the boundaries of the nation but it must take into consideration the influences of other cultures and the actions and policies of other nations. The bonds of isolationism have been broken and education must have international tones and overtones. Basic to the achievement of these desired outcomes is the development of man's ability to think clearly and logically. All other purposes and goals can only find achievement through the realization of this central purpose.

Christian education, it was seen, followed a somewhat similar pattern in the years between 1940 and 1961. Like secular education, Christian education through these years developed its objectives from a statement issued prior to 1940. The statement by Paul H. Vieth in Objectives in Religious Education, published in 1930, became the basic formulation upon which several succeeding formulations are based. As was the case in the secular field, Christian education has developed an abundance of specific objectives until finally the Committee appointed to study objectives has stated its belief that such a detailed statement fails to focus the task sharply and that there must be one basic end stated in order to give

direction to the entire process.

Christian Education Today, 1940, is the first statement made by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America during this period under study. It repeats simply and without explanation the seven objectives Vieth analyzed in 1930 in his book, Objectives in Religious Education. The objectives were found to be stated in terms of the great Christian themes of God-relationship, Jesus Christ, Christlike character, the good society, the Church, Christian life philosophy, and race heritage. In Christian Education Today, the Division of Christian Education gives approval to these objectives and adds another concerning the Christian family. Some changes in wording and in the general tone of the two statements were noted, the latter statement reflecting the changing tenor of theological emphasis.

Such changes were also noticed in the next two publications, Goals for the Christian Education of Children, 1945, and Junior High Objectives, 1953, and more especially in the latter of these two. Both of these statements are specific objectives for stated age levels. They were discovered to reflect the eight objectives set down in Christian Education Today. As well, they reveal a belief in the developmental and experi-

ential character of the educative process. Junior High Objectives was seen to reproduce a tone that is definitely theological, and that, in turn reproduces the changes in emphasis that were taking place during those years.

The Division of Christian Education issued two statements in 1958, The Objective of Christian Education for Senior High Young People and The Objectives of Christian Education. Both of these two documents were found emphasizing the necessity of one supreme purpose or basic objective in Christian education, that being to help persons become aware of God's self-disclosure and seeking love in Jesus Christ, to respond to it in faith and love, and to grow and live and fulfill their destiny in the Spirit of God. Both of these statements reveal the effects of the teachings of psychology, education, and theology. Both reflect the areas of concern that are the great themes enumerated and elaborated by Vieth in his 1930 statement. It was discovered that both documents emphasize the source of power in Christian education as being in the Divine Directive and in the work of the Holy Spirit.

Christian education would like to achieve many purposes. It would have its pupil acquire knowledge, respond to that knowledge, and reflect such a response

in favourable attitudes in the areas of relationship to God, to Jesus Christ, to other members of society, to the Christian community, to the family, to the heritage of the ages, and to the development of a life philosophy. All these desired outcomes find their orientation, however, in the basic objective of Christian education. They are warp and woof of the ultimate aim and are achieved only as the individual responds in faith and love to God's self-disclosure.

B. Conclusions

1. Points of Similarity

It would appear, from this study of objectives, that the fields of secular and religious education show evidence of a return from an extremist point of view to a more middle-of-the-road approach between the two main theories of education that were prevalent in the 1930's and earlier. Evidence of the dual strains of philosophical thought is found in the emphasis on growth and experience, recognition of individuality, independent thinking, inclusion of basic essentials in the curriculum, and the organized systems of education. Both secular and religious education continue to exhibit the expansion of education begun before 1940 when education widened its horizons to become more and more inclusive

and deepened its insights as to the nature and value of its role in society. Education is understood, in both areas, to be a growing, dynamic process. Learning takes place through the pupil's response to environment; it involves acquisition of knowledge, development of attitudes, and attainment of skills. The accumulated fund of knowledge is used for its value in present experience more than for an amassed stock of knowledge for the sake of knowledge.

Secular and Christian education alike have dedicated their cause to the education of the whole person. Both see life and see it whole. The individual must be reached in and through all his relationships - personal, interpersonal, and social. Education must be social and corporate as well as individual; its task is to educate persons for a way of living.

