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ABSTRACT

This paper presents the findings of part of a larger study entitled "A Study of the Church's Expanding Role in Adult Education." The study has four parts: background and history of Roman Catholic Adult Education in the United States; demonstration research projects; feasibility study of central support services; and identification of diocesan needs and priorities in adult education with development and evaluation of diocesan proposals for implementation. Three papers present the background and history. This background paper presents a current survey of Adult Interest, Program Offerings, Adult Participation, and Adult Motivations for Programs in Religion, Morality or Ethics, together with a Historical Review of the Contributions of Protestant Churches, Jewish Synagogues and the Roman Catholic Church to the Adult Education Movement in the United States from 1600 to 1960. The findings of this paper are presented in two parts: 1. Adult Education: Interest, Programs, Participation and Motivations--Attendance trends are discussed in the context of types of courses chosen, reason for attendance, nature of sponsoring institutions, and research available related to these factors; and II. The Adult Education Movement and the Role of Churches and Synagogues in American Adult Education--Summary sketch of the history of Jewish, Protestant, and Catholic efforts in adult education, with an overview of major trends and the reasons for the trends. (For related document, see AC 014 061.) (Author/DB)

Background Paper Number One

The Role of Protestant Churches, Jewish Synagogues, and the Roman Catholic Church in the American Adult Education Movement

One of Three Background Papers
prepared by:

Leo V. Ryan, C.S.V., Ph.D.

as part of the Study Project entitled

THE CHURCH'S EXPANDING ROLE IN ADULT EDUCATION

conducted by

The Division for Adult Education
Department of Education
United States Catholic Conference
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Washington, D.C. 20005

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Lawrence J. Losoncy

October 20, 1972

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ABOUT THE PAPER:

This paper presents the findings of part of a larger study entitled A Study of the Church's Expanding Role in Adult Education, which was initiated on July 1, 1971 and is to be completed on November 15, 1972. The Study has four parts: background and history of Roman Catholic Adult Education in the United States; demonstration-research projects; feasibility study of central support services; and identification of diocesan needs and priorities in adult education with development and evaluation of diocesan proposals for implementation.

Three papers present the background and history. This background paper presents a current survey of Adult Interest, Program Offerings, Adult Participation, and Adult Motivations for Programs in Religion, Morality or Ethics together with a Historical Review of the Contributions of Protestant Churches, Jewish Synagogues and the Roman Catholic Church to the Adult Education Movement in the United States from 1600 to 1960.

The findings of this paper are presented in two parts:

I - Adult Education: Interest, Programs, Participation and Motivations.

Attendance trends are discussed in the context of types of courses chosen, reason for attendance, nature of sponsoring institutions, and research available related to these factors.

II - The Adult Education Movement and the Role of Churches and Synagogues in American Adult Education.

Summary sketch of the history of Jewish, Protestant, and Catholic efforts in adult education is presented, giving an overview of major trends and the reasons for the trends.

Brother Leo V. Ryan, C.S.V., Ph.D., was commissioned in October, 1971 by the Division for Adult Education to prepare the three Background Papers.

ABOUT THE AUTHOR:

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PART I - ADULT EDUCATION: INTEREST, PROGRAMS, PARTICIPATION AND MOTIVATIONS

I. Adult Education and the Adult Education Movement

"Adult education is typically conducted by individuals trained in other specialties working in institutions established to serve some other primary purpose" observes John Walker Powell. [1] The term "adult education" itself conveys several meanings. Malcolm Knowles identifies the term "adult education" as conveying three meanings: (1) in its broadest meaning, the term expresses the process by which men and women continue learning after their formal schooling is complete; (2) in a more technical sense the term describes organized activities for mature men and women carried on by a wide range of institutions for the accomplishment of specific educational objectives; and, (3) in a meaning combining process and activities, the term describes a movement or field of educational endeavor which brings together into a definable social system the individuals, institutions and associations concerned with every facet of adult learning.[2]

The adult education movement has been described as "vigorous, sprawling and amorphous--vigorous because it orginates in basic human needs; sprawling because it is the function of widely diverse agencies; and, amorphous, because springing from an extensive range of human interests, it lacks an integrating focus."[3] "This pluralism of (agencies sponsoring) adult education is a reflection of American life."[4] American adult education is characterized by a pluralistic "non-system" where institutions, social and voluntary organizations engage in the broadest categories of formal and informal adult activities, with some educational goal or objective.

II. Churches and Synagogues as Sponsors of Adult Education Programs

Churches and synagogues constitute one category of formal institutions sponsoring a wide range of adult education activities. A. A. Liveright in his pioneer study of adult education in the United States identified thirteen categories of institutions responsible for sponsorship of major adult learning programs.[5] "The Church and Religious Organizations" was one of those categories.

"Religious organizations...not long ago constituted the largest category of participation in the field of adult education.[6] Malcolm Knowles had previously estimated 15,500,000 adults participated in adult education activities in religious institutions in 1955."[7]

Johnstone and Rivera in their monumental analysis of educational pursuits of American adults identified the relative importance of various adult education efforts by identifying the number of courses attended at different sponsoring institutions. Based on interviews conducted in 11,957 households in 1961-1962, these researchers reported the relative importance of program sponsorships as follows:

Table 4. Estimates of Adult Education Courses Attended at Different Sponsoring Institutions[8]

Sponsoring Institution	Number of Courses Reported	Estimated Number of Different Persons Who Attended Classes, Lectures, Talks or Discussion Groups
Church and synagogues	692	3,260,000
Colleges and universities	689	2,640,000
Community organizations	488	2,240,000
Business and industry	406	1,860,000
Elementary and high school	383	1,740,000
Private schools	246	1,120,000
Government (all levels)	235	1,050,000
Armed forces	116	480,000
All other sponsors	50	240,000
(Total)	3,305	13,360,000*

*Does not total numberof persons listed in column because some persons studied at more than one sponsoring institution.

Professor William Griffith of the University of Chicago Adult Education faculty points out that the relative importance of adult education institutions is "not necessarily revealed by a tabulation of the number of adults each reaches. But lacking a better index, this tabulation provides one indication of importance."[9]

Commenting on this specific table from the Johnstone study, Dr. Griffith notes:

> "The most important facts shown in Table 4 are that the majority of adults learn in institutions that are not popularly regarded as adult education institutions and that adults do most of their learning in institutions that are not primarily educational. A second fact illustrated by the table is that the institutions listed appear to have little in common, a situation which may not trouble adult educators but which is likely to be confusing to others."[10]

In an earlier attempt to deal with the diversity of institutions involved in adult education activities, Knowles developed a quadripartite topology of adult education institutions, one category of which was "those primarily concerned with non-educational goals but which use adult education to achieve them."[11] Churches, synagogues and religious organizations are included by Knowles in this category. Cyril O. Houle in a forthcoming study of agencies providing adult education divides adult education sponsoring agencies into two groups: those that are primarily educational and those that are partly educational.[12] Again, Churches, Synagogues and religious institutions are among those organi-

zations that are considered partly educational; in these institutions adult education may be either a coordinate or subordinate function.

III. Adult Participation in Religious Orientated Programs

Another research effort designed to examine in more detail the involvement of American adults in educational activities was undertaken by the National Center for Educational Statistics of the United States Office of Education. The survey was based on questions used for determining participation in adult education activities drawn from responses obtained in the Current Population Survey (CPS) of the Bureau of the Census.[13] Among the estimated total United States population of 130,314,000 persons age 17 and older, 10.1 percent participated in adult education. Since 8.1 percent of the population were full time students, the adjusted eligible population was 119,719,000, of which number 11 percent participated in adult education activities during the period of this specialized census study (May 1969).

