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CURRENT TRENDS AND DEVELOPMENTS IN CHRISTIAN EDUCATIONAL  
CURRICULA AND THEIR IMPLICATIONS FOR THE REFORM JEWISH  
RELIGIOUS SCHOOL

HAROLD L. KUDAN

Thesis submitted in partial fulfillment of requirements  
for the Master of Hebrew Letters Degree and Ordination

Hebrew Union College-Jewish Institute of Religion  
Cincinnati, Ohio  
June, 1959

Referee: Professor Sylvan Schwartzman

## Digest of Thesis

This thesis is a survey of four Christian curricula, the New Beacon Series in Religious Education of the Unitarian-Universalist Churches, The Seabury Series of the Protestant Episcopal Church, The Christian Faith and Life Series of the Presbyterian Church in the United States of America, and the Union College Character Research Project. In each of these curricula, there is an examination of its genesis and development, the curriculum, the philosophy of the curriculum, and the philosophy that emerges from the curricular materials. Certain similarities and differences were noted, as well as the trends of Christian education and the implications for Reform Jewish education.

The similarities and dissimilarities were noted in the areas of the student, the teacher, the role of the parent, the role of the materials, the role of philosophy, the role of psychology and the role of theology. Under each of these categories, it was noted that no clear cut position operated in any of the curricula, but that they all wavered between the essentialistic and the progressive schools of philosophy. There is also no correlation between the liberalness or orthodoxy of the sponsoring organization and the liberalness or

orthodoxy in the curriculum.

Certain trends were discovered in Christian Education, which are an emphasis on education, education for the present situation, children are considered as people, recognition of the need for revision and emphasis on the parents. The emphasis on education is the result of the realization on the part of many people in the church that children were not learning anything about religion in the religious schools. It is now seen that time and effort must be expended on behalf of the school in order that it may fulfill its function. Churches are now beginning to feel that the truths that the children should learn should be applicable to their lives now, rather than on some future date. In order that the education may be truly effective, the curriculum builders have tried to become aware of what children are really like, and to write materials to help the teacher understand her charges. Divisions of Education also realize that there is no such thing as a perfect curriculum, and that there is a need to constantly revise the curriculum to make it the best possible. Lastly, the trend is to make the parents aware of their responsibilities in the education of their children, as well as a responsibility to themselves to study about their religion.

These trends are very meaningful for Reform Jewish education, for they point up some of our present day weaknesses, and areas in which we can develop our curriculum so that it may be more effective. It is pointed out in this thesis that these trends are also evident in individual Reform religious schools, although it is not a Union-wide development. Recognizing that we do have some strengths in our educational program today, we must continue in our quest to improve our educational system.

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## INTRODUCTION

At the present time Americans are examining the educational systems, religious and secular, to determine whether its goals are satisfactory, whether its methods are sound in that they are producing the desired results; and whether its concept of curriculum is what we think it ought to be. For the past twenty years Christian education has been in the process of overhauling their entire school structure in order to bring it more into line with its conception of itself and its role in society.

This thesis is an attempt to discover any trends in the area of Christian religious education; and its significance, if any, for Reform Jewish education. The four systems studied are The New Beacon Series in Religious Education of the Unitarian-Universalist Churches, The Seabury Series of the Protestant Episcopal Church, Christian Faith and Life of the Presbyterian Church in the United States of America, and the Character Research Project of Union College, directed by Ernest Ligon.

It has been possible only to give a survey representation of these four curricula because of the wealth of material available. The areas covered in this thesis are

the background and development of the curriculum, the materials of the curriculum, the philosophy of education both in the writings about the course of study, and that which appears in the actual material, and an analysis of its effectiveness and adaptability.

The steps of the methodology were to interview, where possible, religious educators working with the new curriculum. In addition, letters were sent to the headquarters of the various groups for information in the areas to be explored. Thirdly, a survey of the literature about the curricula and a careful examination of the materials in the curricula.

In this survey presentation, several questions will be raised and an attempt made to answer them. Some of these questions are "What was found to be faulty with the curriculum previously used that brought about the desire for a new curriculum", "How was the new curriculum developed", "What are the materials of the curriculum", "What is the philosophy of this educational system", "What philosophy of education emanates from the materials themselves", "What provisions are made for teachers and adults", "How do they compare and contrast with each other", and "What trends are

evidenced in Christian Education that can be of use in Reform Religious Education".

The answers to these questions will be useful in evaluating Reform Religious Education, to see whether or not there is need for change in our present curriculum. The conditions which brought about the need for a change in the various denominations of Christianity may very well be present in our own system. To determine whether we are fulfilling the obligation of helping our children to grow religiously, we should examine the trends in religious education as a guide for our thinking. If this paper indicates the trends in modern religious education, then we will have accomplished that which we set out to do. Also, it is hoped that the material presented herein will be of some value in the future course of Reform Jewish Education, as it evaluates itself in the light of recent educational philosophies.

## CHAPTER I

## THE UNITARIAN-UNIVERSALIST CURRICULUM

The New Beacon Series in Religious Education is the product of the Council of Liberal Churches, Inc., which in turn, is a combination of the departments of education of the Unitarian and the Universalist Churches. It is used now in part, in many other denominations throughout the country, as well as in the parent churches.

## The Genesis and Development of the Curriculum

Before the development of the New Beacon Series, each Unitarian and Universalist Church drew from whatever material was available from many different sources. Biblical leaflets were primarily used, which had no relationship from one year to the next, or even from class to class.

The plots and the heroes were idealized. The stories were told to impress religious truths or moral principles upon the young. Unreal heroes in unreal historical situations were supposed to become guides to help young people, living thousands of years later, to solve their very different real life problems.<sup>1</sup>

The church school was not considered important for the

growth of the children, or even for the growth of the movement. Religion was for the mature, not for children; they would develop their religious philosophy later in life. However, with the new emphasis on education and child development in secular life, this situation could not continue indefinitely.

In 1936, as a result of a survey of the Unitarian movement in the United States, it was decided to inaugurate a modern program of religious education. Mrs. Sophia Lyons Fahs was appointed editor because of her background in religious education. The result is the New Beacon Series in Religious Education.

Mrs. Fahs was eminently qualified for the task, having been the principal of the Experimental School of Religion, which was part of the Union Theological Seminary, as well as lecturer in religious education at the Union Theological Seminary. Mrs. Fahs has been most articulate in expressing her philosophy of education which has had extensive support in the field of religious education. At the present time, she is still a guiding spirit behind the New Beacon Curriculum, although she is no longer the editor-in-chief.

Mrs. Fahs has stated what she would like to see in the liberal church school, and why a change was necessary.

We believe it is important to have a large vision, to see the meaning of life in its wholeness so far as we are able. The foundation of our religion does not rest upon miracles, not do we believe in Truth as something revealed in its fullness to anyone in time past. To us life and the universe in which life flourishes are miracles enough. Growing insights are the only revelations on which we count. We glory in our children's curiosities and in their open-minded inquiries. The heart must be wedded to reason. 2 Only as they move together are they safe guides.

This was not to be found in the traditional religious school material, which placed its emphasis in other directions.

The traditional religious school was primarily a Bible school, for only this material "was sufficiently religious" for Sunday Schools to use. Only in the Bible could the final divine revelation be found, and therefore the Christian Gospel with its important message of salvation, had to be transmitted to children at the earliest possible age. "It was assumed that children were too young to think on these subjects. If by proxy they felt the reverence of the adult, that



was enough. Meaning would dawn later."<sup>3</sup> The message of Christianity was complete, the church delivered its heritage to the children whose only task was to accept that which was given and be loyal to the institution that presented it. An entire new approach was needed for the liberal religious school.

The new way of religious education rests on the assumption that God is discoverable, and that only as He is personally discovered is God ever really found. We think it a fundamental mistake for any child to be led to think he can learn about God merely from a book, no matter how great the book may be. It is misleading for a child to be taught that someone else has a special way of discovering God or of hearing His voice, not open to all others on equal terms. If a child is not old enough to be thinking for himself about religious matters, he is not old enough to be told the thoughts of others. According to the new way, children can discover God through their own experiences, we believe, because God is in the here and now.<sup>4</sup>

The two principles which should underlie this new type of curriculum, according to Mrs. Fahs, are to begin where the children live and experience before theological terms.

To begin where children live means to present stories and subjects which are similar to events in their own lives, rather than events from a far distant

past which seem to have no relationship to their own, very real, present.

We are not interested in teaching children how to play at church so that when they are older they will know the great hymns and the Scriptures used in the adult services. Religion is not like an (old quilt) or dress that we cut down to fit the child; it should be something sincerely real in the child's thoughts and feelings. It should be a quality that develops naturally as the child's experiences expand and deepen.<sup>5</sup>

She explains that experiences before theological terms refer to giving the child, or making available to the children, experiences which will develop their sense of wonder in the universe and also show the orderliness of the universe. In this way they will grow into using God, for example, as a meaningful term, rather than a catch-all phrase which precludes investigation and insight. If we start with these two premises, it is possible that the children will become true religious liberals, searching out truth wherever it may be found, imbuing each experience with a sense of the religious.

In another article, "When is a Child's Religion Emotionally Healthy?", Mrs. Fahs points out some of the considerations that go into the building of a curriculum

for a liberal church school. She states that psychology has given four fundamental emotional needs for sound emotional health, which religion has always tried to meet; "the need for security, the need for the feeling of personal worth, the need for mutual respect, and the need for satisfying social participation in the group".<sup>6</sup>

Yet sometimes our teachings and doctrines seem to be destructive of sound emotional health, rather than helping to bring it about. In this light, we should examine the beliefs that we are presenting to the children for their guide in life. She gives us two beliefs that in her opinion are not beneficial in this attempt. The first is "a belief in a God whose attitudes towards mankind are similar to those which today we regard as harmful when manifested by a parent towards his children. (That is) a God who becomes angry and punishes as does an inconsistent and maladjusted parent; one who has his 'chosen ones' to whom he grants special privileges; one who withholds his love from those who do not please him and grants his love only to the good; one who punishes and rewards in a vaguely distant future with promises and threats far beyond the significance of the particular deed; one to whom the primary relationship to men is one of obedience rather than one of fellowship."<sup>7</sup> The second

harmful belief is "in a God who entirely disregards the worth of personality, or a God whose universe is chaotic and lacking in meaning or unity". On the other hand, she presents those beliefs that she feels do enhance these aims of emotional health. That is, a belief in a God "whose attitude towards humanity is reliable and stable and understanding, regardless of whether we as individuals are good or bad,...., one who is universal in his relationships,...one in whom we are a part.... A belief in the essential and potential goodness of life, a belief that when we sense what seems to be the ever-elusive mystery of our existence, that we are somehow coming close to God." These beliefs can not be presented as facts, or in the traditional language. Mrs. Fahs says that this is a lack of respect on the part of the educators for the child. The child can and should learn from his here-and-now experiences, not from the superior vantage point of the tradition. If as adults we can examine with children those events which we take for granted with a new sense of appreciation, awe and wonder, then we shall be fulfilling the aims of religion in providing for the emotional needs of the future generations.

Inasmuch as the center of this curriculum is

experience, the question has been raised in what way does this religious school curriculum differ from that received in the public school. The answer given to this criticism gives further indication of the reasons for the change in curriculum. Rev. O'Brien of Cincinnati, Ohio stated that "insofar as all experiences lead to insight, to understanding, to growth, then we count them as religious, whether they take place in the public school, whether they take place walking in the country, whether they take place in the church school. If they lead to a child's growth, to his awareness of the world in which he lives, an awareness of himself, it is a religious kind of learning".<sup>10</sup> This leads, however, to the special province or emphasis in the liberal school.

The public school does not teach religion and yet we understand that it is important that a child comes to know the religious heritage of man,...so our curriculum on the religious heritage of man in all its manifold richness and diversity (fills this lacuna). The second...is our special emphasis...in that we try to teach not only a curriculum, but we try to teach with an "inner ear" and an "inner eye"...to see with wisdom, and to hear with understanding, and to accept with love.<sup>11</sup>

With these thoughts in mind as to the needs of the new curriculum, The Beacon Series began with stories for pre-school children dealing with everyday experiences. These first books were the Martin and Judy Series.

Books were also written describing how these books should be used to derive the most benefit from them. Today in the curriculum, there are almost fifty books. The books were written gradually, new books for the different grades being supplied as the years went on. It did not come out as a finished product, with materials for every grade at once as in the other curricula.

Each book was first used in a few classrooms, with the teachers writing up their experiences with the text. As the need became apparent from the reports of these teachers, revisions were made. Revisions are still being made in the curricular materials even after they have been formally introduced into the program. The Beginnings books were originally published in two volumes, but will come out next year fully revised and in a single volume.

Praise from many sources, secular and religious alike, has been given to the New Beacon Curriculum. It has been fully accepted by the majority of the Unitarian and Universalist congregations for their religious schools. A dissident note has been voiced by the more traditional churches, as would be expected from the nature of the curriculum.

### The Curriculum of the New Beacon Series

The Beacon curriculum is composed of approximately fifty books, ranging from books for use by children three years old to those for adult use. With each of the children's books, there is an adult guide, which suggests activities, motivation, and the philosophy behind the book. The curriculum is departmentally graded, with the departments comprised of the pre-schoolers, sixes and sevens; sevens, eights, and nines; nines, ten, and elevens; eleven and twelves; thirteen and fourteens; and fifteen year olds and older. Texts are supplied for each department, which are to be read and discussed in the group. The teachers are supplied with the guide for the texts, which gives the needed helps for the planning of the lessons. While it is hoped that the lesson time will be approximately two hours, this is not generally the case, with an hour now being the average time for the majority of the churches.

While there is no mention in the promotional literature of the cycles of instruction or pattern, there does seem to be the following plan in mind in the Beacon Curriculum. Up to the seven, eight and nine group, there is a concentration on everyday experience. After that, the children study mostly Bible and compara-

comparative religions.

The materials for the curriculum is comprised of the following texts.

Adults:

The Questioning Child and Religion, by Edith F. Hunter,  
Consider the Children; How They Grow, by Elizabeth Man-  
 well and Sophia Fahs,  
Today's Children and Yesterday's Heritage, by Sophia  
 Fahs,  
Prejudice and Your Child, by Kenneth Clark.

The first three books mentioned are concerned with the child and the traditional methods versus the progressive methods of teaching children. The authors note that traditional schools do not take into consideration the findings of the psychologists as to how children develop. Because of the particular goals of liberal religionists to have their children grow into their religion, rather than outgrow them, it is necessary to be aware of the needs of the children and how they can best develop a religious attitude towards life. The traditional schools only confuse and disturb the children with their ideas of God, sin, and morality. How to help the child grow, using the best techniques so far available from the sciences, is the aim of the Beacon curriculum which these books explain. Dr. Clark's book on prejudice as it relates to children is an adult presentation, which



would be valuable for the teachers in a liberal religious school, where they will be able to interpret and guide the children when matters of prejudice arise. Parents, too, can use this for discussion and action.

#### Pre-School:

Martin and Judy, volumes 1,2, and 3, by Verna Hills and Sophia Fahs,  
Martin and Judy Songs, compiled by Edith Lovell Thomas,  
The Family Finds Out, by Edith F. Hunter,  
Poems to Grow On by Jean Thompson.

#### Adult Guides

Martin and Judy for Parents and Teachers, by Josephine Gould,  
Exploring Nature and Life with Five and Six-Year-Olds,  
 by Edith Hunter.

In addition to the books, there are leaflets of each story which are given to the pupils each week so that they may be reread at home. Also, it is suggested that there be materials available in the classroom, such as paint, crayons, clay, and the like, for the children to express themselves through these various media. The main emphasis is on the texts, however, and the discussion that they induce.

The Martin and Judy series are concerned with everyday experiences that a child may face. There is no attempt made to tell the children what the "good--

"good child" does, or how God has done so much for them, instead an attempt to describe areas of life that will help them to grow. The experiences are of nature, about dreams, about life and death, about all facets of life as life appears to the three to six year old. The guide is a highly useful tool for the teacher of this age group. Besides a story-by-story analysis, stating the purpose of each and various activities that can be used; the book contains twenty-six pages of general information on the teaching of the very young. The song book has songs of a complementary nature to the series, and presents similar experiences in song. The Family Finds Out is a continuation of stories of everyday experiences, with especial emphasis on the world of nature. The stories of human relationships portray the whole family working out everyday difficulties. "Sometimes Mother gets tired, Daddy grows cross, and Stevie is a nuisance."<sup>12</sup> The guide is extremely helpful to the teachers, in that it presents the philosophy of the book itself, it analyses each story, suggests alternate stories, and it has a bibliography. The collection of poems, although not reviewed by this writer, is described in the curriculum as "poems...(that) relate to the daily experiences of children through the primary years. In these poems are reflected the persistent curiosities of

children, one of the natural sources of a slowly developing religious philosophy."<sup>13</sup>

#### Sixes and Sevens:

The Tuckers: Growing to Know Themselves, by Katherine Wensberg and Mary Northrop, which includes the adult guide,  
Animal Babies, by Alice Pratt,  
A Brand New Baby, by Margaret Stanger,  
Always Growing, by Elizabeth Manwell,  
Teaching Primary Children, by Josephine Gould, Lucile Lindberg, and Jannette Spitzer.

The Tuckers is another book of stories, but it contains stories of everyday happenings that cause emotional strain. By introducing these themes in a religious school situation, where the teacher is sympathetic and understanding, the children may be able to express themselves and grow from having these experiences in their own lives. In the stories anger, jealousy, rivalry are presented matter-of-factly with the situations all nicely resolved. No moral is drawn, so that the children may discuss their ideas freely on the subject without fear of being considered 'good' or 'bad'. Incidentally the book presents a Japanese, a Mexican, and a Negro in relation to the Tuckers. Although there is nothing said in the guide, the children may well bring up some of their prejudices or those of their

parents, if they have any. The next three books are part of what is termed the Wonder of Life series. Their main concern is with the "Mysterious wonder of growing life of all kinds."<sup>14</sup> Animal Babies is about the birth of animals, fish and insects. It has a fourfold purpose; that children may discover for themselves the deep basis of their relatedness to all living creatures; the hope that children may be prompted to ask questions concerning birth, which serves as a foundation for their life; an appreciation of instincts; and to learn of the ways in which young animals learn to adapt themselves to their environment. A Brand New Baby is a pleasant story about the first year of a baby's life. It is designed so that children will develop a rich appreciation of their own personal worth, a belief in their own possibilities, and a realization that all life is a process of learning. Always Growing is the successor of Growing Bigger by the same author, and has not been reviewed personally by this writer. The promotional literature states that this new book is the story of the "development of a little boy during his first six years, not only his development but the continued growth of his older brother and sister. As the (School children) read about these children who are growing and learning they can look back over their own lives. They may be able to see ways in which their

happy and difficult times have been the same as those of David and his older brother and sister Deborah and Joel". <sup>15</sup> Teaching Primary Children, which has also not been reviewed, is the guide to this series. It provides a Sunday by Sunday programming help, as well as suggested activities for this age group.

