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ABSTRACT

The report describes a teacher education institute designed and conducted by the Public Education Religion Studies Center (PERSC) at Wright State University. The purpose of the institute was to train elementary and secondary teachers to develop competency in religion studies. The Institute was developed to serve multiple purposes. First, the institute brought together practicing teachers who were interested in incorporating the religious dimension in their cultural studies. Second, the teachers were brought together to design and implement teaching resource units on religious dimensions of world culture. Thirdly, the structure of the institute itself was envisioned as a model for other colleges and universities to follow in constructing teacher education programs for public education religion studies. In 1976 teachers participated in a five-week summer training session in academic religion studies and prepared resource units. Teachers then tested their resource units in their classes during the following year. In the subsequent four-week session in 1977, additional academic preparation in religion studies enabled teachers to re-evaluate and revise their resource units for more general usage by other teachers. Participants and references are listed. (Author/BC)

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FINAL REPORT

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TEACHER EDUCATION INSTITUTE ON  
THE RELIGIOUS DIMENSIONS OF WORLD CULTURES

sponsored by the  
Public Education Religion Studies Center,  
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Wright State University  
Teacher Education Institute on  
the Religious Dimensions of World Cultures

FINAL REPORT

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Wright State University  
Teacher Education Institute on  
the Religious Dimensions of World Cultures

NEH FINAL REPORT

Summary

Grant#: ES-24876-76-533  
Institution: Wright State University; Dayton, Ohio  
Project Co-directors: Nicholas Piediscalzi and William Collie  
Project title: A Teacher Education Institute on the Religious  
Dimensions of World Cultures  
Project time frame: June 1, 1976 to December 31, 1977  
NEH Grant amount: \$.

Background: WSU/PERSC designed and conducted a teacher education institute to train elementary and secondary school teachers to develop competency in academic religion studies in order to design and implement teaching resource units on religious dimensions of world cultures. These units enabled teachers to integrate religion studies into existing world culture curricula. After refinement, the resource units were published for dissemination. The institute format serves as a model design for other teacher education institutions. To effect change in actual classroom instruction, the Institute provided elementary and secondary teachers of world cultures a 5 week 1976 summer training session in academic religion studies and in preparation of resource units coordinated with their textbooks and curriculum. Teachers field tested their resource units in their classes during the following academic year. In the second 4 week session, summer 1977, additional academic preparation in religion studies enabled teachers to re-evaluate and revise their resource units for more general usage by other teachers.

Project Activities: Teacher recruitment and selection January 1, 1976 - May 30, 1976. 1976 5 week summer session at WSU providing teachers academic study of varied approaches to religion; Eastern, Western, African religions; and curriculum development of resource units for world culture studies in elementary and secondary schools. Teacher implementation of resource units during the following academic year with PERSC consultation, supervision. Second 4 week 1977 summer session for teachers to receive additional training in order to evaluate, adapt and redesign the resource units. September 1, 1977 - December 31, 1977, PERSC staff edited and prepared resource units for publication.

Results: In the two years of the Institute thirty-five teachers from eight states and a special observer from New Zealand were involved in curriculum development, explored conceptual frameworks for including the religious dimension in culture studies, and designed and implemented units of study. An Institute Evaluation Committee composed of members of PERSC's Faculty Advisory Committee and Professional Advisory Committee evaluated all phases of the Institute design. Resource units developed and selected for dissemination met guidelines previously identified by PERSC.

Status: The project has been completed as designed. See below.

Anticipated Dissemination of Results: Resource units have been published, advertised in PERSC's newsletter and special mailings, summarized and described in professional journals, and introduced at sessions of professional meetings. e.g., NCRPE, NCSS, ASCD and AAR. PERSC staff conducted sessions at professional meetings and inservice days. PERSC staff will write articles for professional journals introducing resource units and encouraging other universities and school districts to introduce similar institutes. This process will be continued.

Wright State University  
Teacher Education Institute on  
the Religious Dimensions of World Cultures

FINAL REPORT

Background

The Public Education Religion Studies Center of Wright State University's Teacher Education Institute on the Religious Dimensions of World Cultures was structured to assist classroom teachers at the elementary and secondary levels to develop the competency to design and implement instruction in the humanities areas of history, social studies, literature and art dealing with the religious dimensions of world cultures. The Institute was conceived in response to the growing recognition among educators that in order to understand the culture of any given people, one must include the study of belief systems; the processes of value formation, preservation, and transformation; the unifying and divisive societal forces; and the dynamics of social interaction and change. A holistic study of culture, therefore, must include the religious dimension since the religious vision of the culture is embodied in the ways humans live out their everyday existence.

This broadened understanding of religion, of the interplay and interaction between religion and culture, and of the subsequent need to explore these interrelationships within the humanities is a recent development within American education. Traditionally, religion has been viewed as a matter of practice rather than a legitimate area of academic study. Supreme Court decisions of the early 1960's clarified the relationship between religion and public education, distinguishing the practice of religion from the study about religion. While prohibiting the practice of religion in the public schools, the Court supported the appropriateness of the inclusion of the academic study of religion within the public school curriculum.

Despite misunderstanding about the Court decisions among both the general public and the educational community, a number of educational groups responded to the Court's rulings and began to recognize the positive opportunities which religion studies could contribute to a humanistic education. Position papers by national educational organizations such as the American Association of School Administrators, the Association for Supervision and Curriculum Development, and the National Council for the Social Studies supported the inclusion of the study of the religious dimension in the study of man.

