

TH
T 857

AN ANALYSIS
OF SPECIFIC JUNIOR PROJECTS
IN RELIGIOUS EDUCATION
AS RECORDED IN RECENT WRITINGS

by

Rosalie Lillian Turner
A.B. University of South Carolina

A THESIS

Submitted in Partial Fulfillment of the Requirements
for the Degree of Master of Religious Education
in The Biblical Seminary in New York.

New York City

April 1932

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

22272

TO

DR. EMILY J. WERNER

both

COUNSELOR AND FRIEND

THIS THESIS

IS AFFECTIONATELY DEDICATED.

AN ANALYSIS OF SPECIFIC JUNIOR PROJECTS IN RELIGIOUS
EDUCATION AS RECORDED IN RECENT WRITINGS

Table of Contents

INTRODUCTION

I. Background of the Problem.....	1
II. Statement of the Problem.....	2
III. Definition of Terms.....	2
IV. The Proposed Method of Treatment.....	3
V. The Value of the Study.....	4

PART I

A BRIEF SURVEY OF BASIC FACTORS INVOLVED
IN THE USE OF PROJECTS IN RELIGIOUS
EDUCATION

Chapter I

A REVIEW OF THE PRINCIPLES UNDERLYING THE USE OF
PROJECTS IN RELIGIOUS EDUCATION

I. The Origin and Development of the Use of the Project Method.....	7
A. Its Origin and Development in the Secular Schools.....	7
B. Its Present Day Influence in Religious Education.....	10
II. A Review of the Principles Underlying the Project Method.....	11
III. Summary.....	26

Chapter II

A REVIEW OF THE UNDERLYING OBJECTIVES IN THE USE
OF PROJECTS IN RELIGIOUS EDUCATION

I. Introduction.....	29
II. Justification of the Use of the Objectives of the International Council of Religious Education.....	29

JUN 10 1932 18586 Gift of Miss Rosalie L. Turner

III. Review of the Objectives.....	30
IV. Summary.....	38

PART II

ANALYSIS OF ACTUAL JUNIOR PROJECTS

Project I

THE USE OF THE BIBLE

I. Resumé of the Project.....	41
II. Analysis of the Project.....	42
A. Analysis of Its Method.....	42
B. Analysis of Its Probable Outcomes.....	45
III. Estimate of the Project.....	47
A. Estimate of the Method in the Light of the Basis Principles of the Project Method	47
B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	48
IV. Summary.....	51

Project II

EASTER ACTIVITIES

I. Resumé of the Project.....	52
II. Analysis of the Project.....	53
A. Analysis of Its Method.....	53
B. Analysis of Its Probable Outcomes.....	55
III. Estimate of the Project.....	57
A. Estimate of the Method in the Light of the Basic Principles of the Project Method....	57
B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	59
IV. Summary.....	62

Project III

VISIT OF A COLORED GUEST

I. Resumé of the Project.....	63
II. Analysis of the Project.....	64
A. Analysis of Its Method.....	64
B. Analysis of Its Probable Outcomes.....	66

III. Estimate of the Project.....	67
A. Estimate of the Method in the Light of the Basic Principles of the Project Method.....	67
B. Estimate of the Probable Outcomes in the Light of the Objectives in Religious Education.....	69
IV. Summary.....	71

Project IV

BENEVOLENCE EDUCATION

I. Resumé of the Project.....	73
II. Analysis of the Project.....	74
A. Analysis of Its Method.....	74
B. Analysis of Its Probable Outcomes.....	76
III. Estimate of the Project.....	78
A. Estimate of the Method in the Light of the Basic Principles of the Project Method.....	78
B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	79
IV. Summary.....	81

Project V

GOOD WILL ACTIVITIES

I. Resumé of the Project.....	82
II. Analysis of the Project.....	82
A. Analysis of Its Method.....	82
B. Analysis of Its Probable Outcomes.....	86
III. Estimate of the Project.....	87
A. Estimate of the Method in the Light of the Basic Principles of the Project Method.....	87
B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	89
IV Summary.....	91

Project VI

EVOLUTION OF WAYS OF LIVING TOGETHER

I. Resumé of the Project.....	92
-------------------------------	----

II.	Analysis of the Project.....	93
	A. Analysis of Its Method.....	93
	B. Analysis of Its Probable Outcomes.....	97
III.	Estimate of the Project.....	98
	A. Estimate of the Method in the Light of the Basic Principles of the Project Method.....	98
	B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	100
IV.	Summary.....	102

Project VII

THAT CLASS OF BOYS

I.	Resumé of the Project.....	104
II.	Analysis of the Project.....	105
	A. Analysis of Its Method.....	105
	B. Analysis of Its Probable Outcomes.....	107
III.	Estimate of the Project.....	108
	A. Estimate of the Method in the Light of the Basic Principles of the Project Method.....	108
	B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	110
IV.	Summary.....	112

Project VIII

A JUNIOR VACATION SCHOOL

I.	Resumé of the Project.....	113
II.	Analysis of the Project.....	113
	A. Analysis of Its Method.....	113
	B. Analysis of Its Probable Outcomes.....	116
III.	Estimate of the Project.....	117
	A. Estimate of the Method in the Light of the Basic Principles of the Project Method....	117
	B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	118
IV.	Summary.....	121

Project IX

AN OBSERVER REPORTS

I.	Resumé of the Project.....	122
----	----------------------------	-----

II.	Analysis of the Project.....	123
	A. Analysis of Its Method.....	123
	B. Analysis of Its Probable Outcomes.....	124
III.	Estimate of the Project.....	125
	A. Estimate of the Method in the Light of the Basic Principles of the Project Method..	125
	B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	126
IV.	Summary.....	128

Project X

A THANKSGIVING SERVICE

I.	Resumé of the Project.....	130
II.	Analysis of the Project.....	130
	A. Analysis of Its Method.....	130
	B. Analysis of Its Probable Outcomes.....	133
III.	Estimate of the Project.....	134
	A. Estimate of the Method in the Light of the Basic Principles of the Project Method..	134
	B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	136
IV.	Summary.....	138

Project XI

AGAIN, OUR FEBRUARY BIRTHDAY !

I.	Resumé of the Project.....	139
II.	Analysis of the Project.....	139
	A. Analysis of Its Method.....	139
	B. Analysis of Its Probable Outcomes.....	143
III.	Estimate of the Project.....	144
	A. Estimate of the Method in the Light of the Basic Principle of the Project Method...	144
	B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	146
IV.	Summary.....	148

Project XII

A FRIENDSHIP ENTERPRISE WITH THE HEBREWS

I.	Resumé of the Project.....	149
----	----------------------------	-----

II.	Analysis of the Project.....	150
A.	Analysis of Its Method.....	150
B.	Analysis of Its Probable Outcomes.....	152
III.	Estimate of the Project.....	153
A.	Estimate of the Method in the Light of the Basic Principles of the Project Method....	153
B.	Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education.....	155
IV.	Summary.....	158

SUMMARY AND CONCLUSION

I.	Summary of Findings.....	160
II.	Conclusion: Suggested Principles to be Fol- lowed in Teaching by Means of the Project Method in Religious Education.....	162
A.	Statement of Conclusions Drawn from Findings.....	162
B.	Statement of Suggested Principles to be Followed.....	163

BIBLIOGRAPHY.....	166
-------------------	-----

INTRODUCTION

AN ANALYSIS OF SPECIFIC JUNIOR PROJECTS IN RELIGIOUS
EDUCATION AS RECORDED IN RECENT WRITINGS

INTRODUCTION

I. Background of the Problem

Throughout the entire world education is changing, with a decided trend away from the material and with a noticeable emphasis on life situations or on experiences of the child. Now it is generally known that the child learns through actually doing. He does not learn first and then act, but he learns while he is acting.¹ In recognition of this principle, the secular schools used the project method, and were later followed by some of the schools of religious education. Today its influence is acknowledged by authors whose books bear such titles as The Project Method in Religious Education,² The Use of Projects in Religious Education,³ The Project Principle in Religious Education;⁴ by experimental schools, such as that of the Riverside Church; and by training schools, such as Columbia Teachers College. At a recent meeting*, to estimate the work of vacation church

1. Cf. Carrier, Blanche, How Shall I Learn to Teach Religion?
pp. 130-133.

2. Crum, Mason.

3. Hartley, Gertrude.

4. Shaver, Erwin L.

*Held under the auspices of the Metropolitan Federation of
Daily Vacation Bible Schools, October 1931.

schools in and about New York City, schools stood or fell on this point: whether or not they used the newer experience-center^{ed} approach of teaching. Because of its increasing growth and popularity and because of recent writings and concrete records, it is deemed advisable to analyze and to estimate this type of teaching as applied in religious education.

II. Statement of the Problem

Following the lead of secular education the present-day trend in the religious education of children is increasingly away from the content approach and towards the experimental approach. Since this involves far-reaching changes in both materials and method, with the consequent discarding of certain elements which have heretofore been considered indispensable, a real question confronts us: What are the actual outcomes of this newer approach? Does it, while discarding the old method of teaching, still conserve its religious values? The purpose of this study, therefore, is to analyze some specific projects with juniors as they are recorded in recent writings in order to discover and to estimate the probable outcomes achieved through this type of teaching.

III. Definition of Terms

In order to understand definitely what is meant by the term project it will be defined according to Kilpatrick, who

states that while he was searching for some unit of expression that would be a fair sample of life and thus of education,

"there came increasingly a belief - corroborated on many sides that the unifying idea I sought was to be found in the conception of wholehearted purposeful activity proceeding in a social environment, or more briefly, in the unit element of such activity, the hearty purposeful act. It is to this purposeful act with the emphasis on the word purpose that I myself apply the term project." 5

By the junior project, is simply meant those projects that are used with children between the ages of eight and twelve.

It is possible that the use of the term project, is on the wane, although the method is still in existence and in use. Other terms, designating the same type of teaching, coming into current use are: group activity, purposeful activity, enterprise, unit of work and experiential teaching. These, for the sake of variety, will be used interchangeably with the term project.

IV. The Proposed Method of Treatment

The first step in this study will be to consider briefly the general theory and underlying principles involved in the project method. The second step will be to review the generally accepted objectives of religious education in order to have a criterion for judging the recorded experiments

5. Kilpatrick, William, The Project Method, p. 4.

with juniors. Both these steps will constitute Part I of this study and will be preliminary as a background for the investigation or analysis itself. Part II, which will constitute the major portion of this study, will consist of an analysis and an estimate of certain projects with juniors recently recorded. Out of this, it is hoped, there will emerge certain principles to be followed in carrying on this type of teaching in the field of religion.

V. The Value of the Study

The preliminary review of the origin and development of the project method will aid in building up an appreciable background which will result in a recognition of the change in present day education, and in a knowledge of the origin and of the growth of the principle in teaching. The review of the underlying principles of this type of teaching, and of the underlying objectives of religious education will serve to set up the important factors involved in experiential teaching and will provide a criterion by which to judge the outcomes of the recorded projects. The actual analysis of the projects will reveal what is being done in religious education; the use of the ~~criterion~~ will measure the success or the failure of the recorded project in achieving the objectives of religious education as specified for juniors; and will probably suggest certain principles to be followed in the application of the project principle in the field of religious education.

PART I

A BRIEF SURVEY OF BASIC FACTORS IN THE USE OF
PROJECTS IN RELIGIOUS EDUCATION

CHAPTER I

A REVIEW OF THE PRINCIPLES UNDERLYING THE
USE OF PROJECTS IN RELIGIOUS EDUCATION

PART I

A BRIEF SURVEY OF BASIC FACTORS IN THE USE OF PROJECTS IN RELIGIOUS EDUCATION

CHAPTER I

A REVIEW OF THE PRINCIPLES UNDERLYING THE USE OF PROJECTS IN RELIGIOUS EDUCATION

As a background for the consideration of underlying principles, a brief summary of the origin and of the development of experiential teaching as it is carried out in the project method will first be given. With this as a preliminary, then, there will follow, as the main point of this chapter, the analysis of the basic principles underlying the use of projects in religious education.

I. The Origin and Development of the Use of the Project Method

A. Its Origin and Development in the Secular Schools

The experiential approach in teaching, as exemplified in the project method, was introduced first in the secular schools in 1900 as the result of John Dewey's carrying out an idea that originated as early as 1883.¹ One can not, how-

1. Cf., Dewey, John, The School and Society, p. 4.

ever, state definitely the time that this principle was first applied for it is a product of evolution. One author has informed us that it was used long before it was generally accepted.² It has been suggested that from the time teaching came into existence the project principle has been used; although, perhaps, without a consciousness of its use or a specific name.³ It is generally known, however, that about 1900, C. R. Richards, who was at that time connected with Teachers' College, Columbia University, wrote some articles in which he used the term project.⁴ Following him in 1908, Stimson used 'project' to designate a teaching procedure.⁵ Proceeding from this time up to 1922, educators in this field of new education were undecided about the definition of the term project due to the fact that some, in the beginning, stressed only the physical side where construction was the sole purpose while others, taking a broader view, emphasized pupil thinking as related to construction activities. These men, finally, commended or approved more generally Kilpatrick's definition that a project is a unit of purposeful (whole-hearted) activity,⁶ involving both physical and mental aspects.

The project method, however, is not, as yet, even in the secular schools, generally applied because there, as in other fields, theory is in advance of practice. Kilpatrick, one of

2. Cf. Stevenson, John A. The Project Method of Teaching, p. xiii.

3. Cf. Crum, Mason, The Project Method in Religious Education p. 1.

4. Cf. Burton, William H., The Nature and Direction of Learning, p. 256

5. Cf. Monroe, W. S., Directing Learning in the H. S., p. 447.

6. Cf. Burton, Op. Cit., p. 256-268.

Reference to Stimson in

the leaders in this field, felt, as early as 1918, a definite "need of unifying more completely a number of important related aspects of the educative process."⁷ At this time, the solution to this need appeared in his book entitled, The Project Method. Since then, several elementary schools have tried applying the project principle over a course of time with the result that both teachers and children were benefited.⁸ Today, these principles are applied in elementary and secondary schools more and more. Some examples of the application of ^{the} project principle will be found in the Montessori Schools, where there is, however, even yet, a noticeable attempt to control mental growth by the material presented;⁹ in the Fairhope School, where there is a recognition of the pupil's needs rather than an emphasis upon materials;¹⁰ in the Indianapolis Public School number 45, where there is a faithful application of the project principle;¹¹ and in many of the schools of Chicago where there is a combination of projects with the usual curriculum.¹² Other examples of successful applications of the project principle will be found in the following experimental schools: Gary, Indiana; Francis Parker^{School}, Chicago; Cottage School, Illinois; Phoebe Thorn Experimental School, of Bryn Mawr College; Little School in the Woods, Connecticut; Pratt's Play School, New York City; Chicago

7. Cf. Kilpatrick, *Opas Cit.*, p. 3.

8. Cf. Collings, Ellsworth, *Project Teaching in Elementary Schools*, p. vii.

9. Cf. Dewey, John, *Schools of Tomorrow*, p. 69.

10. Cf. *Ibid*, pp. 66-60.

11. Cf. *Ibid*, p. 74.

12. Cf. *Ibid*, p. 80.

Teacher's College, Missouri; The Lincoln School, New York
 City;¹³ and Horace Mann, New York City.

There are many other schools in various parts of America
 that are using similar means of vitalizing the learning pro-
 cess.¹⁴ There are various schools, also, in England, in Bel-
 gium, in France, and in many other European cities as well
 as in other countries.¹⁵

"But this movement," says Dewey, "shows the ten-
 dencies that mark the schools we have described;
 tendencies towards greater freedom and an iden-
 tification of the child's school life with his
 environment and outlook; and, even more important,
 the recognition of the role education must play in
 a democracy. These tendencies seem truly symptoms
 of the time, and with a single exception proved
 to be the most marked characteristics of all schools
 visited."¹⁶

In all of these schools, demonstrations show that the result
 of the child's learning has not been negative but rather, on
 the contrary, positive and above the old way of learning. The
 experiential approach in teaching as exemplified in the proj-
 ect method, is not, however, limited to the elementary
 schools for projects have been applied in graduate study and
 professional training.¹⁷

B. Present-Day Influence in Religious Education

While it is generally recognized that secular schools
 first employed the project principle, one must realize that
 the influence of this principle is not far behind in the field

13. Cf. Ibid, pp. 85-102.

14. Cf. Ibid, Preface.

15. Cf. Horne, Herman H., This New Education, p. 54.

16. Dewey, John, Schools of Tomorrow, Preface.

17. Cf. Crum, Mason, The Project Method in Religious Education,
 Introduction by Weigle, L.A., p. iv.

18

of religious education. Within the last few years, the progress in this field has been growing and is still increasing.

" 'The Project Method' - this phrase, utterly unknown a very short while ago," states Miss Hartley, "is now heard on every hand. Educators are reconstructing their entire modus operandi to conform to the idea. Teachers of chemistry, music, manual training, language, domestic science, mathematics, alike find it suited to their needs and effective for their ends. Inevitably, therefore, church school teachers, workers in religious education, and leaders of young peoples' societies are, also, adopting and adapting it to their particular needs." 20

Increasingly, schools are becoming more keenly sensitive and are giving more serious thought to the religious needs of the children; they are being challenged to give the children the very best and many are finding in the project method one means of answering this challenge.

21

With this as a background, it is very evident that the growing influence of the project method is, in no small measure, due to the inherent vitality of its basic principles. These are now to be considered.

II. A Review of the Principles Underlying the Project Method

More than one definition of the word "project" has been given by leaders in the field of "this new education."

-
- 18. Cf. Shaver, Erwin L., The Project Principle in Religious Education, p. xi.
 - 19. Cf. Ibid, p. ix.
 - 20. Hartley, Gertrude, The Use of Projects in Religious Education, p. 15.
 - 21. Cf. Carrier, Blanche, How Shall I Learn to Teach Religion? p. 216.
 - 22. Cf. Burton, William, The Nature and Direction of Learning, pp. 256-264.

Hosic, for example, who rejected the terms problem and project because of their limitations and associations, the former being only mental, and the latter being ordinarily thought of as shop practice, favors a combination of the terms which results in the word problem-project. His reason for this combination is his desire to have a word that will include both thinking and doing, and will lead to an objective result. According to his definition, "a project may be defined as a single²³ complete unit of purposeful experience". Likewise, Kilpatrick, as before noted, says,

"the unifying idea I sought was to be found in the conception of whole hearted purposeful activity proceeding in a social environment, or more briefly, in the unit of such activity, the hearty purposeful act." ²⁴

Since this definition includes both thinking and doing, it is generally accepted to-day. Hosic, sometime later, accepted Kilpatrick's definition but without giving his reason for doing so.²⁵

Accepting Kilpatrick's definition, then, a project is "wholehearted purposeful activity proceeding in a social environment, or more briefly, in the unit of such activity, the hearty purposeful act."²⁶ Taking Kilpatrick's own illustration as a concrete example we have, for instance, the case of a girl who sets out to prepare dinner for her father and his guest.

23. Hosic, J. F., "An Outline of the Problem-Project Method", The English Journal, Vol. 7, Nov. 1918, pp. 599-603.

24. Kilpatrick, *Opus Cit.*, p. 4.

25. Cf. Burton, William, The Nature and Direction of Learning p. 259.

26. Kilpatrick, *Opus Cit.*, p. 4.

Since her mother is away, she has the opportunity to prepare and serve the meal alone. For sometime she has wished to serve 'all by herself' a more elaborate dinner than usually served. Now that her mother is not at home, the project is hers entirely. Perhaps, she did quake a bit when her father called her announcing the prominent guest; but, after a while she determines to prepare a dinner of which she, her father, and her mother, when she hears about it, will be proud. Thus the girl purposes to serve a good meal. In so doing she has completed the first step, purposing, of the project method.²⁷

After purposing the meal, she plans the meal. She plans what she will have to eat, how she will set the table and how she will serve the dinner. Her training in economics gives her confidence in herself. The girl has performed the second step of the project method, namely, planning.²⁸

Since she has planned her meal, she is next ready to carry out the third step, the executing. This, however, is not a set occurrence for frequently the two, planning and executing, overlap. She has a few last minute things to order from the grocer. Luckily the roast in the house will do, even for the honored guest. She prepares the food, cooks it, and finally serves it, the table having been arranged in the meantime. The executing continues to the end of the meal and even afterwards. With the exception of a few changes,

27. Cf. Kilpatrick, Foundations of Method, p. 204.

28. Cf. Ibid, p. 204.

the girl has carried out the meal as she had planned.²⁹

Then follows the fourth step, the judging. "The test of the pudding is in the eating thereof." Is the dinner a success? Her guest assists her in judging but she is aware of the fact that his favorable comments are partially to please her. In order to be fair, she asks herself if she has done what she had planned, and if she has succeeded. This is what is termed specific judging for there is another kind called the "generalizing". If she sincerely wishes to profit by her experience, she will ask herself further what she has learned, what mistakes she^{has} made, and in what way she can improve. This judging is termed the "generalizing". Thus we have two steps³⁰ involved in judging - the specific and the general.

So the undertaking is completed.

Naturally, in the working out of projects each separate step, as given above, will not always be followed so distinctly. There will be variations according to the type of the purposeful activity and according to the child concerned. These four steps are, however, typical and will be found "logically present if not actually or chronologically distinct." Often the four steps are intermingled if not exactly simultaneous.³¹

The project method as carried over into the field of teaching is not so much a distinct method as it is a principle.³²

29. Cf. Ibid, p. 204.

30. Cf. Ibid, p. 205.

31. Cf. Ibid, p. 205.

32. Cf. Shaver, Erwin, The Project Principle in Religious Education, p. 10.

This is obvious when we realize that it combines all methods of teaching, such as story-telling, handwork, dramatization, drill, and supervised play. Since the project method, then, is rather a point of view toward all class work instead of a special method itself, it would perhaps be better to use the term project principle. However, because of its general usage, the term project method has been kept to describe teaching that enables children to grow through the carrying out of whole-hearted purposeful activity which they feel to be their own. Both mental and physical activity must be involved.³³ While recognized as a principle rather than a method, this type of teaching may be broken up into basic principles. This is the next step.

