DOCUMENT RESUME

ED 133 258 SO 009 669

TITLE	The Religion in Elementary Social Studies Project. Final Report.
INSTITUTION	Florida State Univ., Tallahassee.
SPONS AGENCY	National Endowment for the Humanities (NFAH), Washington, D.C.; W. Clement and Jessie V. Stone Foundation, Chicago, Ill.
BUREAU NO	ES-6649-73-20
PUB DATE	76
NOTE	40p.; For related documents, see ED 102 055, 114 319-321, and 118 509
EDRS PRICE	MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS	Concept Formation; Concept Teaching; Cross Cultural Studies; *Curriculum Development; Educational Objectives; Elementary Education; Elementary School Curriculum; Ethnic Studies; Global Approach; Instructional Materials; Multimedia Instruction; Program Descriptions; Religion; *Religious Education; *Social Studies; Teacher Education
IDENTIFIERS	*Religion in Elementary Social Studies Project; RESS

ABSTRACT

A project for preparing and testing innovative curriculum materials for the study of religion in elementary social studies is described. The main objective of the project is to demonstrate that the study of religion is a necessity in the social education and personal development of children. Intended as an aid for teaching a student about his own religion and other religions, the project materials stress developing a positive self-concept and an attitude of empathy toward others. The report describes curriculum materials for grades 1-6, teacher guides, and four teacher self-instructional kits. The lessons are sequenced within units and the units are graded in complexity to foster concept development. Each level centers upon one religious theme and specifies three or four key concepts. The six major emphases are cross-cultural family studies, cross-cultural community studies, ethnic studies in an urban setting, religion and nature, religion in North America, and world religions. Each grade level set of three modules presents from four to six sequential learning encounters for students, a teacher's guide, and packets of multimedia learning materials. The project report includes information on summer programs for teachers, future needs, project financing, dissemination activities, and results from project pilot testing. (Author/DB)

FINAL REPORT

THE RELIGION IN ELEMENTARY SOCIAL STUDIES PROJECT
Florida State University
426 Hull Drive
Tallahassee, Florida 32306
(904) 644-5769

Funded by:

The National Endowment for the Humanities
Washington D.C. 20506

Project Number: ES 6649-73-20

With Matching Funds from:

The W. Clement and Jessie V. Stone Foundation
111 East Wacker Drive, Suite 510
Chicago, Illinois 60601

Project Dates:

September 1, 1972 to August 31, 1976

Project Amount:

Project Director:

Robert A. Spivey, Provost, Arts & Sciences,
and Professor, Department of Religion,
Florida State University

SUMMARY

During the period July, 1972, through August, 1976, the Religion-Social Studies Project at Florida State University prepared and tested innovative curriculum materials for study of religion in the social studies at the elementary school levels. These curriculum materials, consisting of instructional units on religion for the first six grade levels, are accompanied by teachers' guides and instructional kits which enable competent social studies teachers to be equally competent teachers about religion for students at these early levels.

The background for RESS (Religion in Elementary Social Studies) was the earlier successful efforts of the FSU project staff in developing religion curriculum materials, through an issues-approach, for social studies at the secondary school levels (1968-71) and in developing four films and study packets for disseminating information on teaching about religion to educators and the general public (1971-72). Preliminary investigation showed that there were few materials available for instruction about religion at the elementary level and that there was considerable misunderstanding by the public, educators, and teachers about the legality and appropriateness of religion-study in the public schools and at the early levels. The project staff was also convinced that religious literacy, i.e., understanding of religious phenomena, would be most possible if study began at the first grade level.

In curriculum development, materials for each grade level were sequenced, taking into consideration (1) the general social studies curriculum for the respective levels, (2) the logical structure for learning about religion (in conformity with Jean Piaget and others on children's educational and social development), and (3) the understanding of religion developed by scholars, such as anthropologist Clifford Geertz. Within the general objectives of this curriculum, stress was placed on developing a sense of self-concept and fostering an attitude of empathy toward others. Both these objectives are served by cross-cultural and multi-media dimensions of these materials about religion. The student not only learns about his own religion (lifestyle and worldview) but also about other religions. The emphases for each level of the curriculum were as follows:

Level 1: Cross-Cultural Family Studies
Key Concepts: story, way, sacred places, sacred tunes

Level 2: Cross-Cultural Community Studies
Key Concepts: religious traditions, religious communities, religious leaders, sacred objects
Content: Mound-builders of North America, religions of Java, story of Thanksgiving

Level 3: Ethnic-Studies in an Urban Setting
Key Concepts: sacred symbols, myth, ritual, ceremony, celebration, religious traditions and communities
Content: Spanish-speaking, Oriental, Black, Protestant, Jewish communities in the San Francisco area

Level 4: Religion and Nature
Key Concepts: sacred time, sacred space, myth, ritual, traditions

Level 5: Religion in North America
Key Concepts: religious traditions, communities, myth and ritual
Level 6: World Religions
Key Concepts: sacred symbols, sacred literature, religious leaders, celebration
Content: Islam and Hinduism

These materials were tested at six diverse centers: Oakland and Orinda, California; Hamilton and Burlington, Ontario; Wilmington, Delaware; Kemblesville, Pennsylvania; and Tallahassee, Florida. Before the formal testing occured, there was revision prompted by review and criticism from educators, religion scholars, and representatives of religious communities, plus preliminary testing of materials at the University's research and development school.

In teacher education, four teacher self-instructional kits and a set of teacher training video-tapes were developed along with detailed teacher's guides for each grade level program. The teaching strategies employed in the project included (1) the development of basic concepts or main ideas with stress upon repetition at varying levels of difficulty; (2) inquiry orientation in which students learn by asking questions and forming their own judgments; and (3) employment of multiple media to facilitate the handling of more complex ideas than the textbook approach alone enables.

The results of the project indicate, through the representative testing, that the study of religion in elementary school social studies does occur with (1) teacher-community acceptance, (2) significant learning toward establishing religious literacy, and (3) increased appreciation by students of traditions and religions other than their own. The public school at the elementary level can and should be a place for study of religion; this universal dimension of human experience can be presented in a manner which is conceptually sound, historically accurate, and sensitive to that aspect of human experience which gives greater meaning and depth to the human adventure.

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I THE EDUCATIONAL BACKGROUND FOR THE PROJECT

Because of a particular set of circumstances, in part historical, in part political, and in part accidental, social studies instruction in America's public schools is often weakest at a point where its potential for significant and exciting discovering is greatest: namely, in the treatment of the nature, history, and expression of religion. The failure to examine and explore in depth that pervasive cultural phenomenon known as religions of the world is an occasion for regret and, if possible, for remedy. At least three factors help account for our curricular deficiency or neglect with respect to the subject of religion.

1. Religion, whether foreign or domestic, is often "controversial." Through insensitivity, feelings can be hurt; through carelessness, hostile passions can be aroused. But our educational system has long since recognized the necessity, even the desirability, of honest confrontation with controversy. A course on "American Government" hardly hopes to avoid controversy - especially in an election year! Yet, a school which refused to offer such instruction would be widely regarded as derelict in its duty. The mere fact of controversy has not and must not turn a school away from its full educational responsibility.

2. Religion is also "private," private in the sense that no public authority should needlessly interfere with personal commitments made in the name of religion. The Supreme Court decisions clearly forbid the practice of religion in public schools. Their objections were to the ceremonial practice of religion or to indoctrination in religion in public schools. Although many schools too hastily turned away from study <u>about</u> religion, the Court, in explaining its decisions, pointed out that instruction about religion is entirely permissible and even necessary to understanding the values on which our society is based.

3. Religion as an academic discipline lacks some of the tools appropriate to such an academic discipline. Materials are inadequate or non-existent; professional training is rare. In circumstances such as these, teachers, curriculum consultants, and others can hardly be blamed for giving only cursory attention to that vital but complex entity called "religion."

Properly understood, neither of the first two factors currently responsible for the deficient study of religion constitute a major obstacle. The third difficulty, however, is more than a matter of adequate comprehension or careful definition. And it is precisely here that our project found its central challenge.

From 1968 through 1976, our efforts focused directly on three teacher needs:

1. <u>Understanding of the Supreme Court's decisions on the proper place and function of religion in public education--i.e., what is legal and appropriate.</u>

2. Knowledge of scholarly approaches to religion study (critical and appreciative; sensitive and empathetic) and knowledge of religious phenomena as they relate to cultural phenomena.

