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ABSTRACT

A teacher must confront the issue of whether or not he should disclose his beliefs, and if so, to what extent. Disclosure can easily become advocacy. A review of the literature reveals that self-disclosure quickens learning, but the literature is divided on whether a religion teacher in tax-supported schools should advocate personal teacher self-disclosure and advocacy on their learning, a questionnaire was developed and administered to four Interpersonal Communication classes and one English class. The survey of 87 Fresno City College (California) students showed overwhelmingly that they saw their most effective teachers as being self-disclosing; that they preferred teachers to self-disclosure and, to a lesser extent, advocate a position. An analysis of the responses by age groups revealed that while both students under 25 and students 25 and over favored teacher self-disclosure and advocacy, the older group did so more strongly. The evidence of this study supports teacher self-disclosure in the classroom, even in religious studies, for both philosophical and educational reasons. The questionnaire and extensive bibliography are appended. (Author/NHM)

TEACHER SELF-DISCLOSURE AND ADVOCACY; COMPARED TO NEUTRALITY: THEIR EFFECT ON LEARNING, WITH SPECIAL REFERENCE TO RELIGIOUS STUDIES

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INTRODUCTION

This paper concerns itself with the question of the effect of teacher self-disclosure and even advocacy upon student learning. It seeks to answer the question by reviewing literature on self-disclosure, social influence on attitude change, and on religious studies. It reports the results of a survey of student attitudes towards teacher self-disclosure and advocacy, and interprets the results in the light of certain educational and philosophical considerations.

BACKGROUND AND SIGNIFICANCE

A decision that confronts every teacher is whether, or to what extent, he should use his lectern to advocate his own philosophy and beliefs, on the one hand, or whether he can avoid it. Even ordinary self-disclosure of opinions and convictions may be very influential on students. To disclose or advocate a position or not becomes an especially important decision in the area of religious studies. Students who are in the process of questioning or formulating their beliefs may be very vulnerable to the convictions and doubts of their instructor. The conscientious teacher walks a tight-rope between the Scylla of pulpiteering with his lectern, and the Charybdis of feigning neutrality. He may try to get students to attend his church or pretend he has no religious presuppositions.

There are ethical and perhaps legal problems involved in this issue, but the purpose of this paper will be to focus primarily on learning. The question will be, which approach

helps learning most, non-self-disclosing neutrality, or self-disclosure or even advocacy? There are a number of interrelated questions that need to be asked under the rubric of our general question.

How can an instructor advocate a belief or a position, and at the same time encourage students to explore the issues and decide for themselves?

Will teacher self-disclosure lead to students liking him, and thus feel an emotional pressure to agree with him?

What is the effect of teacher self-disclosure or advocacy on class discussion --- stimulating or thwarting?

Do students feel more comfortable if they know where a teacher stands, and they don't have to play a guessing game? Do they thus learn better, if they are indeed more comfortable?

In contrast to self-disclosure and advocacy, is neutrality possible, philosophically? Is it wise, educationally? What is the effect of intellectual non-commitment on learning? If students perceive a teacher as uncommitted, will they be encouraged to commit themselves to learning? If a religiously committed teacher uses "research" merely to support his position, will he not cause students to suspect that intellectual honesty is well-nigh impossible?

Bigge (1971:279), discussing motivation for learning, asserts, "Motivation may spring from a variety of needs, ranging from those that are largely physiological in origin to those that are primarily psychological, such as that engendered by a conflict in religious belief." Does this not imply that an

instructor's self-disclosure and advocacy could very well stir up a conflict in religious belief, and thus motivate learning?

REVIEW OF THE LITERATURE

A number of authors in the area of religious studies point out that there is no question that teaching religion is legal. Haines (1971), for instance, asserts, "Neither the constitution of the United States nor the constitution of the State of California prohibits teaching of religion in the public schools, and recent court rulings involving religion affirm that the teaching of the history of religions and the study of comparative religion is legal." Tanis (1966) articulates some ideas on the type of "religion" which can properly be taught. It would not be taught to evoke religious experience, lead to commitment, or even give guidance for life. The religion Tanis means is "that group of concepts or systems of theology which have shaped our western culture and, secondly, those religious systems which have shaped the non-Christian world." The purpose in teaching religion would simply be to provide understanding of these ideas and systems. (Tanis, p.2) Schmidt (1970) likewise asserts that religious worship or devotion cannot be promoted, nor sectarian influences be permitted. On the other hand, he quotes Justice Brennan who affirmed that teaching about the Holy Scriptures or about the differences between religious sects is permissible. Schmidt goes on to assert, "Repeatedly governmental agencies have indicated that the Bible may be discussed in appropriate classes and that

there is no legal objection to the objective and non-advocatory review of religious thought in an historical or academic manner." (Schmidt, p.3) On page 5, Schmidt says:

> Colleges must not only take steps to provide courses in religion, but they must expect such courses to be taught objectively, with sufficient academic rigor. Religion must be an intellectual discipline with the same demands of research and analysis which typify academic studies. In the presentation of such courses the college should seek qualified instructors and provide a faculty which in its composition represents the religious pluralism which so charaterizes our culture.

To help provide more opportunity for ecumenicity and pluralism in staffing, Schmidt recommends the possibility of team teaching. (Schmidt, p.9) One can discern fairly clearly what Schmidt means by objectivity in teaching religion: academic discipline and honesty, coupled with care that the diversified nature of our culture be respected. But whether or not this means a non-committal stance in the classroom when large questions of faith arise is not clear. This writer is wondering about the term "non-advocacy". Does this mean that if students asked Schmidt, "Do you believe that Christ arose on Easter?" he would reply, "Now there are several sides to this question?" This would appear to feign a neutrality which is questionable. But if he answered the question, "Yes, I do," he could hardly explain his reasons for his belief without slipping into advocacy.

Stoff (1964), discussing the teaching of comparative religion, takes an even stronger stance in favor of neutrality. He asserts, "The teacher would be sympathetic to each religion as it was studied. No one religion would be favored."

Such a neutrality is not shared by all writers. For example John F. Gardner (1969) sess education itself as fundamentally religious, "religion" being the unifying democratic ideal. But in a footnote (Stoff and Schwartzberg, p. 269), he goes beyond this to make clear that if nature is not presented as God's handiwork, but presented materialistically, then home and church thereafter may not be able to bring Deity into a fully credible relationship with the natural order. Neutrality is therefore apparently impossible, since for Gardner, for a teacher not to credit God as creator in the classroom results in fostering implicit atheism, since students are left to assume that either the world and life have come here by themselves, or the question of the Creator is not important.

Bellah (1972) also abjures neutrality, frankly advocating advocacy. He says:

> I would argue that there should be plenty of (advocacy) in the college classroom, and that it need make no apology. Somehow neutrality has been assumed to be a guarantee of objective scholarship. Not so. The difference between an idealogue who abuses the academic privilege, and a legitimate teacher, is this: the latter, albeit resolutely committed to certain beliefs, values and policies, initiates his students in the documents and skills wherewith to evaluate the convictions of their teacher, themselves and others. Bad advocacy refuses to examine its own presuppositions; it ignores the points at dispute. Sincere research manages to combine unabashed preferences and advocated positions with self-criticism. (Regarding objectivity) No one is value-free. No one could be. Indeed, no one should be if he is to preside over the wonder and inquiry of young minds.

The force of Bellah's statement about the impossibility and undesirability of being value-free becomes clear when we

look at other statements made by Haines on this issue. He says that a new climate for religious studies came about as a result of the student movement of the 60's, which led to questioning about the basic meaning and quality of life.

> (Students) began asking the ultimate questions in a disgust with institutions and the complacent patterns of the adult world, and in a profession of attachment to the essential ethical position of the historical religious traditions. Dealing with the emotions became as important as cognitive functions and human-oriented goals were sought. (Haines, 1971)

If students have such an attitude of seriousness and ethical concern, it would appear that they would expect and look for similar attitudes in their teachers, and would probably be turned off by attitudes of detachment and neutrality.

