TEACHING ABOUT RELIGION IN THE PUBLIC SCHOOLS

An Honors Thesis
Presented to
The Honors Program
Ball State University
Muncie, Indiana

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Science

by

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May, 1972

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The school should sponsor the study of religion,
but should not sponsor the practice of religion.

The school should expose students to all religious views,
but should not impose any particular view.

The schools' approach to religion is one of instruction,
not one of indoctrination.

The function of the school is to educate about all religions,
not to convert to any one religion.

The schools' approach to religion is academic,
not devotional.

The school should study what all people believe,
but should not teach a pupil what he should believe.

The school should strive for student understanding of all religions,
but should not press for student acceptance of any one religion.

The school should seek to inform the student about various beliefs,
but should not seek to conform him to any one belief.

From: Religion Goes to School
Harper & Row, 1968
ACKNOWLEDGEMENTS

This paper is the result of the interest, dedication, and concern of many people. My greatest appreciation is directed to Dr. Daryl Adrian, my thesis advisor. His patience, knowledge of the subject, and direction have enabled the ideas for this paper to emerge into a concrete reality. I want to thank Dr. Jerrold Burnell whose class in Educational Foundations awakened my interest in the study of religion and the public schools. I would also like to express my appreciation to Mr. James Panoch of the Religious Instruction Association, for his time, materials, and encouragement for this project.

Others to whom I would like to express my appreciation include Dr. George Jones of the Religious Programs Office, Ball State University; Rev. and Mrs. Samuel Stinson, whose interest and encouragement have marked my college years; Mrs. George Jones and Carolyn Simmons, my typists; and the Honors Program of Ball State University who made this project possible for me.
INTRODUCTION

Religion may be defined as a "comprehensive life orientation or the pattern of organization of life in relation to values regarded as ultimate."¹ Thus, different religious expressions and convictions express man's thought concerning the ultimate meaning of life and the values which govern his society. With this type of broad functional definition of religion, it is easily seen that every person has some type of religion, for each person holds some pattern of life orientation and value system. Religion is, therefore, a vital principle in the establishment of any culture or cultural heritage.

This study will explore the necessary and close interrelationship between religion and the public schools. With the above definition of religion, it is obvious that each educational system communicates a set of values and mores to its students. These values are communicated just as readily by what is unspoken or avoided as by what is continually repeated or emphasized. In the words of the Commission on Religion in the Public Schools:

A curriculum which ignored religion would itself have serious religious implications. It would seem to proclaim that religion has not been as real in men's lives as health or politics or economics. By omission it would appear to deny that religion has been and is

important in man's history—a denial of the obvious. In
day-by-day practice, the topic cannot be avoided. As an
integral part of man's culture, it must be included.2

Many school administrators and teachers today are avoiding any
mention of religion or religious influence in the classroom. This is
done for two primary reasons. First, in the light of the 1963 Supreme
Court decision concerning prayer and Bible-reading, many teachers and
administrators are laboring under the false delusion that religion or
religious subjects cannot be even spoken of in the classroom. This was
not the decision of the Supreme Court. The comments of the Supreme Court
justices, which will be explored in greater depth later in this paper,
make a clear-cut differentiation between the practice of religion and the
study of religion. This is very adequately summarized in this statement
from Religion Goes to School:

Religion may be practiced or studied. The practice is what
makes religion meaningful. The study is largely a study of
practice. In private life the practice and the study of
religion may be combined. But in public life they must be
kept separate. The public school must not sponsor the more
important practice of religion, but must sponsor the less
important study of religion. Though the study of religion
is less important, it is not unimportant. And a proper
study of religion will make the practice of religion more
meaningful. The school may study what is practiced, but
not practice what is studied.3

A second reason for avoiding the mention of religion in the class-
room is because religion is a very difficult subject to discuss without

2Religion in the Public Schools: A Report by the American Associa-
tion of Public School Administrators Commission on Religion in the Public

3James V. Panoch and David L. Barr, Religion Goes to School, (New
emotional implications. Because of the very personal nature of religion, it is applicable to every individual, and almost everyone will have some specific feeling, attitude or bias on the subject. It is much easier to avoid a discussion of this nature than to attempt to have a calm, logical, and factual discussion. Religion, however, is not the only subject that falls into the "difficult to discuss" category. Political and racial issues are also very difficult to discuss in the classroom, yet over a period of time educators have discovered that it is vital to the health of our nation to discuss these issues. In this time of great personal and world strife, it is very important to discuss these emotionally-charged issues. Man is still trying to learn the art of peaceful discussion, and, more than ever before, the future of our world hinges upon it.

As a result of avoiding the discussion of religion or religious influences in life, three problems are being created in the schools. The first problem is that the issue of differing religious values is not being effectively dealt with in the schools. In fact, the schools seem to be scorning all religious values other than those subtly taught by the school (e.g., it is good, right to be clean and neat). The tragic results of this, unfortunately, can be seen today in such occurrences as the murdering and bloodshed of the Catholic-Protestant disorders in Ireland.

A second result of avoiding the discussion of religion and its influence is that the importance of any cultural heritage involved with religion is being ignored. Historically, the United States has separated
church and state. This is particularly difficult in light of the fact that our government is established upon an ultimate set of values. The most obvious evidence of these values is found in our Pledge of Allegiance ("one nation under God") and the United States motto ("In God we trust"). A secondary evidence of these values is found in the First Amendment to the Constitution which states, "Congress shall make no law respecting an establishment of religion, not prohibiting the free exercise thereof..." The great cry of our older generations today seems to be the lack of patriotism, love, and respect for our nation found in this generation of students. How can today's students be expected to love and respect our nation when they have little or no understanding of the values, conflicts, and concerns that precipitated the birth of it? Without an adequate understanding of this religious-cultural heritage, a student cannot understand the fundamental reasoning that determines our nation's laws, domestic and foreign policies, and actions in time of war. This places a heavy burden of responsibility upon the educator today.

A third problem created by the lack of instruction about religious matters is that educators handicap their students' understanding of the world's greatest literature and philosophy by avoiding any mention of religion. Such a great amount of our recognized body of literature and philosophy has been influenced by religion that it is impossible to have a complete understanding of our world and its communicative thoughts and forms without an understanding of the religious background which shaped it. If man is to communicate his cultural heritage to future generations, he must have a knowledge of those aspects of man which transcend generations,
thought, and language. If today's students do not fully understand the literature and common body of knowledge gathered over centuries, they will not be able to communicate it to future generations, and thus, in spite of all our scientific progress and prowess, man will again regress toward the dark ages.

Paul Tillich stated it well when he said, "In abbreviation: Religion is the substance of culture, culture is the form of religion." Thus, educators are bound to the serious responsibility of continuing that religious cultural heritage which has brought us to the present, or facing the penalty of a very uncertain future.

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1 Quotable Quotes IV. A reprint by the Religious Instruction Association, Fort Wayne, Indiana.
I. SPECIFIC GOALS

In light of the above problems, this study will attempt to help the individual educator in his personal preparation for teaching about religion. Hopefully, it will serve as a practical catalyst to the classroom teacher as he seeks to solve this educational problem facing our society today.

The first section of the paper, therefore, will contain a discussion of the rationale for teaching about religion and answer some of the most common legal questions about religion in the classroom. The second section of this paper will detail how certain curriculum materials were selected, some general examples of available curriculum materials, and some suggestions for curriculum enrichment. The third, and final, section of the paper will present five specific "mini-curriculum" models which could serve as guides to teachers in the development of curriculum materials most suitable for their particular school and situations.
A. Rationale for Teaching About Religion

The public schools are the basic vehicle by which the people of our society receive their education. When one is faced with the responsibility of educating others, specific goals and purposes must be set.

In a recent article, seven purposes of education are listed:

1. To help a person understand himself as an individual
2. To help him understand the society of which he is a part
3. To help him understand the environment in which he as an individual and society as groups live out their lives
4. To help him enjoy that understanding
5. To help him make wise decisions
6. To help him implement those wise decisions
7. To help him earn a living

These purposes are a very adequate description of the ideal content of any education. Consequently, in light of these purposes, the subject of religion is a very necessary, natural, and important part of the total school curriculum. Teaching about religion is important because it influences each person as he develops personal values and philosophies. It is important also as a cultural necessity because of the great influence religion has had upon the development of mankind and our society today.

It can be said that at the heart of life are questions basic to each individual man. Our methods and means of education have changed over the years but the basic human questions are the same. Individuals have asked, and will probably continue to ask the eternal questions of mankind,

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Life and education are the eternal processes of finding the answers for
these questions. "The degree to which a man is able to find satisfactory
answers to these questions largely determines whether existence transcends
its apparent absurdities and anxieties and takes on the quality of a full
and meaningful life."  

If education cannot help the individual find personal orientation
and satisfaction, then it is questionable whether its other purposes—such
as being a part of society, understanding the environment, and earning a
living—will have any value or meaning. More and more students are turn-
ing to the study and practice of religion for the answers to their questions,
as evidenced by the increase in the number of colleges and universities
developing religious studies departments and curricula. A recent campus
opinion poll also documents an increase in the number of college students
finding the church having appeal to young people today. In October of
1970, only 17.2 per cent of the students felt that the church had appeal
for young people. In January of 1972, 32.3 per cent of the students felt
that the church had appeal. This showed a definite increase of almost
100 per cent in fifteen months. 