3. Ability to employ reliable knowledge from religion scholars, and the results of curriculum development projects, in the education of children with diverse interests, needs, and cultural-ethnic backgrounds in their classrooms.

Surveys of student interest and educator concerns showed that, while students are interested in religions and religious phenomena, the school curricula offered little to meet these needs. While educators were concerned about the students' understanding of cultural trends and social problems, religion was often ignored as an area of inquiry and insight for understanding these trends and coping with the problems. A misunderstanding of the Supreme Court's decisions regarding religion in schools, confusion over the nature of religion, and the absence of proper methods for academic study of religious phenomena, lead to the absence of religion in formal curriculum.

On the other hand, the possibility for significant change existed. At the conclusion of a comprehensive treatment of the relation of religion and the public school, scholar Robert Michaelson stated:*

> This approach (a critical and appreciative study of religion in the public school) will no doubt strike some as being difficult to effect. Aside from the problem of finding and producing skilled and knowledgeable teachers, there are real difficulties stemming from the communical context of the school itself. I do not wish to minimize the difficulties involved, but I reiterate that they seem to me to be no more insurmountable than those associated with the study of such other aspects of human experience as politics. Furthermore, the history of our subject leads me to conclude that we have reached a point where, as a result of continuing secularization and a growing acknowledgement of the realities of pluralism, we are better prepared for this kind of approach than we have ever been.

The use of ethnic materials in public schools and the increased recognition of America as a pluralistic society brought additional openings for religion study. Youth's concern for religion and lifestyle orientations in their personal lives provided motivation to explore religion and belief systems in formal school studies. Coupling this concern with appropriate study of relationships among religion, ethnic groups, and the concept of a pluralistic America gave students a much needed perspective on problems associated with building an effective pluralistic society. Furthermore, direct study concerning cultural awareness and ethnic groups in the school curricula demands that religion and belief systems be given attention if such new areas are to be fully treated.

After four years of curriculum development for secondary schools, we believed that the time was right for religion study in elementary schools and that the first step was, as Michaelson suggests, to develop a cadre of knowledgeable and skilled teachers and to design innovative materials.

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*Robert Michaelson, Piety in the Public School (New York: MacMillan, 1970), p. 267.

II PROJECT OBJECTIVES

Beginning in 1972, the staff of the Religion-Social Studies Curriculum Project initiated an intensive development effort designed to infuse religion study with the social studies curriculum in elementary schools. Our efforts were funded by the W. Clement and Jessie V. Stone Foundation, Chicago, Illinois, and the National Endowment for the Humanities, Washington, D.C.

The objectives of the Religion in Elementary Social Studies Project were:

1. To demonstrate how the study of religion is a necessity in the social education and personal development of children in the nation's schools, especially in relation to humanistic modes of inquiry, the understanding of human behavior, and ethical-moral commitments.

2. To illustrate the legal alternatives open for classroom instruction about religion and broad humanistic issues facing humankind in the twentieth century.

3. To provide materials for the education of teachers in the competencies needed for effective instruction about religion and these humanistic issues, emphasizing inquiry-centered teaching strategies for value analysis and judgment-making.

4. To improve existing elementary social studies curricula by developing in-depth units (one for each grade level for grades one through six) on the study of religion where such study is an appropriate and integral part of the curriculum.

5. To develop a teachers' guide and multi-media learning kit for use with each of the six grade-level units.

6. To assess the effectiveness of the teacher training media and instructional units in elementary schools.

7. To develop dissemination materials and techniques for information on the project and on teaching about religion in elementary schools, encouraging greater dialogue among classroom teachers, educational administrators, religion scholars, leaders of religious traditions, and the public on this important area of social education.

III THE PRODUCTS AND ACTIVITIES OF THE PROJECT

A. Rationale

The strength of the Religion in Elementary School Social Studies Project has been the use of basic concepts from the academic study of religion applied to learning about religion in public schools. The few published materials which include religion study -- and all of the teacher-designed strategies which we have read -- only engage students in learning a few "major" facts about various religious traditions. Our stress upon concepts and main ideas has won the acclaim of religion scholars. This emphasis is also well within the current curriculum thrust of elementary education with renewed emphasis upon concept learning, empathy, and value development.

Our first task in rationale-building brought us face to face with the difficulties in defining "religion." This is a major issue among religion scholars and we had the added burden of defining "religion" in a way that would make sense to children, teachers, and the general public and would recognize the pluralistic nature of North American society.

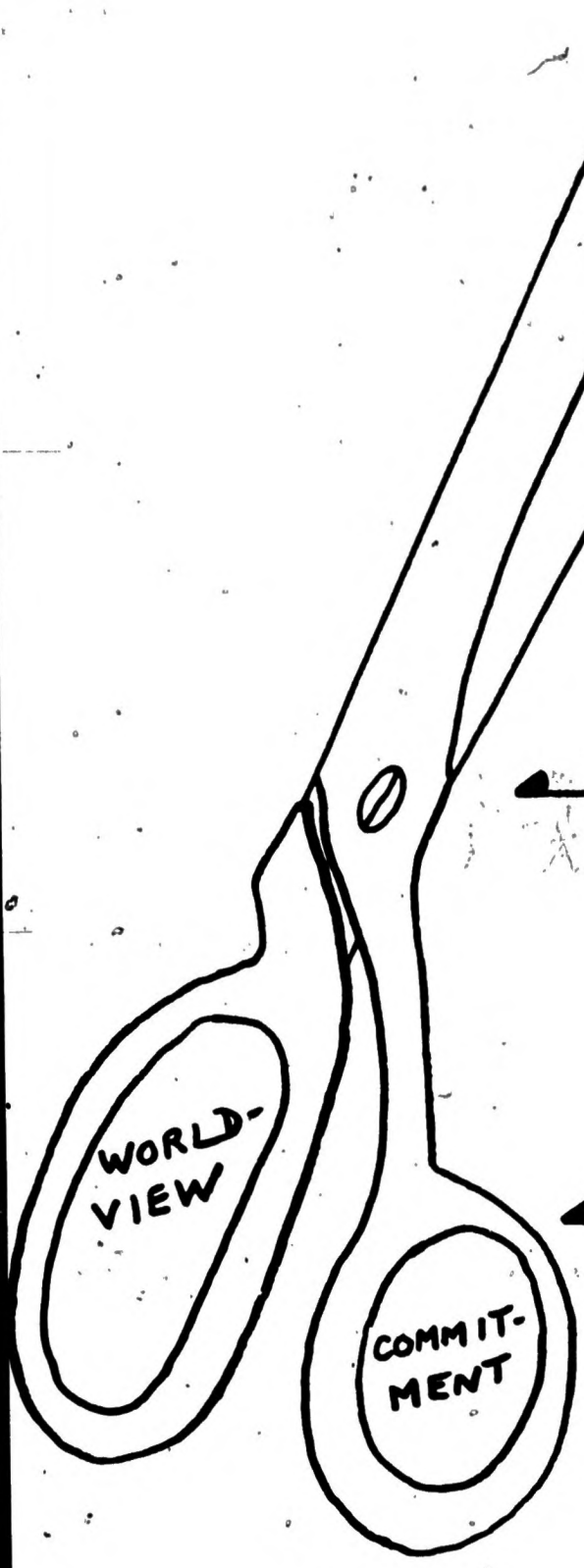
We resolved this challenge by developing a definition of "religion" and a perspective on religion in culture drawing upon the scholarship of the following authors:

> Clifford Geertz, "Religion as a Cultural System," in M. Banton, ed., Anthropological Approaches to the Study of Religion (London: Travistock Publications, 1966), and his "Ethos, World-view, and the Analysis of Sacred Symbols," The Antioch Review, Volume XVII (1957), 421-437.
>
> Michael Novak, Ascent of the Mountain, Flight of the Dove (New York: Harper & Row, Publishers, 1971).
>
> Harvey Cox, The Seduction of the Spirit: The Use and Misuse of People's Religion (New York: Simon & Schuster, 1973).

The functions of religion, from our point of view, are presented in the scissors diagram. The general objectives for our approach to learning about religion, derived from the above scholarship and our pedagogical inclinations, are as follows:

Main Ideas

1. The religious dimension has to do with worldview and lifestyle.
2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what is, and a commitment as to what ought to be.
3. Lifestyle is the way in which a person or a community moves, acts, and lives; lifestyle reflects worldview.