The second type of literature deals with self-disclosure, liking and attitude change. Self-disclosure is defined as the "Communication behavior in which the speaker deliberately makes himself known to the other." (Pearce and Sharp, 1973) In this article the authors report many findings about self-disclosure, and related insights. Among these is the fact that self-disclosure is usually symmetrical, meaning that one person's self-disclosure tends to prompt the second person to self-disclose. (pp. 418-419) A more significant fact for our purposes is that "self-disclosure enables one to become a self-actualized person, one who functions fully, communicates effectively with others, and adjusts to changing situations." A. H. Maslow writes similarly in saying, "One cannot choose wisely for a life unless he dares to listen to himself, his own self, at each moment in life, and to say calmly,

'No, I don't like such and such.'" (Lindzey & Hall, 1973)' Although this last statement pertains to self-disclosure within or to the person himself, this author feels that since there is a close connection, apparently, between intra- and interpersonal communication, the implications for instruction are clear. These statements imply that the teacher who discloses to himself and to others will do a better job in the classroom. He will feel more actualized, and communicate better with his students.* Jourard (1971) reports on research which showed that mutual self-disclosure between subject and experimenter significantly increased the speed of mastery-learning a list of words. Compared to the control group, where there was no self-disclosure, the experimental group produced a far better performance, learning a paired-associate word list in about one-third fewer trials. The reasons for this greater speed were not determined, but the implication for the classroom is staggering: Students will learn much better (at least faster) when teachers self-disclose to them, and encourage students to self-disclose. Another insight from self-disclosure research important for teachers is Jourard's (1969) argument that disclosure by experimenters will result in greater honesty by subjects. (Cozby, 1973).

The literature on social influence on attitude change is vast, ranging from journals like the Journal of Social

*Keller and Brown (1973) assert that education itself is becoming more open, shifting from the authority of information to the needs of the learner, thanks largely to the work of John Dewey. There is now much more dialogue between teacher and student than previously.

Psychology to works like Solomon Elliot Asch's Social Psychology (1952). One salient fact comes forth: the individual's attitudes on subjects tend to be significantly affected by the group to which he belongs. Newcomb (1953) diagrammed the effect of social attraction on attitude change with his A8X theory (A X 8). This theory states that the greater the attraction between persons A and 8, the greater will be the strain towards symmetry in attitude towards the subject X. In other words, persons who like each other will feel a pressure to hold similar views. Accordingly, the more students like their teacher, the more they will be inclined to think like him. "The more intense one person's concern for another, the more sensitive he is likely to be to the other's orientation to objects in the environment." (Newcomb: 394) Newcomb's theory has been substantially verified experimentally. (Bloom, 1975)

The literature on self-disclosure (Pearce and Sharp, p.410) indicates there are strong relationships between self-disclosure and friendship; the literature on attitude change through social influence sets forth a strong relationship between interpersonal liking and opinion change. Accordingly, we may conclude that the teacher who self-discloses will tend to be liked more than one who does not, and that positive relationship alone will have a persuasive effect upon students. The literature on self-disclosure, as reported above, also implies that teacher-self-disclosure helps produce a classroom atmosphere conducive to learning. The study reported below gives tentative support to this implication.

PROCEDURES

The purpose of this practicum was to find out the effect of self-disclosure, on the part of the instructor, upon student learning. To that end literature was reviewed, and will be further reviewed in the interpretation of the findings. A second step was to gain some empirical basis for asserting that self-disclosure, and even advocacy, fosters, hinders, or has no effect upon learning. Circumstantial constraints prevented the development of an experimental study, if indeed such a study might be possible. So a questionnaire was devised to find out what students felt about teacher-self-disclosure and advocacy and their effect on the classroom atmosphere, conforming for the sake of a grade, and learning. (See Appendix A.) The questionnaires were administered to four Interpersonal Communication classes and one English class, all but the last belonging to the author. The only differentiating criterion was age, and in treating the data the ages were put into one of two categories, under 25, and 25 and over, 25 being the average City College student age. The data were treated basically as a public opinion poll, only using fractions instead of percentages, e.g., students liked their instructor advocating a position by a margin of 4.9 to 1.