6Educational Communication Association, Inc., Keystone for Educa-
7Gene Bolin, "Understanding the Ministry of BSU," The Student
(April, 1972) p. 37.
pp. 127-129.
9Daniel Boggs and Henry Copeland, "Third of Students Feel Church
Teaching about religion is a cultural necessity that cannot be avoided. "The court, educators, historians, and literarians, all agree that an understanding of religious movements, religious personalities, religious themes, and religious literature is necessary for an adequate and complete education. Because religious concepts have played such an important part in the history and development of man, it is necessary to understand religion in order to understand man."10 Any discussion of our secular cultural heritage would be incomplete without recognition of the influence of Biblical teaching. The basic fundamental beliefs of our own society, in terms of the value of human life and intelligence, are direct descendants of the Judeo-Christian teachings and beliefs. "No other civilization and no other collection of sacred writings offers even a remote parallel to the impenetration of Western culture by the Holy Bible."11 In order for complete understanding of our modern world as presented in literature, music, fine arts, and even the news media, it is essential that the student have an understanding of the Bible. Without such he will never have a complete mastery of works such as Melville's Moby Dick, Thomas Mann's Joseph and His Brothers, Rossini's Moses in Egypt, Michelangelo's Moses, Milton's Samson Agonistes, Faulkner's Absalom! Absalom!, Hardy's Far from the Madding Crowd, Connoly's Green Pastures, Steinbeck's The Pearl, or Hemmingway's The Old Man and the Sea, just to mention a very few.12

10 From a reprint, "Religion in the Public Schools," by Religious Instruction Association, Fort Wayne, Indiana.

11 From a reprint, "Our Bible and Our Culture," by Religious Instruction Association, Fort Wayne, Indiana.

12 From a reprint, "They Wanted to Learn," by Religious Instruction Association, Fort Wayne, Indiana.
Another aspect of this cultural necessity can be stated in terms of understanding communication even to the simple level of common everyday language phrases. In a recent test of high school students on the college preparatory program, the majority failed to finish or identify such common phrases as the following: "Many are called but few are (chosen) ... They shall beat their swords into (plowshares) ... A soft answer turneth away (wrath) ... Pride goeth before a (fall)." Ninety per cent of these students did not know what a parable was, and many thought that the stories which Jesus told were called parodies. Others thought that the gospels had been written by Matthew, Mark, Luther, and John, and that Psalm Twenty-three was taken from the Lord's Prayer.\textsuperscript{13} This Biblical illiteracy clearly points out the fact that very few students today have any idea of the "source, meaning, or identity of stories, places, and people mentioned in the world's best-selling book which has inspired more works of literature and art than any other single volume."\textsuperscript{14} To this date, the American Bible Society has compiled a list of nearly three thousand books, poems, plays, paintings, sculptures, and musical scores that have references to the Bible in title or thematic material.\textsuperscript{15} It would be logical, therefore, that to have a total understanding of our culture, one must have some knowledge of the Bible.

In addition to all of this, it would seem that if one is going to

\footnotesize
\begin{itemize}
  \item \textsuperscript{13} Cox, pp. 127-129.
  \item \textsuperscript{14} Ibid.
  \item \textsuperscript{15} Ibid.
\end{itemize}
attempt to understand the total world and have any concept of world unity, he really should have an understanding of religious beliefs other than his own. It has been stated that "the spiritual writings of the world's religions are nothing less than that of the foundations of man's cultural heritage." Thus, if one is going to have an understanding of other peoples and cultures, one of the most obvious places to begin would be an understanding of the religious beliefs and attitudes that shaped that culture. In a world that is torn by so much religious and racial strife, a deeper understanding of the foundations and causes of these problems also would prove beneficial to their solutions.

B. Is it Legal?

One of the first questions in any discussion of religion and the public schools concerns the 'legality' of teaching about religion. Because of the recent Supreme Court decisions and the inaccurate news publicity which has followed them, many school superintendents, school systems, and teachers have tried to remove anything pertaining to religion from their curricula. However, the Supreme Court did not rule against teaching about religion. Simply stated, it ruled against the required practice of religious exercises or required recitation of state (or school) written prayers, not against the study of religion or against prayer.

To better understand what is permissible in the schools, it would be beneficial to briefly inspect some of the decisions and quotes from the Supreme Court cases. It is also very important to once again state the difference between the study of religion and the practice of a specific religion.

In the past twenty-five years there have been five important Supreme Court cases dealing with religion in the public schools. Briefly these were as follows:

1) *Everson v. Board of Education of the Township of Ewing, New Jersey, 1947*. The court permitted the states to provide transportation to private schools.

2) *McCollum v. Board of Education, School District 71, Champaign, Illinois, 1948*. The court ruled that sectarian religious instruction on school time and property was prohibited.

3) *Zorach v. Clausen, Constituting the Board of Education of the City of New York, 1952*. The court ruled
that pupils were to be allowed sectarian religious instruction off school property during school time. (Released time)


5) Shempp and Murray v. the School Board of Abington Township, Pennsylvania and the School Commissioners of Baltimore, Maryland, 1963. The court ruled that school sponsored prayer and devotional Bible reading were prohibited.¹⁷

Perhaps equally important as these specific decisions, however, were the comments of the Supreme Court justices as they clarified their decisions. Probably the most quoted and comprehensive statement is that of Justice Tom Clark after the 1962 New York Regents Case:

It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment....

The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church, and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the State is firmly committed to a position of neutrality. Though the application of that rule requires interpretation of a delicate sort, the rule itself is clearly and concisely stated in the words of the First Amendment....¹⁸


¹⁸Cox, pp. 19-20.
In the Shempp-Murray case of 1963, Justice William Brennan stated:

The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the difference between religious sects in literature or history classes. Whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion. 19

Other important statements following this same case have been made by Justices Arthur J. Goldberg and Robert Jackson. Justice Goldberg stated:

Neither the State nor this Court can or should ignore the significance of the fact that a vast portion of our people believe in and worship God and that many of our legal, political, and personal values derive historically from religious teachings... And it seems clear to me from the opinions of the present and past cases that the court would recognize the propriety of providing military chaplains and of teaching about religion, as distinguished from teaching religion, in the public schools. 20

Justice Jackson commented:

Nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with the influences derived from paganism, Judaism, Christianity—both Catholic and Protestant—and other faiths accepted by a large part of the world's peoples. 21

According to these statements, it is obvious that the Supreme Court did not rule against teaching about religion in the public schools. Their ruling, rather, was against the teaching or practice of a specific religious position or viewpoint, particularly as it stood separate from the total school curriculum. 22

19 Cox, p. 25.
21 Ibid., p. 27.
22 For the specific Indiana laws concerning religion in the public schools see Appendix A.
Because of the fact that a person's religious feelings are basically private decisions, it is very easy to share one's own beliefs in the classroom rather than teaching about religion. This is really not an unusual situation, however, because many different subjects already are taught about in our schools, such as political parties and racial quality.

In light of the Supreme Court decisions, the teacher who teaches about religion in the classroom must, therefore, have a sensitivity to students, their backgrounds, and himself; and he must be able to be rather neutral in his treatment of the religions and religious practices being studied.

For many teachers the word "objective" evokes a rather ethereal impression that is difficult to apply to this specific situation. Perhaps several definitions of "objectivity" as presented by committees, councils, and individuals dealing specifically with teaching about religion will be helpful at this point:

Greater Minneapolis Council of Churches:

Objectivity means that the teacher will help students deal with all aspects of a religious issue without stressing any "right one." 23

Rolf Ranier Hunt in an address "Commitments of the Public Schools":

No person is to be required to believe or to disbelieve, but each pupil in the public school is to be given the opportunity to meet all the reasons and understand them. Within the limits of his maturity and the goals of the school and of the curricular unit, the student has a right to the free search for truth. 24

24 Ibid.
Editorial, Christianity Today:

(Objectivity) is achieved by allowing all the data, and all interpretations of the data, to be presented.25

Philip H. Phenix in an article "Religion in American Public Schools":

A test of objectivity is the acknowledgment of possible alternative patterns of interpretation. Teaching is not objective when an interpretation is presented as though it were absolute and unquestioned fact and as though no alternative interpretations were possible or admissible... The objectivity must be about the subjectivity; it must refer to ways of thinking responsibly about matters of passionate interest and concern.26

Because it often is rather difficult for the classroom teacher to have a concrete grasp on objectivity, a set of guidelines for teaching about religion in the public schools is included in this study. These guidelines speak specifically in the areas of approaching religious issues, selecting materials, classroom procedures, teacher preparation, and community relations. They were prepared by a committee of principals and Christian education persons, under the guidance of the Greater Minneapolis Council of Churches.