OVERT BEHAVIOR and REALIA--the "stuff" of religion. Acts and deeds, buildings, relics, rites, symbols, and objects which we identify as "religious," distinct from the secular.

LIFESTYLE ORIENTATIONS--the way people are and want to be in the world. The way they tell and live their stories as individuals and as communities.

WORLD-VIEW and COMMITMENT--
The "handles" people have on life. World-view is the meaning people have made of life and beliefs about what is (sense of reality; what they hold as sacred, permanent, enduring). Commitment is the supreme values which people hold--the values for which they live their lives, and which express what they should do in life. World-view and Commitment are expressed in one's story.

4. The religious dimension is manifested in both religious and non-religious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

Main Concepts

The following concepts are drawn from the Main Ideas:

Religious Concepts

Sacred Time	Myth	Religious Traditions
Sacred Space	Ritual	Religious Community
Sacred Literature	Ceremony	Religious Institutions
Sacred Objects	Celebration	Religious Adherents
Sacred Symbols	Religious Leaders	Worldview and Lifestyle
		Story and Way

Social Process Concepts

Diversity
Interaction
Change
Acculturation

Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

Skills

Introducing Encounters

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through
   - sense experience
   - simulation
   - field trips

3. considering a problem which needs:
   - an explanation
   - a solution
   - a personal or societal response

Developing Encounters

4. developing and testing concepts, generalizations, and interpretations by
   - stating and checking hypotheses
   - acquiring information through
     - listening
     - viewing
     - interpreting graphic materials
     - reading
   - locating information
   - organizing information
   - comparing and contrasting
   - analyzing information
   - making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
   exploring feelings and values
   expressing feelings and values
   empathizing
   exploring implications and consequences

9. working with others effectively
   social participation skills
   creativity and expressive communications skills

The instructional materials which we have prepared and tested for students (and the accompanying Guides for teachers) show one way to attain these objectives which is academically sound, sensitive, and educationally effective. Our teacher training materials will teach educators how to employ these materials in the classroom.

B. Student Classroom Materials

With the definition of "religion" and a conceptual framework for understanding religious phenomena, the project staff still needed to devise a set of pedagogical guidelines for the development of instructional materials and the selection of content. At the project's inception, we realized that teachers need a wealth of materials for in-depth units of study. The materials should be developed on topics directly related to the best existing social studies curricula. They should have high appeal. The materials should be well suited for pupils with a wide range of verbal abilities and interest. A variety of materials on each unit level should be designed to appeal to children of different cultural and religious backgrounds.

We found attractive Dr. David Hawkins' suggestion to science teachers that they construct and utilize less-structured materials as effective learning devices:

> It is becoming increasingly evident to educators that children appear to learn more out of school than they do in school, the reason for this seemingly strange occurrence being the constant exposure they have to the Mass Media. The importance of this realization is that educators are also realizing that there is very little structure other than the child's perceptual experience to this form of learning. If children are, therefore, learning from experience in an unstructured environment, then perhaps with a more experimental environment in the school they could also learn more effectively.*

He suggested devising "Messing About Kits" for use in an initial free and unguided exploratory phase of learning. The possibilities for developing and using kits containing "Messing About" materials, as well as more structured manipulative and audio visual materials in social studies education, were encouraging. The Kits might include such items as: simulation games, activity booklets, film loops, records, hand puppets, selected religious artifacts, transparencies, song sheets, maps, photographs, and toys, such as the dreydle toy of religious significance to people of the Hebrew faith. This "multimedia" approach would readily lend itself to a wide range of teaching strategies.

*David Hawkins, "Messing About in Science," Science and Children, Volume 2, No. 5 (February 1965), pp. 5-9.

When designing the instructional materials, we found that learning those basic concepts for understanding religion and religious phenomena required more structure than David Hawkins' technique of "messing about." However, each lesson was built upon student experience and the need to make meaning of that experience. Each teachers' guide contains a plethora of "extending activities" as suggestions for additional student experience, inquiry, and "messing about." This balance of student experience, structured lessons, and "messing about" has proven successful in promoting student attainment of those RESS objectives set forth in our Rationale.

These lessons were sequenced within units and the grade level units were sequenced to foster concept development:

Level 1: Cross-Cultural Family Studies
Key Concepts: story, way, sacred places, sacred tunes

Level 2: Cross-Cultural Community Studies
Key Concepts: religious traditions, religious communities, religious leaders, sacred objects
Content: Mound-builders of North America, religions of Java, story of Thanksgiving

Level 3: Ethnic-Studies in an Urban Setting
Key Concepts: sacred symbols, myth, ritual, ceremony, celebration, religious traditions and communities
Content: Spanish-speaking, Oriental, Black, Protestant, Jewish communities in the San Francisco area

Level 4: Religion and Nature
Key Concepts: sacred time, sacred space, myth, ritual, traditions

Level 5: Religion in North America
Key Concepts: religious traditions, communities, myth and ritual

Level 6: World Religions
Key Concepts: sacred symbols, sacred literature, religious leaders, celebration
Content: Islam and Hinduism

RESS is centered on the emotional and intellectual development of the child in our multi-religious and multi-ethnic society. It consists basically of three modules on each of the six grade levels. A module centers on the development of a main idea. Each module consists of four to six sequential learning encounters which develop concepts and organizing ideas related to the main idea. An encounter usually provides activities for one or two days of classroom instruction. In this way, a module may be completed in one to two weeks.

Each grade level set of three modules contains:

*a teacher's guide with general and behavioral objectives, teaching strategies and resources, and background information;

*packets of multi-media learning materials which include: slide series, audio-cassettes, student reading books, student activity books, sort cards, picture sequence cards, data and analysis and retrieval charts

While the encounters within each module are sequential, the modules themselves may be used interchangeably. In this way, the teacher can use each module when it best correlates with the regular social studies program.

As part of the development process, each set of materials went through the following formative evaluation sequence. It is important to note that local and national religious groups were given the opportunity to review those materials which dealt with content relative to their religious tradition (e.g., Anti-Defamation League of B'nai B'rith, Islamic Center, Middle East Institute, Indian Rights Association, Christian Science, etc.).

Design of Unit Objectives, Content, and Structure

↳ *In-house Staff Review*

↳ *Consult with Religion Scholars*

↓

Draft of Individual Lessons in the Unit

↳ *Writer-conducted Field Test of Each Lesson with Small Groups of Students*

↓

Draft of Entire Unit

↳ *Local Field Test in Tallahassee with Staff Observers*

↳ *Consult with Religion Scholars and Appropriate Religious Leaders and National Organizations*

↓

Revised Version of Unit Written and Printed

↳ *Conduct Field Tests in Six North American Centers*

↳ *Video-tape Tallahassee Tests*

↓

Compile Evaluative Feedback in an Evaluation Report with List of Recommended Revisions

↓

Deposit all Printed Materials and Evaluation Reports in the ERIC System

At the time of this writing, three Levels with evaluation reports have been deposited in the ERIC System where users may order copies in microfiche and hard-copy at cost. The remaining Levels will be deposited in the next several months.

RESS Student/Classroom Materials

Level I	R.I.E., March, 1976,	ED 114 320
Level II	R.I.E., March, 1976,	ED 114 321
Level III	R.I.E., June, 1976,	ED 118 509
Level IV	R.I.E.,	, ED ___ ___
Level V	R.I.E.,	, ED ___ ___
Level VI	R.I.E.,	, ED ___ ___

Jane Susan Austin's study of attitude changes for some students using the Level II materials in Tallahassee is also available through the ERIC System and a condensed version appeared in Religious Education, September-October, 1976, 474-487.

C. Teacher Education Materials

Teachers in the area of religion study need to be trained to maintain the most effective classroom conditions so that both legal and academic standards are met. Suggested criteria for testing the legality of the treatment of religion in the social studies outlined in Guide for Teaching About Religion in the Public Schools need to be transmitted to elementary teachers. In order to be confident of their treatment of units about religion, teachers need background information on Supreme Court rulings on the legality of common religious practices. They need to observe classroom demonstrations of units of study about religion being treated as part of an academic program rather than as a form of religious worship and indoctrination.