Of over 20,000,000 courses reported in the survey, 681,000 were in the broad category of "religion." That category includes Bible Study, courses related to denominational church dogma, doctrine, organization and administration, and all courses related to ethics, morality or Christian values. Of these courses, 602,000 were self-perceived by the participants as "religious adult education." Of these some twenty million courses, 765,000 were actually given or conducted at church or synagogue locations. This Participation Study reported the three most popular sources of adult education to be public or private school offerings, job training opportunities and part-time enrollments in colleges or universities. Only then did the category: "Community organizations" rank as source of adult education serving 13.4 percent of those persons participating in adult education at the time of the study. Churches and synagogues are defined as one of the neighborhood or community-based organizations in this category.[14]

A further analysis is now in process to identify private, non-profit community-based organizations which offer adult education programs and collect statistical information regarding their offerings, participants, staff and finances. These data are needed to complete the total picture of adult education in the United States.[15]

The area of adult education activities offered specifically by churches and synagogues is one area that has not been studied separately by federal agencies. Even the Participation in Adult Education 1969 analysis did not approach the question of church and synagogue sponsorship of adult education activities. That survey was based on responses given by participants, not by sponsoring organizations. Participants were asked to identify the nature of the courses in which they were enrolled, to state where the course was conducted, but were not asked to give any identification of the course sponsor. That gap in the collection of data can perhaps be corrected in future studies. The evidence in non-governmental research in this field suggests that the churches and synagogues play a substantial role in the sponsorship of adult education activities, and

that ethical, moral and religious subjects and topics are of interest and concern to large numbers of persons who participate in adult education activities.[16]

The priority which adults give to ethical, moral and religious study can be judged, in part, by the number of courses in these fields offered by all adult education agencies, by the number of courses offered in these areas specifically by churches, synagogues, religious associations and denominationally related organizations, and the uniformly high interest in these programs as measured by enrollments.[17]

IV. Reasons Adults Participate in Religious Orientated Programs

What does research in adult education reveal about the motivations and reasons proffered by persons who choose courses and related adult activities in the categories of ethics, morality and religion? What reasons do people give for their participation in all types of adult education activities? Is there a special reason or cluster of reasons why so many adults choose programs which can be classified as religious in content, whether sponsored by a church, synagogue, or other organization. Paul Burgess has recently completed an extensive study of this aspect of adult participation in educational activities. The research citations which follow in the next few pages are drawn from his recent doctoral study completed at the University of Chicago.[18]

One approach in the research is simply to ask adults about a recent course registration and from the background of their decision to participate in that course to draw certain conclusions. Deane, Hoy,[19] and Williams and Heath have researched adult participation in courses using this technique.[20] This technique does reveal why adults attend a particular event at a particular time but that insight is somewhat limited in its long term validity. Another method is to ask the adult learner to indicate from a prepared list of possible reasons the ones which most influenced him to undertake a particular educational activity. Nicholson used this method "to identify and analyze the major educational needs and interests of adults."

Nicholson developed three categories which he termed "Economic-Occupational," "Intellectual-Cultural," and "Personal-Social." Respondents replied in terms of ten reasons under each category. The results showed 58.3 percent indicated economic-occupational reasons, 62.2 percent indicated intellectual-cultural reasons and 30 percent indicated personal-social reasons.[21]

Hall, using previous research, personality theory, and analyses of various philosophical viewpoints and depth interviews compiled a list of more than 200 reasons for participation in homemaking clubs. Thse response. were refined into seven groups of reasons:

Pursuit of knowledge for individual general intellectual growth
Pursuit of knowledge for improving homemaking competence
Pursuit of knowledge for improving society
Pursuit of esteem
Pursuit of sociability
Pursuit of diversion
Pursuit of social expectations

Applying the categories to a study of Illinois Homemakers Clubs, Hall discovered different patterns of reasons for member participation in different areas of the state.[22] Wanderer[23] developed a list of twenty-four statements and asked participants in Great Decisions programs to indicate from the list specific reasons they had joined the program. Using a cluster analysis technique, the statements could be reduced to

Cluster A - Self-Help
Cluster B - Social Extension
Cluster D - Learning
Cluster E - Escape

These studies are so specialized that they risk using a complete range of reasons for participating in educational activities broadly conceived and they are subject to a very high degree of influence due to the specificity of the topic or group under study.

Perhaps a more valid approach is to be found in the concept developed and explored by Cyril O. Houle in The Inquiring Mind. The emphasis here is on the individual's orientation toward learning; "...not the act of participation but the participant."[24] Houle identifies and describes three sub-groups of continuing learners:

> "The first, or, as they will be called, the goal-oriented, are those who use education as a means of accomplishing fairly clearcut objectives. The second, the activity-oriented, are those who take part because they find in the circumstances of learning a meaning which has no necessary connection, and often no connection at all, with the content or the announced purposes of the activity. The third, the learning-oriented, seek knowledge for its own sake."[25]

Sheffield further studied and developed this approach.[26] Using the concepts developed by Houle in The Inquiring Mind, Sheffield prepared a list of fifty-eight reasons why adults said they participated in a wide range of educational activities. His list consisted of sixteen reasons that were judged to be representative of each of the three groupings identified by Houle, plus ten reasons which were not assigned to any one of the orientations. Submitting his lists to participants in an educational conference sponsored by eight American Universities, Sheffield asked these adult learners to indicate on a five point scale how often each reason influenced their decision to participate. Using the principle component analysis technique, Sheffield identified five principal components,

what he calls orientations. He named them as follows:

1. learning orientation--seeking knowledge for its own sake;
2. desire-activity orientation--taking part because in the circumstances of the learning an interpersonal or social meaning is found which may have no necessary connection at all with the content of the announced purposes of the activity;
3. personal-goal orientation--participating in education to accomplish fairly clear-cut personal objectives;
4. societal-goal orientation--participating in education to accomplish clear-cut social or community objectives; and
5. need-activity orientation--taking part because in the circumstances of learning an introspective or intrapersonal meaning is found which may have no necessary connection, and often no connection at all, with the announced purpose of the activity.[27]

Paul Burgess undertook to enlarge the research and to seek, if possible, to examine further the general clusters of reasons, to extend the study beyond small, specialized samples of respondents enrolled in a single educational activity. Since "no two of the researchers in earlier studies reported the same clusters...it could reasonably be inferred that all clusters of reasons have not been found."[28] Burgess "concluded that reasons chosen by adults from a list of reasons for participating in educational activities would factor into at least eight groups. The factors that appeared to exist were named and defined.

1. The desire to know for the sake of knowing
2. The desire to gain knowledge in order to achieve a personal goal
3. The desire to gain knowledge in order to achieve a social goal.
4. The desire to take part in a social activity
5. The desire to escape
6. The desire to comply with formal requirements
7. The desire to comply with general social pressures exerted by acquaintances, friends, relatives, or society as a whole
8. The desire to study alone or just to be alone[29]

The interesting and significant outcome of the Sheffield research for adult religious education was the emergence of "the desire to reach a religious goal" as a significant factor in the reasons why adults participate in group educational activities.

Sheffield reports his findings as follows:

"This factor was not predicted but nevertheless emerged with three items with factor loadings in excess of the .400 factor loading cut-off point. Therefore, the factor is recognized and included as a new, separate, and distinct cluster or group of reasons which moves some people to participate in educational activities. The definition of this factor is apparently a desire to learn in order to meet felt obligations to a church, to some religious faith, or to some religious

missionary effort. Because of the apparent need to learn in order to reach a religious goal, it is placed at this point in the scheme of the seven factors. Each number of the three items is in parentheses and identifies the item on the REP. Each item loading on Factor IV is given immediately preceding the item.

(12) .74 To be better able to serve a church
(17) .61 To improve my spiritual well-being
(20) .55 To satisfy my interest in mission work

"The religious goal factor was not identified by any of the previous studies cited in the review of the literature section. Perhaps this is because items of this nature were not included in instruments used for collecting data in those earlier studies or because the people who were sampled did not feel the religious goal desire was an inciting cause of educational participation. The three items in this study were among the thirty extra items not prejudged to represent a factor. This is the only new factor which emerged. The items included demonstrate the underlying theme that the respondents have a desire to learn in order to improve their spiritual well-being."30

These results cause Sheffield to refer to the statistics quoted earlier from Malcolm Knowles regarding adult education participation in religious institution adult education and to the National Opinion Research Center study by Johnstone and Rivera. In these previously reported statistices, Sheffield refers to the research of Ann Litchfield in The Nature and Pattern of Participation in Adult Education Activities where a "Religious" component emerged when the factor analyzed the forty-six educational activities in the Leisure Activity Survey. Burgess concludes as follows:

"With the large number of adults participating in the educational activities of a religious nature, the widely held view of faith and its meaning to the individual, and the 'Religious' activity component identified by Litchfield, it seems logical for the Desire to Reach a Religious Goal to emerge as a clear and distinct group of reasons which influence some adults to participate in educational activities. The Desire to Reach a Religious Goal is both logically and in terms of statistical analyses different from the 'Personal Goal' and the 'Social Goal' and is therefore considered to be a newly identified influence which moves adults to seek out and pursue educational activities."32

PART II - THE ADULT EDUCATION MOVEMENT AND THE ROLE OF CHURCHES AND SYNAGOGUES IN AMERICAN ADULT EDUCATION

Course offerings and adult registrations confirm the potential of the Church for achieving a leadership role in adult education. That leadership potential lies in both the special areas of religious adult education particular and proper to the Church, but also in the general field of adult education itself. Research shows that adults desire to achieve certain spiritual goals and are prepared to devote time and educational effort to that end.