A. Guidelines for Approaching Religious Issues27

1. Moral and spiritual values are a part of most religions but the particular values stressed will vary with different religious groups. Public schools will stress those values which emphasize the worth and dignity of every man.


26Ibid.

2. Use the rich heritage of history as background to show the important place religion has played and continues to play in the lives of people.

3. Include philosophy and terminology of religion in your study. Beliefs, practices, and action of respective religious groups.

4. Analyze the U.S. Constitution and the Bill of Rights for meaning of separation of church and state.

5. Study, compare, and contrast the different religions and Christian denominations existing in the community where children live as well as in the U.S.

6. Study religious concepts and references to religion and the Bible in literature, art, music, and social studies.

7. Study the ways various religious groups expanded and increased their followers in America and the world.

8. Emphasize the goals of various religious groups in American life.

9. Study the way churches and religious groups practice faith.

B. Guidelines for Selecting Materials

1. The Bible should be used as a resource book and reference book.

2. Other books of religious faith and practice to also be selected for reference material. This should include the "holy books" of other religions.

C. Guidelines for Classroom Procedures

1. The teacher should be well-informed on religion and be able to handle the subject objectively. Objectivity means that the teacher will help students deal with all aspects of a religious issue without stressing any "right one."

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29Ibid.
2. The teacher should understand that it will be easy to lose sight of the main issues by pouring quantities of unintegrated facts on students. Develop clearly stated objectives, e.g. to develop understanding and appreciation of religion and its role in human life.

3. Materials presented should be within the range of knowledge, maturity, and competence of students at their own levels.

4. Practices of religion should be presented in an accurate, factual way.

5. Sufficient time should be allowed for adequate presentation and discussion of the issue or concept under consideration.

D. Guidelines for Teacher Preparation

1. Inservice preparation of current teachers should include teacher seminars, institutes, and conferences on teaching about religion. Study and evaluate courses and curriculum now in use. Review the packet of American Bible Society aids. Keep abreast of descriptive articles and papers of current programs in operation.

2. Preparation of prospective teachers in the regular teacher-training institutions for dealing objectively with religion.

E. Guidelines for Community Relations

1. The school board should develop a clear policy statement concerning the teaching about religion.

2. In general, avoid the bizarre, the headline-hunting type of activity that may inflame a community.

3. Curriculum writers and public school administrators should be free to consult with knowledgeable church leaders, but the curriculum should be developed by educators without pressures from any group.

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31Ibid.
4. Give the PTA an opportunity to study and react on the guidelines.

And in conclusion, the committee added:

The foregoing is set forth for study, perusal, and evaluation of possible guidelines for dealing with religion in the public school classroom. It is not exhaustive; it is suggestive. Teaching techniques and procedures are left to the teaching profession since these areas are professional responsibilities.32

Because of the difficulty in dealing objectively with the subject of religion, the individual teacher must also prepare himself in terms of personal philosophy and standards, before his presentation to his students. This is very difficult for a teacher who has never taught about religion or has consciously avoided discussion of it in his classes. For this reason, a teacher's code is included in this study, to stimulate and guide the teacher's thinking in terms of his personal philosophy. This particular code is from the report, "Religion in the Social Studies," prepared by Lawrence C. Little in 1966 for the Religious Freedom and Public Affairs Project of the National Conference of Christians and Jews.

A TEACHER'S CODE33

a. Because of the potential explosiveness of the subject of religion, the teacher should make a particularly concerted effort to be informed on the subject.

b. Religion should never be discussed out of context. (In historically oriented courses this is easily controllable; in problem or sociologically oriented courses the task admittedly becomes increasingly difficult.)

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c. The teacher should have sensitivity for the divergent religious views represented by the students in his classroom, not to accord such views favored treatment but to prevent embarrassment to any student when less favorable aspects of his religion are discussed.

d. A teacher should never permit himself to be led or drawn into a debate on a doctrinal point with an individual student.

e. A teacher does not serve the needs of his students most effectively by appearing as a neutral on crucial issues, but when personal preference or conviction is called for, it should be duly labeled but never stated dogmatically.

f. Religion is not a sterile topic consisting of descriptions and statistics of various religious groups and leaders; if the subject is not carried to the point of explaining causation, the teacher has not adequately identified the fundamental basis for its inclusion.

g. The teacher must present a balanced account. This does not mean that the same number of shortcomings or attributes for the various religions under discussion should be listed; instead balance means that religious implications will be assigned their appropriate position in the hierarchy of casual factors in explaining an event or movement.

h. Shortcomings and failures of religious organizations and leaders are as significant as successes, and every teacher has an obligation to utilize such evidence in his presentations.34

34Further materials on this subject can be found in Appendix B.
II. SELECTION OF MATERIALS

Many factors need to be considered when one is choosing curriculum materials for teaching about religion in the schools. The materials suggested and listed in this paper were chosen in the light of several specific factors. The first of these factors was legality. As stated previously, the Supreme Court has defended the right to teach about religious matters, but has stated that the practice of religion is not permitted in the classroom. Some curriculum materials were thus rejected because they presented religious matters and information specifically for practice. Many of these materials might be suitable for use in a private or parochial school, but not in a public school. Examples of this kind of material would include such things as Sunday School quarterlies, specific devotional and worship service patterns, and certain prayers.35

A second factor considered in choosing materials was academic integrity. Religious curriculum materials are becoming easier to obtain, thus presenting the discerning teacher with an excellent range and choice of materials. As with any subject that is taught well, one must review the available materials and choose those which will have the greatest academic value to the student. Because religious feelings are often of a personal nature, many writers—both those academically qualified and those not

qualified—have published works expressing their values and viewpoints on the subject. Also, because of the great variety of religious organizations represented in our society, there is a corresponding variety of denominational publishing houses, each espousing the views of its particular organization. A wise teacher must carefully check the sources, legality, academic integrity, and relevance of his materials to the subject area in which they are to be presented.

A third consideration for evaluation of curriculum materials was the area of focus. Again, as in any subject area, a subject is taught for the contribution it will make to the total preparation of the student for his life. A subject should never be taught just for the sake of teaching it. It it is to be remembered and incorporated into the student's world-life view, it must be relevant to other materials being presented. Religious materials should never be presented in a class just for the sake of presentation, or an obligation to introduce a seldom touched subject. The materials listed in this paper were chosen, not just because they introduced or applied to religion, but rather because of the potential value they would have if incorporated into a total curriculum. They are focused to be beneficial to a student, not just to present a religious bias or another point of view regarding religion.

A final area of consideration for the curriculum materials included was the area of objectivity. Once again, the nature of the subject dictates that there will be many biased and unobjective materials. The teacher must carefully evaluate all materials, and, in addition, evaluate his own position and presentation of the materials. If a teacher presents his own feelings
and values, he will be in direct conflict with the 1963 Supreme Court ruling mentioned above, which states that when material is presented objectively it is consistent with the First Amendment. Many religious materials are written specifically to present one viewpoint. These materials must be searched out and either be rejected or balanced in a presentation of several different and perhaps opposite viewpoints.

36 For a specific statement of this Supreme Court Ruling see p. 13 of this paper.
A. Summary of Materials Available

There are many activities fitting naturally into a school curriculum which are allowed, even encouraged, under our present court rulings. A partial listing of these activities and materials is included below. The courses listed below are included because they meet the above stated requirements in terms of educational value, interest to the student, and the availability of curriculum materials for them.

Specific Courses

Comparative Religions
Biblical Literature
Biblical History
History of Religions
Ethics and Philosophy
Culture and Religion
Influence of the Bible on Literature
Religious Literature of the East and West
Religion and Humanities
Religion and Philosophy

Units within Existing Courses

Development of the Modern Bible
Influence of Religion (or Bible) on Art
Influence of Religion (or Bible) on Music
Religion and Science (Ecological Relationships, etc.)
Character Studies of Religious Personalities
Biblical Passages as Literature Examples (e.g. narrative, poetry, parables)
Influence of Religion upon History
Influence of Religion upon Modern Documents
Influence of Religion upon American Ideals and Society
Hebrew Literature
B. Curriculum Enrichment Suggestions

Records
1) Readings from religious and philosophical works (e.g. The Ten Commandments, The Prophet)
2) Religiously influenced music (e.g. masses, primitive tribal rituals, chorales)
3) Explanation of religious holidays (e.g. "The Story of Christmas," "The Passover Seder Festival")

Displays applicable to
1) Art (e.g. paintings, sculptures)
2) History (e.g. "The American Way of Life," "Great Bibles of History")
3) Literature (e.g. "Great Thoughts," "Great Bibles of History")

Films relating to
1) Philosophical questions (e.g. "The Book and the Idol")
2) Works of art (e.g. "The Life of Christ in Art")
3) Geography, history, and customs influenced by religion (e.g. "William Penn and the Quakers," "The Hindu World," "Christmas Customs Near and Far")
4) Development of the Bible (e.g. "Our Bible: How it Came to Us")
5) Archaeological developments and discoveries (e.g. "The Stones Cry Out," "Archaeology and the Living New Testament")