FINDINGS

The survey of 87 Fresno City College students showed overwhelmingly that they saw their most effective teachers as being self-disclosing, and that they liked them to self-disclose

and to advocate a position.* In Part A, students agreed, 18 to 1, that their best instructor (see instructions for Part A for meaning of "best instructor") let students know what he personally thought or believed. However, by a margin of 2.35 to 1 they repudiated the statement, "He tried to convince students that his beliefs were right." (See questions 1 and 2, Part A.) On the other hand, by a 3.2 to 1 margin, students agreed that they "learned much from him in part because he advocated a position" (#A-4), and by a margin of 4.9 to 1, they liked their instructor advocating a position (#A-6). Furthermore, students agreed, 6 to 1, that knowing the instructor is intellectually committed to certain ideas helps their commitment to learning (#B-5) and by 8 to 1 they agreed that his self-disclosure or advocacy stimulates open class discussions (#B-8), makes the class more interesting (5.3 to 1, #B-3), doesn't act as a mental turn-off (3 to 1, #B-6), and helps them relax, and learn better (5.9 to 1, #B-2). Incidentally, at least two students commented that they feel more threatened when they don't know what the instructor's position is. Students also, by a 6.6 to 1 margin, disagreed that they felt pressure to agree with the teacher for a grade (#A-6).

These results strongly indicate that for these subjects, self-disclosure and advocacy are perceived as having definitely positive effects on learning. However, two items caution us against accepting these results unequivocally. Item #A-5

*See graph, appendix B.

says, "You learned much from him in spite of his self-disclosure and advocacy." This was answered affirmatively by a 3 to 1 margin. A related question, "You learned much not because he disclosed or advocated his beliefs, but because of other reasons," was answered affirmatively by a margin of 3.6 to 1 (#A-9).

These apparent contradictions probably can be best interpreted in terms of ambiguity of the questions. For instance, the phrase "because of other reasons" in #A-9 is ambiguous. Interpreting the whole questionnaire, a suggested hypothesis is that students felt that whereas self-disclosure and advocacy were important for a learning environment, they were not as important as other instructor qualities or methods. Question #A-5 was intended to show whether students felt their best instructor taught effectively even though he disclosed and advocated (his beliefs), that is, that self-disclosure and effectiveness are antithetical. Many students answered this and the previous question affirmatively, even though the intent of the questions is opposite each other. It is possible students did not understand one or both of the questions as intended. This writer thinks this is the case, in the light of the over-all positive trend of the questionnaires towards teacher-self-disclosure and advocacy, typified by responses to #C-1. This was answered affirmatively by 2.6 to 1, agreeing that "knowing where your instructor stands on controversial religious issues would stimulate your learning...."

An analysis of the responses by age groups reveals a very

interesting fact. Although both those 25 and over and those under 25 favored teacher self-disclosure and advocacy, the older group was much more enthusiastic, checking "agree" or "strongly agree" three times as often as the younger group. One can only speculate concerning possible reasons for this phenomenon. Support for this finding can be found in Jourard (1961) who discovered that although disclosure to parents decreased with age, disclosure to opposite-sex friend or spouse increased up to age 40, after which a decrease was observed. Since most of the classes which took the survey were interpersonal communication classes in which a good deal of liking between students and teacher developed, and since the majority of older students were women, one is led to theorize that the instructor's self-disclosures, and the students', may have influenced older students' responses more than they did the younger group's. Obviously, more research is needed on the correlation between age and self-disclosure.

INTERPRETATIONS

The findings will now be interpreted in the light of some educational and philosophical considerations.

The author of The Open Classroom asserts, "In an open classroom the teacher must be as much himself as the pupils are themselves. This means that if the teacher is angry he ought to express his anger, and if he is annoyed at someone's behavior he ought to express that, too." (Kohl, 1969) The survey reported above indicates that students prefer a teacher who is indeed himself in the classroom. This position would

apparently find support in the writings of John Dewey, particularly his Experience and Education (1938), in which he describes education as extracting meaning from ordinary experience. The teacher, in sharing his learning, would be sharing the meanings he has extracted from his experience, and this is self-disclosure. Cognitive-Field Theory would also support teacher-self-disclosure, and possibly advocacy as well, because possible resulting conflicts motivate learning if they are not so severe as to cause frustration. (Bigge, 1971, 1975)

Philosophical issues are involved in the question of teacher-neutrality compared to self-disclosure and advocacy. They can be discussed only briefly here, to point out that the questions herein considered are tied in to very basic epistomological concerns. These concerns can be summarized by this question: Can the knower be objective about the known, can what he perceives be unaffected by who he is? One cannot very well claim to be "neutral" unless he can be objective in this sense.

