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A Critique of Adult Christian Education

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A CRITIQUE OF ADULT CHRISTIAN EDUCATION

by

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A Thesis

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The Problem	2
Statement of the problem	2
Justification of the study	3
Definitions	3
Religious education	4
Christian Education	4
Evangelical	4
Orthodox	4
Philosophy of education	4
Educational philosophy	4
Young adults	4
Curriculum	4
Elective courses	5
Small group methods	5
Basic Theological Assumption	5
Limitation of the Study	5
Method of Procedure	5
Further Organization	6
II. WHO ARE YOUNG ADULTS?	7
Definition of Young Adulthood	8

CHAPTER	PAGE
The Interests and Needs of Young Adults	9
Single Young Adults	11
Married Young Adults	12
The Church and Young Adults	15
III. HISTORICAL SKETCH OF ADULT CHRISTIAN EDUCATION	18
Protestant Adult Christian Education in Europe	19
Adult Christian Education in the Colonial	
Period, 1620-1787	21
Northern colonies	22
Southern colonies	23
Middle colonies	23
Frontier	23
Education of the clergy	24
Adult Christian Education in the Secularization	
Period, 1787-1847	25
Rise of secular education	27
Early beginnings of Sunday-school movement	28
Adult Christian Education in the Sunday-School	
Period, 1847-1889	29
Factors of Sunday-school growth	30
Movements in secular adult education	32
Adult Christian Education in the Contemporary	
Period, 1889 to the Present	34

CHAPTER	PAGE
Early adult Bible classes	34
Renewed interest in adult secular education	35
Organized adult Christian Education	36
IV. A REVIEW OF PHILOSOPHICAL DEVELOPMENTS IN	
CHRISTIAN EDUCATION	41
Definition of Philosophy of Education	42
Basic elements	42
Philosophy of secular education	44
A Survey of the Influence of American Theology	
on Christian Education	45
Theology and philosophy divorced	45
New interest in theology	46
Reevaluation of theology	47
Two Philosophies of Christian Education	47
Content-centered philosophy	48
Experience-centered philosophy	51
Methods and procedures compared	56
V. A BASIC THEOLOGY AND PHILOSOPHY FOR EVANGELICAL	
CHRISTIAN EDUCATION	61
Distinctive Theological Elements	62
The Bible	62
Christology	63
The Trinity	64

CHAPTER	PAGE
Man	65
Evil	65
A Philosophy of Christian Education	66
Aim of Christian Education	66
Epistemology	68
Metaphysics	68
Axiology	68
VI. ELECTIVE CURRICULUM FOR YOUNG ADULTS	70
Definitions of Elective Curriculum	71
The Criteria of Elective Curriculum	72
Examples of the Use of Elective Curriculum	74
Benefits of Elective Curriculum	75
VII. SMALL GROUP METHODS FOR YOUNG ADULT CHRISTIAN	
EDUCATION	78
Guiding Principles of Small Group Methods	79
Small Group Discussion Methods	80
Buzz groups	80
Work groups	81
Group discussion	82
Panel	84
Symposium	85
Lecture	85
Panel, symposium, lecture forums	86

CHAPTER	PAGE
Listening teams	86
Circular response	87
Role-playing	87
Reading books	90
Resource persons and materials	90
VIII. CONCLUSION	92
Summary	93
Conclusions	96
Recommendations for Further Study	97
BIBLIOGRAPHY	98
APPENDIX A. Age-Group Characteristics Chart	108
APPENDIX B. Ideas Listed for Improving Adult Study	112
APPENDIX C. Two General Schools of Thought	116

CHAPTER I
INTRODUCTION

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INTRODUCTION

Until a few years ago the age group known as young adults was a neglected area in Christian Education. Today there is an increased awareness and interest in the need for adequate young adult Christian Education in the local church.

The distinctive mark of the American society is the young married couple and its family. A glance at the many advertisements shows that they are keyed to young adults. But the church, until very recently, has made little difference in the grading of adults. Because the interests and needs of adults are so widespread young adults often feel that there is nothing the church offers of vital interest to them.

I. THE PROBLEM

Statement of the problem. The writer has become aware that there is a lack of young adult Christian Education in many local churches. This area of need has been pointed up in nearly every course in the Christian Education department of Western Evangelical Seminary. Figures of the age of conversion have consistently indicated that few young adults become Christians.

The problem of this study was to make an analytical and creative examination of adult Christian Education. The study was designed

(1) to examine the related needs and interests of young adults; (2) to survey the development of adult Christian Education in America; (3) to make a critical analysis of current philosophies of Christian education; (4) to consider an evangelical philosophy of Christian Education relative to young adults; and (5) to propose a method and curriculum based upon the consideration of the philosophy for young adult Christian Education.

To convey the connotation of an analytical and creative study, the word "critique" was used in the title of this study.

Justification of the study. An examination of the materials available in the area of young adult Christian Education revealed a general lack of a complete textbook on all the phases of teaching this age group. There were several brief texts that dealt with some specialized areas. There were few books examined that treated the entire subject of adult Christian Education.

Most of the writing in the area of adult Christian Education has been written from sources closely allied with Liberal and Neo-orthodox scholarship. This alliance has resulted in different definitions, aims, and purposes.

Therefore, this study is justified as a much needed examination and proposal for young adult Christian Education in the local church within the framework of Evangelical Christianity.

II. DEFINITIONS

For the purposes of this study, certain words were defined as listed below.

Religious education. The term religious education is a general term meaning the process of learning that is related to religion.

Christian Education. This term points up a distinctive type of religious education. This is defined as the process of teaching the individual prior to, and/or following, the Christian experience of conversion; the teaching of the individual in a maturing relationship with Christ; and, the teaching of the individual to assume the responsibilities of Christian living.

Evangelical. This is a theological position with a distinctive view regarding the Scriptures, Jesus Christ and his atoning death, and the nature of man. This view is further outlined in Chapter V.

Orthodox. In this study orthodox is defined as the acceptance of the doctrines of the church as stated by the ecumenical councils, being consistent with the Scriptures.

Philosophy of education. Philosophy of education is the science that states, examines, and evaluates the basic principles and presuppositions of education.

Educational philosophy. This term is concerned with the basic elements of educational procedure and method.

Young adults. Individuals who have recently accepted the responsibilities of adulthood are called young adults in this study. This term is further defined in Chapter II.

Curriculum. All the experiences used to guide the learner toward the fulfilment of the goal or aim of Christian Education are defined as the curriculum.

Curriculum materials. These are tools used by both teacher and

learner to meet the aim of the total curriculum. These may include printed books, manuals, pictures, audio and visual aids.

Elective courses. Elective courses are study units selected by a group undertaking one subject for a certain period of time. This term is examined in Chapter VI.

Small group methods. These methods are defined as the division of larger groups for the purpose of better individual participation. These are further defined in Chapter VII.

III. BASIC THEOLOGICAL ASSUMPTION

For this study it was assumed that the theological basis is the determining factor in the philosophy, method, aim, and purpose of Christian Education. The Evangelical theological position is the basic presupposition for this study.

IV. LIMITATION OF THE STUDY

Because of the broadness of the subject, it was necessary to make a survey examination of the many areas of young adult Christian Education. It was felt that this approach would have more value than a rather detailed work in any one of the particular areas.

V. METHOD OF PROCEDURE

The basic assumption that a philosophy of Christian Education is based on a theological position necessitated a statement of position and an examination of philosophies of education. This was followed by a study of young adults, their needs and interests.

Because of the recent interest in young adults, it was interesting to trace briefly the development of adult religious education. With these basic factors, the writer began a study of methods and curriculum which may be used by the local church to meet the needs and interests of young adults, bring them into vital relationship with Jesus Christ in a personal conversion experience, and recruit them for the service of the church.

VI. FURTHER ORGANIZATION

This study was constructed in several parts which contribute to the entire picture of young adult Christian Education. Chapter II answers the questions, who are young adults, and what are their interests and needs? There is a survey of the historical development of adult Christian Education in Chapter III. In Chapter IV there is a review of two philosophies of Christian Education. Chapter V is the statement of a theology and philosophy of young adult Christian Education. The elective curriculum is examined in Chapter VI. A survey of small group methods is made in Chapter VII. The summary and conclusions are stated in Chapter VIII.

CHAPTER II

WHO ARE YOUNG ADULTS?

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The church has traditionally classified its members into three age groupings: childhood, youth, and adulthood. Childhood is considered to extend through twelve years of age, youth from twelve through twenty-four, and adulthood from twenty-five and up. But it is quite obvious that the twenty-five-year-old has very little in common with the seventy-five-year-old, yet both are classified as adults.

Because of the broad age span, adults are now being considered in three general groupings: young adult, middle adult, and older adult.

The purpose of this chapter is to examine the characteristics of young adults, their interests and needs, and their importance to the church.

I. DEFINITION OF YOUNG ADULTHOOD

The lines used to define young adulthood are lines that are not rigidly set. This group differs from the grading of children and youth in that it is done no longer along the biological lines of development. Adulthood does not always require age grading.¹ For administrative purposes there must be some definition of young adults.

There have been many ways suggested for the grouping of young

¹Earl F. Zeigler, Christian Education of Adults, p. 9.

adults. One writer classifies all persons between twenty-five and thirty-five as young adults.¹ Studies incorporated into The Adult Guide of the Evangelical United Brethren Church show gradings of young adults as follows: (1) "older youth and young adults, 18-23;" (2) "young adults, 24-28;" (3) "young adults, 29-35."² Some have arbitrarily set a line so that those under twenty-four would be in the youth bracket and those over would be in the adult bracket. This did not last long because many married before they were twenty, the majority before they were twenty-four. It seemed ludicrous to classify married people in the youth department, so marriage became the criterion. Gleason accepts the International Council of Religious Education definition that young adults up to thirty-five include those who have finished school, have married, are self-supporting, or are in the armed services.³

The definition used in this study classifies young adults as those who have either finished their formal education and started in their life's work, married and establishing homes, and/or have accepted adult responsibilities.

II. THE INTERESTS AND NEEDS OF YOUNG ADULTS

To understand the characteristic problems of young adults, it is necessary to understand the interests and needs of young adults.

¹Findley B. Edge, Teaching for Results, p. 118.

²The Adult Guide, p. 12.

³George Gleason, Single Young Adults in the Church, p. 2.

Interests and needs are two important factors in young adult Christian Education. The church has been plagued with the problem of meeting needs while attempting to be of interest to the learners. At the other extreme are those who are trying so hard to make religion interesting that the deeper needs of the learners are never met. Both needs and interests are necessary and relevant in the educational program for young adults.

An interest may be described as anything that produces a feeling of wanting to know more about a thing, or wanting to see it; or to do something about it; or own it, or share it; or take part in it. An interest has the power to raise these kinds of feelings.¹

A need is simply a useful or desired thing that is lacking. It may be strongly desired so that the learner is willing to put effort forth to supply the lack.²

Most adult learning comes when there is a sense of need that causes the individual to reach for new information and understanding. Most learning takes place when there is readiness to change, curiosity, and eager searching for full understanding of things seen only in dim outlines. Back of this approach to learning must be some sense of a need, and a desire to find a solution for that need. All of this may be quite vague; yet there must be an uneasiness about the present situation, a recognition that all is not quite as it should be, and a willingness, if not eagerness, for change.

¹Zeigler, op. cit., p. 33.

²Ibid.

Christian Education to be effective must meet the needs of young adults, while at the same time, making it of vital interest to the members of the group. It would be impossible to list all the interests of young adults. Because of this, the curriculum for young adults must be broad enough to include the greatest number of these common interests.

There are some differences between the interests and needs of single young adults and those of married young adults. These are examined briefly in the next sections.

III. SINGLE YOUNG ADULTS

In any community of one thousand persons a little more than three hundred of them would be young adults. More than one hundred in this typical community would be single older youth and single young adults.¹

Single young adults have distinctive needs and interests. Frequently they are making some of the major decisions of their lives concerning their vocation, whether to get married or not, and the basic values by which to guide their actions. This period can be a time of loneliness as they face life and its decisions. In their decisions they need the help and guidance of the church.

Single young adults need a group to which they can belong and in which they can think through the basic questions of life which confront them. They need recreational activities so that they may become acquainted with others in the church who have similar standards, beliefs,

¹Robert S. Clemmons, The Christian Education of Young Adults, p. 28.

needs, and problems.

They need help in preparing for marriage. They want to understand the factors that make marriage a success, such as, lack of conflict with parents, similar social and family background, vital religious activity during youth, emotional stability, relatively equal education, overcoming fear of sex and parenthood, and developing emotional independence from parents. They want to develop an interpretation of the meaning of Christian marriage and to work out their plans according to it.

Because some will not marry they need help in making successful life adjustments without it. They need to discover creative careers in which they will find satisfaction. There should be recreational outlets in which to meet other persons who are single young adults. They need to learn how to develop groups of friends with whom they can share interests and life. Within the church they need to find a place to serve and make useful contributions and grow toward Christian maturity.¹

Single young adults are a limited group in the local church, and often there is only a small group, but they should never be discriminated against. The church should value them as individuals, and provide to meet their needs in the best ways possible.

