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EFFECTIVE SUPERVISORY LEADERSHIP
IN CHRISTIAN LEADERSHIP

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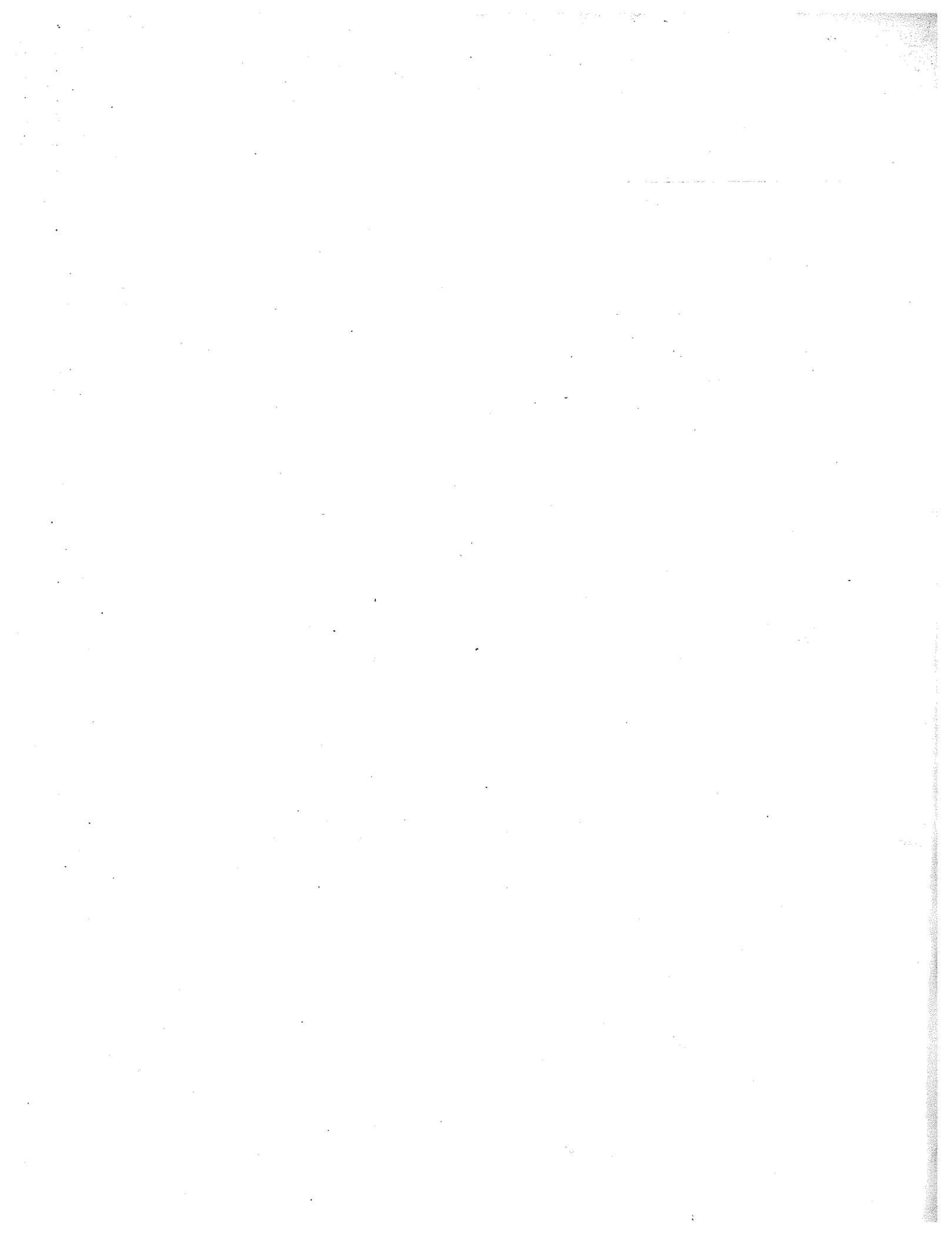


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INTRODUCTION

INTRODUCTION

A. The Problem of the Present Study and Its Significance

It is the purpose of the present study to investigate the field of supervision in Christian education with a view to the development of an effective supervisory leadership. Religious educators have emphasized the fact that the teacher is the most important factor in the curriculum. However, one will find that the majority of teachers are volunteers, untrained, and with practically little experience. Therefore, since it depends largely upon the teacher, his use of materials and procedures, whether or not character development and Christian growth can be effected in the pupils, the place of supervision can be seen to be important.

Experiments have been conducted along various lines to discover the best procedures in effecting unified programs, efficient leadership, suitable materials, and adequate procedures. It is since the publication in 1931 of two books, Supervision of Religious Education by Ernest John Chave, and Improving Religious Education Through Supervision by Frank M. McKibben, that much attention has been given to

supervision in Christian education as a means of bringing about adequate programs. Christian education in the Church, local community, and state was organized and carried forward in many cases by a director of religious education who planned and carried through new programs but did little if any supervising of present leaders. This was thought to be sufficient, the element of supervision being little considered. However, a change of view came with the construction and application of standards of religious education in all the areas of the program of the Church, necessitating the developing of an adequately trained leadership.

In view of the foregoing development, it is seen to be significant to investigate the place of supervision in the improvement of Christian education. Of the three phases of the program of Christian education -- organization, administration, and supervision -- the last is still the least emphasized. Its function is only vaguely understood by a few, and the best methods of procedure relating to it are not known as yet. Furthermore, when it is seen that within recent years there has been an amazing growth of demand for adequate leadership in Christian education, the need for careful study of effective supervision is apparent.

B. The Method of Procedure

In the investigation of this problem, the method of procedure which will be pursued is as follows. There will be first a presentation of the values to be found inherent in supervision in Christian education. Then a special consideration will be given to the supervisor, his personal traits and preparation. This will be followed by an investigation of the technique of supervision in Christian education. Then a survey will be made of the use of standards, schedules of observation, and records in the supervision of Christian education. This study will conclude with a general summary and conclusions.

For the study of this problem much of the information has had to come from the background of the author's personal experience, first as a director of religious education in a local church, then as instructor in leadership training schools, and then as field worker with the major portion of time given to supervision of weekday Church schools supported by the Protestant Teachers' Association of Greater New York City.

The bibliography at the end of this thesis has classified the published sources relating to supervision in Christian education.

CHAPTER I

VALUES INHERENT IN THE SUPERVISION
OF CHRISTIAN EDUCATION

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VALUES INHERENT IN THE SUPERVISION OF CHRISTIAN EDUCATION

A. Introduction

If supervision is to be beneficial to the program of Christian education, there are certain inherent values which should be recognized by pastors, by Christian educators, and by any who are a part of the total program, such as staff members, lay workers, parents and pupils. Supervision is often misunderstood because its true function is not known, because of the misconceptions as to what it really is and the place it should have in the program. Valuable benefits have been derived from supervision in those churches and organizations where it is an inherent part of the program -- such benefits as better teachers, improved methods and materials and growth of the pupils.

It is, therefore, the purpose of this chapter to present those values which are considered essential to an efficient program of Christian education. These values, inherent in the supervision of Christian education, will be determined on the basis of the writer's experience of six years of

supervisory leadership, as well as on the basis of an analysis of sources in the field.

B. Values Inherent in the Meaning of Supervision in Christian Education

Before entering upon the present study, it is necessary to inquire as to the meaning of the terms "supervision" and "Christian education". At the very outset, it should be noted that there are quite as many definitions as there are authors in the field. Each emphasizes those points which he deems most essential. With regard to supervision, Dr. McKibben, first considers it negatively: Supervision is not administration; is not spying; is not fault-finding; is not merely casting a genial influence.¹ He then points out that supervision

...has to do with the improvement of religious education. It is a technical term used to describe those activities and efforts designed to increase the effectiveness of the educative process. In the last analysis it is concerned with aiding and guiding pupil growth, for the school of whatever character is seeking to bring about the most effective growth and development of its pupils. Such improvement is brought about through the improvement of the teaching-learning process itself. In its most comprehensive sense supervision aims to secure the improvement and unification of all forces depended upon for carrying on the education of the pupil or the work of the school.²

¹Cf., McKibben, Frank M.: Improving Religious Education Through Supervision, pp. 17-20.

²Ibid., p. 15.

Dr. Ernest John Chave, Associate Professor of Religious Education in the University of Chicago, suggests that

Supervision offers a way in which conditions can be changed and is a practical solution of a real problem. It is no easy solution, however, and will take time, money, patience, and consecrated lives to make it effective. But the need for religion as a conditioning influence on growing persons is so great that nothing less can be considered.

It means a transformation of limitations, a way of changing the status quo and realizing from latent resources a much more satisfactory condition of affairs. There is no situation in which improvement cannot be gained by means of supervision; for reduced to its simplest form supervision means that two people grapple with problems that hitherto have been left to one. A person is introduced into every part of the process to study, analyze, consider, and compare the existing situation with other ways of handling it, and to confer regularly with the one in charge. He becomes a member of the staff whose duty it is to co-operate at every point with those with whom he works, to accept responsibility for the success of the undertaking, and as a team-worker to take his share of the load. He is no 'super,' but a recognized co-worker, appointed because of a felt need and a desired outcome.¹

A third definition offered is taken from the field of secular education:

Supervision is a creative enterprise. It has for its object the development of a group of professional workers who attack their problems scientifically, free from control of tradition and actuated by the spirit of inquiry. Supervision seeks to

¹Chave, Ernest John: Supervision of Religious Education. p. 24.

provide an environment in which men and women of high professional ideals may live a vigorous, intelligent, creative life.¹

Again, the objective of supervision is given as follows by the International Council of Religious Education:

Field supervision seeks to make available and effective for each local leader the inspiration, guidance, and helpful materials derived from the most fruitful experience of all other leaders. It thus becomes an essential phase of the total curriculum process.²

In view of the foregoing, it is obvious that supervision includes more than visitation and conference by a supervisor, and that it is not only intended for the benefit of the teacher but it is primarily concerned with the pupils' Christian growth. However, it is apparent that the teacher, an important factor in promoting the Christian growth of the pupil, is not ignored. Supervision is a continuous process involving the supervisor, teacher and pupil. This fact of relationship should be kept in mind.

Christian education and religious education, although generally used interchangeably, have different connotations. Religious education may denote either ethical, social or moral instruction, aesthetic appreciation, nature study, or

¹Eighth Yearbook of the Department of Superintendence of the National Education Association. "The Superintendent Surveys Supervision". (Washington, D. C. The Department of Superintendence of the N.E.A. of the U.S., 1930., p. 9.

²Book I, Principles and Objectives of Christian Education, The International Curriculum Guide, p. 74.

instruction in the Protestant, Catholic or Jewish faiths. However, a comprehensive statement with regard to Christian education is as follows:

Education becomes religious when it recognizes the controlling place of the divine in the environment of the individual and society through which renewal and enrichment come. Education becomes specifically Christian when it realizes the interaction with a divine power as fellowship with God, who is revealed through our Lord and Saviour Jesus Christ, and who through the Holy Spirit, releases his creative and redemptive energies into human life and society for the building of his kingdom.¹

C. Values Inherent in the Purpose of Supervision in Christian Education

1. The Improvement of Course Materials

Because of the wrong conception of the use of materials, the inadequate knowledge of classroom procedures, and the employment of many untrained workers, many programs have become ineffective in securing the interest of the child. Churches, for these reasons, have lost many of their young people and children, resulting in a depleted constituency in many cases. Efficient and intensive supervision is a valuable aid in overcoming these difficulties.

Course materials play an important part in the program of Christian education serving as a guide for instruction

¹p. 7. Book One. The International Curriculum Guide. Op. cit.

in effecting desirable changes in the life of the pupil. It is, therefore, important that the course materials be useful. The reason for quarterlies and texts so generally being cast aside is due to their inappropriateness and inadequacy or to the inability of the teacher to adapt them to a particular group. In many instances the creation of units of study suited to specific groups and immediate situations is necessary. For the compilation of any unit there is need of a great variety of resource materials. The knowledge of these enables the supervisor to helpfully guide teachers.

Often teachers are found who adhere closely to a prescribed text-book, not aware of the value of supplementary materials. Through the supervisor these teachers are shown the great advantage of enrichment materials for the purpose of stimulating, of clarifying conceptions and ideas about religious beliefs, other peoples, places, and customs, and of giving a foundation for an intelligent understanding of the subjects being taught. Some of the best supplementary resources are libraries, pictures, exhibits and models. The value of supervision is evident in the making of these available to the teacher. The supervisor knows that the resources used for enrichment must be carefully graded both in their use by the pupil and their usefulness to the teacher. The reason for this grading with reference to the teacher is that many of them have not even been graduated from high school. These, naturally, find difficulty in using materials

prepared for those specially trained. There is also a wide range in the achievements of children, for whereas some have had exceptional educational and home advantages, the contrary is true for others, particularly those in underprivileged areas.

2. The Improvement of Methods in Teaching

The values inherent in the supervision of Christian education are evident in the improvement of methods of teaching. Betts and Hawthorne point to the importance of this improvement:

Inevitably the recent educational movement in the church extends to the improvement of teaching. Even with the advance that has been made in public school teaching it has been estimated that it would be possible to double the efficiency of the schools if the best educational method now known and proved could be actually effective in the classroom. Much more will this principle apply to the church school.¹

Perhaps the least trained workers for any service in life are those engaged in Christian education. This is because the majority are volunteer workers, business men and women who have had little training for this important field. For this reason the quality of instruction must be improved by supervision. Toward this improvement the supervisor presents the best teaching procedures to be found in the secular or Christian education fields.

¹Betts, George Herbert and Hawthorne, Marion, O.: Method in Teaching Religion, p. 15.

He also works toward the integration and correlation of the elements of the program. It is too common an experience to find no continuity in the work of the various units of a Church school. This is especially evident in the worship service, where the various elements, hymns, prayers, scripture, story are in no way correlated under a theme. Too often a hymn or scripture portion is selected because it is well known or is a favorite. The value of the contribution of the supervisor in correcting this is seen.

An important factor in the improvement of teaching methods, revealing the value of supervision, is the elimination of irrelevant activities. Programs often are loaded with extra activities for the sake of filling up time. Program planning must be taught by the supervisor which leads to a demand for more time to accomplish the now purposeful task. These irrelevant activities are hymns chosen at random, unrelated stories, outside speakers not correlated with particular themes, purposeless handwork, and unsupervised games. Only those things which aid in the proper execution of the program and the realization of objectives are shown by supervision to be essential and how they can be included.