Philosophy since Kant is not very confident that the knower can be objective, as defined above. Whitehead (Bierman and Gould, 1973) explains three options within the subjectivity-objectivity debate. The first is subjectivity, which in its extreme form states that "What is perceived is not a partial vision of a complex of things generally independent of that act of cognition, but it merely is the expression of the individual pecularities of the cognitive act." (p.576)

Secondly, there is intermediate subjectivism, which holds that "Things experienced only indirectly enter the common world by reason of their dependence on the subject who is cognizing, they are not in themselves elements in the common world itself." (p. 577) Finally there is the objectivist position, holding that the things we perceive with our senses are in themselves elements of a common world. We see them because they exist, rather than vice-versa. Whitehead links this type of objectivist philosophy with the requirements of science and the concrete experience of mankind. (p.577)

The implications of these positions for the study and teaching of religion or any subject are profound. Extreme subjectivism could easily lead to extreme relativism and skepticism and to that bane of many a college teacher, the cult of opinionism. He himself could fail to check his opinions with careful scholarship, and foist them upon his unsuspecting students as the nearest thing to truth. On the other hand, extreme objectivism has already led to the Age of Science, or to what Joseph Wood Krutch in The Modern Temper (1929) has called "the straight-jacket of the modern mind." It is also called "scientism", or the attitude that unless an idea is provable in a test-tube or measurable by some mathematical standard, it cannot be true. Describing this way of knowing, Titus says it is "departmentalized, specialized, and detached, and it tends to be empirical and descriptive." (Titus, 1964) Titus implies that it is also culture-bound, in the way he contrasts this Western way of thinking with the Oriental, which

"is more concerned with the inner and personal nature of the self and with a reality 'beyond' this present empirical world." (p.35) The materialistic and positivistic presuppositions usually associated with extreme objectivism leave no room for subjectivity, insight or faith, as valid, meaningful human experiences and sources of truth. The consequences of this attitude are far-reaching and obvious. Colleagues in the Speech-Communication field have told this writer that graduate theses as well as dissertations have become almost completely experimental and statistical. Education itself has been enormously influenced by Skinner's quantifying behaviorism; objectives, we are told, should be made measurable if at all possible. Extreme objectivism could lead the student and teacher of religion to assume that whatever cannot be explained by the laws and methods of modern science -- such as miracles-- must be untrue, or at least in need of demythologizing.

Intermediate subjectivism is discussed, although not by that name, in a work by James Brown originally published as Subject and Object in Modern Theology. (1955) Brown's work is an explication of the thought of Kierkegaard, Heidegger, Buber and Barth, four men who have profoundly influenced the course of modern theology and philosophy (existentialism). Brown points out how Kierkegaard repudiated the extreme subjectivism of Hegel and Schleiermacher on the one hand, and the extreme objectivism and detachment of Danish Christianity on the other hand. For Kierkegaard, and for Buber and Barth, God is primarily subject, but also object in that He can be known

as having acted and spoken in history. For these thinkers, God as subject can be known only as persons can be known--through self-disclosure, and through relationship and dialogue. Buber tells us that true being is relationship, in which the you (Thou) of another encounters and requires the creative response of our whole being, requires commitment. "I require a You to become; becoming I, I say you. All actual life is encounter." (Buber, 1970) Any discussion of objectivity should bear in mind Buber's discussion of I-it relations compared to I-Thou ("you" in Kaufman's translation.) I-it means making do with the things one experiences and uses, living in the past, one's moment having no presence. "He has nothing but objects; but objects consist in having been." (p.64) As Kaufman interprets Buber, "Whatever is not present to me and addressing me as a person, whatever is remembered, discussed, or analyzed, has lapsed into the past and is an object." (p.64, n.) In other words, to truly know another person, one cannot play the role of detached observer, as if he were superior to the observed, for that dehumanizes the person. Furthermore, as mutual self-disclosure is symmetrical (see above, p. six), if I am going to truly understand another person, I must talk with him so he will talk with me. As I cannot understand another person through mere observation or analysis, so I cannot understand or truly know existence itself that way. Men like Buber and the existentialists and humanistic psychologists (Maslow, Jourard, May, et. al.) insist that "Personal existence has to be experienced or 'lived through' to be actually known; it

cannot be described adequately by propositions alone." (Titus, p. 299) This is the path of intermediate subjectivism, which recognizes that the object cannot be divorced from the subject in the act of cognition.