While summer institutes as a method of teacher training and dissemination provide teachers with opportunities to work in each of these areas in great depth, they have a limited capacity to reach significant numbers of teachers, especially in their local setting. For the Religion in Elementary Social Studies Project an innovative and potentially far reaching approach to teacher preparation was developed. Our approach involved: 1) teacher self-instructional kits, 2) single concept video-tapes, and 3) workshop programs using the above materials.

These materials were designed to meet several criteria: 1) the economical use of teachers' time and school district funds, 2) the economical use of our funds for dissemination and teacher training, and 3) teacher education on-site in their schools and within the context of their concerns in their own classroom setting. The more usual approach with University courses and summer institutes has served the educational profession well, but is expensive. Our system of self-instructional materials and focused workshop programs using the video-tapes and self-instructional materials is more cost effective.

Four teacher Self-Instructional Kits were produced and field tested. The first two Kits consist of a booklet and a cassette audio-tape. The second two Kits consist of a booklet and optional single concept video-tape.

KIT I	WHAT IS RELIGION? (Deals with definitions of religion and the Supreme Court decisions). Cassette audio-tape.
KIT II	TEACHING ABOUT RELIGION: STRUCTURING THE EDUCATIONAL ENCOUNTER (Deals with the educational design, the rationale, and the objectives for our materials). Cassette audio-tape.
KIT III, IV	LEARNING ABOUT RELIGION (KIT III presents sample materials for grades 1-3 and KIT IV presents samples for grades 4-6). Video-tapes.

The video-tapes are edited from the tapes made during the local field trials in Tallahassee. These tapes show teachers using the RESS materials with their students -- working to teach a specific concept or skill.

The Kits went through the following production and formative evaluation process:

Design and Draft for a Teacher Self-Instructional Kit with Objectives and Evaluation Component

↓

Project Staff Review

↓

Preparation and Printing of Field Test Version

↓

Review by:

→ *Panel of Religion Scholars*

→ *Panel of Educators and Teacher Educators*

↓

Field Trials with In-Service and/or Pre-Service Teachers

→ *Compile Field Test Results and Reviewers' Comments into an Evaluative Report with Suggested Revisions*

↓

Place Kit and Evaluative Report in ERIC System.

PANEL OF EDUCATORS

Charles H. Adair, Florida State University
Anna S. Ochoa, Florida State University
Jim Uphoff, Wright State University
Pat Ferguson, University of Alabama
Joe Fitzpatrick, Alfred I. DuPont Schools, Wilmington, Delaware
Jean Freeze, Pinellas County (Florida) Schools
James Sundeen, Florida State University
J. Susan Austin, Florida State University
Tom LoGuidice, Carleton College

PANEL OF RELIGION SCHOLARS

Edwin Scott Gaustad, University of California, Riverside
Robert Michaelsen, University of California, Santa Barbara
John R. Meyer, Hamilton, Ontario
Nicholas Piediscalzi, Wright State University
Guntram Bischoff, Western Michigan University
Rollin Armour, Auburn University
Tom Kraabel, University of Minnesota
Arthur Gilbert, Marymount Manhattan College
Francis Buckley, University of San Francisco

At this time, three of the Kits have been deposited with ERIC (along with the evaluation report). They may be ordered using the following numbers:

RESS Teacher Training Kits

Kit I	R.I.E., March, 1976,	ED 114 319
Kit II	R.I.E., March, 1976,	ED 114 325
Kit III	R.I.E., May, 1976,	ED 117 017
Kit IV	R.I.E., ,	ED ___ ___

D. Dissemination Activities

The project staff pursued dissemination activities of three types:

1. response to correspondence about our activities and assisting visiting scholars and educators who came to the project office;

2. cooperative efforts with professionals and national organizations through articles, discussions, conference presentations, etc.;

3. summer programs for teachers across the country; and

4. placing all materials and field test reports in the Federal government's ERIC System, where they are available in hardcover or microfiche on an at cost basis.

In Office Activities:

We estimate that we have received two inquiries per working day (by mail and telephone) during the existence of the project. In response to these inquiries, we have shared reprints of articles, copies of our materials (especially the teacher training materials and project rationale), and source materials on others' publications and projects.

We have received visitors from four nations (Canada, Korea, Australia, and Great Britain) and from many States (Vermont, Delaware, Georgia, Alabama, Texas, Minnesota, Utah, Michigan, California, Illinois, etc.).

Cooperative Efforts:

As the Project developed, we have reported to local, State, and national professional organizations in religion scholarship, education, and organizations interested in religious tolerance (i.e., the Anti-Defamation League, National Council of Churches). Their reactions to our approaches, our initial instructional materials, and our work with teachers have been very positive. They are encouraging us to continue. We have worked closely with the Public Education-Religion Study Center (PERSC) at Wright State University and with selected school systems interested in religion study.

The National Council for the Social Studies has established a standing committee on Religion in Public Education and the American Academy of Religion has established a section on Religion Study in Public Schools. We worked with both of these groups for a dissemination program on religion in elementary school social studies.

American Academy of Religion.

The project staff has maintained close links to scholars in religion study from the inception of our endeavor. Dr. Spivey has made presentations to the AAR at annual meetings. Ms. E. S. Malbon, a writer with the project, made an extended presentation at a Southwestern Regional Meeting of the AAR at Sherman, Texas, in March, 1974.

United Ministries Center, Tallahassee.

In 1974-75 we helped to plan and conduct a State-wide conference on "Religious Freedom at the Bicentennial." The conference was held on March 6-8, 1975, in Tallahassee and attracted religious leaders, scholars, and members of various civic groups from across the State of Florida. Our project materials were on display and one section of that conference was devoted to our project activities.

National Council on Religion and Public Education.

We have worked with this organization from its inception in 1972. Ms. Dye did several presentations on our project activities at the meeting of the NCRPE in Chicago, 1974, and for the jointly sponsored meetings with the National Council for the Social Studies and the NCRPE in Chicago during November, 1975.

Public Education-Religion Study Center, Wright State University.

We have also worked closely with this organization since its inception. Dr. Spivey is on its board of directors. He made one of the major addresses at a conference conducted by PERSC on the tenth anniversary of the Schempp Decision, 1963 (1973).

Ms. Dye made presentations before two summer programs sponsored by PERSC: one in the summer of 1973, and the other in the summer of 1975. In addition, she prepared several articles for the PERSC Newsletter. Both Ms. Dye and Dr. Allen are reviewers of educational materials for PERSC. This cooperative program continues and Dr. Allen and Ms. Dye recently completed two articles for a book on religion study to be published by PERSC for public school educators.

Florida Council for the Social Studies.

Dr. Allen has made several presentations on religion study at the annual clinics of this organization, and at a similar organization in Alabama.

Anti-Defamation League.

In addition to the cooperation in developing materials, Dr. Allen and Dr. Spivey have worked closely with the ADL, Polish culture groups, and other ethnic organizations in Florida. Two state-wide meetings have resulted, one in Miami during May, 1976, and Clearwater, November, 1976, under the direction of Dr. Edward D. Wynot, Jr. These meetings have involved the presentation of our project materials to educators and ethnic leaders. We hope to continue this cooperation in the coming years.

While Ms. Dye and Dr. Allen have concentrated upon teacher training in their dissemination efforts, Dr. Spivey has addressed a number of important public audiences on educationally and academically acceptable religion study in schools. For example, he has addressed such diverse groups as the Ohio Pastors Convocation, Ohio Council of Churches, January, 1975; the 26th National Conference on Church and State, Americans United for Separation of Church and State, February, 1974; and a national symposium on Civil Religion in America, at Dickinson College, Carlisle, Pennsylvania, April, 1973.

Summer Programs for Teachers:

In the summer of 1972, Dr. Allen offered a three-week institute for teachers sponsored by the Minnesota Council of Churches and Macalester College, St. Paul, Minnesota.

In the summer of 1973, Dr. Allen was invited back to Minnesota to conduct a three-week institute for teachers at St. Mary's College, Winona, Minnesota.

In the summer of 1975, Dr. Spivey offered a three-week institute for teachers at the University of San Francisco. Dr. Allen offered part of a two-week program on ethnicity and religion at Webber State College, Ogden, Utah, and a three-week program on Values Education and Religion Study at Wilfrid Laurier University, Waterloo, Ontario.