IV. MARRIED YOUNG ADULTS

Young adulthood usually includes, before long, three major

¹Ibid. pp. 28, 29.

experiences that are new: getting married, adjusting to married life; and having a baby. Husband and wife, both young adults, are thrust into these new experiences often without adequate preparation. Young adults need help in adjusting in marriage, planning for parenthood, co-operating with the church school nursery, developing religious practices in the home, and establishing Christian families in the community.¹

During the years of early married life, young adults need help in making adjustments. They need help in family finances, new types of demonstrating affection and mutual confidence, ways of handling personal conflicts and ways of adjusting to in-laws. Young adults need assistance in making wholesome plans for parenthood through an understanding of sex roles, guidance in making provision for economic costs, suggestions in providing adequate maternal and medical care for the baby, and information about the ways of affecting the child's attitudes and behavior, as well as guiding the child's development. The church may not be able to meet these needs directly, but it is necessary that the church be aware of these needs and their implications to young adult Christian Education.

Young adults need help in learning how to interpret the religious implications of the church nursery school.² They may need to see the relationship of the home to the educational procedures of the church school.

¹Zeigler, op. cit., p. 13.

²Elizabeth W. Von Hagen, The Cradle Roll Department of the Sunday School.

The religious experiences and practices of the home are often neglected by young adults. They need to see the responsibility and opportunity of a Christian home.

Young adults need help in discovering ways in which they may influence community life by working for better housing conditions, better playground facilities and leadership, a comprehensive program of adult education, improved public schools, and other important issues of the community.

Beside the adjustments of marriage and family life there are often adjustments to be made regarding vocation. There are adjustments to be made when young adults begin new jobs. They must adjust to the status the job gives them, the ways to cope with fatigue, and the ways to improve working conditions. The attitudes which one takes toward his work are of supreme importance. They may be the cause of success or failure. In adjusting to the work group, the young adult must determine his moral standards and his relationships with other people. The sense of Christian vocation must influence the adult in the way he works, and in his relationships with others of his work group.

There is a great deal of mobility among young adults who are seeking employment. Many follow the construction projects and move from place to place. Others are transferred by firms to other cities. Some are grouped in military defense communities and are shifted by the changing plans. Because of the high rate of movement, there is a need for religious training for young adults in the places where they are located. This presumes that the church will be aware of these people and do the task of Christian Education.

The characteristics of both single and married young adults are similar, and the church must help meet the needs and interests of both groups.

V. THE CHURCH AND YOUNG ADULTS

If the church is to retain its young adults as they emerge from youth, and enlist other young adults in the community, it must be alert to the needs and interests of young adults.

Young adults most often need to be contacted by the church, invited, and involved in the activities and program of the church. Some of these left the church school after high school graduation because they did not feel the need for religious training any longer. Others felt the church school was only for "kids". The church must involve these young adults in its program.

Most young adults become acutely aware of the need for a church home when their first child reaches the age of two or three.¹ Because they are in the habit of taking their small children with them, they will usually bring them to the church school. They will continue the habit of bringing the children, instead of sending them, if the church school has a class with a live, interesting program in which the parents may participate.²

Most young adults settle in suburban areas to rear their

¹Merle Edison Fish, Jr., "A Church Program for Young Adults," The Bethany Guide, p. 30.

²Ethel L. Schaumburg, "Let's Give Them a Program--The Young Adults," The Bethany Guide, p. 27.

children.¹ It is in these areas that the church must offer a vital program of young adult Christian Education.

These young adults should be recruited into the church for the contribution they can make to the church program. Their families should be cultivated by the church; their babies enrolled in the cradle roll of the Sunday church school; their children in the church school classes; and, the parents in a vital teaching program of the church.

There are many contributions which young adults can make to the church. The church that does not capitalize with this group is missing a growing opportunity. The future of the church depends upon the activities of men and women in their twenties and thirties.² This group provides the greatest source of leadership and workers for the church. Young adults can be the backbone of the large and small church, and church school leadership.³

In summary young adults are those who have finished their education and have entered their vocation, married and established their homes, and have accepted adult responsibilities. The interests and needs of young adults are distinctive in that they are in the process maturing. Many young parents bring their children to the church school. These young adults must be contacted by the church, invited

¹Fish, loc. cit.

²Gleason, op. cit., p. 9.

³Virgil E. Foster, "The Church and Our Adults," Protestant Church, p. 110.

to participate, and involved in the program of the church. The church needs a program for reaching and teaching these young adults.

CHAPTER III

HISTORICAL SKETCH OF ADULT CHRISTIAN EDUCATION

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Adult education has not always been evident in Christian Education as it is in this present day. In an examination of the history of adult education in the Protestant church, and more specifically in the United States, it must be realized that the philosophy, economic, religious and social conditions determine the emphasis in adult religious education. This chapter is concerned with a brief historical sketch tracing adult Christian Education. It will also consider other related elements which will lend interest and color to the study.

I. PROTESTANT ADULT CHRISTIAN EDUCATION IN EUROPE

Before turning to the historical study of adult education in America, a background of its use may be seen following the outset of the Reformation Movement.

Following the revolt of Luther against the Roman Church, he realized the need of education so that the individual could rightly use his own freedoms. The Renaissance had emphasized the return to learning, even on the part of the laymen. The invention of the printing press and the production of the Bible in the vernacular of the people made it necessary that they should be able to read. Along with this Luther wrote a catechism in the language of the people. This training was to be done in the home both for the purpose of teaching

the children and as a refresher course for parents. Luther recognized the responsibility of the parents for the instruction of their children. In teaching the children the parents also learned, and reaffirmed their faith and knowledge.

John Knox realized the importance of parental instruction and charged that every man instruct his children, servants, and family in the principles of religion.¹

Luther in Germany, Calvin in France, Knox in England, and Zwingli in Switzerland, were wholly united in their insistence upon the responsibility of the home, the school, and the church for the Christian education of the children.²

In England, Robert Raikes, renown founder of the Sunday-school movement, began his ministry by working with the adult prisoners in Gloucester. He was led to see his endeavors to teach and reform the adults were a waste of time and labor, and so, he turned his work toward the vagabond children of England.³ There were others interested in adults. William Fox, a prosperous London merchant, on business trips, found places that did not have a Bible. In some of these places not one in twenty could read. He gathered a group of influential Christians and presented the need of an organization that would provide the common people with sufficient education to enable them to read the Bible. He heard of Raikes' success of the Sunday-school and

¹Clarence H. Benson, The History of Christian Education, p. 83.

²Ibid., p. 84.

³Ibid., p. 121.

saw the possibility of using Sunday for instruction.¹ He gathered men who were idly standing at the street corners of the city of Birmingham into special, separate Sunday-schools. These were still evident at the end of the first decade of the twentieth century.² John Wesley was interested in the Sunday-school movement. He was concerned that the Methodist churches instruct the children and guide the parents in the training of their households in religion.³

With this background of European interest in adults, adult Christian Education during the four periods of American Protestant education is examined.⁴

II. ADULT CHRISTIAN EDUCATION IN THE COLONIAL PERIOD, 1620-1787

The principles of the Reformation and the resulting approach to education were brought to America by the Protestants, and shaped Christian Education along European lines. This period extends from the earliest settlements by the Protestants to the Federal Convention in 1787.⁵

¹Ibid., p. 124.

²Henry Frederick Cope, The Evolution of the Sunday-School, p. 174.

³Benson, op. cit., p. 126.

⁴Lewis J. Sherrill, "A Historical Study of the Religious Education Movement," Orientation in Religious Education, ed. by Philip Henry Lotz, pp. 19-25.

⁵Ibid.

Northern colonies. In one way or another the children of the colonialists received at least some education. The "dame school" was a rather fancy name given to the practice in which a woman, often a widow with children, would take a neighbor's children into her house a few days a week to teach them reading while she carried on her housework.¹ To many this was the extent of any, and all "formal" education.

The education of the children began very early, usually by apprenticeship education. The economic situation required everyone to work on the farm in order to make the living. All the tasks, chores, and skills necessary for maintaining the farm were learned from the parents. In the same way social, religious, and political belief and behaviors were learned. There was no special teacher; it was learned by direct participation.² The apprenticeship was another informal method of learning. It was teaching a trade to a child so he could contribute to the society in which he lived. The stipulation for education was increasingly made a part of the apprenticeship. This apprenticeship lasted usually until he was twenty-one years of age.³ He was then considered a man and educated sufficiently to take his place in society, and begin his contribution to himself and the group.

In the New England states "public" education was available. These schools were formed to inculcate the principles of the established religion. In this theocratic state, these schools were

¹R. Freeman Butts and Lawrence A. Cremin, A History of Education in American Culture, p. 119.

²Ibid., p. 237.

³Ibid., pp. 116-118.

supported by public funds and taxes. Because of the difficulties of travel the parents of children in outlying regions began to object to continuing the support of the school in the central town. The schools were difficult to reach and the parents could see little value in the Latin education of their children. When they thought in terms of education for their children, they considered the three "R's" essential and sufficient.¹

Southern colonies. The educational pattern in the southern colonies was generally under the direction of the Anglican bishops. They had little concern for general education, and this was evident because of the rise of private schools. They were mainly concerned with the apprentice education of poor children, orphans, and illegitimate children. The important thing was that the child be taught a trade.² At times the parish minister held classes for children, but very seldom was a school building constructed.

Middle colonies. Education in the middle colonies was somewhat different. The population was heterogeneous both in religion and nationality. Thus it resulted in the foundation of private schools for instruction in the particular form of religion held by the community.³

Frontier. On the frontier, John Wesley was preaching and organizing established groups of Christians which he formed into

¹Ibid., pp. 103-104.

²Ibid., p. 105.

³Ibid., p. 107.

classes. The people were given full right of self-expression. There was great stress on the individual and his contribution to the class. Into this situation came a form of Christian education for adults.¹

Education of the clergy. In this period men who entered into the ministry received their education through the colleges and universities such as Harvard or Yale.² This number was small and select but competent to carry on in the tradition of their Puritan fathers. There were others smaller, yet, important, places where young men received their education before entering the pulpit. One of these was the "Log College" of William Tennant, Sr., in Pennsylvania. While serving in a Presbyterian church in Neshaming, north of Philadelphia, he established a school in a log building in 1736, that led to a revival among the Presbyterian clergy.³ Of the nine colonial colleges established between 1740-1769, six had some relationship either directly or indirectly to the great colonial awakenings.⁴

Thus in the colonial period there was no outward form or effort toward adult Christian Education for the layman in the church. No doubt there was some form of education through the worship services of the local church but no concentrated organized effort. This was often hindered because of the need of trained pastors.

¹William Warren Sweet, Revivalism in America, p. 42.

²Adolphe E. Meyer, An Educational History of the American People, pp. 26-29.

³Sweet, op. cit., pp. 52-54.

⁴Ibid., p. 147.

III. ADULT CHRISTIAN EDUCATION IN THE SECULARIZATION PERIOD,
1787-1847

This second period in American Christian Education was marked by the secularization of life in general and its effect on education. The First Amendment to the Constitution forbade the establishment of a national religion, guaranteeing freedom of worship for all. The Tenth Amendment passed the responsibility for education to the jurisdiction of the state.¹ When the Church was separated from the state, the state retained its right to control education and to authorize private and religious education by a grant of power from the state.²

The earliest schools were controlled by the church. The state, however, continued to look to the church to make provision for instruction, and assisted it by donations of land and money. Even under the Constitution and its Amendments this relationship continued.³

There was a gradual movement in the secularization of American education. A series of circumstances brought this about. Emigration broke up communities which strongly favored tax-supported schools. Foreign immigration contributed diversified faiths. Denominational loyalties made it increasingly evident that education would have to be non-sectarian in character.⁴ Because of these problems tax support

¹Benson, op. cit., p. 110.

²Butts and Cremin, op. cit., p. 29.

³Benson, op. cit., p. 112.

⁴Ibid., p. 113.

was withdrawn from private and church schools.

With the resulting effects of this period, the teaching of religion was increasingly left to the churches. It was at this time and into this situation that the Sunday-school came into the American scene.¹

During the fifty years which followed the American Revolution the schools were probably in worse condition than they had been in Colonial times. The war had practically stopped education, and schools were reopened with great difficulty.²

During and after the Revolution the religious forces in America were weak. The closing years of the eighteenth century showed the lowest level ever reached in the history of traditional American religion. At about the beginning of the century, however, the churches began to show new vigor. Successful revival meetings were held, and the foundation of a more active church life were laid. During the first fifty years of the nineteenth century, church membership increased ten percent.³ It was during this time that the foreign missionary movement began. The laymen of the church began to promote the Sunday-school as a means of Christian education of children. Protestant theological seminaries were founded to supply the churches with prepared preachers. The camp meeting movement got under way about this same time, and as it will be seen, it was through the camp

¹Sherrill, op. cit., p. 20.

²J. Paul Williams, The New Education and Religion, p. 34.

³Ibid.

meeting that there arose an interest for adult education of laymen.¹

Rise of secular education. Beginning about 1820 the political development of the nation began to exert an influence in the direction of better education. Universal manhood suffrage gave a new impetus for universal education. The argument most frequently advanced for establishing free public schools was the necessity for education of the nation's voters. The concept that the government was in the hands of the common people forced the establishment of public schools. The increased understanding of the necessity of education in the democracy resulted in many schools. The increased interest in religion in this period alerted the people to the kind of religious teaching in the schools. The increased growth of sectarianism and the suspicion of each to the other, made religious teaching in publicly supported schools very difficult.²

An outgrowth of the New England town meeting of the seventeenth century was the lyceum, first established in Massachusetts in 1826 as a voluntary association of farmers and merchants "for the purpose of self-culture, community instruction and mutual discussion of common public interests."³ By 1839 there were more than three thousand in operation. Although they passed from the scene before the end of the nineteenth century, they were the forerunner of the Chatauqua movement.