Analyzing the concrete project just cited by way of illustration, one finds that the girl had wanted for some-time to serve a meal "all by herself". Her mother's absence and her father's request afforded an opportunity, and a stimulus for this desire. She is determined to serve a meal of which her father, and her mother when she hears of it, will be proud. She has the proper mind-set, and the accompanying interest to attain her end - a good meal. She enters into the project whole-heartedly, planning, preparing, and serving the meal. In all this, it is evident, the principle of motivation is functioning.

In the actual carrying out of the meal and even after

33. Cf. Smither, Ethel L., Teaching Primaries in the Church School, p. 106.

the meal has been finished, the girl is very active. Planning the meal necessitates physical and mental activities. She plans what her menu will be, how she will set the table, and how she will serve the meal. Then she prepares the food, ordering last minute groceries needed, cooks it, and in the meantime, sets the table. The meal is then served. Running through and one with this project is the principle of self-activity, as the girl, confronted by an actual problem, learns through experience which involves thinking and doing.

In the course of her project, the girl is found planning her meal, calling for last minute groceries, preparing the food, cooking it, setting the table in the meantime, and serving the meal, and then judging results. In all this activity, unified about one center of interest - the serving of a successful meal - is involved the principle of correlation. If the girl were allowed to cook over an extended period, one would, most probably, find that the left-over potatoes and meat would appear at the next lunch in the form of baked-mashed potatoes and delicious hash. Herein would be involved another phase of correlation, in which a series of experiences are tied to-gether through a continuous unit of interest.

In the satisfaction obtained from the serving of a successful meal, and in the judging of the meal - seeking ways of improvement - the girl implies that there will be a series of other meals in the future. Thus one recognizes from the implication that the successful attainment of her end - the

good-meal - stimulates to further activity.

It is evident, then, to bring together the above findings, that the outstanding basic principles involved in the project method are: motivation, self-activity, correlation, and "activity leading to further activity." These will each be discussed more fully in the following paragraphs.

One of the basic principles of the project method, then, is the principle of motivation. Here the leader's responsibility is to get the pupil to do willingly and happily what he must do anyway. In this the doctrine of interest involves two kinds of interest: interest in the activity itself and interest in the end to be attained. If the pupil is interested, he is motivated and wishes to learn. Without a doubt, the will to learn aids in the actual learning and makes for self-motivated learning. Ideally the motives originate within the pupil, but if he should fail to choose his own motives for learning, the leader should supply motives for the learner. An illustration of how this can be done is found in the story of a famous professor of a past generation. He was professor of an elective course in Hebrew whose class was chosen by a large number of undergraduates. People were interested to learn why so many students took this course that seemed to have so little 'practical' use. It was a hard course requiring much study, and not one that seekers for easy credit would ordinarily take. They, moreover, did the work willingly and happily. The situation was explained by an undergraduate who said, "Old Doctor H-teaches Hebrew as if it were a series of hair-breadth escapes." Thus it is seen that the students participated willingly because the professor attracted,

interested and motivated the students.

Since the project includes the natural setting of the problem, it provides a strong motive and offers many sources from which interest may be obtained. Because the pupil purposes to act, because his motive is definite and because the project, in its natural setting, affords wide and varied connections his interest is, usually, very high. As a result³⁵ of his interest, he works with a maximum of effort.

It is interesting and significant to note that this basic principle of motivation utilizes the laws of learning. A by-product of the pupil's motive is the mind-set, which brings readiness, and which, in turn, along with successful³⁶ effort brings satisfaction, resulting finally, in learning. Thus, in addition to the law of readiness, utilized by the purposeful act, are the laws of exercise and effect, the three primary laws of learning. Having a definite aim in view, his mind is ready and he, consequently, acts in order to attain the goal. Once the goal is reached, successfully, he is satisfied. Thus, the learning bond is strengthened³⁷ by satisfaction. As Kilpatrick puts it, "set, readiness, persistent action, success, satisfaction, and learning are³⁸ inherently connected."

34. Cf. Burton, William, The Nature and Direction of Learning, p. 89.

35. Cf. Stevenson, John A., The Project Method of Teaching, pp. 116-119.

36. Cf. Kilpatrick, Foundations of Method, p. 66.

37. Cf. Ibid, pp. 67-75

38. Kilpatrick, The Project Method, p. 8.

The factor of the growth of interest is important, and must not be overlooked. To begin with is the fact of maturing. During infancy the child responds automatically, and does not purpose until he has had many experiences. Likewise, the earliest steps in a 'set' are instinctively joined with the process. Only later may steps be taken by suggestion. Still later, the child selects steps to achieve his purpose. Out of this growth comes a link which leads on. This link, perhaps, once an end, will now be used as a means to an end. The constant forming of new ends provides for sources of new interests. Along with this maturing goes an increase in the interest span; his mind-set remains active longer. Stimulus-response bonds have been built up in accordance with the laws of learning. Coercion has proved to be unfavorable since it hinders rather than helps the building of interests.³⁹ Interest plus effort means action which is likely to be successful. These three, interest, best effort, stimulated by the situation,⁴⁰ and success should occur for the best growth. And these three, it has been found, are generally present in a successful project.

It is interesting to note, too, that the principle of motivation in experiential teaching includes the so-called intrinsic learning. All learning in this type of teaching

39. Cf. Kilpatrick, William, The Project Method, p. 13.

40. Cf. Kilpatrick, William, Foundations of Method, p. 159.

grows out of a definite need and for the purpose of carrying on the project already under/way. In this type of learning, the activity is chosen first, and subject matter and learning are subordinate, therefore, to the activity. If history is needed to carry out the project, then it will be learned as will be anything else needed to complete the project.⁴¹

Motivation is a phase of the doctrine of interest. The leader motivates the pupil to effort, and to learning by leading him to see the value of the subject matter or by appealing to his inherent interests. Frequently, either the situation motivates or the learner motivates himself; he aims and drives. If the pupil, however, fails to originate the motive, he must accept the motive. In every case, the pupil must desire the end to be accomplished; he must desire it so strongly that he will participate in whole-hearted purposeful activity in achieving it. "Whole-hearted activity is strongly motivated activity."⁴²

Another basic principle involved in the project principle is that of self-activity. An old adage, "We learn by doing", is well evaluated by Thorndike who says,

"Education should be considered not as a moulding of perfectly plastic substances, not as a filling of empty minds, nor as a creation of powers; but rather as the provision of opportunity for healthy bodily and mental life, of stimuli to call forth desirable activities in thought, feeling and movement, and of means for their wise direction, for the elimination of their

41. Cf. Collings, Ellsworth, An Experiment with a Project Curriculum, p.xix.

42. Burton, Op.Cit., p.225.

failures and futilities, and for the selection of their useful forms." 43

This general point of view is termed the principle of self-activity. The project provides not only for self-activity but also for training in action; it offers, in addition, the possibility of carrying an act through to its completion. For example, the student who has studied potato-growing by the project method knows more than he would, had he seen only the theoretical side of potato-growing. By the project method he is taught not only the necessary method but also the technique of the completion of the act. 44 He learns, thus, by actually doing. 45

The principle of self-activity, like the principle of motivation, utilizes the laws of learning. Thorndike gives three major laws, those of Readiness, of Use and Disuse (or Exercise), and of Satisfaction and Annoyance (or Effect). Each of these has a definite role in the principle of self-activity, but the law of Exercise is most outstanding. In the case of the girl who purposed to prepare a good meal, mind-set led to readiness and this, in turn, along with successful effort brought satisfaction which finally resulted in learning. She not only planned her menu but she also prepared the food, cooked it, and served it. Moreover, she not only planned ~~ned~~ how she would set the table, but she also actually

43. Cf. Thorndike, Principles of Teaching, p. 39.

44. Cf. Stevenson, The Project Method of Teaching, pp. 131-135

45. Cf. Thorndike, Op. Cit., pp. 39-41.

arranged it herself. Thus, by the satisfactory participation in the whole-hearted purposeful act she accomplished her end - the good meal - and learned through doing.

Involved in the principle of self-activity is the principle of problem-solving. In order to solve a problem one must think, for thinking serves as a link between means and ends and provides for or necessitates mental activity.⁴⁶ Thinking is an educative experience based on the following essentials; a genuine situation of experience with an actual problem that stimulates thought - a meal to prepare; necessary information and power of observation to meet the problem - the course in economics and any former experience; occurrences of suggested solutions which may be developed logically - the plan of the meal; and the opportunity to test ideas by application - the preparing and serving of the meal, and to clarify⁴⁷ their meanings and realize their value - the judging. Here there is the sequence of,

"(i) specific facts and events, (ii) ideas and reasonings, and (iii) application of their results to specific facts. In each case, the movement is inductive-deductive."⁴⁸

The third basic principle discovered in the project method is the principle of correlation. In speaking of

46. Cf. Stevenson, Op. Cit., pp. 120-121.

47. Cf. Dewey, John, Democracy and Education, pp. 191-192.

48. Cf. Dewey, John, How We Think, pp. 203-204.

the project Burton says, "The whole is woven into a coherent unit of work, organized around a purpose or a problem as a core, inviting the enthusiastic participation of the learners."⁴⁹ The project may involve individual or group activity but in either case it is a unit of work extending over some time. It is unlike the ordinary lesson in that it covers more time and involves more material. Moreover, it is unlike a series of lessons since it is one coherent, interwoven whole. The project may be divided into a number of sub-problems. If the leader does this, she must organize her work into larger units, involving group activity, preferably. Since people in the world think through their problems over days, weeks, months and even years, the unified program is more like a real situation. By means of such a unified program, the leader is able to make use of several of the principles of learning - each rightly related to the whole, and each allotted the proper amount of time and emphasis it deserves.⁵⁰ Thus, it is seen that the program is a unified whole centered around some unit of pupil-centered interest and extending over more than one session depending, of course, on the largeness or smallness of the unit.

The fourth basic principle found in the project method is that of "activity leading to further activity". In the

49. Burton, *Op. Cit.*, p. 272.

50. Cf. *Ibid*, pp. 269-271.

light of the principle of motivation, and intrinsic learning, activities or projects are to be preferred which show signs of leading to further activities.⁵¹ This involves what professor Dewey calls "continuous reconstruction of experience." He also says that the interest of exploring leads the pupil, of his own accord, from one discovery to another.⁵² Every experience should stimulate the child to other activities. It is generally known that many children when a given course is completed close their books with a sigh of relief that it is over. The richness of life, on the contrary, depends largely upon the tendency of what one does to prepare for further activities. If the project does not "lead on" it soon becomes stale. Such leading on shows that the pupil has been prepared and so changed that he can see or do what he could not see or do before. Since this "leading on" means that the activity has had an educational value, it emphasizes the dependence of the richness of life upon its tendency to lead one on to other fruitful activities; the degree of this tendency, moreover,⁵³ consists in the educative effect of the activity involved. Along this line of thought, Blanche Carrier narrates the experience of a girls' choir of thirty girls from the ages of ten to sixteen years in Calvary Episcopal Church of Pittsburgh. Following their leaders' suggestion they gave

51. Cf. Collings, *Opus Cit.*, p. xx.

52. Cf. Dewey, John, *Schools of Tomorrow*, p. 21.

53. Cf. Kilpatrick, William, *The Project Method*, pp. 11-12.

an old Hebrew worship service connected with the Festival of the Booths. As a result of interest in the program, they visited a nearby Jewish Synagogue. Miss Carrier states that every such experience should lead on, naturally to others. She states, moreover, that this project might have led to several further studies such as a study of the industrial conditions. Again, it might have encouraged the choir to collect poems or songs.⁵⁴ Thus it is realized that one project should "lead on" to other projects of fruitful activity.

In the above discussions of the basic principles of the project principle, the assumption was made that when the pupil had solved his problem satisfactorily, when he had attained his desired end or goal, he had actually learned while trying to reach his goal. In connection with this learning, however, there are certain attending attitudes.⁵⁵ He is certain to make responses that ultimately result in attitudes and generalizations. The concomitant responses or, in other words, the by-products of the learning process, vary according to the situation and result. If the primary response, which produced the end, and the end itself are satisfactory, there will be,

54. Cf. Carrier, Op. Cit., pp. 112-115.

55. Cf. Collings, Op. Cit., pp. xviii-xix.

probably, a feeling of self-respect, a degree of self-confidence, and some sense of responsibility. Contrary⁵⁶ conditions and results will produce opposite attitudes. Actual learning consequently, is never single but is⁵⁷ attended by concomitant learning or by-products. In the project method these are generally, as a result of the operation of the four basic principles, of a positive nature, while in much of the old type of teaching when these principles were not operating, they were of a negative nature.

III. Summary

In brief, then, a project is, according to Kilpatrick, "whole-hearted purposeful activity proceeding in a social environment, or more briefly, in the unit of such activity the hearty purposeful act". The project includes both physical and mental activity. The four steps in a typical instance of a project are purposing, planning, executing and judging. This last step includes two kinds of judging, the specific as to the success of the result, and the general as to what lessons have been learned. Generally, each step succeeds the one preceding, but in some cases several go on at the same time. The pupil takes each step in the process himself. The project method is not so much a method as

56. Cf. Kilpatrick, William, The Project Method, pp.10-11.

57. Cf. Collings, Ellsworth, An Experiment With a Project Curriculum, pp. xviii-xix.

it is a principle which combines all methods of teaching, story-telling, handwork, and the like. This principle, however, may be broken up into the following basic principles: motivation, self-activity, correlation, and "activity leading to further activity". In the first basic principle - motivation - one finds that the learner has a definite end in view, a proper mind-set, and, usually, a large amount of interest. This results in whole-hearted purposeful activity. In the second basic principle - self-activity - one finds that the pupil learns through experience which involves thinking and doing; hence, both physical and mental activity are included. In the third basic principle - correlation - one discovers a series of experiences unified about a continuous unit or center of interest. In the fourth basic principle - "activity leading to further activity" - one learns that the satisfaction obtained from and the interest involved in a given activity stimulates the pupil to further activity. Accompanying all these learnings are certain by-products called concomitant learnings; actual learning is never single. Thus it is seen that the project method may be broken up into four basic principles: motivation, self-activity, correlation, and "activity leading to further activity."

CHAPTER II

A REVIEW OF THE UNDERLYING OBJECTIVES IN THE USE OF PROJECTS IN RELIGIOUS EDUCATION

CHAPTER II

A REVIEW OF THE UNDERLYING OBJECTIVES IN THE USE OF PROJECTS IN RELIGIOUS EDUCATION

I. Introduction

In order to have a definite criterion by which to judge the probable outcomes of the projects, the objectives of religious education will be set up. In reviewing these underlying objectives, the reader may question the fairness of judging the projects as they have been carried out on the basis of whether or not they have actually attained these objectives of religious education. However, since these projects are definitely undertaken as a part of religious education, it would seem no more than just to expect the outcomes of the projects to be in keeping with the objectives set up.

II. The Justification of the Use of the Objectives of the International Council of Religious Education

Emerging from the previous discussion is the fact that today the new education in the religious field is fairly well launched. The International Council of Religious Education, formed in 1922, is doing much to assist in developing an adequate curriculum to meet the needs of religious education in its present stage

of development.¹ The Council of Religious Education is composed of a committee on education which, in turn, is composed of a representative group of competent educators.² This group has issued the Curriculum Guide³ for review by the denominational curriculum committees; in this Guide the objectives of religious education are already stated as they have been generally accepted by the denominations concerned. Incidentally, it is interesting to note that there is a general agreement between the seven points included in these objectives of religious education and the seven points set up by Paul H. Vieth,⁴ and accepted in toto by Blanche Carrier.⁵ It seems to the writer, therefore, that one is justified in using the objectives of religious education as set forth by the International Council of Religious Education.

III. A Review of the Objectives

In any discussion of religious education, it is important to keep the objectives in mind. A review of these is, therefore, essential to this study. Another reason for this review, even more vital, is to have a criterion to serve as a basis for judgment in estimating the findings resulting from the analysis of the projects as recorded in recent writings.

1. Cf. Vieth, Paul H., *The Development of a Curriculum of Religious Education*, p. 5.

2. Cf. *Ibid.*, p. 10.

3. Cf. International Council of Religious Education, *Sec. II*.p2

4. Vieth, *Op. Cit.*, pp. 38-46.

5. Carrier, *Op. Cit.*, pp. 71-90

The main objectives will be stated as a unified whole in order that the reader may have them before him as a definite group. Following this will be a re-statement of the objectives with comments under each objective set forth.

These now generally accepted objectives as applied specifically to Juniors are:

1. "Religious education seeks to foster in Juniors a consciousness of God as a reality in human experience, and a sense of personal relationship to him." 6
2. "Religious education seeks to develop in Juniors such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to love for him and loyalty to him and his cause, manifesting themselves in daily life and conduct." 7
3. "Religious education seeks to foster in the Junior a progressive and continuous development of character in harmony with the teaching and example of Jesus." 8
4. "Religious education seeks to develop in the Junior the ability and disposition to help him make the ideal of the fatherhood of God and the brotherhood of man a reality in his own world." 9
5. "Religious education seeks to develop in the Junior the growing ability and disposition to participate in the organized society of Christians - the Church." 10
6. "Religious education seeks to lead the Junior into a Christian interpretation of the life of the universe; the ability to see in God's purpose and plan a life philosophy built on this interpretation." 11

6. International Council of Religious Education, Curriculum Guide, p. 110.

7. Ibid, p. 110.

8. Ibid, p. 111.

9. Ibid, p. 112.

10. Ibid, p. 112.

11. Ibid, p. 113.

7. "Religious education seeks to effect in the Junior the assimilation of the best religious experience of the race, as effective guidance to the present experience." 12

Having these objectives already in mind there will be discussed some points that will be helpful in attaining the definite aims.

1. "Religious education seeks to foster in Juniors a consciousness of God as a reality in human experience, and a sense of personal relationship to him." 13

It will be well to bring out a number of points involved in this objective. One must realize that God reveals Himself in many ways such as in the laws of health, in the studies of literature, history, science, in the higher types of unselfish relationships in the circles of homes, companions and communities. God, moreover, reveals Himself in the fields of beauty, namely, musical compositions, drawings and paintings, and in the botanical and zoological realms. He is, again, revealed in the lives of men and women who have achieved great things and in those who, from a spiritual motive, have contributed their time to the welfare and spiritual development of others. Jesus' life and teachings as given in the Bible very definitely unveil God. Realizing that this revelation is taking place, the juniors must be guided in the discovery of God, through the various means mentioned above. In the presentation of the broader world given the juniors in the studies of

12. Ibid. p. 113.

13. Ibid. p. 110.

science, literature and history, in the fields of beauty, and in the lives of outstanding men and women, it is necessary to realize that the juniors are limited in their abilities to understand the nature of God. They should, consequently, be made to see this broader world in a manner that will cause their reverence and their appreciation of God to become greater. By means of close daily relationships with God, the Father, the juniors should be guided in the growth of an increasing belief in the reality and goodness of God. Since the Heavenly Father is constantly pouring out His love on us, the juniors should be guided in making the proper response to this love with such attitudes toward Him as reliance on Him, belief in Him, gratitude towards Him and an urgent desire to know and to do His will. Leading the juniors into fellowship with Him and guiding them in a growing conception of the nature and purpose of God may be accomplished through pleasing experiences of joyous worship and fellowship with Him in serving others. One way of indicating God's will is the display of right conduct in life. The juniors should be helped in realizing this and in applying these principles in their world of play,¹⁴ work, family, vicinity, and in the world at large.

2. "Religious education seeks to develop in the juniors such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to love for him and loyalty to him and his cause, manifesting themselves in daily life and conduct." 15

14. Cf. Ibid, pp. 110-111.

15. Ibid, p. 110.

In attempting to fulfill this objective, one must lead the juniors to know Jesus in such a way that they will appreciate Him as the best example of the most perfectly lived life, and as a strong leader whom they will not only accept but will also follow. Having led them to such an understanding and appreciation of the personality and life principles of Jesus, one must follow this through by causing them to recognize that Jesus' way of life is theirs and that His principles should be applied habitually in their daily living. Just as they love and trust Jesus they must be taught to love and trust His Father, in whose likeness He was created, and to enjoy¹⁵ fellowship with God, the Father.

3. "Religious education seeks to foster in the Junior a progressive and continuous development of character in harmony with the teachings and example of Jesus." 16

To accomplish this aim, one must realize that the juniors must be led to see their shortcomings, their failure to measure up to the Christian ideal in their daily living, and having seen them, they must be led to desire to overcome them. Their sorrow should be deep enough to cause them to ask God and the ones whom they have offended to forgive them. They must learn that it is through God that they may live better Christian lives. They must, also, learn to think out situations, moral, religious or otherwise, more efficiently. One should provide life situations under guidance by means of which the juniors will

15. Cf. Ibid, pp. 110-111.

16. Ibid, p. 111.

have definite experiences in Christian living. Increasingly, they should view their problems and affairs in the light of God's interest in them and in others. When possible, they should be provided with leaders, parents, and teachers whose characters will be in harmony with the teachings and example of Jesus so that the juniors will have Christian living exemplified for them daily. As they become more capable, the juniors should purpose and execute projects of service more widely according to their developed abilities. The juniors should be developed and should desire to lead others to appreciate Jesus and His plan of living in the best manner. Some time before the adolescent period they should be able to solve for themselves and others what it means to be a Christian.¹⁷

4. "Religious education seeks to develop in the junior the ability and disposition to help him make the ideal of the Father-hood of God and the brotherhood of man a reality in his own world."¹⁸

Before this development can take place in the juniors, they must learn the worth of and respect for others. They must, moreover, see that they have a vital part in the joy of those who are in their world (family, friends, schoolmates, neighbors) and to follow through their acceptance of responsibility with the right kind of conduct. In the light of the will of God they should be helped to determine questions concerning the well-being of others. One should guide the juniors in their mental developments to a point where they may criticize conduct in their world with the desire to improve it. By means of the historical and

17. Cf. Ibid, p. 111.

18. Ibid, p. 112

geographical facts with which they are familiar, it is possible to enlarge their conceptions of God as father of all men who in turn are brothers in Him regardless of the race. The juniors must have a sense of gratitude¹⁹ for what others have done to prosper them.