#### Eight, Nine, and Ten Year Olds:

Joseph, by Florence Klaber, with adult guide by the same author,  
From Long Ago and Many Lands, by Sophia Fahs, with adult guide by Florence Klaber,  
How Miracles Abound, by Bertha Stevens, with children's leaflets, and an adult guide by Dorothy Cooke and Jeanette Brown,  
Leading Children in Worship, by Sophia Fahs.

The books for this group represent two main thoughts in this area. The Bible and religious thought are presented in the first two books, while the world of nature is further explored and explained in the latter two. The story Joseph is told very dramatically, pointing up the issue of sibling rivalry. However, it is not exactly the Bible story, for there are some omissions, such as the story of Potiphar's wife, the idea of polygamy, the idea of a chosen people, and all theological references. From Long Ago and Many Lands, is a book whose central theme seems to be brotherhood with its

roots in the past. There are stories from the Bible, Greece, China, Africa, South America, Europe, and Arabia. The last three stories concern themselves with the miraculous births of Jesus, Buddha, and Confucius, presenting the thought that people love to magnify the birth stories of their heroes. How Miracles Abound is a source book for the parents for their information. It contains the stories of the star, magnet, salt crystal, dewdrops, lima bean, petunia, tree, snail shell, and the hand. It reopens the eye to the wonders of nature and all that is around us. For the children, there are leaflets, with stories, poems, photographs and Biblical quotations on these miracles which will arouse their interest and wonder. The adult guide which has more specific suggestions to the teacher than the book by Miss Stevens, for motivation and activities on a week-by-week basis also has a bibliography. Leading Children in Worship presents ten themes on nature for worship. It promotes a real religious feeling through the wonder of nature.

Nines, Tens and Eleven Year Olds:

Beginnings of Life and Death, by Sophia Fahs and Dorothy Spoerl, with adult guide by Mrs. Fahs, Beginnings of Earth and Sky, by Sophia Fahs, with

adult guide by Mrs. Fahs and Mildred Tenny,  
Child of the Sun, by Mrs. Fahs and adult guide by  
 Margaret Edwards,  
Moses: Egyptian Prince, Nomad Sheikh, Lawgiver, by  
 John Flight, with an adult guide by Edna Acheson.

The two Beginnings books are collections of myths relating to the origin of the earth and sky, of life and of death. It is an attempt to introduce the child on a simple basis to the study of comparative religion, and points to the universality of the great questions of religion. The stories are from all over the world and include some from the African Bushmen, the Mayan Indians, the Chinese, Greeks, Japanese, Hebrews to name a few. Each book concludes with the scientist's beliefs on the subject. The guide books provide background information for the teacher, methods of motivating the study, activities art work, and the like. In 1959, a revised edition of the Beginnings books will come as a single volume entitled, Beginnings: Earth Sky Life Death. The story of Akhenaten is told in Child of the Sun where he is presented as the teacher of monotheism. In the curriculum, it states that "the study of this ancient ruler is important as a corrective to the common misconception that the Hebrews were the first monotheists in history".<sup>16</sup> Included in the book is an account of the work of archaeologists and the discoveries that were made in Egypt. The guide book gives helps on how to introduce the subject, directly or indirectly, suggested

concomitant activities, geographical and historical background, and much on the Egyptian religion. Moses is a book written on two levels, the biblical and the fictionalized-scientific account of the same story presented for comparison and edification. The Biblical account is highly abridged and there is no indication of what is fictional and what is known as the result of research. The guide for the teachers presents much background material, the reasons for the Biblical deletions and suggestions for the carrying out of the lessons.

#### Eleven and Twelve Year Olds:

Jesus: The Carpenter's Son, by Sophia Fahs, with an adult guide by the same author.

The story of the life of Jesus is presented with some attention to the historical events of the day. There are no miracles, and Jesus and his friends seem to be quite real people. The adult guide has suggestions for the use of the text. It is suggested that this text well deserves a full years work.

#### Thirteen and Fourteen Year Olds:

The Drama of Ancient Israel, by John W. Flight, with



adult guide by Elsie M. Bush,  
The Old Story of Salvation by Sophia Fahs bound with  
 adult guide,  
The Church Across the Street by Reginald Manwell and  
 Sophia Fahs, with adult guide by the same authors.

The Drama of Ancient Israel is the archaeologists conception of the history of the Israelites from the time of Joshua through Solomon.

What results is a quite different interpretation of Hebrew history from the traditional one...The historical facts are so objectively given that the reader can sympathize with the Canaanites and the Philistines as well as with the Israelites.<sup>17</sup>

The Old Story of Salvation presents the traditional Christian approach to the Old and New Testament, patterned on the Seven Great Ages of Time by St. Augustine. The first five ages are in the Hebrew Bible and end in despair. The sixth great age is Jesus and end in the hope of a glorious second coming of the "Son of God". The seventh great age will be in the future and is related in the apocalyptic books of the New Testament. This is the presentation on the first part of the book. The second part is on questions that the story raises, the "Old Story in Art" and "What should we do with the old story of salvation?" The Church Across the Street presents the story of various religious denominations,

including Roman Catholicism and Judaism. The Protestant sects are all told by means of an individual who played a major role in its development, such as Mary Baker Eddy. The guide which accompanies it points out many activities in conjunction with the text, especially the visiting of the various groups. Various ideas for eliciting the most information from these visits are presented, with check lists for items that should be seen and sought out. Some special related topics for study, such as music, liturgy, etc. are described.

#### Fifteen Year Olds and Above:

Men of Prophetic Fire, by Rolland Wolfe, with adult guide by Ashbrook, Sprague, and Shuttee,  
Socrates: The Man Who Dared to Ask, by Cora Mason, with adult guide by Doreen Spitzer,  
War's Unconquered Children Speak by Alice Cobb, who also wrote the guide entitled, Refugees From War, Questions That Matter Most - Asked by the World's Religions, by Floyd Ross and Tynette Hills, with adult guide by the same authors and,  
Abraham: His Heritage and Ours, by Dorothy Hill.

The Men of Prophetic Fire is composed of two parts; one, the prophets of Judaism and the other is the prophets of later centuries. Included in the first group <sup>are</sup> Amos, Hosea, Isaiah, Micah, Jeremiah, Second Isaiah, and Jonah. John the Baptist, Jesus, Mohammed, and Mahatma Gandhi are in the latter. Socrates describes

the life of that philosopher in terms that are understandable today. He faces many of the current problems with courage and sureness of purpose, which is highly inspiring. War's Unconquered Children Speak asks the question, "What to do about the fruits of war in the changed personalities of those most affected?" It<sup>18</sup> presents the story of children all over the world who were uprooted and then virtually forgotten by those who forced this upon them. They have been deprived of those essentials that make a healthy and full life. The children represented are in Greece, Lebanon, Syria, Jordan, Gaza Strip, Israel, Italy, France, Germany and Finland. Questions that Matter Most is an examination of the world's great living religions. It is comparative religion with the accent on the answering of the basic questions of religions, such as, What is the nature of God, Who am I?, What happens After Death? and others. The guide, in addition to presenting the usual material for motivating the group, additional material on each group, ways to evaluate the class, also has a discussion on what it means to teach and the psychology of adolescents. The text on Abraham was not reviewed by this writer but is described in the course outline as "a picture of Abraham which is the result of a unique effort to remove the layers of legend and myth that have covered and blurred his picture

and to reveal the historical character who, historians now believe, actually lived between 1900 and 2000 B.C. Although the details included in any one episode cannot be assuredly an accurate report of the historical event, yet these details are such as might have happened in the life of such a man as Abraham."<sup>19</sup>

In addition to the above texts, there are two publications which contain other materials for use in the Beacon Series. These are Visual Aids Catalog, Motion Picture film Strips and Slides, and a Supplementary Book List to the New Beacon Series in Religious Education. In the visual aids catalog, there are a variety of subjects listed in which visual aid material can be acquired, such as religion, health, biography and the United Nations. Each item is fully described with all pertinent information. The supplementary book list gives additional material for each book in the series. In addition, there are listed various books that don't fit into the curriculum as yet, but do have a place in the religious school. Examples of these texts are The Story of Peace and Seven Little Stories on Big Subjects.

## Philosophy of the Curriculum

Dr. Robert L'H. Miller has attempted to describe the philosophical base which is the rationale and directing pattern for the "Beacon Series", and also some of the theological points in a liberal religion upon which such a philosophy rests. The theological presuppositions are that the "aim of religion is to construct the good life; the source of religion is human experience; the method of religion is intelligent inquiry. The environment of religion is freedom." <sup>20</sup> By these terms, Dr. Miller understands that religion's purpose is to help solve the individual's life's problems, so that he might have a philosophy of life by means of which he may guide his actions. Then, in concert, men may build on this framework a society in which individuals may live in peace, harmony, and justice. This philosophy has to be discovered out of the life experience, not from some revelation from some outside source. All life is the area of religion, not just particles of it. The methods of discovery is that of science, which has proven itself. That which will produce the type of life that we would construct is good and can only be produced and verified by using the tools of scientific inquiry. This can only come about in an atmosphere of true freedom, where there are no a priori interdictions. The individual must be free to follow his search wherever

it may lead him, and still be a part of the larger whole.

He explains the educational philosophy in terms of its aims, methodology, and the concept of 'Curriculum'.

One of the characteristic features of the Beacon Series is that aims, goals, or objectives are not fixed points at which learners should arrive; rather, aims are indications of the direction in which education ought to be moving. The aims are stated as directional process goals indicating a direction for the educational experience and stress a process rather than designating an end result to be achieved...The test in education's accomplishment of its goal is when the individual is moving in a direction defined as religious growth and when he works by processes of adequate problem solving and dynamic interaction with his environment. 21

Aims. In general, the aims of this series are growing religiously, sensing of selfhood, reconstructing experience, enriching present living, stimulation, social participation, and a working use of the religious heritage. Specifically, Dr. Miller feels,

Religious education should help persons to grow, develop and expand their capacities, to proceed from immaturity to maturity, to unfold their own individual and unique potentialities and at the same time to learn to fit themselves into the many environments which impinge upon persons. The aim of religion is to construct the good life and for the Beacon Series, this is translated by its concept of helping individuals become growing, developing, expanding persons in their understanding of and application to the religious aspects of experience...Such

religious education is not growth to some pattern but growing as a direction of life...such growth does not rely on the innate interests and proclivities of the child...Freedom and independence are essential but only when the child has been helped to use his intelligence in the exercise of freedom. The method of the creation of religious truths is intelligent inquiry.<sup>22</sup>

Another aim is the sensing of selfhood, helping the individual to find himself without being subjected to the forces of conformity in the guise of religion. Not only should religious education take cognizance of the differences among individuals, it should also strive to cultivate differences, so that each person may make his full contribution to life.

A sense of selfhood requires a certain independence of thought...He should have the right to form his own conclusions about the religious meanings of his experience. If religion is to help persons to create the good life they must develop a sense of selfhood and be free and independent in their individual search for that which gives meaning and purpose to life experience.<sup>23</sup>

From the individual himself must come his philosophy of life based on his own experiences, and from himself must also stream a sense of life- purpose.

A third aim of religious education is "to help learners in the process of reconstructing their experience".<sup>24</sup>

Activity and reflection on the activity is of prime importance, for throughout life, the individual is faced with new experiences. He reconstructs these new experiences in terms of his own religious values.

The process of reflection is the only way by which experience is reorganized or reconstructed. Religion is created only through the process of intelligent inquiry which demands a gathering of the evidence, the building of an hypothesis. Religious education in the Beacon Series aims to start the individual in a life-time of such a continuous reconstruction of his living experiences.<sup>25</sup>

The next point flows naturally from that of reconstructing experience and that is the enriching of present living. The education that one receives in the religious school should not aim for some distant time, but should help the student to live better in the present. Since the future is basically unpredictable, if the individual learns to solve situations and reflect on his present day experiences, he will be in a better position than one who has learned only of a past heritage. In the present and the future, he will be able to construct for himself a rich and satisfying life scheme, based on the free inquiry into his own experiences. Fifthly,

while the aim of developing selfhood is stressed, so too is that of social participation...Religious



education ought to stimulate that social participation without which the person cannot fulfill himself and without which religious values fail to become related to social needs...It must help the immature grow to the point of meaningful participation in society...If religion fulfills itself in reordering society as well as contributing to personal meaningfulness in living, its education must prepare the learners for adequate social participation.<sup>26</sup>

Lastly, Dr. Miller stresses the aim of this education to allow the pupil to have a working use of the religious heritage. Rather than begin with the tradition and show them how it can be applied to life, the Beacon Series first presents the life situation, and then, as one of the many sources, they will turn to the heritage of religion which includes the Bible, the history of the church theology, and so on, for further material in order to produce a working hypothesis. "Our aim is not that children know the heritage but that they use it in formulating their own new truths by which to live."<sup>27</sup>

Methodology. The methodology of the Beacon Series is very important as an integral unit in carrying forth the aims expressed and in furthering the philosophy of the movement. He states in his paper the methodology that is inherent in the progressive movement of educational philosophy. Dr. Miller states that two words can be used as the bases of the methodology, namely, "democracy" and

"functional". In a democratic situation, where the teacher and pupils in concert share experiences, the pupils learn the actual practice of democracy. This can not be hoped for in an authoritarian situation. <sup>28</sup> As regards the other term, functional, it is pointed out in the paper that the tradition is without value in and of itself. It is only of value if it can be used, if it is a tool that will help the individual in his daily existence, in solving the <sup>29</sup> problems of his new and unique experiences in the present. In this light, the methodology is constructed out of purposeful activity, problem solving, and pupil interest.

The first element of methodology is to activate the learner. He should not sit and wait for information to flow to him. He should be engaged in activities appropriate to his age which present him with indeterminate situations--occasions calling for action for which he does not possess the needed knowledge to act. Acting, and sensing the pressure for solutions provides the opportunity for the acquisition of subject matter. The natural propensity of children is to be busy at something. This is the beginning of the learning process.<sup>30</sup>

But learning involves more than just the doing of an activity; it also involves letting the experience run the full course to its conclusion, whether it culminates in success or in failure, up to the point of danger. Then, there must also be a period of evaluation and criticism of the experience which has just been completed. They

learn for the future out of the context of the present, thereby adding to the storehouse of their religious framework. It also should be pointed out that this experience is not entirely from the students but is structured by the environment, which is part of the responsibility of the teacher.<sup>31</sup>

Closely related to this is the technique of problem solving, and pupil interests. They may even be described as other facets of the same situation, for the problems to be worked on should stem from the interests of the pupils. The method of scientific inquiry is very important in the solving of these problems, so that the basis for the future may be adequately laid. The teacher must take care, too, that the experience which comes from the students is worthwhile, leading to worthwhile goals, although the goals should not be explicit.

Concept of Curriculum. The third item in the construction of a philosophy of education is that of the concept of the curriculum.

The curriculum of religious education is the normal life experiences of the children as they come together in the church school classroom and as they live in society as a whole. The building of the curriculum necessitates a shaping of

environmental conditions which will assure a high quality of experiences, potentially rich in religious values, in which the group will share the term experience-centered as descriptive of the curriculum. 32

This entails a program of enriched and controlled experiences, based on pupil interests while not forgetting the needs of the pupils.

#### The Philosophy that Emerges from the Curricular Material

A systematic examination of the Beacon Series is the subject of a doctoral dissertation by this same Robert Miller. In his thesis, he describes three educational philosophies, the perennialist, the essentialist, and the progressive, and then through an examination of the curriculum of the Beacon Series tries to see which philosophy is represented in the Beacon Series. Those who wrote about the curriculum stated that the philosophy was of the progressive school. The findings of Dr. Miller in his thesis were that it was really a mixture of the progressive and the essentialist philosophies that was carried out in the curriculum. Using the three criteria aims, methodology, and the concept of curriculum, he labels the elements that are progressive and essentialist.

Aims. The progressive elements in the educational aims of the Beacon Series are the following:

1 The here-and-now- children should undergo meaningful religious experiences in their immediate living.

2 Growth- the student should not be given religion as a fixed conclusion, but should learn a method of religious discovery and an appreciation which would prepare him for a lifetime of religious growing and increasing understanding.

3 Experience- the Beacon Series concentrates on the spiritual and religious aspects of experience.

4 Individual thinking- Religious education should not indoctrinate children in things they should believe.

5 Self-understanding- Religious education should show children how to incorporate their self-understanding into a more unified personality and how to make better adjustments to the non-self in their environment.

6 Social reconstruction- Religious education ought to prescribe the directions of social change in accordance with the spiritual and religious principles evolved out of a critical evaluation of experience.<sup>33</sup>

While these are manifestly part of the aims of both progressivism and the Beacon series, there are other aims of progressive philosophy which are to some degree limited in the Beacon series. In the progressive philosophy there are no fixed goals to be arrived at, while there are some indications of goals in the Beacon curriculum. The important aspect of experience in the Progressive philosophy is the reflection and evaluation that takes place at the conclusion of some activity. There is little emphasis on this in the Beacon curriculum. "The progressive idea

is not just to keep the children active and busy as might appear in the Beacon Curriculum."<sup>34</sup> Thirdly, in comparing the curriculum of the Beacon Series and the progressive philosophy, there is a definite limitation in the former concerning the aim of social reconstruction. In the progressive philosophy, one of the aims of education should be the planning for social reconstruction through planning for social reform and leading in the development of new aspects for the present culture. In the Beacon series there is "little implication that education is responsible for drawing blue prints of a revised social order or of a participation in carrying such designs into action".<sup>35</sup>

There are certain aims in the Beacon series that might be classified as following the essentialist school of education, Dr. Miller says that these are:

1. Religious heritage- It provides a number of courses to acquaint the child with the religious tradition of the Judeo-Christian heritage.
2. Essential ideas- To insure that the basic ideas of liberalism are given to their children; the function of religious education is to indoctrinate the minds of children that man is one.
3. Prototype- The purpose of the program is to shape the person according to ideal of a psychologically well-adjusted emotionally healthy, socially conscious and religiously liberal person.<sup>36</sup>

These divergent aims are expressed in the curriculum of

the Beacon series, so that for the first four years, the children are presented, in the main, with a progressive philosophy. For the next three years, the aims are intermingled, expressing both progressive and essentialist philosophies, and for the last five years of the schools, we find mostly a presentation of the essentialist philosophy. This situation is not only true of the aims, but also in the methodology employed in the curriculum.

Methodology: The progressive elements of the Beacon Series methodology are;

1. Experience- instead of talking to the children about how they should act or how others in the past have acted, the stories and programs of the Beacon Series are directed toward helping children talk about themselves, their own experiences, and their own actions.
2. Activities- the activity must be purposeful in terms of the child's experience and in line with class interests. The kind of activities provided should offer maximum opportunity for self-expression on the part of the individual.
3. Democratic environment- the teacher functions as leader rather than as dictator or authoritarian director. Group decisions are stressed. Pupil interests should be taken into consideration in planning the work of the group.
4. Independent thinking- they should be free to form their conclusions regardless of how far these may deviate from the traditional or from conclusions held by other members of the class, including the teacher. 37

There are also limitations in the curriculum of other factors in the progressive philosophy. For the progressive philosophy, much is made of the idea of experience in the methodology. The Beacon series, however, neglects one of the most important aspects of experience as the progressive understands it; namely, the emphasis on the reflection of the experience after its completion.