¹Ibid., p. 37.

²Ibid., pp. 22-23.

³Wade Crawford Barclay, The Church and a Christian Society, p. 21.

that began in 1878.¹

In eighteenth and nineteenth century America, the tavern and the village store came to rival the church as forums of adult education. Arguments over abolition, temperance, and the like trained their adult participants not only in knowledge of the subject by also in rhetorical and logical skills. Often these discussions were continued in a variety of adult groups that formed at this time for the mutual improvement of their members.² In this same period women began to form clubs of their own. This movement was an important phase of adult education, the significance of which could all too easily be lost in the laughter that was sometimes directed at the alleged superficiality of its programs.³

Adult education in the nineteenth century began to take on a formal aspect. Early to achieve popularity were evening schools for young adults whose education had been meager and wished to improve in their spare time.⁴

Early beginnings of Sunday-school movement. The pattern of Sunday-school teaching of the young by laymen quickly came to the United States as the church realized the importance of Christian Education. A Sunday-school appeared in this country at least as early

¹Ibid.

²John S. Brubacher, A History of the Problems of Education, p. 374.

³Ibid., p. 375.

⁴Ibid.

as 1785.¹ By 1790 laymen throughout one denomination in South Carolina were supporting the Sunday-school.² In 1816 city unions began to be established in larger centers to promote Sunday-schools. The American Sunday-school Union was established in 1824 as a nondenominational agency establishing Sunday-schools in neglected and pioneer areas. By the end of this period Sunday-schools had become the recognized agency of Christian Education in the United States.³ This laymen's movement was approved and accepted by the churches as the method of Christian Education.

The move to include adults in the Sunday-schools of Philadelphia in 1817 resulted in the founding of the Philadelphia Sunday and Adult School Union. This was followed by the adult Bible class movement.⁴

In this period there is very little obvious adult Christian Education, but in some local situations there was an attempt to teach adults. The beginning of adult education in secular circles aroused an interest in adult Christian Education. Although the roots of this movement were in this period, its emphasis was not seen until the beginning of the contemporary period in the twentieth century.

IV. ADULT CHRISTIAN EDUCATION IN THE SUNDAY SCHOOL PERIOD,

1847-1889

¹Sherrill, op. cit., p. 21.

²Ibid.

³Ibid.

⁴Paul H. Vieth, The Church and Christian Education, p. 25.

By the late 1840's the American churches, facing the problem of finding a type of school suited to the purposes of Christian Education, were turning to the Sunday-school as a way of meeting the need. This period ending with the World Sunday-School Convention in 1889 marked the period and expansion of the Sunday-school as the arm of the church for the Christian education of its members.¹

Factors of Sunday-school growth. The spread of this work through the Sunday-school brought about by three aspects which contribute to an understanding in this study. One was the effort to train lay leaders in Christian Education. Inspired by the example of the secular normal schools for public school teachers, certain lay people pioneered the developing Sunday-school institutes for what is now known as leadership education or teacher training. The National Sunday-School Convention of 1859 indicated that the growth of the Sunday-school interest had been rapid and widespread. Probably the greatest factor responsible for the movement was the great interest in the teacher training. The Rev. D. P. Lidder, suggesting that the church use the methods of teacher institutes, published a book in 1848, The Sunday-School Teachers' Guide.² This was one of the first contributions in the area of teacher training.

A second factor was the formation of Sunday-school associations and conventions. These were largely lay projects and nondenominational in character. These conventions advocated religious education policies

¹Sherrill, op. cit., p. 22.

²Arlo Ayres Brown, A History of Religious Education in Recent Times, p. 68.

which the denominations were forced to examine. This period was marked by many conventions and organizations from the local county to the national and international conventions.¹

A third aspect was the development of curriculum. The long period from the rise of the Sunday-schools until about 1860 represents the search for types of curricula suited to Sunday-school use. About the middle of the nineteenth century there was a growing desire to know the Bible itself. Catechetical interpretations of the Bible as substitutes for Bible study were becoming unpopular and various publishing agencies, denominational and otherwise, were earnestly attempting to produce the best possible system of lessons out of the Bible itself. The period from 1860-1880 has become known as the great period of Bible study.² During this period there were experiments on graded levels in the Sunday-school. However, the Sunday-school movement stepped toward a uniform lesson system for the study of the Bible.³ The uniform lessons were adopted in 1872, and have been used to the present with frequent modifications.⁴ For about twenty years they were the basis for the increase in Bible study and growth of the Sunday-school movement. But enthusiastic support began to wane and it failed as a means of Bible study. Progressive educational workers grew restless and opposed the plan. The opposition took the form of

¹Ibid., p. 92.

²Lois LeBar, Education That is Christian, p. 30.

³Ibid., pp. 93-95.

⁴Sherrill, op. cit., p. 22.

several movements which hoped to improve the curriculum of the Sunday-school.¹ This improvement was influenced by the growth of interest in secular adult education and the interest of laymen to more adequately teach and learn in the Sunday-school.

Movements in secular adult education. Very similar to the New England lyceum as a movement for popular adult education was the Chatauqua movement. The Chatauqua grew out of the old time camp meeting. A decade after the Civil War the Methodists arranged to hold a summer institute for the training of Sunday-school teachers. The institute proved a great success. It soon became a center for summer vacationists to pursue a great variety of cultural interests covering literature, science, and the fine arts, as well as religion. Imitation Chatauquas soon came into being, and some even went on circuit as traveling Chatauquas.²

The Chatauqua idea was so well received that many adults thought the summer all too brief a time to learn. To keep this spirit alive two further types of education came into being. One was the reading circle. Through this device interested adults could keep up and advance their summer interests during the winter by reading from a selected list of books in the field.³ Another was the correspondence school. This took form as a direct result of the Chatauqua movement.⁴

¹Brown, op. cit., p. 101.

²Brubacher, op. cit., p. 377.

³Ibid.

⁴Ibid., p. 378.

Along with these informal methods, the college movement of this period was motivated to spread religion and culture across the nation. In the eyes of the church this was to be done most successfully by trained leadership. This was done by churches with a traditional background of an educated clergy. This was true of the Congregationalists and the Presbyterians who had founded more permanent colleges before 1860 than any other religious body. In 1830 the Methodists had not established one college, but by 1850 Methodist colleges literally dotted the land.¹ This was also true of the Baptists.² These were followed by the establishment of seminaries for the education of the clergy.³

Toward the end of this period, Dwight L. Moody founded Moody Bible Institute (formerly Chicago Evangelization Society) in 1886.⁴ Moody's plan was to train lay workers in the knowledge and use of the Bible, and instruction in personal evangelism. The influence of this institute is seen in the large number enrolled in resident and evening classes, and in the Correspondence School. It had reached nearly 150,000 by April 1943.⁵

The examination of American religious education in this period

¹William Warren Sweet, Religion in the Development of American Culture 1765-1840, p. 167.

²Ibid.

³Ibid., pp. 175-178.

⁴Benson, op. cit., p. 252.

⁵Ibid., p. 253.

does not directly show the progress of adult education. There is, however, indirect mention that will lend itself as background for the contemporary period in adult Christian Education, which gains its prominence and significance at the beginning of the twentieth century.

V. ADULT CHRISTIAN EDUCATION IN THE CONTEMPORARY PERIOD, 1889 TO THE PRESENT

The fourth period of American Christian Education began in 1889 with the first World Sunday-School Convention and extends to the present. This period, when it can be seen in perspective, will probably appear as a time of reorientation and experimentation.¹ The organization of adult education came as a result of the extended organization of the Sunday-school.

Early adult Bible classes. In the United States adult classes developed in the Sunday-school in a spontaneous way. Many churches had Bible classes early in the development of the Sunday-school. They ordinarily consisted of elderly ladies and men with interest in the prophetic theories of Daniel and Revelation.² Toward the end of the nineteenth century a few men in scattered places gathered large groups of young men for Bible study in the Sunday-school. There was a class of over 100 in the Central Presbyterian Church in Rochester, New York.³

The teachers of several of these large classes met with the

¹Sherrill, loc. cit.

²Cope, op. cit., p. 174.

³Ibid., p. 175.

officers of the Cook County and the Illinois Sunday-School Association in 1903 and an adult department was formed the same year.¹ In the same year the Bible School Union became a part of the New York Sunday-School Association.

The International Sunday-School Association organized the adult department at its Toronto convention and appointed a committee in 1905.²

The most significant development of the Sunday-school movement was the incorporation of the adult department into the program. The Sunday-school now dealt with the continuum of life. This completed the scope and circle of the church school. The Sunday-school became the educational agency of the church for all ages.

Another significant factor in the recognition of the adult department was, beside the desire to learn, a desire to serve.³ There was also an interest in relating scriptural truth to everyday living. Specialized material began to be used in adult classes which included courses on training for parenthood and the home. There were specific courses on child study and other areas for the adult class.⁴

Renewed interest in adult secular education. The term "adult education" came into popular use after the first World War, when an effort was made to envision the manifold educational activities of

¹Ibid., p. 174.

²Ibid., p. 175.

³Ibid., p. 179.

⁴Ibid., p. 180.

adults as a whole. Leaders from various fields of adult education came together to promote their united interest, and formed the Adult Education Association. The Carnegie Corporation, impressed with the possibilities of this organization, invested some three million dollars. Part of this money was used in the area of psychological research into the learning capacities of adults.¹

The range of educational programs designed for adults is expansive. The increased interest in improving adult education programs led to the establishment of the Department of Adult Education of the National Education Association in 1924, and the American Association of Adult Education in 1926.² They joined forces in the creation of the Adult Education Association of the United States of America in 1951 in order to coordinate efforts in the training for leadership in adult education.³

Hundreds of voluntary organizations promoted adult educational programs of all kinds. They included organizations designed to promote courses that ranged from the religious, humanitarian, and patriotic to programs for social service, public health, social work, recreation, guidance, vocational preparation, and others who have done work in their related fields.⁴

Organized adult Christian Education. The International

¹Brubacher, op. cit., p. 379.

²Benson, op. cit., p. 343.

³Butts and Cremin, op. cit., p. 599.

⁴Ibid.

Sunday-School Association was placing a strong emphasis on the religious education of adults at the time it was merging with the Sunday-School Council of Evangelical Denominations in 1927, which formed the International Sunday-School Council of Religious Education, later known as the International Council of Religious Education.¹ At that time the adult program consisted primarily of the organized Bible class movement, with Bible classes in local churches.²

Until 1925 practically no provision had been made by the churches and other agencies for adult religious education, except for some adult Bible classes in the Sunday-schools. It was impossible for religious education to ignore the secular movement of adult education, or to escape the import of its influence.

In the 1930's there was a growing interest in adult education. Writers in the field were pleading and convincing the leaders of the church school movement of the importance of the adults in Christian Education. At the same time, leading educators were advocating that American adults should have opportunity to gain a more liberal education in the arts and sciences. Many were demanding in adulthood the education advantages they had missed or neglected when they were younger. A combination of these and other factors resulted in the organization of the American Association for Adult Education. Thus secular education and Christian Education combined to usher in a new

¹William Clayton Bower and Percy Roy Hayward, Protestantism Faces Its Educational Task Together, p. 14.

²Ibid., pp. 133-134.

day for the adult and gave him a very definite part in the whole educational program.¹

Following this period of time, about 1935, national leadership of adult education in various Protestant denominations began to consider a major attack upon their problem. They worked at first through the International Council of Religious Education, but because of the broad approach desired, the United Christian Adult Movement was organized in the summer of 1936.² This movement was under the creative leadership of Harry C. Munro, who was appointed director of adult work in 1930 by the International Council of Religious Education. The movement was defined in part as follows:

The United Christian Adult Movement is a voluntary fellowship of Christian forces serving in the field of adult work . . . The purpose of the movement is to make the life and teachings of Jesus the practical basis for living; to increase the effectiveness of the church through adult education; to provide a means for the voluntary co-operative and participation of . . . Christian agencies in the field of adult education in one united approach; to furnish a channel through which the cooperating groups can share their experiences, leadership, and materials.³

The United Christian Adult Movement presented the Learning for Life study program as a curriculum for adult education. This program was presented in opposition to the uniform lesson, described as making "a superficial, unhistorical, and fragmentary approach to the Bible."⁴

¹Alfred L. Murray, Psychology for Christian Teachers, p. 149.

²Ibid., p. 134.

³Harry C. Munro, "The Christian Education of Adults," Orientation in Religious Education, ed. Philip Henry Lotz, p. 305.

⁴Ibid., pp. 305-307.

The Learning for Life Program divided adult Christian Education into six (later seven) areas of interest and needs: (1) The Bible, (2) Christian faith and experience, (3) Christian family life, (4) The church, (5) Social relations, and (6) Leadership education.¹ Text book and references were listed for each of these areas. It emphasized the Bible-study program of study-group size, using study methods not possible in the corporate congregation.

There was a concern for the young adult group. Several denominations have developed excellent materials and have a vigorous young adult program in action. According to one writer, this will mean much for the future of adult education.²

By 1942 the effects of the war had made themselves felt in adult work. A special conference convened to consider the implications of the war emergency for the adult program. A similar conference met in 1944 to deal with the post-war responsibilities of adults.³

Following the war emergency and the subsequent demobilization, the United Christian Adult Movement addressed itself to the problem of ministering to returning military and industrial personnel and their incorporation into the life of the church, with emphasis upon needed changes in church programs to accomplish this end.⁴ Material for young adults was rewritten to meet the needs of returning war

¹Bower and Hayward, op. cit. p. 139.