5. "Religious education seeks to develop in the junior the growing ability and disposition to participate in the organized society of Christians-the Church." 20

In order that this desired outcome may be achieved, the juniors must be made to feel that the church is a large family gathered together for the purpose of learning more about God and obeying His will according to the knowledge obtained. Within the church, the atmosphere among the young people, the pastor, and congregation should be one of friendliness. One must seek to develop their abilities and to create in them a desire to participate in worship services and to study with the church family as well as to share in its Christian fellowship. It will be well to tell them about the world-wide function of churches, not forgetting the part played by them in problems such as race prejudice. It is essential to explain the meaning of the sacraments and church services so clearly that the juniors, because of their understanding, will want to join in them. They have a right, moreover, to understand the traditional customs and meaning of the symbols. Gradually, their visualizations will be stim-

19.Cf. Ibid, p. 112

20.Ibid, p. 112

ulated to the point where they will think of themselves as friends of Christian church leaders of all time passed. They, too, must feel that they are not only a part of the church but are also, as members, responsible for the up-
²¹
 building of the Kingdom of God.

6. "Religious education seeks to lead the junior into a Christian interpretation of life and the universe; the ability to see in God's purpose and plan a life philosophy built on this interpretation." ²²

One may accomplish this specified purpose by guiding the juniors in their attempts to meet their problems of evil, science, and life, in such a manner that they may be brought to faith in God's spiritual laws and love; and by developing in them an increasing faith that the right will conquer in the end, and a determination to cling to the right, in spite of the consequences; and by directing them in their endeavors to find out for themselves and to accept the Christian's conception of life after death as an outcome of belief in God's love and man's
²³
 worth.

7. "Religious education seeks to effect in the junior the assimilation of the best religious experience of the race, as an effective guidance to the present experience." ²⁴

In order to bring about this desired aim, the juniors must learn to appreciate the Bible as a record of the religious experiences of the Hebrew race; they must realize that, as one of the race, Jesus knew the Word; they must

21. Cf. Ibid, pp. 112-113.

22. Ibid, p. 113.

23. Cf. Ibid, p. 113.

24. Ibid, p. 113.

go to the Bible freely for the solutions of their problems and for spiritual enlightenment; and they must esteem those who have made it possible for them. It will be well to guide the juniors in their esteem for religious materials, such as songs, so that they will ~~value~~ rightly the contributions of these in present experiences and difficulties. They will need religious materials of other races which will enable them to see longings toward God. The juniors will need to know and appreciate the follow-²⁵ers of Christ to-day.

IV. Summary

Briefly to summarize the objectives set up, it is evident that, taken together, they aim at the upbuilding of the juniors, spiritually, morally, socially, and intellectually. It is evident, however, that these four points are not so distinctly separated in the objectives for there is much overlapping of them. The first, and second objectives, dealing with God and Jesus, are more definitely concerned with their spiritual growth. All the remaining ones, nevertheless, though less specifically, contribute to their spiritual development. The third and second objectives, involving expressions of Christian living in conduct and character building as exemplified by Jesus, have definite moral aims. While the sixth, too, is probably motivated by this aim, it presents a philosophy

25. Cf. Ibid, p. 113.

of life based on Christian interpretation of life now and after death. It is to this extent, therefore, intellectual. The fourth and fifth, centering around the juniors' esteem for others, their rights and achievements, for races, and for the church as a family, are outstanding in their social contributions, with the second, sixth, and seventh, each playing a part. The seventh, dealing with the Bible as a record of the religious experiences of the race in their search to know and understand God, and with other appropriate sources (songs, pictures, literature) where one finds solutions to personal problems and enrichment of present-day experiences, is intellectual in one sense, and yet also involves the spiritual and moral. Thus, it is seen that these objectives of religious education affect the entire life of the junior with the exception of the physical which is, of course, affected indirectly. Since these objectives of religious education have been written by a representative group of competent educators, and since they have been generally accepted by various denominations, it is fair to judge the projects of religious education in the light of the objectives set up.

PART II

ANALYSIS OF ACTUAL JUNIOR PROJECTS

PART II

ANALYSIS OF ACTUAL JUNIOR PROJECTS

Since the criteria by which one may judge the projects of religious education have been set up in the preceding chapters, it is logical to proceed now with the analysis of specific junior projects which have recently been recorded in current writings. Accordingly, there will follow in the case of each project, first a resumé of the project, then an analysis of the project, then an estimate of the project, and in conclusion, a summary of the findings in each case. From this it will be seen whether or not these projects of religious education actually measure up to standards set by the criteria.

PROJECT I

TITLE: THE USE OF THE BIBLE¹

AUTHOR: EDNA L. ACHESON

I. Resumé of the Project

Under the title of this project - The Use of the Bible - Miss Acheson mentions several minor projects such as a trip to a nearby fort, Bible stories, and planning the worship service, but for immediate usage, only

1. Acheson, Edna L., The Construction of Junior Church Church School Curricula, pp. 69-77.

the one given in detail will be considered. One should mention, however, that Miss Acheson used the Bible stories for several purposes such as to change action, to enrich group experiences, and to show God's care.²

The group concerned with this project was known as the All Round Good Chums. Their center of interest was the dramatization of a Bible story. At the leader's suggestion first, but later to meet the request of one of the junior council members, the group planned to present the Joshua stories in the form of a play. Accordingly, they reviewed these stories, which Betty, a club-member, had already written in play-form, and discussed the necessary points such as scenes and characters involved in the presentation and the dramatization of the play. Before the presentation of the play, the group planned a worship service that would be appropriate for the theme of the play - The Solemn Promise.³

II. Analysis of the Project

A. Analysis of Its Method

In launching this project, the leader of the All Round Good Chums suggested to the girls, at a time when the boys were playing ball, that they dramatize the Joshua stories. Accordingly, following her suggestion, the girls discussed characters, scenes, difficulties, and the cen-

2. Cf. Acheson, *Opus Cit.*, pp. 69-75.

3. Cf. *Ibid.*, pp. 70-75.

ter of the play. Wishing to surprise the boys, Betty volunteered to write the play and read it at the next meeting. In the meantime, Steinie, another club member and representative of the group, attended the junior department council meeting at which worship services were discussed. While there, in order to meet the statement, "Classes ought to give plays as we did last year", Steinie volunteered the information that his class had a play that they could give. When he then reported to his own group, they decided to give the play for the worship service. Thus the group first accepted the leader's suggestion, and then later of their own accord, purposed to dramatize the Joshua stories to meet a definite request made by others of their department.⁴

This project involved a considerable amount of planning on the part of the children. After the leader's suggestion had been accepted, the girls discussed with her the characters, and scenes, as mentioned above. Betty, as previously stated, volunteered to write the play for the class. When this was read to the group, they were puzzled about how the walls of Jericho had actually fallen. The leader, having a liberal view of Christianity, gave them the "two accounts in the Bible", the various theories held by people, and questioned them so that they would see how the story had grown. Following this discussion, four members, in accordance with the group's decision, revised

4. Cf. Ibid, pp. 70-72.

the play Betty had written. In addition they planned the worship service, choosing suitable hymns and prayers for the theme of the play-The Solemn Promise - based on the Joshua stories. Furthermore, they planned the costumes and accessories, which necessitated reading many books, and looking at many pictures.⁵

Having these definite plans in mind then, the children whole-heartedly set to work executing them. They not only revised the play, but also had to make the costumes, and arrange the scenes. Then they played the roles of various characters, such as Joshua, the Gibeonites, the Guards, and the Runners. In addition, the children had an active part in other phases of the worship service, such as singing hymns and praying.⁶

It is evident that the element of judging had a real part in the project. After the decision to give the play had been made, the children considered the play that Betty had written previously and deemed it advisable to revise it. Some time later, the Intermediate Council Worship Committee stated that they had read the play and were eager to see it. The day on which the play was given Steinie and Sam "felt funny", and, consequently, acted silly. Since Sandy was late, the worship service did not begin at the scheduled time. This brought criticism from the parents. Consequently, the children were led to judge their own conduct and to discuss the essentials of being on time. Because they felt the play had been

5. Cf. Ibid, pp. 70-75.

6. Cf. Ibid, pp. 70-77.

worthwhile, the children stated in their report that they would like to give another play for the special worship service celebrating Lincoln's Birthday.⁷

B. Analysis of the Probable Outcomes

Any attempt to estimate character outcomes must, of necessity, be based somewhat on conjecture and cannot, therefore, be stated in positive terms. The above analysis, however, reveals that undoubtedly there were some definite outcomes.

As a result of the actual carrying out of this project, it is evident, the children formed some very definite concepts. From the use of various sources such as pictures and books, they learned many facts about the lives, customs, and dress of the early Hebrews. They were led to recognize definite standards of conduct, particularly with regard to promptness and honesty. They learned, moreover, the negative view of miracles - that they were the result of the imaginings of a superstitious people and not a supernatural event caused by Divine power. Again, the children learned something of the religious life of the children of Israel and something of their problems.

As a result of the dramatization of The Solemn Promise, in which the children entered into the experiences

7. Cf. Ibid, pp. 70-77

8. Cf. Ibid, pp. 72-77

of the characters portrayed, definite attitudes were developed. They were led to disapprove of wrong-doing, having decided that wrong-doers like the Gibeonites should be punished. Again, they were made to feel the need of prayer and to realize that through God's help one can do anything. Moreover, they were made conscious of their obligation to consider the welfare of others. Furthermore, from the example of Sandy, the tardy member, they were made to feel that promptness is essential. They were, also, led to regard miracles as superstitious views of people. In addition, from the play itself, they were brought to believe that "Honesty is the best policy."⁹

It is possible that, as an outgrowth of the attitudes of consideration for others, the group began to form the habit of considering others. From the analysis of the method one sensed the spirit of co-operation, with the exception of Sandy, the tardy member. Because this extended over a period of time, it is felt that the habits of promptness and of co-operation had already begun. From the view stated that it was wrong to deceive and right to keep one's promises, one feels that the germ of truthfulness and right living had been instilled, and might, in due time, become a habit. Growing out of this project, therefore, are some possible habits, and two definite ones - promptness, and co-operation.¹⁰

9. Cf. Ibid, pp. 72-77.

10. Cf. Ibid, pp. 73-77.

III. Estimate of the Project

A. Estimate of Its Method in the Light of the Basic Principles of the Project Method

One realizes, in looking back over this project, that the first of these principles, as previously reviewed, - motivation - was functioning when the girls accepted, wholeheartedly, the leaders' suggestion that they give a play. This motive was later strengthened when the entire group, both boys and girls, decided to give the play for the worship service. The stimulus for this decision was a remark made at the council meeting that the classes ought to give plays again this year as last year for the worship service.¹¹

The principle of self-activity was very evident in the preparation for the play. There were costumes to be made. "Even Sam sewed on them". They read books and looked at pictures for ideas. Likewise, they discussed such matters as scenes, problems, characters, and the miracle question; moreover, they planned the worship service, unifying it about the play - The Solemn Promise. Then they gave the play, representing the characters themselves.¹²

Since several activities were unified around the play as the center of interest, one recognizes that the principle of correlation was present. There were centered

11. Cf. Ibid, pp. 70-72.

12. Cf. Ibid, pp. 70-77.

about the play, for example, discussions - the miracle question, the characters, the scenes and the problem of living together, conferences and a worship service. In addition, books were read, pictures were looked at, and costumes were made for the play. Since all of these extended over a period of time, and since all of these were centered around the play, they were well correlated.¹³

In this project, the principle of "activity leading to further activity" was outstanding. When the intermediate council met with the junior council, after the presentation of the play, they asked the juniors if they would help with the worship service celebrating Lincoln's Birthday. In answer to this request, the All Round Good Chums said that they would give the play. Thus the satisfaction obtained from the successful attainment of their goal - the giving of The Solemn Promise - had stimulated them to further activity.¹⁴

B. Estimate of the Probable Outcomes of the Project in the Light of the Objectives of Religious Education

With respect to the first objective of religious education, as reviewed above, namely, to give the children a consciousness of God in human experiences, and a sense of personal relationship to Him, - one finds that by means of the play this aim was probably fulfilled.

13. Cf. Ibid, pp. 70-77.

14. Cf. Ibid, pp. 77.

Joshua felt that with God as his helper he could protect the Gibeonites. Accordingly, the children felt that God could help them. This was revealed in their prayer in which they asked God to help them not to be deceivers but to keep their promises. Furthermore, stories told by the leader, as mentioned in the resumé, revealed God's care of His children. In these, in so far as can be judged, they felt a consciousness of God and a personal relationship to Him.¹⁵

With regard to the second objective, namely, to lead the juniors to understand Jesus and His principles so fully that they will love Him and live accordingly, one feels, though one cannot state this positively, that probably this aim was met by the story told by the leader. This story was about the teaching of Jesus who said "Let him who is without sin cast the first stone." Too, this story was told to discourage undue tale bearing.¹⁶

The third objective, namely, to lead the juniors to develop characters in harmony with Jesus's life and teachings, was seemingly fulfilled in the story mentioned above. Again, the songs for the worship story, such as "Dare to Be Brave, Dare to Be True", would stimulate the group to be more Christlike. Moreover, since the play contrasted the beauty of right living - keeping one's promise - with the ugliness of wrong-living - being a deceiver - the children should have been stimulated to be more like Jesus.¹⁷

15. Cf. Ibid, p. 77.

16. Cf. Ibid, pp. 70-75.

17. Cf. Ibid, pp. 70-75.

Looking next at the fourth objective, namely, to help the juniors make the fatherhood of God and the brotherhood of man a reality in their world, one finds that this purpose was perhaps, to a limited degree, met. From the play in which Joshua says that God is his helper, and from the children's prayer that followed in which they asked God to help them keep their promises, one judges that they at least sensed the fatherhood of God. Perhaps, too, they felt that since God is Father of all, all men are brothers. This, however, as it is noted, is rather
 18
 vague.

One realizes that the fifth objective, namely, to encourage the children to participate in the church, was fulfilled when the children gave the program and play for the worship service. They had taken an active part in the
 19
 Junior Church Service.

With regard to the sixth objective, namely, to help the juniors to build a Christian philosophy, one finds that the play undoubtedly played a part in the process of helping the juniors to a Christian interpretation of life, involving a realization of man's dependence upon God and of God's active participation in the affairs of man. This was evidenced in their prayer in which they ask for guidance in doing right. Their songs, such as "I Would Be True", should have led them to a further Christian interpretation
 20
 involving a sense of moral values.

18. Cf. Ibid, pp. 74-75.

19. Cf. Ibid, p. 75.

20. Cf. Ibid, pp. 74-75.

Considering the seventh objective, namely, to give the juniors the best religious experience of the race to help them in their own experiences, one realizes that in the experiences of the Israelites, in particular of Joshua, and in the stories of Jesus' teachings, as for example, "Let him who is without sin cast the first stone", the children must have found help to meet their own ex-
 21
 periences.

Bringing together the above findings, one sees that this project undoubtedly meets the requirements of the criteria previously set up. One who is loath to limit the power of God, however, can hardly help feeling that the leader, due to her liberal view, too strongly discounted the supernatural element in the discussion of miracles.

IV. Summary

Thus, from the standpoint of principles and from the standpoint of the objectives of religious education, this project, on the whole, met the requirements of the criteria set up.

21. Cf. Ibid, pp. 70-74.

PROJECT II

TITLE: EASTER ACTIVITIES¹

AUTHOR: EDNA L. ACHESON

I. Resumé of the Project

The project, Easter Activities, developed naturally out of the life situations of the All Round Good Chums. Some of these situations were: (1) Don Marquis' play, "The Dark Hours", was being given by an older group; (2) Bobby's grandmother had died recently; (3) on Palm Sunday Jane said that she did not believe that the resurrection story was true.² In the light of these situations, the leader told stories about Joan of Arc as a basis for developing an attitude toward miracles. Following this, the group studied the events in the life of Jesus which included reading Don Marquis' "The Dark Hours". After seeing this play, the group reinterpreted the experiences through which Jesus and His disciples had passed.³ In order to meet the question; "Is the resurrection story a myth?", the group summed up the discussions about miracles. Following this, the boys and girls freely discussed among themselves the problem of death and frankly stated their beliefs.⁴

1. Acheson, Edna L., The Construction of Junior Church School Curricula, pp. 77-81.

2. Cf. Ibid, pp. 77-78.

3. Cf. Ibid, pp. 78-79.

4. Cf. Ibid, pp. 80-81.

II. Analysis of the Project

A. Analysis of Its Method

Analyzing the Easter Activities first, for the purposing involved, one finds that the children themselves requested stories about Joan of Arc, whereupon the leader purposed to present these stories in order to give them values of three different sorts, namely, to make desirable childish traits appealing, to suggest an attitude toward miracles, and to compare the events of Joan of Arc's last days with the events of Easter. Since many of the children had decided to see the play, "The Dark Hours," the leader purposed to help them study the events in Jesus' last days in order that they might have an adequate understanding of its background. Moreover, the children asked questions that puzzled them, and one of them, Jane, called for a discussion and summary of the miracles in order to have the question, "Is the resurrection story a myth?" answered. Later the children, of their own accord, discussed death freely. Throughout, then, there was definite purposing on the part of the children.⁵

With these purposes in mind, they planned the activities. In order to meet the request for the Joan of Arc stories, the leader planned to present three values. First, she would portray characters in such a way that worth-

5. Cf. Ibid, pp. 78-81.

while childish traits should have an appeal, while undesirable ones should not. Second, she would suggest an attitude toward miracles. Third, she would endeavor to lead the children to compare Jesus and Joan of Arc. In order to have an appreciative background for the play, "The Dark Hours", the group planned to study the events in the life of Jesus. Again, in order to meet Jane's question "Is the resurrection story a myth?" the group planned ~~ned~~ to summarize their previous discussions about miracles. Moreover, in order to learn what meaning death had for them, and to discover whether, in their minds, it had any connection with the resurrection, the leader planned to let the group discuss it freely.⁶

Then followed the executing, which is evident in the number of related events carried out. In accordance with her plans, stated above, the leader told the Joan of Arc stories. The study of the events of Jesus' life led the group to several sources, such as By An Unknown Disciple, for information. These stories were adapted to the events in Jesus' life. Besides these, scenes from Masfield's, "The Trial of Jesus", and Don Marquis' "The Dark Hours", were read and the parts were acted. Pictures were placed on the bulletin board, and some pictures of the life of Christ, brought by one of the pupils, were examined. With these stories and scenes in mind, the group saw the play - "The Dark Hours" - and later

6. Cf. Ibid, pp. 78-81.

reinterpreted the experiences through which Jesus and His disciples had passed. Selections from By An Unknown Disciple gave the group a word picture of Jesus and His disciples out in the open. In this connection, they discussed questions that puzzled them, among them that of Judas' betrayal, and summarized the previous discussion about miracles as a means of answering the question "Is the resurrection story a myth?". In addition, the children participated freely in the conversation about Bobby's grandmother's death.⁷

The element of judging is not very clearly defined in this project. As an outgrowth of the attitude toward miracles previously suggested by the leader in connection with the story told of Jesus' driving the devils into the swine, the children expressed their beliefs that miracles were merely misinterpretations of natural events. Again, in regard to Peter's and Judas' conflicts, the children built up an understanding tinged with some disgust. Moreover, they judged Judas as a contemptible character, Christ as a most worthy Being, and death as an undesirable topic of conversation.⁸

B. Analysis of Its Probable Outcomes

From the actual participation in the project, the children formed certain concepts: From the study of the

7. Cf. Ibid, pp. 78-81.

8. Cf. Ibid, pp. 78-81.

events in Jesus' life, they came to a better understanding of Jesus' experiences, of His background, of His relation to the disciples, of His death, and of His resurrection. They, also, had a better idea of the character of the disciples as given by various writers. Furthermore, from the stories told, they realized that after Jesus' death Peter's character became strong, and that something happened that caused the disciples to resume their work. Again, they realized that although death separates loved ones, it brings release from suffering.⁹

As an outgrowth of the Easter Activities, the children also formed some very definite attitudes. From the study of different characters they gained an appreciation of character values such as the contrast between Peter and Judas. Because of the play given, they felt that no one was good enough to represent Jesus in a play, and that Jesus was patient. As a result of the Joan of Arc stories told, some of the children, according to the author's statement, considered foolish childish traits undesirable but worthwhile childish traits desirable. From the discussion of Judas' struggle and from the personal application made to some of their own actions, they realized that it was wrong to blame someone who is innocent. Again, from these stories they regarded miracles as a result of an attempt to interpret supernaturally purely natural events. Moreover, the children felt that

9. Cf. Ibid, pp. 78-81.

the Bible is not necessarily accurate beyond a doubt, since it contains some events which were recorded many years after they took place. From the study of the events in Jesus' life, they thought of Jesus and His disciples as happy companions. As a result of their discussion about death, they regarded it, though natural for old people, as an undesirable topic of discussion for young children.¹⁰

From this project, it is possible that certain habits may have developed. Ensuing from the use of the Joan of Arc stories was the possible fixation of the habit of maintaining only desirable childish traits. Resulting from the study of the events in Jesus' life was the probable facing of misdemeanors more frankly in the future, and the cessation of blaming others without a cause. To this extent, therefore, habits form a part of the probable outcomes.¹¹

III. Estimate of the Project

A. Estimate of the Method in the Light of the Basic Principles of the Project Method.

Considering, first, the principle of motivation, one ascertains that the leader determined to meet the life situation of the All Round Good Chums. Many of the children planned to see Don Marquis' play, "The Dark Hours", given by an older group. Accordingly, the leader decided to

10. Cf. Ibid, pp. 78-81.

11. Cf. Ibid, pp. 78-81.

make use of the wide vistas opened for using events in the life of Jesus in the subject matter of the play. Again, one of the children's motive was to hear the Joan of Arc stories. Still another, Jane, was determined to find out if the resurrection story was a myth. Furthermore, they talked freely about death. In all of these the activities undertaken were motivated by definite desires.¹²

One finds, next, the principle of self-activity functioning as the children undertook the various activities already reviewed. These, as has been stated, consisted of listening to the Joan of Arc stories, forming attitudes about miracles, comparing Joan with Jesus, studying the events in Jesus' life, adapting stories from the Bible and other sources, reading and acting the parts selected from Masefield's and Don Marquis' plays, hanging pictures on the bulletin board, looking at pictures, going to see "The Dark Hours", reinterpreting the experiences of Jesus and His disciples, and discussing the puzzling questions of the resurrection, miracles, and death. Here the children had participated in both physical and mental activities,¹³ and had had, in addition, some emotional reactions.