In the summer of 1976, Dr. Allen repeated the program for teachers at Wilfrid Laurier University.

To complement these teacher training-dissemination activities the project has assisted schools and universities in their summer programs by providing materials and offering advice when called upon. In addition, our staff has made one-day speaking appearances -- for example, PERSC programs, Harding College (Arkansas), Webber State College, and the Moral Education Project, Burlington, Ontario,

This has been a very positive and successful portion of our work and we hope to continue this through cooperation with school systems, universities, and teacher centers.

ERIC Deposit:

So that our materials will be available to scholars and educators following the close of the RESS Project, we placed the field test version and the evaluation reports for each Level of classroom materials and for each Teacher Training Kit in the ERIC System.

These materials are available on an at cost basis to all persons ordering them.

We will also place copies of this Final Report in the ERIC System.

IV FUTURE NEEDS

Any assessment of a curriculum project's accomplishments must include some reflection upon what is left to be accomplished. In the case of our project, we feel that we have only begun. Much remains to be accomplished to foster appropriate study of religions in public schools.

Given the availability of institutional support, the project staff plans to work toward fulfilling the following needs:

1. The major task involved public awareness of the proper and constitutional place of religion study in the school curriculum. Confusion about the Supreme Court decisions continues. This confusion is sustained by vague and partial conceptions of "religion" as a term and as a socio-cultural phenomena. The project staff will address this task in concert with the teacher education task delineated below.

2. We would like to help establish some school programs in religion study as important demonstration settings for scholars and educators who visit the Project in Tallahassee. Over the past two years, many educators have shown an interest in seeing the materials for religion study in action in the classroom. Visiting teams have come from Ontario, Vermont, Florida, Korea, California, Delaware, Colorado, Minnesota, Pennsylvania, and Ohio. We have some video-tapes, but many religion scholars, college teacher educators, and school-based educators have wanted to see and to visit with teachers and children who are using the materials.

3. To develop teacher education programs in order to assist educators interested in religion study in public schools.

   a) We will develop and test a model mini-course on "Religion in Public Education" for use in educational foundations courses, normally required for teacher certification in each State. Future teachers will study the Supreme Court's Schempp decision (1963), various definitions of religion and "objectivity" applied to instructional objectives and topics, issues such as use of the terms "myth" and "Old Testament," and issues surrounding "prayer," "Bible reading," and other practices involving religion (e.g., civic religion).

   b) We will develop and test a model mini-course on "Learning about Religion in Elementary Schools" for use in undergraduate and graduate courses in colleges of education. The mini-course will be suitable for use in teaching methods courses which are required for certification in each State.

      Students will study the Project rationale and examine sample materials from the project, then, they will design their own instructional sequences (for a two week "unit") under the direction of a religion scholar and a professor of education.

c) We will write a non-credit correspondence course on "Religion and Public Education" which will be available through the Division of Correspondence Study at the University of Florida, Gainesville, Florida. Copies of the course will be made available to directors of continuing education in state university systems across the country.

This non-credit course directed toward (and written for) teachers and the public is a spin-off of our earlier Project activities. Professors Allen and Spivey will design this course and will submit it to scholars and a sample of community leaders for review. Persons using this course will examine the Supreme Court decisions affecting religion in public education and selected samples of the kinds of teaching and learning which might go on, legally, within their local school system. The course will be deposited with the Division of Correspondence Study, Florida State University System, Gainesville.

d) We will develop a workshop program which will be offered to school systems and universities. The staff has been invited to do similar workshops, but the time has been limited due to writing commitments during the past three years.

We have conducted workshops at meetings of the National Council of Religion in Public Education, the American Academy of Religion, and other groups -- but this was accomplished as part of the evolution of the Project and its materials. We are proposing to conduct design workshops for classroom teachers and supervisors devoted to their school curricula. School administrators have responded favorably to scheduled workshops in their districts or in regional centers.

e) We will develop a model three-week institute program for summer enrollment by teachers which will be offered on-campus and may be available as an off-campus course during the academic year in Florida. After field testing and revision, this program will be directed toward helping teachers design their own instructional methods and materials -- not merely using our materials. The format and materials for this model program will be disseminated to scholars in religion and teacher educators across the country.

A major undertaking is the development of an intensive three-week writing/design program based at FSU for teachers. Professors Spivey and Allen will be directly involved and will teach this course on-campus in the summer and off-campus as demand warrants. In addition, the format, materials, and descriptions of activities will be circulated to other interested institutions of higher education via the American Academy of Religion and the National Council for the Social Studies.

f) The Teacher Self-Instructional Kits (with audio-cassettes and video-tapes) will be made available to teachers, school systems, and universities through the facilities of PERSC (The Public Education-Religion Study Center at Wright State University) and ERIC-CHESS in Boulder, Colorado.

g) Professors Spivey and Allen plan to write a Methods and Curriculum Book on Learning about Religion in Elementary School Social Studies. Drawing upon our experience in curriculum development and field assessment, we plan to write a practical teachers' guidebook to teaching about religion in public elementary school social studies. The volume would include sample materials and teaching strategies for a variety of educational settings.

4. To offer consulting services to religion schclars, school systems, and organizations where our expertise and experience is useful in implementing religion study in schools. The staff has accomplished work in this area via correspondence and telephone, by on-site visits from educators from Minnesota, Vermont, Ontario, Alabama, Connecticut, and other states, and by staff trips to school systems in Ontario, Alabama, Minnesota, California, Arkansas, Texas, and several other states. The need for this service is clear to complement the work of PERSC. Our approach here is not simply to inform others of what we did but to assist them in using our expertise to build programs for their local audience.

These activities will permit the systematic extension of our work from the first four-year project to new schools and universities. Our program is a co-operative one with school systems and university teacher educators. It is complementary to the program at PERSC (and we see areas of continued cooperation here) and to summer programs in other universities. As of this time, to the best of our knowledge, there are no other curriculum projects in the area of elementary school religion study, and only one other active curriculum project in the area of religion study -- and that is a high school project in Minnesota.

5. We need to work in a neglected area -- Learning About Religion in Junior High-Middle School Social Studies. This curriculum development effort will be directed toward the design, writing, and field testing of biographical units. One set of units, now in the prototype stage and ready for initial field trials, deals with American history. A second set will deal with world cultures. Using the life of one individual, each unit offers students an opportunity to explore an ethical issue in a historical context, and then, pursue independent study and critical reasoning on parallel issues in their own time and community.

6. Similar to our planned book for elementary school teachers, we want to do a Methods and Curriculum Book on Teaching About Religion in Secondary School Social Studies. Drawing upon our experience in curriculum development and field assessment, we plan to write a practical teachers' guidebook to teaching about religion in secondary school social studies. The volume would include sample materials and teaching strategies for a variety of courses and educational settings.

V WHAT WOULD WE DO DIFFERENTLY, KNOWING WHAT WE DO NOW?

Conducting a curriculum project with so many elements involved in the development process is a challenge. Everyone who has been engaged in curriculum development can readily attest to that. In our reflections upon our project and performance, we have discerned some points which will be helpful to us in future curriculum development and which might be helpful to others contemplating curriculum projects -- or the funding of such projects.

A. In our original proposal we assumed that we could juggle more balls at a time than proved to be the case. Certainly the amount of funding was adequate for what we proposed to do. But we needed to stretch those dollars out over a longer time frame to be more efficient and effective.

We spent the first several months developing a conceptual framework for religion study in elementary school. This work was sound. But, given the pressing time schedule, we needed more opportunities for circulating our rationale to others in education, the academic study of religion, and the general public. Writing during the first year went very well. But in the second year and beyond, the tasks "bunched up." We were trying to write instructional materials and conduct the initial field trials, do the national trials on our revised materials, prepare teacher training materials and test them, as well as working on dissemination tasks. We simply did not have the staff to perform these tasks simultaneously. They should have been sequenced so that we 1) developed a conceptual framework and rationale which was circulated and revised, 2) developed sample instructional materials and tested them, 3) used this feedback to develop and do the initial tests on Levels I through VI, 4) conducted the national field trials and the development of teacher training materials simultaneously, and 5) prepared the evaluation reports and conducted dissemination activities.

As it was, we <u>did</u> extend the funding period two times. But these extensions did not affect the structure of our work procedures. They were afterthoughts, necessitated by the need to do so many tasks simultaneously.