²Munro, op. cit., p. 310.

³Ibid., p. 144.

⁴Ibid.

personnel.

With the post-war era marked by the review and evaluation of adult work, the development of the movement was conceived as being related to adult experience wherever individual growth takes place.

The decade following the war was marked with the merger of the International Council of Religious Education into the National Council of Churches as the division of Christian Education in 1950.¹ This body has done extensive research in the area of young adults, and has published materials valuable to young adult Christian Education.

In summary, although adult Christian education has not always been evident, there have been those who have attempted to maintain some interest in adult Christian Education, in each of the general periods of American Christian Education. However, it has not been until the Contemporary Period that there has been an increase of emphasis upon adult Christian Education.

¹Samuel McGree Cavert, "National Council of the Churches of Christ in the United States of America," Twentieth Century Encyclopedia of Religious Knowledge, II, pp. 783-784.

CHAPTER IV

A REVIEW OF PHILOSOPHICAL DEVELOPMENTS
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Underlying all education are certain principles upon which are built the procedures of the educational process. These basic concepts are the elements of a philosophy of education. Education needs these "signposts" to guide and evaluate its activities.

The purpose of this chapter is an examination of the developments of philosophies of Christian Education. This involves defining a philosophy of Christian Education as the basis of the examination. The influence of theology upon the philosophies is traced in a brief historical sketch. Two dominant philosophies are then examined. The methods and procedures of these two systems are characterized and compared. Only the essential elements were used in this study.

I. DEFINITION OF PHILOSOPHY OF EDUCATION

Basic elements. Education of any type needs a supporting and guiding philosophy to give it a stable foundation and purposive goal. A philosophy of education is the exploration of the first principles through the asking of questions which probe the very foundation of the subject.¹ One writer says that a philosophy of education should

¹Philip H. Phenix, Philosophy of Education, p. 15.

answer three questions: (1) What is education; (2) What ought education to accomplish; and (3) By what means can this be done?¹ The philosophy of Christian Education must also face these same questions. These three elements may be stated for the purpose of this paper as (1) a definition of Christian education and its basic principles, (2) the aim of what it ought to accomplish, and (3) the logical developments of the methods used to accomplish the total purposes and aim of Christian Education.

Philosophy of education sees education as a totality, examines all the assumptions upon which educational theory, science and practice rest, and gives direction to the total enterprise, determining the goals sought through the educational process.

In dealing with the assumptions of a philosophy of Christian Education (or any type of education), one is involved in the basic elements of philosophy. The theory of value cannot be developed without reference to morals, ethics, and religion. A philosophy expresses some view on ethics. A philosophy of education will deal with the metaphysical foundations, the conception of the way things really are in this world, and will inquire into the nature of ultimate reality. The philosophy of education must develop some theory of knowledge, how one comes to know, and how he knows. This concerns the psychology of learning. The view held of the nature of the mind and its relation to the body is considered in any

¹Stella van Petton Henderson, Introduction to Philosophy of Education, p. ix.

philosophy of education. The nature and origin of the human organism is another aspect involved in the philosophy.¹ Thus it is seen that in the statement of a philosophy of Christian Education three elements of philosophy--axiology, metaphysics, epistemology--are necessary for a comprehensive stating of a philosophy.²

Upon these points of philosophy, Murch examines the two main streams of philosophical thought: idealism and materialism.³ He shows that materialistic philosophy is the source of atheism, humanism, naturalism and all forms of skepticism; while idealism has often been closely allied with religion.⁴ These two systems of philosophy have done much to influence both secular and Christian Education.

Philosophy of secular education. When philosophers began to apply their philosophies to the conduct of life and teaching, a philosophy of education was born. Modern education has been influenced by the popular philosophies of the time.⁵ Today John Dewey dominates American philosophy and education with a pragmatic view which supports the doctrine of activity in learning.⁶ His philosophy emphasized science and the scientific method, and their evolutionary

¹Frank M. McKibben, "Trends in Educational Philosophy," Orientalism in Religious Education, ed. Philip Henry Lotz, pp. 48-49.

²J. Donald Butler, Four Philosophies, p. 15.

³See Appendix C.

⁴James DeForest Murch, Christian Education and the Local Church, pp. 96-97.

⁵Ibid., p. 98.

⁶Ibid., p. 99.

correlatives, along with humanism and its social interest. His doctrine of instrumentalism makes education, thinking, and knowing, instruments by which the developing and changing learner may ever be in the quest of certainty. The philosophy of Dewey is greatly influencing both secular education and Christian Education.

In dealing with a philosophy of Christian Education it must be remembered that such a philosophy presupposes theology, and consequently, it is observed that the theology produces both the philosophy and the aim of the educative procedure.¹ It is necessary to see the development of the theological influence on Christian Education.

II. A SURVEY OF THE INFLUENCE OF AMERICAN THEOLOGY ON CHRISTIAN EDUCATION

That theology influences philosophy, there can be no doubt. In Christian Education theology is not only the content, it is also the basis for education that is Christian. This historical sketch is to show that this is true.

Theology and philosophy divorced. A generation ago certain leaders in the field of religious education advocated the divorcing of theology from the philosophy of religious education. This moved the purpose of teaching from education to evangelism. Religious thought was checked, and modified by the latest in the field of science. The education proposed for the church differed very little

¹Zeigler, op. cit., pp. 23-24.

from the program of character education in the public school. The goal for both the church and the public school was to develop "good" girls and boys.

The dawn of the twentieth century seemed to promise a favorable day for social progress and economic achievements. Post-millennial theology was exerting its influence along with the improving moral conditions that it appeared the earth would be a fit place for the Lord's "Return."

The First World War came as a surprise, but America survived the war. Graduates from theological seminaries and Christian colleges continued in the attempt to construct a Christian utopia.

America was abruptly awakened from its fantasies with the financial crash of 1929, which reduced millionaires to paupers almost overnight. In the early 1930's the great depression hindered the program of Christian Education on the scale it had been developed in the previous decade.

New interest in theology. At this time many leaders in Christian Education, spurred by a new interest in theological study, began to wonder if perhaps some of the failure to achieve the high purposes that they had set for themselves might not be due to a sacrificing of the essential message of the Christian faith to the new methods and procedures they had been using.¹ The humanistic liberal theology had offered no security in the national emergency. From the theological inventory that followed there came a new orthodoxy. A

¹D. Campbell Wyckoff, The Task of Christian Education, p. 15.

keen interest was aroused in the writings of Barth, Brunner, E. Stanley Jones, Niebuhr, and others. The Bible began to appear again in the curriculum materials of even the Liberal churches. The Neo-Orthodox movement began to make itself felt in the field of Christian Education.¹

At this same time, from a different quarter, there developed another protest movement on the part of evangelical churches.²

When the nation became involved in World War II, any optimistic views about the nature of man that might have been held previously were soon dispelled by the realistic tragedy of war. Faith in education, and especially Christian Education, waned at this time. A more pessimistic view of man's nature and education echoed doctrines that a growing company of theologians had been trying to impress on the American mind for over a decade.

Reevaluation of theology. In the period since the war, it is apparent that there is another evaluation of Christian Education taking place. This is resulting in many new writings in the field of Christian Education.

Out of these periods two dominant philosophies of Christian Education have developed. These were the result of the philosophical and theological implications of this period.

III. TWO PHILOSOPHIES OF CHRISTIAN EDUCATION

There are several ways of identifying the two approaches in

¹Peter P. Person, An Introduction to Christian Education, p. 44.

²Ibid.

philosophy of Christian Education. One writer has described them as "progressivism" and "traditionalism."¹ One approach is in line with the more traditional, transmissive concept of teaching, while the other follows more closely the newer insights of educational philosophy. The common names familiar to Christian Education are attached because of the relevance to curriculum theory. These two approaches will be examined under these names: Content-centered philosophy and Experience-centered philosophy.

Content-centered philosophy. Out of the nineteenth century there developed a struggle in Christian Education over what was to be taught by the church. The problem was seemingly settled with the only possible solution; the Bible was to be the content taught. This position resulted in the formulation of the Uniform system of lessons adopted in 1872.²

In the period before the adoption of the uniform plan, there were many steps and experiments made towards graded instruction. This movement for uniformity was aided by the conception that the Bible was the only text book for Sunday-school lesson material.³

Basic principles. The aim of Christian Education for this period has usually been stated as knowledge of the Bible and conversion.⁴ This presupposes that if one knows right that he will do

¹Brubacher, A History of the Problems of Education, Chap. XIV.

²Person, op. cit., p. 43.

³Brown, A History of Religious Education in Modern Times, p. 95.

⁴LeBar, Education That Is Christian, p. 29.

right. Conversion was conceived as a natural by-product of a knowledge of the Bible. Most Bible teachers labored under the impression that if they taught the facts of the Bible, the Holy Spirit would automatically do the work of regeneration in the pupil. They did not consider it necessary to study human nature or to know the stages of human development the learner passes through. At the first the catechism was studied, but it was replaced when the memorization of Scripture was stressed. During the great Bible study period of 1860-1880, it was too often true that pupils studied Bible facts with little, understanding, little appreciation, and little relationship to daily life and problems.² Thus it has been that teachers have most often considered their task to be that of exposing pupils to factual content and expecting them to give back in words this external knowledge. They have relied almost wholly upon the verbal communications of facts.³ This was often without relation to the needs and interests of the learners.

In the twentieth century when Christian Education sought to improve its teaching of the Bible, no one had formulated a distinctive Christian philosophy based on Scripture. When a system was needed to offset the undirected and haphazard use of Bible texts and memorization, Christian Education leaders adopted the Herbartian method which was then the accepted approach in secular education.³

¹Ibid., p. 30.

²Ibid.

³Ibid., p. 31.

Educational philosophy. Because he set forth a logical system of teaching content, and held the high aims of personal character and social morality, his system was transferred to the teaching of the Bible. Herbart considered content all-important because he thought by relating ideas he could actually formulate the mind from without. In doing this, old ideas had to be stirred by new ideas and content. The principle of apperception--connecting new ideas with old ones--is one of Herbart's greatest contributions to education. Herbart's system is built on the five following formal steps:

- (1) Preparation. Past ideas related to the new idea are recalled. Only if the apperceptive masses are brought into consciousness will the pupil be interested in the new and give attention to it. If an idea cannot be brought to mind, it may be necessary to start with a familiar object and derive ideas from the sense perceptions that are obtained from it.
- (2) Presentation. The teacher makes the new material clear in the form of an idea or an object.
- (3) Association. Likenesses and differences between the old and new material are pointed out by the teacher.
- (4) Generalization. Concrete ideas are now raised to the level of abstraction, for this is the mind working at its highest capacity.
- (5) Application. The student now uses the new generalization to solve related questions in that area of knowledge, such as solving of problems in geometry or the translation of sentences of a foreign language.¹

This process built up new ideas which were applied at the end of the lesson when interest had been built to its greatest peak. By this systematic procedure the pupil was to receive new ideas he could use.

¹Ibid.

Herbart expected his new idea to produce moral character. Since knowing, he felt, is the primary function of the mind, feeling and willing and doing are automatically and inevitably derived from knowing. By manipulating the pupil's ideas, the teacher is able to determine how the pupil will feel, choose, and act. Herbart felt that "right ideas ought to result in moral character."¹ But Herbart had nothing to guarantee this result either in secular or religious education.

Most of today's Bible teaching is based on Herbart's educational procedure. The most common evidence of this approach is the question, "What did we learn last Sunday?" The usual answer is silence. While the teacher presents, associates, generalizes, and even applies the new material, the pupil's mind wanders off to places of its own choosing where it can actively pursue its own interests.

Knowing is essential, but knowing does not always result in doing. Knowing is neither the beginning nor the end of the transformation of character. Christianity needs more than Herbartian content-centered philosophy upon which to build an evangelical approach to Christian Education.

Experience-centered philosophy. The emphasis upon experience-centered philosophy grew out of the dissatisfaction with the results of the traditional methods. Religious educators began to look for a method that would produce the desired effect. The place where they discovered what they were apparently looking for was another

¹Ibid., p. 33.

philosophy adopted by secular education which had been formed by John Dewey.

Views of Bushnell and Coe. The way for Dewey was prepared by the writings of at least two men. In 1847 Horace Bushnell published his classical work in religious education, Christian Nurture. Bushnell said that the child should be so environed from birth that he should never have the consciousness of being a sinner, but would grow from his physical birth as a Christian. Bushnell in his earlier days seemed to vacillate between a naturalistic and supernaturalistic position.¹

George Coe wrote at the turn of the twentieth century when socalled "Modernism" was beginning to make an impression on religious education:

The doctrine of divine immanence dissolved the distinction between religious experience and other types of experience-- between the sacred and the secular; between business and devotion; between the human and divine; between religious education and secular education.²

Coe's view of growth was similar to that of Bushnell, except that he openly predicated his views on naturalism. Both men disclaimed any necessity for a human being to be consciously and supernaturally regenerated.³

Dewey and his philosophy. In the first quarter of the century Dewey and his associates provided religious education with an

¹Harold C. Mason, Abiding Values in Christian Education, p. 29.

²Ibid.