What has been the role of churches and synagogues in the history of the adult education movement in the United States? What has been the contribution of the Protestant Churches and the Jewish Synagogues to the American adult education movement? What has been the specific contribution of the Catholic Church to the American adult education movement?

Malcolm Knowles divided the history of the adult education movement in the United States into four periods, beginning with Colonial Foundations and Antecedents (1600-1779), through the period of National Growth (1780-1865), to the period of maturation as a nation (1866-1920), and ending with the period of development of institutions for the education of adults (1921-1961). Another division should perhaps be created for the period 1962 (the date of the Knowles book) to the present. The trends of this past decade are best observed by using the Handbook of Adult Education (1970) edited by Smith, Aker and Kidd.[34]

Another historian of adult education, Webster E. Cotton, has examined the period 1919-1964 which he calls "the modern era of adult education." He divides that period into three periods of growth (or rationale as he terms them). The first period (1919-1929) - "one of idealism - adult education was seen primarily as an instrument of social reform, social reconstruction and social progress...The second period (1930-1946)...was a period during which attempts were made to adjust ideals to that which could be judged realistic... Finally the period 1947-1964 was characterized by intensified movement toward greater professionalism and institutionalization."[35]

I. The Role of the Protestant Churches in the American Adult Education Movement

"The Church was probably the most influential institutional force for the education of adults in the first two centuries of our national life," Knowles observes in his discussion of adult education in the Colonial period.[36] To refer to an antecedent of the Colonial period, Hudson in his early classic on The History of Adult Education (1851) writes about various early movements including the eighteenth century moral reform societies and the Welsh Sunday Schools, the first adult schools for men and women, the earliest evidence of adult education in Great Britain. "The first movement in adult as in infant education was sanctified by that important object, the discrimination of religious faith...The exact period in the last century when adults were first admitted as pupils into the 'English Charity Schools' cannot be ascertained, though it is certain several entered into the 'Welsh Circulating Schools' as early as the year 1740, in order to obtain the means of reading the Welsh bible...In numberless instances, parents accompanied their own children to the school during its continuation in the district, (and many even of sixty years

of age, in their anxiety to read the Scriptures in their native Welsh) presented themselves daily to receive the lessons imparted.[37]

Wayne L. Schroeder has noted that "during the seventeenth and eighteenth centuries, adult education taking its cues from society's concern for man's salvation, was largely identified with the task of teaching adults how to read so that they could attain salvation through the Holy Scriptures."[38]

Miller writes that "the Sunday School m[illegible]t in Christian groups in the eighteenth century is credited with being the beginning of modern adult religious education..So large has adult education in religious institutions grown (an estimated 15,000,000 people in Protestant groups alone taking part in Sunday Schools, men's and women's organizations, study clubs for married couples and young adults) that these educational undertakings form one of the largest segments of adult education."[39] Knowles acknowledges that "while the Protestant Churches were experiencing an increasing voluntarism (between 1760-1865) this fact does not mean that they were yet conscious of any substantial role in the secular education of adults. The sunday School movement began to be transplanted from England in 1785 and in 1824 the American Sunday School Union was founded. The mission of this movement was completely doctrinal and its clientele was exclusively children."[40] The American Bible Society (1816) and the American Tract Society (1824) exerted considerable influence in this period, chiefly religious but "were definitely concerned with the promotion of literacy and with satisfying the reading needs of the moderately literate."[41]

The period, 1886-1920, witnessed the multiplication of adult educational institutions. Knowles observes that "indoctrination in the precepts and tenets of particular faiths...continued to be the chief characteristics of religious adult education during this period...On the whole, however, religious institutions themselves did not experience the kind of dramatic development of institutional forms for the education of adults that characterized other institutions."[42] Interdenominational conventions of Sunday School leaders continued in this period and the Fifth National Convention (1872) adopted a plan for International Uniform Sunday School Lessons which, when adopted, became a major influence in both the expansion of this form of religious education and in achieving a high degree of uniformity in the content of religious education through Sunday Schools. The Sunday School Movement was active and expanding during this period. The Chautauqua Movement was "essentially a training center for Sunday School teachers, and..many...Literary and Scientific Circles were organized under Church auspices. Bible study was popular, lectures, programs more common, weekly institutes, extension courses and summer schools--all addressed to adults were being sponsored as new forms of adult education, and many of these programs had a heavy religious content. The activities of the Protestant Churches among adults began to expand and to extend in many areas under the general capstone of religious education.

Ernsberger points out that the "traditional Protestant emphasis on the teaching ministry, finds contemporary support in the growing recognition that the Church inevitably and unavoidably teaches and communicates definite meanings. Education of some sort goes on where there is any activity in the church...Therefore worship, preaching, study groups, service enterprises, social fellowship, social action and even recreation are included in this broad concept of Christian education for adults."[43]

The period, 1921-1961, was a period which witnessed the development of institutions for the education of adults for their responsibilities in a r . "The differentiation of an adult educational role in the Protestant n structure occurred very gradually and spottily..a few of the very largest churches established the position of director of adult work...at the denominational level, the trend was more marked but still far from universal... At the national interdenominational level, an attempt to build a unified adult program for American Protestanism was made with the founding of the United Christian Adult Movement under the auspices of the International Council of Religious Education in 1936."[44]

But despite the continued similarity of offerings primarily focused on the Bible, "there was a distinct trend away from the traditional lecture-recitation format...(and) week-day courses available in churches across the country included such secular subjects as: preparation for marriage, child development, dancing, handicrafts, politics, drama, literature, music, economics and many others...The programs of the various men's and women's clubs, couples clubs, oldster's clubs, and other auxiliary organizations frequently contained substantial educational content."[45]

The concern for the training of lay leaders and the discovery and introduction of group techniques was a significant development in the approach of Protestant Churches to the education of adults. A review of the literature of this period published by church related publishers in the area of religious adult education reveals a large number of titles which are related to methods of teaching adults rather than to content. Miller observes in the 1960 Handbook that "up till now the one important item in the religious education of adults has been 'content'. The discovery of the importance of 'method' in adult religious education presents a challenging new dimension which is causing many of the new changes in philosophy."[46] Miller further identifies these outstanding philosophical changes as (1) the concept of continuity of learning; (2) discovery of the educability of the adult; (3) the adult as learner.[47]

Miller further notes that "one of the most extensive plans for the application of adult learning principles to adult religious education programs is the "Indiana Plan" developed by Paul Bergevin, director of the Bureau of Studies in Adult Education, Indiana and Purdue Universities and his staff."[48] Knowles also cites in his history the "pioneering series of experiments..in Indiana...in cooperation with five denominations...to discover ways to improve the educational quality of adult educational activities of the churches."[49]

The work of Paul Bergevin and the Indiana Plan deserves special citation in any history of the religious adult education movement. The praise by Miller and Knowles serves as one introduction to the contributions of Paul Bergevin. With his associate, John McKinley, Paul Bergevin wrote a description of the Indiana Plan under the title, Design for Adult Education in the Church. That book was revised and reprinted privately as The Indiana Plan, and was again revised and abridged and published in 1971 as Adult Education for the Church.

Adult Education in the Church "describes an educational plan for adults. Its main emphasis is on the education of adults in religious institutions. While the psychological and educational concepts...are applicable to most programs of adult educators, it is the purpose of this particular educational plan to try to interpret these concepts in the milieu of the church."

Bergevin and McKinley explain why they chose the Church for the original study which resulted in the Indiana Plan: (1) the church is a large, widespread institution with a great potential for adult learning; (2) the church is concerned about humanity, and to some extent does or could counteract the destructive philosophy of almost pure materialism which has most other social institutions solidly in its grip; (3) the church has many persons in it who are interested in learning and who could be stimulated to be interested; (4) the administrative organization of some communions is such that it was not difficult to get and to keep a number of experimental groups working for several years; (5) cooperation with most of the clergy and key lay persons was possible."[52]

Bergevin and McKinley perceive adult religious education as a problem and a need. "The prime educational purpose of the church is to help us to know God better so that we may better serve Him.. But many of the organized adult learning programs in local churches fall short of this goal."[53] The authors have developed a table to express their analysis of the problem and the need. The universality of the problem which they identify and the necessity to meet that need in all adult religious education programs, regardless of denominational sponsorship, gives reason to quote their table here:

> Why not adopt the best known educational procedures to the unique problems of religious education for the purpose of making adult learning more productive in the Church?