Maps and Charts
1) Geography (e.g. "Palestine in the Time of Jesus," "Paul's Journeys")
2) American Documents (e.g. "The American Way of Life")
3) History (e.g. "The Histomap of Religion," "Biblical History and Religion")
**Filmstrips**

1) Art (e.g. "Modern Art and the Gospel")
2) Geography (e.g. "Old Testament Life and Times")
3) Comparative Religion (e.g. "World's Great Religions")
4) History as influenced by religion (e.g. "Mary's Pilgrim Thanksgiving")
5) Stories from the Bible (e.g. "The Story of Jesus," "Great Stories from the Old Testament")
6) Religious Holidays (e.g. "The Story of Hanukkah and Christmas," "How We Got Our Easter Customs")
7) Important religious leaders and their lives (e.g. "Hillel: Teacher of Love," "The Story of Paul")
8) Religious symbols (e.g. "Christmas in the Arts," "Symbols of the Church")

**Slides**

1) Art (e.g. "Crafts of Early Christians," "The Jerusalem Windows")
2) Geography (e.g. "Color Map of Paul's Routes," "Wilderness of Judah, Jordan")
3) Biblical Literature (e.g. "The Twenty-Third Psalm," "Ruth the Moabitess")
4) Comparative religions (e.g. "History of Religions")
5) Religious Leaders (e.g. "Life of Jesus of Nazareth," "Leaders Under God")
6) Biblical themes (e.g. "Flowers of Palestine," "Blue Galilee")
7) Religious holidays (e.g. "Christmas Around the World")
8) History (e.g. "Holy Land: Then and Now," "Crafts of Early Christians")
Related Activities

Moment of Meditation

Field Trips

Museums—With special attention to the influence religion has had upon culture, history, and customs.

Art Galleries—With special attention to religious and religiously influenced art.

Sacred Buildings or Shrines—With special attention to the influence of religion upon the architecture, interior decoration, and the purpose of the structure.

The materials listed above may be found in public, church, or university libraries, and religious, university, or community bookstores. Any comprehensive collection or catalogue of audio-visual materials should also include some of these entries. Sources for specific curriculum materials would include: The Religious Instruction Association, Inc., 4001 Fairfield Avenue, Fort Wayne, Indiana, 46807; Educational Communications Association, 704 National Press Building, Washington, D.C., 20004; and The American Bible Society, 1865 Broadway, New York, New York, 10023.

These suggestions include only a very small selection of the many materials available to the classroom teacher. They are aides to an effective, objective presentation of religion within the established school framework, and can easily be adapted to almost any classroom situation.
III. SPECIFIC CURRICULUM MODELS

Five specific mini-curriculum models are included in this study, as samples of the kinds of teaching units which would be appropriate and legal in the public school classroom.

A. The Bible as Literature
B. The Influence of the Bible upon Literature
C. Religion and the History of the United States
D. Religion and its Influence upon Music
E. Comparative Religions

These are presented as suggestions to the classroom teacher and are structured so that they may be adapted and modified to fit the needs of a specific classroom situation. These particular five subject areas were chosen because they are classes which would be in solution to the problems mentioned in the introduction, they are classes for which there seem to be a deepening student interest, and they are classes with a wide potential curriculum development because of the wide range of materials available.

Each of these curriculum models is presented in a "mini-course" format, thus being suitable for insertion in an established course or instruction as a separate individual course. The format is flexible and so could easily be adapted to the mini-course elective already offered in many public schools, either during the school day (modular scheduling) or during the activities period following school.

Depending on the students and the classroom situation, the models presented here will be for approximately five to ten classroom hours of lecture and discussion with supplemental materials listed for each model.
A. Teaching the Bible as Literature

Goals: The basic goals of this course are to give the student

1) An understanding of several of the many different literature forms of the Bible.

2) An understanding of the basic Judeo-Christian philosophy found in the literary selections.

3) An understanding of the development of the King James Bible and some of the modern translations now available.

4) An understanding of the content of the Bible.

Specific selections to be covered in this course:

<table>
<thead>
<tr>
<th>Section I:</th>
<th>Short Story - Ruth</th>
<th>(From The Bible for Students of Literature and Art)</th>
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<tbody>
<tr>
<td></td>
<td>Drama - Job Selection</td>
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<tr>
<th>Section II:</th>
<th>Poetry - Psalms Selections</th>
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<td>1, 8, 14, 22, 23, 24, 40, 42, 46, 90, 91, 96, 121, 139, 150.</td>
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<tr>
<th>Section III:</th>
<th>Wisdom Writings - Proverbs Selections</th>
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<tr>
<td></td>
<td>Ecclesiastes Selections &quot;</td>
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<td></td>
<td>I Corinthians 13 &quot;</td>
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<td></td>
<td>Sermon on the Mount (Matthew 5-7, Luke 6:20-49) &quot;</td>
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<tr>
<th>Section IV:</th>
<th>Parable - &quot;The Sower&quot;</th>
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<tbody>
<tr>
<td></td>
<td>Matthew 13:1-23 &quot;</td>
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<td></td>
<td>Mark 4:1-20 &quot;</td>
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<td>Luke 8: 1-15 &quot;</td>
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<td></td>
<td>&quot;Precious Pearl&quot;</td>
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<td></td>
<td>Matthew 13:45, 46 &quot;</td>
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<td></td>
<td>&quot;Prodigal Son&quot;</td>
</tr>
<tr>
<td></td>
<td>Luke 15:11-32 &quot;</td>
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</table>

| Section V: | Development of the Modern Bible and Translations of Today |

NOTE: Whenever possible the student should be encouraged to read the selected passages from a modern translation in addition to the above text.
Materials:

Because the scope of this topic is so wide that it is difficult to cover adequately in a one-year course, it is suggested that as many materials as possible be placed in the student's hands permanently for his own future reference. Other materials and Bible translations should be available on a loan basis for those who wish a deeper exploration of the subject. Many of the materials listed under the heading Permanent Texts are available in quantity from the American Bible Society for approximately twenty-five to thirty-five cents each. The supplemental reprints are available from the Religious Instruction Association, 4001 Fairfield Avenue, Fort Wayne, Indiana, for a very minimal charge. The materials listed under Reference Library would be excellent supplemental materials and should be available to the student for the full potential benefit from the course.


Permanent Texts:


4) Where to Look in the Bible, A pamphlet printed by the American Bible Society.

5) Why so Many Bibles, A pamphlet printed by the American Bible Society.

Reprint Articles: - See appendix C

1) The Psalms - Hymnbook of Humanity  
   James Daniel - Christianity Today

2) The Biblical Poetry of the Hebrews  
   Dominic M. Crossan, The Bible Today

3) Proverbs: The Seeds of Literature  
   Elizabeth C. Hood - English Journal

4) Reflections on the Book of Job  
   Gilmon H. Guyot - The Bible Today

5) The Trial of Job and God  
   Lionel Swain - Clergy Review

6) The Point of Parable  
   Charles J. Galloway - The Bible Today

7) Evolution of the English Bible - Chart  
   Fred G. Bratton - A History of the Bible

8) The English Bible  
   Eugene H. Maly - The Bible Today

9) God Speaks in the Languages of Men  
   W. O. Klopfenstein - Emphasis

10) Plates of different Bible Versions - R.I.A.

11) Gutenberg and the World's First Printed Bible  
    Margarett Loke - Bible Society Record

Reference Library and Teacher's Supplement:


3) A four-version New Testament - Living, King James, Phillips,  
   Amplified, Revised Standard, or New English Versions.

4) The Living Bible, paraphrased by Kenneth N. Taylor.  

5) On Teaching the Bible as Literature, by James Ackerman.  
6) A Ready Reference History of the English Bible, A pamphlet printed by the American Bible Society.


Further study of 'The Bible as Literature' could lead into the following possibilities for creative projects:

A. Scrapbooks - articles and pictures relating to the specific passage studied, the culture of the Bible, relation of the subject to present modern thought.

B. Models - Gutenberg press, New Jerusalem, etc.

C. Skits - Ruth, Job, Parables

D. Original work -
   1. Crossword puzzle
   2. Taped reading with music: Psalms, Proverbs, Ecclesiastes, I Corinthians 13, Sermon on the Mount, Revelation selection
   3. Taped slide presentation - same as above with addition of slides

E. Exhibits - for classroom, school or community display
   1. Humanities
   2. Development of the Bible
   3. Different types and versions of the Bible
F. Writing projects -

1. Job's obituary
2. Jesus' boyhood
3. The fate of Job's friends
4. Write a psalm (for an excellent step-by-step, "How-to-
   -- 50¢ Inspirational Literature, Box 115, Huntington
   Valley, Pa. 19006)
B. The Influence of the Bible Upon Literature

Goals: The basic goals of this course are to give the student

1) An understanding of the influence of the Bible upon language development.

2) An understanding of the influence of the Bible upon the development of literary forms.

3) An understanding of the influence of the Bible upon modern literary symbolism and plots.

4) An understanding of the source of many common language expressions.

5) A practical experience of using a Bible concordance, Bible dictionary, Bible commentary, and some modern Bible translations.