³Ibid.

undisguised naturalism. Dewey's view was that life is merely an on-going experiment, that there is no personal God, and no authoritative moral or spiritual truth. Since there is no supernatural Being and no supernatural revelation of God to man, each person is the center of authority for himself.¹

Upon this naturalistic philosophy Christian Education copied "progressive education" to build the experience-centered theory. Christian educators were convinced that these new concepts of affecting personality could be used to transform and reconstruct the experiences of children, youth and adults into the ways of the Christian life.²

Aims. Experience-centered philosophy stresses pupil participation and demands a place for the pupil in the planning, doing and evaluating the learning activities. The learner is at the center of the education process. The law of his being dictates the method of teaching. The attainment of knowledge as an end in itself is not the aim of education. Education must go beyond instruction to the development of attitudes, ideals, purposes, which have their result on character and conduct. This involves a shift in emphasis from things learned to character achieved.

It uses the project method which stresses learning through engaging in purposeful activities. There is discussion and conference in which truth is not imposed by the teacher, but teacher

¹Ibid., p. 30.

²Westphal, The Church's Opportunity in Adult Education, p. 12.

and pupil adventure together in the quest for truth. Instruction is given only when the pupil desires it, and logical learning and texts are abandoned for the sake of personal discovery and experience. The educational process is not a pouring-in, a molding from without, or a development from within, but a "reconstruction of experience" in the light of changing situations and high hopes for the future.¹

The objectives of those who have supported the experience-centered philosophy were formulated by Paul H. Vieth and adopted by the International Council of Religious Education in 1930. They are in use at the present time with one addition.² These objectives were published by Dr. Vieth with an extensive elaboration, but this examination will view only the simple statements of these aims:

- (1) Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience and a sense of personal relationship to him.
- (2) Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.
- (3) Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.
- (4) Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the fatherhood of God and the brotherhood of man.
- (5) Christian religious education seeks to develop in growing

¹Murch, op. cit., pp. 131-132.

²Westphal, op. cit., pp. 38-39.

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

(6) Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

(7) Christian religious education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience.¹

Educational philosophy. There are several implications which affect Christian Education. It means getting away from the idea that Christian Education involves only the telling or teaching of a series of Bible stories on successive Sundays. The learner is introduced to a situation, a quest, a search, a problem to solve, something to discover, and a job to do. It is not dictating of every moment to the pupil or the superimposing of a pattern of thought or procedure, but the teacher and pupil together engage in a common enterprise. It means that what is done on any one Sunday is only a part of a larger whole. It may be a project that may involve many Sundays and much outside effort and activity. The pupil feels himself to be on the inside of the enterprise, with a voice in determining what is done, with a motive for what he does, and with an interest in the activity itself. This means leading pupils into significant experiences.

To say that these elements are not worth consideration would

¹Ibid.

²J. L. Lobingier, The Better Church School, p. 34.

be to discount all the discovered truth of modern psychology and common sense. The danger is the rejection of any and all content, and drifting to the logical extremity of this philosophy. This extreme is expressed by W. C. Bower:

Modern religious education conceives its task to be, not to teach the Bible as such, not to produce the religious experience of the past, but with the use of these resources, to assist growing persons to achieve a religious adjustment to the present world of reality in which they live.¹

It has been Liberal and Neo-Orthodox scholarship that has adopted this philosophy of Christian Education.² This view takes on a deeper connotation through the insight of existential theologians and philosophers. Existence, rather than abstract being, is deemed important. Existence comprises a totality, not the self by itself, but the self in relationship to others, things, the universe, and history.³

The experience-centered philosophy, is concerned with the pupil and his learning through purposeful activities of life. The aims of this position are built on a distinctive philosophy of education which has been brought over into Christian Education. The basic principles are untenable for an evangelical philosophy of Christian Education.

Methods and procedures compared. The methods and procedures

¹Murch, op. cit., p. 132.

²LeBar, op. cit., p. 205.

³Iris V. Cully, The Dynamics of Christian Education, p. 119.

based on the two systems of philosophy are summarized by Lindhorst.¹ The characteristics and differences of each philosophy are compared under several divisions.²

Character development. One approach seems to hold that character is developed primarily by teaching the pupil Bible knowledge. The assumption is that the learner will develop Christian character if he knows what the Bible teaches. The second approach holds that Christian character is developed by leading the learner to make choices and to engage in experiences that are Christian. It holds that while Bible knowledge is basic, it does not necessarily result in Christian living.

The teacher. The first approach holds that the teacher is the source of knowledge. Since the teacher has studied the lesson and has learned certain facts he does the talking because he feels he must tell what he has learned. This view implies that the learner should listen quietly to what the teacher has prepared. There is resentment if the teacher is interrupted and does not cover the lesson material. In the second approach the teacher is a guide who has studied and knows certain things, and recognizes that the class members know certain things. Learning takes place through a sharing of ideas and experiences between the teacher and class members. The teacher guides the group as they seek to discover for themselves the Christian attitudes and the Christian course of action in a given

¹Frank A. Lindhorst, The Minister Teaches Religion, pp. 15-19.

²Findley B. Edge, Teaching for Results, pp. 29-32.

situation.

The pupil. The first approach holds that since the pupil is immature his knowledge and experiences are of little value. He must sit and listen, and remember what the teacher teaches. The teacher fills the emptiness of the pupil. The second approach the learner is recognized as a person. His knowledge and experiences have value, and is a responsible member of the learning group. The needs and interests of the pupil serve as a guide for the teacher to know what and how to teach. Both teacher and pupil are actively engaged in seeking to discover truth. Learning for the pupil is self-learning. The truth that is learned is discovered by the pupil under the leadership and guidance of the teacher.

Interest. In one view, the interest of the group is secured primarily by promised rewards or threatened punishment. Interest is important only to the extent that it leads the pupils to sit quietly and listen to what the teacher has to say. In the second approach interest inheres in the learning activity itself. The teacher knows the pupils so that he is able to relate what is being taught to the problems and needs of his class members. When the class members realize the help they are getting is for their own problems, they immediately become interested in finding answers to their problems. The teacher is able to relate what is being studied to the normal interests of the pupil.

The lesson. In the first approach the lesson is that which is printed in the quarterly. The teacher feels that all the material must be presented, and, thus, the lesson has been taught. In the

other approach, the aim or objective for a given class period or unit is the lesson to be taught. The purpose is to accomplish this aim. Suggested materials will be used to meet this aim. But only that which will contribute to reaching that aim is used. The lesson helps become only guides for the teacher. The lesson has only been taught when the aim or objective has been accomplished in the life of the learner.

Physical arrangement. In the first approach, the arrangement is likely to be a traditional one with the teacher standing at the front of the class and the members sitting in rows facing the teacher. This arrangement implies that the teacher is to do all the talking while the pupils listen. The dominance of the teacher is accented, while the class members assume an inferior position. In the other approach, the arrangement is likely to be in a circle of chairs where both teacher and pupils face each other. Each pupil feels himself as a responsible member of the class in which he feels free to express an opinion at anytime. It does away with the attitude of the teacher-dominated class and develops a spirit of democracy in the teaching situation.

These implications arise from the differing points of view evident in Christian religious education. The first view is based on a content-centered philosophy; the second, on an experience-centered philosophy. The methods and procedures are the developments of a particular philosophy of Christian Education. But it is obvious that neither view can be wholly rejected.

To summarize, the elements of a philosophy of Christian

Education must be enumerated. The basic principles deal with the philosophical area of axiology, metaphysics, and epistemology.

Closely related to these first principles of a philosophy of Christian Education is the aim or goal of Christian Education. The theology of American Protestantism has had influence on the philosophies of Christian Education. The content-centered philosophy holds that the learner will do right if he knows what is right. He learns what is right through the memorization of certain facts. The experience-centered philosophy suggests that the learner will learn only those things which he feels he needs to know. The methods and procedures built on each philosophy are distinct yet neither view must be wholly rejected.

CHAPTER V

A BASIC THEOLOGY AND PHILOSOPHY FOR EVANGELICAL
CHRISTIAN EDUCATION

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A BASIC THEOLOGY AND PHILOSOPHY FOR EVANGELICAL CHRISTIAN EDUCATION

Having examined the two philosophical systems upon which content-centered and life-centered methods have been built, it must be realized that the Christian educator cannot take an "either/or" position. By doing this he is forced into the limitation of one view with the possibility of its extreme conclusion.

This writer feels the necessity of a clear statement of his theological position, both for the defense of his own position and as a norm for the evaluation of other views.

The purpose of this chapter is to present the distinctive points of Evangelical theology. These will form the basis for a statement of a philosophy of Christian Education.

I. DISTINCTIVE THEOLOGICAL ELEMENTS

There are several major elements that are distinctive to the Evangelical theological position. These are defined and examined in following paragraphs.

The Bible. One of these elements is the view held regarding the Bible. The Bible is the revealed Word of God. The Scriptures accepted as canonical by the early Christian church are the authoritative rule of faith and practice. It is dynamically inspired by the Holy Spirit,

who also illumines the reader to understand the revealed message of God. In it is revealed the only true message and way of salvation for all mankind. Its acceptance as the basis of Christian belief and doctrine is the foundation of the Evangelical position.

S. J. Gamertsfelder writes to this point:

The idea that God has given us a special revelation in the canonical books of the Old and New Testaments intended to serve us as an authoritative guide for faith and conduct, we accept as a fundamental truth in our theology.¹

He writes in another place:

The Bible is a record of God's revelation intended to instruct men in the way of life. God gave His Word by special revelation for this purpose. We accept it as our infallible rule of faith and conduct and the chief source of theology. We hold the doctrine of the inerrancy of the Bible in this sense: The Holy Scriptures give us the record of a revelation of the will of God in so far as it is necessary for us to know it for our salvation, so that whatsoever is not contained therein, nor can be proved thereby, is not to be enjoined on anyone, as an article of faith or as a doctrine essential to salvation.²

This element is not only basic to the Evangelical view but is essential to the understanding of all the theological points of Christian theology.

Christology. A second distinction is the acceptance of the orthodox views regarding the person of Jesus Christ. In the prologue of John's Gospel there is a full Biblical statement of the doctrine of the incarnation of Jesus: "And the Word became flesh and dwelt among us, full of grace and truth; and we beheld his glory as of the only Son from the Father." (John 1:14, RSV) In incarnation the Son of God

¹S. J. Gamertsfelder, Systematic Theology, p. 87.

²Ibid., p. 124.

joined Himself in inseparable union with human nature, and that union of the divine with the human resulted in one person.¹ The human and divine natures were perfectly and inseparably united in one personality. The danger of heresy was the acceptance of the emphasis on one nature to the deference of the other. The church carefully guarded itself against heretical views with the clear statement of the Chalcedonian Creed that there must be neither a division of the person nor a confusion of the natures.² The necessity of this view is essential to the Evangelical view of redemption through the atoning death of Jesus Christ.

The Trinity. Another distinctive element is the doctrine of the Trinity. The Trinity of the Godhead is a vital doctrine of Christianity, firmly rooted in the sacred Scriptures. Because Jesus participated in the essence of the Godhead, the Christian Church maintained a monotheistic view by stating the doctrine of the Trinity. The orthodox view of the church is best expressed in the Athanasian Creed and summarized as follows:

. . . the evangelical doctrine affirms that the Godhead is of one substance, and that in the unity of this substance there are three subsistences or persons; and further, that this must be held in such a manner as to not divide the substance or confuse the Persons.³

This practical doctrine binds together the plan of redemption:

God the Father sent His Son into the world to redeem us; God

¹Ibid., p. 235.

²H. Orten Wiley, Christian Theology, II, 157f.

³Ibid., I, 432.

the Son became incarnate in order to save us; and the Holy Spirit applies the redemptive work to our souls. The Trinity, therefore, is vitally involved in the work of redemption . . .¹

Man. The consideration of man is another element. Man was made in the imago dei as a rational, free, moral being. Freedom of will, i. e., freedom to act contrary to the will of the Creator, is a necessary condition of moral personality. Man's idea of obligation is rooted in this freedom. He knows himself free to choose his path in the realm of morality. He realizes that in moral freedom he is a free agent in the sense that he himself determines his actions.² "The origin of sin in the human race was due to the voluntary self-separation of man from God."³ Sin began in man's willful rebellion against the Creator. Man in his sinful condition is living in moral revolt against God. But as a moral being and a creature made by God, he is responsible to respond to the grace of God, which is extended to all men.

Evil. This leads to the final distinctive element. The problem of evil is overcome in Christian philosophy by the promise of redemption through Jesus Christ. Redemption is made possible through the atoning death of Christ. Fallen man can be restored to a right relationship with God through obedience and commitment to Christ. There must be a personal repentance, a personal commitment to the Lordship of Christ, a moral reformation, a reorientation of the focus from self to God.

¹Ibid., I, 394.

²Gamertsfelder, op. cit., p. 386.

³Wiley, op. cit., II, 73.

This conversion experience is the process by which the individual turns from sin to salvation. As man turns to God, through grace, he is regenerated in Christ. Thus conversion in its truest scriptural meaning is the pivotal point on which Evangelical theology revolves.¹

These elements are the distinctive points of the Evangelical theology. These, then are the norms by which this position is distinctly different from all other positions, and by which other views and positions may be evaluated and judged.

II. A PHILOSOPHY OF CHRISTIAN EDUCATION

Having stated the norms of the Evangelical position, there is need for a statement of the philosophy of Christian Education based upon this theological position. The statement of this philosophy of Christian Education is limited to the essential elements.