SUMMARY[54]

THE PROBLEM	THE NEED
1. Inadequate understanding of the adult as learner	1. Opportunities for lay and clergy to understand better the problems and principles of adult learning
2. Timidity and fear	2. Freedom of expression
3. Training for leadership only	3. Training in both leadership and other kinds of responsible participation
4. Needs prescribed by authorities: a. Extremely centralized planning b. Jargon, unrelated information	4. Beginning with needs learners recognize a. Let participants help determine the program b. Have opportunities for learners to relate information to experience
5. Goals seldom determined or understood by participants and seldom used by planners	5. Clear, shared goals which planners use to give direction to programs
6. Token evaluation, made by planners only	6. Organized evaluation by all participants
7. Preoccupation with subject matter	7. Balance between content and process
8. Use of inadequate educational procedures	8. Training in the use of appropriate procedures

Another and later volume by Paul Bergevin has also been cited as a significant contribution to the field. Among the philosophers of adult education, Thurman J. White cites Bergevin and comments: "(he) is not an academic philosopher; he is a former industrial engineer, now a professor of adult education. Bergevin tries to formulate and test theories to guide practice. He is particularly concerned with selected goals of adult education:

To help the learner achieve a degree of happiness and meaning in life
To help the learner understand himself, his talents, his limitations, and his relationship with other persons
To help adults recognize and understand the need for life-long learning
To provide conditions and opportunities to help the adult advance in the maturation process spiritually, culturally, physically, politically and vocationally
To provide, where needed, education for survival in literacy, vocational skills, and health measures

Bergevin reviews adult education as a systematically organized program in an organized institution, as independent study, as participation training, as random experiential learning, and as a special field of study... Bergevin places a great deal of emphasis on the philosophical proposition that programs of adult education are to be designed and conducted to help adults see themselves as maturing beings seeking wholeness."[55] The second book of Paul Bergevin which prompts this analysis by White is A Philosophy for Adult Education.[56]

Bergevin and his associates have not limited themselves to elaborations of the Indiana Plan and to developing a philosophical stance about adult education. There has been a corresponding development of books and materials designed to assist in the implementation of these ideals. These publications reflect a significant trend in the shift from the traditional emphasis on content in religious adult education to the discovery of means, methods and techniques to involve adults in their own learning.

Additional aspects of the contributions of the Protestant Churches will be considered in a special report on Christian Adult Education.

II. The Role of the Synagogue in the American Adult Education Movement

Let us now examine the role of the synagogue and the Jewish community in the evolution of the adult education movement in the United States.

Adult education has always been an important part of Jewish tradition. Knowledge of the Torah was an essential aspect of Jewish education throughout the centuries. Miller in his analysis of adult education trends refers to the long tradition of teaching which has characterized the Jewish faith from the time of the introduction of the synagogue during the fifth century B.C.[61] The first appearance of American adult education under Jewish influence was in the period 1780-1865. Knowles notes that "perhaps one of the most important developments in this era in adult education in religious institutions was the emergence of Reformed Judaism."[62] Of the movement he quotes from Bernard E. Meland who observes:

> Having abandoned the racial taboos and practices of the traditional faith which intended to set the Jew apart from his contemporaries, the Reformed Jew has taken up the task of adapting himself to the environment of modern culture with a zeal not to be exceeded, if in fact, matched, by other religious adherents...This movement in Judaism has been an energetic influence in behalf of enlightened and socialized living in this country for more than a century.

During the period of national growth (1866-1920) while "the adult education work of synagogues and temples remained fairly traditional during this period, they did step out into positions in many communities in pioneering the development of highly intellectual public forums. The Sinai Temple in Chicago...launched its first series of lectures in Fall, 1914, and rapidly gained a reputation as a champion of free speech in the Chicago area."[64]

By the period, 1921-1961, when institutions for adults were emerging and developing, Knowles believes that "there tended to be agreement among all types of synagogues that Jewish adult education should be concerned with four basic aims: (1) psychological reassurance for the individual Jew, reducing self-doubt and even self-hatred; (2) fostering an intellectual loyalty to the Jewish community; (3) restoration of the traditional Jewish ideal of "learning for its own sake"; (4) drawing members closer to their synagogues and making prayer and worship a significant part of their lives. But in the matter of precedence among these aims there was considerable difference between the Orthodox, Conservative, and Reform groups."[65]

Rabbi Leon Feldman distinguishes the points of emphasis:

> Orthodox Jews emphasize the information and training necessary for the full observance of traditional Jewish laws, customs and observances. Reform Jews...emphasize 'cultural' Judaism rather than observances; problems of relationships between Jews and non-Jews, and problems of ethics and character building. Conservative Jews generally stand mid-way between the Orthodox and Reform ideologies, balancing observance and adult education for 'customs' and emphasizing the importance of understanding Jewish history.[66]

Adult education programming varied according to the stance of the sponsoring synagogue. "Orthodox Congregations favored the classroom type of program involving intensive study based on texts. Reform temples leaned toward large meetings, featuring lectures, debates, and recitals, with opportunity for audience participation. Conservative synagogues mixed the two. A program pattern that was adopted widely in the Conservative and reform synagogues was the Congregational Institute of Jewish Studies, sponsored by a single synagogue or cooperatively by several congregations and community agencies."[67]

As in every other segment of the adult education movement some of the achievements came slowly and much of what initially was offered as adult education by present standards left much to be desired. Adult education lacked

status, budgets, and professional staff during much of this period. Rabbi Leon Feldman and Lily Edelman (then Director, Department of Adult Education, New York Jewish Committee) (of B'nai B'rith), both pioneer Jewish adult education leaders saw the limitations, especially the absence of any real sense of adult learning, inadequacy of training in adult education on the part of rabbis or lay leaders, confusion about curriculum and frequent lack of relevance.[68]

Dr. Samuel I. Cohen undertook a major study of adult Jewish education: in his monumental analysis of the development of adult education programs in four general Jewish cultural-service organizations: B'nai B'rith, the National Council of Jewish Women. the American Jewish Committee, and the American Jewish Congress.[69] Cohen sees the growing awareness of adult education as a reflection within Judaism of a new role for the American Jew.

> By the end of World War II, it was apparent that a major upheaval had taken place in American Jewish life. This period marked the turning point in the whole pattern of American Jewish education. The decade that witnessed the destruction of 6,000,000 Jews in the Nazi holocaust and the subsequent establishment of the State of Israel witnessed the widespread uninhibited Jewish identification, record synagogue enrollments, and increased interest in Jewish education at all levels. The decade and a half 1940-56, has been described as the period of "Jewish Revival" in this country.
>
> On the adult level there were increasing numbers of people seeking guidance and resources to help them to better accept their Jewishness, to participate in the affairs of the Jewish community, and to find self-fulfillment in their Judaism. By the early 1950's, it was obvious that adult Jewish education was coming to the fore as an important new development in the American Jewish community.[70]

Cohen contributed a series of analyses of his findings to the American Jewish Yearbook (1965) and later to Jewish Education (1968). In the former contribution Cohen reported on the 1964 study of the American Association for Jewish Education (AAJE) designed to update a 1954 study of the growth of the Jewish educational movement. "The critical needs in staffing, financing, educational methodology, program evaluation, formulation of objectives and the need for the development of a unified field were uncovered" by the study.[71] These results prompted the AAJE to convoke the first National Conference on Adult Jewish Education in 1965.[72]

Reviewing the educational programs of the same four Jewish cultural service groups later (1968), Cohen still found educational objectives ill-defined, methodologies essentially the same but "intense promotion within each organization and a dramatic increase in budgets" opening the possibility of "the multi-faceted exposure to several options in Jewish religious and communal involvement and identification."[73]

Anne Sinai has studied the adult education programs sponsored by the National Women's League of the United Synagogue of America.[74]

Adult Jewish Education is published periodically as one of the services of the National Academy for Adult Jewish Studies, the adult education arm of the United Synagogue of America. Adult Jewish Education is devoted to promoting adult Jewish education by providing descriptions of award-winning programs, and by publishing information on resource materials, and articles on adult learning, program and teaching techniques, teaching of Biblical literature and insights on the relationship of the Jew to his community.[75]

Materials designed to foster adult education efforts in Jewish congregations have been developed and made widely available. These efforts appear to meet the need discovered in the 1964 study, which reported an absence of guidelines and materials which might be associated with Jewish adult education. Such materials include manuals for Adult Education Communities,[76] Guidelines for Objectives and Standards,[77] and Guides to Educational Materials.[78]

The developments in the past decade give further confirmation of the validity of the forecast of Rabbi Feldman in 1954 when he predicted: "We are in the midst of transitional years which will lay the groundwork for a vigorous, healthy program of congregational adult Jewish education."[79] Stokes is likewise able to conclude that "adult education is playing an increasingly important role in the life of the Jewish community. Its major theme extends in two directions--both vitally important to the Jew--outward to an increased understanding of an involvement in the crucial issues of American culture, and inward to reaffirm a definition of Jewish identity within the larger culture."[80]

III. The Role of the Roman Catholic Church in the American Adult Education Movement

Let us now consider the specific contribution of the Catholic Church to the adult education movement in the United States.