We find almost no discussion of problem-solving as a methodology of experiencing. An excessive use of stories as experience rather than the actual living of the class as it exists in the nature of the day's coming together is another limitation of the progressive concept of the actual, genuine, direct experiencing of children themselves...From a progressive point of view, it is questionable practice to start with the past or with others and then try to make a transition to the present.<sup>38</sup>

Besides limitations on the idea of experience, there is a definite limitation of the idea of activities. In the Beacon series, the activities are used to supplement and support the subject-matter which they are supposed to learn. In progressive education, the activities come first, with the subject-matter used as a means of implementing the activity. Democracy in the methodology means two separate things to the Progressives and the developers of the Beacon Series. The learners are involved in not only the how but what it is that will form the center of concentration in progressive education. Adults decide in the



Beacon Series what the course will be, while the pupils have a voice only in deciding how it will be carried out. Dr. Miller states a last limitation that is very important in contrasting the Beacon curriculum with the progressive philosophy. In the area of independent thinking, Dr. Miller states;

The progressive educator insists that students be encouraged to do their own independent thinking and that they be allowed full freedom in the formation of their own conclusions...But in the Beacon Series, only that part of the total heritage which supports a liberal's conclusions has been presented. When other parts of the heritage not favorable to liberals are presented, they are more often shown in an unfavorable light, such as the Old Story of Salvation and The Church across the Street. The material necessary to form a point of view radically different from that of the sponsoring churches is not presented. 39

In the Beacon Series, the essentialist philosophy has a more dominant role in the methodology than that of the progressive, such elements of essentialism are in the following;

1. Essential facts- there is a given body of subject matter which should be learned. The teacher's task is to place the facts before the students for mastery.
2. Written record- the Beacon Series is a collection of books containing material which adults consider useful for the religious growth and development of the child.
3. Indoctrination- a subtle indoctrination is

definitely at work as one tool of Beacon Methodology. Certain basic ideas should be communicated through the curriculum. (Yet there is a difference qualitatively between the essentialist and the Beacon idea of indoctrination). The essentialist indoctrinates to a more dogmatic point of view. (In the Beacon series) the indoctrination should lead the learner to a liberal's conclusion within the framework of a broader, more sympathetic knowledge and sensitivity.

4. Subject-matter domination- the use of activities at certain points in the Beacon Series often serves more for purposes of subject-matter re-enforcement than as of inherent value in and of themselves.

5. Pupil interest- pupil's should be stimulated by the teacher to awaken an interest in a given body of subject-matter.40

Concept of Curriculum. In these two areas of the Beacon Series, both elements are found; that of the progressive philosophy, and that of the essentialist philosophy. The same is found to be true in the question of what is the meaning of 'curriculum' in the Beacon Series. The elements that may be termed progressive are;

1. Child-centered concept- the emphasis on child development in the Beacon Series represents a progressive element, albeit an early and since modified progressive point of view.

2. Experience-centered concept- an experiential concept of curriculum is found largely in the descriptive and supplementary literature of the Beacon Series. Such writings say that the Beacon Series should be considered as a library, not a set of textbooks to be followed year by year.41

The limitations of the progressive view of curriculum in

this curriculum is in the areas of experience and books. Dr. Miller states that there is little indication that theory of experiences as curriculum is present in the texts or in the guides to the texts. As regards the books, there is stated in the presentation of the curriculum, that there is a book for each grade for use each year by each class. Experiences are used to supplement the books, but the books constitute the basis of the curriculum, which is essentialist theory.

In the Beacon Series, the essentialist theory of curriculum is represented by the following:

1. Subject-matter- The curriculum is a collection of bodies of subject matter each to be mastered by the student.

2. Religious heritage- The focus of attention in the Beacon Series concentrates largely on materials representative of the Judeo-Christian religious heritage. Fourteen of the books deal with the Bible, world religion and church history, while only four are child-development centered. These four books are on the pre-school and primary age levels.

3. New subject matter- Subject matter, new or old, forms one major organizing principle of the curriculum and warrants the conclusion that strong essentialist elements are present in the concept of curriculum for the Beacon Series.<sup>42</sup>

From the foregoing material, it is evident that the materials written about the curriculum and the materials of the curriculum are in disagreement. The pro-

progressive philosophy is not carried out in practice,  
but the curriculum actually reflects, for the most part,  
the philosophy of the essentialist movement.

## CHAPTER II

## The Protestant Episcopal Curriculum

A new development in the field of religious education is the publication of the Seabury Series, the product of the Protestant Episcopal church. It marks a radical departure from traditional religious school education, and presents many challenges for those in the field of religious education.

## The Genesis and Development of the Curriculum

The genesis and development of the Seabury Series has been in process ten years, and in this year (1958-1959) the course is complete with publication of materials beginning in 1955. There had been no official curriculum previous to this, and each parish took its material from whatever source it could, some being the publishings of the Presbyterian, Lutheran, Congregational, Methodist, and Baptist churches. The decision to produce their own materials was the result of the discontent brought about by not having their own curriculum which taught the theology and beliefs of the Episcopal Church.

The first publications were the six books called the Church's Teachings, an adult series for parents and

teachers, for their own source material and also as their source material of the entire Seabury Series. ✓ 2  
Next came the production of texts for each age group, which had to undergo two levels of experimentation. First the editorial staff of the Department of Christian Education studied the data available on the abilities and behavior of children at a particular age level. Then, after determining with the help of theologians the ways in which the Christian faith related to concern and interests of that age level, the editor prepared a course for that grade. This was then given to a particular teacher and observer team in one parish to be used for one year. The team took voluminous records, taped each session of the class, and had consultations with the editor. Using these materials, the editor then revised the course and then submitted it to five parishes, representative of a cross section of the church as a whole. Again every class session was taped and the teaching team made careful reports. After this, the editor produced the final teacher's manual and the pupil's book for the course.

The reaction to the new series has been rather mixed, right from the outset. In a survey taken in the first half of 1958, it was found that there were more churches using the Episcopal Church Fellowship Series, a

private venture, while there were more students in the parishes that used the Seabury Series! Each series, is however used by less than half of the Church as a whole. The local churches, according to one of the editors of the Seabury Series, which made the preparations and provided the leadership training that had been recommended received the curriculum with endorsement and in some cases with enthusiasm. Where the recommended preparation was not made, there have been dissatisfaction and in some instances rejection of the materials. <sup>1</sup> Some of the other reasons for negative reactions have been the lack of lesson plans and the accusation of a watering down of the theology and surrender to Deweyism. The lack of lesson plans for the teachers points really to the inadequacy of the teacher and the teacher-training program in the local church, not to inadequacy in the Seabury Series. One Priest in charge of the education for a diocese stated that it was not fair to the teachers to send them into a class to teach without the necessary training and all available resources. Using the Seabury Series, the teacher does have many aids, but if she is not equipped to use them, then the situation is hopeless. Some churches have raised objections on the grounds that the Series is presenting "debased theological coinage". There is a difference in the Episcopal Church between Christian love and merely human kindness, which was not adequately pointed

out in the first edition of these materials, although it has since been revised. Also it is not enough to preach a merely accepting God.

In meeting the need for a modern phraseology of 'acceptance', those who teach the Seabury Series and those who write its materials must not fail to come to terms with a God who both accepts and rejects. A church which both accepts and rejects,<sup>2</sup> and Christian groups which both accept and reject.

The charge that the movement has surrendered to the progressive school of education at a time when secular education is abandoning it, is the result of the seeming lack of structure in the series and the emphasis on the here-and-now life situation. Whether this charge is true or not will be seen in the analysis of the materials and philosophy of the Seabury Series.



### The Curriculum of the Seabury Series

The Seabury Series curriculum is primarily person-centered as far as the actual classroom presentation is concerned, and content-centered in the worship service, which is considered part of the curriculum. The teacher is trained to be aware of the life-situation of the children and their needs. The classroom is considered to be a part of life, and therefore should represent the true Christian atmosphere. The curriculum is closely graded, with teacher's manuals for each class, and books for the pupils, although they are generally not class texts. The teacher, then must be able to follow the leads that the children give her in fulfilling the aim of the school, to experience the love of God now and to respond to it. The worship service, on the other hand, is to present the teachings of the church, through the Liturgy, scriptures, and the sermon. This is expected to produce certain feelings in the child which will probably be expressed in the classroom. The worship service is for the whole family at the same time, so that the child can reap the benefits to be derived from family worship.

The teachers and parents, as well as the adult population of the Church in general are involved in the

carrying out of the curriculum, for they, as well as the children have much to learn of the ongoing mission of the church. A Church of apostles teaching the word is the aim of this new education, and the adults must be taught so that they can share it with the children and demonstrate their belief to the world in general. Teachers and adults alike must learn to respond "in the present circumstances of (their) life to the demands of God on (their) life and the redeeming love of God for (their) life".<sup>3</sup> The first six volumes of the Seabury Series then were for the adults and teachers and were called the "Church's Teachings". They are the major source work for the other materials in the series, as well as the basic resource for the teachers. These volumes are on the Scriptures, Church history, theology, worship, the heritage, structure, and activities of the Church and a volume on the common problems of living under God in the Church. With these books as a basis, there is a lot of further training for the parents and the teachers.

The teachers, in order to be fully prepared for the task of teaching in this new type of religious school must undergo much training. This is not required in the standardized weekly lesson-plan school, but under the Seabury Series curriculum, the emphasis is on the ability of the teacher to be able to communicate, through her own commit-

commitment to the teachings, what the Church is and requires and gives. The help that the teacher is to receive is five-fold. Tested Guidance--This applies to the teacher's manuals provided for each class in the school, which provides detailed information about the characteristics, interests and concerns of each specific age. In addition, there are discussions on techniques, such as role playing, group discussion and activities, that help the teacher to really know the children and get them to respond enthusiastically. Thirdly, the manuals provide much subject-matter resources suitable for the age group, such as stories, pictures, movies, and even flannelgraph material. Subject Matter--With the six volumes of the Church's Teachings and the other books important to the church that is available, the teacher has an abundance of material so that she may fully know the christianity that she is teaching and so that she may present it in a meaningful way. She has much more to offer than the teacher in an orthodox-type school. Training Teachers--In order that the teacher may feel truly secure in this new type of teaching, the training is of vital importance. The priest is the person directly responsible for seeing that the teachers are fully trained. In order to help him, there is a Teacher Training Guide which contains the necessary material for planning and conducting the training sessions. This training is to be given before and during the actual teaching season,

and is divided into sections entitled "What we are trying to do", "How we Learn and How we Teach". Findings is another aid in training for the teacher. Techniques, resources, questions, and such related material are printed in this magazine monthly, and thus becomes a valuable tool for the teacher. Thirdly, there are teacher training films to show exactly what can be accomplished and the idea of the Serbury Series. Additional help to the teacher comes through the adult education for the parents. It is recognized that without the cooperation of the parents, the learning experience of the children on Sunday morning is of little lasting benefit. Therefore, the training of the adults assumes great importance so that the home and school may work together in order to produce the most good. Last, a further help to the teacher is provided through the family worship service. "This common experience of corporate worship furnishes church school classes with a vital source of subject matter as an expression of the heritage and faith which are ours".<sup>4</sup>

The adult training is in the form of three manuals. One is for those with children in grades one, four, and seven, second is for grades two, five and eight, and the third is for grades three, six, and nine. It is indicated that the parent courses should be run weekly, and should be conducted by a steering committee. To help the steering

Committee in its work, there is an additional manual called "A Guide for Leaders of Parents' Classes" with all the information needed for the successful operation of such a class. The parents manuals themselves will be gone into more thoroughly in the section on materials.

One more aspect of training concerns the "Parish Life Conferences", which are retreats and conferences. The purpose of these gatherings are to bring the matter of religion to bear and have meaning on the lives of those who say they believe in the Church. The clergy and congregational leaders go for periods of ten days, and other selected members of the congregation go for weekends. The weekend is somewhat structured, but, as in the classroom, the needs of the group at the moment determine the content. "The idea is to confront the individual with his inadequacies, then after repentance, to raise the individual back up."<sup>5</sup> The gospels are to be heard as Good News at each level of life.

There is no testing of the results of the curriculum as testing is usually understood in the content-centered school. There is an evaluation, however, which takes place in terms of themselves, the class with each other and with the teacher and with the goals of the class. The final evaluation is life itself, where it remains to

be seen whether practice follows.

There is much material in the Seabury Series, although it has been thoroughly explained that the main emphasis in the carrying out of the curriculum rests with the teacher. The materials are the following: Findings, Parent education manuals, teachers manuals, and class resource texts.

#### Parent-Teachers:

Findings, a monthly magazine of approximately twenty pages, designed for use by teachers, Rectors, parents, and Directors of Christian Education. It has an attractive form with articles on new teaching methods, the results of educational research and experimentation, additional resources, practical articles on education, projects, book reviews, and outlines of the Scriptural portions to be read in the Worship Service. These Scriptural portions are given with commentaries, so that they may be explained meaningfully to the pupils, as well as being easier to grasp for the individual reading the magazine. A typical magazine had the following articles and departments. "As Teachers Listen, children learn; Keep Score by the Airplanes (The more interesting the curriculum, the less airplanes in the school room);

Department endorses weekday Christian Education; How to lead discussions with Junior-High-School students; Arranging the preschool room; Channels and opportunities for adult education; Letters; Youth Broadcast; What the church is teaching week by week; Items"<sup>6</sup>

There are three parent education manuals, divided into three grades each, ranging from the first grade to the ninth grade.

Families in the Church- divided into four sections, the book first describes the methodology that should exist for the adult class; second, there is a discussion of the "fundamental religious situation of man and the divine answer to man's basic need";<sup>7</sup> third, the nature of the children in the first, fourth, and seventh grades, the aim of the courses, and the parent's role in the learning of the child; and fourth, there is a section on the means of grace for family life. In the manual, among other worthwhile items, it discusses the problems that both parents and children share in common, such as the fear of failure, loneliness, and selfishness. A good bibliography is included.

Apostles in the Home† this manual intended for parents

and godparents of children who are in the kindergarten, second, fifth, and eighth grades. The purpose is "To help parents and godparents to understand their children and their children's world, and to help parents and godparents appreciate more deeply how the Christian faith bears upon and throws light upon the kinds of problems and relationships which both they and their children are experiencing"<sup>8</sup>

Information about the courses in each grade and about the children in each grade is presented, and a study guide for parents along the same lines as in the previous manual is included. One of the important goals of the course is to understand how to develop a partnership of home and Church and to gain insights into living with one's children in the family group.

Faith is a Family Affair- the emphasis in this book is on the family and the living of the Christian life, even more than in the previous manuals. The grades involved are the nursery group, and the third, sixth and ninth grades. Two of the goals of the course are to explain the meaning of Christian education and how it is carried on from birth into adulthood, through the partnership of the Church and the home. Secondly, to present the full philosophy and content of the Seabury Series as used



in the religious school. As in the previously described manuals, there is a discussion of the nature of the children at each age level, with a description of each course that the child takes. This is then shown as being relevant to the home and how the parents can further guide the child.

The material in the Seabury Series is closely-graded, that is, each grade is considered as a unit in the school. Therefore there is a teacher's manual and a resource book for each grade. The materials in present use are the following:

#### Nursery:

Receiving the Nursery Child, teacher's manual.  
All Things Created and Gifts of God, sets of nursery  
 cards selected and designed by Gregoe Goethals.

Receiving the Nursery Child explains that the course purpose is "to provide creatively for the growth of the three and four-year-olds<sup>9</sup>", as well as to help the child become aware of his relationship to the Church through experience. The manual states that until the age of six, the children see no difference between God and man; the power of God is associated with power of the adults. The God adults talk about is like adults who are talking.

"The children should not be part of the adult worship service. The Bible was written by adults for adults, and very little is appropriate for small children as written and very little more can or should be adapted for them."<sup>10</sup> The contents of the manual includes chapters on the idea of creativeness, nursery education and the preschool child, supplies, activities (full details, including many finger-plays), experiences in a Christian frame of reference, essential preparations, and anecdotal material on preschoolers. There is a full bibliography for each section of the manual.

All Things Created and Gifts of God are two sets of nursery cards given to the children to be taken home and are not for class use. On one side is a picture in full color and on the reverse side, there is a poem. Intended to express some of the joy and wonder of existence, the emphasis on nature is the purpose of the first set. The second set has an emphasis on daily experiences with the purpose of showing the importance of the people who are closely related to the daily experiences of the child. Thus, it is evident that the cards are for the parents as well as the children. They are loosely connected with the Church Year although the connection is only apparent when attention is called to it.

## Kindergarten:

Receiving the Five Year Old, teacher's manual.  
Good Morning, Mr. Church, children's reader.  
How Susan Got her Name, children's reader.  
Christopher explores the Church, children's reader.

Receiving the Five Year Old, a manual explains that the objective of the course is "that the Church be experienced and explained in terms of family life, so that the five-year-old can understand and make it his own".<sup>11</sup> The breakdown of the manual includes what the five-year-olds are like, the course and the teacher, family interests, exploring the familiar world, toward awareness of self and others, flannelboard cutouts, stories, anecdotal material, and a bibliography.

Good Morning, Mr. Church; How Susan Got her Name; and Christopher explores the Church are three readers for use at home with the parents. The purposes are to help the child appreciate the similarities between the Church and his home, to appreciate the story of baptism and to understand her belonging to the church family, and to familiarize the child with the church. These books are written with humor, in language suitable for the age group.

## First Grade:

Wonder and Faith in the First Grade, teacher's manual.  
Timmy's Search, new text by Harry Behn.

Wonder and Faith in the First Grade, a manual in which the purpose is to encourage and accept the child's curiosity about God; to help the child come to some understanding of the experiences he is having in relationship to the people and things in his world; and to deepen and strengthen the child's understanding that the Church is his home. Some of the contents of this newly revised manual are What the children are like, Atmosphere for learning, The teaching-team in the classroom, Planning, Bible and secular stories, resources, craft activities, and a bibliography.

Timmy's Search is a new text which deals with the question of where God lives. It is not for class use, but is to be read at home with the parents. It is a story of a child who wishes to go to Sunday School, but his father won't let him. The child finally presents his case to God, who helps him understand his parents. Various familial relationships are discussed, such as anger, frustration, understanding, and the fact that parents are not always right. It is illustrated in color.

Second Grade:

My Place in God's World, a manual.  
The Wondrous Works of God, take-home reader.

My Place in God's World is a manual to help the child realize that he had a particular place in the world that God created. How to accomplish this is the aim of the teacher's manual. The interests and concerns of this age group are the key, for the child is "taking an increasingly keen interest in the world around him, and this leads him to explore the place he himself occupies in it."<sup>12</sup> The plan of the manual is similar to the others, containing the background theology for the course, methods of teaching, resource material, and anecdotal material.

The Wondrous Works of God, the child's take-home reader is a book of experiences of God's world, with stories of the stars, gravity, water, and Easter. Primarily, it is concerned with the world of nature within the framework of a family group.

### Third Grade:

Throughout the Whole Wide Earth, a manual and packet of aids.  
Our Prayer and our Praise, an abridged book of prayer with commentary.