The supervisor contributes toward the improvement of methods of teaching by helpful suggestions, by way of observation and reading leading to the use of story, discussion and projects. The supervisor by virtue of his position has unique opportunities for attending conferences and visiting

other schools which enable him to learn of the latest procedures used and the most recent books published on methods and materials. As the supervisor becomes familiar with these, he can in turn suggest them for use by the teacher. Whenever possible every teacher must be given an opportunity of observing a good teaching situation. If this is impossible, then the supervisor, by demonstration, taking charge of the class, presents those methods used in instruction, such as story telling, discussion and projects. It depends upon the length of the period, the age group and the teaching situation as to the method or combination of methods to be used. All of these points the supervisor carefully shows in the demonstration and conferences following the class session. Herein is evident the value of supervision toward the improvement of teaching.

3. The Training of the Teacher

That the teacher is an important factor in Christian education is understood. In the foreword of a series of leadership training texts one reads:

'The curriculum is ninety per cent teacher.'
This assertion is being made by Christian educators with more and more conviction. If the statement is essentially true, the development of a consecrated and skilled staff of leaders is the first responsibility of a teaching church. ...The training of leaders for the teaching task must parallel the introduction of

higher types of curricula.¹

Supervision is concerned with the factors relating to the teacher, to be treated below, which help to determine the proficiency of the teacher. In them are revealed the values inherent in the supervision of Christian education.

The wrong placement of teachers is responsible for much ineffective Christian education. Here the supervisor makes a necessary contribution. Each individual has certain inherent abilities, inclinations, and skills. Before assigning an individual to a class or group, these characteristics are ascertained. For example, one particularly capable of handling intermediate boys would be awkward in conducting a class of beginners.

Many Christian workers having had little training experience difficulty in the execution of the program. They do not know how to plan for a particular session, unit of study, or for their year's work, and to carry it progressively through. Thus they cause "many pupils to lose many valuable experiences".² Discouragement often results. In this the value of the supervisor's contribution is inestimable.

¹McKibben, Frank M.: Improving Religious Education in Through Supervision, p. 7.

²Fourth Yearbook of the Department of Supervisors and Directors of Instruction of the National Education Association. "Evaluation of Supervision". New York: Bureau of Publication of Teachers College, Columbia University, 1931, p. 124.

Another important factor is the stimulating of the teachers to do further study. This value alone justifies supervision. The day has come when teachers realize that they must spend some time in study and attending training schools. In this study there is an exchange of ideas from which the best is gleaned. Although there are large numbers of teachers who are aware of the advantage of study, yet there are still many more who need stimulating. This the supervisor does by showing them the difference between a trained worker and one not trained, and by pointing out the results which can be expected from such study.

A fourth factor determining the proficiency of the teacher and revealing the value of supervision is the conserving of the time and energy of the teachers. Much time and energy of the teachers are lost when there is a lack of understanding of the program, when there is no preparation for and knowledge of goals to be attained, and when the teacher is improperly placed or lacks the training necessary for the particular work.

Again there is the importance of the development of teacher initiative. Teachers too often depend upon their principals or supervisors or text-books, using them as "props", instead of developing their own initiative. Those serving as heads of departments or as directors or as supervisors aid teachers to develop their own initiative by helpful suggestions made at opportune moments, and so reveal a significant value

of supervision.

Finally, because teachers need constant encouragement, the supervisor is important to Christian education. It is disheartening to a teacher to realize his inadequacy or to feel that he is not accomplishing that which he has set out to do and to see his class dwindling. The supervisor, because he is sensitive to any difficulty which the teachers face and can offer suggestions for overcoming them, is a necessary friend. Sometimes there are personal problems in the life of the teachers which need solution. Here the discerning supervisor contributes greatly.

4. The Growth of Pupils

The entire program of Christian education exists for the sake of the pupil -- his character development and Christian growth. The entire process is for the purpose of effecting changes in the pupils. The day has passed when the teacher can do all the work and the pupils quietly absorb what is said. That one learns by doing is generally accepted. Unless the pupils have ample opportunity for participation, their class becomes dull and uninteresting and discipline problems result. Here the value of supervision is clearly seen. The supervisor guides the teacher and effects whole-hearted participation on the part of every pupil, resulting in interest, enthusiasm and joy in learning.

Disciplinary problems also arise where a group is ungraded. Unfortunately in Christian education there cannot

be special classes for problem children, and unless a child is absolutely beyond control he is kept in the group. The care of problem pupils and the growth of groups within classes require the leadership and guidance of supervisors. Adequate supervision will make for the integration of personality.¹

D. Benefits Derived from Adequate Supervision in
Christian Education

1. Supervision Stimulates Continuous Christian Growth

It is both challenging and inspiring to the supervisor to see those intrusted to his care give evidence of growth. Ever ready to assist in their development in Christian growth, the supervisor realizes his joy in his service. He creates those opportunities which will enable him to help the teachers and pupils in their spiritual growth. The supervisor is alert to note any evidence of Christian experience in the lives of the teachers and pupils, to nurture the experience to its fruition. As the teacher is helped by the supervisor so does he impart to the pupil. Dr. Betts gives the following qualities which he feels religion puts into life: Joyousness, Good Will, Service, Loyalty, Sympathy, Purity, Sincerity,

¹On the integration of personality see: Sixth Yearbook of the Department of Supervisors and Directors of Instruction of the National Education Association. "Effective Instructional Leadership". New York: Bureau of Publication, Teachers College, Columbia University, 1931. See Paul H. Vieth, Teaching for Christian Living, p. 146.

Courage, Vision, God-consciousness.¹ The supervisor, stimulating Christian growth, works for this fruitage.

2. Supervision Keeps Prominent the Importance of Objectives

The place of objectives in program construction and teaching is appreciated by educators. In the relationship of supervisor, teacher, pupils, there is a unity which centers in a common task. The value of supervision to Christian education is in the prominent place given to the goal and direction to teaching. Objectives give direction and impetus to the curricula and are an incentive to Christian growth. No program in Christian education is complete unless there are included certain objectives around which the curricula is built and toward which teachers and pupils are endeavoring to attain. Because the supervisor keeps prominent before the teachers certain goals around which their work centers, his work is important. The matter of objectives has been carefully studied by Christian educators.²

3. Supervision Promotes Staff Unity and Effective Organization

Supervision is a co-operative endeavor. The relation-

¹Betts, George Herbert: How to Teach Religion, pp. 65-66.

²See the three objectives as stated by George Herbert Betts: How to Teach Religion, p. 47. The seven objectives of the International Council of Religious Education: The International Curriculum Guide. Book I, Principles and Objectives of Christian Education, p. 10-15. The five objectives of the International Missionary Council, Vol. II, May, 1928, p. 4.

ship between those supervised and the organization served is an important consideration. Teachers frequently feel that there is a gulf between them and the "powers that be", and too often the chasm is not bridged. This may lead to misunderstanding, lack of interest or sympathy, dissatisfaction, criticism and friction. One of the important benefits of supervision is that it effects harmonious relationships in every part of the program of the organization. When it is realized that no task in any field can be carried to a successful conclusion unless every one interested in it works in harmonious unity, the contribution of the supervisor can be understood. Through him desirable relationships are promoted between those supervised and the organization. This is accomplished by explaining the purpose of the organization, its plans and aims, the duties of each one employed; by friendly visits; and by making each one aware of the personal interest of his pastor, director of Christian education and the members of the committee on Christian education. Supervision has proven that the human touch breaks through barriers of prejudice, distrust and fault-finding and banishes fear of disloyalty and injustice.

E. Summary

In this chapter the values inherent in supervision were considered. First, in the light of the several definitions of both "supervision" and "Christian education", the field

was clarified. Supervision was found to be a cooperative enterprise whose main function is to unify all the elements of the curricula and increase the proficiency of the teachers in their effort to develop the Christian character of their pupils.

As to the purpose of supervision in Christian education the values inherent were found to be the improvement of course materials, the improvement of methods of teaching, the training of the teacher, and the growth of the pupil. Efficient supervision was found to improve the total program of Christian education by discovering the best course materials, by presenting effective teaching procedures, by assisting the teachers to work toward certain goals, and by the development of the Christian growth of the pupils. These points are continually emphasized by the supervisor, who presents those tools of instruction and materials which will effect this improvement.

Course materials serve as a guide, the effectiveness of which is enhanced by the use of appropriate supplementary materials. Because the majority of the workers in the field of Christian education are volunteers, they are shown through supervision the necessity of integrating and correlating all the elements of the program; of eliminating all irrelevant activities; and are shown the use of the various teaching methods. Because teachers must be properly placed, trained

and stimulated to further study; must be shown how to conserve their time and energy; develop their own initiative and so encouraged, the task of supervision was seen to be important.

The benefits derived from efficient supervision in Christian education were shown to be invaluable. Supervision stimulates continuous Christian growth, the important element in the program of Christian education. The keen supervision is alert for evidences of Christian experiences in the lives of the teachers and the pupils.

The importance of objectives, lying in the fact that they are goals around which the curriculum is built, makes the constant reminder of them by the supervisor necessary. The objectives of several authors were presented as worthy of careful consideration.

It was seen that staff unity and effective organization are promoted through the supervisor's contribution of an understanding of the relationships of its members and the promotion of a cooperative spirit.

CHAPTER II

THE SUPERVISOR IN CHRISTIAN EDUCATION

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THE SUPERVISOR IN CHRISTIAN EDUCATION

A. Introduction

The program of supervision, its merits or failures, its advantages or disadvantages, are dependent upon the supervisor in Christian education. Any appraisal of the Christian educational program will reflect the supervisory activities and thus give evidence to the fact that the supervisor is "the most vital factor in the success or failure of any scheme of supervision."¹ Upon the supervisor rests the responsibility of making vital decisions, formulating plans, choosing workers and determining other important matters. This task, to the supervisor, who realizes its greatness, is inspiring and stimulating. The supervisor in Christian education may expect to render this service at all times of the day and to all types of people. Because of the importance of this personal factor, it is the purpose

¹ Barr, A. S., and Burton, William H., : The Supervision of Instruction, p. 537.

of this chapter to determine the traits and the training which are essential for the supervisor in Christian education to possess.

This study will be based in part upon the writer's experience both in actual supervision and in the selection of assistant supervisors. The data resulting from this experience will be supported by scientific records and sources from both the Christian and secular fields of education.

B. The Personal Traits of the Supervisor in Christian Education

It is not expected that in any one person will be found all the traits and qualifications necessary for adequate supervision. However, there are certain essential traits which every supervisor in Christian education should possess.¹ It is generally recognized that the personality of an individual can either mar or benefit his work. The importance of this factor is stated in a treatment of supervision in secular education:

The supervisor's personality is undoubtedly a vital factor in the success of any program of supervision. Some administrations go so far as to list it as the most important factor.²

¹Cf. Betts: How to Teach Religion, p. 18.

²Barr and Burton: op. cit., p. 550.

1. Physical Traits

The supervisor in Christian education has many exacting duties, long and irregular hours, many people with whom to deal, routine office work, as well as constant visitation of teachers in their work who are often scattered over wide areas. Thus, it is evident that the supervisor must possess and maintain excellent physical health. The general tone of the work is affected if one's health is impaired. Care should be taken even though it is known that the human body has exceptional powers of resistance.¹ It is also known that the various functions of the body are related and dependent upon each other.²

One's carriage often portrays the physical condition of an individual. It is essential that the supervisor in Christian education possess those traits which will multiply his usefulness in the work.³ Such physical traits as the following require careful consideration by the supervisor, erect posture, bright eyes, a clear skin, full chest, light and rapid bodily movements.⁴

¹Cf., Carrel, Alexis: Man, The Unknown, p. 109.

²Ibid., p. 111.

³See Chart on the Positive and Negative Qualities of the Teacher Himself. Betts, op. cit., pp. 19-21.
The Score Card for Measuring Teacher Efficiency. Betts and Hawthorne, op. cit., pp. 248-251.

⁴Cf., Lewis, Erwin Eugene: Personnel Problems of the Teaching Staff, pp. 406-407.

2. Intellectual Traits

A person with the highest intelligent quotient will not necessarily prove to be the most successful supervisor in Christian education. However, he must be one with superior intellectual ability, for whoever fills this position must exercise continually thoughtful study and sound judgment.¹ Some of the necessary intellectual traits are: ability to do research, judgment, discernment, vision, creativeness, initiativeness, and ability to address audiences.²

The supervisor in Christian education will be called upon repeatedly to exercise initiative and creative ability. He will often have to do this on the spur of the moment since he will be working largely with untrained workers. The supervisor in his contacts with the teachers will

...never become so idealistic that he ceases to be practical. He may see a good many desirable things that he cannot accomplish at once and he should know when to go slowly and when to take advantage of an opening to advance.³

Conferences will need to be set up, worship and class study programs planned, and addresses made to various types of

¹See on the natural qualities of mind and acquired scholarship, Betts and Hawthorne: *op.cit.*, p. 244.

²See for Christian Character Traits, International Curriculum Guide, Book I, *op. cit.*, pp. 108-114.

³Chave: *op. cit.*, p. 45.

audiences. It is apparent from the nature of his work that the supervisor in Christian education must possess these intellectual traits.

3. Social Traits

There are certain social and moral traits which every supervisor must possess in order to render an effective service in Christian education. The following are considered to be important to the supervisor in Christian education: cooperation, courage, dependability, goodwill, honesty, humility, joyousness, love, loyalty, obedience, openmindedness, purity, purposefulness, self-control, and self-respect.¹ For supervisors in the public schools, the following was written:

The big, dominating aim of supervision is the improvement of teaching. The cooperation of teachers is essential. The gaining of this cooperation calls for kindness, sympathy, and tact. Confidence is engendered by reliability and sincerity. Loyalty to subordinates is just as necessary and important as loyalty from subordinates.

The supervisor must originate and carry through projects in teaching-training, in the betterment of instruction, in the organization of curriculums, etc. This calls for initiative, self-reliance, industry, and perseverance. These qualities must be accompanied by enthusiasm and optimism.

The cooperation of the teachers must not stop with passive acquiescence, but must be motivated and inspired to contribute and actively further the joint purposes of supervisors and teacher. This inspiration comes from a feeling of confi-

¹Cf., The International Curriculum Guide Guide, Book I, pp.108-114
 See Self-Rating Scale for Religious Educators. Chave:op. cit.
 pp. 316-317

dence engendered by a supervisor's loyalty and sincerity, combined with energy, enthusiasm and optimism.