Knowles did not cite any specific adult education under Catholic auspices in the period of Colonial Foundations (1600-1779), but his observation for the period of National Growth (1866-1920) that "in the Catholic Church the chief instrument for the education of adults continued to be the pulpit and the liturgy"[81] applies to the other historical periods, (1780-1865) and perhaps in a special way to 1921-1961 and to the current period, 1962-1972. Sister Chabanel, writing on "The Educational Significance of the Liturgy" for Continuous Learning, the journal of the Canadian Association of Adult Educators notes that "only liturgy that frees men to serve their brothers can be true liturgy, and this is the liturgy that educates."[82] Just the use of the vernacular in the liturgy has provided a tremendous impetus in the whole area of adult understanding of the lessons of the liturgy. The involvement of the laity in the liturgy has increased lay interest as well.

Sister Chabonel further defines her idea of the liturgy that educates as follows:

> "Vatican II: Constitution on Liturgy recognizes the two-fold dimension of God's-serving-man and man-serving-God when it describes the liturgy as an 'exercise of the priestly office of Jesus Christ.' Christ exercises his priesthood in the prophetic function of revealing to us his Father and making us sharers in his life; then in the corresponding upward movement of mediation he offers us with himself to the Father. It is within this descending and ascending movement that I would like to reflect in the liturgy, and the Eucharist at the heart of the liturgy, as educating."[83]

The roots of religious instruction given to Roman Catholics draws from the catechumenate practices of the early centuries, from the monastic and episcopal schools of early church history and "from the requirements laid down by medieval synods regarding regular pulpit instruction of adults in the Credo, Pater, Ave, and the various sacraments."[84] A contemporary view is expressed by Monica Hellwig, who writes: "The Sunday homily should be and can be the peoples' adult introduction to the Scriptures in which our faith is founded. The current change in the church simply cannot be understood except in the light of sound contemporary and adult reading of the New Testament in the frame of reference set for it by the Hebrew Scriptures."[85]

Granted that the liturgy and the pulpit have been and continue to be sources of adult education in the church, what historical events can be cited to show an emerging consciousness of adult education as a church function beyond these two basic opportunities for adult learning?

Knowles identifies "The earliest form of discreet adult educational activity operated by Catholics" as "the reading circles that were often founded in connection with parish libraries."[86] An example was the New York City Catholic Library Association established in 1854 "with the object of disseminating Catholic truth and useful knowledge and promoting the moral and intellectual culture of its members."[87] By 1860, this Association had a historical section, a debating club, a mechanic's society, and a library of over 1,000 volumes. Catholic young people's societies were formed in this period and had educational goals as one purpose for their organization. The Xavier Alumni Sodality of New York (1863) brought the alumni of all Catholic Colleges together "to promote the study of good books and to foster a taste for the sciences and arts."[88] From 1885-1900, MacLellan notes that the spread of the Reading Circle movement was "rapid and widespread" and in 1899 became formally organized with the founding of the Reading Circle Union.

The purpose of the Reading Circle was to:

> "...encourage the diffusion of sound literature and to instill a love of good reading into the hearts and minds of the Catholic masses; to give those who pursue their studies after leaving school an available opportunity to follow prescribed courses of the most approved reading; to enable others who have made considerable progress in education to review their past studies, and particularly, to encourage individual home study in systematic Catholic lines..."[89]

During this same period (1892) the Catholic University of America established a Summer School to "enable those whose occupation did not allow them to attend the University courses regularly to derive as much benefit from the Summer School lectures as from attendance at the regular university. It aimed to arouse in the minds of its students a thinking spirit and an abiding interest in profound questions, mundane and metaphysical, which dealt with man's past, present, and future."[90]

The period 1865-1920 saw the foundation and the development of the Catholic school system. The Council of Baltimore which proposed a Catholic school as a part of every parish turned the attention of Churchmen and laity to the development of primary and secondary schools. The educational efforts of the church were thus heavily directed to programs of training for children and, essentially as it developed, for children enrolled in parish schools. Sloyan remarked that "until recent decades, 95 percent of the church's teaching efforts and 99 percent of its funds have been devoted to anywhere between one-half and three-quarters of its children. The very success of the schools led to the disregard--unconscious in many cases--of children not enrolled in them."[91]

Knowles identifies World War I and the subsequent establishment (1917) of the National Catholic War Council (NCWC), later (1919) renamed the National Catholic Welfare Conference (still NCWC), as responsible for producing "one of the major innovations in Catholic adult education."[92] The Council ceased as a war agency and became a permanent organization to serve as the official agency of the Hierarchy of the United States for promoting broad religious, educational, and social interests of the church in the United States. The program of publications, aid to immigrants, sponsorships of Catholic lay organizations especially the National Council of Catholic Men and the National Council of Catholic Women really launched the church into the field of adult education. The National Council of Catholic Men (NCCM) began extensive programs of education for Catholics in the fields of religion, economics, sociology and international affairs, while the National Council of Catholic Women (NCCW) placed their program emphasis on education, community welfare, family life and parent education.

Within the NCWC itself various departments sponsored programs of adult education. The Social Action Department was most active in various adult education; adult programs sponsored by the Social Action Department included: Catholic Conference on Industrial Problems, Social Action Schools for priests, Catholic Labor Schools and an Institute on International Relations. John Cronin has written about this period when such social action pioneers as Monsignor John A. Ryan and Father Raymond A. McGowan were the first Director and Assistant Director of the Social Action Department. Later Father Cronin himself was to join Father (later Monsignor) George Higgins, who today heads the Department of the United States Catholic Conference (the successor body to the National Catholic Welfare Conference.)[93]

The Confraternity of Christian Doctrine (CCD) was also organized through this same body. Thomas Edward Shields, Monsignor George Johnson, Monsignor John H. Russell, Father Walter Farrell, O.P., and Archbishop Edwin V. O'Hara were all involved in the early development of the confraternity effort, and were themselves first teachers and teachers of adults.[94] Again the impetus for these efforts can be traced to that "adult education innovation" which began as a war time coordinating effort of the American bishops.

But even so, the movements described operated among Catholic adults in the case of programs of NCCM, NCCW and the Social Action Department, and among teachers and for youth in the case of CCD. These efforts were parallel to efforts in the Protestant Communion, but were not united in any specific way to the groundswell of movement for adult education in the nation itself.

Yet there was a realization among some Catholic educators that there was a large movement in adult education in American society and that they should somehow be identified with that effort nationally. Moreover, there was need for an understanding of the principles of adult education as applied to the efforts of certain educational efforts among Catholic groups, for the benefits of association among Catholic educators sharing similar responsibilities and for some link of this group with the larger body of adult educators. The first discussion of religious institutions and organizations as separate agencies in adult education and of Catholic adult education programs appeared in the 1948 edition of the Handbook of Adult Education in the United States. Those references and citations were to the NCWC and CCD programs cited above.95

One of the recognized areas of Catholic leadership in the adult education movement had been in the field of worker education.96

By 1955, a select number of lay and religious persons interested in adult education in the Catholic sector began meeting during the annual National Catholic Education Association (NCEA) meetings. These meetings lead to closer collaboration. In June 1958 during a Workshop at Catholic University the Commission was proposed and in November 1958 was accepted as a Commission of the National Catholic Education Association. Sister Jerome Keeler, OSB, one of the pioneer organizers describes its initial activities thus:

> "It immediately launched several projects designed to assemble current information about Catholic adult education (A Handbook of Catholic Adult Education) improve communications among Catholic adult educators (annual conference) and between Catholic and other adult educators (participation in the Religious Education Section of the AEA); and upgrade the skills of Catholic adult educators (summer workshops and leadership training schools)."97

The Commission has not been able to sustain the initial momentum and most of the original band of pioneers are no longer associated with the movement or the Commission. The evolution and history of the National Catholic adult Education Commission will appear in a subsequent report.