Throughout the Whole Wide Earth is a manual of the grade

to help the children learn that there are people different from themselves in their own community and country and in other countries who are Christians and that the Church ministers to them in many ways...to help the children know of Jesus Christ, a loving concern for people,...to help the children understand better their relationship with the persons they meet every day...and to help them participate more fully in the worship of the church.13

The manual contains the necessary background on the children and the theology for the course, also the practical details of planning, stories, resources and activities for the teacher. The manual cautions the teacher not to overwork the use of the pupil's text; to be conscious of the capabilities and interests of the children, while at the same time to remember the goals of the course. Included with the manual is a packet of teaching aids for the course and contain the following: a map of the world, a full-color reproduction of the painting "Nativity", a black and white print "Madonna and Child", a sample of braille, and other like material.

Our Prayer and our Praise is actually an abridged Book of common Prayer, with commentary. The children, using this prayer book, are able to follow the service in the family worship service. This is to be used at home and in class, as well as at the services.

#### Fourth Grade:

Right or Wrong, teacher's manual.

The Promise, by Paul Thomas is a take-home reader.

Right or Wrong, as explained in this teacher's manual for the fourth grade, has the purpose of working within the context of the Church in helping them recognize and grapple with the issues of right and wrong in their lives. The areas covered are the experiences of the child, the Old Testament stories of God's Covenant and the struggle for right and wrong that they exemplified, and the continuance of the covenant as seen through the Church Year. The manual states that the Bible is not to be used to prove points, but should only be considered as the heritage and family tradition of the children. The same format is used in this teacher's manual as in the previous ones.

The Promise is the story of a family that reads the Bible. It attempts to make the Bible meaningful today with the questions and comments of the family. In this context, many of the old Testament stories are retold. Both the manual and the book are new this year, as part of the revision process. It is a take-home reader.

#### Fifth Grade:

The Goodly Company, a teacher's manual.  
Traveling the Way, a take-home reader.

The Goodly Company, "You will find that fifth-graders are essentially concerned with the importance of 'belonging', particularly to groups of their own age and sex. Your job is to help them see how they 'belong' to the Church in a great company of others of the present and the past."<sup>14</sup> The basic techniques to be used are the group discussion and to start where they are. The manual has the two main sections, the background of the pupil and the theology, also the resources and materials that can be employed.

Traveling the Way is actually two books in one. The first part is Cleon makes His Choice by Drusilla McGowen and the second is How the Christian Church Found Itself by William Sydner. Both are stories of the early Church, with the latter story being drawn from the Acts of the Apostles.

Sixth Grade:

Deciding For Myself, a teacher's manual.  
The Son of God, a resource book.

Deciding For Myself, a manual that indicates the objectives of the course, as the facing of the problems that arise in their daily experiences and the study of the



life of Jesus as presented in the gospel St. Mark. The manual follows the pattern of organization presented in the other manuals.

The Son of God, marks a transition in the curriculum of the Seabury Series, for this is a resource book, to be used in the classroom as well as at home. It is almost the entire Gospel according to St. Mark, with much information on the geography, politics, economy and religion of the times.

#### Seventh Grade:

Why Should I? a teacher's manual.  
More than Words, a resource book.

Why Should I? is a newly revised manual for the seventh grade, which seeks to help the child answer the questions, "Why should I obey? Why should I believe? and Why should I go to Church?" <sup>15</sup> The manual contains the necessary background material and also techniques for carrying out the course objectives. One method descussed at length is that of role-playing. All of the resources are fully explained in terms of their usefulness and their application.

More than Words, a resource book for the seventh grade is a type of dictionary of over a hundred Church, Bible and religious words, fully discussed in the language of

the twelve-year-old. Some of the words in this newly revised book are forgiveness, good, hallow, law, Lent and heathen,

Eighth Grade:

What About Us?, a teacher's manual.

What Is Christian Courage, a resource book.

What About Us? explains that the goals of the course are "to establish with the members of the class a relationship in which he <sup>(the pupil)</sup> is accepted as one of the group but recognized as having something individual to contribute; to assist each member of the class to live with a dilemma common at his age level: the continuing tension between the demands of himself as a person and the demands of the group; to help the individual child know that the love and forgiveness of God is ready for him even when he has been mischievous, thoughtless, or lawless, and to help him understand that the Church and its sacraments are always there to strengthen him, through the grace of God, in doing what is difficult and in trying to carry out his confirmation promise." <sup>16</sup> The contents include the following; the manual and you, Hear the eighth grader speak for himself, what are we trying to do, Facing eighth graders concerns, some helpful techniques, recorded dialogues, and resources.

What is Christian Courage, the pupil's resource book for this grade is an anthology of prose and poetry, part of which are religious and part secular. It is not planned to be read every week in order, or for class assignments, but to be referred to in order to illustrate what has come up in class discussion. Among the diverse contents is a selection from I Remember Mamma, a radio script about George Washington Carver, the Epistle to the Ephesians, and quotations from Thomas Edison.

#### Ninth Grade:

Growing in Faith, a teacher's manual.  
Old Testament Roots of our Faith, a retelling of the Old Testament by Sister Elspeth.

Growing in Faith is to help the pupils express their "gathering doubts and questions and to seek understanding of the means by which faith is transmitted and strengthened".<sup>17</sup> The pattern of the contents is similar to the other manuals, with special material for the ninth grader.

Old Testament Roots of our Faith shows the preparation for the revelation of God in Jesus Christ. The last chapter is the Epistle to the Hebrews, showing the relationship of Israel to the new faith. It is not necessary for the text to be read in order, but may be used to illustrate

Various points.

Tenth Grade:

Belief and Behavior, a teacher's manual.  
To Know and Believe, a student's resource book.

Belief and Behavior is the only manual for the senior high school so far. It explains the purpose of the course as an attempt to have the students articulate the questions that they have concerning the meaning of their lives, and to understand that these same questions are reflected in the spirit and heritage of the Church and to help them live their faith in their everyday relationships. It is the same pattern of structure as in the manual.

To Know and Believe is on Church doctrine and was written by John Suter. The areas covered are God the Creator, God the Father, and God's laws. The theme of the book is "who am I and what am I doing here?"

## The Philosophy of the Curriculum

The function of any educational philosophy is to state the desired outcomes, so that direction and purpose may be given to the program. It must function in the selection of the methods to help in the realization of these goals, as well as present a concept of the total curriculum. The philosophy is used to integrate the total life of the schools for the desired ends and make the educative process relevant to the life situation.

The aims of the Seabury Series is to "help the person respond in his present circumstances of his life to the demands of God on his life and the redeeming love of God for his life."<sup>18</sup> The two main words in this aim are "response" and "now", for it is the acceptance of the message of Christianity in each life at whatever age level he is right now and the action that this calls for. The acceptance on a mental level only of the "good news" of Christianity is not sufficient, but must constitute an evangelism of deed in the life situation. This is not the primary responsibility of the church school, but rather the task of Christian parents. The school merely attempts to help the parents fulfill their obligations of making the Word viable. The problem today is that

there is a separation between the teachings of the Church and the practice of secular life. In an editorial, this is described as the goal of conversion. "It is the purpose of converting Church people of every age to the carrying out in daily life of the things they profess week by week at the altar of God. It is not the same as the purpose of imparting Christian facts and ideas, although it involved the use of these facts and ideas."<sup>19</sup>

A second aim is that of indoctrination of the children through various means. It is necessary to teach that "truth is eternally true and falsehood everlastingly false;...right is right and wrong is wrong in all times and places;...and (to teach) men how to suffer discomfort and pain and fatigue and disgrace and death for the sake of truth and right."<sup>20</sup> This is in direct denial of the relativistic school of educational philosophy, and its life-adjustment aims. Rather it is part of the essentialist philosophical aim to pass on the great heritage of the Church. Aspects of this include the teaching of Christian love as distinct from Godless love. "The awakening of Christian love and concern between person and person; the pouring out of the Church's gifts of prayer and Communion and spiritual rebirth and abundant living...this is the central task."<sup>21</sup> This aim of indoc-

indoctrination also is concerned with the bringing of the tradition to bear on "man's condition of need".

The estrangement of man from God is corrected only by the full acceptance of the truth of his faith.

A little child needs to know that God made the heavens and that the same God made him and cares for him. An older child needs to confront the fact that laws were not made by man alone; some were made by God. And, when a bit older, he needs to face the stark fact of his own inability to keep these laws by himself. An adolescent must be confronted, among other things, with the meaning of decision in relation to the choices he is constantly making.<sup>22</sup>

These two basic aims of the Seabury Series, bringing the faith into life and indoctrination are carried out by the distinctive methodology prepared for this series. It entails a combination of some of the tenets of both the essentialist and the progressive schools of educational philosophy. One major aspect of methodology is the actual Church service, with the children worshipping with the parents and the sermon addressed to the young Christians as well as to the more mature members of the church. Here he learns of the Bible, the Book of common Prayer, the Sacraments, and the Holy Days of the Christian Year. It is a very important facet of the total teaching. "There (in the Church service) the Gospel is proclaimed in its fulness, and there each Sunday some particular

aspect of the drama of redemption is unfolded in prayer, Bible reading, and sermon...The Episcopal Church's content-centered curriculum is the Church Service itself."<sup>23</sup>

Pupil interests and needs also play a major role in the implementation of the philosophy of the Series, The life situation of the children must be taken into account for truly successful teaching to take place. The classroom is to have the atmosphere of freedom where the children may speak freely. The teacher is not the authoritarian or judge, but a molder, one who listens and sympathizes. The whole idea of redemption is thus lived out right in the classroom. This democratic idea is stressed throughout the writings on the Seabury Series and also is expressed through the pictures of the classes in Findings, the magazine for teachers and education leaders. Indoctrination as part of the methodology is discussed in the writings. Part of the Sunday School, and not separated from the learning of the children, is the worship service. This provides a lot of indoctrination in the faith of the fathers. "Teacher and class take up this authoritative proclamation and explore its ramifications instead of letting it fall with a thud and pursuing some other subject-matter introduced under a weekly lesson-plan."<sup>24</sup> In the religious school class, the teacher who believes and knows her faith, must inculcate it (into) her children,



explaining the child's problems and experiences to them in religious terms.

Another part of methodology is the use of subject-matter. In this series, there are texts and teacher's manuals, with general yearly themes. Yet they are not the main part of the methodology, for they should be subordinated to the real experiences and problems that are brought up. The courses themselves are designed with the concerns of each age group and their characteristics in mind. The teacher should plan her lessons, in advance, but should be flexible enough to change when needed, and should constantly revise her plans for the following weeks that the following week may flow from the events of the previous week.

The concept of curriculum is the whole life of the individual, and his ongoing relationship to his environment. The school is conceived of as one small aspect of the child's life wherein he is treated as a Christian and where he may come to understand what it means to be a follower of Jesus. As they experience the faith in life of the Christian community, the heritage is used to expand, interpret and analyze the meaning of this experience. There is no body of information to be transmitted

in terms of a standardized week by week lesson to be used by all teachers in whatever situation they find themselves. It is rather the picking up the threads of life as they appear and bringing the meaning of Christianity to bear on that point. One cannot have a Christian education outside of the Christian community; therefore curriculum is the whole life of the parish.

Because of this central concept of curriculum, it becomes necessary for the program to be both person-centered and content-centered. First, they start with the child, his needs and interests, problems and aspirations. In order to help him understand himself, content is brought in. The teacher, being aware of all the resource material, can draw on a wide variety of materials for the children in their present situation. Christianity has answers and content, but it "has too large a factual content, with too urgent a relevance for the child's present situation to tolerate a division into 'things we will take up this year' and 'things we will take up three years hence'.

Now is the time for knowing God; now is the time for faith, for hope for charity; now is the time for embracing Christ; now is the day of judgement and the day of redemption."<sup>25</sup>

The Philosophy that Emerges from the Curricular Material

## The Philosophy that Emerges from the Curricular Material

How is this philosophy of religious education carried out in the actual materials of the Seabury Series? The primary responsibility for seeing that this is carried out lies with the teacher-observer team. For each grade, there is a teacher's manual, which gives the team an idea of what is expected of them in the classroom situation. For the most part, the philosophy of the movement is clarified and brought to more practical levels, but there are some deviations from the philosophy as expressed in the writings about the curriculum and the philosophy which emanates from the materials themselves. That this has been recognized by the leaders of the department of education is evident from the nature of the revisions of texts that they have already done, although it is a stated policy that all material is to be systematically revised every three years. The revision that was most apparent as being an attempt to bring the two philosophies together was in the first grade material. Originally the three take-home readers dealt with the relationship of parents and children, Christman, and a faithful God and orderly world. However, the new book for the first graders asks the question "Where does God Live?" The book is designed to throw light "on the meaning of man's sin and separation and God's forgiveness and love".

The aims of the Series as seen through the materials have both progressive and essentialist philosophical elements, although the emphasis may be seen to have more of the progressive. This is in direct contrast with the material written about the curriculum, which predicates its aims as presenting the heritage to the young members of the Church. The main progressive aspect in the educational aims of the Seabury Series is the emphasis on the here and now. That the children should undergo meaningful religious experiences in their immediate living is axiomatic in this series. The teacher is cautioned in the various manuals to try to understand what the children are really saying so that the experience of the moment may be used for learning--and learning that is related to life, not to a presupposed lesson plan. Growth, too, is emphasized. Religion is not something that may be "handed over", but must develop naturally, just as the children develop. In the living of the class, the student must learn the idea of need, redemption, and acceptance so that he may build on these for a greater understanding as he continues to grow. "You cannot use the Bible to prove points to these children (sic),...but you can, by your attitude and interest, help them discover that it is their heritage, their family history."<sup>27</sup> Experiences are used to develop the spiritual and religious aspects inherent in them. The manuals present many

different activities to produce differences in experiences for the children, but first stemming from the interests and potentialities of the children. Self-understanding is also underlined in the aims of the series and progressivism. How to become a more unified personality through self-understanding, and to become more adjusted to the natural environment is stressed as goals for the teachers to strive to reach. Social reconstruction is presented as a goal and a task for religious people, to express the truths they have come to know through their own experience by their relationships with others.

The essentialist elements in the curricular aims are to present the religious heritage, certain essential ideas, and the concept of a prototype. Although the books which present the tradition are called resource books, and not texts for class use, it may be assumed that much use will be made of them for teaching purposes. It is hoped that they will learn from these books of the past, as well as answers for the present. Certain essential ideas are necessary for the child to be a true Christian and he must be taught them. How the child receives these ideas, however, is through the life of the class, not through the flat statements of the teacher. These ideas, if accepted by the children, are to produce a prototype. The children will be shaped according to the ideals of

a psychologically adjusted, emotionally healthy, socially conscious, believing Christian in the Protestant Episcopal Church. These essentialist aims develop in the curriculum more and more as the age of the children increases. In the lower grades, it is almost all representative of the progressive philosophy.

The methodology of the Seabury Series reflects both schools of thought. The progressive elements in the methodology are experience, activities, democratic environment, and independent thinking. Experience is the starting point in the series, and from there the teacher is able to draw on many resources for the further amplification of the experience and for the children to arrive at some solution. The teacher does not tell the children what is the correct thing or what others have considered as the proper way to act. The stories and activities also help the child to understand his experience in broader perspectives than just himself. As in the progressive philosophy, the transition is from the very real present to the past. Activities give the most opportunity for self-expression and are highly used in this curriculum. One of the many activities suggested is role-playing so that the insight of the group is presented in a free setting. The activities stem from the interests of the class and present a purposeful framework for the learning process

to take place. The activities are not to make the subject matter more enjoyable or more interesting or even to help in the mastery of it; but the subject matter is the servant of the activities engaged in. The democratic environment is one of the chief areas of stress in the Seabury curriculum. The teacher is the molder, not the authoritarian person in the orthodox classroom. The class is aware of the adult, but she is also part of the group. Pupil interests are taken into consideration in planning the work of the group. The teacher revises her tentative lesson plan at the end of each session in accordance with the leads that are brought up in that session for the next class. The pupils thus help decide not only how, but also what it is that will form the major part of the class work. The teacher's guide to what will probably be of interest to the pupil comes from the manual which fully discusses the age group as to characteristics, needs, interests, and so on. Independent thinking as far as the methodology is concerned is somewhat limited as far as true progressivism is concerned, although it is present. The children are able to reach certain conclusions of their own, but the teacher should, through the medium of the class, try to see that they develop into believing Episcopalians. This does not come about through a dogmatic approach, but through the act of love and acceptance which the child finds in the class room situation and thus associates with

the Church as a whole. Also, in the resource material, only that material that fits into the general framework of the Church's beliefs are used. Thus, there is no course in comparative religion or other than a doctrinarian point of view of the Bible or Church history. This material only comes into use if the class so wills it, but there is nothing provided for the free spirit to choose from. "The material necessary to form a point of view radically different from that of the sponsoring churches is not presented."<sup>28</sup> This statement, although made about another curriculum is true here as well. These then are the progressive elements in the Seabury Series. methodology.

The essential elements in the methodology are essential facts, written records, indoctrination, and pupil interest. The essential facts that the teacher must present are the facts of Christianity, that she does this through a variety of means other than straight presentation does not alter this fact. If the teacher is successful, the children will have learned the essentials of Christianity. Also, the Church service presents much of the essential knowledge that the child will be expected to know. The written records, besides those in the courses which may or may not be used to any great extent in the classroom, includes those used in the Church,



such as the book of Common Prayer and the Bible. These are considered necessary for the religious growth and development of the child. Also, in the church worship hour, the indoctrination is most keenly felt. In the classroom, the indoctrination is more subtle, but is there. Certain basic ideas must be communicated through the curriculum. Pupil interest is stimulated by the teacher so that the material can be presented through the group process, rather than a complete following of the natural interests of the children. Again, it is evident that the methodology in the curriculum of the Seabury Series is a composite of the two philosophies, progressivism and essentialism.

The concept of curriculum itself is not clearly defined in the material of the Seabury Series. The elements that may be clearly discerned as progressive are those of child-centered concept and experience. The child-centered concept is very important to the idea of curriculum. It is the whole realm wherein the education of the individual takes place. The child is the product of his environment and therefore he must be taught also in that environment. This naturally leads into the experience-centered concept. Thus, the books of the courses are not for any particular year in actuality, but can be drawn

upon by any teacher at any given time. The books are clearly labeled as resource material, and in some cases it is even stated that they are not to be used in the class, but should be a form of supplementary material or part of the library of books that the child would have in his own home. Experience is central, with the books only a means of enriching the experience.

The only essential elements in the concept of curriculum is the religious heritage. The religious heritage is seen as the enveloping principle, which binds all together. This part of the concept is not to any great extent visible in the classroom, but it is the major emphasis in the worship service which is considered an integral part of the educative process. Here the whole force of the tradition is brought to bear on the child, which is, it is hoped, carried over into the classroom, where it becomes part of the life set.

It has been demonstrated in this section that the curriculum of the Seabury Series in its philosophy is a combination of the progressive philosophy and the essentialist philosophy. The worship service is totally essentialist as a part of the education that the child receives, while the classroom is primarily progressive

with some essentialism. The main aspect of the classroom is that it is progressive, with the goals making it essentialistic. This does not exactly coincide with the material that is printed about the curriculum, which would lead one to think of the school as being more the reverse. But the aims as represented in the statements and the aims as reflected in the material are approximately the same. Also, it was indicated that the revisions seem to be operating in the area of bringing the material of the school more in line with the essentialistic position, so that the methodology and the concept of curriculum would be closer to the materials describing the curriculum of the series.