There will be inevitable explosions, or at least frictions and disagreements. These situations the supervisor must meet with tact, adaptability, resource and infinite patience. A sense of humor ... is a vital and necessary part of a supervisor's make-up.¹

The task of Christian education looms so large to the teacher that often a feeling of inadequacy and of inferiority arises. This the supervisor must meet. Loyalty to such a one and an expression of dependence upon him, on the part of the supervisor, will help to overcome a feeling of inadequacy. Therefore it is essential that the supervisor in Christian education refrain from any appearance of diffidence. Through loyalty, confidence is gained which is a necessary requisite to both the supervisor and the supervised.² Frankness accompanied by tact is expected of the supervisor in Christian education by teachers and pupils alike. Teachers desire a fair and honest appraisal of their work, and the supervisor, exercising extreme care, can effect many changes in Christian education.

There are many types of people with whom to deal, and

¹Barr and Burton: op. cit., pp.560-561.

²See A Score Card for Measuring Efficiency of Teaching in a Church School. Betts and Hawthorne: op. cit., pp.255-258. See Character Chart, Positive and Negative Qualities for the Teacher. Betts: op. cit., pp.19-21.

varying situations with which to cope, which will require diplomacy, patience, insight and resourcefulness. At all times, the supervisor must maintain his poise and perspective. He will need to be unbiased in making decisions, especially with regard to workers. Dr. McKibben points out that:

...whatever authority and influence the supervisor comes to exercise will arise primarily out of the confidence and respect in which he is held by those who are being supervised. The supervisor with a good personality, who shows skill, and has tactful ways in dealing with people, will need little external authority in functioning as supervisor and carrying through measures of improvement. A supervisor without these will fail, irrespective of how much authority is vested in him.¹

A subject which is pertinent to all Christian leaders and which should be given careful consideration is with regard to social customs. That religious educators recognize the importance of this for Church school teachers is seen by its inclusion in a number of suggested score cards.² What is essential for the teacher is far more so for the supervisor in Christian education. The necessity of adhering to

¹ McKibben; op. cit., pp. 40-41.

² See A Score Card for Measuring Efficiency of Teaching in a Church School, Sections I, II, III. Betts and Hawthorne: op. cit., pp. 255-256.

General Record of Observation for a Class Visitation, Chave: op. cit., pp. 79-80.

A Character Chart -- Positive and Negative Qualities, Betts: op. cit., pp. 19-21.

social customs is also emphasized by the secular field as may be seen by the following:

Many failures are traceable to social shortcomings: (1) poor manners, (2) unsuitable dress, (3) errors of speech, (4) lack of knowledge of social practices, etc. As a rule these deficiencies are regarded as sacred and personal, and consequently not discussed. The tradition being so, any discussion of social shortcomings must be done most tactfully.¹

Regarding personal appearance, the supervisor should consider wearing conservative styles and becoming shades, which help to enhance the appearance. In this position, he is expected to attend various types of social functions and meet different classes of people and so must dress appropriately for all occasions. Friendliness and cordiality are essential requisites of the supervisor in Christian education.

4. Executive Traits

Leadership implies executive ability. The one chosen for the position of supervisor in Christian education in all probability has given evidence of this ability. This will enable him to secure and maintain the cooperation of his teachers in successfully carrying through enterprises. Dr. Betts, in a character chart, lists the positive executive

¹Anderson, Barr and Bush: Visiting the Teacher at Work, p. 346.

qualities of a Church school teacher as forceful and vigorous, and negatively, as uncertain, weak and incapable.¹ The supervisor must be alert, aggressive and firm. He must prove his ability to fill his position by rendering prompt decision; by solving problems; by a willingness to compromise if a main issue is not at stake; and by a ready acquiescence in the favor of the majority.² A good executive is never autocratic or domineering but is positive in his convictions.³

5. Specifically Christian Traits

That the one employed as supervisor in Christian education be a member of a Church within which he is working is understood to be necessary. The Christian life is one of progressive growth and character development. One can hardly be a leader of others who has not had himself a vital Christian experience and is fully aware of his relationship to God and conscious of the presence of the Holy Spirit. With regard to the teacher as an interpreter of religion, Dr. Betts feels that:

¹Betts: op. cit., p. 19.

²See Score Card for Evaluating Supervisory Ability, McKibben: op. cit., p. 254.

³With reference to this, Dr. Chave says: "Democratic supervision prevents autocratic leadership and advances the kingdom of co-operative leadership." p. 21. And again, "A supervisor should watch for any signs of understanding and conserve the best, not trying to make every one fit into his own pet way of doing things." p. 105. Dr. McKibben, in referring to the relationship of the supervisor to the supervised, says, "His relationship to them should not be thought of in terms of arbitrary authority." p. 40.

He who would develop his personality into the full measure of its strength and power must, then, set his goal at living constantly in the presence of the BEST. This will include the best in thought and memory and anticipation. It will permit none but cheerful moods, nor allow us to dwell with bitterness upon petty wrongs and grievances. It will control the tongue, and check the unkind word or needless criticism. It will cause us to seek for the strong and beautiful qualities in our friends and associates, and not allow us to point out their faults nor magnify their failings. It will cure us of small jealousies and suppress all spirit of revenge. It will save us from idle worry and fruitless rebellion against such ills as cannot be cured. In short, it will free our lives from the crippling influence of negative moods and critical attitudes. It will teach us to be ruled by our admirations rather than by our aversions.

Above all, he who would build a personality fitted to serve as the teacher of the child in his religion must constantly live in the presence of the best he can attain in God. There is no substitute for this. No fullness of intellectual power and grasp, no richness of knowledge gleaned, and no degree of skill in instruction can take the place of a vibrant, immediate, Spirit-filled consciousness of God in the heart. For religion is life, and the best definition of religion we can present to the child is the example and warmth of a life inspired and vivified by contact with the Source of all spiritual being. The authority of the teacher should rest on his own religious experience, rather than on the spiritual experience of others.¹

Again Betts and Hawthorne point out that:

The teacher's interpretation of religion as experienced and exemplified in his own life, his ideals of conduct and character, indeed his entire philoso-

¹Betts: op. cit., pp. 17-18.

phy of life, all act as important factors in the contribution he makes to the class.¹

Since this is true for the teacher, it is far more important to the supervisor in Christian education. The supervisor must be permeated with the Christian spirit so that he will be a constant source of inspiration to all with whom he deals. He must be radiant in order that those with whom he works will know that he has relationship with the great source of life. He will aim to keep constantly before him Christ as his pattern, realizing that "it was only when God had made his thought and plan for man concrete in the person of Jesus of Nazareth that man began to understand."² In emphasizing the importance of Christlike character, Dr. Vieth points out that:

In developing Christlike character we must seek to develop within our pupils the ability and the desire to interpret moral situations in terms of the life and teachings of Jesus. Character is the result of much experience under the guidance of Christian leaders.³

Thus it is evident that the supervisor in Christian education as an interpreter of religion must "be spiritually and dynamically religious".⁴ His work calls for much sacrifice

¹Betts and Hawthorne: op. cit., p. 242.

²Betts: op. cit., p. 16.

³Vieth: op. cit., p. 37.

⁴Betts and Hawthorne: op. cit., p. 243.

but will bring him much joy in seeing accomplished that which he set out to do.

C. The Education of the Supervisor in Christian Education

The one employed as a supervisor in Christian education must have definite training in order to serve adequately in this capacity. As supervisor, he is expected to be versatile and experienced, capable of meeting any situation without preliminary warning, and to be ready for any emergency which may arise. This naturally requires previous preparation. It is believed that for the supervisor in Christian education a course leading to a liberal arts degree followed by a professional training in Christian education is essential. The education of the supervisor in Christian education will here be presented.

1. General Foundational Training

For most professional positions, a bachelor's degree is required either in science or in arts. Ideally, the supervisor in Christian education should be graduated from a standard college, having taken courses in the liberal arts. The reason for this general preparation is obvious. The supervisor in Christian education will deal with many types of people having varying interests. Furthermore, the teaching of the Christian religion is considered more difficult than

other teaching. On this Dr. Betts says:

Yet the Sunday School teacher needs even a more thorough background of preparation than the day-school teacher, for the work of instruction in the Sunday School is almost infinitely harder than in the day school. Religion and morals are more difficult to teach than arithmetic and geography.¹

That "only persons of high-grade intelligence and disciplined powers should undertake responsibility for the spiritual leadership of a group of children or youth"² in this important work of Christian education is generally acknowledged by all Christian educators.

Courses in history should be taken as they form a background of an understanding of the Church. A study of history reveals the relationship that existed between the Church and state through the centuries, and also the rise and fall of nations and the factors contributing to this. That the status of nations has a direct bearing upon the Church is apparent from a study of Church history.

The supervisor in Christian education must have a good command of the English language, as he will have to give many talks; write letters; and compile reports. A knowledge of the English classics is an asset and serves for teaching

¹Betts: op. cit., p. 23.

²Betts and Hawthorne: op. cit., p. 244.

enrichment.

Supervisors at times may be called upon to purchase supplies; know the cost of materials and where they can be purchased; keep account of gifts and offerings; and check all bills rendered, giving at the end of the year a financial statement of all expenditures. Helpful to this will be course work in mathematics.

Economic and civic matters form the major part of one's environment. Hence an understanding of them is advantageous to the supervisor in Christian Education. The teachers and pupils are affected by the economic conditions and policies of community and state.

The study of science -- courses in astronomy, biology, chemistry, and zoology -- will be helpful to the supervisor in Christian education both by giving him appreciation of the physical and natural world and the Creator of the universe, and by enriching his teaching. A casual reading of the Bible, the basic text-book of Christian education, will prove the value of science.

A working knowledge of psychology is essential for an understanding of the laws of learning, as well as for an insight into and the ability to deal with persons. There are many behavior problems with which the supervisor in Christian education will have to deal and suggest treatment suitable for their needs. Psychology is an extensive field with many branches, but those particularly concerned with

religious behavior problems should be known by the supervisor in Christian education.¹ This knowledge will enable him also to prepare worship programs and course materials and procedures suitable to the many types of teachers and pupils with whom he deals.

Educational systems are based upon types of philosophies held by outstanding educators.² These systems of thought directly influence Christian education.³ A course in the history of education is essential for an understanding of the development of principles of pedagogy, since many of the principles in Christian education are related to those in the secular field. That Christian education is dependent upon the basic principles found most usable and advantageous in the secular field and has profited from them is recognized by all. Since the supervisor is responsible for the improvement of teaching, he must know the principles of pedagogy. Dr. McKibben points out that

the task of supervision is made doubly difficult

¹For an understanding and study of the relation of psychology and religion, see Sheldon, William H.: *Psychology and the Promethian Will*, Ligon, Ernest M.: *The Psychology of Christian Personality*, West, Paul V.; and Skinner, Charles E.: *Psychology for Religious and Social Workers*.

²Cf., Horne, Herman Harrell: *The Democratic Philosophy of Education, Companion to Dewey's Democracy and Education*.

³Cf., Coe, George Albert: *A Social Theory of Religious Education*.

with teachers untrained in the simplest elements of pedagogy, many of whom take their responsibility so lightly as to think nothing of failing frequently to meet their class or to make reasonable weekly preparation for their work.¹

Thus it is evident, because of the large number of untrained teachers, that it is important for the supervisor in Christian education to be a graduate of a standard college, having course work in at least the fields above suggested.

2. Essential Specialized Training

Just as specialized training is required by other fields so it is extremely important that the supervisor in Christian education be specially prepared for his important work. With regard to the training of teachers, Betts and Hawthorne point out that:

The teaching of religion deals with the dearest interests, the richest concepts, the finest emotions, and the greatest experiences known to humanity. There is no place here for the incompetent as teachers. There is no place here for the intelligence quotient lower, at least, than the average. Only persons of high-grade intelligence and disciplined powers should undertake responsibility for the spiritual leadership of a group of children or youth.

While our church schools contain many teachers of fine scholarship, the average mastery of materials possessed by them is probably not high. Just as the teachers of our public schools are required to pass an examination in the subject matter they teach, so this should be required of our church-school teachers as well. True, one may say it is not practicable to meet this standard

¹McKibben: op. cit., p. 30.

at the present time, but this does not contradict the validity of the principle. There is no more reason to expect that teachers who do not know their materials can teach successfully in the field of religion than in the field of mathematics, science, or history.¹

Specialized leadership education is being promoted for day teachers in Sunday and week-day Church schools. Hence, the supervisor in Christian education who is responsible for the training of these teachers must have a superior education. The following appears in a series of leadership training texts with regard to the director of religious education:

The director of religious education, in addition to a sound personal character and a vital religious experience, should possess the qualities of originality and constructive leadership that will enable him to project and execute broad educational policies. Upon him rests the responsibility of initiative and execution. The church school, as a rule, will not progress further than the educational vision and leadership of this officer. He should have a generous background of general education equivalent to college graduation, to which should be added technical professional training of graduate quality.²

Then again, Dr. McKibben points out that:

The introduction of thoroughgoing supervision in the church school will increase the necessity of employing full and part-time professionally

¹Betts and Hawthorne: op. cit., p. 244.

²Bower, William Clayton: The Educational Task of the Local Church, pp. 35-36.

and semiprofessionally trained leaders.¹

It is, therefore, apparent that the supervisor in Christian education shall be specially prepared for his task.

Aside from special techniques and procedures, the supervisor will need to know the materials related to his special field. That the Bible is the basic source which should be mastered by the supervisor is recognized by Christian educators. With reference to materials, the International Curriculum Guide has a significant statement:

The program of religious education of children will, therefore, require certain source materials. Primary among these materials is the Bible because it is the great source book of religious experience.²

Dr. Betts feels that part of the teacher's background should be a mastery of the Bible:

The teacher should know the Bible. This means far more than to know its text and characters. The Bible is history, it is literature, it is a treatise on morals, it is philosophy, it is a repository of spiritual wisdom, it is a handbook of inspiration and guidance to the highest life man has in any age conceived.

To master the Bible one must have a background of knowledge of the life and history of its times. He must enter into the spirit, and genius

¹McKibben: op. cit., p. 30.