Russell Barta was one of the original group responsible for increasing Catholic interest in adult education. In 1958 he was the first Director of the Catholic Adult Education Center (CAEC) which had been organized in Chicago as an adult education experiment resource. Cardinal Samuel Stritch believed that "people lacked intellectual and cultural depth."98 More specifically, the CAEC was begun "as an experiment in continuing liberal adult education with special regard for those questions with a theological dimension."99 The Centers increased from five in 1955 to twelve in 1956, then to six by 1962 and eventually to twelve by 1968 with 2500 registrants. The CAEC organization itself had ceased to exist by 1969, al-

though some of the programs survived either as separate organizations or were absorbed by other existing agencies.100

Sebastian Miklas, OFM (cap) writing in 1958 observed that "as far as Catholics are concerned, adult education is in its infancy. As a result there is a notable dearth of literature on this subject. Catholic educators have practically nowhere to turn when they want to find out the status and aims of Catholic adult education. Almost no books on teaching adult Catholics can be found and only a smattering of periodic literature on this topic is available.101 The Handbook of Catholic Adult Education edited by Sister Jerome Keeler, OSB, was, practically speaking, the only reference manual in the field.102 Russell Barta, in an interview some years later was to observe that "certainly in terms of the total amount of adult education going on in the country...we (Catholics) do not have an adult education movement which would in anyway...compare with the national movement."103

Such might have been the continuing situation in Catholic adult education except for the advent of another international event that had major impact on the church in the United States. The Vatican Council exercised a tremendous impact on Roman Catholic theology, thought and practice, and opened the way for a whole new adult education effort in the Church.

Vaile Scott writes:

> Vatican II has undoubtedly been the primary motivating force for much of the interest in Catholic adult education. The Council itself was, in a sense, a large scale adult education program, and for many it has become the protype for future Catholic adult education programs.104

The further impact of Vatican II will be treated in a later section on current efforts in adult education in the Church.

Earlier Knowles had observed that "the Protestant and Catholic churches... continue to lag behind many other institutions in the expansion and differentiation of adult education well into the modern era."105 It is unfortunate that two of the examples of "impressive new direction" in Catholic adult education cited by Kenneth Stokes in the 1970 Handbook have already ceased to function in the forms described in his chapter on "Religious Institutions,"106 The Chicago Adult Education Center (CAEC) particularly, and most of the diocesan adult education centers.

Even so, there are other evidences of a concern for adult education that perhaps still justify the optimistic conclusion to the Stokes report. He ends his discussion of current Roman Catholic adult education activities with the note that "Adult education is just beginning to emerge as a significant aspect of the life of the church. There is no doubt that it will play an increasingly important role in the years ahead."107

FOOTNOTES

1. Powell, John Walker, Channels of Learning: The Story of Educational Television, Washington, D. C.: Public Affairs Press, 1962, pp. 91-92.

2. Knowles, Malcolm S., The Adult Education Movement in the United States. New York: Holt, Rinehart, Winston, Inc., 1962, vi.

3. Sheats, Paul; Jayne, Clarence D., and Spence, Ralph B., Adult Education: The Community Approach. New York: Dryden Press, 1953, p. 295.

4. Blakely, Robert, "What is Adult Education?" in Knowles, Malcolm (ed) Handbook of Adult Education in the United States. Chicago: Adult Education Association of the U.S.A., 1960. p.5; Alexis de Tocqueville in his classic, Democracy in America observed that "Americans of all ages, all conditions and all dispositions, constantly form associations ... If it be proposed to inculcate some truth, or to foster some feeling by the encouragement of a great example, they form a society." Heffner, Richard D. (ed) Alexis de Toqueville, Democracy in America. New York: American Library Association, 1956, p. 198.

5. Liveright, A.A., A Study of Adult Education in the United States Boston: Center for the Study of Liberal Education for Adults, 1968, p. 56. The 13 categories are these:

   Established Educational Institutions
   Industry and Business
   Labor
   Voluntary Associations
   Church and Religious Organizations
   Health Organizations
   Group Work and Welfare Organizations
   Museums, Art Galleries, and Performing Arts Institutions
   Libraries
   Correspondence Study Organizations
   Mass-media
   Proprietary Organizations
   Publishers

6. Stokes, Kenneth, "Religious Institutions", in Smith, Robert; Aker, George F., and Kidd, J. D., Handbook of Adult Education in the United States. New York: The MacMillan, 1970, p. 353.

7. Knowles, Malcolm S., op. cit., p. 145. This number approximates the estimate given by Robert S. Clemmons in Dynamics of Christian Adult Education, New York: Abingdon Press, 1958.

8. Johnstone, John W. C. and Rivera, Ramon J., Volunteers for Learing: A Study of the Educational Pursuits of American Adults. Chicago: Aldine, 1965, p. 61. Johnstone and Rivera noted categories of participation in adult education by fields. The categories in their order of magnitude are: job-related subjects and skills; hobbies and recreation; Religion, morale, and ethics; general education; home

and family study; personal development courses; current events, public affairs, and citizenship; agriculture and miscellaneous subject, ibid., p. 42-48 for brief descriptions of each category.

9. Griffith, William S., "Adult Education Institutions" Handbook of Adult Education edited by Robert M. Smith, George F. Aker, and Jr. R. Kidd. New York: The MacMillan Company, 1970, p. 172.

10. Ibid., p. 173.

11. Knowles, Malcolm S., quoted by Griffith, William S. ibid., p. 174.

12. Houle, Cyril O., The Design of Education. San Francisco: Jossey-Bass, Inc., 1972. This book, to be published later this year, is designed to be a blueprint for planning, setting up, implementing and evaluating adult education programs.

13. Okes, Imogene E., Participation in Adult Education 1969: Initial Report U. S. Department of Health, Education and Welfare, Office of Education OE-72-1, Washington, D.C., Government Printing Office, 1971.

14. Cf. Forthcoming publication of Okes, Imogene E., Participation in Adult Education 1969: Final Report to be published in early 1973. Assistance was given this writer in interpreting the data during an interview with Ms. Okes, March 17, 1972.

15. Interview, Dr. Robert Calvert, Chief, Bureau of Research, National Center for Educational Statistics, Washington, D. C., March 17, 1972. The study of adult education in community organizations is divided into three phases. The first phase included the development and pretest of the survey instrument. The second phase included a national pretest of the instrument, the sample design and data collection procedures. Phase three of the study is to be a national survey involving the collection of data from approximately 3,700 additional community organizations (including churches, synogogues and church related community organizations).

16. Interviews with Mr. Paul Delker, Chief, Office of Adult Education and Mr. Eugene Sullivan, Office of Adult Education, United States Office of Education, U. S. Department of Health, Education and Welfare, March 17, 1972.

17. Cf. Johnstone and Rivera, op. cit., p. 61, Table 3.14. Classes, lectures, and discussion groups under Church and Synagogue included 3,260,000 persons. Another 560,000 attended courses in these areas offered by other agencies. Of the Church or Synagogue sponsored courses, 86% were in religion. Other areas included hobbies (4%), home and family, personal development, public affairs, general education, and vocational (all 2% each). Ibid., p. 65, Table 3.15.

18. Burgess, Paul, "Reasons for Adult Participation in Group Educational Activities", Adult Education, Vol. XXII, No. 1, Fall 1971, p. 3-29. This writer acknowledges his indebtedness to Dr. Burgess for the synthesis of the research which is reported in footnotes (19) through (32) in this presentation and for the priviledge of quoting her study extensively in this report.

19. Deane, Stephens R., "A Psychological Description of Adults Who have Participated in Educational Activities" (Unpublished Ph.D. dissertation, Graduate School, University of Maryland, 1949), p. 39.

. Hoy, Joseph Denzil, " An Enquiry as to Interests and Motives for Study Among Adult Evening Students," British Journal of Educational Psychology, III, Part I (February, 1933).

20. Williams, W. E. and Heath, A. E., Live and Learn (London: Methuen and Co., Ltd., 1936). pp. 24-33.

21. Nicholson, David Hull, "Why Adults Attend School: An Analysis of Motivating Factors," University of Missouri Bulletin (September, 1955).

22. Hall, Cleo H., "Why Illinois Women Participate in Home Economics Extension Club Programs" (Unpublished Ph.D. dissertation, Department of Education, The University of Chicago, December, 1965).

23. Wanderer, Jules J., "Great Decision Survey, 1961," A Study Report for the Bureau of Sociological Research, supported by the Bureau of Class Instruction, Extension Division, University of Colorado, pp. 77-84. (Mimeographed.)

24. Houle, Cyril O., The Inquiring Mind. Milwaukee: The University of Wisconsin Press, 1961, p. 9.

25. Ibid., pp. 15-16.

26. Sheffield, Sherman B., "The Orientations of Adult Continuing Learners" (Unpublished Ph.D. dissertation Department of Education, The University of Chicago, 1962).