## CHAPTER III

## The Presbyterian Curriculum

In 1947, the General Assembly of the Presbyterian church in the United States of America approved the Christian Faith and Life program of education and ~~it was intro-~~ *✓ clear* duced to the public in October, 1948. This "New Curriculum" as it was popularly called, was the result of much work over a long period of time, reflecting the new interest in education in the church that was developing throughout the country. The story of the new curriculum is told at length in a doctoral dissertation, written by William Bean Kennedy, entitled "The Genesis and Development of the Christian Faith and Life Series".

## The Genesis and Development of the Curriculum

Other movements, before their new religious education materials were published used whatever materials they could get from whatever source possible. This was not so in the case of the Presbyterian Church in the U.S.A. *✓* They had a fully developed curriculum, entitled, "The Westminster Graded Lesson Series". Interestingly, this had developed in response to the new educational theories which had developed in the early part of the nineteenth

century, notably the progressive school. This was one of the many factors which brought about the need for a change, for the Westminster series did not take into consideration what the actual situation was in many of the churches or who it was that was using this series. Thus, the old series required highly-trained teachers, while the teachers available were not of this calibre. Also, there was a high incidence of turnover among the teachers amounting to approximately one-third of the staff. Space was at a premium in many of the schools, so that separate classes for each grade became a physical impossibility. While there was no denying that these were fine goals for which to strive, still the curriculum as presented was unworkable for the present. Other objections to the Westminster series were its very progressive nature. During the '30's, a new theology was creeping into the movement which was counter to the natural theology in the old curriculum. This new theology, known as Neo-orthodoxy found more and more adherents in the church as they came fresh from the Seminaries and thus became a factor in the move away from the curriculum. This new theology was quite in evidence at the curriculum conference in 1939.

The statement at this occasion was made that "Christian education seems to have been affected by an educational

philosophy which assumes that truth is arrived at or may be arrived at through discussion as over against the increasing awareness of the fact that there is a 'given' in the Christian Religion".<sup>1</sup> This view was expressed with the understanding that here was a break from the past. But the break was not to be complete for at another conference in 1941, before presidents of theological schools, pastors, board members, and directors of religious education, the statement of policy contained aspects of the progressive educational philosophy. Therefore, it was said,

In the acceptance of a 'given', we profess some sympathy with the Herbartians, and because of the stuff out of which humans are made, we profess a certain sympathy with the progressive educators. We recognize that we will use the devices and principles of both in Christianity to achieve our objectives in terms of the 'given'. We do not stand with either, we do not straddle. But we will define our philosophy as a part of each.<sup>2</sup>

The new curriculum was expected to reflect the new theology which was becoming evident in the Church.

In line with the new theology, there was a demand for renewed attention to the Bible. Because the Westminster series was experience-centered, the complaint had arisen that they did not get to the Biblical material

at all, scanty as it was in the curriculum. Finally, there was the felt need for goals in religious education. The old curriculum, based on the new ideas in educational philosophy, was not interested in formulating aims for the entire system and this was seen in the lack of direction given to the teachers. The fact that the curriculum was constantly losing appeal was noticed in the business department. Not because of the lack of revenue, but because of the realization that they were not educating Presbyterians, the new curriculum was authorized.

Although the plans for the new curriculum had been formulated, and basic work had been done, the program had to be slowed down considerably because of the war. Nevertheless, some of the new thought was published in the immediate successor to the Westminster graded series under the title Graded Bible Lessons for These Times which was produced in 1944. Much in this new material was old, but much was in the nature of a transition to the New Curriculum. This was discernible in the use of certain phrases in the Graded Lessons. Thus, it was "to use the Bible for personal and group 'guidance' instead of 'problem-solving'"<sup>3</sup> and "The Bible is valuable for Christian 'faith and life' in place of Christian 'growth'"<sup>4</sup> It is most forcibly seen in this remark "The intermediate

pupils were described as being 'in the period when many of them first decide to accept Christ as their Saviour' instead of 'in the opening years of a crucial period of physical, mental, social, and religious development'." <sup>5</sup>

The Graded Bible Lessons was only an interruption, however, between the old curriculum and the new Christian Faith and Life series. It was produced out of a major reorganization of the board of education and a realistic appraisal of the resources and capabilities of the Churches that would be using the new curriculum. This meant that the materials had to be planned for the one-room religious school, with inexperienced teachers. How well they succeeded will be discussed later on. First, a theologian, Dr. James Smart, was named as editor-in-chief of the program. He had little experience in the field of education itself, but there were educators on the staff who were trained in this field. Smart's theology became the crucible for the refining of all materials in the new curriculum. Through conferences with individuals in the field, staff, and leaders in the Church the new curriculum was forged that would be accepted by the Church as its official curriculum. Years were spent in writing new textbooks that would present the new point of view. The full story of the production and development of this curriculum is,



as previously stated, the subject of a seven-hundred page doctoral dissertation and therefore cannot be detailed here. Let it suffice by saying that a completely new department of religious education was formed in order to produce the new curriculum in the best possible way for the task that it had set for itself.

The one area which was not covered as fully as would have been liked was that of experimentation and testing of the new curriculum. The desire had been to test all the materials in actual training situations before publication, but the printing scheduling made this impossible. "So they tried to do as much as they could before they wrote the lesson materials. By reproducing the books for the first year, they could use them with sample lessons and gather some data which would help in the actual writing of the lessons for the first year."<sup>6</sup> The reading books received impressive reports, but "in general, the comments suggested that the materials were difficult for the teacher to master and use and that perhaps they were graded too high."<sup>7</sup> Revisions were made, but could not be retested in the field. In future years, however, revision was a constant procedure.

There was some objection to the new curriculum, mostly from the fundamentalist wing of the church. Their

criticism centered mostly around the use of the Bible in the new series, for the "curriculum makes the Bible not central, but secondary; the reading books conflict with the Bible and tend to confuse the pupil quite needlessly; the Bible is loosely and incorrectly quoted and is a definite propaganda agency for the recently published 'Revised Standard Version'; it contains an unScriptural simplification".<sup>8</sup> Other criticisms were references to certain books as reference guides, the employment of a Jewish scholar to check for historical accuracy, and biblical criticism. It was not wide spread, however, and the Church officially stood by its curriculum. Elements outside the church criticized it on other grounds, such as the supposed contradiction between the Neo-Orthodox theology and the naturalistic theology in the lower grades. Generally, however, the new curriculum was greeted with enthusiasm in the Church and praised from without. One indication of the success of the curriculum was the fact that 90% of the Presbyterian church school population was using it, as well as many non-Presbyterian schools.

### The Curriculum of the Christian Faith and Life Series

The Christian Faith and Life Series is based on a three year cycle, except for the lower grades, the nursery and the Kindergarten groups, which are on a one-year and two-year cycle respectively. The three themes of the series are Jesus Christ, the Bible, and the Church, which, although they cannot actually be separated receive certain emphases in the theme year. It is departmentally graded, in frank recognition of the lack of space in most churches for adequate classrooms for each grade. The departments are the following; the nursery class, age 3; the kindergarten, ages 4 and 5; primary grades 1, 2, and 3; junior, grades 4, 5 and 6; junior high, grades 7, 8, and 9; senior high, grades 10, 11, and 12; young adults, ages 18 through the mid-twenties; and adults from the mid-twenties up. A major feature of the curriculum is the attempt to involve the home in the carrying forward of the goals. One purpose of the curriculum is "to make the teaching of the Christian faith a part of the home experience, so that in family life parents and children together may grow in the knowledge of God and in Christian grace, and to provide channels through which Christian faith and love may reach into the life of the home".<sup>9</sup> Therefore, the materials as presented are for both home and church use. The materials are magazines for parents and teachers

of each department; quarterly reading books for nursery, kindergarten, and primary department for home use, annual reading books for the juniors, junior high, and senior high departments, for class use; teaching pictures for the nursery through the junior departments; hand-work kits for the kindergarten and primary departments; workbooks for the junior and junior highs; and audio-visual filmstrips integrated into the course for the adults and the young adults, also, there is a magazine, with a special magazine for the leader. The teachers in the other departments have special aids which are comprised of a manual for each theme, teaching manuals, and a lesson planning book.

The materials for the curriculum are comprised of the following texts, and other media, for each department, for this year's theme (1958-1959), the Bible.

#### Nursery:

When they are Three, parent and teacher's manual by Sara Klein.

Growing, parent-teacher's magazine.

In Our Church; His Name is Jesus; The Little Seeds That Grew; and I'm Growing, quarterly reading books, written by Sara Klein.

Nursery Teaching Pictures.

When they are Three has the aim of making the child feel at home in the Church. The first part is about the child

and the second is concerned with the actual nursery class. The contents are: They learn from us; They grow toward God; They grow as persons; They become aware of their world; They go to Church; The Nursery Class in action; At home in the Church; Three year olds at work; Parents and teachers know their job; Teaching plans for the year; Stories to tell and Songs to sing; Study group outline; and Bibliography. Among the areas discussed in the chapters are the needs and characteristics of this group, the widening world of the children and the Church as a part of this widening world; environment for learning, activities and equipment, and lesson plans for each week throughout the year.

Growing, This magazine is really for the kindergarten group and will be discussed in more detail there. However, it is included here because it contains a section called "The Nursery Class" which has been added this year. This supplementary material is comprised of articles, stories, books, and records to be used in conjunction with When we are Three.

In our Church; His Name is Jesus; The Little Seeds that Grew; and I'm growing are four quarterly reading books to be read at home, with only references to them made in class. Each is simply written, with large illustrations, many in full color. The first is an introduction to the Nursery school and the Church building; second, the story

of Jesus first as a baby, then as a man, third, God's influence in the world of nature; and the fourth, God's desire for all to live in harmony within the family and the community.

Nursery Teaching Pictures are enlargements of twelve of the pictures appearing in the quarterly reading books. Hung in the room, they are used to help create a certain atmosphere "to promote growth and happiness".<sup>10</sup>

#### Kindergarten:

When we Teach Kindergarten Children, a teacher's manual by Katherine McLandress.  
Growing, the parent-teacher magazine.  
Kindergarten Teaching Pictures, a set of eighteen.  
Sammy Moves to Brookdale; A Star Shone; God's World and Johnny; and The Lord will Love Thee; four quarterly reading books for home reading.  
Kindergarten Activities, a series of cutout pictures.

When we Teach Kindergarten children, discusses the needs, characteristics, and interests of this age group; how learning takes place; suggestions for good teaching; activities such as play, music, stories; environment, the room and its equipment; how to prepare for the lesson; management of the kindergarten. Many of the chapters have a bibliography for further reading on the subject. It is interestingly written, and full of practical materials and suggestions.

Growing, in addition to the material for the nursery group has material of general interest for the parents and teachers of the Kindergarten department and materials for the teaching of this group. The magazine comes out quarterly and the last issue has an index for the year. Sample articles' titles are, A child learns to share, Tell your child stories, Church School Kindergartens can be efficient. Regular features are In every home, which describes the role of the parents in the church school work; The Family Worships together, Bible readings for each day; Notes and News, book reviews and items of interest; and Plans for teaching in the Church school, detailed lesson plans for each sunday. This last category takes up most of the issue (40 pages) and is replete with information for the teacher and the interested parent. One article in this section is called Planning Ahead for the church school and gives many suggestions on what is ahead and things to prepare for, how to interest the parent, new ideas, and a bibliography of books for the children to use in this quarter. An outline of the quarter's work follows, containing the theme, Scriptural verses, purpose, story page numbers, picture references, songs, poems, and possible activities. In three pages for each weekly session, the magazine has an article on the theme for the thinking of parents and teachers, the necessary preparations for the session, and a full lesson plan.

Actual statements are given, such as "After the story ask the children to tell of ways neighbors have helped them. Say: 'We like to visit our friends and neighbors and have them visit us.'"<sup>11</sup>

Kindergarten Teaching Pictures is a set of eighteen pictures, in full color to help the pupils visualize the ideas the teacher presents.

Sammy Moves to Brookdale, A Star Shone, God's World and Johnny, and The Lord will Love Thee are for the children primarily for home reading. Each contains a few simple, well written stories, well-illustrated in color. The first is an orientation to the kindergarten and the people in the church and the community, the second is the story of Jesus, and the third shows how everything in this world is of God. The fourth book has not been published yet, but the general purpose is to "help children see the part God plays in our daily life, especially in our families."<sup>12</sup>

Kindergarten Activities, is a series of cutout pictures for handicraft work. There are games that can be played with the children, in addition to the coloring activity.

Primary department:

When We Teach Primary Children, teacher's manual.



Opening Doors, parent-teacher magazine.

Primary Teaching Pictures, a set of eighteen pictures.

People of the Promise; So the Wall was built; Good

New to Tell; A Story that has no End; four quarterly reading books for reading at home.

Primary Activities, a packet of materials.

When We Teach Primary Children is written by Marjorie

Haynes and its contents include, What are our Goals,

How does the Primary Child learn, How important is environment,

How do I prepare adequately, When we teach with

creative activities, When we teach with music, When we

teach with stories, Can Primary Children really worship,

What about the Home. How can I grow spiritually. Thus,

the chapters are on the characteristics of the age group,

the laws of learning, preparation, practical suggestions,

methods of creative worship, how to involve the home, and

increasing personal spiritual growth.

Opening Doors, the parent-teacher magazine for this age group has basically the same format as the one for the Kindergarten, and is also a quarterly publication. The contents are categorized as features, articles, and lesson plans. Two-thirds of the issue is devoted to the last section. Some of the features are The Family Worshipships Together, a table of daily Bible readings; Have you read? Seen? Heard?, a page of book reviews, film strip reviews, and so on. The articles are designed to help the parents to become better Presbyterians, to help them understand their children, and to appreciate

and help in the work of the Church School. Among the articles in an issue of Opening Doors were these: The Butter and Jelly Bible, What Makes a Good teacher, and Young Parents Can Witness. This last article states<sup>13</sup> that Christians "must tell others about Christ". Various examples of how this was carried out simply and naturally were given. One example describes an incident with Jake, "neighborhood character of the loud-mouthed type"<sup>14</sup>. After an invitation to church, he meets a series of misfortunes. Because of this invitation, however, they are able to meet the future with faith. "We are Jews, and we believe in God as you do, but I guess we just needed to be reminded of him, so that we could have the faith to carry us through these trying days", Jake's wife states.<sup>15</sup>

The section on lesson plans is divided into four parts, an outline of the quarter, a section on planning ahead, a page on any special needs for the quarter, and week-by-week detailed session plans. These plans provide for about one hour, divided into ten or fifteen minutes for an informal opening, thirty minutes for the class session, and fifteen minutes for worship.

Primary Teaching Pictures, is a set of fully colored pictures for use in the classrooms and for class illustration.

People of the Promise, And So the Wall was built, Good News to Tell, and A Story that has no End, the four quarterly books for reading at home and for background material in class were written, respectively, by Elizabeth Honness, Imogene McPherson, Florence Taylor, and Kate Ward. The central theme in the four books is that of love. The first two books portray Old Testament stories, the third shows the friends of Jesus after the resurrection, and the fourth is a modern story of a 'bad boy' and how he is reformed by the love of his friend. Well-told, interesting, and fully-illustrated in color.

Primary Activities are a packet of materials for creative activity, appearing quarterly.

Junior department:

When we Teach Juniors, a teaching manual by Jane Harris.  
Discovery, a quarterly teacher-parent magazine.  
Junior Pictures, twelve pictures in color.  
A Promise to Keep, reading book by James Smart.  
Junior Work Book, pupil's own guide book.

When we Teach Juniors is a teaching manual of which the contents are Teaching for a purpose, as an experience in friendship, in an environment, must be planned, within a fellowship, is an art, in the midst of trouble, Beyond four walls. Questions and a bibliography is given at the

end of each chapter. Goals, characteristics of the group, and methodology are presented in non-technical language. This book is a practical tool for the teacher; it is not theoretical.

Discovery, the quarterly teacher-parent magazine is divided into articles, photo features, regular features, and plans for teaching in Church and Home. The various articles are on understanding the age group, theology, and the school. In one issue, there was an article entitled "Our boys don't go for comic books!" In addition to the reasons for her children's lack of enthusiasm for comic books, there is a good bibliography of books for juniors in various categories. In the lesson plans for each week, the session of thirty minutes is divided into six parts: What do we know? Report, Bible study, In our Day, For Next week, and Project time. In a lesson on the book of Esther, where the purpose of the lesson was "To help juniors see that God speaks to us through the story of Esther, to warn us against hatred of the people of God", <sup>16</sup> it was carried out in the following way. First there was a discussion on what the children know about the Jews. Then a report on the holiday of Purim by the children is given. A review of the story of The book of Esther follows for an understanding of the holiday and the realization that the Jews are God's chosen people. A discussion of what our attitudes should be

toward the Jews today and why they are persecuted. An assignment is given for the following week, and then for project time the children present a role play. The period ends with worship.

Junior Pictures portray great christian themes, related principally to the study of the Bible.

A Promise to Keep, the junior reading book was written by James Smart, former editor-in-chief of the Curriculum. It is not a textbook for use in class, but should be read at home so that the child has the necessary background information for class. The Biblical story from Abraham to Paul is presented, from the viewpoint that God has a plan that he is trying to accomplish and that we must do our share in bringing it to fruition. It is illustrated profusely, in color. The miracles of God are not stressed, but it does dwell on the role of God in history. It is annually published.

Junior Work Book, "The pupil's own guide to study and activity, thought and research. The first part is for class use, and the last is a booklet, 'Day by Day', for personal daily devotion."<sup>17</sup> This quarterly publication gives additional biblical material, questions, projects, and daily Scriptural passages for study.

# Junior High Department:

Counsel, the parent-teacher quarterly magazine.  
Teens, newly revised, in place of work book.  
Men of Tomorrow, reading book by Eward Mead.

Counsel is divided into articles, features, and teacher lesson plans. The individual lesson outline is different from that in the previous departments. In the Junior high department, for example, one lesson outline is 1. "Finding out the purpose and setting of the story of Jonah. 2. Reading the Book of Jonah. 3. Discussing our attitudes toward others in the light of God's love." <sup>18</sup>  
 The class at this point is on a deeper level than in the preceding years, and it is noticeable in the lesson outlines and details. More discussion and not so much detailed directions. Lesson appears to be straight lecture and discussion.

Teens is the new, revised material for the junior high to take the place of the workbook that was formerly used. There are lessons of various types--a newspaper article, discussions, playlets, and committee material, as well as devotional material. The assignment for each week is included on tear-out sheets, so that they may be taken home.

Men of Tomorrow presents the story of some of the important people in the Bible, omitting quite a few. Those

included are Abraham, Isaac, Jacob, Moses, Saul, Samuel, David, Solomon, Ahab, Amos, Isaiah, Jeremiah, Ezekiel, Malachi, and Jesus. Modern language is used throughout.