²The International Curriculum Guide, Book I, op. cit., p. 37.

of the Hebrew nation, know their aspirations, their political and economic problems, and understand their tragedies and sufferings. He must know the historical and social setting of the Jewish people, the nations and civilizations that surrounded them, and the customs, mode of life, and trend of thought of contemporaneous peoples.¹

Dr. Vieth also points out that:

Though the Bible has always been the chief textbook of the church school, very few of our pupils have really learned to know and love it. Just at present there is a wholesome emphasis on the practical use of the Bible in life situations. Such use assumes a familiarity with its structure and contents. It will lead to a better learning of the Bible itself than has resulted from our more traditional methods. Moreover, the Bible is more than a rule book of conduct. It is well worth the knowing for its own sake. Religious education has not done its full duty to the Christian religion if it has not succeeded in making the Bible an open book to everyone whom it teaches.²

Furthermore, in emphasizing the value of the Bible, Dr. Fiske says:

Our modern emphasis on the pupil-centered aim, however, must not be misunderstood as any reflection on the Bible or failure to appreciate its unique value in religious education. Nothing can ever make the Bible unnecessary. In all the world's inspirational literature it stands supreme.³

¹Betts: op. cit., p. 23.

²Vieth: op. cit., p. 45.

³Fiske, George Walter: Purpose in Teaching Religion, p. 65.

Thus it is evident that the Bible should be the basic source book. In it may be found those principles upon which Christlike character is built. " Christlike character," says Dr. Vieth, " consits in responding to the situations of every day life according to the way of the Master."¹ The supervisor, by virtue of his position, is held as an example by the teachers and pupils as possessing those Christian qualities worhty of emulation.² Dr. Fiske feels that:

The spiritual purpose must be kept paramount in religious education.... It must never get far from the life and example of Jesus whatever course is studied. His ideals for living must always be our criteria for judging what is right and true. It must constantly teach the nearness of God, and therefore the sacredness of all life, and the naturalness of Christian experience in all the daily routine. As the growing life expands in activities and interests, it must be shot through with spiritual motive for the Christ's sake, until all companionships and friendships, all work and play, as well as worship and service shall be filled with the spirit of earnest devotion. Thus, 'whatsoever ye do', the whole life becomes spiritualized. This must ever be our ultimate purpose in religious education. We shall maintain at all costs our spiritual emphasis.²

¹ Vieth: op. cit. p. 38

² See with reference to the supervisor as an example: Chave op. cit., p. 44

³ Fiske: op. cit. pp. 49-50

3. Necessary Cultural Training

The supervisor in Christian education will find it beneficial to improve himself culturally since he is expected to attend social functions, speak before audiences and attend conferences. He must continually maintain high standards of speech and manners so that there will be no reflection upon his position. Charm, graciousness, and ability to converse intelligently on the chief topics of the day and in his specialized field are not too much to expect of him. It is through the reading of reliable newspapers and periodicals that one is able to keep abreast of the times. Good music, instrumental or vocal, cantatas, orchestras and operas, worthwhile entertainments, historical or moral plays and standard books such as the classics or fiction are recreational and educational and help develop the aesthetic appreciation of the supervisor in Christian education. That cultural training may be included as part of the general training of the supervisor may be expected.

4. Necessary Experience in Many Fields

In most fields there are preliminary steps to pass through before attaining any advanced position. Therefore, the supervisor in Christian education may expect to attain his position only after having gained the experience of the intervening stages. Regardless of the nature of the experience and training, it will prove of use sometime, and the more diverse this has been the broader is the ability and comprehension of the

supervisor. Since his position calls for diversified knowledge and the performance of different kinds of tasks, the more varied his experience, the better he will be qualified for it. The supervisor will consider no task too menial or too great in which to participate. It is therefore obvious that experience in many fields will enhance the efficiency of the supervisor in Christian education.

D. Summary

In this chapter the essential personal traits and professional training necessary for the one serving as supervisor in Christian education were discussed. It was seen that good physical health is essential for the supervisor and is maintained by proper exercise, substantial food, and sufficient rest. Good judgment, ability to address audiences, discernment, vision, creativeness, initiative are a few essential intellectual traits for the supervisor in Christian education. Because of the nature of his tasks and the many untrained workers who need his help, he must be ready to assist them wherever the occasions arise.

There are certain social and moral traits which are required of the supervisor, such as cooperation, loyalty, frankness, tact, initiative, perseverance, humility, optimism, enthusiasm, a sense of humor, good manners, suitable dress,

correct speech and social practices. As the supervisor portrays these traits he can in turn expect his teachers to do the same. The exercise of these traits will enable the supervisor to mingle with any group of people and at the same time to feel at ease.

No good supervisor in Christian education will exhibit a spirit of autocracy nor act domineeringly, but will be kindly in being firm and just. He should possess those executive qualities which will enable him to inspire the teachers, giving evidence of these qualities in his dealing with them and in the way he conducts his work.

That the supervisor in Christian education is a member of a Church and conscious of his relationship to God are essential requirements. In this service he is rewarded with much joy in seeing teachers and pupils develop into Christian characters.

Professional positions require preliminary training. A general course leading to a Bachelor of Arts degree serves as a necessary foundation. For the supervisor in Christian education specialized training is essential, and opportunities for other training will prove advantageous. That the efficiency of the supervisor in Christian education is increased by experiences and training in many areas is a recognized fact.

CHAPTER III

THE TECHNIQUE OF SUPERVISION IN CHRISTIAN
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A. Introduction

The purpose of supervision is the improvement of teachers and of programs, and the growth of pupils. Before supervision can function efficiently, there are initial steps to take. The responsibility and duties of the supervisor must be clearly defined; a friendly spirit must be created; and the method of procedure must be understood both by the supervisor and the teaching staff. That this is a cooperative enterprise in the interest of the Christian growth of the pupils must never be overlooked by either the teachers or the supervisor. The effectiveness of the program will be largely determined by the responses of the teachers in appropriating aids and applying methods suggested for improving their work in Christian education.

The purpose of this chapter is to present the technique of supervision. An analysis of methods and procedure will be based upon the writer's experience and study of the sources.

B. The Principle of Cooperation in Supervision

It is essential that the first thing the supervisor does is to secure the good-will of all the workers and create a spirit of cooperation among them. This principle is emphasized by all who have written on supervision. Because supervision requires professional training and involves scientific procedures and the application of a developed technique, this principle of cooperation, fundamental to supervision, may be neglected. To develop a spirit of mutual understanding and fellowship among all the workers, which will permeate the entire system is to make possible the realization of the values of supervision.

Therefore, the supervisor at the outset of his work will wish to give carefully explained information regarding the advantages of adequate and efficient supervision and its technique. He will emphasize that this is a cooperative enterprise; that it is a matter of growing together in Christian experience; that its end is character development and Christian growth of pupils; and that there are goals toward which they must work, to the realization of which each has a contribution to make. This fact that the supervisor, teachers, and pupils are parts of the cooperative enterprise of supervision is emphasized by Dr. McKibben as follows:

Each of these groups must share in the responsibility to improve religious education. Contributions must be sought from the teachers and given recognition. To teachers and leaders should be granted freedom of opportunity to express initiative, individuality, and resourcefulness, and upon them should be placed a full measure of responsibility for the best results. This means that all, including the supervisor, must enter into the task in the spirit of learners.

That it is essential for each to respect the other's personality is important. With respect to this Dr. Chave says:

For the best kind of work there is need of varied counsel. The pastor of the church, or the ministers of the church, must work with the cabinet; the superintendent must counsel with his staff; the departmental principals must work out plans with their teachers and with the leaders of groups; the group leaders must invite the members of their classes to work out problems with them; and each body of counselors must learn to cooperate with the others, none dictating but each respecting the personalities of the others.²

The supervisor by tactful suggestion and the presentation of all points to be considered, can bring about many changes in the program of Christian education.

¹ McKibben: op. cit., p. 49.

² Chave: op. cit., p. 40-41.

Procedures and methods of long standing require time to change. "There is nothing that should be more emphasized wherever supervision is being introduced" says Dr. Chave, "than the necessity of going slowly."¹ Toward securing the good-will of the teachers, the supervisor will ask for and use their suggestions. As the contributions and opinions of the teachers are sought and applied, they will feel that they are important to the program.

The results to be expected from supervision carefully understood by all should aid in developing this cooperation. Important among these results will be seen to be the improvement of course materials, methods of teaching, the training of the teachers, and the growth of the pupils. Many teachers will be found who consider teaching to be the imparting of information regardless of the method used.

That enthusiastic teachers, right methods and good materials will interest pupils and stimulate learning must be made to be felt.² With regard to the present status of religious education, Dr. McKibben states that:

Recent studies and surveys reveal facts and conditions that indicate that church schools are conducting educational activities which are defective in practically every element

¹ Chave: op. cit., p. 16.

² Betts; op. cit., p. 151.

which is considered essential for effective teaching. They reveal that the amount of time is inadequate and that much of that which is available is wasted or ineffectively used. The teaching force for the most part is untrained and inexperienced. The physical conditions characterizing the majority of classes and worshipping groups are woefully inadequate. Vast numbers of schools are still using an ungraded curriculum. The response of the pupils in punctuality and regularity of attendance, in serious study of their lessons, and in actual achievement is anything but encouraging. The constant complaint of earnest workers of the lack of parental co-operation is heard on every hand. The meagerness or almost total lack of financial support given to the church school by the church proper testifies to a general failure to sense the importance of religious education and to appreciate the features that are essential for success in educational work.¹

Miss Carrier points out in this connection that:

In this generation, the task of the church school has become so much more difficult and so much larger that it demands on the part of the teacher a determination to prepare adequately for the work of building habits. It means study as well as consecration, skill as well as personality.²

In order helpfully to meet this serious condition of untrained leadership in Christian education, it is most important that the supervisor create right attitudes within the entire staff. Progress will have to be made slowly

¹ McKibben: op. cit. p. 25.

² Carrier, Blanche: How Shall I Learn to Teach Religion, . . . p. 67.

because the task is cooperative. The supervisor will be alert for any evidence of lack of understanding or unfriendliness on the part of the teachers. One's actions and words may easily be misinterpreted or misunderstood. The supervisor will overcome much by proving himself considerate, friendly, loyal and at all times sympathetic. Creating and maintaining such friendly relationships is worth the time and effort expended by the supervisor. There will be greater unity and fellowship if each member of the staff is made to look upon himself as a cooperating partner important to the accomplishment of desired and known ends.

C. The Method of Procedure in Supervision

With the principle of cooperation established above, the procedure of supervision must be considered. This will involve a study of such matters as the preparation to be made for the visit of the supervisor to observe the teacher in actual teaching, the method of the visit itself, and the post-visit help to be given the teacher.

1. Preparation for the Visit

Before a visit to a class is made, the supervisor will wish to have in hand certain data concerning such matters as the course materials and methods used; the teacher, his ability, interests, training, home conditions and business

connections; the pupils' age, home and public school background, and community environment; the Church and school building, equipment and service. Dr. Chave points to the importance of this preparation in saying that:

When a supervisor can get some facts in advance of the teaching situation he will be better able to understand what he sees in the visitation, and what he should be on the lookout for. He should know at least what the character of the class is and what experience the teacher has had with it.¹

This principle is emphasized for the supervisor in public education as follows:

A newly employed supervisory officer should spend a considerable part of his time at first, therefore, in becoming thoroughly acquainted with his situation. The community, the school system, the school plants, the personnel of the staff, and the pupils are some of the general items to be studied. Since these influencing factors change from time to time, it will be necessary to survey all of them continuously or at least frequently in order that the available information may constitute an up-to-date and accurate picture of conditions.²

To obtain this data will take time but the supervisor, in order to evaluate a situation accurately and fairly, must have sufficient information regarding each factor in a total

¹Chave: op. cit., p. 75.

²Kyte, George C.: How to Supervise, p. 112.

situation. Although he may be anxious to commence his supervisory visits immediately upon taking office, postponement of them in order to make a thorough survey of the situation will prove to his advantage. Any evaluation based upon partial knowledge is apt to be unfair to the teacher. It is also an incomplete report and is, therefore, liable to create antagonism and unfriendliness toward the supervisor.

2. The Visit

After the supervisor has familiarized himself by means of this information, he is ready then to proceed to make his first visit. That the teacher will require assistance is to be expected. The supervisor, therefore, will carry with him those materials which he feels will be helpful to teachers.

The introductory visit having been planned for and scheduled in advance by the supervisor will enable the teacher to make any extra preliminary preparation he wishes and has created a good "mind set". Other visits may be unannounced in order to observe normal situations. However, as Dr. Chave says, "There should be no surprise visits."¹ On the other hand, Dr. McKibben says:

Certainly, the supervisor should visit the

¹Chave: op. cit., p. 73.

class when the call comes from the teacher for him to do so. But he should not always wait for such a call before visitation. The supervisor's consciousness of teaching difficulties, his uncertainty as to results, his desire to know the actual facts, constitute sufficient reason for visitation.¹

The supervisor will have a tentative schedule of visits, so that his work may be carried forward systematically. However, it will be flexible enough for special calls or emergencies which may arise.

The supervisor may make a contribution to the staff of workers by planning in advance for a pre-session conference. Since the program is that of Christian education, conferences will be opened and closed with prayer. The supervisor will make known the purpose of his visit, his method of procedure, will give out necessary materials, and endeavor to secure any additional information he feels essential for the correct appraisal of the total situation. The teachers should feel free to make requests and offer suggestions. In respect to the pre-session conference, Chave points out some of its values as follows:

A teacher ought to feel free to ask a supervisor in this pre-conference for suggestions, for the supervisor is not to be thought of as a mere critic. Often a visit may be far more

¹McKibben; op. cit., p. 86.

profitable if the supervisor and teacher talk over what might be done and face the difficulties together, planning for some particular outcomes and then studying the teaching situation to see what is the best way to get the desired results. After a supervisor and his teachers become acquainted, experiments will be tried that would not otherwise be attempted, because of the assurance of co-operative planning, observation, and follow-up. Many teachers follow practices which they become accustomed to simply because they are afraid to try anything else lest they fail.¹

Furthermore, Dr. McKibben states with regard to the pre-teaching conference, that:

The conference may deal with any phase of the teaching situation which needs attention. Together the supervisor and the teacher may study the material or activities which will be used. Their conference may be concerned with the selection of the teaching or leading techniques which are considered to be most appropriate. Together they may anticipate difficulties which will be encountered and seek to work out their solution in advance. Their discussion may deal with certain problem cases which have been found within the group and efforts made to develop some method of handling them. Or, again, they may endeavor to formulate some standards by which the effectiveness of the class session may be evaluated. It will be especially valuable to inexperienced or untrained teachers for the supervisor to criticize in advance the teaching plan which the teacher proposes to use in the class work. They may evaluate the pupil experiences and problems that are to be used in the class session. Together they may outline procedures to be employed in dealing with these effectively in the group discussion. Many defects may be pointed out in

¹Chave: op. cit., p. 75.

advance and mistakes avoided through this pre-teaching conference.¹

Care will be exercised by the supervisor not to infringe upon the time needed for final preparation before the arrival of the pupils.