Specific selections to be covered in this course:

Section I:
Language Form Development

Common Language Expressions

Section II:
Influence upon Literature Forms

Early drama - Luke 2:6-16

"The Second Shepherd's Play"

Early Allegory - Matthew 5-7

Reprint 3, 10

Selection from Pilgrim's Progress

Reprints 4-8, 12

Reprint 9

Concordance, dictionary, and reference books to look up sayings. Compare KJV with other translations

(From The Bible for Students of Literature and Art)

(From Genius of the Early English Theater)

(From The Bible for Students of Literature and Art)

(From Adventures in English Literature)
Section III:

Narrative Poems
Selection from
Paradise Lost

Historical Narrative -
"Mayflower Compact"
"First Thanksgiving" by William Bradford

Shakespeare Plays -
Ecclesiastes Selections

Reprint 11

Macbeth (Selection)
Act V, Scene IV

Section IV:

Direct influence upon literary plots and author's philosophy

Modern Drama -
Job Selections

J.B. by Archibald MacLeish

Modern Short Story -
"A Job of the Plains" by William Humphreys

Reprint 1,2

Crucifixion Selections:
Luke pp. 435-444
John pp. 475-484

Ernest Hemingway:
A Critical Essay by Nathan Scott, Jr.

"The Old Man and the Sea" by Ernest Hemingway
Section V: Modern Short Story (cont.)

Review "Sermon on the Mount" Matthew 5-7
Ephesians Chapter 2 (From KJV or Modern Translation Bible)

John Steinbeck:
A Critical Essay
by John Clark Pratt
"How Mr. Hogan Robbed a Bank" by John Steinbeck (From Short Stories for Insight)

Modern Novel -
The Winter of Our Discontent
by John Steinbeck
The Grapes of Wrath
by John Steinbeck

NOTE: Whenever possible the student should be encouraged to read the selected passages from a modern translation in addition to the above text.

Materials:

Because the scope of this course is very wide it is suggested that as many materials as possible be placed in the student's hands permanently for his own future reference. Other resource books, materials, and Bible translations should be available on a loan basis for those who wish a deeper exploration of the subject. Many of the materials listed below under Permanent Texts are available in paperback form for a nominal fee. Those materials listed below under Specific Texts are books either in common use for a high school English curriculum or are easily secured. The supplemental reprints are available from the Religious Instruction Association, 4001 Fairfield Avenue, Fort Wayne, Indiana, for a minimal charge. The materials listed below under Reference Library would be excellent supplemental material and should be available to the student for full potential benefit from the course.
Specific Texts:


3) **J.B.**, by Archibald MacLeish.

4) **Holy Bible** (preferably the King James Version).


Permanent Texts:


3) **Where to Look in the Bible**, A pamphlet printed by the American Bible Society.

Reprint Articles: - See appendixes C and D

1) **Reflections on the Book of Job**, Gilmore H. Guyot, *The Bible Today*
2) The Trial of Job and God, Lionel Swain, Clergy Review
3) The Point of Parable, Charles J. Galloway, The Bible Today
4) Evolution of the English Bible - Chart, A History of the English Bible, Fred G. Bratton
5) The English Bible, Eugene H. Maly, The Bible Today
6) God Speaks in the Languages of Men, W. V. Klopfenstein, Emphasis
7) Plates of Different Bible Versions, Religious Instruction Association
8) Gutenberg and the World's First Printed Bible, Margaret Loke, Bible Society Record
9) The Source of Common Sayings, Religious Instruction Association
10) The Characters of Mother Gooseland, John Haverstick, Progress of the Protestant
11) Shakespeare and Christianity, Roland Frye, Christianity Today
12) Shakespeare's View of the Bible, by Blaise Levai, American Bible Society Record
13) Influence of the Bible on English Style, Frances Greiner, The Bible Today

Reference Library and Teacher's Supplement:


11) Theology and Modern Literature, by Amos Wilder.

12) Why so Many Bibles, A pamphlet printed by the American Bible Society.


14) A Ready Reference History of the English Bible, A pamphlet printed by the American Bible Society.


Further study of "The Influence of the Bible upon Literature" could lead into the following possibilities for creative projects:

A. Scrapbooks - articles and pictures relating to the specific passage studied, the culture of the Bible, relation of the subject to present modern thought.

B. Models - Gutenberg press, etc.

C. Skits - Job, crucifixion scenes, parables, etc.

D. Original work -
   1. Crossword puzzle
   2. Taped reading with music
   3. Tape-slide presentations
   4. Maps
E. Exhibits - for classroom, school or community display

1. Humanities
2. Development of the Bible
3. Different types and versions of the Bible

F. Writing projects -

1. Job's Obituary
2. The Fate of Job's Friends
3. An analysis of a literary work in comparison to a Biblical setting or story (e.g. Steinbeck's "The Pearl" to the New Testament parable of "The Pearl."

G. Field-trip activities -

1. Jewish synagogue
2. See the play J.B.
3. Have a minister speak on "Suffering" in connection with the Job study.
4. Slides of Israel
5. Crucifixion playlet "The Man Born to be a King," by Dorothy Sayers
6. Bulletin board presentation of sacred art or secular allusions to the Bible

Supplemental Related Reading Possibilities:

Ben Hur - Lew Wallace
Silver Chalice - Thomas Costain
Exodus - Leon Uris
Big Fisherman - Lloyd Douglas
The Robe - Lloyd Douglas
Green Pastures - Mark Connolly
Dear and Glorious Physician - Taylor Caldwell
Great Lion of God - Taylor Caldwell
Pilgrim's Progress - John Bunyan
Paradise Lost - Milton (I,II,IX,
Journey to the East - Hesse
Siddhartha - Hesse
Gospel According to Peanuts - Short
Gideon - Paddy Chayevsky
Samson Agonistes - Milton
For Whom the Bell Tolls - Ernest Hemmingway
Old Man and the Sea - Ernest Hemmingway
Sound and Fury - William Faulkner
Absalom, Absalom - William Faulkner
The Pearl - John Steinbeck
The Day Christ Died - James Bishop
The Crown and the Cross - Frank Slaughter
"Mask of Reason" - Robert Frost
"Eve of St. Agnes" - Keats
"Eve of St. Mark" - Keats
The Fall - Camus
The Plague - Camus
The Stranger - Camus
Waiting for Godot - Beckett
The Faerie Queen - Edmund Spencer
The Inferno - Dante
"Death be not Proud" - Donne
"On my First Son" - Ben Johnson
"Tintern Abbey" - Wordsworth
"Ulysses" - Tennyson
"Flower in the Crannied Wall" - Tennyson
"Fern Hill" - Dylan Thomas
"A Refusal to Mourn the Death, Fire, of a Child in London" - Dylan Thomas
"The Magi" - W. B. Yeats
"The Second Coming" - W. B. Yeats
"Journey of the Magi" - T. S. Eliot
"The Hollow Men" - T. S. Eliot
"The Wasteland" - T. S. Eliot
"Dover Beach" - Matthew Arnold
"God of Galaxies" - Mark Van Doren
C. Religion and the History of the United States

Goals: The basic goals of this course are to give the student

1) An understanding of how religious issues, ideas, and differences affected the establishment of our country with its principle of separation in church-state relations.

2) An understanding of the origin of American values and philosophy in different religions, and this influence upon our laws and culture.

3) An understanding of the recent Supreme Court decisions concerning church and state and their backgrounds.

4) An understanding of the influence of religion upon American painting and architecture, legal holidays and historical documents.

5) An understanding of how religion influences different life styles and cultures in past and present-day America.

Specific selections to be covered in this course:

Section I: Chapter 1
"Why go to the New World?" or appropriate chapter in regular student text

Reprints 1,2

Mayflower Compact

Discussion on the meaning of "Separation of Church and State"

Section II: Discussion of current American values (e.g. value of human life; equality of all men; concept of democracy; good citizenship; belief in order, government, and law; dignity of labor; education for all; etc.)

Religious Issues in the Social Studies
Read: Exodus 20:3-17
Mark 12:29-31
Matthew 5-7

Discuss the Greek and Roman concepts of democracy and humanism

Discussion on the American concept of freedom

Read Declaration of Independence and Lincoln's "Emancipation Proclamation"

Section III:
Read and discuss the Supreme Court decisions concerning separation of Church and State since 1850

Read concurring and dissenting opinions of the Supreme Court justices in the 1962 and 1963 Engle vs. Vitale, Abington vs. Schempp and Murray vs. Curlett cases.

Reprint 3
Discuss the difference between PRACTICE and STUDY of religion

Read: Chapter 4 "Subsidy or Separation?"
Chapter 7 "Religion: Personal or Social?"
Chapter 9 "Conscience or Constitution?"