In deciding whether or not the principle of correlation is involved, one must consider the entire project. The Easter Activities, it will be recalled, grew out of the

12. Cf. Ibid, pp. 77-81.

13. Cf. Ibid, pp. 78-81.

life situations of the group. The Use of the Joan of Arc Stories, Is the Resurrection a Myth?, The Study of Events in Jesus' Life, and the Conversation about Death, though reported as units in themselves, were all centered around the idea of Easter. The program, consequently, was, related to one unit of interest and unified into a coherent whole over an extended period of time. Involved¹⁴ in this, then, was the principle of correlation.

The principle of "activity leading to further activity" is outstanding in its function in this project. Within the project itself, one activity led to another; for example, the play - "The Dark Hours" - led to the study of events in Jesus' life in order to form a background for it. This project then led to the next activity which the group undertook later, namely, The Visit of a Colored Guest. The principle of "activity leading to further activity"¹⁵ was thus strongly functioning.

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

In considering the first objective of religious education - to give the juniors a consciousness of God in their experiences and to help them feel a personal relationship to Him - one cannot find an indication of any¹⁶ kind that might suggest that this was attained.

14. Cf. Ibid, pp.78-81.

15. Cf. Ibid, pp. 78-81.

16. Cf. Ibid, pp. 78-81.

The second objective, however, - to give the juniors such an appreciation of Jesus' life, personality, and teachings that they will love Him and follow Him daily - was met in several ways. From the Joan of Arc stories and from the study of the events in Jesus' life, the group learned to appreciate, to a considerable degree, Jesus' life, His background, His companionship with the disciples, His experiences, His death, and His resurrection. In connection with His resurrection, however, judging from the leader's own account of the discussion, the children gained a negative view. This conclusion is based on the leader's statement to the children that Paul, who gave the earliest record of Jesus' return, said nothing about Jesus' walking with him. The assumption is therefore at least implied that Jesus did not actually arise from the dead as reported in the Gospel accounts. Again, they felt a loyalty to Jesus, as shown in one of their questions, "How could they desert Jesus when they'd had such fun with Him?", and revealed a realization of the fallacy in blaming others for what you, yourself, have done. Moreover, there was possibly some transfer made in their lives of the loveliness of Jesus, as brought out by the summary of the miracle discussion. In these, then, the aim was to a certain extent attained. ¹⁷

With regard to the third objective, - to contribute to the development of the junior's character in harmony with Jesus - one recognizes that there was a response to

17. Cf. Ibid, pp. 78-81.

the desirable childish traits and a rejection of the undesirable childish traits as brought out in the Joan of Arc stories. Again, in the personal application made of Judas' struggle, as mentioned above, it is evident that the group felt that it was wrong to blame the innocent. From the study of characters, for example, Peter, they seemed to sense that Jesus could help them to become stronger. This objective then has probably been met.¹⁸

According to the record given, the fourth objective, - to help the juniors make the fatherhood of God and the brotherhood of man a reality - was not met. The leader, of course, may have touched on this when discussing the different characters. However, on the basis of the facts given, it was not met.¹⁹

Likewise, the fifth objective - to encourage juniors to participate in the church - was not met, since the juniors had no opportunity to express themselves as a part of the larger group.²⁰

The sixth objective, however - to lead the children to interpret the life of the universe in a Christian manner - was possibly met, by means of the Joan of Arc stories. Again, through the discussion of the possible present day Judas among their group, a discussion that grew out of the study of Jesus' life, the children learned to

18. Cf. Ibid, pp. 78-81.

19. Cf. Ibid, pp. 78-81.

20. Cf. Ibid, pp. 78-81.

think of truth as an essential of Christian living. Further, the study of Jesus and His disciples would tend to give them a Christian viewpoint. On the contrary, to judge from the attitude suggested toward miracles by the leader, the children felt that these were not a result of Divine Power but were rather a result of the belief of a superstitious people. Again, it is evident from their discussion about death that they had made no definite connection between it and the resurrection, and had therefore been given no positive assurance of immortality.²

The seventh objective - to give the juniors the best religious experiences of the race to guide them in living - was, perhaps, fulfilled when the group discussed the Bible stories of Jesus' life and companions, and when they consulted other writers for more information about these characters. Moreover, the experiences of Jesus and His disciples, as noted above, had already helped the children in their problems.²²

IV. Summary

In this analysis, the four steps of the project method, purposing, planning, executing, and judging, were obvious. Further, it was evident that during the process certain definite concepts, attitudes and possible habits were formed. Again, when these were judged in the light of the criteria, it was found that each of the four basic

21. Cf. Ibid, pp. 78-81.

22. Cf. Ibid, pp. 78-80.

principles, motivation, self-activity, correlation, and "activity leading to further activity," was involved. Furthermore, it was found that - to a degree, at least the second, the third, the sixth, and the seventh objectives were met, but that the first, the fourth, and the fifth were not met. The fact that every objective does not have to be met by each project is naturally recognized; however, it is felt that a project which is supposed to be directly religious should meet the objectives of the greatest spiritual value. The outstanding contribution in this sphere was found to be in the emphasis on the life and teachings of Jesus. From the viewpoint of conservative Christianity, however, this was greatly diluted, if not counteracted, by the negative conception of the miracles, of death, and of the resurrection.

PROJECT IV

TITLE: BENEVOLENCE EDUCATION¹

AUTHOR: EDNA L. ACHESON

I. Resumé of the Project

This project, Benevolence Education, had two definite considerations for the All Round Good Chums. The first was the problem of specific giving and the second was the problem of where their money went. Since every church school tries to train its children to give to various causes, this particular church made an appeal to the parents each year to raise funds for its work. The children were given envelopes in which they brought to church school the money given them by their parents. Three specific situations led them to further consideration of church finance. The first of these was a discussion about the quarterly financial report of one of the children who thought a mistake had been made. The second of these was the worship service given by the All Round Good Chums for the primaries in which they told what was done with the money they brought to church school. The third of these extended over to the next project where it will be treated in detail.²

-
1. Acheson, Edna, L., The Construction of the Junior Church School Curricula, pp. 88-91.
 2. Cf. Ibid, pp. 88-91.

II. Analysis of the Project

A. Analysis of Its Method

In analyzing this project for the element of purposing, one realizes that the church purposed to train the children in giving. Louise and Jim, two club members who believed that mistakes had been made in their quarterly financial reports, since they were short, were determined to find out what was the trouble. Again, they purposed to know if it made any difference whether or not they gave their money regularly. Further, they accepted the suggestion that, since the primary superintendent was sick, they might explain to the primaries, in their worship service, where their money went. Involved in these was some very definite purposing.³

Having these purposes clearly in mind, they were ready to make their plans. After they had learned that discrepancies had not occurred in their reports, they planned, as asked, to give a worship service for the primary department. First, they realized that they must learn themselves where the money went before they could tell the primaries. Second, they would take an envelope and explain to the primaries where the money went. Third, they planned to tell stories about Japan - the center to which the money was sent - to give a puppet

3. Cf. Ibid, pp. 88-90

show, to dress a girl and a boy in Japanese costumes, to consult people and to read books for other information, and to say a prayer at the service. In all of this the⁴ element of planning is involved.

Then they proceeded to execute their plans. The children brought the money their parents gave to the church school, and deposited it in the class collection plate. Again, when they, at some previous time, had planned to give the church school Christmas party, they had learned the general ways in which the church school funds were divided, discussed benevolences, and learned the trustees' attitude toward local church expenditures. Louise's and Jim's questioning of their accounts led to a discussion of possible reasons for the apparent short accounts and to a discussion of the difference it made whether or not their payments were made regularly. This led to an explanation of the mission stations that were affected or cut short when they did not pay. In addition, their worship service for the primaries necessitated collecting stories about Japan, obtaining Japanese costumes and accessories, Japanese pictures, and other articles. They discussed the Buddha, and wrote for a description of the kindergarten at the Japanese station. Furthermore, they assembled necessary information, and consulted people. Peggy, who suggested the puppet show, devised ways of making the puppets while Sam, Steinie, and Sandy arranged

4. Cf. Ibid, pp. 89-90.

the screens behind which the puppets could be hidden. Louise rewrote the story she was going to tell. Betty brought various Japanese articles. Jane read a book on Japanese school life. Sam found pictures in a National Geographic Magazine. The group hung these pictures, dressed a boy and a girl in Japanese clothes and worded their prayer. Then they carried out the entire worship service as planned. This, it is evident, involved much activity.⁵

As has been true of several of the preceding projects, the element of judging is not clearly defined. The children did not consider whether or not the service was a success but they did express their feeling of racial superiority. Again, their feeling that their God was better than the Japanese God revealed that they needed to understand the Japanese more fully. Their leader realized this and gave them helpful stories to correct this view.⁶

B. Analysis of Its Probable Outcomes

The following concepts are suggested by the leader herself as a part of the probable outcomes of this project:

(1)"that the Community Church had promised to pay a National church board of home and foreign missions a definite amount for a specific field of enterprise each fiscal year, (2) that other churches throughout the United States had made a like promise, and

5. Cf. Ibid, pp. 89-91.

6. Cf. Ibid, pp. 91.

(3) that failure to pay these pledges meant either that some mission station was short, or that a church board had to borrow money and pay for its use in order to meet the deficit--⁷

(4) that the Japanese had many interesting customs and facts about their lives, (5) that prayer is a part of worship, and (6) that the church school distributes money for local expenditures. All of these entered in-⁸ to the knowledge acquired during the process.

Attitudes, too, were among the probable outcomes. These were: (1) one should pay one's pledge promptly; (2) Americans are superior to the Japanese; (3) one should pray; (4) the American God is better than the Japanese God; (5) the Japanese should learn to do things like Americans; (6) one's failure to pay one's pledge may cause the church to fail to keep its promise; (7) carelessness often causes trouble. Here, as is evident, both⁹ negative and positive attitudes are involved.

Again, certain habits were a part of the probable outcomes of this project. These were potential in that: (1) the habit of giving had begun and was being strengthened by the realization of the need of regular giving to the church school; (2) the habit of co-operating was developed in the planning of the worship service; (3) the habit of using source materials to solve problems, which was started in the first project analyzed - The Use of

7. Ibid, p. 89.

8. Cf. Ibid, pp. 90-91.

9. Cf. Ibid, pp. 89-91.

The Bible - and continued through each succeeding one, was strengthened in this project; (4) the habit of developing and carrying out ideas was inherent in this project as in previous ones; and (5) the habit of sharing with others because of a sense of responsibility^{was developed} Definite habits, then, were a part of the probable outcomes.¹⁰

III. Estimate of the Project

A. Estimate of Its Method in the Light of the Basic Principles of the Project Method

The principle of motivation is definitely involved in the church's aim which was to educate its children to give to the church and to missions. Some of the children purposed to learn why their quarterly financial report was "short". Again, they accepted the suggestion of the director of religious education that they give a worship service for the primaries. In this they decided what they would include as, for example, the prayer and the puppet show. Since they had definite purposes in mind, the principle of motivation obviously operated.¹¹

The principle of self-activity is evident in the enthusiastic discussions by the children of problems concerning specific giving. Again it is evident in their hearty preparations and execution of the worship service which involved such activities as making puppets, collecting costumes, rewriting stories, wording prayers, and actually giving the worship service.¹²

10. Cf. Ibid, pp. 89-91.

11. Cf. Ibid, pp. 88-91.

12. Cf. Ibid, pp. 89-91.

The consideration of the principle of correlation leads one to realize that this project - Benevolence Education - was unified around a common center of interest - giving. The discussions about giving and its consequences, and the worship service for the primaries were both unified and correlated over an extended period of time even to the next project.—Good Will Activities.¹³ Hence, the principle of correlation functioned.

Analyzing this project for the principle of "activity leading to further activity", one finds that it stimulated the group to another project -Good Will Activities. It had, therefore, definitely attained its end - further activity.¹⁴

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

The first objective - to give the juniors a consciousness of God in human experiences, and a sense of personal relationship to Him—was hardly met, inasmuch as the only definite mentioning of God were remarks such as, "We like our God", "He is better than their God."¹⁵

The second objective - to lead the juniors to understand Jesus and His principles so fully that they will love Him and live accordingly - like the first, was not met.¹⁶

13. Cf. Ibid, pp. 89-91.

14. Cf. Ibid, pp. 89-92.

15. Cf. Ibid, pp. 88-91.

16. Cf. Ibid, pp. 88-91.

The third objective - to lead the juniors to develop characters in harmony with Jesus' life and teachings - was, from a religious point of view, hardly met. Although the juniors received training in serving, through giving the worship service, for example, and in giving, through paying their pledges regularly, they had not been led to connect these actions with Jesus' life and teachings.¹⁷

The fourth objective - to help the juniors make the fatherhood of God and the brotherhood of man a reality in their world - was partially met. The latter part of this objective was fulfilled in the discussion about where their money went, in their quest for more knowledge about the Japanese, and in the worship service given for the primaries. The former, perhaps, was met in the stories told showing why we send missionaries to another country, although again the emphasis was social rather than religious.¹⁸

The fifth objective - to encourage the children to participate in the church - was outstanding in this project and was fulfilled when the juniors acquired a better understanding of church benevolences and a desire to participate in this benevolence, and also when they gave the worship service for the primaries.¹⁹

The sixth objective - to help the juniors build a

17. Cf. Ibid, pp. 89-90.

18. Cf. Ibid, pp. 89-91.

19. Cf. Ibid, pp. 91.

Christian philosophy of life - was probably met at least partially in the stories told about how people in other countries live, and why missionaries are sent to other countries.²⁰

The seventh objective - to give the juniors the best religious experiences of the race to help them in their own experiences - was met, from a social point of view, by the stories told about why missionaries are sent to other countries. It, however, was not met from the religious point of view since the material used was neither Biblical nor definitely religious.²¹

IV. Summary

Bringing together the above findings, one sees that this project from the standpoint of principles measured up to the criteria set up. One realizes, however, from the standpoint of objectives, that as an example of religious education this project is weak. One is forced to conclude, from the available data, that the training provided in giving was not definitely linked to God and that, throughout, the emphasis was educational and social rather than spiritual.

20. Cf. Ibid, pp. 91.

21. Cf. Ibid, pp. 88-91.

PROJECT V

TITLE: GOOD WILL ACTIVITIES¹

AUTHOR: EDNA L. ACHESON

I. Resumé of The Project

This Good Will Activities project not only opens problems in world brotherhood but also sums up the study of missionary work which began in the previous project-Benevolence Education. After a discussion with the minister and his co-workers, and with the junior and intermediate councils, the juniors completed their Good Will Week plans. In accordance with these plans, the project included, before its completion, such activities as a tea for their mothers, plays, a missionary exhibit, and a pageant.²

II. Analysis of the Project

A. Analysis of Its Method

In keeping with Good Will Week, which is generally set aside for the advancement of international brotherhood and peace, the missionary secretary felt that it was an excellent time to sum up this missionary work.

1. Acheson, Edna L., Op. Cit., pp. 92-97.

2. Cf. Ibid, pp. 92-97.

Therefore, she asked the All Round Good Chums if they would join two other classes in planning Good Will Week. Accordingly, the children held a discussion with the minister and his co-workers, and with the junior and intermediate councils. At this time, they made the Good Will Week plans. In order to bring out the ideas of international brotherhood, since the ultimate object of missionary giving is a consideration of the problem of world brotherhood and world peace, the groups decided to give plays, a tea, a missionary exhibit and a pageant. It is evident then, that this project involved purposing both on the part of the leader and of the children.³

Having definitely purposed this project, the children of the three combined groups were ready to make their plans. Accordingly, as mentioned above, they held discussions in regard to their plans. The first Good Will activity was to be a tea for their mothers at which they were to exhibit their missionary material, and at which each group was to present a play. The second plan was that on the following Sunday the junior department should see the exhibit and the plays. In addition, foreign friends were to be invited to visit the church school classes on that day. The third plan was to have a representative from the peace organization to speak in the church service about international peace, and a foreign guest to bring the good will message in the peace pageant. It is clear

3. Cf. Ibid, pp. 92.

then, that the groups had made definite plans.⁴

With such definite plans in view the next step consisted in carrying out - in executing - these plans. One of the groups, the Happy Hours Class, who had studied Hanson's Travel Geography discussed stories in their book that would be appropriate to use on Good Will Day. Their choice rested upon Jesus' feeding of the five thousand. Since the All Round Good Chums (one of three combined groups) had dramatized stories before, they helped with the dramatization. The first problem that confronted the groups was that of the miracle involved. Here, as in previous discussions about miracles, the supernatural element was discounted. The play, Jesus and the People, was next written and then given by the Happy Hours class. After the All Round Good Chums had read several plays, they decided to give "America for the Americans" from Through the Gateway. In this book they found some helpful suggestions concerning foreign games, and some peace sentences which they used in their Peace Pageant. Since the third group - The Good Comrades Club - had made a notebook telling of the missionary work in India they chose a play about that country. When buying things for the tea the groups visited an Armenian restaurant where they bought Turkish sweets. The owner gave them a picture of himself in his native costume. They thought it would be fun to have him in The Peace Pageant

4. Cf. Ibid, pp. 92-96.

until they learned that he lived about six blocks from the church. Then, "just a bit of the romance was gone." From the Japanese store, they bought cakes for the tea. Another purpose was to find out the country from which lemons, tea, sugar, and dates came.⁵

"Fixing labels, finishing friendship posters, arranging in exhibit form, the stories and costumes from the puppet show, rearranging the stories, music, books, and pictures, which they had assembled when their colored friends visited them; then, finally, receiving the guests, giving the plays, explaining the exhibit, and making and serving the tea, started Good Will Week with a friendly feeling."⁶

The members of the All Round Good Chums had active parts in planning The Peace Pageant. Various committees were appointed for several purposes, such as dressing a primary boy and girl in Japanese costumes. The simple pageant consisted of peace sentences spoken by two members of the All Round Good Chums. During the pageant the organist played softly. The only Japanese woman in the Japanese group present spoke. Thus, no small number of varied activities was involved in carrying out the plans previously made.⁷

No actual report of the childrens' judging is given in the account of this project. A statement is made, however, to the effect that the junior and primary departments liked the play very much. Again, they called

5. Cf. Ibid, pp. 92-96.

6. Ibid, p. 96.

7. Cf. Ibid, pp. 92-96.

the peoples from different countries present their friends. According to these points, they, too, must have judged the project a success.⁸

B. Analysis of Its Probable Outcomes

As a result of this project, the children gained the following information about Jesus: (1) He was a constant worker who not only loved everyone but was loved, in return, by many; and (2) He had power to perform miracles. In addition the children gained some information about the Japanese, namely, a knowledge of: (1) the use of their offerings in Japan; (2) the kind of clothes Japanese people wear; and (3) the life of peasants in Japan as told by the Japanese merchant. Furthermore, they received the following negative information about the Bible account of miracles: (1) The story of Jesus' feeding of the five thousand may have changed; (2) the story is told in different ways; (3) the meaningful words of Jesus may have been like bread to the people; and (4) the story grew in telling. Another concept of the children was that the church school was actually accomplishing something.⁹

The actual carrying out of the project resulted in some very definite attitudes. The children had become more interested in foreign peoples. They had, moreover, become less prejudiced and consequently more friendly to foreigners. In addition, their respect for them, to some extent, had grown. They regarded the church as a more

8. Cf. Ibid, p. 97.

9. Cf. Ibid, pp. 93-98.

worthwhile organization since they realized its great work. Although their attitudes to foreigners were more friendly than before, they still maintained the view that they were odd and wore queer costumes. From the play, Jesus and The People, they felt that Jesus was a wonderful man since He did so many great works, and since so many loved Him. From The Peace Pageant, they formed the attitude that peace and good will to all men are preferable.¹⁰

The analysis of the outcomes of this project shows signs of possible habits that may become permanent in time. In brief, these habits were: (1) acting friendly towards other races; (2) participating in church work; (3) using source materials to help develop their plans; (4) thinking of Jesus as one worth imitating; and (5) actually developing and carrying out their plans.¹¹

III. Estimate of the Project

A. Estimate of Its Method in the Light of the Basic Principles of the Project Method

The first basic principle, that of motivation, is clearly realized to be functioning when the group, after a discussion with the minister and his co-workers, and with the junior and intermediate councils, determined to give the tea for the mothers, the plays, the exhibit, and the peace pageant. In addition to the group's motivation, the missionary secretary decided that it was an excellent

10. Cf. Ibid, pp. 93-96.

11. Cf. Ibid, pp. 92-96.

time to sum up the missionary work, since it would be in
¹²
 keeping with Good Will Week.