"The supervisor", says Dr. McKibben, "will need to develop skill in visiting the class room to the end that his visit may be profitable to himself, agreeable and helpful to the teacher, and least disturbing to the work of the class."² Dr. Chave emphasized this fact in saying that:

A supervisor should enter a class at the beginning of a lesson and stay through the whole period. Before the class meets he should find the best place in the room to observe without unduly distracting the attention of teacher or pupils. Sometimes the regular seating arrangements may have to be changed to get a good position but this can usually be done if attended to before the class assembles. The supervisor should be able to see as many of the class as possible, so that he can note the distribution of pupil participation.³

It has been made clear in advance that the visit is not for the purpose of "checking up" on the teacher but to assist him in the improvement of his teaching. Since the

¹McKibben: op. cit., p. 84.

²Ibid., p. 87

³Chave: op. cit., p. 76.

time for the teaching situation is limited, the supervisor will use those devices which will enable him to make an accurate and careful evaluation. The importance of this is emphasized by Dr. McKibben:

In evaluating classroom instruction the supervisor is concerned with observing the facts with respect to the teaching procedures and the pupil-learning activities. When the supervisor enters the classroom he becomes a diagnostician. He is there to analyze the teaching-learning process in order to discover its strong and weak points. He must get all the facts and correctly evaluate the teaching procedure. It is not easy, however, to get the facts, and it is much more difficult to arrive at an accurate evaluation of these facts. It is necessary for the supervisor to develop skills and to utilize instruments that will enable him to pass beyond the matter of personal opinion to a more or less objective evaluation of the work of the teacher.¹

If the observation is to be accurate and complete, the supervisor should use such schedules as may be needed.²

With regard to schedules of observation, Dr. Chave says that:

After supervision has been accepted as a principle and the general purposes are understood by direct experience of them, it will be advisable to develop schedules to aid in analysis of the work that is being done. A schedule in supervision is an organized analysis of the possible significant factors in a situation, arranged so as to get as much objective evidence as circumstances will permit.³

¹McKibben; op. cit., p. 89.

²Cf. . . p. 90

³Chave: op. cit., p. 77.

Regarding note-taking in the visit, Dr. McKibben feels that:

In general, it is inadvisable for him to make written notes in the classroom. Most teachers are sensitive to such a procedure when it concerns themselves. If the supervisor is well versed in the items upon which he should make observation and is careful to record the facts in which he is interested immediately after visitation, the same purpose is achieved without offending the teacher. In the case of a carefully planned visit the supervisor will know in advance the plans of the teacher, the nature of the lesson or activity, and just the items which he is concerned to observe.¹

Small cards and a pencil are best for this purpose. Dr. Chave points out that:

It may be advisable for the supervisor in the beginning not to take any notes, but after a teacher sees the possibilities in having verbatim records of class procedures he will usually ask a supervisor to take down everything he can so they can talk over the whole thing and see any part in relation to the whole. But the teacher's confidence and co-operation is the first goal, and it will pay to take time to get it. Many good opportunities are spoiled by too much haste in trying to get written records and correct glaring faults.²

If friendly relationships exist between the supervisor and

¹McKibben: op. cit., p. 88

²Chave: op. cit., p. 74.

teachers, the latter will not object to notes being taken during the class session. It is only through the accumulation of accurate data that "the truest possible interpretation can be made".¹ Stenographic records give a complete picture of the teaching situation but are difficult to secure. When schedules are used irrelevant material takes secondary place.

It is recognized that in rendering a judgment most people permit the personal equation to play a prominent part. If supervision in Christian education is to succeed, then there must be an impersonal appraisal in the evaluation of the teaching experience.

3. Post-observation Interview with the Leader

After the children have been dismissed and the teacher has had time to put away the materials, then he and the supervisor may discuss the teaching experience quietly and with no disturbance. If the supervisory program is new, then it might be advantageous to make additional calls before making an evaluation. Dr. Chave says that:

It may be advisable sometimes to make several visitations before holding a conference with a teacher. In order to help a teacher make a

¹ Fourth Yearbook of the Department of Supervisors and Directors of Instruction of the National Education Association. "Evaluation of Supervision". New York: Bureau of Publication of Teachers College, Columbia University, 1931, p.25

significant change it may be necessary to have several different illustrations and to make a decision in the light of reports of procedure under varied circumstances. It is much wiser to move slowly than to rush in and in an officious way tear things to pieces. More than one well-meaning supervisor has spoiled all he might have done by being in too much of a hurry and by not having enough facts in hand for a satisfactory conference. The more one knows of a teacher and of the total situations the better chance there ought to be for constructive and helpful suggestions.¹

However, the supervisor must not keep the teacher in suspense with regard to an evaluation of his work.

In the interview an evaluation of the teaching situation will be made, and commendation of good points given, as well as suggestions made for improvement.² In the first interview the supervisor in Christian education will wish to select a few points only for evaluation. If the teacher can be brought to enumerate some of his own failures, a way is opened through which the supervisor can give helpful suggestions.³ The supervisor in secular education believes this is the more scientific method:

It means believing that we help a teacher most, not by handing her a ready-made solution, but by helping her to define her problems, by helping her to solve them through

¹Chave: op. cit., p. 106.

²See Appendix B for The Technique of Criticism, Anderson, Barr, & Bush: pp. 51-54.

³Chave: op. cit., p. 103.

careful collection and consideration of all pertinent data (including those which the teacher gathers in first-hand contact with children); and finally by helping her to evaluate the results of the teaching she does on the basis of this thinking. Our supervisory task becomes that of helping teachers to live in accordance with the principles of the scientific method.¹

The supervisor, by suggestive remarks, can lead the teacher to discover his deficiencies.² Dr. McKibben says of this interview that:

the supervisor should bring tactfully and sympathetically the specific problems, difficulties, and weaknesses observed in the classroom. Together they should set themselves to the task of discovering how to bring about improvement.³

As to the number of visits to be made of any one teacher, that will depend upon the number of teachers to be supervised, their needs, and the amount of time at the disposal of the supervisor.

After each visit the supervisor in Christian education must carefully and accurately record his observation findings and conference. That this is essential is obvious. The supervisor, before each successive visit, will wish to refer to the report of the previous one and in this way

¹Sixth Yearbook of the Department of Supervisors and Directors of Instruction of the N.E.A. "Effective Instructional Leadership". pp. 132-133.

²Kyte: op. cit. p. 198.

³McKibben: op. cit., p. 112.

recall both the teacher's work and the suggestions given. Then he can see whether or not progress has been made. With the filing of each report, the supervisor will be able to determine the amount of improvement in the teaching experience during the course of a given period.

D. Aids and Techniques Used in Supervision

Dr. McKibben points to the fact that various methods will be employed in assisting the teacher to improve his work, such as "training classes in methods, attendance upon conferences and institutes, personal conferences, and all the devices which the supervisor will employ in improving classroom procedure."¹ A discussion of these devices referred to follows:

1. The Interview

It is established that the personal contact is effective. Through its use the supervisor in Christian education and the teacher come to know each other and can talk more intimately together. The interview technique permits helpful discussion with regard to difficulties encountered, progress made, failures and successes of the teaching situation. This is the basic technique of supervision.²

¹McKibben: op. cit., p. 82.

²Ibid., p. 112.

2. The Questionnaire

The questionnaire may serve as a check for the supervisor of the status and progress being made in the Church school or a standard by which teachers may measure their work or for securing the reactions of the teachers with regard to the various phases of the total program. Dr. Chave states concerning the questionnaire:

In religious education it may be used for curriculum studies, for organization adjustments, for pioneer explorations into the attitude fields, for better mutual understanding in co-operative work. Short forms may be used frequently, and once or twice a year data secured by a well-prepared questionnaire may supplement the regular standardized reports.¹

The questionnaire follows a prescribed form. To be of use the questionnaire must be answered as fully as possible and returned promptly to the supervisor.

3. The Workers' Conference

This conference is usually for the teaching staff of a Church school or the staff of one of its departments. Dr. McKibben points out the value of this type of conference in stating that:

One of the most common and valuable methods of aiding teachers to a better understanding

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Chave: op. cit., p. 309.

of their tasks and of giving assistance in solving their problems is that of group teachers' meetings. These meetings will bring together primarily workers who have common interests and problems. It may be the administrative officers, the superintendents of the departments, the teachers of a given department, or those immediately responsible for the social and recreational activities of certain groups. Such conferences should be confined in membership to certain workers in order that detailed attention may be given to problems of common concern. One of the most natural units for a group conference will be the teachers in a department. In a vacation or week-day church school it will likely be the teachers of certain grades.¹

The workers' conference may be held immediately following a visit or at some later specified time suitable to the group. It is essential that these conferences be well planned and carried forward so the teachers will realize their value and gladly attend all when announced. The topics for consideration must be pertinent to the needs of the teachers. Dr. Chave suggests some topics for discussion and makes certain recommendations:

...objectives may be clarified, demonstrations of techniques may be given, particular problems may be discussed, and other needs may be dealt with as visitations may be indicated. Illustrations should be brought from actual procedures and treated in a quite impersonal way, making clear the principles involved.²

¹McKibben: op. cit., pp. 218-219.

²Chave: op. cit., p. 184.

4. Demonstration Classes

At times it is difficult for teachers to grasp a point regarding the suggestions which the supervisor is trying to make. Dr. Chave says that:

To show how a thing may be done is much more effective than to tell how it ought to be done. A supervisor who is not able to give a very satisfactory demonstration of a technique may, nevertheless, make clearer by action what he is trying to inculcate.¹

Dr. McKibben calls this method the "Demonstration Teaching-leading" and says "demonstration teaching and leading is really an attempt on the part of a teacher or a supervisor to show others 'how to do it'".² To insure the successful accomplishment of demonstration teaching Professor Kyte gives six steps which he feels necessary:

- (1) determining teachers' needs which can best be met through observing demonstration teaching;
- (2) preparing the teachers so that they will get the most out of the demonstration lesson;
- (3) preparing the demonstrator so that he is effective in his presentation of the desired points;
- (4) guiding the teachers in their observation of the points stressed in the demonstration lesson;
- (5) checking up to see that they have

¹Chave: op. cit., p. 187.

²McKibben: op. cit., p. 223.

- profited from the demonstration in the desired direction; and
- (6) following up the demonstration with the teachers until the projected growth has been fixed in them.¹

5. Printed or Mimeographed Bulletins

When bulletins are used as an aid for improving the teaching experience, they should be dispatched from the office at regular intervals, with data pertinent to the teachers' need. The information should be clearly and concisely stated. These bulletins may contain announcements of training schools or institutes; standards to be attained; lists of resource and enrichment materials; lesson plans; worship programs; exchange of successful experiments; patterns and directions for handwork; book reports; and summary of outstanding contributions from the Christian and secular fields.

6. Study of Standards

Standards have been prescribed by the International Council of Religious Education for every area of the work of the Church.² When a staff feels that they cannot attain certain standards, these may be modified. Standards not

¹Kyte: op. cit., p. 272.

²Standards for the Church School, International Council of Religious Education, Chicago, Illinois.

only serve as a means for measuring the improvement of the Christian educational program but also for the evaluation of procedures used. "Observation of the teaching procedures", says Dr. McKibben, "will become more effective and trustworthy if schedules or instruments of observation are used by the supervisor,"¹ It is only through a guide that the observation of a teaching experience can be accurate, complete and specific. The standards recommended by the supervisor must be studied by those by whom they will be applied.

7. Institutes

Institutes usually include teachers from several churches and are a cooperative enterprise used by denominational leaders to conserve talent and time. Many of the institutes are for a one-day period, although in some cases they may last longer. The topic for discussion centers on some general need of the larger group, and is lead by specialists. Here theories and principles are stated by the leader with a minimum amount of discussion from the group. Dr. McKibben points to the value of conventions and institutes as follows:

As a definite part of a program of teacher improvement they need careful consideration, Conventions and institutes

¹ McKibben: op. cit. p. 83.

should always be considered supplementary to a major program of training. In all too many cases at present attendance upon such meetings constitutes about the only opportunity teachers have to secure help. The extent to which these means will be used in training teachers will depend upon a number of factors, including the regularity of their occurrence, their accessibility, the nature and range of the program, and the type of leadership offered. It is erroneous to assume that all conventions are of equal value to all workers. Supervisors and administrators should exercise discretion in urging their workers to attend. They should be enrolled only when there is reasonable assurance that they will not be wasting their¹ time and that definite help will be received.

The supervisor in Christian education will wish to follow up these institutes to see that which was learned is able to be applied.

8. Training Schools

Training Schools are an established method for improving teachers in service. These should follow the standard set up by the International Council of Religious Education.² Classes are conducted by accredited leaders and units of credit toward a diploma are given to all who successfully complete the courses. Often the supervisor will have to direct the teachers into the course to be studied by each. This method of teacher improvement is successful as seen

¹McKibben: op. cit., pp. 227-228.

²The Standard Leadership Training Curriculum, The International Council of Religious Education, Chicago, Illinois.

by the increasing number of teachers availing themselves of this opportunity.

9. Source Lists

The supervisor in Christian education must always have available lists of sources such as stories and plays for any group and occasion; teaching enrichment materials for each department; texts suitable to pupils and teacher; special features at museums, and lectures by specialists. By an intelligent and discriminating use of these aids the teaching of Christian education will be improved and enriched. Attention should be directed to these lists in the bulletins and at all meetings.

Many teachers do not know the types of books or periodicals to read, for which to subscribe, or purchase. They also lack the ability to discover in these the material essential to their work. The supervisor in Christian education must suggest those books or periodicals which the worker should possess and read. He will also indicate those portions particularly applicable to the edification of the teacher. Dr. McKibben feels that benefits can be derived from this method for the improvement of the teacher, and says:

Recent years have witnessed the production of a vast amount of literature dealing with practically every phase of religious education. Much of this material is of a highly practical and helpful character. This literature may be used very effectively in improving workers in the local field. The supervisor will, first of all, make available to his teachers carefully

selected bibliographies of books. Careful selection rather than completeness or numbers should characterize this list. An increasing number of churches are providing a circulating library of books that are considered most essential in the training of their workers. The use of such a library should be carefully supervised to make sure that the books are kept circulating, to correct the tendency for a few people to do much reading and others practically none, and to make sure that the literature is actually helping the workers. It is the responsibility of the supervisor to discover the latest and most helpful books and to make them available to the school.¹

E. Summary

In the foregoing chapter it was seen that if supervision is to be effective, the principle of cooperation must be emphasized. All the workers in the endeavor must understand the purpose of supervision and be aware of the results to be expected. Each must realize that he is a part of the organization and seek to cultivate the right attitude toward the work and the others associated with him.