Section IV:
Make a list of legal holidays noting specifically those which have religious significance
Section V:

Materials:

Read "Declaration of Independence" "Emancipation Proclamation" "Gettysburg Address" U.S. Constitution and Bill of Rights - note particularly Amendments I, V, VII, XIII, XIV, XIX

Take a field-trip to a public building (post-office, federal building, etc.) noting particularly Hebrew-Christian and Greek-Roman influences

Discuss how religion affects culture and lifestyle

Reprints 5, 6

Make a chart of different American religions and their beliefs which would effect customs or lifestyle

Take a field trip (if possible) to visit a religious community or a section of the city whose culture and lifestyle is influenced by religion (Amishville, New Harmony, Ind., Lancaster, Pa., etc)

Because the scope of this course is very wide, it is suggested that as many materials as possible be placed in the student's hands permanently for his own future reference. Other resource books, materials, and Bible translations should be available on a loan basis for those who wish a deeper
exploration of the subject. Many of the materials listed below under **Permanent Texts** are available in paperback form for a nominal fee or free from the government or other agencies. The books listed below under **Specific Texts** are easily secured. The supplemental reprints are available from the Religious Instruction Association, 4001 Fairfield Avenue, Fort Wayne, Indiana, for a minimal charge. The materials listed below under **Reference Library** would be excellent supplemental material and should be available to the student for full potential benefit from the course.

**Specific Texts:**

1) *American Religious History*, A pamphlet printed by the American Historical Association (400 A. Street S.E., Washington, D.C., 20003).


3) The American History text adopted by the school.

4) *Holy Bible*, King James, Living, Amplified, New English, or Revised Standard Version.

**Permanent Text:** *Prayer Room in the Capitol*, A pamphlet obtained free of charge from your congressman.

**Reprint Articles** - See appendix E

1) *Church-State Relations*, Historical Background, Henry Kolbe, Adult Student, Graded Press, 1966


3) *Did the Courts Really Say That?* William C. Tremmel, Religion-Teacher's Journal, 1971
4) **Supreme Court Decisions Affecting Religion in the Public Schools**, Religious Instruction Association, Fort Wayne, Indiana

5) **People of the Past**, Henry N. Ferguson, *Liberty*, 1970

6) **The Hutterites; A World of Simplicity**, Pat King, *Marriage*, 1970

7) **The Bible and Religion on United States Stamps**, Edith A. A. Brown, *Scott's Monthly Stamp Journal*, 1964

**Reference Library and Teacher's Supplement:**


Further study of "Religion and the History of the United States," could lead into the following possibilities for creative projects:

A. **Scrapbooks** - articles and pictures relating to the specific subject studied, cultural influences of religion, new developments in church-state relations.

B. **Models** - New Harmony Shaker community, Amish farm, other utopian or religious communities, etc.

C. **Skits** - Religiously influenced historical events, William Penn and the Indians, Pilgrims and the Mayflower landing, etc.
D. Original work -

1. Crossword puzzle
2. Taped reading with music - Declaration of Independence, Gettysburg Address, etc.
3. Taped slide presentation - same as above with the addition of slides
4. Maps - migration of religious groups, etc.

E. Exhibits - for classroom, school or community display

1. Famous American documents
2. Famous American buildings
3. Pictures of nearby religious communities
4. The Bible and Religion on U.S. Stamps - (See reprint 7)

F. Reports, Writing, and Discussion Projects -

1. Report of how great religious leaders influenced American history
2. Report of how significant religious events influenced American history
3. Research project on the "isms" and how they have influenced American people and history
4. A discussion of the Bible and its influence without Bible reading. Students are required to find a specific number of writers, stories, people, works of art, music arrangements, and other things influenced by the Bible
5. A filmstrip on the historical development of religion (Life Magazine)
6. Readings and discussion of the major faiths in the United States (past and present) - or the major faiths found in your particular classroom
7. Lectures from priests, rabbis, ministers, teachers, and others on their beliefs, differences from other religions, and the future of their religion

G. Fieldtrips

1. Government buildings
2. Art galleries (with special attention to religiously influenced art)
3. Nearby religious communities, monuments, and memorials
D. The Influence of Religion Upon Music

Goals: The basic goals of this course are to give the student

1) An understanding of how deeply our established body of music has been influenced by religion.

2) An understanding of the wide variety of religious expression found in music.

3) An understanding of music as a form of communication.

Specific selections to be covered in this course:

NOTE: The recordings listed below are only suggestions. The teacher may wish to add or delete from this list, according to time, student interest, and recordings available.

Section I: Early Beginnings

Read Psalms 137, 100, and 19

"Psalms are for Singing" Reprint

Section II: Influence of the Roman Church upon the Development of Music

Explanation of "Musica Ficta" and "Diabolus in Music"

Early Tribal Music
Sitar Music
Japanese Reed Flute Music
Select some Psalm recordings
(Ives - Psalms
Kodaly - Psalms)
Gregorian Chant
13th Century Polyphonic
Palistrina Mass
Galrelli - Cangonas
Corelli - Baroque Concertos
Bach - Organ Works and Chorales
Section III: The Opera and Oratorio Forms

Handel - "Messiah"

Section IV: Further refinements: The effect of religion upon classical and contemporary music

Beethoven - Symphony #9 ("Ode to Joy")
Brahms - "German Requiem"
Milhaud - "Jewish Sacred Service"
Bloch - "Prayer"
Stravinsky - "The Flood"
B. Britten - "Symphony of Psalms"

Section V: More recent and familiar developments

Negro Spirituals

"Negro Spiritual" Reprint

Early American Folk Tunes
"Wondrous Love"
"Poor Wayfaring Stranger"
"Turn, Turn, Turn" by the Byrds

Joseph and the Amazing Technicolor Dreamcoat
Truth of Truths
Song of Joy - Godspell

Materials:

Because the scope of this course is so listening-oriented, it is suggested that the teacher have a wide selection of records available or access to an adequate record library. The students may also be helpful in making available some selections from their own collections that might not appear
in a public library collection (e.g. "Jesus Christ Superstar," "Truth of Truths," "Turn, Turn, Turn.") The supplemental reprints are available from the Religious Instruction Association, 4001 Fairfield Avenue, Fort Wayne, Indiana, for a minimal charge. The materials listed under Permanent Texts are readily available and should be easily obtained for the students. The materials listed under Reference Library would be excellent supplemental material and should be available to the student for full potential benefit from the course.

Permanent Texts:

1) **Holy Bible**, (King James Version, preferably).


Reprint Articles: See appendix F

1) **The Negro Spiritual Interprets Jesus**, by I. E. Massey in *Christianity Today*

2) **Hallelujah, Hallelujah, Hallelujah** in the American Bible Society *Record*

3) **Psalms are for Singing**, by Jet E. Turner in *International Journal of Religious Education*

4) **Samson et Delila** in Milton Cross *Complete Stories of Great Operas*

Reference Library and Teacher's Supplement:


9) Where to Look in the Bible, A pamphlet printed by the American Bible Society.


NOTE: See appendix G for specific recording suggestions and album numbers.

Further study of "The Influence of Religion Upon Music" could lead into the following possibilities for creative projects:

1) A sacred concert
2) A recital of sacred music
3) A lecture-recital of sacred music
4) A collection of different Psalm forms
5) A personally written musical setting for a Psalm
6) A personally written psalm and musical setting
7) A musical setting of other portions of scripture, sacred writings, or philosophical writings to music
8) A musical setting, opera or oratorio style for a Bible story
9) A correlated set of religious art slides and appropriate music
10) A field trip to a church or synagogue to hear the music used in a normal church service
11) A discussion of the importance of words and contrasting messages of "Jesus Christ Superstar" and "Truth of Truths" or "Godspell"
E. Comparative Religions

Goals: The goals of this course are to give the student

1) An understanding of religion and religious questions basic to man

2) An overview of nine basic religious groups (Primitive Religion, Judaism, Christianity, Islam, Buddhism, Hinduism, Naturalistic Humanism, Confucianism, and Transcendental Meditation) in terms of:
   a. historical background and development
   b. effect upon history
   c. present day beliefs and practices (both those common and contrasting with other religions)

3) An understanding of the major divisions of religious groups into mystic, philosophic, and deterministic religions

4) An understanding of the different sects and denominations within Judaism and Christianity

NOTE: The references listed below are for two paperback texts, The World's Living Religions, and The Religions of Mankind. There are many other excellent books available and these references are only suggestions.