B. In our original proposal, we decided to work with video-tape rather than 16mm film. This was a mistake on our campus. We found that obtaining video-tape equipment and the quality of the equipment obtained were major difficulties. Procedures for editing the hours of tape collected were a tremendous difficulty. In addition, the problems inherent in using compatible equipment on school sites where we did teacher education made the whole process one of questionable worth. Instead, we should have (and will in the future) return to our work in 16mm color, sound film. Several years ago we did a very successful project with WFSU-TV for secondary schools. Almost every problem which arose in using video-tape, was not a factor in our successful film experience. We also learned that the cost is not as different as we had assumed. Certainly the long-term costs (considering the cost involved in obtaining playback equipment for on-site workshops) is higher for video-tape than for short films.

C. As a corollary to Point B above, we discovered that the Florida State University did not have the technical support equipment readily available to serve efficiently such a project. Certainly, the video-taping experience proved this, but just as important were problems in filmstrip development, audio-tape reproduction, and printing. Eventually we were able to solve these problems to our own satisfaction, but we faced major obstacles in the beginning -- and the video-taping problem remained til the close of the project.

More important, the University lacked the flexibility to efficiently contract for the services of photographers and artists and for technical support as we needed them. Such contracts or consulting arrangements absorbed too much staff time to be efficient, so we used other less effective means. The University or the staff of some future project needs a mechanism to:

1. contract to purchase technical assistance (e.g., photography, art work, video-taping) as needed during the development process; and

2. contract with personnel (e.g., graduate assistants, student assistants, typing persons) as needed on a performance basis, as opposed to an hourly rate or a salary basis.

D. While funding curriculum development projects through a university still makes sense to us, that practice does cast a provincial "ownership" on the project and its products. Perhaps funding should be made in concert with national or international professional/scholarly organizations, who then may or may not work with one or more universities.

This suggestion is made in part based upon the "provincial ownership" perceptions which we have experienced. But it is based upon two additional factors. First, dissemination and teacher training efforts would tend to be enhanced by the interests and visibility of a national or international organization. Second, by relating a development project directly to a national organization, that project more readily has access to, and the commitment of: 1) review panels (which make quality control easier) and 2) dissemination vehicles (which make for greater impact upon target audiences). Our work with the American Academy of Religion, the Anti-Defamation League of B'nai B'rith, and similar groups support this suggestion.

E. Our experience in field testing and evaluation suggests that we made too little use of experienced graduate students in research and evaluation. One master's degree student did a study which greatly bolstered our confidence and indicated some needed revisions in our efforts. Had we used a different production schedule (see Point A above), we would have had the time to encourage graduate students and professorial colleagues to undertake studies of our materials in the classrooms.

THE PROMISE OF PROJECT RESS

Just as commencement is both an end and a beginning, so too the completion of Project RESS represents an end and a beginning. The project has now produced curriculum materials for the study of religion in Social Studies that are legally and educationally sound for the first six grade levels of the public elementary school. Furthermore, the project has shown that competent teachers in the regular subjects of the public school curriculum are also competent teachers in the study of religion. Finally, the project has shown that learning about religion delights, fascinates, challenges, and aids the young child's development toward becoming a thinking, feeling citizen.

This kind of learning fits with major current and future emphases of public school education. Our first emphasis upon literacy, upon knowing basic ideas and concepts regarding religion, agrees with the educational mood of back to basics. Our second emphasis upon religion-study as a substantial, appropriate, and effective way of working at value questions fits with concern for value education in a time of moral crisis and concern. Our third emphasis on a cross-cultural approach to study of religion fits into the public's need to understand other nations and cultures, particularly non-Western ones. Our fourth emphasis upon understanding religion broadly as story and way encourages taking account of the diverse, pluralistic society which exists in American culture, especially ethnic heritages.

In essence, learning about religion at these young age levels helps to foster appreciation of the diverse religious views and lifestyles in all human societies, including our own; thus tolerance is encouraged. It is also important in helping the young child to develop an appreciation for and an understanding of his/her own heritage and tradition; thus, self-identity is developed. These kinds of learning work toward breaking down stereotypes and fostering a sense of the worth of one's own tradition.

The potential impact of this Project has of course been enhanced by the national field testing of its efforts. An even more solid indication of its possible national importance is the imaginative and careful development of the materials being done by Argus Communications.

Project RESS is at an end; its products, which seek to further a <u>complete</u> education for our children, are at a beginning.

RELIGION IN ELEMENTARY SCHOOL SOCIAL STUDIES: A VEHICLE FOR ATTITUDINAL CHANGE

J. Susan Austin

Research Associate, Religion-Social Studies Curriculum Project, Florida State University

Tolerance can be developed as an attitude among second graders

Seven year old Peter is shown a picture of a little boy playing football and is told that the boy in the picture never goes to church or to Sunday School. Peter is asked how he would feel about being friends with this boy. His response: "I wouldn't like that because all my friends go to church." Six weeks later Peter is confronted with the same picture and asked the same question. His response now to a friend who does not go to church or Sunday School: "It doesn't matter. It's more important how they talk and are friends." Is this a change in attitude, and if so, how can it be explained? What has occurred during the six weeks that has contributed to a more openminded and more tolerant response?

Sara, also seven, is shown a picture of a little girl and told that this is a picture of herself. How would she feel if a best friend told her there is no God? Below the picture are three faces; a scowling disapproving face, a neutral "It doesn't matter" face, and a smiling approving face. Sara points to the scowling face. When asked why she feels this way she answers that "you should believe in God." Six weeks later Sara is confronted with the same picture and asked the same question. She now points to the neutral face and responds: "If she doesn't believe, why should we force her to believe?" As did Peter, Sara is also able to reflect a more tolerant response.

It is unlikely that being six weeks older could explain these changes: more likely something occurred in these childrens' lives that enabled them to assume a more tolerant stance. That "something" is partly to be explained by the fact that during the intervening time these children grappled daily with the concept of what it is like to live in a society rich in religious and ethnic diversity. Sara, Peter, and some of their second grade classmates of the Florida State University Developmental Research School spent six weeks involved in an unusual study using multi-media materials produced by the Religion in Elementary Social Studies Project (RESS) at Florida State University.

Funded by the National Endowment for the Humanities and the Stone Foundation, the Staff of RESS is developing elementary level curricula about religion for our multi-religious and multi-ethnic society. The experimental materials for the first through third grade levels have been completed, and now provide an opportunity for determining the effectiveness of an innovative curriculum in religion study. The Project's effort is unique in the United States, not only because it deals with teaching about religion in public school, but because the curriculum is being developed for primary grades on up, and stresses objectives dealing with sensitivity, empathy, and tolerance as well as information about religions.

Religion and Public Education

The RESS Project stresses that study about religion in public education is the proper and necessary responsibility of the schools. The majority opinion of the 1963 Supreme Court decision concerning religion and prayer in the public schools furnishes their mandate.

Support for education about religion in the public schools without advocating or teaching any religious creed can also be found in an earlier statement issued by the National Education Association (NEA, 1951).

Note: The author acknowledges contributions of Prof. Anna D. Ochoa, College of Education, Florida State University; the Director and Staff of the Religion in Elementary Social Studies Project; Dr. Janis Smith and Ms. Marvel Lou Sandon of the Developmental Research School, Florida State University.

> To omit from the classroom all reference to religion and the institutions of religion is to neglect an important part of American life. Knowledge about religion is essential for a full understanding of our culture, literature, art, history, and current affairs.
>
> That religious beliefs are controversial is not adequate reason for excluding teaching about religion in the public schools. Economic and political questions are taught and studied in the schools on the very sensible theory that students need to know the issues being faced and to get practice in forming sound judgments. Teaching about religion should be approached in the same spirit (pp. 77-78).

The RESS Project represents a major effort to provide materials for teaching about religion on the elementary school level in the United States and is designed to complement existing social studies curriculum. For example, RESS expands a second grade study of communities to include religious communities in an inquiry-oriented cross-cultural study. The second level study is divided into three units that focus on three varied religious communities. Unit One is based on the Georgia Indian population of the past, referred to as the Temple Mound Builders. Their tradition represents a religion based on community experience in a homogeneous society, where culture and religion were intimately interrelated and diversity was nonexistent. Unit Two presents religious data on contemporary Java, an example of religion as a community experience in a society of cultural diversity or heterogeneity. In Java religions exist side-by-side, blending together to create a unique cultural and religious environment. Unit Three focuses upon religion as a community experience in the child's own community, which may be religiously homogeneous or heterogeneous. The class explores the composition of their own religious community and that of American society in general.