¹McKibben: pp. 228-229

It was seen that the method of procedure for a visit of a teacher must be carefully followed if the visit is to be successful. Involved in this are the preparation for the visit, the observation, and the post-observation interview with the leader.

It was noted further that the supervisor will wish to use every aid and technique available for the improvement of his teachers. These are the interview, the questionnaire, workers' conferences, demonstration classes, bulletins, a study of standards, institutes, training schools, and lists of sources.

CHAPTER IV

THE USE OF STANDARDS, SCHEDULES OF OBSERVATION
AND RECORDS IN SUPERVISION OF CHRISTIAN
EDUCATION

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A. Introduction

Standards, schedules of observation, and records are essential for procuring the improvement of the Christian educational program. Standards set goals toward which teachers and supervisors are encouraged to work. They are criteria accepted or developed either by the local organization or the larger governing bodies or councils. It is essential to have standards in order that the program may not remain static but that there may be constant endeavor toward higher and better goals.

In schedules of observation, the parts of the Christian educational program are analyzed, thus enabling the supervisor to know what to look for in evaluating or creating a program and in making a supervisory visit. Most schedules are arranged so that the supervisor can make his report on the form which is provided with descriptive adjectives and phrases to be checked or underscored. These schedules then can become a part of the larger report which is filed.

In this chapter standards, schedules of observation, and records will be studied. Such forms developed by the International Council of Religious Education, the Indiana Survey of Religious Education, and particularly those presented by Chave in his book, Supervision of Religious Education, will be analyzed. The writer's use of standards, schedules and records in Sunday Church schools, weekday Church schools, and vacation Church schools will be called upon in the present study.

B. The Use of Standards in Supervision of Christian Education

Standards for use in the Christian educational program have been developed for the purpose of serving as goals toward which the leaders may work and toward which all activities should point. The supervisor is encouraged to set a standard for himself by which to measure his work and to test the results of his supervision. With regard to this Dr. McKibben says:

Among the outcomes of supervision of religious education should be those that indicate that improvement has occurred within the function of supervision itself. Supervision, like other aspects of education, is not a₁ static but a growing, developing function.

¹McKibben: op. cit., p. 252.

Standards to be effective must be studied and understood by each member of the organization purposing to adopt them. The pupils as well may derive value by being informed and made to realize that they are working toward desired ends. Each item in the standard must be seen in its relation to the whole of the educational program.

It will be evident to those using the standards of the International Council of Religious Education that it will be practically impossible to attain the goals set by them until all the departments of a Church school are staffed with trained teachers. Dr. Chave says of these standards that they are "the most thorough analytic instrument of this kind ... for the church school".¹

1. Their Use in Keeping the Goals Prominent

Since standards set goals toward which to work, the use of them should enable the teacher to measure his progress in teaching, to judge the effectiveness of the materials and methods he is using, and to ascertain whether or not he is securing the desired pupil response. In the report of the Yale Studies in Religious Education, Standards and Trends in Religious Education, the following statement is made:

Standards have changed from ten simple 'points of excellence' to complex instruments of defining

¹Chave: op. cit., p. 322.

goals in a complete program of religious education for a local church. All phases of religious education (curriculum, leadership, organization and administration, and housing and equipment) have been affected by the movement toward standardization, and a study of the current standards will show what is considered by influential leaders to be the 'best' procedures in all these fields.¹

Unless there are goals toward which the supervisor, teacher and pupils work, the progress is negligible and the program tends to become uninteresting. Dr. Chave points to the value of standards in saying that they:

...will be found to be of value to the supervisor in stimulating and guiding the local churches toward self-evaluation and improvement. The fact, that these studies represent the joint study of committees of all the forty-odd denominational groups, gives the director a chance to press for their consideration and use in local situations.²

It is understood that the purpose of the Christian educational program is for the Christian growth and character development of the pupils. These are the comprehensive goals around which the activities of the Christian educational program center. To attain these goals the teacher and supervisor work for the improvement of methods and materials.

2. Their Use in Measuring Program Activities

Standards are a measure by which activities of the Christian education program are evaluated. As previously

¹Hartshorne, Stearns, Uphaus: Standards and Trends in Religious Education, Yale Studies in Religious Education, p.3.

²Chave: op. cit., pp. 282-283.

pointed out, standards have been suggested by the International Council of Religious Education which are generally accepted as the basic standards by which to measure each department of the local Church with regard to organization and administration and program. Dr. Chave points out how these are arranged.

A thousand-point scale is used for rating the conditions and activities of the whole system and forms are available for a class, a department, the school as a whole, and for vacation and week-day church schools. A supervisor should know these forms, for a self-survey using them proves most stimulating.¹

These standards should be carefully studied with a view to applying them by the leaders of Church schools.

Principles relating to standards are worth noting since they constitute a reason for the use of them:

1. The function of a standard is two-fold: for guidance, and for measurement.
2. Over-simplification of a standard means that many important items go unmeasured, for the educational process is not simple and not easily measured.
3. Standards should be educational in their application -- a stimulus to continuous growth and achievement. This involves careful study of the standard before measurement is attempted. The latter process should include both self-measurement, and measurement by outside persons.

¹Chave: op. cit., p. 322.

4. Standards should center in persons rather than in organization, materials, and methods.

5. Standards should be subject to constant revision as growth occurs.¹

Besides those of the International Council of Religious Education, standards for use in the Church school have been developed by local Church staffs and by some denominations. The accepted standards follow a certain form. Those of the International Council are organized as follows; Curriculum, Leadership, Organization and Administration, Housing and Equipment. Under each of these are subdivisions to include all parts of the organization and program of the Church.

3. Their Use in the Improvement of the Program

Dr. McKibben points out the importance of standards for measuring the improvement of the program:

Without any doubt the outcomes of primary importance are those registered in the lives of the pupils. Increased development and growth on their part is the first concern. The school exists for them. All improvement must be considered from the standpoint of its ultimate effect upon the pupil... Inquiry should be directed at least along the following lines: outcomes represented in the enrichment, development, and integration of personality that have occurred in the life of the pupil, including improved conduct, increased ability to apply the ideals of Christianity to all the situations,

¹Hartshorne, Stearns, Uphaus: op. cit., p. 11.

problems, and experiences of life; outcomes in the form of finer appreciations of his fellow beings and his relation to them, including his attitude toward and participation in the life of the church and the kingdom of God; and outcomes expressed in the general response of pupils to the work of the church school in such matters as increased enrollment, higher average attendance, and a higher degree of enthusiasm for and loyalty to the school.¹

Unless the teachers know the principles of teaching and show a development in their work, it will be difficult for pupils to make progress. The teachers in taking training will manifest continuous improvement. Again referring to Dr. McKibben, we find that he says:

The most important factor aside from the pupils in the school of religion is the teacher or leader. Therefore, the second major criterion of effectiveness of supervision will be that of the outcomes in the field of leadership development.²

The curriculum must be evaluated in order to ascertain its appropriateness and effectiveness. Only as the elements of the curriculum affect character and Christian growth in the pupil can they be considered worthwhile for continued use by the leaders. Dr. McKibben says that

In view of the modifications occurring today in the field of the curriculum, the

¹McKibben: op. cit., p. 243-244.

²Ibid., p. 245.

outcomes in this area are very important and should be evaluated very carefully.¹

In working for the improvement of the Christian educational program, the various activities must be correlated and unified. With regard to this Dr. McKibben points out that:

Of many churches it cannot be said that they have a church educational program. They carry on a number of miscellaneous unrelated educational activities. These do not constitute a unified and comprehensive program. One of the major objectives of supervision is to bring the various elements and activities of an educational character in the local church into the unity and integrity of a comprehensive program of religious education. If objectives of this character have been set up at the beginning by the supervisor and the committee on education, a careful check should be made at different times to discover if they are being realized, where progress is being made, and at what points weaknesses are to be observed.²

Organization and administration must also be carefully measured. Only as the program is unified and there is a sufficient corps of leaders can there be given adequate attention to the spiritual development of each pupil.

Housing and equipment are very important factors in the

¹McKibben: op. cit., p. 247.

²Ibid., p. 250.

Christian educational program. The type of building and the amount of equipment available can either facilitate or hinder the realization of desired ends. Cold, dark, and large or too small rooms for classes are not conducive to helpful work or regular attendance on the part of pupils. Many church buildings, if measured by the standards, would be found to be below the necessary requirement for the minimum amount of efficiency. Dr. McKibben points out the seriousness of improper physical conditions:

The importance of proper physical conditions in the program of religious education has been emphasized time and again.... This is one of the points at which the church's educational program is most seriously faulty. It is to be expected that the work of the supervisor would bring about considerable improvement in the conditions under which the various activities of religious education are carried forward. Such improvement would likely cover a wide range of modifications and readjustments. In some cases it would result in a new building.¹

C. The Use of Schedules of Observation in Christian Education

Schedules of observation present a detailed analysis of the various parts of the program. These often are developed from score cards. If the observation of the activity of the Christian educational program is to be effective, schedules for scoring must be used. It is only through the use of such

¹McKibben: op. cit., p.251.

schedules that an accurate, complete and unbiased appraisal of teachers, pupils, material, and methods can be obtained. Dr. McKibben points to the importance of schedules in saying that:

In order to study critically the teaching-learning activities the supervisor will use various observation schedules. Schedules of one kind or another may be developed to cover practically every phase of the teaching and learning processes. They are designed to enable the supervisor easily and accurately to focus attention upon the essential factors in any type of teaching procedure and to call attention to important aspects of the learning process.¹

And Dr. Chave says that:

Without some such instruments the tendency will be to be governed by general impressions, and vital phases of methods and outcomes will be missed.²

Schedules may be used by both teacher and supervisor alike. To be used by teachers will enable them to know the elements of the program on which they are judged. In using a schedule he can note his weak points and concentrate upon them until he sees an improvement. If the schedules suggested for teachers' use prove too difficult and detailed for application in a local situation, the supervisor and teachers may develop one adequate to their needs.

¹McKibben: op. cit., p. 90.

²Chave: op. cit., p. 77.

In the use of schedules in observation visits, it will depend upon the teacher whether or not notations are made on the schedule in the class. The supervisor should familiarize himself with the contents of the schedule in order not to miss the important elements to be observed. Dr. McKibben says with regards to the use of schedules that they:

...are devices to be used to aid the supervisor in checking upon the details of observation. They should be used only when they serve this purpose. It has already been suggested that it will probably be unwise to use them openly in the classroom being visited. In most cases they will be studied by the supervisor just before visiting the session to bring to mind the items to be observed in particular. If the supervisor then needs to make a more permanent record than can be retained in memory, he will check the schedule immediately or soon after the visitation. As the supervisor becomes skilled in observation, he may be able in some cases to dispense with the actual use of the schedules for checking purposes, their contents having become a part of his personal understanding and ability. In situations in which the supervisor deems it advisable he may study with the teachers the results of¹ the observation as recorded on the schedule.

Dr. Chave states that they should serve at least five purposes:

1. To make a supervisor sensitive to things that should be observed and evaluated.
2. To cause a supervisor to prepare himself to act as a counselor on the various factors involved.

¹McKibben: op. cit., p. 91.

3. To give a teacher opportunity to think over factors essential to effective teaching, and to prepare him for worthwhile conferences on specific points.

4. To aid in a systematic record of observations, conference discussions, and personal interviews, and to stimulate and guide needed follow-up work.

5. To make a conference as impersonal as possible, directing attention to reaching principles, learning situations, and problems rather than to personal shortcomings and differences of opinion.¹

1. Their Use in Evaluating Physical Conditions

It has been pointed out that many church buildings do not have adequate facilities and equipment for conducting effective work in Christian education. This may be no fault of the congregation since many church buildings are in rural or underprivileged communities. However, even the poorest Church must strive toward the improvement of their facilities. In the evaluation of the physical conditions of a Church, such matters as site, building, service systems, Church rooms, classrooms, and activity or service rooms are considered.² A study of the "Standards for City Church Plants" published by the Inter-world Church Movement of North America will prove beneficial to those constructing or evaluating Church buildings.

Such matters are considered by schedules as the selecting

¹Chave: op. cit., p. 77.

²Athearn: Indiana Survey, Vol. II, pp. 47-49.

of rooms for departmental use in the Church school. Schedules reveal that care must be exercised in choosing those which are most appropriate for particular age groups. Consideration must also be given to the number of stairs to be ascended by young children or the aged.

2. Their Use in Evaluating Program Activities

The most important use of the schedules is for evaluating the program activities. Dr. Chave points out that:

The religious educator is fundamentally concerned with causing religious faith, ideas, hopes, purposes, and ideals to function in life. Measurement and scientifically tested methods are but means to make the educational powers more effective. Sometimes educational experts become more interested in the perfection of techniques and manipulation of data than in the human outcomes. In religious education the greatest gains will come as the expert feels full sympathy with the objectives of religious education.¹

The most helpful schedules which have been developed thus far are those which evaluate the teacher, pupils, materials, teaching methods, and worship. It is extremely difficult to evaluate attitudes, conduct, ideals, ethics, and Christian experience. Dr. McKibben points out with regard to measuring religious values that:

¹Chave: op. cit., p. 307.

...for the most part, public-school testing has been concerned with the mastery of subjects in the curriculum, such as reading, arithmetic, writing, and the development of specific skills. Testing and measuring those outcomes which are the major concern of religious education, such as attitudes, ideals, conduct, habits, moral judgment, and so forth, have not advanced very far. These values do not yield readily to measurement.¹

Both Chave and McKibben have developed "schedules of observation" and "observation outlines" for the various parts in the Church school. Their most important ones concern the teaching experience,² the worship service,³ and creative activities.⁴ These they divide into sub-heads which need careful consideration since they have an important bearing upon the total program. Included in the teaching experience is the teacher,⁵ the pupils,⁶ the materials, and the method;⁷ included in the worship service⁸ is the music, Scripture, the story or talk, the offering, prayer,

¹McKibben: op. cit., p. 187.