The second basic principle, that of self-activity, will be easily recognized in their activities which consisted of the discussion of the plans, the forming of definite plans, the preparation for the tea, for the plays, for The Peace Pageant, and in the actual carrying out of the plans. The groups chose, discussed, and planned the plays. Moreover, one group wrote the story connected with Jesus' feeding the five thousand in play form. They had, in addition, an active part in arranging posters, labels, and other things, for the exhibit, and in receiving the guest, explaining the exhibit, and in buying, making, and serving the tea. Since the plans of this project are almost entirely carried out by the groups, the principle of
¹³
 self-activity is well utilized.

One recognizes that the third basic principle, that of correlation, is functioning when one realizes that the Good Will tea, the Good Will Plays, and The Peace Pageant were all unified around a center of interest - missionary giving. Since this project was a summary of the missionary work which began with the preceding project - Benevolence Education - one realizes that it extended over a period of time. Here then is another phase of correlation in which the project was unified around a point of in-
¹⁴
 terest over a span of time.

12. Cf. Ibid, p. 92;

13. Cf. Ibid, pp. 92-96.

14. Cf. Ibid, pp. 92.

Although the fourth basic principle, that of "activity leading to further activity" cannot be definitely stated to have been involved, one must give it credit for having caused this project to grow out of the preceding one. Moreover, it is felt that the appreciation of the church and its work would lead to further interest in the organization. To this extent, then, the principle of "activity leading to further activity" would be involved.¹⁵

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

The first objective, - to give the juniors a consciousness of God as a reality and a feeling of personal relationship to Him - was not definitely met. There is, however, a possibility that the play, Jesus and The People, gave them a faint idea of personal relationship to Jesus.¹⁶

Again, in this play, the second objective - to develop in the juniors such an understanding of Jesus' life and teachings that they will love Him and follow His example - was met. From the play, they regarded Jesus as a wonderful man who loved everyone, who worked hard, and who was loved by many.¹⁷

With regard to the third objective - to foster a continuous development of character in harmony with Jesus' life - one realizes that it is fulfilled in the play, mentioned above, and in The Peace Pageant. In these they

15. Cf. Ibid, pp. 92-96.

16. Cf. Ibid, pp. 93-95.

17. Cf. Ibid, pp. 93-95.

learned of the crowds Jesus dealt with and of His love, peace and goodwill to all men. This should help them to develop more Christlike characters.¹⁸

The fourth objective - to help the juniors make the fatherhood of God and the brotherhood of man a reality in their world - was partially met. Because the children, in buying things for the tea, visited an Armenian restaurant and a Japanese store, and because the children, in giving The Peace Pageant, met many foreign peoples and heard them talk, they realized to some extent the brotherhood of man. Moreover, they had invited foreigners to visit their church school one Sunday. This also helped them to realize that all men are brothers. In view of the record given, one cannot say that the fatherhood of God was realized.¹⁹

The fifth objective - to encourage junior participation in the church - was fulfilled when the groups arranged for the speaker in the church service and when they gave The Peace Pageant.²⁰

The sixth objective - to lead the juniors into a Christian interpretation of the life of the universe - was met in the ideas about Jesus presented in the play and in the preference shown to peace and good will in the pageant. A negative interpretation, however, was given as a result of the discussion about the miracle concerned. The groups finally dodged the issue in the play. Other-

18. Cf. Ibid, pp. 93-96.

19. Cf. Ibid, pp. 92-96.

20. Cf. Ibid, pp. 92-96.

wise both the play and the pageant contributed toward a
²¹
 Christian philosophy of life.

The seventh objective - to give the juniors the best religious experience of the race to help them in their daily living - was met in the use of the stories about Jesus and in the play where Jesus deals so patiently with
²²
 the crowds and where he does wonderful things.

IV. Summary

Thus, from the standpoint of principles, this project measured up to the criteria set up. From the standpoint of the objectives of religious education, this project, on ^{the} whole, measured up to the criteria. However, the first aim, according to the account given, was not definitely met. Moreover, the fourth point, which was strong in meeting the brotherhood of man, failed to make the fatherhood of God a reality. Likewise, in connection with the sixth objective, a negative view of miracles was had. These rather negative results would indicate the diluting of the spiritual emphasis.

21. Cf. Ibid, pp. 93-96.

22. Cf. Ibid, pp. 93-95.

PROJECT VI

TITLE: EVOLUTION OF WAYS OF LIVING TOGETHER¹

AUTHOR: EDNA L. ACHESON

I. Resumé of the Project

The purposes of this project, as seen by the teacher, were to teach the children to respect property and to help them as a group to learn to live with others within and without the group. Since the All Round Good Chums, in their first meeting, made it obvious that they needed some rules - especially rules regarding church property - the leader purposed to build a basis on which these could be founded. Consequently, through group discussion, and through direct contact with church officials, she brought the group not only to feel that they were a definite part of the church but also to realize the value of the church in terms of money, in terms of effort in repairing and cleaning, and in terms of sentiment. By means of the Evolution of Rules about Care of Property, Fooling Rules, Evolution of a Written Code, and The Class Pledge, the leader helped the group to live peacefully together.²

1. Acheson, Edna L., The Construction of the Junior Church School Curricula, pp. 97-112.

2. Cf. Ibid, pp. 97-112.

II. Analysis of the Project

A. Analysis of Its Method

This project, then, as just stated, was undertaken for the purpose of helping the group to learn to live with others within and without the group. They had not only been careless in the gymnasium, but they had also misbehaved during the worship service. Before they had an adequate foundation on which to make rules, the leader decided, they needed to value the church in four different ways: first, in terms of personal relationship to it through the realization that it was theirs and that they were a part of it; second, in terms of money cost; third, in terms of effort required to keep the building cleaned and repaired; and fourth, in terms of sentiment or of the "Holy of Holies" tradition. Since the group had already had some experience with the money cost of a church,³ the leader purposed to increase their appreciation by posting the statement, "It costs 23¢ every time you enter the Parish House." This proved a challenge to the children who immediately proceeded to investigate the truth of the statement. The whole-hearted participation of the group shows that the All Round Good Chums accepted the leader's purposes as their own.⁴

Throughout the course of this project, planning and

3. Cf. Ibid, pp. 41-43.

4. Cf. Ibid, pp. 97-110.

executing were so closely related that they will be considered together.

All of the previous projects had a tendency to give the children a feeling that they were a creative part of the church, because they had worked with younger and older people in carrying out these projects. They had, therefore, gained the "it's mine" feeling. As mentioned above, the leader's statement in regard to the cost of the parish house evolved expressions of doubt. However, when a lamp was broken that very day the children realized, to some extent, that this was true. Later a number of accidents occurred which revealed a good deal about the organization of the church and the expense involved. A typical example of this was the breaking of the windowpane during a ball game in the gymnasium. Their sense of responsibility led them to write to one of the trustees to whom they accounted for the accident, and to whom they sent a dollar. The president of the board replied, stating that he had turned the matter over to Mr. Dunlap, the chairman of the House Committee who likewise wrote them, expressing his appreciation of their honesty, and returning the dollar. This, however, was not done until he had discussed it with their leader. After deciding to keep the money, the group talked to the trustees and learned some additional information⁵ about the expenses of the church. From an actual experience that they themselves had previously had, the group

5. Cf. Ibid, pp. 97-101.

knew something of the energy required to earn money.⁶

Since the janitor objected to cleaning their special club room, the children decided to do it themselves. Consequently, Steinie, not enthusiastically, but faithfully, arranged it every Sunday morning. Then, too, the All Round Good Chums had, at times, cleaned the gym floor. These experiences helped them to realize the effort required in cleaning.⁷

Next, one finds this group practicing their program in honor of Peace Day in the chancel. The janitor caused so much disturbance about their practice there that the group was led to discuss the "Holy of Holies".⁸ Following this, the group attended a service at one of the Jewish synagogues. After the service the rabbi explained things that had puzzled the children, such as the reasons for the wearing of hats and shawls on the part of the men during the service. All of this led to an evaluation of the church in terms of sentiment.

Already the leader had made and enforced one rule - "Keep off the stage." Later, due to the janitor's report, they were forced to make a rule that no one could play on the roof since it was made of paper. In addition they listed other rules such as: "Don't talk in church." Still later, the group considered the "Fooling Rules". Ceaseless activity, experimenting, and fooling led them to a

6. Cf. Ibid, p. 46.

7. Cf. Ibid, pp. 101-102.

8. Cf. Ibid, pp. 102-104.

realization that unless they stopped "fooling" they would not have time to play. The group discussed the distinction between harmful fooling which usually led to fights, and legitimate fun. The leader told them the story of "Pinocchio" in which Master Antonio and Gepetto shook hands after the fight and swore to remain friends forever. This point was used when, soon afterwards, two of the boys got into a fight. Later, Peggy was so seriously bumped that the group demanded a written code with punishment. They discussed punishable acts and their penalties. This resulted in a written code stating terms for relationship between members, such as, "Help club members who are in trouble"; and for the mechanics for the club's smooth running, such as "Obey Rules". In the evolution of the club rules, the teacher, as well as the pupils, was checked for promptness or tardiness. After Peggy's bump, the leader and the committee met with Steinie, the president, and agreed on four of the rules. Steinie, of his own accord, worked out a set of demerits, and wrote a class pledge on a paper on which was a space for merits and demerits. After the oath of allegiance by the members the leader hung the picture, The Solemn Pledge, on the bulletin board. Later, she told the story of "Hakadah's First Offering". Moreover, after the ceremony of allegiance, she told them stories of some of the old covenants. In all of these activities, it is evident, planning and executing

9

were involved.

Since the group had realized the values of the church in terms of money, effort, sentiment and identification of self as part of it, and since they had seriously tried several times to make sufficient rules which finally resulted in the evolving of a written code and of a class pledge, one realizes that they estimated the church in terms of certain values, and that they judged their conduct as worthy of improvement. This led them to take definite steps toward learning to live together well. Thus the element¹⁰ of judging was decidedly a part of the process.

B. Analysis of Its Probable Outcomes

As a result of this project certain concepts were apparently formed. These were, briefly: (1) church property costs money and requires money to keep it cleaned and repaired; (2) many people consider the church as a "Holy of Holies"; (3) the church is to be respected; (4) a club must have rules for smooth running; (5) club members must suffer the consequences of disobedience to rules; and¹¹ (6) fighting involves a number of dangers.

The following attitudes were probably among the outcomes: (1) an attitude of respect and appreciation for the church, the trustees, and the janitor's effort; (2) a feeling that fighting is absurd; (3) an appreciation of

9. Cf. Ibid, pp. 104-110.

10. Cf. Ibid, pp. 98-112.

11. Cf. Ibid, pp. 98-110.

the fairness of rules; (4) an understanding of the fact that rules must be obeyed or one must take the consequences; (5) a realization that individuals are responsible for conduct and the smooth running of the club and a consequent sense of personal responsibility; (6) an attitude of disapproval of fighting because it might result in serious accidents; (7) an appreciation of the effort required in cleaning as a result of their own experiences in cleaning the club room and gymnasium floor; and (8) an attitude of increased respect for God, as a result of the stories about the "Holy of Holies" and about the covenant made with Him by the Children of Israel.¹²

The analysis revealed, moreover, that certain habits had possibly begun. These were: (1) the habit of obeying in the home and club; (2) the habit of playing games whether one likes them or not; (3) the habit of considering others; (4) the habit of discriminating between harmful and legitimate fooling; (5) the habit of attending meetings regularly and on time; and (6) the habit of treating church property, church officials, and church helpers with care and consideration.¹³

III. Estimate of the Project

A. Estimate of Its Method in the Light of the Basic Principles of the Project Method

Analyzing this project - Evolution of Ways of Living

12. Cf. Ibid, pp. 98-110.

13. Cf. Ibid, pp. 98-110.

Together - for the basic principle of motivation, one finds that the leader had a definite motive. This motive was to help the group to learn to live with each other and with others outside of their group. The children, too, had definite motives. Feeling a sense of responsibility, they determined to pay for the window pane they had broken. Realizing their need of club rules, they determined to draw up, of their own accord, a set of rules and to decide upon a means of punishment, which, if kept, would make the club run smoothly. In all of this the principle of motivation¹⁴ was utilized.

Since the children entered whole-heartedly into this project, one recognizes the principle of self-activity. They wrote letters and talked to some of the trustees about the money cost of the church. They, moreover, assisted the janitor by arranging their own room each Sunday. Again, they discussed the janitor's accusation that they were desecrating the house of God when they practiced in the chancel. In connection with this church sentiment, they visited a Jewish synagogue, where, after the service, they discussed with the rabbi the things that puzzled them. In addition, they drew up a written code and made a class pledge. Since these activities necessitated both mental and physical action, it is evident that the principle of self-activity¹⁵ was utilized.

Analyzing this project for the principle of correlation, one recognizes the fact that a number of activities, such as

14. Cf. Ibid, pp. 98-110.

15. Cf. Ibid, pp. 98-110.

Money Cost of a Church and the Evolution of a Written Code, were involved. Each of these, however, was unified around the center of interest - learning to live with others within and without the group. These activities, moreover, extended over a certain length of time. It is obvious, therefore,¹⁶ that the principle of correlation was functioning.

As far as the writer knows, this activity did not lead to further activity. According to the record no definite statement was made that this project led to any further project. Furthermore, there was no indirect indication that the principle of "activity leading to further activity" was involved.¹⁷

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

The first objective of religious education, namely, to give the juniors a consciousness of God in human experiences, and a sense of personal relationship to Him, was, perhaps, met when the "Holy of Holies" tradition was explained, since it probably gave them a realization of God's presence in the church, at least. This aim was hinted at, too, when one of the children suggested that one of the rules should be "Always to honor God and your Country". One feels, however, that since both of these were apparently incidental, they are too indirect to be significant.¹⁸

The second objective, namely, to lead the juniors to understand Jesus and His principles so fully that they will

16. Cf. Ibid, pp. 98-110.

17. Cf. Ibid, pp. 98-110.

18. Cf. Ibid, pp. 102-108.

love Him and live accordingly, was not, according to the
¹⁹
 record fulfilled.

The third objective, namely, to lead the juniors to develop characters in harmony with Jesus' life and teachings, was seemingly fulfilled when the children faced the problems of the broken window pane frankly and honestly, and when they, out of their consideration for the janitor, arranged the chairs in their special club room. Again, this aim was regarded when the group listed the following as one of their rules: "Go to church and pray and read the Bible." It is felt, however, that this aim would have been more directly fulfilled if these activities had somehow been definitely
²⁰
 connected with Jesus' life and teachings.

In accordance with the fourth objective, namely, to help the juniors make the fatherhood of God and the brotherhood of man a reality in their world, one finds that this was partially fulfilled when the juniors were led to criticize their behavior with a view to improvement. Again, they were led to consider property rights and fair play. Moreover, they were led to respect the janitor and his task. All of these, however, aimed at a realization of the brotherhood within the group and not at a realization of the fatherhood of God.
²¹

With regard to the fifth objective, namely, to encourage the juniors to participate in the church, one finds that this was indirectly met when the group, as a result of the project, realized the value of the church in terms of money, ef-

19. Cf. Ibid, pp. 97-111.

20. Cf. Ibid, pp. 99-105.

21. Cf. Ibid, pp. 99-105.

22

fort, and sentiment.

The sixth objective, namely, to help the juniors to build a Christian philosophy of life, was met through the stories told about the Children of Israel and their covenant with God, and perhaps, through the feeling established that since God was in the church one should behave properly.²³

Considering the seventh objective, namely, to give the juniors the best religious experiences of the race to help them in their own experiences, one finds that this aim was fulfilled by the stories about the Children of Israel and their covenant with God, since these stories most probably helped them to realize that their conduct pledge was solemn. Furthermore, the "Holy of Holies" tradition led them to learn of the experiences of the Children^{of} Israel with the ark, and brought them to a consideration of proper conduct in church.²⁴

IV. Summary

Estimating the project as a whole, one feels that from the standpoint of principles, with the exception of the fourth basic principle, this project measures up to the criteria set up. From the standpoint of the objectives of religious education one realizes that the emphasis throughout is on the social and moral values rather than on the spirit-

22. Cf. Ibid, pp. 98-105.

23. Cf. Ibid, pp. 102-110.

24. Cf. Ibid, pp. 104-110.

tual values. The rules were not, although they could have been, definitely linked with God's will for His children. This would have given them a feeling of God's presence among them and a desire to do His will. One cannot help feeling that projects of religious education should lead the juniors to a greater spiritual growth out of which will come the social, the moral, and the intellectual values desired. Stressing the social, moral, and intellectual values tends to result in character education without the spiritual dynamic of personal relationship to God and Christ.

PROJECT VII

TITLE: THAT CLASS OF BOYS¹

AUTHOR: JEAN GERTRUDE HUTTON

I. Resumé of the Project

The project, That Class of Boys, as reported by Miss Hutton, was conducted by Miss Hay over the summer months. Since these "bad boys" regarded themselves, and were regarded by all with whom they came into contact, as misfits in the world, the leader hoped to change this viewpoint. After careful planning and thought, she wrote out her purpose which she hoped would become the boys' purpose, too. Approaching the group from an actual situation - the badly kept church yard - the leader led her group to determine to clean it and then, after they had finished, to appreciate how greatly the clean yard improved the premises. While the cleaning of the church yard, which took place on week-days, was in the process of being done, a part of their Sunday sessions was spent in reading them stories of the ideal city of the Hebrews. Together they discussed the Hebrew rules and decided which ones they would like to see operating in their city. She guided them through this experience to consider the makers of their city. This in-

1. Danielson and Perkins: Teaching Without Textbooks, pp.171-176.

volved investigations, reading, questions, and discussions. By means of these activities, the boys were led to realize² their responsibility as good Christian citizens.

II. Analysis of the Project

A. Analysis of Its Method

The purposing of this project was shown first in the leader's desire to help these boys become better citizens. After much prayer, she wrote out the following aim for her class: "To guide each boy into becoming a consciously participating and producing Christian member of his group and his community, and, eventually of the world family."³ Her first step, then, was to get the boys to purpose to beautify the neglected church yard in order to see if it would improve the yard. This she succeeded in doing. Some time later, as she had hoped, the boys, under her leadership, determined to find out who the makers of their city were.⁴ Purposing was involved in all of this.

Having purposed to undertake the project, the boys and the leader were ready to make definite plans. Their planning consisted of the following decisions: Together they decided to bring rakes in order to clean the lot. Since none of the boys knew what to do with the rubbish, the leader appointed a committee to ask the street clean-

2. Cf. Ibid, pp. 172-176.

3. Ibid, pp. 171.

4. Cf. Ibid, pp. 172-173.

ing department for instructions regarding its disposal. Then they planned to beautify the lot further by planting flowers and grass seeds. During this time, the leader planned to stimulate the boys to build up an ideal of a perfect city by reading to them about the ideal Hebrew city, and about Jesus' ideals for His kingdom. Following this, they planned to learn about the makers of their city⁵ by investigation, reading, questions, and discussion.

Then followed the executing. Having planned how to attain their purpose, the boys were ready to carry out their plans. Accordingly, they cleaned the lot and disposed of the refuse. Then they set about beautifying the church yard by planting grass seed and flowers. The boys went so far as to make simple seats from grocery boxes. Since this beautification extended over the summer, the class spent many Sundays reading about the ideal city of the Hebrews. At this time, they discussed the Hebrew rules and the principles of Jesus and decided whether or not it was possible to follow all these rules. In addition, they made investigations about the city officials, organizations, and citizens. They considered not only the makers of their city within, - the mayor, the churches, and the citizens - but also makers without - the rural people who supplied the city with food. Naturally, these considerations led to questions, discussions, and investigation. Moreover, many stories were told and read from the Bible and from other sources about bet

5. Cf. Ibid, pp. 172-173.

ter city builders. In addition, they sang several songs, as for example, Psalm 45, 48, and "America the Beautiful." A personal consideration of their duties as citizens led them to discover in the Bible prayers for help which others long ago had prayed. These were memorized and quoted in unison.⁶

The last step - the judging - was shown in the high interest which stimulated them to give a pageant at the close of the year in order to share the worthwhile things they had learned about their city. Again, they estimated the vital importance of city regulations and realized through the experience provided in this project that they needed to become better city builders. To this extent judging was involved.⁷

B. Analysis of Its Probable Outcomes

Among the probable outcomes were some definite concepts. Briefly, these were: (1) city regulations are necessary; (2) a little work can make a block attractive; (3) Jesus had an ideal kingdom; (4) His principles help form an ideal city today; (5) Taxes are necessary; (6) David and some other men of Bible times were better city builders; (7) one needs to pray for help to become better citizens; and (8) better city builders are needed today.⁸

6. Cf. Ibid, pp. 172-175.

7. Cf. Ibid, pp. 172-176.

8. Cf. Ibid, pp. 172-175.

Among the probable outcomes, also, were certain attitudes. Concisely, these were: (1) realization of the wisdom of city regulations; (2) sense of property rights; (3) tax evaders should be scorned; (4) sense of the impartiality of God; (5) officials should be admired; (6) David and other men in Bible history should be admired; (7) they, too, must fight to become better citizens; (8) they, too, should help improve the city; and (9) they, too could use certain principles of Jesus to improve their city.⁹

Among the probable outcomes, too, were potential habits. In brief, these were: (1) using source materials including the Bible; (2) helping willingly; (3) praying for strength to be better citizens; (4) upholding the city organizations, institutions, and officials; (5) co-operating with officials by observing rules; and (6) behaving in an approved manner since they wanted to be better citizens. It is to be remembered, of course, that "Truth put into action once will not shape conduct permanently".¹⁰ However, a start toward these habits was made through participation in these various meaningful activities.¹¹

III. Estimate of the Project

A. Estimate of Its Method in the Light of the Basic Principles of the Project Method

Coming now to a consideration of the first basic prin-

9. Cf. Ibid, pp. 172-175.

10. Munkacsy, Alberta, Primary Method in the Church School, p. 128

11. Cf. Danielson and Perkins, Op. Cit. pp. 172-175.

ciple, that of motivation, one realizes that the leader had a definite end in view. This motive was that the boys should become active Christian members of their group and of their community. As she had hoped, the boys gradually adopted her motive as theirs. They were anxious to beautify the church yard and to learn who were builders of their city. This led to a consideration of their part in building a better city. Later, the boys decided to give a pageant in order to show others what they hoped their city would become. Needless to say, this involved the principle of motivation.¹²

The second principle, that of self-activity, functioned throughout the entire project. In order to beautify the church yard the boys raked refuse, planted grass seeds and flowers, and made simple benches. In order to learn about the makers of their city, the boys investigated situations, read articles, asked questions, and discussed points in regard to it. Again, they read and discussed both Biblical and secular stories, sang hymns, and prayed to become better citizens.¹³

The principle of correlation is quite obvious in this project. The beautification of the church lot was a preparatory activity that led to the activity entitled Makers of Our City. Both of these were related to and unified about the center of interest - good citizens and better city builders. Since this project extended over the summer months, it was not only unified around the point of interest but it was also woven into a coherent unit of work. In this, then, the principle of cor-

12. Cf. Ibid, pp. 171-176.

13. Cf. Ibid, pp. 172-175.

14

relation is evident.