The defining elements of a philosophy of Christian Education used in this section follow the pattern used in the previous chapter in the examination of other philosophies of education. There must be a definition of Christian Education and what it is. This is determined by the aim of what Christian Education ought to accomplish. The logical developments of the methods and content to be taught and learned based upon the stated aims of Christian Education are examined in the following two chapters.

Aim of Christian Education. Underlying Christian Education is the aim that the individual will come to a right relationship with God

¹Ibid., II, 376-378.

through Jesus Christ, and that he will mature in the Christian way of life. Education that is Christian involves the conversion experience and the following maturing Christian life. Although knowledge is transmitted, there is the factor of receiving that knowledge and acting accordingly. Because this relationship is a dynamic interaction between God and man, the Holy Spirit often uses the knowledge taught and learned to be the means to the beginning of the Christian life.

That there is need of teaching and training after one has entered the divine-human relationship cannot be denied. It is here that an emphasis is needed on the maturing, developing, and growing of that relationship. LeBar deals with this problem when she writes:

. . . we see that the pupils must have a larger place in the educational process, for it is they who must have dealings with the Lord; they must change their daily conduct, they must grow in grace. Our problem is to bring them to Christ, help them grow in Christ, and send them out for Christ.¹

The purpose, then, may be stated that Christian Education is that process which leads men in a maturing knowledge and understanding of the Christian life, which involves commitment to Christ and further learning and maturing. This purpose may be diagrammed in the form of a triangle with three equal and related aims: to win persons to Christ through personal commitment and conversion; to teach, both as the basis for commitment and for Christian maturing; and, to train persons for the responsibilities of the Christian way of life.

This aim is built upon three elements of philosophy: epistemology, metaphysics, and axiology.

¹LeBar, Education That is Christian, p. 135.

Epistemology. The evangelical believes that man is able to know God. This is possible because God has disclosed Himself in a personal, dynamic revelation in the sacred Scriptures and through Jesus Christ. In answering the question, had God spoken to man, and does He continue to communicate with men, J. D. Butler states that revelation

. . . may be properly described as God speaking to man. But it is the Word of God more in the mode of God speaking and awaiting response than in the mode of a word which tells all there is to know about God . . . In the most evident and objective form, this Word is the Bible. In its most vital . . . form, it is the One who became historically immediate to man in the Incarnation.¹

Thus it is possible for man to know God through His self-disclosure.

Metaphysics. The Ultimate Reality of Christianity is the God revealed in the sacred Scriptures. In describing the relations of philosophy to theology, Gamertsfelder suggests a metaphysical premise:

. . . philosophy joins theology in its endeavor to relate properly the universe to its Creator, the infinite God . . . It attributes the whole universe, in existence, in plan and in end, to the one Supreme Being . . . it attributes all to the one God who is the Father of our Lord Jesus Christ, by whom, for whom and unto whom all things were made and have their being.²

Axiology. The system of value, and more especially ethics, is based upon the two preceeding points. Human conduct is determined by the acceptance of the standard of the revelation of God, as suggested through the objective Scriptures. Henry quotes another writer, "the first thing to be said concerning Christian ethics is that it cannot be separated from its religious foundation."³

¹Butler, Four Philosophies and Their Practice in Education and Religion, p. 544.

²Gamertsfelder, op. cit., p. 21.

³Carl F. H. Henry, Christian Personal Ethics, p. 189.

In summary, this chapter stated a philosophy of Christian Education based upon the distinctive elements of the Evangelical theological position. The revelation of God is the basis for the theological elements, and the presupposition for the philosophy of Christian Education.

The logical developments of content and methods based upon the findings and statements of this chapter are discussed in the next chapters on elective curriculum and small group methods.

CHAPTER VI

ELECTIVE CURRICULUM FOR YOUNG ADULTS

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This chapter is intended to show the progression from theory to practice. The proposed curriculum procedure examined here is dependent on the statements of Chapter V. The philosophy of Christian Education stated in the previous chapter, built on the Evangelical theological position, is the basis for this proposed curriculum for young adults.

The purpose of this chapter is to examine the elective curriculum as a procedure to be used in young adult Christian Education.

I. DEFINITIONS OF ELECTIVE CURRICULUM

The methods of Christian Education presuppose some content to be learned. The curriculum is composed of all the experiences and activities that will enable the learner to reach the intended aim or goal of Christian Education. Through the use of this curriculum pattern, areas of need may be enriched through elective courses.

The elective curriculum is made up of units of study selected by a group undertaking one subject for a period of time. These groups are sometimes known as short-term interest groups.

The units of study are built to meet the interests and needs of the participating members. These needs, interests, and desires are somewhat constant in young adults. However, equally true is the fact

that young adults are in a process of maturing, and these needs and interests are changing. It has been observed that these particular needs, interests, and desires vary according to the adult's responsibilities, associations, and level of maturing.¹ Because of the uniqueness of each young adult as a person care must be exerted to discover what studies are needed by young adults, if the curriculum is to be kept relevant to each person in the group.

The elective curriculum is a procedure for enriching the total curriculum of the church. These units of study must meet the criteria of the curriculum as stated by the local church through its committee on Christian Education.

II. THE CRITERIA OF ELECTIVE CURRICULUM

Proposing such a step for young adult does not destroy the total curriculum program of the church, but it is the basis for the enriching of the present curriculum. Developed on the foundation of Scriptural content, the following elements will be considered as a basis for the curriculum of the local church:

- (1) An understanding of the basic doctrinal position.
- (2) An understanding of personal spiritual culture.
- (3) An understanding of churchmanship.
- (4) An understanding of church membership.
- (5) An understanding of the pattern of church organization.²

¹J. D. Montgomery, "Elective Courses for Adults," The Bethany Guide, p. 28.

²Professor Robert D. Bennett, of Western Evangelical Seminary, in a class lecture, "The Church and Its Curriculum," February 1959. Permission to quote granted.

An elective curriculum will be the means of enriching in order to reach the objectives of the curriculum in the local church.

Elective courses are constructed with the purpose of supplementing the Christian Education curriculum of the churches. It must conform to the following criteria:

- (1) The courses must be Biblical both in text and context.
- (2) The courses must meet the interests and needs of the individuals.
- (3) The courses must be planned and controlled.
- (4) The courses need constant evaluation.
- (5) The courses must not be static or stereotyped.¹

There cannot be haphazard selections of elective courses offered to young adults in Christian Education. Besides meeting the above criteria, the elective courses must fit into the total curriculum pattern and meet the qualities of good curriculum: comprehensiveness, balance, and sequence.²

In order for a curriculum to be comprehensive it must contain all the elements and aspects necessary for reaching the stated goals and aims for adult Christian Education as defined by the local church.

A balanced curriculum not only includes all the elements but it also relates these areas to each other in a proper proportion.

A good curriculum involves a form of organization and sequence. A satisfactory curriculum does not consist of a fragmentary collection of courses, but in the interrelatedness and progression towards the

¹Ibid.

²A Guide for Curriculum in Christian Education. Chicago National Council of Churches of Christ in the U. S. A., Division of Christian Education, Special Committee on the Curriculum Guide, pp. 44-48.

intended goal.

In selecting elective curriculum the courses to be included must meet the requirements of these criteria, and be seen as a method for the purpose of enriching the total curriculum of the local church.

III. EXAMPLES OF THE USE OF ELECTIVE CURRICULUM

Within the areas of adult interests and needs, there are many possible subjects which could be used as the basis for young adult elective courses. An examination of some that have been used or suggested in other areas of adult Christian Education may be adopted to meet the curriculum requirements of the local church.

One writer lists several appropriate areas where an elective course could be used as an effective method of enriching the total curriculum and meeting an aroused interest:

A group of mothers of small children may suddenly discover that they are all being bombarded with questions about God. For a period of five or six weeks, until these mothers are satisfied that they are more able to interpret God to their children, they may gather together in a home, at the church or in the pastor's study for an hour on one morning a week to explore the nature of God and how to interpret him to small children.

.....

As the spring months approach, parents of teen-agers become aware of the fact that they need help in knowing how to plan wholesome social activities for the young people. For a period of a few weeks such a group may wish to come together to discover what the opportunities are for recreation with youth, what some of the games are that youth enjoy, what equipment may be needed, and how they can direct their youth into wholesome group activities.

A group may become interested in finding out about a particular country in another part of the world. Such a group may come together to examine and to review books and interpret life in that particular country. Such reading interests may develop in connection with the foreign missions study. They may develop

in connection with a world situation. It may be that whatever is the headline in international news may become a point of interest to a group. In that case a short-term reading group might be developed.¹

A pastor saw the need of enriching in the adult department of his church Sunday school through the use of elective courses. A news item records the experiment:

An experiment was begun October 1st at Central Church, Chicago. All adult and college age classes were dissolved. For the fall quarter, classes have been offered in the following subjects. 'Sunday School Administration,' 'Survey of Genesis,' 'Old Testament Survey,' 'The Christian Home,' and 'Church Music.'

Members signed up in advance for the subject they wanted to take. Some diehards were sure it wouldn't work, but so far greater interest than ever has been manifest in the adult department.²

It seems that the use of elective curriculum offers an opportunity to meet the needs as well as the interests of young adults. There are many other examples of what local churches have done with the elective curriculum.

IV. BENEFITS OF ELECTIVE CURRICULUM

Besides the values of elective curriculum to meet the interests and needs of young adults, there are other benefits which may influence the choice of elective curriculum.

There are benefits in the areas of administration. Elective curriculum could be used in churches as a method of grading the adult group or department. If courses are prepared with age needs and

¹Doris P. Dennison, The Church Educates Adults, p. 61.

²"Daring Pastor Experiments," NSSA Link, January 1957, p. 6.

interests in mind, adults will most likely choose those courses in their interest areas.

Many teachers of adults make the presentation in the class period unattractive. As one writer said, these teachers suffer from "'repeatitis,' an inflammation of the ingenuity."¹ Instead of a patterned teacher-dominated lecture series that usually benefits the teacher more than it does the class, elective courses offer areas of interest to young adults.

In medium-sized church Sunday schools that have difficulty keeping an adequate teaching staff for adults, elective courses help to solve the problem. It is much easier to obtain the services of a teacher to work with a group of young adults in a specialized or interest area. Trained personnel have an opportunity to serve on a short-term teaching basis. These same people may never be available for a long term or an indefinite assignment.²

One other benefit is that elective courses cost less. In the beginning they may be more expensive, but over a period of time they will be cheaper because they may be used over again.³

These are some of the side benefits of the use of elective courses, beside the values of meeting the interest and needs of young adults.

¹Joseph Ray White, "Use Special Courses," The Bethany Guide p. 30.

²Ibid., p. 31.

³Edith Tiller Osteyee, Teaching Adults, p. 54.

In summary elective curriculum consists of units of selected study chosen by a group. This is a procedure used to enrich the total curriculum of the church. Elective courses cannot be built haphazardly; they must adhere to specified criteria. The courses must be in the scope of the total curriculum pattern of the local church, and they must meet the criteria of good curriculum. As the examples showed, elective courses which meet the judgements of the criteria can be used in the curriculum. Besides the value to young adults, there are benefits in grading adults, selecting and using teachers, and financing in the elective curriculum.

This chapter has examined elective curriculum as a procedure to be used with young adults based on the statements of the previous chapter. The following chapter deals with small group methods to be used in conjunction with elective courses defined in this chapter.

CHAPTER VII

SMALL GROUP METHODS FOR YOUNG ADULT CHRISTIAN EDUCATION

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SMALL GROUP METHODS FOR YOUNG ADULT CHRISTIAN EDUCATION

Where there is interest in adult Christian Education, new patterns of organization and procedures are being tried and tested. One of these procedures is the use of small group methods. There is a shifting emphasis away from large classes with only one person talking, to smaller groups with maximum group participation. Discussion has supplanted lecture as the basic teaching method. This does not eliminate lecture methods for the dissemination of information. The lecture can be used effectively as the method presenting material to be used in the discussion groups.

The purpose of this chapter is to examine the various methods of group discussion, and the guiding principles which can be used in young adult Christian Education.

I. GUIDING PRINCIPLES OF SMALL GROUP METHODS

Group discussion is organized in many forms. Methods cannot be chosen arbitrarily. A method is best only as it fits the subject matter and brings it alive; it is best only as it fulfills the purpose for which the method was intended.

Sara Little suggests four guiding points:

- (1) Methods are to be chosen for their appropriateness to purpose, content, ages, and characteristics of the group members, and time available.

(2) Use of variety of methods can help a leader maintain interest in a group. But appropriateness should always take precedence over variety. Never should a leader try to use all of the methods he can use in any one study session! It is to be recalled, too, that effective use of methods for group study involves certain skills on the part of group members--not just mastery on the part of the leader. Occasionally, therefore, a group may have to stop and study a method directly, in order to be able to use it successfully.

(3) When methods are conceived of as ways to help in opening channels of communication between individuals, freeing them to contribute and to benefit from contributions of others, they become something more than "techniques to secure participation." Or, rather, they become ways of helping make participation possible on a level that is deep and real. Actually, they are simply ways in which people work together . . .

(4) The physical arrangement of the room has much to do with the effectiveness of methods. If possible, it is well for the group to sit in a circle or semicircle, or around a table. . . . The leader sits somewhere in the circle, not behind a special table. A movable chalkboard is a help.¹

II. SMALL GROUP DISCUSSION METHODS

There are many types of discussion and study groups. The following patterns can be used effectively in young adult Christian Education in the local church.