²Evaluation outline of the Curriculum: *ibid.*, pp. 66-70.
General Record of Observation for a class Visitation: Chave: op. cit., pp. 79-81.

³General Worship Outline: Standard A for the Sunday Church School, p. 709; International Council of Religious Education, Chicago, 1929.

Schedule for Analysis of a Worship Service. Chave: *ibid.*, pp. 199-202.

⁴Tentative Schedule to Guide Supervisors and Leaders in Evaluating and Improving a Recreational program from the Standpoint of Religious Education. Chave: op. cit., pp. 229-232.

Survey Schedule of Social and Recreational Activities: McKibben: op. cit., pp. 170-175.

⁵General Record of Observation for a Class Visitation, Chave: op. cit., p. 79.

⁶Pupil Response: *ibid.*, pp. 85-87.

⁷Supervising Schedule on Teaching Method: *ibid.*, pp. 81-84.

⁸Rating Scale on a Worship Service: *ibid.*, pp. 220-222.

pupil participation; and included in the creative activities are correlated handwork, drama, the creation of litanies, responses, poetry, songs, etc. Each of these various elements must be evaluated to determine the appropriateness and effectiveness to the total program.¹

3. Instruments to be Used with Schedules of Observation

Instruments of observation must be carefully understood by the teaching staff. Leaders should examine these instruments carefully and points which are not clear may be explained by the supervisor.

The questionnaire is used as a means for evaluating the Christian educational program and is in the form of questions which are classified according to the parts of the program to be studied. Its construction follows prescribed rules which Dr. Chave says are:

1. Define carefully the purpose of the questionnaire and keep out all irrelevant questions.
2. Do not ask for information that can be secured from reports already in hand or that may be secured from some other accessible source.
3. Let at least some of those who are to use the form have a share in its construction and all who desire the facts a share in its findings.

¹See in addition A General Schedule for the Survey of Religious Education in the Local Church, pp. 88-168. Bower, William Clayton: A Survey of Religious Education in the Local Church.

4. Be as brief as possible in questions. Let each question seek for one clear fact.
5. Let each question be tested on outside persons to see if there is any confusion in interpretation, or if overlapping issues are included.
6. As far as possible frame the questions so that you have a controlled type of answer that is easy to interpret and tabulate. Be sure that the question does not suggest the kind of answer that is expected or desired.
7. Let directions be plain and give illustrations of how questions should be answered, as to form and explicitness.¹

The questionnaire is the simplest of all tools of observation. However, Dr. Chave points out a danger in its use in stating that:

When not carefully prepared, as is the case far too often, it is a nuisance not fitted to get any exact data. Instead of being set up to discover facts without prejudice, it may be built to prove some hypothesis or to aid in some propaganda.²

Rating scales and score cards are means used to stimulate the teacher to work for the improvement of the program.

With regard to rating scales Dr. McKibben points out that:

They can be so formed as to stimulate self-analysis, self-criticism, and self-improvement. This will constitute their major use in religious education. In their use as a means of stimulating self-study it will be found highly advisable to develop the scale or rating scheme in co-operation

¹Chave: op. cit., pp. 309-310.

²Ibid., p. 309.

with the teachers and leaders. If they share in the study of what should enter the scale as a measurement of effectiveness in a teacher, they will be much more intelligent in applying it, and more responsive to the needs that it reveals.¹

In most rating scales and score cards, the measurement is by numerical values, yet descriptive adjectives are sometimes used as effectively.² In all such rating, the supervisor must exercise extreme care not to permit the personal element to influence his judgment. "Nevertheless, as a means of stimulating self-criticism and growth," says Dr. McKibben, "they are worthy of consideration and use."³

The score cards developed by the International Council of Religious Education and by the committee which made the Indiana Survey of Religious Education in 1919 contain a thousand-point scale. Dr. Athearn says with regard to this:

Arbitrarily 1,000 points, or units of measure, have been selected as the most convenient scale upon which to measure the thing in question. One thousand points are taken as the score or measure of a city church and religious education plant which embodies all of the elements contained in the standards, each element meeting the full requirement of each standard therein.

The proper distribution of the 1,000 points between the many elements listed on the score-

¹McKibben: op. cit., p. 230.

²Ibid., p. 231.

³Ibid., p. 231.

card was again a matter of securing from a large number of competent and experienced persons their judgment as to the relative importance of each item, expressed in parts of a thousand.¹

There are various forms of tests -- true and false, conduct, attitudes, and information. Tests are usually given the pupils to ascertain the amount of knowledge the pupils are retaining in study.

Narrative reports are used. These are apt to be general and reveal little analysis of the elements of the program. They do not serve as a true picture of the total situation. However, this method is used by supervisors who are not experienced in the techniques of supervision. Dr. Chave² points out with regard to the descriptive record that:

In a good many situations there are no instruments ready for the kind of measurement that is desired and supervisors have neither the time nor training to develop them. It may be that there are no techniques available for the need that the supervisor or leader has, for religious education deals largely with emotions, appreciations, and attitudes, in which fields the methods of testing are very meager. At any rate, it is usually desirable to get a fuller record of the type of experience that is being studied than can be secured from a paper and pencil test, or from some other form of conduct test.²

¹Athearn: op. cit., Vol. II, p. 39.

²Chave: op. cit., p. 328.

D. The Use of Records in Supervision in
Christian Education

The various tools of observation provide the records required in the supervision of Christian education. On the various forms mentioned are recorded the findings of observation or self-analysis. As Dr. Chave says, "the various schedules are intended as systematic aids for making observations and records."¹

These records which contain much important data must be safely kept. As each successive visit is recorded, a complete picture of the situation will be obtained. Upon this the effectiveness of supervision can be evaluated. In filing the records, a system must be worked out which is understood by all members of the executive staff and office. Dr. Chave points out the importance of keeping records systematically:

Some convenient system of records is needed by the supervisor of field work, for in the press of many duties he is likely to forget important items unless he has a way of noting down facts and using them to keep everything up to date. Some manage an elaborate system with real satisfaction, but most want the simplest kind that does not take secretarial help to record or to find when needed.²

An examination of records will show that much of the information

¹Chave: op. cit., p. 329.

²Ibid., p. 303.

is of a confidential nature and should be guarded. It is therefore essential that records be kept in a good filing cabinet kept from public access.

Any progressive program calls for constant experimentation. In each situation, the effectiveness of new materials and methods must be tested. Character and conduct experiments will be carried on. Tests on factual knowledge will be given as it is only in this way that the effectiveness of teaching can be obtained. The teachers working with the supervisor will wish to conduct experiments. The teacher should be given liberty and all resources placed at his disposal for carefully recording the preparation, procedures followed, results and conclusions of experiments. In this way worthwhile outcomes discovered can be made available to others in similar situations. It is only through constant experiments that the best methods of teaching can be obtained. Important to this are the records taken in the process.

E. Summary

In this chapter a study was made of the use of standards, schedules of observation, and records. It was seen that standards are used for measuring program activities, for keeping prominent the goals, and for improving the program. It was noted that schedules of observation are based upon the standards and are a detailed analysis of the various parts and activities of the Church school organization, administration, and program.

Standards and schedules of observation provide the records which serve as reference materials for evaluating the effectiveness of Christian education. Such data are essential to the supervisor in working for the improvement of Christian education.

GENERAL SUMMARY

GENERAL SUMMARY

Research in the field of supervision related to Christian education was felt to be necessary. It was the writer's purpose, therefore, to make this study with a view to developing an effective supervisory leadership for the program of Christian education. Only two sources on supervision of Christian education were found to exist, and are of recent date. One by Chave, is of the nature of research, while the other by McKibben is a leadership training text. The great need for improvement in Christian education indicates the significance of supervision and the importance in this field.

In chapter one were presented the values found to be inherent in supervision in Christian education. Definitions of the terms "supervision" and "Christian education" were suggested which would serve as a foundation for the study of this problem. It was seen that supervision is a cooperative enterprise whose chief function is to unify the program of Christian education and to increase the efficiency of the leadership for the purpose of developing the Christian

character of the pupils. The specific objectives of supervision were found to be the improvement of course materials, the improvement of methods of teaching, the training of the teachers, and the Christian growth of the pupils.

It was observed that the supervisor in Christian education should emphasize constantly the necessity of using the best course materials and teaching procedures and should stress the importance of the teachers working toward certain goals in effecting the Christian growth of the pupil. It was also seen that materials and methods serve as means for bringing about the desired changes in the pupils when properly used by teachers and supervisors. Since the greater number of the leaders are untrained and inexperienced, they must be shown by the supervisor the importance of the integration and correlation of all the elements of the program, the need for elimination of all irrelevant activities, and the use of various methods in their teaching.

It was found that adequate supervision stimulated continuous Christian growth, that it kept prominent the importance of objectives, and that it promoted staff unity and effective organization. Furthermore, it was noted that the teachers must be properly placed, trained and stimulated to further study, shown how to conserve their time and energy and to develop their own initiative. The importance of objectives

cannot be over-emphasized since they constitute the goals around which the curriculum is built and toward which all the staff are working. These benefits indicated the value of effective supervisory leadership.

A study of the supervisor in Christian education was presented in chapter two. It was seen that if he is to fill this important position where heavy demands are made upon his time and energy and where he is expected to be a constant source of inspiration and information in rendering assistance to the many teachers, that he must possess certain personal traits and be adequately trained. Regarding his education it was found that the supervisor should have a liberal arts degree; that he should have a wide range of courses since he must deal with many types of people in varying circumstances that he must include specialized training in his particular field, majoring in Bible with a view to mastering it.

In chapter three the technique of supervision was discussed. It was noted that a spirit of cooperation and fellowship must be made to exist among the members of the organization. The method of procedure in supervision was found to be three-fold: preparation for the visit, the visit, the post-observation interview with the leader. It was evident that the supervisor in Christian education must exercise extreme care in his supervisory visit. The supervisor must live vicariously with his teachers as much as possible in order to understand and sympathize with them in their problems.

The aids and techniques used by the supervisor for the improvement of the teachers were found to be the interview, the questionnaire, workers' conference, demonstration classes, mimeographed bulletins, a study of standards, teachers' institutes and training schools, and lists of sources.

A survey was made of the use of standards, schedules of observation, and records in supervision of Christian education and reported in chapter four. It was seen that standards and schedules serve the purpose of setting a goal toward which all activities point and toward which supervisor, teachers and pupils work. The standards and schedules of observation provide the records which it was noted must be securely and systematically filed.

APPENDICES

APPENDIX A

CHRISTIAN CHARACTER TRAITS

APPENDIX A

CHRISTIAN CHARACTER TRAITS ¹

<u>Cooperation</u>		<u>No.1</u>
	<u>Positive Elaboration</u>	
Adaptability	Collective purposive activity	
Helpfulness	Sinking personal interests in the greater social good	
Patience	Willingness to work with others in common causes	
Responsiveness	Sharing in the give and take necessary in social living	
Sharing	Helpful in causes of common interest	
Team-work	Cooperating with God in the realization of his purposes	
	<u>Negative Elaboration</u>	
Antagonism	Seeking personal interests regardless of other's needs and interests	
Disharmony	Indifference to or disinterest in matters of importance to social group	
Individualism		
Rivalry	Not willing to work with others	
<u>Courage</u>		<u>No.2</u>
	<u>Positive Elaboration</u>	
Aggressiveness	Positive reaction to moral situations	
Fearlessness	Fearlessness in the face of duty	
Firmness	Confidence in one's own strength and ability	
Self-confidence	Willingness to endure personal inconvenience and hardship for the sake of worthy ends	
	Aggressive and firm when moral issues are at stake	
	Independence of judgment	
	Going ahead even though afraid	
	Fearing God rather than man	

¹ Book One. The International Curriculum Guide. Op.cit. pp. 108-114 •

	<u>Negative Elaboration</u>
Cowardice	Cowardly in meeting moral situations
Fear	Hesitating in moral decisions
Irresoluteness	Lacking the courage to act
Timidity	Following the line of popular approval, regardless of right

Creativeness

No. 3

	<u>Positive Elaboration</u>
Diligence	Recognition of personal responsibility for time and talents in relation to the work of the world and human need
Discernment	
Evaluation	Effort in worthy undertaking
Forward-looking	Discrimination of favors involved, evalua- tion of ends, a forward-looking attitude
Fruitfulness	
Open-mindedness	An experimental attitude
Origination	Sharing in God's creative work
Persistence	

	<u>Negative Elaboration</u>
Carelessness	Carelessness in disposition of time and talents
Dependence	
Indifference	Destructive of property and other values
Indolence	Easy going
Inefficiency	
Unproductiveness	

Dependability

No. 4

	<u>Positive Elaboration</u>
Conscientiousness	Determination to see things through
Cooperation	Willingness to accept consequences of out- come
Decisiveness	Realization of responsibility to God and to society
Responsibleness	Willingness to undertake the difficult Determination to meet obligation

	<u>Negative Elaboration</u>
Indecision	Undue pliability
Indifference	Desire to be a good fellow even at the sacrifice of convictions
Shiftiness	
Irresponsibleness	Unfaithful to trust
Untrustworthiness	

Faith

No.5

	<u>Positive</u>	<u>Elaboration</u>
Adventurousness		Unworried trust in God as the perfect Father
Assurance		Acceptance of Christ as Saviour and his way of life
Belief		Cooperation with Christ in the progressive realization of the Kingdom
Confidence		Trust in the faithfulness and goodwill of others
Hopefulness		
Trust		Willingness to trust the untried faith in others as a dynamic in personal and social living
		Confidence in one's self
	<u>Negative</u>	<u>Elaboration</u>
Anxiety		Lack of trust in God
Distrust		Lack of confidence in one's own ability
Doubt		Mistrust and suspicion of others
Self-distrust		
Suspicion		
Worry		

Forgiveness

No.6

	<u>Positive</u>	<u>Elaboration</u>
Long-suffering		Love of enemies
Charitableness		Willingness to forgive as God has forgiven us
Mercifulness		Merciful and long-suffering in dealing with the sins and shortcomings of others
Pardon		Returning good for evil, instead of revenge
		Charitable in judgment
		Willingness to relinquish the past
		Cleaning the slate
		Forgiving injury or error due to ignorance
	<u>Negative</u>	<u>Elaboration</u>
Mercilessness		Unforgiving and merciless in dealing with others
Revengefulness		Uncharitable of the judgment of others
Uncharitableness		Bearing a grudge
Unforgivingness		Revengeful in dealing with enemies