There are a number of main ideas RESS describes as basic to the study of religions, e.g., "The religious dimension is universally manifest in human societies." These main ideas may be stressed more at one grade level than another, but the curriculum is designed so that the ideas taught transfer to all grade levels.

Beyond knowledge and concepts, there are key effective learning objectives which the RESS Project strives to help each child attain:

1. Appreciation of diversity of worldviews and lifestyles in human societies.
2. Supporting a person in his beliefs and behavior which are unique to his secular or religious tradition, as long as they do not impinge on the rights of others.
3. Consideration of the values of particular traditions which are involved in decisions people make.

RESS also aims to support the development of a positive self-concept, including feeling free to make appropriate references to and statements about one's own feelings, values, worldview, lifestyle, and religious and/or secular traditions. Encouragement is given to live openly by the commitments which a child's worldview and lifestyle entail.

Meeting Affective Objectives

These affective learning objectives of the RESS Project are of central interest to this paper. The key questions of this case study focus on how the RESS Project materials and instructional strategies might affect these empathetic qualities of the child. Much of the current curriculum emphasizes the affective realm and though it professes to affect attitudes, beliefs, and values, this objective is rarely measured. The attitudinal effect of this innovative second grade curriculum material on the individual child is the subject of this investigation.

One of the prime arguments of the RESS Project for the presence of a curriculum about religion in the elementary grades is that "the failure to provide correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust and prejudice." Do these curriculum materials help to alleviate the consequences of such stereotypes and misconceptions?

Key questions for this investigation include: Will exposure to religious diversity lead to an increased religious tolerance, or perhaps to increased prejudicial attitudes? Or, will there be a negligible effect upon the child? How can the effect of the curriculum be measured, and what are the implications for future research as well as for curriculum design? The issues of tolerance and attitude change are important areas of concern for educators (public and religious) as well as for curriculum designers.

In an effort to understand fully the dimension of re-

ligious tolerance in the life of the young child, awareness of religion, ethnocentrism, and personal experience of religion were explored in an effort to determine the relationship of these factors to religious tolerance. The following section describes the young population of this case study as well as the methodology and findings involved in evaluating the possible impact of RESS on the dimensions of religious tolerance.

The Children in Question

The initial field testing of the materials took place at the Florida State University Developmental Research School (D.R.S.). The RESS Project selected the University School because of the composition of the classroom population, which is determined by such factors as a balance in sex, race, religion, and socioeconomic status. In addition, the D.R.S. provides a pilot school for K-12 curriculum development and research projects for the Florida State University College of Education. The RESS field testing of materials here was aimed at assisting the project staff in further refining their materials before the national piloting program. Of the two second level classrooms at the D.R.S., one was exposed to the RESS materials. Fourteen of these children served as one group (the exposed group), and thirteen children of the other second level class who studied traditional social studies curriculum served as the non-exposed group. The children in both groups experienced the same general curriculum during the six-week field testing period; the only exception was this thirty-minute daily social studies curriculum.

A profile of both groups of children reflects strong similarities. Both groups have a wide range of religious affiliations (Episcopalian, Catholic, Methodist, Baptist, Presbyterian, Assembly of God, etc.) as well as a similar number of non-affiliates. Both groups contain approximately 86% white children and 14% black. Both groups reflect the same mean age of approximately seven and a half years. In addition, there is approximately an equal distribution of girls and boys. A comparison of both groups' performance on the Stanford Achievement Test (Paragraph meaning and Arithmetic) reveals very similar mean scores.

Both groups underwent a pre-test and a post-test which attempted to measure any change in religious tolerance as well as assist in determining some key factors in the composition of the child's makeup (i.e., awareness of religions, the degree of ethnocentrism, personal religion experiences).

Testing for Tolerance

A wide range of levels of religious tolerance was anticipated among these second graders. Based upon the research findings of Kutner (1958) and Rokeach (1948) which describes mental rigidity as a major characteristic of the prejudiced child, it was anticipated that the extremely prejudiced child would reflect little attitudinal change after exposure to the RESS cross-cultural curriculum. In addition, it was thought that some children exposed to the curriculum would demonstrate an increased tolerance.

The Social Episodes Inventory Test, developed by this author, was used to measure the child's degree of religious tolerance. It is based upon a scaling technique of measuring attitudes which reflect the relative preferences of the child. Resembling a summated rating scale (Likert-type scale) which contains a set of attitude items, all of which are considered of approximately equal "attitude value", the child responds to the Inventory with degrees of approval or disapproval (intensity). As in all attitude scales, the purpose is to place the child somewhere on a tolerance-prejudice continuum. This summated rating scale allows for the intensity of attitude expression. The child can approve strongly, express disapproval or indicate lack of concern.

The Social Episodes Inventory presents a pictorial situation that allows the child to indicate approval or disapproval by pointing to a face that best describes how the child feels. The interviewer describes the situation in a few short sentences so that misinterpretation of the picture is reduced. Ten situations are used, each eliciting either tolerant or intolerant responses. After the child points to one of the faces, the interviewer asks, "Why do you feel that way ?" There are two sets of pictures, one with a girl as the central figure to which girls respond (Set A) and the other (Set B) with a boy as a central figure for the boy's response. The interviewer must know the child's religious

preference before issuing this test, so that the situations can be appropriate for the individual child. For example, a Jewish child is not asked to respond to what may seem to be anti-Semitic questions, and a Catholic child is not asked to respond to questions which deal with anti-Catholic intolerance.

The comments of the two children at the opening of this paper are not isolated examples of a change in attitude. On the whole, it appears that the children who spent six weeks learning about religious diversity were more tolerant of this diversity than the group not exposed to this information.

One of the clearest examples of attitude change elicited by the Inventory centers around a situation dealing with a friend who believes there is no God. Both groups of children were initially overwhelmingly unanimous in their disapproval of having such a friend. (86% of the exposed groups and 92% of the non-exposed groups.) Post-testing revealed that while the non-exposed group still disapproved (92%), the exposed group shifted to 68% disapproval and 32% maintaining a neutral ("It doesn't matter") position. It should be mentioned that the issue of atheism is one which the RESS curriculum specifically addresses. Often the curriculum points out that not everyone goes to church, that a family might choose to have a picnic together on Sunday mornings and that this is their "way." God, and a belief in God is not discussed, but great effort is made to expose children to lifestyles and ways other than church-going and commitment to a particular faith.

The scores of the exposed children indicate they began at a lower level of tolerance than the non-exposed group of children but post-tested at a higher level of tolerance. A qualitative analysis of their comments support these findings. A typical pre-test response of a non-exposed child to finding that a best friend feels there is no God was one of anger because "God keeps some people alive." The post-test response was in much the same tone; "I'd be mad because if there wasn't God there would be no people or nuffin!" In contrast, the children like Sara and Peter were not only able to express a changed attitude, but were able to do so with great frequency and clarity. Perhaps this is because the RESS cross-cultural curriculum has deliberately exposed the children to learning activities which provide opportunities for them to affirm their own or their family's worldview and lifestyle, as well as to empathize with persons of differing worldviews and lifestyles. In addition, the children were actively and continually involved in the process of discussion.

Exposure to new information alone may not account for the attitude change of this group. Harding's research (1954) has indicated that the teacher as a role model is as vital to attitude change as innovative curriculum. If the teacher does not meet his three criteria, intergroup relations may not produce any significant changes in ethnic attitudes. Informal observation of the teacher of the exposed group established however that she (1) presented favorable information about the groups presented; (2) communicated that her own attitude toward religious groups was more favorable than those of the students and (3) established a positive relationship between herself and the children to the point that they accepted her feelings about these religious groups as well as the information she presented.

It is surmised that the new information provided by RESS, the classroom atmosphere, the teacher as a role model, and the influence of peer pressure through group discussion may have all combined to result in higher tolerance scores for the exposed group of children.

Awareness of Religions

The term awareness of religion reflects a child's knowledge of various religious symbols, leaders and ceremonies. At what level of awareness does the child function, and can this awareness be increased?