Section I: Introduction (Possible statement of ground-rules for discussion)
Explanation of deterministic, mystic, and philosophic religious divisions
Class discussion:
"What is religion?"
Reading assignment:
"What is religion?"
Primitive religion
Possible student reports on such books as The Heathens - Wm. Howells

Section II: Deterministic Religions: Judaism
Discussion of history, effect on history, and basic beliefs
Section III:

If possible, have students explain the differences in different Jewish sects
Invite a rabbi to explain present-day beliefs and practices or take a field trip to visit a local temple
Selected Old Testament or Torah readings

Deterministic Religions:

(con't) Christianity

The World's Living Religions
pp 257-319
The Religions of Mankind
pp 259-334

Have different students give a short summary of their individual denominational beliefs and practices
Invite a protestant minister and a catholic priest to analyze, compare and contrast their church beliefs and practices
Readings: Holy Bible
Matt. 5-7; 1 Cor. 12,13

Section IV:

Deterministic Religions:

(con't) Islam

The World's Living Religions
pp 320-334
The Religions of Mankind
pp 242-258

Selected passages from the Koran
Invite a black Muslim to share his religious beliefs and practices with the class

Mystical Religions:
Buddhism

The World's Living Religions
pp 97-126
The Religions of Mankind
pp 172-187

If possible, invite a Buddhist to share his
Section V:

Materials:

Religious beliefs and practices with the class

Hinduism

The World's Living Religions
pp 51-85

The Religions of Mankind
pp 158-171

If possible, invite a Hindu to speak to the class

Philosophical Religions:

Humanism

Possible student reports on books such as Varieties of Unbelief by Martin E. Marty

Confucianism

Selected readings of Confucius

Transcendental Meditation

If possible, invite a guru to speak to the class

Because this seems to be a very new religious development, few - if any books are available upon the subject at the present time

The World's Living Religions
pp 335-350

The Religions of Mankind
pp 175-198

The Religions of Mankind
pp 200-209

Because the scope of this course is very wide, it is suggested that as many materials as possible be placed in the student's hands permanently for his own future reference. Other resource books, materials, and Bible translations should be available on a loan basis for those who wish a deeper exploration of the subject. The books listed below under Specific Texts are in paperback form and are easily secured for a nominal cost. The supplemental reprints are available from the Religious Instruction Association, 4001 Fairfield Avenue,
Fort Wayne, Indiana, for a minimal charge. The materials listed below under Reference Library would be excellent supplemental materials and should be available to the student for full potential benefit from the course.

Specific Possible Texts:


Reprint Articles - See appendix H

1) Church and Churches, by W. L. Jenkens, in Teens, 1966


3) The Common People in Biblical Times, by Walter Duckat, from Beggar to King, 1968

4) Circles of Faith, by David C. Bradley, Nashville: Abington Press

Reference Library and Teacher's Supplement:


29) **Where to Look in the Bible**, A pamphlet printed by the American Bible Society.


33) **Why So Many Bibles**, A pamphlet printed by the American Bible Society.


36) **A Ready Reference History of the English Bible**, A pamphlet printed by the American Bible Society.

Further study of "Comparative Religions" could lead into the following possibilities for creative projects:
A. Scrapbooks - articles and pictures related to the subject, different cultures, and present religious developments.

B. Models - Religious communities, scripture displays, etc.

C. Skits - Biblical stories, religious historical events, etc.

D. Original Work
   1. Crossword puzzle
   2. Taped reading with music: different religious works and sayings
   3. Taped slide presentation: same as above with slides
   4. Maps - setting of religious communities and events

E. Exhibits -
   1. Development of a religion
   2. Comparison of religions
   3. Different versions of the Bible

F. Research projects and papers -
   1. Minor religious groups
   2. Unusual religious practices
   3. Religious communities

NOTE: See appendix I for an additional list of supplemental materials
CONCLUSION

Due to the misinterpretation of recent Supreme Court rulings concerning religion, many educators have ignored the influence of religion upon our past and present life. They have either avoided the subject or refused to teach about religion because of an imagined conflict with the laws of our country. With a closer inspection of these laws, one discovers that they do not discourage a study of religion; rather, they make the distinction between the study and practice of a religion. The statements of the Supreme Court judges very clearly recommend the study of religion, not only because it is beneficial to the student, but also because it is a very necessary part of a total education.

In light of this, I have presented five curricula in mini-course formats for teaching about religion. These are not rigidly structured but rather are to serve as suggestions and guidelines for the teacher. They are constructed so that they may be assimilated into a previously structured curriculum or presented as individual classes. These curricula just begin to scratch the surface of the many materials and teaching aids available. The subject matter that they cover is very limited in comparison with that which a student should encounter for a full and complete education—an education preparing him to face the ideas, doubts, and conflicts of our present age.
BIBLIOGRAPHY


Wilder, Amos. Theology and Modern Literature. Harvard University Press.


SECTION 1. Voluntary religious observance shall be permitted in the public schools of Indiana; Provided, That the procedures hereinafter provided for shall be followed. Provided, further, That the local school system may provide for other procedures to assure the voluntary nature of the observance.

SECTION 2. The time utilized for voluntary religious observance shall be in addition to the regular school day. For purposes of this act six and one-half hours exclusive of time provided for lunch shall be considered the regular school day.

SECTION 3. Provision shall be made for use of the school facilities during the time set aside for religious observances by any religious or philosophical group which does not accept the religious observance established by the school.

SECTION 4. During the time provided for religious observances the school shall provide properly supervised facilities for both recreation and study. This shall include but not be limited to the opening of the library, or a study room if the school has no library, supervised use of gymnasium or playgrounds, and supervised use of music and art facilities. Persons supervising the aforesaid activities need not be licensed to teach them.

SECTION 5. No effort shall be made by the school, or any superintendent, principal, teacher, clerical employee, custodial employee, or any other employee or official of any school to cause or encourage attendance at any voluntary religious observation. Any of the aforementioned who cause or encourage such attendance shall be considered to have performed an insubordinate act, and appropriate action shall be taken. Provided, however, that the school shall cause all students and their parents to be fully notified in writing of any voluntary religious observance, and of any alternate provided pursuant to Section 4 of this act.

SECTION 6. Any public school permitting voluntary religious observance shall take action to insure that no coercion by fellow students to cause attendance at such observances is undertaken, and that no opprobrium attaches among the student body or faculty for election not to participate in any service. If the authorities of the public schools are not capable of averting such coercion or opprobrium, the voluntary religious observances shall be discontinued.

SECTION 7. In each public school classroom, the teacher in charge may, or if so authorized or directed by the board of education by which he is employed, shall, at the opening of school upon every school day, conduct a brief period of silent prayer or meditation with the participation of all the pupils herein assembled. The silent prayer or meditation authorized is not intended to be, and shall not be conducted as a religious service or exercise, but shall be considered as an opportunity for silent prayer or meditation on a religious theme by those who are so disposed, or a moment of silent reflection on the anticipated activities of the day.
Burns' Indiana Statutes, 1948, pages 233 and 252.
Opinion requested by Ben H. Watt, Superintendent of Public Instruction.
Opinion given by Cleon H. Foust, Attorney General.

In my opinion, Chapter 91 of the Acts of 1923, same being Section 28-3418 of Burns', is not affected by either the opinion rendered in the McCollum or the Everson case, provided, however, that the teaching is secular and not sectarian in nature.

Official Opinion No. 24, June 1, 1956.
Burns' Indiana Statutes, 1956, page 113.
Opinion requested by Wilbur Young, Superintendent of Public Instruction.

In answer to your second question, I do not find that the case of Zorach et al. v. Clauson et al. supra, affects the opinion given by this office in said Official Opinion No. 41 of 1948 on the validity of the Acts of 1907, Ch. 191, Sec. 2, as last amended by the Acts of 1923, Ch. 91, Sec. 1, as found in Burns' Indiana Statutes (1948 Repl.), Section 28-3418. Therefore, the opinion given in said opinion No. 41 of 1948 applicable to your second question is hereby affirmed, the pertinent parts of which appear on pages 251 and 252 of said Official Opinion, and read as follows: "In my opinion, Chapter 91 of the Acts of 1923, same being Section 28-3418 of Burns', is not affected by either the opinion rendered in the McCollum or the Everson case, provided, however, that the teaching is secular and not sectarian in nature."

THE INDIANA BIBLICAL LITERATURE COURSE. It began in 1914 when the Indiana State Teachers Association approved a plan of Bible study for credit in high school. In the 1920s the Teachers Association appointed a Committee of Five to expand and promote the Biblical Literature course. During the 1930s and 1940s the Biblical Literature course flourished with hundreds of high schools offering the course. After the McCollum case in neighboring Illinois in the late 1940s, the Committee of Five panicked, dropped the course, and disbanded. Because the Committee of Five controlled the Biblical Literature course so completely, when they disbanded few high schools continued the course. Through the 1950s the high schools that continued the course developed their own courses of study. The court decisions on Bible reading of the 1960s have created a new interest in the Biblical Literature course. The State Department of Public Instruction has continued to list the course in DIGEST OF COURSES OF STUDY FOR THE SECONDARY SCHOOLS OF INDIANA, Bulletin 232, with an outline, suggested teaching procedures and a brief bibliography.

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A TEACHERS' CODE

a. Because of the potential explosiveness of the subject of religion, the teacher should make a particularly concerted effort to be informed on the subject.

b. Religion should never be discussed out of context. (In historically oriented courses this is easily controllable; in problem or sociologically oriented courses the task admittedly becomes increasingly difficult.)

c. The teacher should have sensitivity for the divergent religious views represented by the students in his classroom, not to accord such views favored treatment but to prevent embarrassment to any student when less favorable aspects of his religion are discussed.

d. A teacher should never permit himself to be led or drawn into a debate on a doctrinal point with an individual student.

e. A teacher does not serve the needs of his students most effectively by appearing as a neutral on crucial issues, but when personal preference or conviction is called for, it should be duly labeled but never stated dogmatically.

f. Religion is not a sterile topic consisting of descriptions and statistics of various religious groups and leaders; if the subject is not carried to the point of explaining causation, the teacher has not adequately identified the fundamental basis for its inclusion.

g. The teacher must present a balanced account. This does not mean that the same number of shortcomings or attributes for the various religions under discussion should be listed; instead balance means that religious implications will be assigned their appropriate position in the hierarchy of causal factors in explaining an event or movement.

h. Shortcomings and failures of religious organizations and leaders are as significant as successes, and every teacher has an obligation to utilize such evidence in his presentations.