Goodwill

No. 7

	<u>Positive</u>	<u>Elaboration</u>	
Altruism		Humanitarianism	Promoting prosperity and success of others
Compassion		Kindness	Regarding human life as end, not means
Congeniality		Neighborliness	Respect for human life and personality
Consideration		Peaceableness	Striving for fullness of life for others
Courtesy		Social-mindedness	Unselfish love for others
Gratitude		Sympathy	Stimulating latent possibilities in others
Hospitality		Understanding	Large group consciousness Actively seeking for harmonious relations
	<u>Negative</u>	<u>Elaboration</u>	
Antagonism		Indifference	Discourteous in public
Covetousness		Quarrelsomeness	Disagreeable in dealing with others
Discourtesy		Rudeness	Unfriendly toward neighbors and strangers
Egotism		Selfishness	Insensibility to interest and needs of the larger group
Enviousness		Unkindness	Lack of respect for life and personality
Impatience			Seeking selfish ends Racial and group prejudice

Health-Mindedness

No. 8

	<u>Positive</u>	<u>Elaboration</u>
Vigorousness		Being in a condition of health
Wholesomeness		Doing such things as will promote physical fitness
		Viewing health as positive
		Physically fit to render the best service to God and man
	<u>Negative</u>	<u>Elaboration</u>
Unhealthiness		Careless and indifferent toward health
		Regardless of the health of others

HonestyNo.9

	<u>Positive</u>	<u>Elaboration</u>
Accuracy		Disposed to act with careful regard for the rights of others in respect to property
Candidness		Unwilling to take an unfair advantage though allowed
Fairness		
Frankness		Careful to adhere to all known truth and right in deed and thought
Honorableness		
Justice		Fair in disposition or conduct
Sincerity		Seeking to find and tell the truth
Trustworthiness		Not assumed or pretended
Truthfulness		Sincerity in religious activities and professions
Uprightness		

	<u>Negative</u>	<u>Elaboration</u>
Deceitfulness		Exaggeration
Falseness		Partiality in dealings with others
Injustice		Inconsistent
Insincerity		Honest only as the law requires, and not in spirit
		Disposed to break the rules if possible without being detected
		Allowing mere formality in religion to masquerade as vital religious experience

HumilityNo.10

	<u>Positive</u>	<u>Elaboration</u>
Gentleness		Looking to God for guidance in place of arrogant trust in one's own powers
Long-suffering		
Meekness		Willingness to scrutinize one's own powers and achievement
Modesty		
Self-criticism		Not thinking more highly of one's self than one ought to think
Simplicity		

	<u>Negative</u>	<u>Elaboration</u>
Arrogance		Selfish pride in achievement
Boastfulness		Using others as means to attain self-glory
Conceit		
Pride		
Self-sufficiency		
Vanity		

Joyousness

No.11

	<u>Positive Elaboration</u>
Cheerfulness	Contentment with conditions which honest endeavor cannot change
Contentment	Habitual joy in one's opportunities
Enthusiasm	
Good humor	Ability to see the good in a situation
Happiness	A wholesome attitude toward life
Optimism	An attitude which spreads good cheer
Hopefulness	

	<u>Negative Elaboration</u>
Discontent	Complaint and discontent because of unavoidable conditions
Grouchiness	Pessimistic outlook on life
Pessimism	Habitual despondency
Surliness	

Love

No.12

	<u>Positive Elaboration</u>
Affection	Unselfish love of fellow men
Generosity	Denying one's appetite or desires in the interest of one's own higher good or the welfare of others
Gratitude	
Self-denial	
Service	Sacrifice of personal interests in the interest of the greater good
Sympathy	
Understanding	Foregoing riches and position to follow a career of service
Unselfishness	Not self-centered; eager to serve A sincere love of God and the work of the Kingdom

	<u>Negative Elaboration</u>
Appropriation	Seeking selfish interest
Hard-heartedness	Unwilling to sacrifice for others
Hate	Ungrateful and thankless
Selfishness	Revengeful; malevolent toward enemies

Loyalty

No.13

<u>Positive</u>	<u>Elaboration</u>
Dependability	Faithful to trust
Devotion	Loyal to cause, convictions
Faithfulness	Faithful in personal relations
Fidelity	Devotion to the best that one knows
Patience	The intelligent evaluation of ends
Patriotism	The intelligent choice of causes
Self-respect	

<u>Negative</u>	<u>Elaboration</u>
Faithlessness	Failure to live up to cause or conviction
Infidelity	Faithless in personal relations
Treason	Unreliable in matters of trust
Unreliability	Not dependable
	Disloyalty to country

Obedience

No. 14

<u>Positive</u>	<u>Elaboration</u>
Allegiance	Recognition of the 'rules of the game' in social living
Dutifulness	Desire to do the right
Law abiding	Sharing of purposes with parents and adults
Self-discipline	Compliance with known laws and necessary rules of duty
	Complying with the spirit as well as the letter of the law

<u>Negative</u>	<u>Elaboration</u>
Anarchistic	Disregard for laws
Disobedience	Disrespect shown through disobedience
Rebelliousness	Lack of feeling of responsibility for duty

Open-Mindedness

No.15

<u>Positive</u>	<u>Elaboration</u>
Curiosity	Seeking new truth
Fairmindedness	Sensitive to new truth
Objective-mindedness	Inquiry
Reasonableness	Willing to look at all sides of a question
Responsiveness	Ability to see another's point of view
Teachableness	Giving another the benefit of a doubt
Tolerance	Taking a factual attitude toward experience
	An impersonal attitude toward experience

Negative Elaboration

Bigotry	Lack of appreciation of the thinking of others
Dogmatism	Dogmatic concerning one's own views
Intolerance	Unreasonable in judgment of others
Self-willed	Unwillingness to face all facts
Unreasonableness	Self-reverence

Penitence

No.16

Positive Elaboration

Contrition	Sorrow for wrong conduct with desire to amend
Regret	A sincere and thorough changing of the mind and disposition in regard to wrong conduct involving a sense of personal guilt and helplessness and apprehension of God's mercy
Remorse	
Repentance	

Negative Elaboration

Complacency	Complacency in the face of wrong conduct
Obduracy	Self-congratulation because of successful performance of wrong conduct
Obstinacy	
Self-complacency	

Purity

No.17

Positive Elaboration

Chastity	High-minded and chaste in thought, word, and deed
Innocence	Attitude toward the body as the temple of God
Virtue	A standard of physical fitness
Wholesomeness	Wholesomeness of mind

Negative Elaboration

Dissipated	Evil-minded
Impurity	Telling or listening to filthy stories
Sensuous	
Vulgarity	

PurposefulnessNo.18

Positive Elaboration

Ambition	Desire to make life count
Consecration	Seriousness of purpose
Determination	Firmness and determination in pursuing worthy ends
Drive	Desire to grow and to profit by experience
Emulation	Drive and power in the pursuit of the Kingdom of God
Seriousness	
Zeal	

Negative Elaboration

Aimlessness	Lacking in aim or purpose in life
Indifference	Careless and indifferent regarding the future
Purposelessness	Wanting in resource and energy
Self-abnegation	

ReverenceNo.19

Positive Elaboration

Adoration	Respect and affection for God as the perfect Father
Awe	Finding the interpretation of the universe in its purpose, power and beauty as the expression of God's goodness and love
Honor	Setting aside of the Lord's day and the Lord's house for the cultivating and deepening of spiritual experience
Wonder	Aesthetic appreciation of the beauty of the world Wonder in the presence of mystery and complexity of the world Reverence and respect for the personality of others Reverence and respect for self

Negative Elaboration

Disrespect	Disrespect for God shown by irreverence in his house
Profanity	Failure to appreciate the beautiful as an expression of God's love

Self-ControlNo.20

	<u>Positive</u>	<u>Elaboration</u>
Calmness		Harnessing the impulses and powers for the highest personal development and social service
Endurance		
Forcefulness		Cultivating the habit of constructive self-criticism
Poise		
Self-discipline		Direction of energy to worth-while ends
Temperance		Steadiness that comes from reserve power
	<u>Negative</u>	<u>Elaboration</u>
Excitability		Lack of will power in control of desires
Intemperance		Acting without due consideration
Irritability		
Self-indulgence		

Self-RespectNo.21

	<u>Positive</u>	<u>Elaboration</u>
Pride		Proper regard for one's own person and character
Self-confidence		The feeling of obligation to maintain for oneself a worthy standard of conduct Inward reverence for oneself A justifiable amount of pride in one's achievements Guided by one's own will and reason not merely by the authority of others Conscience free
	<u>Negative</u>	<u>Elaboration</u>
Self-depreciation		Undue humility and self-accusation
Self-distrust		Lowering of standards Underestimation of worth

SpiritualityNo.22

	<u>Positive</u>	<u>Elaboration</u>
Consecration		Interpretation of life and duty in terms of the highest values
Inwardness		Living in the light of God's presence and fellowship with him
Prayerfulness		Sense of values
Spiritual Insight		Appreciation of the spiritual as distinguished from the material aspects of life The unification of the whole of life in terms of the highest spiritual values A religion of the spirit in contrast to a religion of authority

	<u>Negative</u>	<u>Elaboration</u>
Indifference		Materially minded
Legalism		Insensitive to highest values
Ungodliness		
Worldliness		

APPENDIX B

APPENDIX B

THE TECHNIQUE OF CRITICISM¹

1. Getting the facts:
 - (a) Make criticisms only after a careful observation and analysis (diagnosis) of the teacher's work.
 - (b) Make criticisms only in terms of definite standards known in advance by the one whose teaching is being judged.
 - (c) Remember that there are often several right ways of doing a thing. Do not mistake your way for the right way. Everything else being equal, the teacher is right.
 - (d) Find out what the teacher had in mind to do and to what extent she thinks she has succeeded in doing it. Probably the teacher knows where the lesson fell short and will ask for assistance.
 - (e) Ascertain purposes and motives back of action. Failure to do this leads to misunderstanding. The teacher will say, 'If I could have gotten the supervisor to see the thing as it was, he would have approved.'
 - (f) Settle definitely for yourself that the thing that you are about to ask for is what you really want. Occasionally a supervisor will ask for a socialized recitation with pupils marching in rigid line or under complete teacher domination.
 - (g) Get such information as is necessary without resorting to rapid-fire, third-degree methods.
 - (h) Be a good listener. Let the teacher state her difficulties. People like to talk when given an opportunity.

2. Establishing proper attitudes:
 - (a) Create a congenial starting point. Look about for a point of common interest. Treat the teacher as a sensible man or woman.
 - (b) Arouse the teacher's interest. Stimulate her so that she wants assistance.
 - (c) Set the teacher at ease. Assure yourself that

¹ Anderson, Barr, Bush, : Op. cit. pp. 51-54.

she is thinking of the things that you have in mind. Probably some incident that occurred just prior to your arrival is uppermost in her thoughts.

- (d) Get the teacher's point of view. Put yourself in her place. Imagine how she feels. Picture her mental condition. See the problem as she sees it.
- (e) Avoid possible centers of soreness. Do not tactlessly blunder into difficulties.

3. The kinds of criticism to make:

- (a) Criticism of the teacher's work should be painstakingly fair, unbiased, and unprejudiced. The supervisor must have a reputation for fair and courteous treatment of teachers.
- (b) Make criticisms definite, clear-cut, and specific. What may appear clear to the supervisor may be mere abstractions to the teacher.
- (c) Locate elements of strength. Bring out the best there is in the teacher's work. Sell the individual to himself.
- (d) Center criticism upon the technique of teaching rather than upon the personal shortcomings of the teacher.
- (e) Make criticisms according to a definite, logical plan for the improvement of the teacher's technique. Take one step at a time.
- (f) Weigh values; center criticism upon the outstanding points of the recitation. 'To miss the point' -- to offer a trivial criticism -- will lose the respect of the thoughtful teacher.
- (g) Make commendatory remarks specific. Criticism can be commendatory, discriminating, and definite. Instead of saying that the lesson is good, say that skill was shown in stimulating pupil interest the use of illustrations was effective, etc.
- (h) Distinguish between essentials and nonessentials. Do not squabble over details.
- (i) Express a friendly interest in the teacher's success. Be alert to specific improvements in teaching.
- (j) Criticisms of the teacher's work should be constructive. Mere faultfinding or tearing down of a teacher's work without something better to offer is inexcusable.

4. How to make criticisms:

- (a) Criticism should be given in a true sense of helpfulness to the teacher. Make service the ideal. Conduct yourself in such a manner as to inspire in the teacher the feeling that you can be depended upon for wise and kindly counsel.
- (b) Take the position of a learner. Do not let your attitude suggest master and servant.
- (c) Be infinitely patient. Allow time for growth. The evolution of good teaching is a long, slow process.
- (d) Do not rush through the interview. Better wait another day than create positive antagonism.
- (e) Do not appeal to authority. The thing should be done because it is right and not because it must.
- (f) Respect the other person's feelings. The brutally frank are cruelly disrespectful of the other person's feelings. Say what must be said as an individual might rationalize about it.
- (g) Where shortcomings must be pointed out, point out one at a time. The teacher is bewildered and discouraged by a fusillade of criticism.
- (h) Occasionally criticism must be positive, direct, and unmistakably plain. For example, a shirking teacher must be told to 'Get busy or get out.'
- (i) Make criticism informal, incidental, and by the way, when possible.
- (j) Make criticism suggestive and indirect when possible. For example, interest the teacher in a book on 'The art of questioning.'
- (k) Make criticisms in a courteous, businesslike, friendly, conversational tone.
- (l) Do not say, 'You have failed.' Set situations skilfully that will lead the teacher to discover and develop her own strong points, and remedy her own shortcomings.
- (m) Personalities and temperaments will differ widely. Make criticisms accordingly.

5. Results desired:

- (a) Stimulate the teacher to self-analysis, self-criticism, and self-improvement.
- (b) Criticism should encourage initiative, independence, and responsibility on the part of the teacher. There is nothing more deadening than the rigid adherence to mandatory plans.

- (c) Strive for the proper attitude on the part of the teacher. No teacher should be able to say, 'You can't do anything to please her.'
- (d) Criticism should lead the teacher to see the importance of her work and the dignity of teaching.
- (e) Study the reactions of other people to your remarks. Strive for a better technique. Many people are most stupid in their observance of human reactions, and quite impervious to obvious indications of what other persons think
- (f) Where there are honest differences of opinion, experiment. Strive honestly for a scientific attitude.

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