27. Ibid., pp. 68-69.

28. Burgess, Paul, op. cit., p. 9.

29. Ibid., pp. 9-10.

30. Ibid., pp. 22-23.

31. Litchfield, Ann, The Nature and Pattern of Participation in Adult Education Activities. (Unpublished Ph.D dissertation, Department of Education, University of Chicago, 1965), p.124.

32. Burgess, Paul, op. cit., p. 23.

33. Knowles, Malcolm S. The Adult Education Movement in the United States, op. cit., p. 3-154.

34. Knowles, Malcolm S. (editor) Handbook of Adult Education in the United States. Chicago: Adult Education Association of the U.S.A., 1960 and Smith, Robert; Aker, George F., and Kidd, J. R., Handbook of Adult Education, op. cit.

35. Cotton, Webster E. On Behalf of Adult Education: An Historic Examination of the Supporting Literature. (Notes and Essays on Education for Adults, No. 56) Boston, Mass.: Center for the Study of Liberal Education for Adults, 1968, quoted by Schroeder, Wayne L. "Adult Education Desirable and Defined," in Handbook of Adult Education, op. cit., p. 27.

36. Knowles, Malcolm S. The Adult Education Movement in the United States, op. cit., p. 9.

37. Hudson, J. W. The History of Adult Education. London: Longman, Brown, Green and Longmans, 1851, p. 1. Original edition reprinted: New York, Augustus M. Kelley, Publisher, 1969.

38. Schroeder, Wayne L., "Adult Education Defined and Described," in Handbook of Adult Education (1970), op. cit., p. 26.

39. Miller, Edward R., "Adult Education in Religious Institutions," in Handbook of Adult Education in the United States, edited by Knowles, Malcolm S., op. cit., p. 356.

40. Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 22.

41. Gratton, C. Hartley, In Quest of Knowledge, New York: Association Press, 1955, p. 147.

42. Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 72-73.

43. Ernsberger, David J., A Philosophy of Adult Christian Education. Philadelphia: The Westminster Press, 1949, p. 63.

44. Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 45-46.

45. Ibid., p. 146.

46. Miller, Edward R., "Adult Education in Religious Institutions," in Handbook of Adult Education in the United States, edited by Knowles, Malcolm S., op. cit., p. 356.

47. Ibid., p. 357.

48. Ibid., p. 357-358.

49. Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 147.

50. Bergevin, Paul, and McKinley, John., Design for Adult Education in the Church. Greenwich, Conn.: The Seabury Press, 1958; Bergevin, Paul and McKinley, John, The Indiana Plan: A Revision and Abridgement of Design for Adult Education in the Church. Bloomington, Indiana: Indiana University Bureau of Studies in Adult Education, Monograph Series in Adult Education, 160 pp. Bergevin, Paul, and McKinley, John, Adult Education in the Church. St. Louis, Mo.: The Bethany Press, 1971.

The Indiana Plan for Adult Religious education is a tested framework of action and training within which an effective adult education program can evolve. The plan is intended to help people in the understanding of and service to God. It aims to stimulate adults to recognize that some of their religious education needs can be met through educational programs; assist lay people in devising and conducting educational programs to meet these needs; and encourage people to use their educational opportunities and talents actively through the church and community. The Indiana Plan develops in any church where the cooperation of the clergyman is enlisted. Groups of 12-15 persons each are trained to become a learning team. Emphasis is placed on training, freedom of expression, active individual participation, sharing in program development, voluntary learning activities, formal and informal procedures, and outward growth. The plan was found to be effective in improving interpersonal understanding and communication.

51. Ibid., p.i.

52. Ibid., p. i.i.

53. Ibid., p.1.

54. Ibid., p. 19.

55. White, Thurman J., "Philosophical Considerations," in Handbook of Adult Education edited by Smith, Aker and Kidd, op. cit., p. 132.

56. Bergevin, Paul, A Philosophy for Adult Education. New York: The Seabury Press, 1967.

57. Bergevin, Paul and Morris, Dwight, Group Process for Adult Education, New York: The Seabury Press, 1960.

58. Bergevin, Paul and McKinley, John, Participation Training for Adult Education. St. Louis: The Bethany Press, 1965. Also Cf. McKinley, John, Creative Methods for Adult Classes, St. Louis: The Bethany Press, 1965.

59. Bergevin, Paul; Morris, Dwight; Smith, Robert M., Adult Education Procedures: A Handbook of Tested Patterns for Effective Participation. New York: The Seabury Press, 1963.

60. Bergevin, Paul and Morris, Dwight. A Manual for Group Discussion Leaders and Participants. New York: The Seabury Press, 1965.

61. Miller, Edward R., "Adult Education in Religious Institutions," in Handbook of Adult Education in the United States, op cit., p. 356.

62. Knowles, Malcolm S., "Historical Development of the Adult Education Movement in the United States," in Handbook (1960) edited by Knowles, Malcolm S., op. cit., 12.

63. Meland, Bernard E., The Church in Adult Education. New York: American Association for Adult Education, 1939, p. 15.

64. Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 73.

65. Ibid., p. 149.

66. Feldman, Leon, "Trends in Adult Jewish Education," Reprint from Congress

Weekly, Vol. XXI, No. 7. (February, 1954) New York: The Jewish Education Communities of New York, quoted by ibid., pp. 149-150.

67. Ibid.

68. Cf. Feldman, Leon, op. cit., and Edelman, Lily, "Jewish Approaches and Problems," Adult Leadership, Vol. VII, No. 2, February, 1959, p. 238.

69. Cohen, Samuel I., "History of Adult Jewish Education in Four National Jewish Organizations," (unpublished doctoral thesis. New York: Yeshiva University),1967. 410 pp.

Abstract: "Since the end of World War II, national Jewish membership organizations have been giving increasing attention to adult Jewish education. The development of adult education programs in four general cultural-service organizations--B'nai B'rith, The National Council of Jewish Women, The American Jewish Committee, and The American Jewish Congress--is reconstructed and analyzed in this study. The historical traditions of adult study in Jewish life beginning with Biblical precepts and practices, and the origins and development of general adult education in the United States are discussed. A review of the literature in adult Jewish education, in the history and sociology of American Jewry, in Jewish educational foundations, and in general adult education is included. Historical, sociological, and economic factors have influenced the increased participation in adult Jewish education. (Appendixes are official documents of the organizations studied and a bibliography.)

70. Cohen, Samuel I., "Organizational Adult Jewish Education," Adult Leadership, XVII, No. 5, May, 1968, p. 24.

"As a result of their differing histories and emerging organizational settings, the four adult Jewish educational programs in the United States differ in their official rationales and stated objectives, but they demonstrate a developing uniformity in educational content and format. Efforts of the American Jewish Congress, American Jewish Committee, B'nai B'rith, and the National Council of Jewish Women represent a new dimension in Jewish educational thought and practice and reflect trends in American Jewish communal life. As the needs of philanthropy, defense, and social welfare gradually diminish, national Jewish membership organizations will give higher priority to internal needs and issues, notably Jewish affiliation and identity. Various program formats and materials (including study and discussion guides and organizational manuals) are being prepared. Adult Jewish educational activities are expected to grow, together with budget and staffing problems."

71. Cf. Stokes, Kenneth, "Religious Institutions," in the Handbook (1970) edited by Smith, Aker and Kidd, op. cit., esp. p. 356 for details on the 1964 survey and Cohen, Samuel I., "Adult Jewish Education," American Jewish Yearbook, Vol. 66, (1965), 13 pp.

Abstract: "The 1964 national study by the American Association for Jewish Education (AAJE) represented the first attempt since 1954 to assess the growth of Jewish education as a whole, the scope and character of the various adult Jewish Education programs in the United States

and Canada, or the problems faced by the sponsors. The survey used 123 questionnaires returned by directors of Jewish education bureaus, federation or community council executives, directors of the adult Jewish education departments of national Jewish agencies, and rabbis from large Reform, Conservative, and Orthodox congregations. Critical needs in staffing, financing, educational methodology, program evaluation, formulation of objectives, and development of a unified field, were uncovered. As a result, the AAJE held its first national conference on adult Jewish education in 1965. The document includes a research review and recommendations."

72. Cf. Proceedings, National Conference on Adult Jewish Education, February 28, 1965, New York City A Summary Report, New York: American Association for Jewish Education, 1965.

Cf. Feinstein, Sara, "A Content Analysis of the First National Conference on Adult Jewish Education,"(Unpublished doctoral thesis, New York: Columbia University),352 pp.