#### Senior High Department

This Generation, quarterly magazine for parents and teachers.  
The Bible Speaks to You, annual reading book by Robert Brown.

This Generation has the same type of material as in the other magazines. Some of the articles are "Fraternities and Sororities in High School", "Allowing for teen-age tension", and "Briefs on Basic Beliefs". In a representative issue the lesson plans give more background material than in other departments for the teacher. There is no outline for the session, but headings are provided in the lesson for the guidance of the teacher. The lesson itself is quite detailed, including the assignment for the following week.

The Bible Speaks to You, is a book about the Bible. It focused directly in class, and assignments are made from it. Written in a very interesting style, it presents the basic facts about the contents and origins of the canon of Scripture. The topics of the text are The Bible itself, The subject of the Bible, Those to whom the Bible is addressed, New horizons in the Bible, and

Thinking biblically about problems today. In these general headings certain questions are raised, with an attempt to draw forth answers from the Bible. Such questions are how does God make Himself Known, What makes Jesus so important, and Why is there evil? The book presents an orthodox viewpoint, but tries to do so using a rational approach.

#### Young Adults and Adult departments

Westminster Adult Leader, quarterly magazine for teachers only.  
Crossroads, magazine for the two groups.

Westminster Adult Leader, the teachers magazine contains such typical articles as "Stages of growth in adults, When the group blows up and The leader's notebook". For Young adults groups, the course is called the Christian Round Table, and for the adults groups, it is called the Christian Faith and Life Lessons. Detailed lesson plans are given for each, with the themes, outlines, and topics for discussions.

Crossroads is the magazine for the two groups. The topics covered are general articles, such as "Have you considered adoption and The Christian Year, Education and the Churches, Book reviews", and the study lessons for both courses as well as a third called The Parents discussion Groups,



for any group that does not want the other two.

The aforementioned material is not the only material available, however, for teaching in the Christian Faith and Life Series, for the administrator of the program, there is a magazine called the Christian Educator. This contains general articles on administration, theology, and a summary of the lessons and materials in each of the other magazines. For the classroom teacher, two other books are available to make her better prepared for the teaching task. These are The Spiritual Growth of Children by Dorothy Fritz, and The Scriptures in Christian Faith and Life, by the Board of Christian education. The former points out that the growth of children is dependent of four factors, the need to believe and to love, for security and faith, for acceptance and forgiveness, and for achievement and service. These are true also in the realm of spiritual growth. The book helps teachers help others in growing spiritually. The latter book is part of the theme of the year, and there are other manuals for the two other themes. The contents are the authority of the Bible, timing for Bible teaching, The Bible and the curriculum, use of Bible with children, teaching the Bible to Young children, teaching the Bible to adults, books for reference and reading, and questions for group discussions. This book gives the necessary

background that the teacher needs in understanding the importance of the course and how it fits into the total picture of the yearly theme.

A third book for the teacher to help her in the technical aspect of teaching is "My Lesson Planning Book". As the name implies, it attempts to help the teacher plan her lesson in the best way possible. Sample lesson plans are provided, as well as blank forms for the teachers use. In addition, there are articles on the purpose of planning, on being prepared, and the general purpose of the year.

## The Philosophy of the Curriculum

One of the aims of this investigation is to discover the philosophy of education that is followed in the formulation of the curriculum. It was found that in the Christian Faith and Life that there was no direct statement of the philosophy, but rather there was first a theology. The educational philosophy came second and had to serve the theology. As previously mentioned, that theology was that of the Neo-orthodox, or as they preferred to term it, neo-reformation. Still, a philosophy can be seen from some of the writings, although it was not intended to be consistent unto itself. The earlier curriculum, the Westminster Graded Lessons, was avowedly progressive in nature, which presented many problems. In the shift to the "New Curriculum", this was modified to some extent, so that a more essentialist philosophy is discernible in the writings about the curriculum. The aims, methodology, and the concept of curriculum in the writings show definite goals which will be achieved from the religious school. To remake the school so that it reflects the position of the church as it would wish to be and to produce Presbyterians who will accept and follow the position of the church is the hope of those who produced the Christian Faith and Life curriculum.

Aims: The aim of the curriculum is "That they may grow up in the most definite way into the full life and faith of the Church of Jesus Christ."<sup>19</sup> This alone would dictate the use of a more essentialist doctrine, but the second part of this goal makes it imperative, namely, to make disciples of those who believe in Jesus, so that they may further the mission of the church in the community and the world. Believing as they do that their purpose is to bring all peoples under the wing of Jesus, it is evident that the aims of the program had to be quite concrete. Therefore, it was delineated in the following manner:

The purpose of the curriculum is: to guide persons to Jesus Christ, so that through him they may come to a true knowledge of God and to a living faith, and through the power of the Holy Spirit live as Christ's disciples in the fellowship of the church.

To make the teaching of the church active in the home, so that in family life parents and children together may grow in the knowledge of God and in Christian grace.

To expand our understanding of the Bible and to share that understanding with all those around us; to use the Bible honestly, fearlessly, and in faithfulness to its true meaning.

To furnish a foundation of sound doctrine, so that the people of the Church may rightly interpret the word of truth, and by that word be led to those decisions which are acceptable to God.

To make Christian teaching the concern of the total Church; and so to teach that...(it) may be not merely instruction but evangelism.<sup>20</sup>

To provide channels through which Christian faith and love may reach into life.<sup>20</sup>

To provide channels through which Christian faith

It has been pointed out that the home is very important in the goals of the educational system, for it is realized that only with the active cooperation of the home would it be at all possible to accomplish the task which the Church had set for itself. The home has the responsibility for education, but the religious school is helping the parents carry out their obligation. Therefore, the goal is conceived of in terms of teaching the parents and the children, as well as having the parents teach the children. The Church as a whole is that which will be reformed, not just a segment of it. Growth is only thought of as being growth as a Christian. Character education, or morality, is discarded as an aim or a starting point in education because it neglects the deeper aspects of the Christian faith. One does not become an active, aggressive disciple as a result of character education. How does the religious school achieve these goals? The curriculum makers had to plan carefully what their methodology would be to implement their aims.

Methodology. The methodology of the new curriculum had to be consistent with the findings about the actual situation of the Church. One of the criticisms of the old curriculum was that it placed too much of a burden on the teacher, who was unprepared for such an

undertaking. Another objection was that it required too much space, which the majority of Churches did not have. A third objection was that it was too person-centered, and not enough content, principally, not enough Bible. These objections were all met in the new curriculum, with its new methodology. Although at one point it was stated that "we profess a certain sympathy with the progressive educators...because of the stuff out of which humans<sup>21</sup> are made", it later became the conclusion of the editors that "The Church has no choice in the matter; its commission is not to teach anything and everything that it may find interesting or valuable in human life, but specifically to teach the Gospel"<sup>22</sup>. Therefore, the subject matter was set, and the Bible was to be the basic textbook. The three themes, Jesus, the Church, and the Bible, are only facets of the same subject. Each receives major stress in its year, but each is presented each year. The first part of the methodology is thus the presentation of a systematic study of established and well-organized subject-matter.

The role of the teacher is part of the methodology. The teacher must be well-trained, not so much in the relationships of the student and teacher, but in mastery of the content of the course. "There is no room in Christian education for unbridled individualism.

The teacher is not a free lance, free to pass on to his pupils whatever may chance at the moment to interest him. Rather he is a 'man under orders' and with a very definite commission. His function is...to bring forth from the store house of the Church's wisdom, which is the Gospel, things new and old."<sup>23</sup> In addition, the teacher should serve as an example to inspire the children in the performance of the Christian duties. The teacher plays the most important part in the methodology because there is little use made of texts, until the later grades. If the lesson is to be taught, it will be the teacher who will do it.

In addition to the teacher, the methodology calls for the parents to do much of the teaching. Here, texts are used, for many of the books are for home use and for discussion with the parents. The magazines also help the parents to know the correct theology and to understand their children better, so that they may be taught better. In addition, the parents are supposed to take classes as well, so that they too may become true disciples. Thus, the whole church is learning and teaching, absorbing and practicing the word of God.

Indoctrination is the third aspect of the methodology as seen through the writing about the curriculum.

There is no question as to what is to be taught, and that is primarily the Scriptures and its importance for today."

It still remains true that the Christian God, the God who is the Father almighty, the God who has actually come into our flesh for our salvation is Jesus Christ, the God who in his Holy Spirit asks to be received to dwell enthroned at the center of our being, and the life which flows from faith in that God, would be unknown among men if it were not for the Scriptures... A Church...that acknowledges the prophets and the apostles as its foundation and Jesus Christ as its chief Cornerstone, and uses the record of the Scripture that it may be kept true to that foundation, cannot let itself be subordinated to any worldly interests.<sup>24</sup>

To get this feeling across to the children is most important and takes precedence over any other teaching.

Progressive educational philosophy is recognized as a methodology in carrying forward the aims of the movement. Recognizing the research in psychology and education in recent years as being of much merit, the curriculum will take into consideration the life-situation of the person to be taught, or order to get its message across.

It is by God's ordering that the child is very different at different stages of his growth, and it is a sign of reverence before God and care for the child for us to have the most thorough and sympathetic understanding of him at each age



level. It is true constantly that we cannot minister to children and youth unless we are willing to enter into their world and to meet them and speak to them where they are actually living.<sup>25</sup>

In the same vein, the teaching methods listed in another description of the curriculum, points out that the teaching methods include the following at different age levels: "Nursery, first group experiences, broader experiences, conversation and play; kindergarten, the above plus conversation, arts and crafts, and worship;...Junior high, guided study, reports, assignments, research in Bible, using Bible tools."<sup>26</sup> From this selection, it is seen that the progressive philosophy as a methodology was to be and is used.

#### Concept of Curriculum:

The concept of the curriculum does not follow any particular philosophy exclusively, for again, it is the theology that is important, not any other factor. As stated in the prospectus, it is "Biblical, theologically sound, evangelical, missions-minded, church centered, scholarly, and relevant."<sup>27</sup> These seven points make up the idea of the curriculum and dictate the methodology. These points are the framework for the religious school, and whatever is done, is to be done with them in mind. This is the religious heritage that is to be taught and applied in life through discipleship and

evangelism.

The center of the curriculum is Jesus, as he is revealed through the Bible. "

Christ is unwilling to be at the center alone. He takes the child into the center with him so that no one can have him at the center without having the child there also. The child must be understood in the light of Christ's relationship to him and his relationship to Christ, never in isolation from Christ as though the nature of his needs and problems were self-evident.<sup>28</sup>

Christian education is very much concerned with the child, and seeks to have this relationship actually affect the life of the child. He is to be a true disciple of the faith, as a result of his education.

#### The Philosophy that Emerges from the Curricular Material

The philosophy that emerges from the curricular materials is still that of the traditional approach. The aspects of progressive educational philosophy are very limited, but still are to some degree present. The material is analyzed along the same lines of aims, methodology, and concept of curriculum, as seen from the material in the Bible theme year.

Aims. The aims of the Christian Faith and Life series are varied and show a mixture of the various philosophies of education. The progressive aim of the here-and-now is seen in the material. The books relate to daily events and try to bring a message which will help and be of use to the child in his present situation. Religious experiences are related to life, so that the concept of redemption is seen in the prodigal son parable and also in the home environment. The study of the Book of Esther gives the students the opportunity to discuss modern day Anti-semitism. Experience, in its spiritual and religious aspects, is another progressive aim seen in the curricular materials. The teachers lesson plans provide many experiences for the children which are religious in nature and help the child to grow spiritually. An example of this might be the worship service built around a theme of understanding. Another is the dramatization of a lesson. Social reconstruction, the third progressive element in the new curriculum's aims, is very much in evidence in the material. Here is where the idea of discipleship is presented, and this is seen in the material on the Jews. It is clearly stated that there should be no discrimination against any group. What is expected of them now and in the future is presented as a goal for the student as well as for the Church.

Their job is to be a witness to Jesus, so that the whole world may be brought into the Kingdom of God. This idea emerges gradually, with more and more emphasis being placed on it as the children get older.

Essentialism, too, plays a major role in the aims of the material. The most important aim is that of the religious heritage of the Church. Primarily, this means the Scriptures. With the theme being that of the Bible, there is no doubt that this is an aim in the curriculum. However, it is pointed out, that it is not material to be learned only for its own sake, but so that it may affect the lives of those who learn from it. In the first two departments, only one of the quarterly books is on the Bible, and these are simple stories of Jesus. In the primary reading books, three of the four quarterly magazines are on the Bible, and the higher departments have only books on the Bible. In the lesson plans, there is for the youngest children at least Scriptural verses, if not Biblical stories, and in the upper departments, there is almost complete emphasis on the Scripture. Another aim of the essentialist school that is found in the material is the producing from these children prototypes of what Christians should be. The emphasis is in all departments on what the good Christian should do. It is the hope that the school will reproduce that type of

individual that the Christian society considers as being ideal, who will continue that task that has been laid upon them by the Church. A third aim is that of indoctrination. Education in the religious school must insure that the main and fundamental tenets of Christianity are given to the children. The child is made to realize that he is not a free individual, but part of a heritage and a future.

Methodology. The methodology of the Christian Faith and Life Curriculum as it is reflected in the materials is definitely that of the essentialist philosophy, with very little of the progressive philosophy evident. One element that shows the essentialist influence in the methodology is that of the authoritarian control in selecting the content and in deciding the method and procedure. In the curriculum, the authors of the course of study have decided what is to be studied when. The weekly lesson is completely planned as far as method and procedure is concerned. While there is an attempt to acquaint the teacher with the needs and characteristics of her group, there does not seem to be any outlet for the teacher to utilize this information. In addition, there is the feeling in the statements about the material that the teacher is given many useful tools in the preparation of the lesson plan, yet, since the lesson plan

is outlined in such great detail in the magazines, it seems likely that the teacher will merely use the lesson plan provided rather than attempt to make her own.

A second essentialist method is to battle against the natural inclinations of the individual. The whole point of the curriculum is to make disciples of Christ. This means that the teacher must fight those aspects which are natural in individuals which would inhibit this discipleship. From a study of the needs and characteristics of children, these inhibiting factors are many. Third, indoctrination is part of the methodology which falls under the category of essentialist philosophy. The teacher must not only be negative about the characteristics which do not fit the pattern she is trying to establish, but she must present those characteristics which are positive. The teacher must present the materials that will make of the child a true, believing Christian, as defined by the Board of Christian Education, believing as they do, practicing as they do.

The progressive elements in the curriculum are limited by the essentialistic methodology, but are present in a somewhat limited degree. One such element is that of experience. The past is examined with an eye to the present. The actual living of the class is somewhat

disregarded because of the nature of the prepared lesson plan, but there are points in the curriculum that call for the children having experiences of different types, with discussion of that experience. One such instance is in the discussion of the Book of Esther, where a committee is sent to discuss the present day celebration of the Feast of Purim. Another progressive element in the methodology is that of activities. While in the actual progressive educational philosophy, the subject matter is subordinate to the activity, in the Christian Faith and Life curriculum, the opposite is true. The activities serve as an enforcement of the subject matter learned.

Concept of Curriculum. Here, too, we find that the emphasis is on the essentialistic formulation for the concept of the curriculum. The primary emphasis is on subject matter. In the theme year examined, the subject matter was the Bible. In every department, the subject matter is presented, parts of which are expected to be mastered by the pupil. Along with this, is the element of the religious heritage. This motif is very important for the Presbyterian religious school, where the child is expected to become a part of this heritage. Not only is he to learn of it, he must actively engage in its furtherance. These two elements largely make up the concept of

curriculum.

The Progressive elements are quite limited in their affect on this concept. They are the child-centered concept and the experience-centered concept. These are limited for the most part to the Nursery and Kindergarten, where there is a concern with child development and the creation of experiences to foster this development.

From an analysis of the materials used in the Christian Faith and Life, it seems that the philosophy of education most closely adhered to would be that of the essentialist school. While there are progressive elements, these are not main components in the curriculum. There has been an almost complete severance of the tie between the old curriculum and that which was produced to take its place. This new curriculum could not be accused of the same goals, methodology, or concept of curriculum as was found in its predecessor, and which indicated to the board the need for a complete change.

The writings about the curriculum and the materials themselves reflect about the same view, namely that it is the purpose of the religious school to produce individuals who will accept the Christian Heritage as their own and become disciples of Jesus. To what extent this is real- ✓



realized is not known because of the lack of means for testing whether this goal is reached. Such means may be devised after the curriculum has been in use for a longer period of time. It would seem that this would be the only reason for change in the curricular structure and the only basis on which such change could occur. For the purposes of the Presbyterian Church, this curriculum seems to provide more than an adequate answer.

## CHAPTER IV

## THE CHARACTER RESEARCH PROJECT OF UNION COLLEGE

A non-denominational Christian Curriculum for religious schools, secular schools and camps has been developed by Ernest Ligon at Union College under the title of the Character Research Project. As the name implies, its purpose is to develop character traits in children "through the application of the scientific method and the concepts of the Christian religion."<sup>1</sup>

## The Genesis and Development of the Curriculum

The Character Research Project, hereafter referred to as CRP, is a complete departure from the curriculum of any other religious group. It stemmed from a study of the character traits in Jesus, which developed into a book entitled The Psychology of Christian Personality, by Ernest Ligon. He was convinced that it was possible to teach Christian character, but that the present religious schools were not achieving this because of their disregard for the findings of psychology as they relate to learning. This therefore, became the force for the creation of a new type of curriculum and the first step in the production of that curriculum.

Actual research began in 1935, with this initial stage lasting until 1944. The work was with individuals in an attempt to discover some of the main principles concerning the nature of character development. The next period, 1944-1951, saw the development of a curriculum embodying certain hypotheses of character and its use in various schools. The curriculum has six units, and was prepared for use in nursery groups through the high school years. Experimentation on the curriculum was constantly being done, with much of the financial support coming from the Lilly Endowment Fund. The curriculum lessons were revised three times in the first six years, as a result of this constant research. At present, the CRP is still trying to "design more intensive and far-reaching research in areas which seem to offer possibilities for fruitful exploration!"<sup>2</sup>

The CRP has formulated an initial hypothesis, Christian character based on the Beatitudes of Jesus, can be taught. Research is conducted "to test the methods and theoretical assumptions of this initial hypothesis and to revise and enrich them!"<sup>3</sup> The testing follows that of the scientific method, calling for the hypothesis collecting of evidence, evaluating it, revision of the original hypothesis, formulating a new hypothesis, and then the repetition of the research pattern.