The principle of "activity leading to further activity" is seen in the fact that the consideration of the Makers of Our City was an outgrowth of the beautification of the church yard. Then it, in turn, led to the presentation of a simple pageant by the boys about the facts of their city. This principle, therefore, is obvious.

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

^{the}
~~the first objective~~ In the light of the above discussion, it would seem that of religious education - to give the children a consciousness of God in human experiences, and a sense of personal relationship to Him - was met when, after singing "America the Beautiful", the leader discussed with the children the problem of being such citizens. This led them to realize their dependence upon God and brought them to prayer for help to become better citizens. In addition, they realized that "all service ranks the same with God."

Coming next to a consideration of the second objective - to lead the juniors to understand Jesus and His principles so fully that they will love Him and live accordingly - one finds that this aim was fulfilled when the boys, after a discussion of the ideal kingdom of Jesus and of those principles which He thought would make a better city, realized that they wanted to be better citizens. Accordingly, they prayed for

14. Cf. Ibid, pp. 172-175.

15. Cf. Ibid, pp. 172-176.

16. Cf. Ibid, pp. 174-175.

17

strength to become better citizens.

The third objective - to lead the juniors to develop characters in harmony with Jesus' life and teachings - was fulfilled when the boys, after a discussion of the problems of good citizens which followed the hymn "America the Beautiful", realized that they had failed in Christian living. This realization, and their desire to be good citizens led them to pray to God for help. Because of the discussions of Jesus' principles that could be applied to cities today, these juniors were led to appreciate and increasingly to observe the city regulations. This change of viewpoint had helped them to become better boys or citizens.

18

Looking next at the fourth objective - to lead the juniors to make the ideal of the fatherhood of God and the brotherhood of man a reality - one finds that this purpose was met by the use of stories about better city builders and through the discussions of the relative value of the work of preachers, of laborers, and of other citizens. These, along with the conferences held with city officials, slowly led them to realize that the world is one great family of God.

19

The fifth objective - to encourage the children to participate in the church - was not specifically met, since the group as such had no active part in the church. However, one feels that cleaning the church yard would tend to give them a sense of partnership in the organization. To this extent

17. Cf. Ibid, pp. 174-175.

18. Cf. Ibid, pp. 172-176.

19. Cf. Ibid, pp. 171-175.

20

then, it was possibly met.

With regard to the sixth objective - to help the juniors to form a Christian philosophy of life - one finds that this was probably met in their realization that "all service ranks the same with God" and in their apparent realization of their responsibility as citizens and of the need of God's help in living up to this responsibility in consequence.²¹

The seventh objective - to give the juniors the best religious experiences of the race to help them in their problems - was met in the stories told about the better Hebrew city builders, like David, in the songs sung, such as "God of Our Fathers", and in the prayers found in the Bible. These experiences helped them to become better citizens.²²

IV. Summary

Estimating the project as a whole, one finds that in the light of the principles of the project method and the objectives of religious education, this project, in varying degrees, meets the requirements of the criteria. It is interesting to note that of all the projects analyzed thus far this is the most outstanding in its spiritual values.

20. Cf. Ibid, pp. 171-176.

21. Cf. Ibid, pp. 174-175.

22. Cf. Ibid, pp. 172-175.

PROJECT VIII

TITLE: A JUNIOR VACATION SCHOOL¹

AUTHOR: EDNA L. ACHESON

I. Resumé of the Project

This project is a diary account of actual happenings in a vacation school held on a seminary campus. Since this record includes a number of projects, which cannot be considered in detail, only one of these - the most typical - A Visit to the Italian Mission - has been chosen for the analysis that will follow. In it the leader stimulated interest in the Italians by telling the children stories, by placing magazines about Italians on the tables, and by visiting with the children a Neighborhood House for Italian boys and girls. Later, they visited an Italian Mission after which they composed prayers for the Italians. Then, finally, as the climax of their project they gave a worship service and a party to which they invited their Italian² friends.

II. Analysis of the Project

A. Analysis of Its Method

The purposing of this project is seen first in the

-
1. Danielson and Perkins, Op. Cit., pp. 177-206.
 2. Cf. Ibid, pp. 177-206.

leader's aim. Since some of the boys and girls, at one of the first meetings of the vacation school, spoke disparagingly of the Italians in their city, the leader purposed to break down racial prejudice by arousing a friendly attitude towards them. An illustration showing how unfair people are to other races, a story about Giovanni, and the question, "Would you like to know about some of the boys and girls here in A.?" led the group to accept the leader's purpose as their own. Moreover, together they purposed to visit the Italian Mission, to give a worship service, and to give a party for the Italians.³

Their interest having been aroused and their purpose having been formed, the children began to make and carry out their plans. They decided to visit the Italian Neighborhood House. They made sand table scenes of their Italian friends, which involved dressing dolls in Italian costumes, making houses for the street, and other activities. Again, some made posters of Italian scenes, while others asked questions "spied" in one of the magazines. The latter led them to visit the chamber of commerce and to search the Almanac for statistical facts in regard to the Italian population in "A", and in New York City. In addition, they visited the Italian quarter of the city "A", and thus gained an appreciation of their environment. In the second place, the leader, in order to create a friendly attitude, accepted an invitation from the Italian chil-

3. Cf. Ibid, pp. 178-194.

dren to visit their mission. While there they listened to songs, enjoyed refreshments, learned about the Italian church service, and wondered about the many babies at the Mission. After the visit, they composed prayers that revealed a change of previous prejudiced views, for example, "We laugh at their peculiar customs, clothes and language, but do not realize how peculiar we would look in their country." Following this, the group planned a worship service which included hymns, prayer, songs, stories, Scripture lessons and benediction. The Italian children from the Mission were invited. Practicing the songs led to a discussion of "When does one praise God?". Some time after giving the worship service, they planned a party for the Italians. They bought cards, wrote invitations, planned ~~and~~ the refreshments, and made fancy caps for all to wear. At the party, they played with the Italians in a fine spirit.⁴

It is evident that the element of judging had a real part in this project. At the first meeting, some of the children had expressed the opinion that all Italians were "just Dagoes", but after a visit to the Italian Mission one of them said, "The Italians are good people after all." Before the worship service, they prayed that the service would be successful and worthwhile, and that God would help all of them to live better.⁵

4. Cf. Ibid, pp. 194-205.

5. Cf. Ibid, pp. 194-205.

B. Analysis of Its Probable Outcomes

As a result of this project, the children gained the following concepts: (1) The Italians need help and kindness from Americans. (2) It is very hard for them to adjust themselves to the many new things of the American environment. (3) The Italian's customs, clothes, language, and the like, are not peculiar. (4) There is nothing about the Italians to laugh at. (5) They are good people. (6) Americans should be friendly to them and help them. (7) There are many Italians in America. (8) The Italian service is different from ours. (9) God can help them to live better, and (10) God is able to help every one to live better.⁶

As an outcome of this project, the children seem to have developed the following attitudes: (1) an appreciation of the good qualities of the Italians; (2) a respect for them as equals; (3) a consequent attitude of friendliness toward them; (4) a sense of obligation for helping them adjust themselves to American conditions; (5) a sense of responsibility for asking God to help the Italians learn our customs; (6) a sense of responsibility for asking God to help every one live better; and (7) a sense of responsibility for helping others whenever possible.⁷

It is possible that the children began the following habits: (1) the habit of investigating matters of interest; (2) the habit of respecting deserving foreigners; (3) the habit of using available source material; and (4) the hab-

6. Cf. Ibid, pp. 195-205.

7. Cf. Ibid, pp. 196-205.

8

it of prayer.

III. Estimate of the Project

A. Estimate of the Project Method in the Light of the Basic Principles of the Project Method

Analyzing the concrete project just cited, for the principle of motivation, one recognizes that the leader purposed to create a friendly attitude among her group toward the Italians. Again, she purposed to do this by creating an interest in them by such things as stories, books, and visits. Furthermore, the children with their leader decided to visit the Italian Mission, to give a worship service and to give a party to which they would invite the Italian children. They, therefore, had definite motives.⁹

In the actual carrying out of this project, the principle of self-activity is very evident. They listened to stories, read magazines, built sand-table scenes of Italian life, visited the Neighborhood House, visited the Italian quarter of the city, visited the Chamber of Commerce and visited the Italian Mission. Again, they made posters and examined the Almanac for statistics in regard to the Italians. Furthermore, they composed prayers about the Italians, planned and gave a worship service, and a party to which they invited the Italian children.¹⁰

The principle of correlation is easily discerned in all of these activities. The stories, the visits, the

8. Cf. Ibid, pp. 194-205.

9. Cf. Ibid, pp. 178-204.

10. Cf. Ibid, pp. 194-205.

prayers, the worship service, the party, and the remaining activities were all unified, over a period of time, about one center of interest - the Italians.¹¹

The principle of "activity leading to further activity" was definitely involved in this project. The interest aroused led the group to visit the Italian Mission, to make sand-table scenes, and to obtain the statistics concerning the Italians in America. Again, the principle was evident when the visit to the Mission stimulated them to invite the Italians to their worship service. Furthermore, their interest in the Italians led them to give a party for them. One cannot state that these activities led to a further major project since this is not stated, but one can affirm positively that the principle of "activity leading to further activity" was involved in the project itself.¹²

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

In order to fulfill the first objective, one must lead the juniors to feel God in human experiences and to feel closely related to Him. Accordingly, this project reveals the fact that this requirement was fulfilled through prayer. They addressed the Father by such terms as "Dear Father in heaven", and "Dear Father". Again, before the worship service, they prayed that God would not

11. Cf. Ibid, pp. 194-205.

12. Cf. Ibid, pp. 196-205.

13. Cf. Ibid, pp. 206-211.

only make the service a success but that He would also help them and others to live better. Moreover, the discussion about "When does one praise God?" and the hymns that were sung should have stimulated them to feel the warmth of God's presence.¹³

According to the second objective, a project should lead the juniors to appreciate Jesus so fully that they will love Him and manifest Him in their daily conduct. In view of this, one realizes that the story of the widow's mite told by the leader, caused the children, because of their appreciation of Jesus' teachings, to become less selfish. One who, before the story, had refused to give her cap made for the party to the Orphan Asylum, stated that she was going to give her cap and apron to them. Again, many requests made of God were asked "in Jesus' name".¹⁴

In the light of the third objective, a project should lead the juniors to develop characters like Jesus'. In accordance with this, one realizes that the Italians afforded an actual experience of Christian living through the participation in actual situations, such as the visit to the mission, the worship service, and the party. This led them to a feeling of brotherly friendliness. In addition, the worship service revealed the fact that they wished to help others. Moreover, their prayers showed that they believed that God could help people to live

13. Cf. Ibid, pp. 197-202.

14. Cf. Ibid, pp. 197-204.

better. These two things, prayer and friendliness, showed¹⁵ that they had become more Christlike.

In order to meet the requirements of the fourth objective, a project should lead the juniors to make the idea of the fatherhood of God and the brotherhood of man a reality. Accordingly, this project reveals in the prayers expressed that the children felt that God is father of everyone. Again, the ideal of the fatherhood of God was strengthened when the children asked the Italian boys and girls to their worship service. Likewise, the brotherhood of man was exemplified in the friendly spirit displayed at the party.¹⁶

According to the fifth objective, a project should encourage the juniors to participate in the church. Since they gave a worship service which included hymns, prayers, stories and Scripture, one may conclude that this objective was met.¹⁷

In line with the sixth objective, a project should lead the juniors to a Christian interpretation or philosophy of life. In view of this, one realizes that their prayers, their discussion of "When does one praise God?", and their friendly attitude toward foreigners, should all lead, in the future at least, to a Christian philosophy.¹⁸

In order to meet the seventh objective, a project should give the juniors an assimilation of the best re-

15. Cf. Ibid, pp. 197-205.

16. Cf. Ibid, pp. 197-205.

17. Cf. Ibid, pp. 200-202.

18. Cf. Ibid, pp. 197-205.

ligious experiences of the race which they will be able to use as a guide in their problems. This was probably fulfilled in the story of the widow's mite, in the Scripture¹⁹ used for the worship service, and in the hymns.

IV. Summary

Bringing together the above findings, one sees that this project, from the standpoint of principles, undoubtedly meets the requirements of the criteria previously set up. Likewise, from the standpoint of the objectives, one finds that the first five were met, and that the sixth and the seventh were probably met. One concludes, therefore, that the children received definite social, spiritual, moral and intellectual values.

19. Cf. Ibid, pp. 200-204.

PROJECT IX

TITLE. AN OBSERVER REPORTS¹

AUTHOR: CHARLOTTE CHAMBERS JONES

I. Resumé of the Project

In this project, An Observer Reports, Miss Jones gives an adequate account of actual experiences that took place in a daily vacation school under skillful guidance. She, likewise, clearly shows how the leader and the group of boys and girls worked together to accomplish their motive - obtaining concrete ideas about world brotherhood. There were two significant experiences that brought about this end. The first of these was the spontaneous dramatization of a story about a young Negro boy named Lincoln, which had been read to the class by the leader the day before. The scenes of this play showed the struggle of young Lincoln for a much desired education. Later, another installment from the same story was read, followed by a poem about a colored boy. Pictures of colored friends were then scanned with interest. Some time after this, they gave a party especially for the colored children of a Sunday School in the vicinity.²

1. Danielson and Perkins, Op. Cit., pp. 207-211.

2. Cf. Ibid, pp. 207-210.

II. Analysis of the Project

A. Analysis of Its Method

In this project, purposing was involved in both the children's and the leader's actions. The leader purposed to give the boys and girls concrete ideas about world brotherhood by leading them to understand and appreciate the Negroes. The children, their interest having been aroused by the story of Lincoln, purposed to dramatize or "play" it, as they called it. Moreover, they with the leader, then planned to give a party for a dozen or more children from a Negro Sunday School.³

Since the next steps, planning and executing, are so closely interwoven they will be treated as one.

One of the first activities planned and carried out by the group in this project was the making of a poster of a "pickaniny" with a phrase about making the acquaintance of colored brothers and sisters at the bottom. While this was being made, the victrola was playing "All God's Children Got Shoes". In order to bring about an appreciation of the Negroes, the group visited organizations and institutions of the city, such as the Women's Union Associated Charities and the Chamber of Commerce. During this time, they took pictures of Negroes and really became acquainted with them. In addition, they "played" the story of Lincoln Washington Paul. Then, after listening to another install-

3. Cf. Ibid, pp. 207-209.

ment of this same story, they read a poem about a colored boy. Furthermore, in carrying out their plans for the party the children scrubbed the blackboard, cleared the table of the last vestige of poster scraps, squeezed lemons and oranges vigorously, and made chocolate fudge. When the colored children came, this group played with them in a fine spirit. Sometimes all played together; again, if the game appealed only to the boys, the girls played another by themselves. All assembled for the contests and refreshments.⁴

Although Miss Jones' account of this project reveals that the children played together in a fine spirit and that they were greatly interested in the enterprise, the element of judging does not enter in it definitely since the children themselves did not actually estimate the activity.⁵

B. Analysis of Its Probable Outcomes

From the analysis of this project, one recognizes that the children had formed definite concepts. These were: (1) The likes and dislikes of Negroes are similar to their own. (2) The Northern states offer more advantages for the Negroes than do the Southern states. (3) The Negroes have real problems to solve. (4) The Southern Negroes are slow and lack a great deal of am-

4. Cf. Ibid, pp. 207-211.

5. Cf. Ibid, pp. 208-211.

bition. (5) The colored children are good playmates. And (6) the facts available about Negroes from organizations such as the Chamber of Commerce are many.⁶

Another result of this project was the development of attitudes by the children. In brief, these were: (1) an attitude of friendliness towards the Negroes; (2) an appreciation of their problems; (3) a sympathy for their struggle for an education; (4) a feeling that the South is unjust in her treatment of the Negroes; (5) a feeling that the North is more just; and (6) an appreciation of the fact that Negroes, with the exception of color, are after all like white people.⁷

Likewise, the children had begun to develop the following possible habits: (1) the habit of treating other races in a friendly manner; (2) the habit of investigating problems of interest; (3) the habit of considering and appreciating the struggles of others; and (4) the habit of co-operating with others.⁸

III. Estimate of the Project

A. Estimate of the Method in the Light of the Basic Principles of the Project Method

The first basic principle, that of motivation, is evident when the children purposed to dramatize the story about Lincoln and when they planned to give a party for the colored children.⁹

6. Cf. Ibid, pp. 208-211.

7. Cf. Ibid, pp. 208-211.

8. Cf. Ibid, pp. 209-211.

9. Cf. Ibid, pp. 207-210.

The second basic principle, that of self-activity, is seen in the various activities of the children. They, for example, visited city organizations, made posters, listened to stories, dramatized a story, read a poem, prepared refreshments, played games at the party, and took pictures of their colored friends.¹⁰

The third basic principle, that of correlation, is involved in all the activities. The posters, the visits, the dramatization of the story, and the party were all unified about one center of interest - the Negroes. Furthermore, since these experiences extended over a period of time they were tied together through a continuous unit of interest.¹¹

The fourth basic principle, that of "activity leading to further activity", cannot in positive terms be stated to have functioned. However, one feels that it is involved in the project itself, since, for example, the enjoyment of the story about Lincoln led to its spontaneous dramatization. Furthermore, one feels that the friendly attitude established should lead the group to be more friendly in the future.¹²

B. Estimate of Probable Outcomes in the Light of the Objectives of Religious Education

In this project, the first objective of religious education - to bring about a consciousness of God in human experience and a sense of personal relationship to Him - was not, according to the account, met.¹³

10. Cf. Ibid, pp. 207-210.

11. Cf. Ibid, pp. 207-210.

12. Cf. Ibid, pp. 207-210.

13. Cf. Ibid, pp. 207-211.

So, too, the second objective of religious education - to develop an appreciation of Jesus that will lead to love for Him and to an expression in daily living - was not met. According to the record, no mention of Jesus is made unless His name was used when the victrola played "All God's Chillun Got Shoes". Furthermore, the friendly attitude was not¹⁴ linked with Jesus' teachings.

According to the record, the third objective of religious education- to stimulate continuous development of character as exemplified by Jesus - was fulfilled, to some extent, when the children displayed a spirit of friendliness toward the colored boys and girls. To this extent, they had developed characters that were more Christlike. Here again, as noted in another project, this was indirect since no attempt was made definitely to link these characteristics with¹⁵ Christ Himself.

The fourth objective - to stimulate the juniors to make the fatherhood of God and the brotherhood of man a reality - was partially met by the playing of the record, "All God's Chillun Got Shoes", the making of the poster, and the giving of the party as an expression of a brotherly feeling. The fatherhood of God, however, was nowhere definitely touched upon. This leads one to conclude that the emphasis¹⁶ was social rather than spiritual.

The fifth objective - to encourage the juniors to participate in the church - was not fulfilled since this was a

14. Cf. Ibid, pp. 207-211.

15. Cf. Ibid, pp. 209-210.

16. Cf. Ibid, pp. 207-210.

17

separate class enterprise.

According to this project, the sixth objective - to give the juniors a Christian interpretation of life - was possibly met. Reading between the lines, one feels that their conception of the brotherhood of man should function¹⁸ in the process of forming a Christian philosophy.

According to this project, the seventh objective - to give the juniors the best religious experiences - was slightly, if at all, met through the use of the Negro spiritual, "All God's Chillun Got Shoes", and through reference to the Missionary Herald, which was examined by one pupil for a Negro picture. However, because of the relative unimportance of these sources as they were used, it is doubtful whether the children really entered into these¹⁹ experiences.

IV. Summary

It is evident, then, to bring together the above findings, that, with respect to the principles, this project meets the requirements of the criteria. It fails to do so, however, with respect to the objectives; the first, second and fifth objectives were definitely not met; the third was indirectly met; the fourth was partially met; and the sixth and the seventh were possibly met. One realizes from the above analysis that the emphasis of this project

17. Cf. Ibid, pp. 207-211.

18. Cf. Ibid, pp. 208-210.

19. Cf. Ibid, pp. 207-

was decidedly not on spiritual values but that it was, obviously, on social values. In fact, because of this purely social emphasis, one wonders in what respect this project, as reported, would differ from one conducted in a secular school.