The central core from which secular and Christian educational philosophies take their movement is the belief in the inherent worth of the individual human being. Both fields of education attempt to instill in every individual a sense of responsibility for his own conduct and for the welfare of others, a sense of self-discipline and moral integrity, a sense of the meaning of individual freedom within a society, a sense of vocation as being something more than hard work, and a sense of the

necessity of service.

Secular and Christian education equally claim that each individual must have some frame of reference or philosophy of life within which his activities are set and his actions directed. Both areas of education consider the teaching of values as basic. It is at the point of the nature of these values and the resulting orientation of the whole field as it takes direction from these values that secular and Christian education find their distinctive qualities.

2. Points of Difference

Although secular and Christian education seek to achieve, in many cases, similar end-products, there is often a basic difference in motivation and orientation in the process itself. The values and attitudes of secular education have their reference in the democratic way of life. Secular education in America is education for the democratic way of life, for democracy is considered to be "...not merely a form of political structure, it is a method of living".¹ Secularism has been defined as "...merely a conception of life without the upward

1. The Purposes of Education in American Democracy, Washington, D. C., The National Education Association of the United States and the American Association of School Administrators, Educational Policies Commission, 1938, p. 26.

look, without a God-reference".¹ Most of the differences existing between secular and Christian education can be traced and found to have their origin in that fact. It is in part true that secular education sees today and tomorrow while Christian education sees the far-reaching lifetime of the immortal soul.

Secular education stresses man's responsibility to fellow-man in service and respect but it does so primarily from the ethical and humanitarian levels, with almost a hint of expediency in its motivation because man's well-being is so inextricably tied up with the well-being of his fellow-man. The motivation in Christian education is that of fellowship and love and recognition of every human being as having been created by God and having the potential of becoming the redeemed son of God.

It is true that secular education seeks to develop the character of the pupil but, in doing so without reference to God and his will, it fails to give regard to the real source and resource of all attempts at ethical living. Without the metaphysical overtones, character education becomes flat, one-dimensional, and insufficient.

Secular education appears to have emphasized the innate goodness of man and to have exalted it out of all

1. Nevin C. Harner, *Religion's Place in General Education*, Richmond, John Knox Press, 1949, p. 29.

reason. Unbounded faith in man has led educators to imply that if man develops his power to reason and to think rationally he can achieve anything he wishes, he indeed can have the world at his command. On the other hand, Christian education appears to have recognized more clearly man's potential for evil as well as for good and instead of resulting in an unbounded faith in man it has led educators to have a humble trust in God. Instead of depending on man's rational powers to become a means of his redemption, Christian education commands men to respond to the Divine Imperative, challenging them to an act of faith and a commitment of the will. To an extent the response is rational; to an extent, emotional; above all, it is deeply volitional, calling for supreme personal commitment and loyalty.

Christian education teaches that the religious faith is the foundation of life. It permeates every activity and influences every aspect of life. For example, Christian education teaches that vocation is to be considered as a means of sharing with God in his work in the world. It is a channel through which God is able to reveal himself to mankind. Secular education, in its treatment of religion in the schools, implies that it is only part of the American culture. The large extent to which religion is ignored in the school implies that edu-

cators do not consider it even an important part of the culture. Where it is studied, it is a study about religion, a time of becoming familiar with religion and religious history. In Christian education, the study of such is real only as the student participates actively in what he studies so that the values studied become part of his own value system and philosophy of life.

This is not to say that secular education demands an exclusion of the religious values. It is merely to say that it does not demand an inclusion of them. It cannot be denied that in democracy there are high and noble moral values; these values can have a Christian frame of reference but secular education does not require that they do so. Secular education demands that the pupil's conception of worth, right, duty, and perhaps even human destiny be established from the standpoint of democracy; Christian education demands that these conceptions be established from the standpoint of God's purpose and design for the universe. Herein is the precise point of separation - secular education is democracy-orientated and without a God-reference, Christian education is Christ-orientated and with a God-reference.

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