This new curriculum and the use of the scientific method has received both approval and opposition. The fact that this has had no denominational support, Y.M.C.A. camps, and youth groups make up some of the seventy-five groups that use it at present. This is indicative of the interest in this field of character education. Also, the support of a major endowment fund and Union College shows the sincerity and reliability of the CRP. Disapproval has come from those who have a more traditional approach to the role of Christian education. "Dimensions of Character" by Ligon, was reviewed in Christian Century by Kendig Cully who raised the question as to whether character education was Christian. Cully's position was that of the Neo-Orthodox, in that he felt that the curriculum as described was "untouched by the realistic note of the Gospel's concerning man's limitations and basic needs".<sup>4</sup> He took further exception to the role of Jesus, who was considered only as a great religious leader and ethical genius, and also to the role of the Bible as a resource tool instead of revelation. Lastly, he felt that instead of showing such concern for the scientific research to which organizations were asked to contribute, there should be support for missions and other forms of evangelization.<sup>5</sup>

### The Curriculum of the Character Research Project

The curriculum of the CRP is based on the Beatitudes of Jesus, presented in six units in a two year cycle. These units are "Growth in magnanimity", which is training for Christian Citizenship; "Vicarious Sacrifice", the meaning of the Cross; Vision, creative humility; "Social Adjustment, a challenge to high social achievement; Adjustment to the Universe, love of righteousness and truth in the spirit of meekness; and Vocational Adjustment, dominating purpose in the service of mankind. There are eight dimensions of character in these units, magnanimity, Christian Courage, Vision, Sympathy, democratic sportsmanship, love of righteousness and truth, faith in the friendliness of the universe, and domination purpose in the service of mankind. These are further divided into a number of factors. The factors have different attitude emphases for each lesson, so that a typical lesson would be concerned with one attitude emphasis of a factor in a dimension of character in a particular unit.

The teacher and the parents are both responsible for the implementation of the lesson, with each required to send in reports to the CRP. The lesson begins at the beginning of each unit with parent-teacher interviews.

At this time, the aptitudes, interests and experiences of the child are discussed in terms of the lessons to be taught in that unit.

The parents and teacher together decide upon a tentative goal for the child which represents an area in which the child may be expected to grow as a result of his learning. In planning the...session, the teacher attempts to adapt all lesson materials to the individual needs, interests, and potentialities of the children.<sup>6</sup>

After the lesson, the parents gauge the effectiveness of the lesson as far as that particular attitude is concerned and send in the Parent's Report.

The lesson plan itself consists of four parts. First there is the introduction which states the attitudes to be learned and how to judge whether or not it has been learned, the psychological and educational principles involved in the lesson, how to achieve the integration of the attitude into the total personality of the child, and how the attitude relates to the Christian hypothesis as a whole. The second part is the Church School Lesson. In this section, the aim of the lesson is given, and the instructional material, such as stories, Bible content and biographical material. The third section is the Church School Project, where each child puts

into practice the attitude exemplified in the material and proves that the attitude is "valid and applicable to his own problems". The fourth section of the lesson is the home guide, which provides suggestions to the parents as to ways that the lesson can be applied at home, and provides guides to the parents for evaluation of the success or failure in the learning of that particular attitude.<sup>7</sup>

The school is divided into departments, beginning with the nursery group of two-and three-year-olds through the twelfth grade, each department being separated by two year intervals. The school and home lesson is based on the following steps in the learning process; exposure, repetition, understanding, conviction, and application.

The following is an analysis of the curricular materials published by the CRP.

Much material has been published by the CRP describing the research that has been accomplished and the results of this research. This section will however only be concerned with the materials used in the curriculum. Samples from the lesson books and the Unit Planning Workbook were available for examination, therefore these will be reviewed in detail. The other materials will be

described from the Publications List of the Character Research Project. The outline of the curriculum as a whole may be found in Appendix A.

The Lesson Books are published in six twelve-week teaching units for the eight age levels from nursery age through the senior high department. The sample lessons were for the nursery, secondary (grades three and four), Junior high (grades seven and eight) and senior 1 (grades nine and ten) departments.

#### Nursery Department.

This sample lesson was on the unit of vision, the dimension of vision, the factor of creative imagination, with the attitude emphasis, as follows:

Gaining enthusiasm for creative imaginative activities which help him explore his environment, enjoy broadening his social experiences, and discover the feeling of creativity that comes from expressing his own imaginative powers.<sup>8</sup>

The introduction explains that the lesson is an attempt to help children use their imaginations to help them in meeting new experiences and to evaluate past experiences. This trait is useful in adult life in imagining social changes, so that they can eventually



be translated into fact. The lesson will then be to help the child think of a new experience, to imagine it, to gain confidence for the real experience, have the actual experience, and then evaluate and reimagine the experience.

The Church School Lesson begins with an example of these five steps, using a train ride as an example. Next the aim is restated. A story follows about a farm situation with suggestions as to how it may be adapted.

A Church School Project is the next section of the lesson and suggests other areas in which the lesson may be used, such as preparing for something that will take place in the classroom, such as having a visitor. Suggestions for means of evaluating the lesson is included in this section, and are a series of questions to the teacher.

The Home Guide gives suggestions for teaching the lesson at home, restates the goal, and outlines the steps in teaching the lesson at home. Also included are ways of evaluating the success of the lesson in terms of the child.

## Secondary department.

This sample lesson was in the unit on adjustment to the universe, the dimension of love of righteousness and truth, the factor of a genuine desire to know the truth, with the attitude emphasis on "learning that the habit of evaluating old ideas and searching for new ones is a way of growing"<sup>9</sup>. The introduction gives an example of a mistake that would not have been made if someone had checked. This part of the lesson plan points out that the habit of checking "helps to establish the desire to know and record facts as they are"<sup>10</sup>. Checking is of religious importance because it expresses a faith in the universe where truth is discoverable. The Church School Lesson and project are combined in this lesson. The aim of the lesson is to help the students apply the habit of examining and evaluating their own behavior. There is a story for the teacher to use and adapt about two grem-lins, Slipshod and Checker. A home assignment is given to examine their actions to see if they are slipshod or checkers. Reasons are given why it is important to check one's work, by imagining what life would be like if everyone was slipshod: "Suppose father was slipshod about setting his alarm at night, suppose mother was slipshod about getting breakfast, suppose the the traffic policeman was slipshod about controlling cars..."<sup>11</sup> It

is also recommended to the teacher that the biographies of great men might be used here to show the importance of checking. The Home Guide presents ways of furthering the lesson at home, as well as questions to help the parent evaluate the effectiveness of the lesson.

#### Junior High Department.

The vicarious sacrifice unit is the sample lesson for this department. The dimension is that of Christian courage; the factor, courageous leadership; and the attitude emphasis, courage in group leadership experiences as in speaking before groups. The introduction explains the term vicarious sacrifice as "to make your relations with others holy...It is the determination to make one's influence always count for the right, regardless of the personal sacrifice involved".<sup>12</sup> The Church School Lesson and project are combined in this lesson, and is outlined as follows: comment on the nature of leadership, help class make a leadership score-sheet, have members give talks, have class discuss available opportunities for leadership, and give home assignment of leading family discussion. Each point in the outline is fully illustrated for the teacher, so that she will know what to do. The Home Guide explains how the home assignment is to be carried out, with an example, and what should be included

in the Parents' Report.

Senior 1 Department.

The first unit for a new year is the sample lesson for this department. It is <sup>the</sup> one Growth in magnanimity unit, the general attitude being that of "an increasing determination to achieve a degree of maturity which will make him able to resolve the conflicts in his social environment".<sup>13</sup> In the introduction, the teacher explains the idea of the lesson in terms of an example. The thought is that a persons maturity is shown by his reaction to conflicts. The Church School lesson makes use of the discussion technique, with the students engaged in a discussion of why they wish to grow up. The teacher then sums up with an analysis of maturity, and how this is related to response to conflicts. ~~the~~ Conflicts can be good ~~as~~ if they are used as opportunities for new insights and growth. A film strip is suggested as an aid in presenting the lesson. The Church School Project has two parts to it. First, there is the suggestion to have a role play on different conflicts that arise in their lives and how to utilize the new way of looking at conflicts. The second part is the presentation of a biblical episode about Isaiah, where he states that peace comes not through wars but through the seeking for the

will of God. Questions are given for discussion concerning God's laws. The assignment for the student is to keep a notebook on "Peacemaking and What It Takes". The home Guide gives many suggestions for the whole family on the subject of maturity.

#### Unit Planning Workbook.

This is for the teachers, and provides space for information about individual children, each child's goal for each lesson, as well as the lesson plan in detail. The sample page was from the secondary department working on the unit "adjustment to authority". The following information was contained on this double page sheet:

Unit, Church, department, teacher, attitude emphasis, lesson numbers where emphasized, dates, name, age, sex, grade, and address of child, with his interests and aptitudes, adjustments, attendance, initial attitude scale description, lesson adaptations (for that child), evidence of success. Space is provided for information about five children, on that side. On the reverse side of the page, the teacher lists the common interests of the class, the present behavior common in class relating to that particular attitude, additional instructional material to change attitude, additional project material to change attitude, the full lesson plan with adaptations, and an

evaluation of the success of the lesson.

The remaining materials listed to implement the curriculum are described in the Publication List of the  
Character Research Project.<sup>14</sup>

Plan, aids for home teaching.

Personality Descriptions, 64 in all.

About Goals, Motivations, and Methods, a bulletin which discusses the learning goal.

The Teacher's role, a bulletin for planning and evaluating.

Plan is a variety of aids for home teaching, including lesson aims, suggested learning goals and lesson planning outlines. A separate Plan is available for each lesson unit at each age level, nursery through junior high.

Personality Descriptions are actually 64 of same, of actual children, ranging in age from nursery through high school, stating the child's attitudes and behavior regarding religion, home and family, social activities, school and community. In addition it gives his motivations, imagination, and curiosity, emotional behavior, security and self-confidence; his attitudes toward coaching and growing up, and his activities and interests.

About Goals, Motivations, and Methods is a bulletin which discusses the learning goal, the child's motivations for

achievement, and the methods used in the learning process as they are used as tools in adapting the lesson to the individual child.

The Teacher's role, contains the procedure for planning and evaluating effective teaching.

## The Philosophy of the Curriculum

There is no definite statement of a philosophy of education which is used in the CRP in its attempt to teach character, for the curriculum is described in psychological terms rather than the philosophical. However, it is possible to discern from the writings about the curriculum what the aims, methodology and the concept of 'curriculum' are and thus, the philosophy of education that should be reflected in the materials.

Aims: The aim of the CRP is to teach Christian Character, as derived from the Beatitudes of Jesus as stated in the Sermon on the Mount. The Christian Character is made up of eight general traits, comprised of many attitudes. "A semi-technical definition is, that an attitude is a positive or negative bias to react in a particular situation in a particular way...Evidence is making it increasingly clear that the attitudes we form make the difference between happiness and unhappiness, mental health and mental disease, strong and weak character, wholesome and unwholesome personality."<sup>15</sup> The CRP has the goal of teaching approximately three hundred and fifty positive attitudes, which will lead to Christian faith and Christian love. The problem of fear, a basic factor in mental disease, can be elimin-



eliminated to a large degree with the instillation of Christian faith into the individual. Christian love would be expressed by magnanimity in children, instead of "anger, hatred, suspicion, and selfishness". This, then, is the one goal in the curriculum, to produce the type of person who would exemplify the character traits emphasized by Jesus, and which society considers to be ideal.

Methodology: The methodology of the CRP is marked by its reliance on the scientific method. The curriculum attempts to follow the five steps in the learning process, which are exposure, repetition, understanding, conviction, and application. In order to carry this program out, there are certain methodological techniques employed. The first is to fight against the natural desires of the individual, so that he may accept the new traits as ideal. If the individual can be made to see that the new way is better than the old, the person may learn what the teacher is presenting. One important idea from the CRP is that the emphasis must be on learning, not on teaching. A second aspect of the methodology is that control of the lesson material rests with the teacher, after consultation with the parents. The teacher must decide on methods and procedures in presenting the lesson to the class. The adaptation procedure is the method originated and

developed by the CRP for making a prepared lesson plan suitable for the individual. The teacher, then, decides what is best for the training of the pupil, based on an analysis of the individual. A third way of implementing the goal is the formation of habits through drill, effort, competition, and discipline. Using the Church school project and the home guides, it is hoped that through the repetition of drills, the student will form correct habits and attitudes. This is most important for it is this that they are teaching. Indoctrination is also part of the methodology involved in character education. This type of education can be effective only as the student recognizes and believes that he should want to accept these new attitudes. It is the job of the school to convince the child that this is the best way. As Ligon phrases it, "basically the Christian philosophy of life is the one on which the noblest character of which human life is capable can be built".<sup>16</sup> The final step in the methodology is that of experience and the evaluation of that experience. The law of learning applicable here is that of application. The CRP feels that the only way to gauge the effect of the lesson is to apply it to life. In addition, it gives support to the attitude if the action is repeated and evaluated. If the student finds that it is a better way, then he will continue in the new attitude.

Concept of Curriculum: The concept of curriculum in the Character Research report seems to contain a number of factors; first, it is the study of the skills which are considered essential for human inter-communication. These skills are part of the Christian character. This is considered so important that the statement is made that "only character research can make the atomic bomb obsolete and guarantee that atomic research laboratory shall be for man's happiness, not man's destruction!"<sup>17</sup> The curriculum embodies the child-centered concept. By this concept, the CRP understands that it presents a child-centered program which gives every lesson to the specific needs of every child in a class through the Adaptation Procedure. Each child is then taught individually. Another concept used in the curriculum is the experience-centered concept. The actual experience is of the most importance, for this is the attitude in action, not just learned from a text never to be applied. The experience is evaluated and then a new experience takes place. The control of experience by the teacher and the parents is important, so that the proper stimulus is given to evoke the right response. The scientific method also contributes to the concept of curriculum, for this is the judge, and maker of the curriculum. All aspects of the curriculum are scrutinized and examined and then revisions are made, in order to bring about the best results. The

whole curriculum is a project in research, with interaction on each. The child does not use the scientific method; the makers of the curriculum do.

#### The Philosophy that Emerges from the Curricular Materials

It is somewhat difficult to get a clear picture of the philosophy of the materials, because only a small sample was available for review. However, it might be assumed that the materials in the sample were some of the better lessons, since it would be only natural for the CRP to "put its best foot forward". The philosophy that was inferred from the writings about the curriculum indicated that there was a mixture of factors from both the essentialistic and the progressive school of educational philosophy, with that of the former taking precedence.

Aims: The single aim that flows from the curricular materials is the essentialistic aim of creating a prototype, that is, to shape the individual according to an ideal formulated by society so that he will be a well-adjusted, socially conscious person. This is the Christian Character, as seen by the CRP.

#### Methodology:

The methodology reflects the influence of both

educational schools of philosophy. Among the essentialistic elements in the methodology, there are the battle against the natural desires of the individual, the authoritarian control of the content, method, and procedure; the formation of habits through effort, drill, competition, and discipline; indoctrination; and the presentation of the essential facts to be learned, the character traits. These were all found in the writings about the curriculum, and are found in the curricular materials presented. This is true also of the one methodology factor from the progressive school found in the CRP. The methodology of experience and purposeful activity. The child is expected to have meaningful experiences and activities and then evaluate them in terms of his own life, and then on the basis of this new insight, have new experiences. However, the experience does not originally come from the pupil, but rather from the teacher or the parents, therefore it is not correct methodology according to the progressive school.

Concept of Curriculum: ~~The concept of~~ curriculum<sup>✓</sup> draws most heavily v. correct from the progressive school, although there is an element from the essentialistic school. Also, the progressive elements have been modified somewhat by the needs of the program itself. The essentialistic element is that of skill tools, which represents the subject matter of the ✓

curriculum. The curriculum consists of a number of these tools, called attitudes, which the student is supposed to learn. The progressive elements are the child-centered concepts and the experience-centered concept. Both of these are limited aspects in that everything is controlled by the teacher. In the true progressive school, there would be no goals as such for the child to strive to attain, nor would the experience be so structured. Yet, there is an individual approach made to each child, which is quite unusual, and the experience is evaluated to make it a truly worthwhile experience for learning.

The philosophy that emanates from the curricular materials is approximately the same as that which is inferred from the materials written about the curriculum. How much of this is the result of the limited sample is not known, but it is indicative that there is a definite control on the curriculum to keep it in line with the goals of the course. There is not a completely unified philosophy in operation in the curriculum, but to a major degree it is that of the essentialist school, and those elements that are progressive have been modified to a great extent to keep it well within the framework of the essentialist philosophy of education.

## CHAPTER VI

## CONCLUSIONS

From this study of the four curricula under consideration, the New Beacon Series, the Seabury Series, The Christian Faith and Life Curriculum and The Character Research Project certain conclusions may be drawn concerning each, and their comparative and contrasting qualities. In addition, some trends in Christian Education and their significance for Reform Jewish Education may be discerned from this study.

## Comparisons and Contrasts

The student: What position does the student play in each of the curricula studied? There are some differences between the various curricula, and some similarities. There are no tests of the students on the content because there is a lack of emphasis in content in any of the curricula. The two curricula with the most content, the Unitarian and the Presbyterian consider that real life experience of the child is of the most importance, not the facts that are learned. In the Episcopalian curriculum, it is the student who helps decide on the content, method, and procedure of the course. The CRP places the

emphasis on the student in the learning of the attitudes. The differences are in the amount of decision left to the student. The four curricula definitely have considered the students who will be taught in the preparation of the curriculum, for all are aware of his needs, interests and capabilities of the students.

The teacher: The teacher in the curricula plays various roles. The curriculum that places the most responsibility on the teacher is that of the Episcopalians. The teacher is expected to work up a lesson plan based on the situation of her students as they come together. There is no outline, or guide for the weekly session, but she is expected to be prepared by her knowledge of her faith and the knowledge of what her students are like. The CRP, too, places a great deal of importance on the teacher, for she must be able to adapt the lesson to the individual child. She is given a lesson plan, but the lesson plan is only a guide to what should take place in the class. Many hours of work should go into the lesson if the lesson is to be successful. In the Unitarian lesson, the teacher's guide provides the methodology for the teacher. In most instances, the guide spells out what is to be covered each week. The more ambitious teacher can spend much time implementing the lesson, but it is not too necessary because of the



completeness of the guide to each text. The Presbyterian curriculum, although there are no texts involved in most of the grades, does provide weekly lesson plans for the teacher, which are quite detailed. Here, too, much depends on the teacher. If she is so inclined, there is additional material that the teacher would find udeful in the guides to the departments if whe wanted to do additional work in the classroom. However, because of the limited amount of time for the class, and the detailed account of the lesson in the magazine, it is doubtful if the opportunity presents itself. It would seem that in the Episcopalian and CRP curricula, that the teacher has more responsibility thrust upon her than in the other two. Also the role of the teacher in the first two is more of a stimulator and and guide, while in the latter two, the teacher has a more authoritarian role, and merely presents the material. Under the section on material, the helps given to the teacher will be discussed.

The role of the parent: In each of the curricula, the parents are given some responsibility in the furtherance of the lesson, In each curriculum, it is recognized that the work of the school can only be furthered by interested and cooperative parents. In the CRP, the parents are called on the most because of the need to have periodic sessions with the teacher to discuss the

progress of the child and the needs of the child. Also the parent is supposed to give the student additional opportunities for learning the trait throughout the week, and the parent is to make reports of his progress to the CRP. In the Presbyterian and Episcopalian curricula, the parents receive magazines which help explain what is going on in the school, and to help educate them to their responsibilities. In these same curricula, the books that the children receive should be read over in the home, with the active help of the parents. Courses of instruction are included in the curriculum for parents in the Presbyterian curriculum; periods of instruction for the parents at conferences are expected in the Episcopal Church as well as the instruction received at the worship service, which is part of the curriculum; The Unitarian-Universalist curriculum calls for adult education classes, although the plans are not completed, there is one reference to parents classes in the CRP, although that too is not set up as a full course, and seems to be workshops on the research end of the CRP. In the Unitarian material, the guides to the various texts are supposed to be read by the parents as well as the teachers. In all of the curricula, it has been pointed out that the task of education is the parent's responsibility. The school is merely helping the parent fulfill his obligations to his children.