Awareness of religion was determined by asking the child to answer the question "What is your religion?" and to identify five pictures. The pictures were chosen on the basis of some being very basic to the Protestant and Catholic religions and others being clearly identified with Judaism, for example, a cross, a Star of David, Jesus, a Rabbi preaching from the pulpit, people praying in church.

The findings of this case study indicate that the highly aware child tended also to score high in religious tolerance;

after exposure to RESS, even higher awareness and tolerance scores were recorded. These results may illustrate that increases in awareness could be related to an openness to new information which would account for the high tolerance scores.

Generally it appears that this sample of seven and eight year old children have not had many experiences in their lifetime to make them aware of religion. This is made clear by the great difficulty they had in identifying their own religions. (A notable exception to this lack of awareness was a young boy whose family had recently converted to the Church of the Latter Day Saints.) A curriculum dealing with religious diversity is, however, not premature. It is the responsibility of education to provide a broad information base for children. Perhaps exposing them early in life to such issues as religious diversity in an open and tolerant atmosphere will effectively begin to counteract any subsequent prejudicial and stereotypic thinking.

Ethnocentrism

A-5

Prior research has clearly demonstrated the high correlation between the ethnocentric personality and prejudice (Rokeach, 1948; Allport, 1957; Frenkel-Brunswik, 1948). This case study was interested in identifying highly ethnocentric children in the classroom, and determining whether exposure to a cross-cultural religion study may lead to reduced ethnocentrism. It was thought that the quality of ethnocentrism may undergo significant reduction when a child spends six weeks dealing with something like the RESS curriculum materials, learning about differing beliefs and traditions in an atmosphere of open inquiry and tolerance.

Degree of ethnocentrism was derived from the Ethnocentric Questionnaire, which represents a modification of the Frenkel-Brunswik Ethnocentric Questionnaire by this author, and is based upon the assumption that ethnic prejudice is but one aspect of a broader pattern of attitudes. For example, the ethnocentric child's general social attitudes would demonstrate ethnic and religious prejudices. The ethnocentric child maintains a contempt for weakness, a strong dichtomy of sex roles, a glorification of power and money, an ambivalent submission to parents and teachers

(authority), a trend towards conformity, a catastrophic conception of the world, and a dependency upon inanimate external forces. Each of these categories of attitudes is accounted for in the questionnaire.

It was found that children with high tolerance scores tended to have low ethnocentrism scores; furthermore, this relationship was evident after exposure to RESS materials. The relationship between tolerance and ethnocentrism is supported by the findings of several other studies including Gouch *et al*, 1972; Frenkel-Brunswik, 1949; Rokeach, 1948; and Sanford and Levinson, 1948. It is interesting to note, however, that as childrens' awareness of religion increases their ethnocentrism decreases. New information was offered and sensitizing experiences were designed by RESS leading to a greater awareness of religious diversity. It appears that the resultant effect might be lower ethnocentricity.

Personal Religion Experience

What is the relationship between the young child's degree of personal experience of religion and the child's degree of religious tolerance? The research of Sanford and Levinson (1948), and Adorno (1950) revealed a persistent finding; people with church affiliation were on the average considerably more prejudiced than the unchurched. More recent research on frequency of church attendance against scores on prejudice scales reveals a curious curvilinear relationship; frequent attenders, along with the total non-attenders are more tolerant. It is irregular church attendance that correlates most highly with prejudice (Allport, 1972). In addition, for the irregular attender religion is more of an "extrinsic" value, something which is useful and serves individual needs. Research by W. C. Wilson shows the extrinsic religious orientation having a high correlation with ethnic prejudice. Do these research findings extend to the young child?

The concern here was to explore what effect the RESS curriculum might have on children with varying degrees of religion experiences, such as church and Sunday School attendance. Does the relationship of prejudice and involvement with the institution of religion that exists for adults relate to children as well? And if the relationship

does exist, would the RESS curriculum in any way change this correlation?

In arriving at some measurement of the child's perceived involvement with church and Sunday School, simple "yes" and "no" responses were given by them in answer to questions dealing with frequency of attendance ("Do you go to Sunday School?", "Do you go to church services?", "Do you go every Sunday?", "Does your mother/father stay for church or Sunday School?")

Personal experience with religion is a variable which RESS will not affect, but which serves further to illustrate the nature of the population. It is somewhat reassuring to note that Allport's (1957) statements illustrating the personality of adults belonging to a church as authoritarian in character and linked with prejudice does not seem to apply to young children. Children in this study active in church and Sunday School experiences achieved a wide range of tolerance scores. In addition, children not quite as actively involved tended to have higher tolerance scores. However, all the children exposed to the RESS materials regardless of their personal religion experience achieved appreciably higher tolerance scores than the non-exposed children.

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Implications for Future Research

Evaluating the impact of the affective objectives of RESS which focus upon accepting diversity of worldviews and lifestyles and supporting a person in his beliefs and behavior which are unique to his secular or religious tradition, raises certain implications which curriculum designers, teacher trainers, and educational researchers need to address.

This case study seems to indicate that curricula designed to affect attitudes may actually be able to do so. This study found that immediately after exposure to the RESS cross-cultural curriculum an indication of increased tolerance was present. How long this attitudinal change remains with the child is not known. However, it is surmised that any new attitude will be short-lived unless continually reinforced over a certain length of time. A six-week curriculum project is not enough time for any lasting impact on the acceptance of religious diversity among second graders unless they are consistently confronting social

studies curricula which require them to focus on themselves and the diversity of others. The RESS project is developing curriculum materials for grade levels 1 to 6. It might be important for curriculum designers to consider dividing curriculum for a grade level into segments designed to be taught at various intervals during the school year. This would be especially significant where attitudes are involved, giving children continual but intermittent opportunities to face issues of religious and cultural diversity.

When involved with designing curricula there is a tendency to view the finished product as having the potential for great impact within the classroom. This study seems to support the notion that curriculum can have some impact in the classroom. However, it also illustrates equally the significance of the atmosphere in the classroom. The teacher served as an example of tolerance and was appreciative of diversity. Designing curriculum is but one step in attaining affective objectives. The teacher's attitudes play an exceedingly important role in transmitting cross-cultural content.

The RESS cross-cultural curriculum provided many opportunities for class discussion which exposed children to the attitudes of peers as well as providing a vehicle for exploration and expression of the child's own feelings. In addition, the children were encouraged to participate in simulations, field trips, and sense experiences (tasting, touching, smelling, as well as hearing and seeing). These types of experiences are especially important when dealing with attitudinal change.

Educational researchers have been active in measuring the cognitive objectives of curriculum but have been less active in measuring affective objectives. This study has engaged in an exploratory effort at measuring the success of the affective objectives of the RESS Project. Much more research is needed to determine how successfully social studies curriculum has been meeting its affective objectives. Larger, more rigorous studies of the young child and attitudes towards religious diversity, racial and ethnic diversity are needed to help social studies educators and curriculum designers. More long term studies are needed to increase our understanding of the retention of attitudes.

More reliable and valid instruments are needed in ex-

ploring the attitudes of young children. A recent attempt at developing an instrument with which to measure racial attitudes of young children reflects the difficulties involved. David Minderhoff, an anthropologist, and Mary Alice Minderhoff, a linguist, who also teaches fourth grade, attempted to determine cultural and racial bias in fourth graders (1973). They showed the children photographs of children of different races and cultures and asked "Which boy/girl do you think is the handsomest/prettiest, most fun to play with, has the prettiest costume, etc.?" They were also asked why they ranked them as they did.

They found that instead of the children responding to cultural or racial clues, they responded to clues dealing with dirt, cleanliness and social status. This example illustrates the challenge involved in exploring racial, ethnic, and religious bias among young children.

Some young children can express prejudicial thinking with great clarity; one child involved with this research simply said, "I hate Jews." Others seem to reflect tolerant attitudes, as if they have yet to develop any stereotypic thinking. Still others seem to be confused, knowing that they enjoy playing with black and white children, "even Chinese," yet they can express negative statements about such groups. They are young and their attitudes are in a formative stage. The potential impact of curricula and teachers is immense. This is the challenge to teachers and curricula designers — to assist the children of today so that they grow towards being the openminded adults of tomorrow.

A-7

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