Buzz groups. One of the best ways of fostering maximum participation in a large group is by means of the buzz session. It was originally called Phillip's "66," because Dr. Phillips of Michigan State College started the practice of dividing an audience into groups of six for six minutes.² The division of a group into small sub-groups

¹Sara Little, Learning Together in the Christian Fellowship, pp. 34-35.

²Ibid., p. 38.

for a limited period of time, with a specific thing to be done, can be one of the best ways to help a person enter and become a part of the group. Six is the usual number, but in small groups two people may constitute a buzz group. Chairs can be quickly separated into small groupings, or other arrangements can be worked out.

At the beginning of a new unit, a buzz group is a way to find the interest areas and questions to be discussed. If a passage is being studied, each group may read the passage and discuss the answer to a specific question. Beginning with each buzz group listing one or two of the most important facts learned, or attitudes changed, or other results, a unit summary can be developed satisfactorily through the use of this group method.

The special value of the buzz group method is that it makes individual discussion and pooling of ideas possible in large groups. It also develops leadership skill among the members.

This method is limited by the fact that the contributions are not likely to be very deep or well organized. There is also danger of over-using the buzz group method.

Work groups. Work groups result from the division of a group into smaller sub-groups like the buzz group, and are of about the same size. These groups stay together for longer periods of time and their work is broader in scope which allows for more concentrated thinking.¹

Sometimes a work group may continue over a long period of time. It may collect information, or organize and interpret it. The work

¹Ibid., p. 39.

group may do outside investigation. When members of the work group know how to study together, the group gives a real opportunity for every member to participate.

This method could be used very effectively as a means of study in specific areas of interest. It could be used as a method for Bible study with the purpose of understanding and drawing conclusions from a particular passage.

Group discussion. Real group discussion presupposes preparation on the part of the members who are aware of the need for disciplined and purposeful thinking, and who are willing to work to improve their skills in co-operative efforts to solve some problem, to arrive at some decision, or to come to some understanding.

There is no rigid pattern to be followed in discussion since no two discussions are exactly alike. However, there are three steps frequently found in discussion: definition, discussion proper, and summary.¹

The subject to be discussed is clearly stated. After giving a brief background or explanation, or an introduction designed to arouse immediate interest, the leader may wish to state in one sentence or question exactly what is to be discussed. The statement may need to be modified, and the limitations stated, but people can work better when they know what they are discussing.

The main part is the discussion proper. A good leader will work out a discussion pattern and be willing to modify it. He should

¹Ibid., pp. 40-41.

have some plan for getting the discussion started, and some idea of the pattern of development it might follow. Always listening to the people and respecting them, seeking to make it possible for all to contribute and none to monopolize, he will sometimes rephrase questions, and sometimes stopping for a brief summary and restatement of the goal.¹

There is a summary and a conclusion to be drawn. If it is possible, a statement of the conclusion and summary of the progress of the group may be given by the leader.

There are many aids which may be used in starting, or in stimulating new interest when attention lags. One of the ways is the use of a problem census.² Each member answers the questions raised on a census card. The cards are collected and the answers are tabulated on a blackboard.

A second idea is the use of an opinionaire.³ The members select the answer which best fits their opinion to the question or problem to be discussed. These answers become the subject of the discussion.

Another idea is that of "brainstorming," a term coined by Alex Osborn.⁴ The procedure is simple. For a period of time the members discuss the problem raised, putting forward their ideas, even though they may seem ridiculous. Rules of judgement are suspended so that no

¹LeBar, Education That is Christian, p. 161.

²Little, op. cit., p. 42.

³Ibid., p. 43.

⁴Ibid., p. 44.

member will be embarrassed or criticized. The ideas are recorded without comment and without criticism. The practice of letting the creative imagination run riot without the usual restraints, tends to loosen up the group, to encourage suggestions, and to foster a spirit of understanding and co-operation. Being free from the possibility of being criticized, the group may bring out into the open vital questions and new insights. When the group goes back to a more reasoned discussion, the ideas which are irrelevant can be discarded, and all members will have enjoyed the experience.

These discussion techniques can be used in group procedures of all types.

Panel. Another form of discussion is the panel, in which from three to six people informally discuss some subject under the guidance of a moderator or panel leader who introduces the subject and keeps the discussion in the subject area.¹ The panel may be members of a group who meet outside to work on a special subject for presentation to a larger group. The panel, again, may be a group of experts invited in for a specific purpose.

If the panel is a combination of experts and group members who are responsible for finding answers to certain problems and questions, the panel discussion is known as a colloquy.² Another variation is the soliloquy in which one or two members express their thoughts or

¹Sidney S. Sutherland, When You Preside, pp. 124-129.

²Little, op. cit., p. 46.

insights during the progression of the discussion.¹

The panel approach is more often used with large groups, but it is equally valid for small groups. To see three or four persons actually thinking together is a stimulating experience, and often brings new insights to other members of the group.

When a difficult problem is raised in a Bible study group, the panel approach might be used to solve the problem. A representative committee could plan for a panel of resource persons to bring information to the group. The experience of gaining new insights and understanding is stimulating to learning.

Symposium. When several people prepare brief speeches in advance covering different phases of a subject, or present varying attitudes on some issue, the approach is a symposium rather than a panel.²

A symposium may be a formal and impressive way to arrive at a fair analysis of a subject or situation for a large group. It may also be a sound plan in smaller groups for the use of resource persons or group members who will study through some phase of a question for presentation to the whole group.

Lecture. A lecture may be a good method to increase participation in a group. The speaker who can draw the attention of the group at the beginning, and who can progress to a definite goal, often causes people to respond in an active mental participation which,

¹D. M. Hall, Dynamics of Group Action, p. 190.

²Sutherland, op. cit., pp. 130-135.

though non-verbalized, leads to later effort.¹

This method can give needed information, stimulate interest, and pull segments and parts together in a meaningful whole. When the lecture does what is needed to further progress in the group, it is not outmoded. It is possible that the lecture articulates the feeling and thinking of a group in a way that draws the members closer together.

Panel, symposium, lecture forums. Following speeches or a panel group members often want an opportunity to question what has been said.² In larger groups questions may need to be written out and collected, but in a study group with everyone present free to participate, an informal discussion would follow. This method by which the group will be informed allows for participation to question and receive answers to specific problems.

Listening teams. Like buzz groups, listening teams are used in connection with some other method.³ The group is divided into several parts, each part to listen or look for something with a specific question in mind. The team may meet after the presentation to formulate their opinion about their assignment so that it can be presented by their spokesman, although the individual members may comment on their observation.⁴

¹Little, op. cit., pp. 48-49.

²Hall, op. cit., p. 188.

³Ibid., p. 190.

⁴Little, op. cit., p. 48.

Circular response. The members of the group are seated in a circle. The chairman or leader proposes the questions to be discussed. The discussion begins with the person at his right. That person has the first opportunity to express his views. Then the person at his right has a chance to talk. The discussion continues around the circle until each person has taken his turn. No member of the group can speak a second time until his turn comes again.¹

The circular response idea is especially valuable when a controversial matter is being discussed, or when there has been difficulty in securing participation from members of the group. This method tends to modify extreme views, at the same time that it encourages the timid person to participate in the group.

The members will put their ideas into "a common pot of experience" as if it were in the center group.²

Role-playing. Role-playing is the identification of groups or individuals with other groups or individuals in order to understand how others feel. It is simply the unrehearsed acting out of a problem by the members of the group, so that it may be clearly understood and visualized by the group.³ The individual takes on himself that person's point of view, and attempts to see the situation from that position. A group learns what another group said and did as they attempt to reproduce for themselves, through role-playing, certain

¹Ibid., pp. 49-50.

²Ibid., p. 50.

³Sutherland, op. cit., p. 44.

experiences of the other group.

The essential elements of role-playing are these:

- (1) The problem must involve people whose attitudes, opinions, and feelings can be defined.
- (2) The acting and the actors are unrehearsed.
- (3) The action should last only a short time--five to ten minutes--as long as it remains spontaneous.
- (4) There is no script; the action and the lines develop as the scene progresses.¹

When the actors are briefed and rehearsed in their roles, it becomes a socio-drama.² This variation can be used as the follow-up to a role-playing scene.

There are three parts in the role-playing method. First, the group plans and structures the role-playing scene, describing the situation and choosing the characters. The role-playing scene should be planned out in considerable detail, and a clear statement made of the aim. A story may be given, with the ending to be acted out, or the group may set up an incident that would test the principles they have been discussing, or they may set up a modern parallel to a Biblical situation. It is suggested that when the characters are chosen, care should be taken not to put unpopular people in undesirable roles, and generally not to put people in roles of persons too much like themselves. This may be necessary, however, until the group becomes accustomed to role-playing. It is important that the actors do exactly what is expected of them.

Second, the scene is enacted. This usually lasts only a few

¹Ibid.

²Ibid.

minutes. If people have really felt themselves into the roles of the persons they represent, the situation comes alive for them and for the group. Sometimes one part of the group is asked to identify with one actor, another part with another actor. When the point has been made clear, and while interest is high, the group leader cuts the scene.

The leader should not despair if the scene gets away from control, because it has happened to many others.¹

Third, the group discusses what has happened and often replays the scene. The leader may begin the discussion by making inquiries of what the participants have learned and experienced. Then he may ask the group how they would have responded in the role. The scene may be replayed with the same actors, or with different ones, applying new insights and understanding in the scene. Usually a brief summary by the leader closes the learning situation.

There are three devices, recommended by one writer, which can be used in the role-playing method:

- (1) Role reversals. The usual roles of the players are reversed. For example, a parent takes the child's role and the child the parent's, at the table and at piano practice afterward. After the usual pleadings, balking, and interruptions the child may speak out, "Children can be such brats, can't they?"
- (2) Soliloquy. Between certain scenes the characters speak out their real feelings in soliloquy.
- (3) Recast. The characters are recast in more desirable roles, for example, from fighter to mediator.²

Role-playing may be useful in discovering attitudes and

¹Hall, op. cit., p. 185.

²Ibid., p. 184.

feelings, in changing attitudes, in developing permissiveness, in building morale, in repairing damage done in inter-group relations, and in training both officers and members. It is a valuable method, which may be used effectively with young adults in finding solutions to their complex problems.

Reading books. Reading selected books, individually, and then discussing them in a group, is valuable method for young adult Christian Education groups. When a person reads a book with the knowledge that he is to discuss it with others, he often gets more from it. A leader is needed who will help persons to go deeper than the obvious, and work at finding what is really being said. Through the reading of a book, members speak to one another in a common language.¹

With the reading aloud of some books, the study group may become, for a period of time, a devotional group. Reading books aloud, or listening to the growing number of tape and disc recordings, can both stimulate thinking and deepen the sense of fellowship in a group.

Resource persons and materials. When information is needed, it can be secured from qualified persons. Insights and information can be related by group members to their own thinking.

The role of a resource person must be understood if he is to be used effectively.² It is important that resource materials should

¹Little, op. cit., p. 54.

²Ibid., p. 55.

be used with a clear purpose in mind, and not with the purpose to fill up time. If they are to be used to promote study, they should be related to the purpose of the study by some appropriate introduction, and used in some follow-through framework which will help members of the group to be actively involved in consideration of the subject.

Experts can be brought to groups on tape recordings. Documentary films are brought so that members may have firsthand observations. Clear and complete visualization of Biblical or current life situations supply information and motivation. Charts and diagrams help clarify issues or developments. There are many other resources that may be used as they help the group to reach a better understanding of the problem being discussed.

In summary small group methods allow for greater individual participation. Because of the unique interests and needs of young adults small group methods such as the ones described in this chapter can be adopted to meet these areas of interests and needs. These methods are subject to guiding principles which determine the ones most fitting for a particular situation. Through the use of these methods and combinations of these methods, small groups of young adults may gain Christian understanding and valuable leadership principles, that will provide the church with capable leaders.

CHAPTER VIII
CONCLUSION

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The problem of this study was to make an analytical and creative examination of adult Christian Education.

I. SUMMARY

Young adults have finished their formal education and have begun their vocation, married and established their homes, and have accepted the responsibilities of adulthood. The interests and needs of young adults are distinctive. An interest is a keen desire for knowledge and experience. A need is a useful or desired thing that is lacking, which may be so strongly desired that the learner will put forth effort to supply the lack. Single young adults are facing major decisions in life in which the church may help and guide. They have vocational, social, marital, and recreational needs and interests. Married young adults are facing the new adjustments of married life, a family and a vocation. The church can be of assistance in meeting the needs and interests of young adults. Young adults who will make a contribution to the program of the church should be enlisted by the church. There is a need for adequate young adult Christian Education in the local church.

Adult Christian Education has not always been evident in America. Through each of the four historical periods there has been

some interest in adults. Adult Christian Education in Protestant Europe was considered very important by the Reformers. The responsibility of the children's education was placed on the parents. Many religious leaders were interested in adult Christian Education in Europe. In the colonial period there was little adult Christian Education for the laymen in the church. During the period of secularization, the implications of the division of church and state affected the educational program once controlled by the church. There was a growth in the secular education movement. Into this situation the Sunday-school had its first beginnings in America. At this time the interest in adult secular education stimulated interest in adult Christian Education. The growth of the Sunday-school during the Sunday-school period was attributed to the training of lay leaders, the formation of associations and conventions, and the development of a curriculum. In this period there were developments in adult secular education that were to have great influence on the development of adult Christian Education during the contemporary period. The adult department was finally incorporated into the Sunday-school. Following World War I adult education came into popular use. Since that time adult Christian Education has been organized on the national and local levels. Since World War II there has been a review and evaluation of adult work. Adult Christian Education has received its greatest emphasis in the contemporary period.