Since religion can be thought of as the unification of experience under a transcendent idea, it seems clear to this writer that self-disclosure of the subjective experience of the object (the Deity, sacred symbols, books, myths, etc.) will be both inevitable and necessary.

The results of our questionnaire indicate that students, by a margin of 18 to 1, see their best instructor as letting them know what he personally thought or believed. And more than half of them thought that they dealt honestly with the subject. (Question A-8: 9.6 to 1) The discussion above sheds some light on why students like self-disclosing teachers: it satisfies their hunger for meaning and for human contact with people who will say, "This is the meaning I have discovered; this is how I've patterned the chaos of experience; this is where I am on my existential quest."

Now for the religion teacher to make these kinds of statements will be very risky, for he is playing with dynamite. Uttered too soon, he may discourage the religious illiterate. Uttered too strongly, he may alienate the student strongly committed in a different way, or to a different tradition. Or he may discourage students from doing their own research. Uttered too late or not at all, he may imply a neutrality and objectivity which are bound to be suspect. It is clear from

our survey that students like to know where a teacher stands.

It also seems clear from the survey that students, in general, like a teacher to advocate a position. More research would be needed to clarify and substantiate this. Question 8-5 may provide a clue. By a margin of 2.6 to 1, students agreed that "Knowing the instructor's intellectually committed to certain ideas helps make me commit myself to learning more." One could hypothesize that the meaning a teacher finds in life could be an encouragement for groping students. Or one could say that the instructor's beliefs challenge their beliefs, and stimulate the students to study more in order to verify or disprove one or the other. At any rate, question C-1 indicates also that students feel (2.6 to 1) that knowing where the instructor stands on controversial religious issues would stimulate their learning, in terms of growth of insight and understanding.

The thought of Joseph Sikora, S.J., is appropriate (1966):

> The Christian cannot set aside his faith in order to philosophize. To pretend to do so would be to run the risk of illusion, for our faith is our deepest commitment, and affects us most profoundly in all that we do. If we will not allow it to guide our conduct, even in the purely speculative sphere, it will atrophy.

Since a religion teacher is also a philosopher, in some sense, one could infer from Sikora's statement that a teacher should share his beliefs about ultimate reality, for to do otherwise would violate his sense of meaning. Since beliefs are based to a large degree on experience, such an approach would appear to find paradoxical support from that apostle of experience,

the pragmatic humanist, John Dewey (1938).

In conclusion, it appears that the evidence so far strongly supports teacher self-disclosure in the classroom, even in religious studies, for both philosophical and educational reasons. The student opinion survey endorsed self-disclosure, and tended to support advocacy. However, it must be stressed that the survey was quite limited in that the respondents were mostly the author's Interpersonal Communicatic. students. They might not be representative of Fresno City College students, or students in general, in that they had a good deal of exposure to both the theory and practice of self-disclosure, and they had an instructor who probably self-disclosed somewhat more than the average. For this and other reasons, more research is needed before these findings can be considered conclusive.

RECOMMENDATIONS

1. On the basis of this study, I would recommend that teachers go ahead and disclose their beliefs, as a natural part of their attempt to be honest with themselves and their students. The literature (see above, p.7) shows that self-disclosure, in one experiment, definitely encourages learning. This finding is supported by the student opinion survey.

2. My second recommendation is that more research be undertaken to substantiate the research reported by Jourard, above, and to find out why teacher self-disclosure fosters learning, and what kind of learning.

3. This study gives some support to the contention of Bellah

(see above, p. 5) that there should be plenty of the right kind of advocacy in the classroom. The subjects, by a 4.9 to 1 margin, reported that they liked the teacher to advocate a position (question #A-6). However, there seemed to be some ambivalence about this matter, since answers to questions A-2, A-5 and A-9 reveal somewhat contradictory attitudes. (See above, pp. 10 & 11, and graph in Appendix B.) In the light of the quasi-legal questions involved in the issue of separation of church and state, a teacher must tread carefully so as not to use his lectern as a pulpit.* Accordingly, I would recommend that studies be made to determine what degree of advocacy has the best effect on learning, within the guidelines of our legal tradition.** Perhaps in this regard a study could be made using transactional analysis. One may find that there is a correlation between teacher self-disclosure and evocation of the "adult"--the reality-processing aspect of personality--of students. Advocacy, if it is too strong, may make the teacher to appear as a "parent" and "hook" the student's "Not-OK child." (See Harris, I'm OK, You're OK, 1969.) This would cause the student to rebel, whereas evoking his adult would be to help him learn. Perhaps a study could be made to determine what happens when