Reprinted from pages 91-93 of the report RELIGION IN THE SOCIAL STUDIES edited by Lawrence C. Little. Copyright 1966. The report is part of The Religious Freedom and Public Affairs Project of the National Conference of Christians and Jews. The full report is available for 75c from the NCCJ, 43 West 57th Street, New York City, N. Y. 10019.

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GUIDELINES
for teaching about
Religion in the
Public Schools

These guidelines have been prepared by a group of principals and Christian educators to guide educators in teaching about religion in the public schools of our pluralistic culture.

RATIONALE
A person's education, to be well-rounded, must include a knowledge of religion as tradition, history, and life perspective. Official US Supreme Court policy is stated in the words of Justice Thomas Clark in the Abington versus Schempp case, June, 1963:

"In addition, it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities.

Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

It is, hereby, clear that religious observances, prayer, and Bible reading as part of religious devotion, are prohibited in the public school. However, it is clear that schools should have no hesitancy in teaching about religion. Teachers should be urged to make clear the contributions of religion to our civilization; this can be done through history, social studies, art, music, literature, ethics, and values in living.

APPROACHING RELIGIOUS ISSUES
Guideline One
Moral and spiritual values are part of most religions but the particular values stressed will vary with different religious groups. Public schools will stress those values which emphasize the worth and dignity of every man.

Guideline Two
Use the rich heritage of history as background to show the important place religion has played and continues to play in the lives of people.

Guideline Three
Include philosophy and terminology of religion in your study. Beliefs, practices, and action of respective religious groups.

Guideline Four
Analyze the US Constitution and the Bill of Rights for meaning of separation of church and state.

Guideline Five
Study, compare, and contrast the different religions and Christian denominations existing in the community where children live as well as in the US.

Guideline Six
Study religious concepts and references to religion and the Bible in literature, art, music, and social studies.

Guideline Seven
Study the ways various religious groups expanded and increased their followers in America and the world.

Guideline Eight
Emphasize the goals of various religious groups in American life.

Guideline Nine
Study the way churches and religious groups practice faith.

SELECTING MATERIALS
Guideline One
The Bible should be used as a resource book and reference book.

Guideline Two
Other books of religious faith and reference material. This should include the "holy books" of other religions.

CLASSROOM PROCEDURES
Guideline One
The teacher should be well-informed on religion and be able to handle the subject objectively. Objectivity means that the teacher will help students deal with all aspects of a religious issue without stressing any "right one."

Guideline Two
The teacher should understand that it will be easy to lose sight of the main issues by pouring quantities of unintegrated facts on students. Develop clearly stated objectives, e.g., to develop understanding and appreciation of religion and its role in human life.

Guideline Three
Materials presented should be within the range of knowledge, maturity, and competence of students at their own levels.

Guideline Four
Practices of religion should be presented in an accurate, factual way.

Guideline Five
Sufficient time should be allowed for adequate presentation and discussion of the issue or concept under consideration.

TEACHER PREPARATION
Guideline One
Inservice preparation of current teachers should include teacher seminars, institutes, and conferences on teaching about religion. Study and evaluate courses and curriculum now in use. Review the packet of American Bible Society aids. Keep abreast of descriptive articles and papers of current programs in operation.

Guideline Two
Preparation of prospective teachers in the regular teacher-training institutions for dealing objectively with religion.

COMMUNITY RELATIONS
Guideline One
The school board should develop a clear policy statement concerning the teaching about religion.

Guideline Two
In general, avoid the bizarre, the headline-hunting type of activity that may inflame a community.

Guideline Three
Curriculum writers and public school administrators should be free to consult with knowledgeable church leaders, but the curriculum should be developed by educators without pressures from any group.

Guideline Four
Give the PTA an opportunity to study and react on the guidelines.

CONCLUSION
The foregoing is set forth for study, perusal, and evaluation of possible guidelines for dealing with religion in the public school classroom. It is not exhaustive; it is suggestive. Teaching techniques and procedures are left to the teaching profession since these areas are professional responsibilities.

These guidelines were prepared by a committee of principals and Christian education persons for the purpose of stimulating further study and evaluation. They are used with the permission of the Greater Minneapolis Council of Churches.
C. Suggested Guidelines for Teachers

James A. Kehl, Dean of the College of Liberal Arts, University of Pittsburgh

In all probability not a single local, county, or state public educational agency has advanced a positive set of guidelines for its teachers to follow in handling the highly-charged issue of religion in the social studies curriculum. If such a critical subject is to receive proper attention by the classroom teachers, they must know the nature of presentation that is expected and the bounds that their superiors are prepared and committed to support. Toward these ends a teachers' code and the philosophy giving rise to it are needed.

1. Basic Assumptions for a Teachers' Code

Because of its controversial nature, religion, like party politics, confronts the public school teacher with delicate problems in presentation. Some of these hazards cannot be overcome; the teacher realizes that he may be misunderstood by the student and misquoted to the parent who, in turn, may react negatively on the basis of hearsay evidence.

The teacher must, however, be encouraged to give religion proper consideration in the presentation of social studies topics. In order to achieve this goal he must be protected, as far as possible, against adverse criticism resulting from the normal pursuit of his profession. This can be done only if school authorities develop basic assumptions regarding religion in the social studies curriculum and use such assumptions to formulate a teachers' code. Suggestions follow:

a. Religion is a major social force in all human history, and to accord it superficial treatment is a denial of actuality.

b. Religion is one of several institutions common to all civilized societies, and an adequate evaluation of both religion and the other permanent institutions requires that it be analyzed fully and in its proper context.

c. Religion is one of the most profound and encompassing topics for thought, a condition that all education, ostensibly at least, is committed to stimulate; thus since its study is a means for developing the capacities of the human mind, students cannot be denied access to this intellectual highway.

d. From certain vantage points it is obvious that organized religion has not always promoted the cause of humanity; such aspects are as essential as any others to basic understanding and must be discussed.

e. The teachings of any religion are likely to vary at times from accepted secular knowledge; this must be recognized as a natural condition, particularly in a democratic society where, to paraphrase Oliver Wendell Holmes, the real worth of an idea is determined by its ability to be accepted in open competition with other ideas.

f. The fundamental purpose for including religion in the social studies curriculum is not to promote tolerance, but to explain relationships; often tolerance will result from such analyses, but it is possible to achieve the opposite result.

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RELIGIOUS INSTRUCTION ASSOCIATION, P. O. BOX 533, FORT WAYNE, IND. 46801
MEETING CONTROVERSIAL ISSUES IN THE CLASSROOM - John H. Haefner

Insofar as it is humanly possible, the teacher must offer the community and the administration certain "guarantees" that in his classroom instruction will adhere to established standards and meet specified criteria.

INTELLIGIBLE, that is, the teacher will acquaint himself with the intellectual maturity and capabilities of his students and will select for study only those problems which he believes lie within the maturity and experiential level of his students.

RATIONAL, that is, classroom instruction will emphasize reason, not emotion; the problem will be clearly defined and alternative points of view enumerated; alternative solutions will be examined, and when one is chosen for approval or action, will be followed by an analysis of results and a search for further evidence.

ACCURATE, that is, the teacher's command of the subject will be such that he knows the facts, knows the background and concepts essential to understanding the question, and can supply, if necessary, additional data, viewpoints, and new interpretations.

ADEQUATE, that is first, that the study will include sufficient background of factual information, including historical developments where appropriate, and terms used will be adequately defined. Second, that adequate study materials for the students, in terms of reading level, treatment of the subject, and representation of various positions or points of view will be freely available in adequate quantity for all students. And third, that class time, commensurate to studying the problem in some depth will be available.

FAIR, that is, it will be impartial and objective. The teacher will demonstrate that all relevant points of view are presented, considered, and evaluated. Yet fairness and impartiality will not be interpreted as meaning that equal time and equal emphasis will be given to every point of view, regardless of its merit. Nor will fairness imply that the teacher must pose as an intellectual eunuch devoid of opinions, judgments, and values. As Professor Forell pointed out so forcefully last night, neutrality is an illusion, and it is neither possible nor desirable for the teacher to lay claim to it. The critical point is that he will be willing to subject his views to the same searching and critical analysis which he demands that his students bring to the study of other facts and other views.

There is always the risk that students encouraged to think for themselves, to examine the evidence, to deal forthrightly with unsolved problems will come to unpopular and unsanctioned conclusions or arrive at unforeseen or undesirable solutions. There is no way of assuring that this will not occur in an educational system which encourages students to challenge facts and to examine their values and ethical beliefs. But it is a risk which a free society must take.