The role of the materials: In each of the curricula, there is an abundance of material. In some, it is for the teacher, some for home use, some for class use, and some for parents. Generally, in the CRP, the material is for the teacher, although there are some reports of research that do go to the parent. There is no written material for the student. In the Episcopalian curriculum, the written material is for the teachers and the parents, with texts for the students to use outside of class. There are one or two exceptions to this, but these are mainly resource and reference books. The Presbyterian material is quite similar, in that there is material for the parents and the teachers, with texts for the students to use, some in class and some in the home. The Unitarian material is for use in the class, and the teacher's material is for help in using this text.

The amount of help that each teacher receives from the material varies from one curriculum to the other. The most help for the teacher in terms of lesson plans comes from the Presbyterian material, where the complete lesson, minute by minute is given. The CRP material also provides a lesson plan for each day, but it requires further work by the teacher before it can be properly used. The Unitarian guides give many helps for the

carrying out of the lesson, yet the teacher must work out the order of presentation and other details before she is ready to teach the class. The Episcopalian curriculum provides no lesson plans for the teacher, and she must decide on the basis of her other material what will be the lesson of the day. Also, in this curriculum, there is no set amount that must be covered, and the teacher is told to be flexible enough so that if the situation requires a different lesson, she must be ready to change her plans.

Taken from another viewpoint, the amount of help given the teacher presents another picture. The background material that a teacher receives helps the teacher present her lesson effectively, and gives the teacher added confidence. From this viewpoint, the teacher of the Seabury Series, receives the most help. The teacher's manuals for each grade are explicit in suggesting many ways in presenting a lesson well and interestingly. The information that the teacher needs to understand her class is quite complete, and there is a full bibliography for further reading. The volumes called "The Church's Teachings" give the teacher the needed background in this subject matter, and there is much additional material in the magazines. The manuals are for a department rather than a single grade and are not quite as good as those

in the Episcopalian curriculum. The magazines are on a departmental basis, and are superior to those in the Episcopalian curriculum, which is a single magazine for the whole school. In the CRP, there does not seem to be much in the line of outside material for the teacher, although there are some charts on typical student profiles at particular ages. However, if the teacher is interested, and it is assumed that because of willingness to teach and devote the necessary time to the preparation that she is interested, then there are books on what the CRP is doing and other materials. It is pointed out here though, that this material is not given as a part of the curriculum to the teacher as is true in the others mentioned. In the New Beacon curriculum, the only help of this background nature comes from the guides to the texts. In each, as described there is some mention of the type of children that will be using these texts. Background information of the material in the text is provided. There is no new material periodically published in the New Beacon material, which provides new and helpful information for the teacher in this curriculum.

Role of philosophy: In each curriculum there is an implied philosophy of education. To what degree this really influences the curriculum, much has been said in

the main part of this thesis. However, in summary, it should be pointed out that the most consistent use of the philosophy that it states as being in the curriculum and where it is actually carried out is in the Character Research Project. In the other three, there is more of a discrepancy between the two. The result of not having a consistent philosophy can result, as in the Beacon Series, in trying to teach democracy in an authoritarian setting, or a liberal viewpoint in a dogmatic way. In the Presbyterian and Episcopalian curricula, however, although it is not consistent with what is written about it, it reflects a single philosophy to a large degree in the material of the curriculum.

Role of psychology: In each of the curriculum, there is extensive use made of psychology, although to varying degrees. Thus, we find that the basic writings in the Beacon Series were on the new psychology, and the findings in psychology that indicated that previous methods in religious education were not and could not do the job. Much of the philosophy of the writings about the curriculum are based on psychological findings, although the materials do not reflect it to any great degree. The curricula with the major emphasis on psychology is that of the CRP, which is a major psychological research project in the department of psychology at Union

College. However, in the data so far collected that was reviewed, there seemed to be little indication of its effectiveness as a curriculum. Still, if this can be found out, and if the proper revisions can be made so that it will be effective, then the use of psychological testing in the curriculum will probably become more widespread. The use of psychology is most clearly seen in each of the curricula in the description of the children as to their needs, interests and characteristics. To that extent, they all make use of psychology. In the parent's magazines in the Presbyterian and Episcopalian curricula, there are many articles that make use of psychological insights. These articles are to help the parents understand the children and themselves better, and to make for better home life. All of the teacher's manuals and guidance material make use of these insights with those of the Episcopalian being the most explicit in their analysis of each grade. Psychology has become a most important tool in religious education.

Role of theology: Inasmuch as each of these curricula is operating in a religious school, it would seem self-evident that there is a major emphasis on theology. This is not entirely the case, however. The most theological material would be in the Episcopalian curriculum, if the worship service is included, which it should be. In the classroom material, however, there is not an

emphasis on theology as there is on acting out the part of love and redemption in the present situation. The Christian concepts should be evidenced by the teacher in her teaching, not so much in the teaching it to her children through various materials. In the Presbyterian, there is a definite emphasis on theology, although not to the degree that one would expect in a curriculum based on theology. The lower grade materials especially do not reflect at all the neo-orthodox position of "need", "state of sin", "helplessness before God" that would be expected if it were carried out in those grades. Rather love, security, and the dependableness of the universe is seen. In the Beacon series, the position of the liberal theology is presented rather strongly in the texts, so that it would be expected of the child that he would grow up in the same theological pattern. The CRP curriculum, although there is little theology per se does have a Christian viewpoint. It is expected that the sponsoring church would modify the curriculum to the point that it would reflect that particular curriculum.



## Trends in Christian Education and their Significance for Reform Education

From this study, certain trends may be discovered in Christian education. These may be of significance in Reform religious education, if we are able to adapt them for use in our educational system.

### Trends:

1. **Emphasis on education:** Christian education had been a rather make-shift affair, with the materials being of little value in effective teaching, and the teachers being ill-prepared and unconcerned. The picture has changed considerably since the inception of the new curricula. Churches are beginning to realize that it is the Church school where the children really learn about their religion. Because the schools have not done a good job, the children were religious illiterates. Therefore the religious schools of today are using new techniques, new materials, and the role of the teacher in the religious school has changed. The churches now realize that the school is an important part of church life and that it is here that the future lies. This new emphasis on religious education is the prime factor in the new curricula which are appearing in the Christian denominations.

2. Education for the present situation: With this new emphasis, it became apparent that it was not good to try and teach them for some future date, but to teach them for the here-and-now situation. The hope is to make them Christians today, not Christians tomorrow. Therefore, the curriculum in most instances reflects a relevance to life. Where Biblical material is presented, it is shown how this is applicable in the lives of their students now. The heritage is not neglected, but it is not teaching the heritage for its interesting information, but so that their lives may be altered by it. Functional, response now, disciples,--these terms are used in the four curricula examined, and show the trend in Christian education.

3. Children are people: The trend is to look at children and recognize that they have needs, interests and characteristics peculiar to them and those that they share with the adult world. In order to teach them it is necessary to understand those that one is trying to teach. Each curriculum is making the attempt to see that those who teach, as well as the parents, understand the children so that the lesson may produce results. The idea that the material was to be poured into the children, as if they were vessels, is no longer current in Christian education. It is now recognized that consideration must

be given to those for whom the material is produced in order that effective learning might take place..

4. Recognition of the need for revision: All four curricula, to some degree, have plans for revision of their material periodically. It is interesting to note that recognition is now given to this need, that there is no feeling in the curricula that a satisfactory and finished product has now been brought forth. Different methods may be employed for discovering when and what revision is necessary, but all of the curricula have made some revisions already. Three of the curricula have the revision automatically built into the curricula, while only one, the New Beacon series, has no set formula for revision. Effective teaching techniques can be maintained only as the newest insights are used, and when the inadequacies of materials are recognized and changed or discarded. This is the trend in current Christian education.

5. Emphasis on the parents: For years, groups have been talking of the importance of the home in education. Now the educators are doing something about it, by writing materials that cause the parent to show some interest in the church school. For the most part, the parents are involved more than ever before. This trend seems to be

gathering momentum, as each new curriculum is developed, there is more for the parents in the curriculum. The church schools are pointing out to the parents that the responsibility is the parent's for seeing that their children receive the proper education, and the church school is only helping out. The parents of today are not absolved from learning along with their children. the increasing role of the parents in the curriculum is a major trend in Christian education.

#### Significance for Reform Jewish Education

The trends mentioned above have much meaning for Reform Jewish education. We need to have a renewed emphasis on education in our schools. Judaism has always placed education high on the list of priorities, even as we do today. Yet we have really not examined our educational system in the light of modern developments in religious school education. There is much that can be done, if we take the position that there is a need to educate our children for today's world. Our education now is primarily future-centered and has little relevance to life-situations of our youth. Our teachers are not given the materials to help them understand the needs, interests and characteristics of their pupils, nor do the curricular materials seem to take cognizance

of these factors. Revision of materials should be a part of the formulation of any curriculum of Reform Religious education. The National Federation of Temple Brotherhood has taken a major step in promoting adult education. Yet, to be really effective, adult education should become part of the school program and the accepted curriculum of our movement.

This is more forcibly brought out when it is realized that many Reform congregations, on their own, have come to these same conclusions about the needs in education today and have, to some extent, practiced some of the new ideas in Christian education either wittingly or unwittingly.<sup>1</sup> The difference, however, is that in Christian education the trends are stemming from the curriculum established by the central board of education, while in Reform, the trends are emanating from various individual congregations. While recognizing the fact that it is impossible to construct a curriculum that will be equally satisfactory to every congregation in the Union, still the organization that is best equipped to produce the curriculum, with the necessary materials, is the Commission of Jewish Education. Inasmuch as religious education seems to be headed in the aforementioned direction, it would seem that Reform education must examine its own position, so that it may take advantage of some

of the newer insights in the field of religious education.

We have much to be proud of in Reform education, and some of the problems that the Christian educators face have been solved by Reform congregations. Our congregants recognized long ago that we had to have adequate educational facilities and that our religious school teachers should receive remuneration for their effort in the classrooms. Yet, in the area of curriculum construction and the production of materials, we have not kept pace with the new approaches. This study has shown the trends in Christian Education and the directions in which Reform Jewish Education must move in the years ahead.

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17. Ibid., p. 28.
18. Plattenburg interview.
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## APPENDIX

## Appendix A

## An Outline of the

## CURRICULUM of the CHARACTER RESEARCH PROJECT

## Year A - Fall

GROWTH IN MAGNANIMITY UNIT  
In Training for Christian Citizenship

- Dimension VII. *Magnanimity*: Being determined to make creative use of the conflicts within and among men - Trait of Fatherly Love  
 "Happy are the peacemakers, for they shall be called sons of God." (Matt. 5:9)
- Factor A. Achieving creative membership in family team
- Factor B. Utilizing the power of emotional energy through magnanimity rather than anger
- Factor C. Achieving creative participation in the educative process
- Factor D. Achieving creative membership in society

## Year B - Fall

SOCIAL ADJUSTMENT UNIT  
A Challenge to High Social Achievement

- Dimension V. *Sympathy*: Being Sensitive to the Needs of Others - Trait of Fatherly Love  
 "Happy are they that mourn; for they shall be comforted." (Matt. 5:4)
- Factor A. Social confidence
- Factor B. Social skills
- Factor C. Sympathy
- Dimension VI. *Democratic Sportsmanship*: Trait of Fatherly Love  
 "Happy are the merciful; for they shall obtain mercy." (Matt. 5:7)
- Factor D. Democratic sportsmanship
- Factor E. Social vision

## Year A - Winter

VICARIOUS SACRIFICE UNIT  
The Meaning of the Cross

- Dimension VIII. *Christian Courage*: Being determined to serve men whether they want to be served or not - Trait of Fatherly Love  
 "Happy are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven." (Matt. 5:10)
- Factor A. Courage
- Factor B. Reaction to injustice
- Factor C. The dynamics of vicarious sacrifice
- Factor D. Courageous leadership

## Year B - Winter

ADJUSTMENT TO THE UNIVERSE UNIT  
A Love of Righteousness and Truth in the Spirit of Meekness

- Dimension III. *Love of Righteousness and Truth*: Trait of Experimental Faith  
 "Happy are they who hunger and thirst after righteousness; for they shall be filled." (Matt. 5:6)
- Factor A. A genuine desire to know truth
- Factor B. A positive challenging concept of right and wrong
- Dimension IV. *Faith in the Friendliness of the Universe*: Trait of Experimental Faith  
 "Happy are the meek; for they shall inherit the earth." (Matt. 5:5)
- Factor C. Adjustment to fear which results from a sense of personal helplessness
- Factor D. Faith in the friendliness of the universe

## Year A - Spring

VISION UNIT  
Creative Humility

- Dimension I. *Vision*: Trait of Experimental Faith  
 "Happy are the poor in spirit; for theirs is the kingdom of heaven." (Matt. 5:3)
- Factor A. Curiosity for truth
- Factor B. Creative imagination
- Factor C. Growth in inspiration
- Factor D. Vocational vision

## Year B - Spring

VOCATIONAL ADJUSTMENT UNIT  
A Dominating Purpose in the Service of Mankind

- Dimension II. *Dominating Purpose in the Service of Mankind*: Trait of Experimental Faith  
 "Happy are the pure in heart; for they shall see God." (Matt. 5:8)
- Factor A. Purposefulness
- Factor B. Perseverance and dependability
- Factor C. Self-confidence
- Factor D. Vocational choice

## Appendix B

## Material that can be adapted for use in Reform Jewish Education

material	age	content	evaluation	cautions
<u>Unitarian</u>				
The Questioning Child and Religion.	adult	the effects of a traditional approach in religious education and a liberal approach.	can be used effectively in adult education.	does discuss Christianity, as well as religion in general.
Consider the Children; How They Grow.	adult	psychological factors in spiritual growth.	adult classes interested in this topic will find it invaluable.	Christianity is discussed.
Today's Children and Yesterday's Heritage.	adult	The need for a new approach to religious education.	adult classes and curriculum committees can make good use of this exceptional book.	same as above, although does not detract from its usefulness.
Prejudice and Your Child	adult	the effects of prejudice on the individual, and practical steps in eradicating prejudice.	Mostly concerned with White-Negro relationships although some material on Judaism. Good for above groups, and social action committees.	-----
Martin and Judy Vols. 1, 2, 3, and Teachers.	pre-school	experiences in the lives of children.	Material is well-written, and is good for starting the children in discussion about themselves for the purpose of self-understanding.	vol. 1 has two stories on Christmas; vol. 3 has a Christmas and Baptism story.



material	age	content	evaluation	cautions
Martin and Judy for Parents and Teachers.	adult	discusses Martin and Judy stories in detail. Contains 26 pages on teaching the very young.	Excellent for teachers of this age group, as well as parents.	-----
The Family Finds Out.	pre-school	stories of nature and human relationships.	Should be excellent in a liberal school, where all of life is part of religious growth.	-----
Exploring Nature and Life with five and six year olds.	adult	guide to above book. Explains purpose and methodology of children's book.	Necessary for adequate use of text. Excellent material on teaching methodology.	-----
The Tuckers	6-7	book of stories on experiences that cause emotional difficulties.	Good material, has a fine bibliography, and guide for use of text.	Christmas and Easter are only used as references to the seasons of the year and in no way detract from its use.
Animal Babies	6-7	stories of nature and birth.	Seems to fit the purpose for which it was written. Children enjoy these stories.	-----

material	age	content	evaluation	cautions
A Brand New Baby.	6-7	story of the first year of a baby's life.	Very good for helping children appreciate the wonder of life and growth.	mention made on p. 117 of The Baby's first Christmas, but should not prevent use.
Always Growing.	6-7	stories of growth in children.	Not available for review. Sounds as if it could be used in Reform religious schools.	This book is a successor to Growing Bigger which had three stories of Christian holidays and ideas, but the characters in this book seem to be Jewish.
Teaching Primary Children.	adult	Aids in teaching texts in 6-7 age group.	Should be useful for the teacher in getting the most out of the texts. Not available for review.	-----
Joseph	8-10	story of Joseph	Well-told, although certain omissions.	Especially good for reference.
From Long Ago and Many Lands	8-10	stories of many cultures, with the theme of brotherhood.	Excellent for study of worth of all peoples.	Stories of miraculous birth of Jesus, as well as of Buddha and Confucius. Treated as fables.

material	age	content	evaluation	cautions
How Miracles Abound.	8-10	stories of the magnet, star, salt, etc.	Very good. Shows the miracles of everyday life.	-----
Leading Children In Worship.	8-10	10 services with the theme of nature.	Real worship services built around these themes may be very effective.	pp. 8-10 and 16-18 have mentions of Jesus and Christmas, but are easily adapted.
Beginnings of Life and Death Beginnings of Earth and Sky.	9-11	These books no longer available for new revision coming out shortly. It is to be expanded in the sections dealing with the views of scientists. Presents primitive views of these four phenomena.	These books were very good; it is expected that the revision will compare favorably.	-----
Drama of Ancient Israel.	15 and older.	History of Israel from time of Joshua through New Testament. Mohammed and Gandhi are also included. Prophetic theme throughout.	Not exceptional, but good for classroom references.	-----

material	age	content	evaluation	cautions
Socrates	15 and older	story of Socrates and his ideas.	Excellent. Has strong relevance to present day life.	-----
War's Unconquered Children Speak.	15 and older	Describes the evils of war in terms of the people who have been affected by it, especially the children.	Unfortunately, this book presents a one-sided view of the Arab-Israeli situation, and it is the Arab position. Otherwise the book is good, and could be useful in bringing up the refugee question.	Must be careful in the using the material on the Arab refugees.
Questions that Matter Most.	15 and older	The subject is comparative religion, dealing with basic questions of religion.	Excellent in most respects. Some errors concerning Reform Judaism. States that the liturgy is in Hebrew, but the sermon in English.	Must have additional reference material on Judaism available.
Episcopalian The teacher's manuals (for each grade)	teachers and administration	discusses the children's needs, characteristics, and interests. Many helpful hints about teaching.	Very good.	Must be used with care. Best if we had similar material of our own.

material	age	content	evaluation	cautions
Presbyterian				
The teacher's manuals.	for each department.	Psychological factors in teaching children, as well as theological material.	Not exhaustive, but good material for the benefit of each teacher.	The theological material is not for our use.
departmental magazines.	each dept.	Articles on children, teaching, and lesson plans.	Probably good for the school office for reference and occasional worthwhile articles, applicable to our situation. Would be best to have magazines like this of our own.	-----
CRP				
Lesson Books	each dept.	Lesson on various character traits.	Not always applicable, but good for reference if available in school office. Many good projects.	-----
Teacher's aids- <u>About Goals, Motivations, and Methods;</u>		Aids in understanding the teaching process and how to plan and evaluate lessons.	Sounds very good, but was not available for review.	-----
The Teacher's Role.				