Abstract: "Based on a set of propositions for maintaining individual group culture, this study examined the outlook of adult Jewish education practitioners. A limited survey of adult Jewish education revealed certain needs and problems, and a national conference was convened to discuss the findings. Tape-recorded statements by speakers and workshop participants were subjected to content analysis and a classification system for these data was constructed. Certain stated assumptions were tested regarding relative emphases in the statements. It was concluded that the practitioners tend to be aware of individual participant needs and do not hold a single-minded attitude on transmission of the cultural heritage. Knowledge as a single variable was far less dominant than expected. A strong tendency to emphasize content was greatly modified by the tendency to use knowledge to increase identification and commitment. There was less emphasis on the function of adult Jewish education in a pluralistic society. Variations in workshop topics were reflected in varied emphases; relative emphasis was consistent with known beliefs of speakers; and insights into their attitudes could be made by inference from their assertions."

73. Cohen, Samuel I., " New Directions in Adult Jewish Education," Jewish Education, Vol. 38, No. 2, March, 1968, 12 pp.

Abstract: "Traditionally adult Jewish education was synagogue or institution sponsored and oriented. Since the end of World War II, a number of national Jewish membership organizations have emerged as major sponsors of adult Jewish education programs. This sponsorship represents a new dimension in Jewish educational philosophy and practice. This study evaluated the purpose, philosophy, and status of adult programs sponsored by the American Jewish Committee, American Jewish Congress, B'nai B'rith, and the National Council of Jewish Women. The conclusions offer an understanding of the emerging character and direction of these programs--educational objectives are ill defined, methodologies are

essentially the same (lecture, discussion group, home study, and published materials), intense promotion exists within each organization, and there has been a dramatic increase in budgets. The four organizational adult Jewish education programs represent a new Jewish educational philosophy--the multi-faceted exposure to the several options in Jewish religious and communal involvement and identification."

74. Sinai, Anne, "Adult Education in the National Women's League," Adult Jewish Education, No. 26, Spring/Fall 1966, p. 10-13.

75. Adult Jewish Education. The National Academy for Adult Jewish Studies, 218 East 70th Street, New York, New York 10021. Annual Subscription: $1.50.

76. Kratzler, Harold I., Your Congregation's Adult Jewish Education Committee: A Manual. New York: Union of American Hebrew Congregation, 1962, 81 pp.

77. Objectives, Standards and Programs for Adult Jewish Education in the Congregation. New York: The National Academy for Adult Jewish Studies, 1965, 16 pp.

78. Guide to Select Adult Jewish Educational Materials:

A Resource for Adult Jewish Educational Leaders. New York: American Association for Jewish Education and the National Council on Adult Jewish Educatiors, 1966, 60 pp. " This annotated bibliography of educational materials includes selected materials published by the 17 member organizations affiliated with the National Council on Adult Jewish Education of the American Association for Jewish Education. The aim of the guide is to provide the professional, and above all, the lay leader in the field of Jewish adult education with information about available resources and program aids in various subject areas and fields of interest. It covers such subjects as church and state, family life, history, intermarriage, the Jewish community, music, art, and literature, and includes handbooks, program materials, recordings, and films and filmstrips. A list of the respective member organizations, from which the materials are available, is included."

79. Feldman, Leon, op. cit., quoted in Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 151.

80. Stokes, Kenneth, "Religious Institutions," in Handbook, (1970) edited by Smith, Aker, and Kidd, op. cit., p. 356-357.

81. Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 72.

82. Sister Chabanel, "The Educational Significance of the Liturgy," Religion and Adult Education published as a supplement to Continuous Learning, Canadian Association of Adult Education, 113 St. George Street, Toronto, Canada, p. XXVII.

83. Ibid., p. XXIV.

84. Sloyan, Gerald S., "Roman Catholic Religious Education," in Taylor, James J. (editor) Religious Education: A Comprehensive Survey. New York:

Abington Press, 1960, p. 396-397.

85. Hellwig, Monika, "What Adults Want to Know," Momentum, Vol. II, No 4, December, 1971, p. 22-23. Ms. Hellwig writes further: "I have observed that in parishes in which good scripture homilies are preached, there almost always arises a demand for courses or study groups on the Bible. These people are not asking for a course that describes the content of the Bible, lists the books, discusses the authorship, or considers the questions of inspiration and inerrancy. They want to plunge straight into the reading of the Bible under the guidance of an expert who can show them how to read and understand, introduce them to some commentaries so that they can continue to read with guidance themselves, and if necessary demonstrate from biblical scholarship his reasons for the interpretations he gives. Unfortunately, scripture scholars who can and will do this sort of thing are very difficult to find. Moreover, most adults like to do this type of study in a sitting-room atmosphere of not more than a dozen people who meet often and trust one another enough to expose their most anxious and pertinent questions." (Ibid., p. 22-23)

86. Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 23.

87. MacLellon, Malcolm, The Catholic Church and Adult Education, Vol. VIII. No. 5, Washington, D.C.: The Catholic Education Press, 1935, p. 20.

88. Ibid. p. 21.

89. Ibid.

90. Ibid., p. 23.

91. Sloyan, Gerald S., "Roman Catholic Religious Education," in Taylor, James J., op. cit., p. 409.

92. Knowles, Malcolm S., The Adult Education Movement, op. cit., p. 148.

93. Cf. Cronin, John F., Catholic Social Action. Milwaukee: Bruce Publishing Company, 1948. Also Cf. Broderick, James, Right Reverend New Dealer. The Biography of Msgr. John A. Ryan, New York.

94. Sloyan, Gerald S., "Roman Catholic Religious Education" in Taylor, James J., op. cit., p. 400-401.

95. Hochwalt, V. Rev. Msgr. Frederick G., "Catholic Adult Education Activities," in Handbook of Adult Education in the United States edited by Ely, Mary L. New York: Institute of Adult Education, 1948, pp. 187-191.

96. Cf. Barta, Russell, "The Roles of Adult Education and the Lay Apostolate," in Miklas, Sebastian, OFM (Cap), Principles and Problems of Catholic Adult Education. Washington, D.C.: The Catholic University of America Press, 1959, pp. 99-100.

97. Keeler, Sister Jerome, OSB, "Catholic Approaches and Problems," Adult Leadership, Vol. VII, No. 2, February, 1959, p. 236.

98. Barta, Russell, op. cit., p. 94. Also see Barta, Russell "Special Centers" in Sister Jerome Keeler, OSB, (ed) Handbook of Catholic Adult Education, Milwaukee; Bruce Publishing Company, 1959, pp. pp. 38-39. Barta was the first Director of the Chicago Adult Education Center.

99. Scott, Vaile, op. cit., pp. 49-50. The activities of the CAEC were organized under five divisions: Centers for Continuing Education, the Summer Biblical Institute, the World Peace Center, the Center for Film Study, the John A. Ryan Forum. Special projects were also undertaken. For details on goals and programs of each of these areas, Cf. ibid., pp. 53-75. Scott was the first Assistant Director, CAEC, under Russell Barta and succeeded him as Director.

100. The Summer Biblical Institute, The Center for Film Studies, and Inter-Media (packaged materials for adult education, 1307 So. Wabash Avenue, Chicago, Illinois 60605) still exist. Similar Centers now exist in cooperation with the Archidiocesan Board of Education and the office of Director of Religious Education in cooperation with some colleges, high schools, and parish centers. The programs serve a similar adult group, are more specifically religious education in content, and are diffused in sponsorship thus perhaps, "lacking the integrating focus" which Sheats spoke of due to the absence of a central planning staff and single sponsoring agency. Little has been written about the Kansas City Centers; leadership in that city was exercised greatly by Sister Jerome Keeler, OSB, Dean, Donnelly College, a pioneer in the Catholic Adult Education field.

101. Miklas, Sebastian, OFM (Cap), Principles and Problems of Catholic Adult Education. Washington, D.C.: The Catholic University of American Press, 1959, p. iii.

102. Keeler, Sister Jerome, OSB, Handbook of Catholic Adult Education. Milwaukee: Bruce Publishing Company, 1959.

103. Barta, Russell quoted in Ellis, Edward, "Catholic Adult Education: Is it Worthwhile?" U. S. Catholic , Vol. XXXI, No. 3, July, 1965, pp. 34-40.

104. Scott, Vaile, Adult Education: A Proposal for Catholic Education. Oak Park, Ill.: Privately printed by Argus, 1968, p. 4. Also Cf. Scott, Vaile J. Catholic Adult Education, NCEA Papers, Dayton, Ohio, 1968, p. 5.

105. Knowles, Malcolm S. The Adult Education Movement, op. cit., p. 145.

106. Stokes, Kenneth, "Religious Institutions," in Handbook edited by Smith, Aker, and Kidd, op. cit., p. 358.

107. Ibid.