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*However, the line between intelligently advocating and preaching is still not clear in my mind. Every teacher must surely admit that he would like his students to think the way he does, as much as possible. Probably the biggest difference between the true teacher and the preacher, even in the classroom, is the psychological freedom and two-way communication which the teacher develops as he encourages students to question and search for themselves.

**A thorough study is Sam Duker's The Public Schools and Religion: The Legal Context. New York: Harper & Row, 1966. This study explains all court decisions that have had an effect upon religion in the public schools, and includes many individual justice's opinions, pro and con, on the issues.

a teacher makes statements like "You should...." compared to "I believe..." or "My experience has been...." That is, what are the reactions of students to such statements?

4. I would recommend that teachers do their self-disclosing, and advocating of certain ideas or beliefs, with caution. They should do this with an awareness of the ABX theory and similar insights into the influence of liking upon persuasion. They should know that if their students like them, the students will tend to feel a pressure to think the same way as the teacher. Therefore, along with, or prior to, his self-disclosure and advocacy, he should encourage students to investigate the evidence and think for themselves.

5. Finally, I would recommend that teachers do indeed try to be objective, for students seem to want and need this, while they don't want detachment. A good example of objectivity is found in Morton White's personal summary in The Age of Analysis (1955).

> Throughout this volume I have tried my hardest, with excusable amount of irony in some cases, to present the views of some philosophers whose views are very far from my own. I trust that in my efforts at objectivity I have not succeeded in hiding the fact that my own philosophical sympathies are closest to the pragmatic and analytic traditions....

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APPENDIX A

QUESTIONNAIRE

Your Age _____

Part A. Think of the instructor or teacher who has helped you learn most effectively, in any course except Math or Science. For each item, rate this teacher by circling SA-Strongly Agree, A-Agree, N-Neutral, D-Disagree, SD-Strongly Disagree. Circle one.

1. The instructor let students know what he personally thought or believed. SA A N D SD

2. He tried to convince students that his beliefs were right. SA A N D SD

3. He told students the reasons for his convictions, and helped them examine the reasons for them, themselves. SA A N D SD

4. You learned much from him in part <u>because</u> he advocated a position. SA A N D SD

5. You learned much from him <u>in spite</u> of his self-disclosure and advocacy. SA A N D SD

6. Did you like your instructor advocating a position, if he did? SA A N D SD

7. Did you feel pressure to agree with your teacher, for the sake of a grade? SA A N D SD

8. Did you think he dealt honestly with the subject? SA A N D SD

9. You learned much not because he disclosed or advocated his beliefs but because of other reasons. SA A N D SD

Part B. Think over your general classroom experiences, and respond to each of the following statements as above.

1. Knowing where the instructor stands on questions of opinion or belief leads me to play it safe with him. SA A N D SD

2. Knowing where he stands helps me relax, and learn better. SA A N D SD

3. The teacher's disclosing or advocating a belief or opinion makes the class more interesting. SA A N D SD

4. The instructor's self-disclosure makes him more human and personal. SA A N D SD

5. Knowing the instructor's intellectually committed to certain ideas helps make me commit myself to learning more. SA A N D SD

6. Knowing some of the teacher's intellectual biases acts as a mental turn-off for me. SA A N D SD

7. The teacher's self-disclosure or advocacy tends to hinder open class discussion. SA A N D SD

8. The teacher's self-disclosure or advocacy tends to stimulate open class discussion. SA A N D SD

Part C. Imagine yourself taking a class in religious studies.

1. Do you feel that knowing where your instructor stands on controversial religious issues would stimulate your learning, in terms of growing in understanding and insight? SA A N D SD

2. Do you feel that this knowledge would hinder your learning (defined the same way)? SA A N D SD

Part D. Do you have any comments, for example about some ideas on this subject not covered above?

APPENDIX B

GRAPH-OF DIFFERENCES