PROJECT X

TITLE: A THANKSGIVING SERVICE¹

AUTHOR: EDNA L. ACHESON

I. Resumé of the Project

This project, A Thanksgiving Service, was composed of a number of related experiences which culminated in The Pageant of the Feast of the Ingathering. The pageant itself was a summary of the experiences that the boys and girls gained through their class study which included a Visit to a Jewish Synagogue and Class Work that Led to a Thanksgiving Service. At the request of the minister, it was given at the church service as well as for two departmental worship services. Since the pageant was to portray the experiences out of which some of the Old Testament expressions of Thanksgiving arose, its preparation required much intensive study of Biblical material and led to a number of interesting group experiences.²

II. Analysis of the Project

A. Analysis of its Method

The purposing of this project really grew out of the class study of Hebrew Life and Times. As a result of that study, the class purposed to visit a Jewish synagogue. Before the trip, however, each boy in the class prepared a

1. Danielson and Perkins, Op. Cit., pp. 213-239.

2. Cf. Ibid, pp. 213-238.

lecture which he gave before other classes in order to show the possible values from such a visit. At the synagogue, the explanation of such things as the ark in which the scrolls with the Pentateuch were kept and the booths erected in honor of the Hebrew Feast of the Ingathering led them to discover how the feast arose and brought them to a realization that its beginning was much like our own Thanksgiving festival. Being desirous of capitalizing this interest, the director of the elementary church school suggested that the classes plan a service showing the experiences out of which some of the Old Testament expressions of Thanksgiving arose. The children eagerly adopted the suggestion, thus making her purpose their own. They were later stimulated to even greater enthusiasm when the minister asked them to give the ³pageant at the church service.

In order to get the project under way, the director had each of the classes choose a representative to form a committee. This committee made the following plans: (1) to obtain necessary information from people of authority; (2) to give a fruit offering to the poor; (3) to have a committee to look after the details of the offering; (4) to have a committee to arrange for the property and costumes for the play and to see about the music; and (5) to hold a general committee meeting later. Still further plans were developed when the minister of religious education, the director of the elementary school, the minister, and a small group of pupils

3. Cf. Ibid, pp.214-222.

met to plan the details of the service, such as notices for the church paper and advance calendar notices.

Now that the plans were made, the group was ready to develop and carry them out. Accordingly, the appointed committees obtained the necessary information by studying Scriptural passages expressing Thanksgiving ideas, and by consulting "Dr. W." and his Jewish friends about Jewish traditions. Likewise, the details of the fruit offering were planned and carried out. Again the property and costumes for the play were secured; the music, too, was arranged for the pageant. In addition to the most outstanding event, the actual giving of The Pageant of The Feast of The Ingathering, two departmental services of worship were planned. The pageant, of course, required intensive work on Biblical material with memorizing, practicing, and preparation on the part of the children. Since the meaning of worship had been carefully explained to them, they entered into the experiences of the priests, the worshipers, the gatekeepers, and the like with a real understanding. The pageant, though unified, consisted of the following parts: (1) The First Thanksgiving Celebration, (2) The First Thanksgiving Proclamation, (3) President's Thanksgiving Proclamation, (4) Arrangement of the Processional, (5) Call to worship, (6) Approach of Worshipers Toward Temple, (7) Entrance of Priests (inside Temple), (8) Worshipers Appeal to

4. Cf. Ibid, pp. 218-222.

Priest (outside Temple Gates), (9) Worshipers Enter Temple, (10) Presentation of Offerings, (11) Dedication of Offering, (12) Palm Ceremonial, (13) Water Ceremonial, and (14) Worshipers Leave Temple.⁵

The element of judging on the part of the children was not clear-cut, since they did not consider the project as a whole. However, incidentally or unconsciously they estimated parts of the project. For example, when searching for Thanksgiving ideas, they said that they would like to write Dr. Bewer and tell him how much his treatment of the Psalms had helped them. Again, they thought the fruit offering would look nice as they carried it. Furthermore, they thought the Jews were "more like the Bible than we are".⁶

B. Analysis of Its Probable Outcomes

As a result of this project, it is evident, the children formed certain concepts. These, in brief, were: (1) a knowledge of the meaning of worship; (2) a knowledge of changing customs in worship; (3) an understanding of primitive peoples' Thanksgiving as expressed in the Bible; (4) a realization that they could help God by little services; (5) a knowledge of God's goodness to people; and (6) a knowledge, though somewhat limited, of the value of the Bible.⁷

Again, as a result of this project, definite attitudes

5. Cf. Ibid, pp. 219-238.

6. Cf. Ibid, pp. 216-228.

7. Cf. Ibid, pp. 214-238

were possibly formed. Stating these briefly, they were:

- (1) a better understanding of the Jewish worship service ~~service~~;
- (2) an appreciation of the contributions of the Jewish race to Christian worship;
- (3) a better understanding of Christian worship;
- (4) a feeling of possible instability in the Christian form of worship;
- (5) an appreciation of reverent worship;
- (6) an attitude of dependence on God;
- (7) a feeling of reverence and gratitude and a desire to praise God;
- (8) an appreciation of the value of the Bible since it is the basis of many customs and since it aids in worship;
- (9) an appreciation of the memorization of worth-while Scriptural passages; and
- (10) a respect for worthy Jews.

In addition to the above outcomes some possible habits had begun. Concisely, these were:

- (1) the habit of respecting other races;
- (2) the habit of justly evaluating different customs in worshipping;
- (3) the habit of co-operating with God in doing works that reveal His spirit of love;
- (4) the habit of co-operating with others;
- (5) the habit of memorizing Bible passages; and
- (6) the habit of thinking of the greatness and goodness of God.

III. Estimate of the Project

A. Estimate of the Method in the Light of the Basic Principles of the Project Method

The principles of motivation is easily recognized in

8. Cf. Ibid, pp. 215-238.

9. Cf. Ibid, pp. 215-237.

the development of the pupils' purposes. They decided to visit a Jewish synagogue and, at the leaders suggestion, to give The Pageant of The Feast of The Ingathering. Again, the children wanted to know how to worship reverently and wished to know what various things in the Jewish synagogue meant. In addition, they purposed to memorize passages from the Old Testament. All of these, however, were a part¹⁰ of the ultimate goal, the pageant.

The principle of self-activity was involved in the entire project. The pupil did intensive work on Biblical material. Moreover, they prepared lectures, held conferences or discussions, visited a Jewish synagogue, helped with the plans for the pageant, memorized Old Testament passages, gave a fruit offering to the poor, and gave the¹¹ Thanksgiving service or pageant for the church.

The principle of correlation was involved, since each of the previously mentioned activities, such as the trip to the Jewish synagogue, the explanation of the meaning of worship, the committee meetings, and the conference with the minister and other church officials, was related to and unified about the center of interest - the pageant - and since each was tied to this center of interest over¹² a period of time (October to November).

Furthermore, the principle of "activity leading to further activity" was involved, since the pageant was an

10. Cf. Ibid, pp. 214-228.

11. Cf. Ibid, pp. 214-238.

12. Cf. Ibid, pp. 214-238.

outgrowth of previous activities, namely, the trip to the Jewish synagogue, and the class study - Hebrew Life and Times. However, it cannot be stated positively that this project led to another activity. Nevertheless, it is felt that the attitudes, the concepts, and the habits, if at all stable, ought to stimulate to further activity.¹³

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

With regard to the first objective, as reviewed above, namely, to give the children a consciousness of God in human experiences, and a sense of personal relationship to Him, one finds that by means of the pageant this aim was fulfilled. The pupils realized God's goodness, care, and love. They felt dependent on Him. Moreover, the fruit offering for the poor enabled them to understand God's love more concretely. In addition, they had a real worship experience at the service.¹⁴

The second objective, namely, to lead the juniors to understand Jesus and His principles so fully that they will love Him and live accordingly, was not met since the project was centered in the Old Testament. However, the juniors expressed God's love in their offering to the poor;¹⁵

In accordance with the third objective, namely, to lead the juniors to develop characters in harmony with Jesus' life and teachings, the children, seemingly, through

13. Cf. Ibid, pp. 214-238.

14. Cf. Ibid, pp. 220-238.

15. Cf. Ibid, pp. 213-238.

an actual experience in giving, had grown more Christlike. Moreover, they had become more tolerant in their views of the Jewish people. This aim, however, was only indirectly¹⁶ met since it was not linked with Jesus' life and teaching.

Looking next at the fourth objective, namely, to help the juniors make the fatherhood of God and the brotherhood of man a reality, one finds that this purpose was fulfilled partially through the friendly attitudes established among the children toward the Jews. In seeking information from them, they had realized the Jews' merits. From the study of the Bible, they had recognized God as God of both Jew and Gentile. From the friendly attitude built up, they had¹⁷ probably felt a brotherly relation to the Jews.

One realizes that the fifth objective, namely, to encourage the children to participate in church, was fulfilled when the children gave the pageant for the church service. Because of the appreciation of this pageant expressed by the adults, the children undoubtedly felt that¹⁸ they were a vital part of the church.

With regard to the sixth objective, namely, to help the juniors to build a Christian philosophy, one finds that the pageant undoubtedly played a part in the process of helping the juniors to form a Christian interpretation of life. This conclusion was expressed in the letters received from adults who had seen the pageant, stating that the chil-

16. Cf. Ibid, pp. 215-228.

17. Cf. Ibid, pp. 216-226.

18. Cf. Ibid, pp. 229-238.

dren would carry the thought of the pageant into their
¹⁹
 lives in future years.

Considering the seventh objective, namely, to give the juniors the best religious experience of the race to help them in their experiences, one realizes that this was met in the study of the Old Testament. From this study, which was stimulated by the presentation of the Pageant, the children learned about the experiences of the Israelites and were able to compare them with their own experiences. In addition, they learned to appreciate other Biblical material, for example, Hebrew Life and Times by Hunting and a treatment of the Psalms by Dr. Bewer. Moreover, pictures and Jewish traditional music played a part in their
²⁰
 appreciation of the racial experiences.

IV. Summary

Thus, in brief, with the possible exception of the fourth principle, this project meets the requirements of the criteria from the standpoint of principles. So, too with a few exceptions, it meets the requirements from the standpoint of objectives: the first, the fifth, the sixth, and the seventh were directly met; the fourth was partially met; the third was indirectly met and the second was not met. Viewing these as a whole, one realizes that this project while social in nature, was spiritually motivated; one concludes, therefore, that it is satisfactory as a project of religious education.

19. Cf. Ibid, pp. 227-238.

20. Cf. Ibid, pp. 214-228.

PROJECT XI

TITLE: AGAIN, OUR FEBRUARY BIRTHDAY!¹

AUTHOR: EDNA L. ACHESON

I. Resumé of the Project

This project consisted of a play given by a group of junior boys in one of their worship services. Since their "'lessons' were about the use of money and Amos, the Hebrew shepherd who hated injustice," the boys decided to center the play around that idea. Paralleling work on the play, citizenship problems arising in the group were considered.²

II. Analysis of the Project

A. Analysis of Its Method

Again, Our February Birthday! had two closely related and almost interwoven purposes. The leader, believing it wise to offer ten-year old citizens training in good citizenship in order that they might become Christian citizens in our United States, purposed to guide them in specific experiences. The children, having seen a play given by a younger class, and having been studying about the use of money at the same time they were studying about Amos, decided to give a play "About our use of money and Amos."³

-
1. Acheson, Edna L., "Again, Our February Birthday!"
The Pilgrim Elementary Teacher, Vol.XV, (Feb.1931), pp.82-89.
 2. Cf. Ibid, pp. 82-89.
 3. Cf. Ibid, pp. 82-84.

Having the purpose in mind, the boys set about making plans. They decided that the play should have two scenes, one at the market place, and the other at the shrine. Then they decided exactly what incidents should enter into each scene. In the first scene, for example, they would have the rich man weighing the wool of the poor man, with conversation following it; while in the second scene, for example, they would have Amos' famous speech. The boys realized that, in order to know how each scene should be arranged they would have to learn about the customs, worship, dress, times, life, and business transactions of the people. This they therefore planned to do. In addition, according to Miss Acheson's statement, they planned the details of staging, the entertainment of their parents, a trip to the museum, a visit to friends who had been in the Orient, and the program for the worship service. In these it is evident that much planning⁴ was involved.

In accordance with their plans, and as a preliminary to the actual executing of the play, the group spent the next two months reading stories, looking at pictures, and going on trips. A great deal of the necessary information was found in the following sources: National Geographic Magazine, January, 1930; Jeremiah 32:1-25; "Morgans of Babylon, Bankers 700 B. C."; Hastings' Dictionary of the Bible; and Isaiah 1:10-15. During this time, the boys argued over

4. Cf. Ibid, pp. 82-83.

who should wear the Palestine head-dresses and old shoes given them by a friend. This led to a discussion about what Amos would think of their friendly relationship in class. Later, one of the boys, referring to the fruit bought by the leaders, said, "When we're through we'll eat the fruit." But the other boys who had profited by the previous good citizenship discussion objected on the basis that it would not "look right" since it would be immediately after Sunday school, and since the leader had paid for it. Then, too, during the course of the project the boys became so interested in the preparation for the play that they played truant from school. Needless to say, this evoked much discussion among the boys and conferences among the principal of the public school, the leader of the church school, and the truant officer. The children felt so strongly that the truant officer "didn't play fair!" that the leader felt obliged to tell them how Jesus would say,

"If you don't love your neighbor, whom you have seen, how can you love God whom you haven't seen?..... If thine enemy hit thee on the right cheek turn to him thy left....."

Then, in addition, she told them what Amos said about religion, concluding that at least they could be just. After this, they discussed unemployment and contrasted the rich and the poor. This culminated in an oration by the boy playing the role of Amos, in which he stated what he thought Amos would tell the rich of to-day to do. Other activities, more directly connected with the carrying out of the play were:

taking a trip to the museum to find pictures, assembling necessary information, visiting friends who had been to the Orient, staging scenes, borrowing rugs and other articles, and making things, such as clay weights. Then they actually gave the worship program in which they introduced the play and the hymns, dramatized the play, prayed, and sang. Many different types of activity were thus involved in carrying out this project.⁵

The element of judging did not enter into this project as a whole, since the boys did not actually judge whether or not the play was a success. However, one finds that the boys incidentally or unconsciously judged parts of this project. They, for example, considered what should be given in each scene and what should be omitted. Again, they stated that it would not look right to eat fruit immediately after Sunday School. Moreover, the boys stated that: (1) the truant officer who "made up" to them on the way to school "turned on them" after they reached school; (2) the office girl and teachers, they claimed, treated them as hardened criminals; And (3) the school authorities kept them thirty minutes longer than they had promised. This led the boys to assert frankly that time had been wasted and that schools were "indecent". In addition, they remarked that the truant officer did not "play fair". This evoked a comment from the leader that Jesus would speak better of His neighbors. This must have led to judgment of themselves, for it seemingly brought

5. Cf. Ibid, pp. 83-89.

a realization that at least they could be just. Moreover, one of the boys in the oration previously mentioned stated that the rich people need to help the poor instead of using their money foolishly.⁶

B. Analysis of Its Probable Outcomes

The above analysis reveals that as a result of this project the children formed some definite concepts. These were: (1) Justice was needed in the time of Amos. (2) Amos hated injustice. (3) The poor people were treated unfairly by the rich people in their business transaction. (4) The rich thought that it did not matter if they cheated the poor, as long as they offered sacrifices to God. (5) Jesus loved His enemies. (6) Justice is needed to-day. And (7) being a good citizen involves being fair, just, unselfish, and thoughtful of others.⁷

In addition to these concepts mentioned, the boys formed certain attitudes: (1) They regarded the rich of Amos' time and some wealthy people of to-day as unjust and unfair, and, to some extent, cruel. (2) They felt that the poor, because of their needs, should be helped instead of cheated by short weights. (3) They regarded cheating and mistreatment of the poor, consequently, as wrong. (4) They considered Amos as a man of courage and one who approved of justice. (5) They felt that Jesus approved of justice, since He loved even His enemies. (6) They set up as a standard

6. Cf. Ibid, pp. 84-87.

7. Cf. Ibid, pp. 84-89.

in their own class a spirit of friendliness and of fairness in the treatment of other's property. (7) They felt that school officials were unfair, unkind, and that schools were "indecent". They felt, finally, that it was wrong to punish some, while others "got away with cutting" and that it was wrong to tell on others.⁸

The analysis of this project also reveals the beginning of the following habits as probable outcomes: (1) the habit of using source materials; (2) the habit of developing and carrying through their ideas although it requires effort; and (3) the habit of treating others justly and the poor kindly.⁹

III. Estimate of the Project

A. Estimate of the Method in the Light of Basic Principles of the Project Method

It is interesting and significant to note that in this project, Again, Our February Birthday!, the motive is two-fold. They are, however, so closely interwoven that they almost become one. The motive is two-fold in that the boy's purpose is to give a play, while the leader's purpose is to give them training in Christian citizenship. She accepts their motive, and uses class incidents, such as playing truant from school to bring about the realization of her purpose. She therefore weaves her motive about theirs and thus partially unifies the two motives.

8. Cf. Ibid, pp. 84-89.

9. Cf. Ibid, pp. 83-89.

This shows that the principle of motivation was involved.

As noted in the discussion above, the children with the leader's guidance made all plans for the play, using various references for facts they needed to know. The principle of self-activity was thus involved in their planning as it was in their various other activities. Besides visiting a museum where they found pictures, they visited friends who had lived or traveled in the Orient. Moreover, they secured and made necessary articles for the play, arranged the stage, and finally dramatized the play at the worship service of which they had charge. Along with these activities they entered into discussions¹¹ about class problems.

In this project the activities are woven around one common center of interest - the play. As stated above, the leader's main object was to provide actual training in Christian citizenship for the junior boys. At first glance, one thinks that she had subordinated her motive to the children's - dramatizing the play - but on second examination, one realizes that the illusion is merely the result of the closely correlated motives. Since the play was a definite part of the worship service and since the activities connected with the preparation for the play were all correlated about the play and extended over a definite period of time - two months - it is evident that¹² the principle of correlation was functioning.

10. Cf. Ibid, pp. 82-86.

11. Cf. Ibid, pp. 82-89.

12. Cf. Ibid, ppp. 82-89.

One cannot definitely state that the principle of "activity leading to further activity" was involved, because neither the project itself nor the above analysis¹³ throw any light on this point.

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

The first objective - to foster in the juniors a consciousness of God as a reality and a sense of personal relationship to Him - was not specifically met. It was, however, hinted at in one of the hymns, "America",¹⁴ selected from The American Student Hymnal.

The second objective - to lead the juniors to understand and appreciate Jesus' life and teachings so fully that they will love Him and live accordingly - was met, to some extent, when the leader, in order to meet some of the boys' rebellious attitudes toward the truant episode, quoted,

"If you don't love your neighbor whom you have seen
how can you love God whom you haven't seen?.....
If thine enemy hit thee on the right cheek turn to
him thy left....."

This led to the statement that one could at least be just. Since this was more or less incidental, one feels that the¹⁵ aim was not directly fulfilled.

The third objective - to lead the juniors to a continuous development of character in harmony with Jesus' life and teaching - was met in the discussion of problems

13. Cf. Ibid, pp. 82-89.

14. Cf. Ibid, p. 87.

15. Cf. Ibid, p. 86.

in citizenship and in the play given. One feels, however, that the emphasis was, again, social and moral since only once, and then incidentally, were these connected with Jesus.¹⁶

The fourth objective - to help the juniors make the fatherhood of God and the brotherhood of man a reality in their own world - was possibly met, to some degree, since one of the hymns touched on the fatherhood of God and since both of the hymns that were sung at the worship service were centered about the idea of world brotherhood.¹⁷

The fifth objective - to encourage the children to participate in church - was fulfilled when the children gave the worship service at which they dramatized the play.¹⁸

The sixth objective - to help the juniors to build a Christian philosophy of life - was partially met since the play and the worship service probably played a part in the process of setting up definite principles of living and of building a Christian interpretation of life. No doubt a further contribution toward this end was made by the facts gained about Jesus' love and consideration of others.¹⁹

The seventh objective - to give the juniors the best religious experiences of the race to help them in their problems - was adequately met in the Biblical and

16. Cf. Ibid, pp. 84-89.

17. Cf. Ibid, pp. 87-89.

18. Cf. Ibid, pp. 87-89.

19. Cf. Ibid, pp. 86-89.

other literature consulted, in the pictures studied,
and in the play given.²⁰

IV. Summary

In brief, then, the analysis of this project reveals that, with the exception of the fourth basic principle, the project, from the standpoint of principles, meets the requirements of the criteria. However, one finds that the first and the fourth objectives were only possibly met; that the second and the third were indirectly met; that the sixth was partially met; and that the fifth and the seventh were definitely met. Since the first objective was not specifically met, and since the second and third were not consciously linked with Jesus' life and teachings, one feels that here again the emphasis was social and moral and perhaps intellectual, rather than spiritual.

20.Cf. Ibid, pp. 83-89.

PROJECT XII

TITLE: A FRIENDSHIP ENTERPRISE WITH THE HEBREWS¹

AUTHOR: EDNA MAY BAXTER

I. Resumé of the Project

Since the conversation among the children of this Junior School of Religion revealed that the Jewish children were not treated well in school and since these juniors were confused in the use of the terms Jew and Hebrew, as well as in the story of the Hebrews, the leader decided to give them training in both. Accordingly, they played A True and False Game which led them to a discussion of questions that puzzled them and revealed that they were not familiar with the Hebrew story. The leader, therefore, told them a story about The Gift of the Hebrews, and showed them pictures about these people. After this, certain activities were planned, such as How the Hebrews Worshipped God at Different Times, and how others might be led to appreciate the Jews.² In connection with this, the children took a trip to the synagogue, planned a party for the Jewish children of their age, and made models. They also arranged a program for their friends and parents at which

1. Baxter, Edna May, "A Friendship Enterprise With the Hebrews", The Pilgrim Elementary Teacher Vol.Xv, June, 1931, pp. 274-281; Vol.XV, July, 1931, pp. 327-330.