In a philosophy of Christian Education, there must be a statement of the first principles. These basic principles deal with axiology, metaphysics, and epistemology. American Protestant

theology has had influence on the philosophies of Christian Education. Closely related is the aim or goal of Christian Education. The content-centered philosophy holds that the learner will do right if he knows right. The experience-centered philosophy suggests that the pupil learns those things which he wants to know. The aims and first principles of two main philosophies of Christian Education were examined. The methods and procedures based on these philosophies are distinct. However, neither view must be wholly rejected.

One chapter stated a philosophy of Christian Education based upon the distinctive elements of the Evangelical theological position. These elements hold that the Bible is the revealed Word of God; that the human and divine natures of Jesus Christ are inseparably united in one personality; that the Trinity is one substance yet three persons; that man as a rational, free, moral being, living in sin through self-separation from God, is responsible to respond to the grace of God which is extended to all men; that evil is overcome by the promise of redemption through the atoning death of Jesus Christ, and fallen man can be restored to a right relationship with God through obedience and commitment to Christ. These distinctive elements are the norms of the Evangelical position. A philosophy of Christian Education was built upon these basic elements. The aim of Christian Education is to lead men in a maturing knowledge and understanding of the Christian life, which involves commitment to Christ and further learning and maturing. This aim is built on the epistemology, metaphysics, and axiology of a Christian philosophy.

An elective curriculum is composed of study units selected by

a group. When elective courses are constructed to align with criteria of good curriculum, they enrich the curriculum pattern of the local church. An elective curriculum offers administrative benefits in grading adults, selecting and using teachers, and financing.

Small group methods may be used as a procedure for greater individual participation in young adult Christian Education. There are certain guiding principles which must be considered in the use of small group methods. Many types of discussion and study groups can be used in young adult Christian Education. Through the use of these methods, young adults may gain Christian understanding and valuable leadership training which will provide the church with capable leaders.

II. CONCLUSIONS

As the result of this analytical and creative study in adult Christian Education, the writer arrived at several conclusions.

The young adult group in the local church offers a great potential in leadership and contribution to the total church program.

The church needs to develop a vital program of Christian Education to enlist young adults, to win them to Christ, and to teach them how to mature in the Christian life.

Although in the past there has been some interest in adult Christian Education, at present, interest in adult Christian Education is reaching its highest level.

The philosophical and theological bases of content-centered and experience-centered philosophies are inadequate for Evangelical

Christians to hold.

The Evangelical theology is the most reasonable basis upon which to build a philosophy of Christian Education.

Elective curriculum and small group methods based on an Evangelical philosophy of Christian Education appear to be excellent procedures for young adult Christian Education.

III. RECOMMENDATION FOR FURTHER STUDY

Several areas worthy of further study have become apparent as a result of this study.

There is need of a delimiting statement of a theology and a philosophy of Christian Education from a Wesleyan-Arminian Evangelical theological viewpoint.

A complete psychology of young adulthood needs to be written from the Evangelical position.

There should be an extensive survey of elective curriculum available in present young adult Christian Education.

The development of an entire elective curriculum to be used in the local Evangelical church would be of value in young adult Christian Education.

A handbook for leaders of study groups and discussion groups should be developed.

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APPENDIX

APPENDIX A

"AGE-GROUPS CHARACTERISTICS CHART"¹

The Young People - Ages 18-25

Physically:

- They have matured.
 - Utilize their youthful energy in purposeful activity in their working projects together.
- They have reached their adult height and weight.
 - Plan physical activities that they enjoy.
- They are facing problems of sex.
 - Integrate sex teaching into the whole program of the church.

Mentally:

- They are interested in news, literature, etc.
 - Establish a church library. Evaluate your Sunday school papers to see if they are meeting the needs of the young people.
- Their humor is more purposeful.
 - Promote enjoyable parties and projects for them.
- They are more critical in their thinking and more logical. They are more intolerant of the imperfections of their associates.
 - Continue to cultivate good attitudes toward one another. Encourage them in evaluating themselves in relation to each other.

Socially:

- They have special interest groups. They mix naturally.
 - Programs must take into consideration special interests, but social functions should be mixed. They need understanding and insight.
- They enjoy skill games and individual competition.
 - Physical activities should be included in the social programs, but should not be over-done.

¹From Professor Robert D. Bennett's class lecture material from material furnished by the Department of Christian Education, Wheaton College, quoted in The Christian Educator's File, pp. 3-13. (Unpublished.)

- They are ready to pledge their loyalty to service.
Direct their loyalty to Christ and His work. Show them a service that will add to their future and to their present life activities.
- They recognize authority and seek direction.
Provide leadership that can give tactful suggestions. Be a friend rather than a director.
- They are conscious of public opinion and accepted modes of behavior.
Find good things about them to encourage. Know the level about the achievement of each individual. Set goals they can reach.
- They are less critical of social situations.
Plan programs for developing good social attitudes.

Emotionally:

- They have developed more emotional control.
Seek to have them make the decision to have the Holy Spirit take complete control of their lives.
- They can now think through their responses.
Provide an incentive for self-control. Use every response in the program.
Emotional experience must be used and brought under control for the use of the Lord. Provide Gospel teams. Organize committees to work on projects.

Spiritually:

- They have a definite rationalization or rationalization of religious thought.
Give them the vision of their responsibility and of their place in the work of the local, national and international work of His kingdom.
- They have great inner expression and feeling.
Give them the principles of how to make the choice of a vocation and the choice of a life partner - a choice that is pleasing to God.
- They desire an understanding of religious experience.
Encourage them to pray in every circumstance, in joy as well as in sorrow, in their fun as well as in their work.

The Adult - Ages 25-40

Physically:

- They have stopped growing, but desire activity.
Plan recreational activities occasionally.
- They have habits that they have carried from youth.
Encourage good Bible study.
Plan interesting and worthwhile projects.

They sometimes have a nervousness that may come from their unwillingness to go ahead because they have been pushed, or an unwillingness that may be traced back to their home conditions.
Give them a project that they want to do and that they enjoy doing.

Mentally:

Their ability to memorize has reached its peak, but it can be stimulated.
Provide an adequate program in the church.
Have a memory work chairman for each age group.
They have the ability of developing a taste for higher learning.
Suggest classes of occupational training and opportunities of learning available to them in your locality.
They are independent in their attitudes.
Utilize their knowledge and ability in the service of the church.
They are developing as outstanding leaders.
Provide leadership training in the church program.

Socially:

They have a widening interest in world affairs.
Encourage discussion groups at their programs.
Help them to see the Christian views.
They are in positions of leadership, or are shy in taking such positions.
Give them opportunity to lead a social or a meeting. Assure them of your help if they need it.
They are prone to be jealous of someone if they can do a better job.
Stress their being humble followers, willing to give encouragement to those who are working.
Their aims and goals of social standing have been made.
Encourage them to live within their means and to be individuals, rather than to try to be something they are not and cannot be.

Emotionally:

They have responsive emotions and inner satisfaction.
Worship is their greatest means of emotional outlet. Remember this in planning your program.
They have dreams and anticipations that are coming true.
Give them an opportunity to help other young people who are planning their future.
They are prone to have a fear for the future and besetting worries.
Encourage good Bible study and prayer as individuals and in groups.

Spiritually:

They have religious thoughts and beliefs that have been reconstructed.
Have a paper in which you recommend good literature.

They are unwilling at times, to make adjustments.

Pray definitely that God will deal with them and will show them His best.

Encourage persons of a pleasing Christ-like nature to visit them

They have a zeal to do good.

List projects in which they may participate.

APPENDIX B

IDEAS LISTED FOR IMPROVING ADULT STUDY¹

One of the workshops held in connection with the Tenth Assembly's Young Adult Conference at Montreat in 1956 dealt with the subject of "The Development of a Study Program for Young Adults." Twenty-three young adults participated in this workshop under the leadership of the Rev. and Mrs. Richard B. Hardie of Little Rock, Arkansas. This group sought to discover some helpful ideas concerning what an adult class can and ought to be on the basis of its understanding of the needs of adults and on the basis of the opportunity for a study program usually available in the Sunday morning church school in most local churches.

Believing that the ideas which were developed would be helpful to other leaders of adult study groups, the findings of this workshop are listed below. While the findings of this workshop have been edited slightly for the sake of clarity, these ideas are basically the product of the creative thinking of this group of twenty-three young adults. Of course, not all of these ideas may be useful in each local church, and the leaders of each local group of adults will need to be selective in using this list; but it is likely that each local group of adults will find a few ideas which will serve to

¹Presbyterian Action, September 1957, p. 18.

strengthen its program of adult studies.

- (1) Rotate of teachers in the adult class, preferably each thirteen weeks, thereby giving each teacher a rest periodically and the class an opportunity to hear more than one approach to the subject matter.
- (2) Teachers should be drawn from among the adult class itself.
- (3) Set up a "continuing leadership course" whereby in time each member of the class would eventually be able to teach.
- (4) Impress upon teachers that lessons should be prepared well in advance, and not "the night before."
- (5) Stress the value of class discussion, showing its superiority to the old method of listening to a "lecture" and the "dead" recital of the Uniform Lesson.
- (6) Make class discussions a unique experience rather than the imitation or duplication of a worship service; i.e., teaching (didache) to be its main aim, not proclaiming (kerygma).
- (7) Form a Committee of Christian Education in the local church for the purpose of evaluating the present program--its weaknesses and possibilities.
- (8) Appoint an "Adult Council" to work with the local Committee of Christian Education, thus relating adult work to the whole program of the local church rather than having it become a "movement" with itself.
- (9) Teach the adult class that it is a part of the church school, rather than an independent unit in a "Sunday school."
- (10) Establish a curriculum committee to analyze lesson materials being used.
- (11) Curriculum should be person-centered and not lesson-centered.
- (12) Use "interest-finders" to determine the needs and interests of the group.
- (13) "Get across" to each adult that he is important to the class and that he can make a significant contribution.
- (14) Use some "elective courses" rather than slavishly following the Uniform Lessons Series, thus providing a continual renewing of interest in the class and the use of a variety of materials.
- (15) Familiarize the class with the numerous sources of information made available by our Church through its boards and agencies.

- (16) Maintain a worship library in the local church for use by adults.
- (17) Consider the possibility of a person's writing out a lesson or worship guide for someone else to read when the writer is too shy at first to recite or teach.
- (18) Promote a better understanding of exactly what "adult work" includes; i.e., the adult class does not need to have a "project," it rather should engage in the projects of the church as a whole. moreover, it does not need to raise money for itself, rather it should give its major contribution through the church as a whole.
- (19) Entitle the class as being an "Adult Class" but never the "Young Adult Class" to avoid confusion and later complications.
- (20) This "Adult Class" should never try to impose its ideas or methods upon the older adults of the local church, for their needs may be quite different.
- (21) This "Adult Class" should never crowd out the older adults in the church but should give them a sense of belonging by co-operating with them in every type of activity possible.
- (22) A visitation committee should be formed in the class to call on inactive or disinterested members.
- (23) In some cases, the Church must "be taken to people" as well as "people being brought to Church," which can be accomplished through hospital visitation, the dedication of a new home, or a fellowship hour or a neighborhood prayer meeting in someone's home.
- (24) The Adult Class should share its experiences with nonbelievers as well as the members of the group; i.e., "lay evangelism."
- (25) Plan for a 15-minute or 20-minute "coffee break" between church school and morning worship to facilitate more fellowship.
- (26) An Adult Class should never be named after a teacher or any living individual.
- (27) Group therapy and group dynamics are best realized when the class is not "dominated" or monopolized by any one person.
- (28) The Adult Class is in a favorable position to co-ordinate the work of other age groups such as the young people and children.
- (29) The basic purpose of the Adult Class is to help persons grow in Christ-likeness together and to relate the learning experiences together to everyday lives.

(30) Careful attention should be given to how the available time is spent when the class convenes; a better use of time is greatly desired.

APPENDIX C

TWO GENERAL SCHOOLS OF THOUGHT¹

IDEALISTIC SCHOOL

MATERIALISTIC SCHOOL

Metaphysics

Monistic Idealism. The basis of such spiritual philosophies as Pantheism, Christian Science, Unity, etc.

Monistic Materialism. The basis of atheism, humanism, naturalism and kindred beliefs.

Dualistic Idealism. Theory most nearly in harmony with orthodox Christianity.

Dualistic Materialism. The basis of evolutionism, mechanism, rationalism, etc.

Ethics

Indeterminism. Allied with purposive psychology and the Christian view of freewill.

Determinism. Allied with mechanistic psychology, materialistic beliefs and automatism.

Epistemology

Faith. The Christian approach to ultimate truth. When linked with reason and experience it is rational. When uncontrolled it eventuates in mystical cults of doubtful worth.

Skepticism. Employing only reason it eventuates in rationalism, evolutionism, humanism, agnosticism and atheism. Employing experience it produces sensationalism, naturalism, empiricism, experimentalism, positivism, and pragmatism.

¹James DeForest Murch, Christian Education and the Local Church, p. 97.