2. Cf. Ibid, June, 1931, pp. 274-281.

they decided to give the findings of their study of the Hebrew race. This also included the dramatization of "A Place of Refuge," an original story and prayer.³

II. Analysis of the Project:

A. Analysis of Its Method

Analyzing this project, A Friendship Enterprise with the Hebrews, for the purposing involved, one finds that both the leader and the children had definite motives. Ultimately the leader's purpose was to establish a friendly attitude toward the Jews through an understanding and an appreciation of the Hebrew race. As a means of attaining this purpose, and as a means of initiating the project, the leader gave a true-false test, told a story of The Gift of Hebrews, and approached the story through the use of pictures. As a result, the children purposed to give a special program. Again, they decided to work out a code as a means of solving conduct problems.⁴

The group and the leader, having these definite purposes in mind, set about to make their plans in order to attain these aims. The children planned to help others to appreciate the Jews by giving a program for their friends and parents. They also agreed to study, How the Hebrews Worshiped God at Different Times. Moreover, they planned to make a trip to the synagogue, to give a party for some Jewish children, and to share their findings at the worship service. It is evident that not only in the

3. Cf. Ibid, July, 1931, pp. 327-330.

4. Cf. Ibid, June, 1931, pp. 274-279.

beginning, but throughout, these activities involved
⁵
 much planning.

After making their plans the group enthusiastically set about executing them. In accordance with the leader's plan the group played A True and False Game and listened to a brief story or history of The Gift of the Hebrews. Interest in this led them to read others books of stories about the Hebrews, for example, The Garden of Eden by George Hodges. Again, they looked at Hebrew pictures, and drew up a code to solve their problems of conduct. In order to learn how the Hebrews worshiped God through the centuries, the children were divided into committees. Each committee was held responsible for one period of Hebrew history and was given a copy of outstanding religious ideas with some references to be read in the Bible. This
⁶
 research helped the children in making posters and models. Since one of the committees wanted to make a model of a synagogue, the class visited a synagogue in the city, where assisted by some Jews, they participated in the service. Afterwards they asked the rabbi questions such as: "Why is the scroll kept in the ark?" The following week the group decided to give a party for the Jewish children. Since they wanted to give it on Saturday, they were led to discuss the Jewish holy days. Finally, they decided that they could give a party on that day if they included a worship service. Accordingly, the group and the leader discussed

5. Cf. Ibid, June, 1931, p.273; July, 1931, pp.327-330.

6. Cf. Ibid, June, 1931, pp. 274-280.

reasons for omitting New Testament Scripture and the hymns which use the name of Jesus. Moreover, they arranged for the invitations, games, and refreshments. Finally, they gave the party, carrying out every plan in detail. Following this, as planned, they gave a program which included the dramatization of "A Place of Refuge," an original story by one of the girls, carefully chosen hymns in harmony with the idea of brotherhood, a presentation of their Hebrew worship findings, a display of the models made, and a prayer. Consequently, the children had carried out their plans.⁷

The element of judging, on the part of the children does not enter into the project as a whole since no definite discussion was held in regard to its success or means of improvement. However, one finds that they stated that the Jews in their school were mistreated. Moreover, after the story told by the leader, because of their appreciation of the Jews' contribution to the world, they wanted others to learn to appreciate this race. Again,⁸ they judged their conduct worthy of improvement. Furthermore, the children told the rabbi that they had enjoyed their visit to the synagogue. Later, one of them remarked that they must make the Jewish children that came to their party feel that they were friends. Moreover, the author states that during the preparation for the worship service the children showed marked improvement in conduct. In

7. Cf. Ibid, July, 1931, pp. 327-330.

8. Cf. Ibid, June, 1931, pp. 274-279.

addition, their prayer revealed a desire "to treat the Jews better".⁹

B. Analysis of Its Probable Outcomes

As a result of this project, the following concepts were formed: (1) Jesus was a Jew. (2) Jesus would not have treated the Jews as many Christians do today. (3) God made Himself known through the Jewish people. (4) God loves all peoples. (5) God has not changed, but man has slowly changed his idea of God. (6) The Jews worship the same God that we do; (7) People in the days of Abraham worshiped many gods. (8) The Hebrews worshiped Baals¹⁰ when they went into the land of Canaan. (9) Saturday is the Jewish Holy Day. (10) Jews do not sing hymns about Jesus nor use the New Testament in their services. (11) Jews do not follow Jesus as Christians do. (12) Roger Williams befriended a Jew. (13) Jews had been treated unjustly. (14) God is Father of mankind. (15) The Jews have helped us to understand God. And (16) God is able to help us treat the Jews fairly.¹¹

As an outcome of this project the children developed the following attitudes: (1) an appreciation of the early Hebrew worship; (2) a conviction that people today should love everyone since God and Jesus love everyone; (3) an appreciation of God as Father of all, as unchangeable, as good, as kind, as loving; (4) an understanding of the unfair treatment of Jews today; (5) an appreciation of the

9. Cf. Ibid, July, 1931, pp. 327-330.

10. Cf. Ibid, June, 1931, pp. 275-280.

11. Cf. Ibid, July, 1931, pp. 327-330.

12
 Jewish race; (6) an appreciation of the Jewish syna-
 gogue and rabbi; (7) a conviction that others should ap-
 preciate the Jewish race and their abilities; (8) a de-
 sire to express their friendship towards Jewish children.¹³

As a result of this enterprise some possible habits
 had begun. These were: (1) the habit of using source
 materials to help solve their problems; (2) the habit of
 disciplining themselves; (3) the habit of thinking of
 God as Father of all;¹⁴ (4) the habit of treating the
 Jewish children in a friendly manner; and (5) the habit
 of praying to God.¹⁵

III. Estimate of the Project

A. Estimate of the Method in the Light of the Basic Principles of the Project Method

One finds that the principle of motivation was func-
 tioning when the leader, realizing the situation of her
 group in school and their lack of knowledge about the He-
 brews, purposed to create among them a friendly and
 brotherly attitude towards the Jews and to help them to
 understand the Jews by building up an appreciation of
 their contributions to the Christians. It was also func-
 tioning when the children purposed to draw up a code by
 which they would discipline themselves. Again, it was
 operating when the children planned to give a program in

12. Cf. Ibid, June, 1931, pp. 276-280.

13. Cf. Ibid, July, 1931, pp. 327-330.

14. Cf. Ibid, June, 1931, pp. 276-280.

15. Cf. Ibid, July, 1931, pp. 328-330.

order to help others to appreciate the Jews. And again it functioned when they decided to include in the program the various activities previously stated, such as the play and the original story. Obviously it was operating when they purposed to find out how the Hebrews worshiped God, to visit the Synagogue, and to give a party for Jewish children.¹⁶

The principle of self-activity was evident in the entire project. As previously stated, the children played the true-false game, listened to the story about the Hebrews, looked at pictures, drew up a code, read books, and investigated the early Hebrew ways of worshiping God.¹⁷ They made a trip to the synagogue, gave a party for the Jewish children, and made models and posters. In addition, they gave a program which included the various activities already mentioned, such as the play. Obviously the children had participated in this enterprise.¹⁸

Since all of the activities mentioned above were centered around one unit of interest, the Jews, and since these activities were correlated over a period of time, it is clearly seen that the principle of correlation was involved.¹⁹

Because, in the project as a whole, no definite facts were indicated what would lead one to conclude that the

16. Cf. Ibid, June, 1931, pp. 274-278; July, 1931, pp. 327-328

17. Cf. Ibid, June, 1931, pp. 274-281.

18. Cf. Ibid, July, 1931, pp. 327-330.

19. Cf. Ibid, June, 1931, pp. 274-281.

principle of "activity leading to further activity" was involved, one cannot state in positive terms that it functioned. However, one realizes that in the project itself²⁰ one activity seemingly led to another.

B. Estimate of the Probable Outcomes in the Light of the Objectives of Religious Education

The first objective, namely, to lead the Juniors to feel God as a reality in human experiences and to feel a personal relationship to Him, was met in the story told of actual Hebrew experiences, The Gift of the Hebrews, in the investigation of How the Hebrews Worshipped God at Different Times,²¹ and in the prayer in which the children²² thank God for all that He had done for them.

The second objective, namely, to lead the Juniors to understand and to appreciate the life and teachings of Jesus so fully that they will love Him and live according to His principles, was met in the story which, among other things, pictured Jesus as brave and courageous and as One who reveals God more perfectly to us. Again, this objective was met in the investigation of the Hebrew worship stated above. Because of this they were brought directly to the Bible where they learned, among other things, that Jesus would approve of being kind to others, of helping others, and of being just and loving. It is

20. Cf. Ibid, June, 1931, pp. 274-281; July, 1931, pp. 327-330.

21. Cf. Ibid, June, 1931, pp. 276-281.

22. Cf. Ibid, July, 1931, pp. 330.

evident that these things should cause the juniors to have a greater love for Jesus and to manifest His principles in daily living. It seems to the writer, however, that the ultimate purpose of most of the activities of the project was to lead the children to appreciate the Jews rather than to appreciate the life and teachings of Jesus.²³

The third objective, namely, to lead the juniors to develop characters in harmony with Jesus' teachings and life, was met in the story and in the investigation mentioned above.²⁴ According to the author's statement concerning the improvement in the conduct of these juniors, the story and investigation seemingly led them to live more Christlike lives. This was displayed in their less selfish acts and more thoughtful deeds when they were preparing for the worship service.²⁵

The fourth objective, namely, to help the juniors to make the fatherhood of God and the brotherhood of man a reality in their world, was met since all of the activities endeavored to bring about a friendly attitude through an appreciation of the worth of the Jewish people.²⁶ Moreover, the story and the investigations of Hebrew worship gave them a definite conception of God as Father of all peoples. In addition, they criticized their con-

23. Cf. Ibid, June, 1931, pp. 276-280.

24. Cf. Ibid, June, 1931, pp. 276-280.

25. Cf. Ibid, July, 1931, pp. 328.

26. Cf. Ibid, July, 1931, pp. 327-330.

duct with a view to improvement within the group. Although the story and investigation revealed facts about the fatherhood of God, one feels that it was subordinated, or secondary to the brotherhood of man, since the primary purpose of the project was to establish a friendship with the Jews. Moreover, the story was told in order to lead the children to appreciate the contributions of the Jews to the world. Again, the investigation was made in order to see how the Jews worshiped through the centuries.²⁷

The fifth objective, namely, to encourage the juniors to participate in the church, was fulfilled when the children gave the worship service for their friends and parents.²⁸

The sixth objective, namely, to lead the juniors into a Christian interpretation of life in the universe, was probably met through the conception formed as a result of the story and investigation of Hebrew worship. These doubtless played a part in the forming of a Christian philosophy,²⁹ giving the children such ideas as that a loving God is the Creator and Father of all people; and that therefore all men, regardless of race, are brothers. Moreover, the other activities of this project, as, for example, the worship service, probably helped also.³⁰

The seventh objective, namely, to give the juniors the best religious experiences of the race to help them

27. Cf. Ibid, June, 1931, pp. 276-280.

28. Cf. Ibid, July, 1931, pp. 328-330.

29. Cf. Ibid, June, 1931, pp. 276-280.

30. Cf. Ibid, July, 1931, pp. 327-330.

in their own experiences, was well met in the story, in the investigation of Hebrew worship as recorded in the Bible, in the books read, such as The Garden of Eden by George Hodges,³¹ and in the hymns, such as "The World, Dear Lord, is Very Large."³²

IV. Summary

From the standpoint of the basic principles, with the possible exception of the fourth, this project measured up to the criteria set up. From the standpoint of the objectives of religious education one finds that the first, the third, the fifth, and the seventh objectives were definitely met; that the second was met, but not directly, since the appreciation of Jesus was subordinate to the appreciation of the Jews; that the fourth, likewise was met, but that the emphasis was predominantly social, stressing the brotherhood of man rather than the fatherhood of God; and that the sixth was probably met. However, it is interesting to note that this project, although social in purpose, did utilize the spiritual dynamic and probably included more Bible study than any of the projects previously analyzed.

31. Cf. Ibid, June, 1931, pp. 276-280.

32. Cf. Ibid, July, 1931, pp. 330.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

I. Summary of Findings

Without going into detail, it will be well to review the setting of the foregoing study. In tracing the project method to its origin, it was found that it had its beginnings in secular schools, but that its influence has gradually been felt in the field of religious education. It was discovered, too, that although the project method is not as yet generally applied, even in secular schools, it is nevertheless becoming more and more popular today. This popularity was found to be growing rapidly in schools of religious education, because in the project method not a few leaders feel that the challenge to meet the religious needs of children is best met.

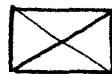
It is hardly necessary, since they have been repeated over and over in the above analyses, to summarize again the matter of method, principle, and objectives. In brief, however, they are as follows: From the standpoint of method, the project must involve purposing, planning, executing, and judging; from the standpoint of principles, the project must provide for motivation, self-activity, correlation, and "activity leading to further activity". In these, it was found, the laws of learning, including

interest, best effort, and success--necessary elements for best growth--are involved. Too, problem-solving and intrinsic learning are included. From the standpoint of the objectives, the project must make a contribution to all phases of the child's life, spiritual, moral, social, and intellectual. The meeting of these objectives will lead the child to right relationship with God, with Jesus, with the church, with those about him and with the universe and life as a whole. In addition, it will give him a knowledge of the religious experiences of others.

In analyzing the twelve projects recorded in recent writings, the method followed and the outcomes resulting were noted. In examining these projects for the basic principles involved and for the objectives fulfilled, the criteria set up were utilized as a basis for judgment. As a result of this process, the following findings, which are tabulated on the accompanying chart, were noted:

(1) The basic principles, with the occasional exception of the fourth principle, ("activity leading to further activity") were involved in every project. This fourth principle was in several instances definitely not met and was in one instance only possibly met. (2) In the light of the objectives of religious education, it was found that the objectives emphasizing spiritual values were, in many of the projects, not met. In not a few of the activities social and moral values were noticeably predominant.

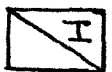
PROJECTS		A. WITH RESPECT TO BASIC PRINCIPLES		
	I - XII	I	II	III
	Specific Projects	Motivation	Self-Activity	Correl
I	The Use of the Bible			
II	Easter Activities			
III	The Visit of a Colored Guest			
IV	Benevolence Education			
V	Good Will Activities			
VI	Evolution of Ways of Living Together			
VII	That Class of Boys			
VIII	A Junior Vacation School			
IX	An Observer Reports			
X	A Thanksgiving Service			
XI	Again, Our February Birthday!			
XII	A Friendship Enterprise With the Hebrews.			



= Positive outcomes stated in record.



= Partially met, i.e. { Part of Objective definitely met
Part of Objective not definitely met



= Indirectly met, i.e. { Social aspect stressed
Spiritual motivation neglected

TABULATION OF FINDINGS IN

THE LIGHT OF CRITERIA SET UP

PRINCIPLES OF THE PROJECT METHOD

B. WITH RESPECT TO OBJECTIVES OF RELIGIOUS EDUCATION

[illegible]

I Spiritual	II Spiritual- Moral- Social	III Spiritual- Moral- Social	Spi
Relation to God	Relation to Jesus	Christlike Characteristics	Father Brother
?+	?+	?+	
		?+	
			I ?
			I Father
?			I
			I
			I Father
?		I	I
		I	

record.

LEGEND

[?+] = Outcomes not definitely stated, but evidence that objective probably was met.

[?] = Outcomes not definitely stated, only slight material that objective may possibly

☐ = No indication whatever that objective

definitely met }
not definitely met } e.g. { Fatherhood of God
 } { Brotherhood of Man

stressed } Christlike characteristics
neglected } e.g. { not linked with Christ

OBJECTIVES OF RELIGIOUS EDUCATION

II Intellectual- Moral- Social	III Spiritual- Moral- Social	IV Spiritual- Social	V Social- Spiritual	VI Moral- Social- Spiritual- Intellectual	VII Intellectual- Spiritual- Moral
Relation to Jesus	Christlike Characteristics	Fatherhood of God Brotherhood of Man	Relation to Church	Christian Philosophy of Life	Racial Experiences
?+	?+	?			
	?+			?	?
		I ? Brotherhood		?+	
		I Fatherhood		?+	I
		Brotherhood			
	I	Brotherhood	I		
			?	?+	
				?+	?+
	I	Brotherhood		?	?
	I	Fatherhood ?+			
I	I	?		P	
I		I		?+	

not definitely stated, but evidence "between the lines" to indicate objective probably was met.

not definitely stated, only slight indication in secondary that objective may possibly have been met.

indication whatever that objective was met.

Frequently, objectives were met from a social viewpoint but not from a religious viewpoint. This was found to be true, particularly, with regard to the third objective, since in a number of instances Christlike characteristics were developed but were not directly connected with Jesus' life and teachings.

II. Conclusion: Suggested Principles to be Followed in Teaching by Means of the Project Method in Religious Education

A. Statement of Conclusions Drawn from Findings

1. Since the basic principles of good teaching so evidently functioned in the above projects, it is evident that the project method is valuable pedagogically. From the standpoint of pedagogy, then, this method is probably the best tool to be used in religious education, since it utilizes the child's interest and motivates his activities and therefore is most apt to produce results. Then, too, being itself a combination of methods it provides for variety, which in turn tends to maintain interest.
2. In the light of the objectives of religious education, many of the projects were found to be weak spiritually but strong socially and morally, and as such hardly differed from secular projects. This is no doubt due to the tendency to discard the traditional content of religious education.

It is to be concluded, therefore, that from the standpoint of pedagogy, the project method has unquestionable values and therefore should be used in religious education. On the other hand, it is to be concluded that from the standpoint of religious outcomes - if the above projects may be regarded as typical - the project method, as often used, has fallen down in that it has been social and moral education, rather than religious education. In those instances recorded where the outcomes were religious, the religious content was kept, without losing the social values. In fact, in the opinion of the writer, these social values were strengthened by the spiritual dynamic.

B. Statement of Suggested Principles to be Followed

From the above conclusions, the following principles may be suggested:

1. Since the project method as a technique has decided teaching values, it should be capitalized by religious educators and used as such.
2. Since projects which are purely social in emphasis fail to fulfill the objectives of religious education, religious educators, when using the project as a method, must keep the religious content in order to provide for a religious, rather than a purely social, moral, or intellectual, experience.
3. Since the social and moral "life-situation" experiences have value, they should be utilized by religious educators

in connection with the project method, but they must be spiritually motivated if they are to contribute to religious growth.

With these principles operating, the project method offers outstanding possibilities in vitalizing religious education for the child and in leading him to a consequently greater growth spiritually, morally, socially, and intellectually.

BIBLIOGRAPHY

BIBLIOGRAPHY

- Acheson, Edna Lucile: The Construction of Junior Church School Curricula, New York City, Bureau of Publication, Teachers College, Columbia University, 1929.
- Acheson, Edna Lucile: "Again, Our February Birthday!", The Pilgrim Elementary Teacher, XV, (February, 1931) pp. 82-89.
- Barclay, Wade Crawford: The Principles of Religious Teaching, New York, Methodist Book Concern, 1920.
- Baxter, Edna May: "A Friendship Enterprise With The Hebrews", The Pilgrim Elementary Teacher, XV, (June, 1931) pp. 274-281; The Pilgrim Elementary Teacher, XV, (July, 1931) pp. 327-330.
- Burton, William H.: The Nature and Direction of Learning, New York, D. Appleton and Company, 1929.
- Carrier, Blanche: How Shall I Learn to Teach Religion? New York and London, Harper, 1930.
- Collings, Ellsworth: An Experiment With a Project Curriculum, New York, The MacMillan Company, 1923.
- Collings, Ellsworth: Project Teaching in Elementary Schools, New York and London, The Century Company, 1923.
- Crum, Mason: The Project Method in Religious Education, Nashville, Tenn., The Cokesbury Press, 1924.
- Danielson and Perkins: Teaching Without Textbooks, Chicago, The Pilgrim Press, 1930.
- Dewey, John: How We Think, New York, D. C. Heath and Company, 1910.
- Dewey, John: Schools of To-Morrow, New York, E.P. Dutton and Company, 1915.
- Dewey, John: The School and Society, Chicago, University of Chicago Press, 1900.

Dewey, John: Democracy and Education,
New York, The MacMillan Company, 1916.

Hartley, Gertrude: The Use of Projects in Religious Education, Philadelphia, The Judson Press, 1921.

Horne, Herman Harrell: This New Education,
New York, The Abingdon Press, 1931.

Hosic, J. F.: "An Outline of the Problem-Project Method"
The English Journal, Vol.7.(November, 1918)
pp. 599-603.

International Council of Religious Education: International Curriculum Guide, Chicago, 1931, 1930.

Kilpatrick, William H.: The Project Method,
New York, Bureau of Publication, Teachers College,
Columbia University, 1918.

Mearnes, Hughes: Creative Power,
New York, Doubleday, Doran and Company, 1929.

Monroe, W. S.: Directing Learning in the High School,
New York, Doubleday, Page and Company, 1927.

Munkres, Alberta: Primary Method in the Church School,
New York, The Abingdon Press, 1921, 1930.

Reeder, Ward G.: How to Write a Thesis,
Bloomington, Ill. Public School Publishing
Company, 1930.

Shaver, Erwin: The Project Principle in Religious Education, Chicago, University of Chicago Press, 1924.

Smither, Ethel L.: Teaching Primaries in the Church School,
New York, The Methodist Book Concern, 1930.

Stevenson, John Alford: The Project Method of Teaching,
New York, The MacMillan Company, 1921.

Thorndike, Edward L.: The Principles of Teaching,
New York, A. G. Seiler, 1906.

Vieth, Paul Herman: The Development of a Curriculum of Religious Education, Chicago, The International Council of Religious Education, 1930.