The problem faced by educators was the practical issue of implementation. How could religion studies be integrated into elementary and secondary curriculum? Must religion studies be identified within the curriculum as a unique disciplinary entity? If, indeed, the religious dimension were to be examined as a humanistic study, might the need be for cross or interdisciplinary studies? How could teachers, most of whom were prepared to teach within particular disciplines, be assisted to design and implement instruction dealing with a more encompassing scope than that for which their formal teacher preparation had trained them. Even in instances where teachers accepted the rationale for consideration of the religious dimension, they often had neither the academic background nor the pedagogical expertise to implement religion studies even though appropriate curriculum materials were beginning to appear on the commercial educational market.

Recognizing the problems faced by classroom teachers, the Public Education Religion Studies Center staff at Wright State University proposed the funding of a Teacher Education Institute on the Religious Dimensions of World Cultures. Designed and implemented by scholars in the fields of both religion and education experienced in working with teachers in the establishment of appropriate programs for public education religion studies, the Institute was developed to serve multiple purposes.

First, the Institute was designed to bring together practicing teachers from both elementary and secondary levels in the areas of language arts, English, history, social studies, humanities, and art who were interested in incorporating the religious dimension in their cultural studies. Institute instructional sessions were designed to engage the teachers in the academic study of religion and to facilitate their understanding of how to adapt that knowledge for use in their instruction. The Institute was conceived to help teachers develop competency to incorporate the study of the religious dimension into the teaching areas to which they were already assigned rather than to create new courses of study.

Second, in conjunction with the development of academic competence, teachers in the Institute were to prepare curriculum resource units for their given subject areas dealing with the religious dimension. Resource units outlining objectives, content, activities and resources for instruction designed by the teachers were to serve as the guide for implementation of studies in their own schools. The resource units developed also were intended as potential models for other teachers nationwide who wished to develop similar units of instruction. The resource units from different grade

levels and subject areas would exemplify the multiple ways in which the religious dimensions of culture could be studied.

Third, the structure of the Institute itself was envisioned as a model for other colleges and universities to follow in constructing teacher education programs for public education religion studies. The Institute design was viewed as a comprehensive teacher change model which would instigate significant curricular change. The Institute was structured to include academic preparation in religion studies by the teaming of humanities scholars and teacher educators, followup of unit implementation by Institute staff, school district consultations, and revision of resource units by teachers after trial implementation for possible publication. The model differed from previous religion studies preparation programs which usually followed a one-time workshop format with no provision for followup to determine if religion studies were implemented either correctly or at all. Further, no previous attempt had included teacher revision of materials based on trial implementation.

Finally, the position of the Public Education Religion Studies Center as the only national resource center in the field with a record of working with teachers, school districts, teacher education institutions, and concerned citizen groups offered a unique vehicle for disseminating the results of the Institute through its Newsletter, publications, consultations, conferences, workshops, and mail requests for assistance in the development of public education religion studies programs.

Project Activities

While the Teacher Education Institute was funded for an eighteen month period, June 1, 1976 - December 31, 1977, preparation and preliminary recruitment began in early 1976 to attract teachers for the first of the two five-week training sessions conducted on the campus of Wright State University during the summers of 1976 and 1977. Each summer session incorporated six hours of graduate academic credit, for a total of twelve hours academic credit for the two summer sessions.

During the 1976 summer session thirty participants were involved in the Institute. While the focus for recruitment was the immediate four state area, participants were drawn from Ohio, Michigan, Indiana, Kentucky and Massachusetts. The thirty teachers in the program concerned about incorporating the religious dimension in their studies were from both elementary and secondary levels and from such varied disciplinary areas as language arts, English, history, social studies, humanities, and art. Participants included teachers





from both public and parochial schools. Applicants selected for participation completed detailed applications indicating their experience and interests, and had administrative recommendations from their principal or curriculum supervisor attesting to their ability in curriculum design. In addition, administrators agreed to support the implementation of the units developed.

The 1976 summer session began with a preliminary assessment to determine the participants' experience, perception, and sophistication of knowledge about the legal issues relating to religion and public education, about religion as an academic area of study, as well as specific knowledge about various world religions. (See Attachment A for the schedule of sessions for Summer 1976 and Attachment B for the Summer 1977 schedule. See Attachment C for the reading list for both sessions.) Participants studied the legal status of religion and public education, explored the different ways religion can be studied, examined criteria for appropriate study, looked at various programs of study being conducted, and critiqued curriculum materials on the commercial market. Subsequent sessions dealt with curriculum design and resources for the actual planning and writing the teachers would be doing. Field trips emphasized the use of community resources as well as showed communities expressing aspects of their faith within a given physical setting. Class sessions dealt with the variety of ways religious belief finds expression in life. Multiple sessions on African religion, Judaism, Christianity, Islam, Afro-American religion and religion in American life continued the theme of multiplicity of expression. Study of Asian religions including Hinduism, Buddhism, Islam in South Asia, Confucianism and Taoism, and the contrasts between how a single religious tradition can find very different forms and modes of expression and intermingling within a particular culture stressed the interactive nature of religion and culture and the integrative nature of religion itself. Resource persons for the first summer session included Institute Codirectors Piediscalzi and Collie; PERSC Field Coordinator James Panoch; Wright State religion professors, Dr. David Barr and Dr. Willis Stoesz; and Eastern religions scholar, Dr. David Knipe from the University of Wisconsin. (See Attachment D for a complete list of scholars serving as resource persons in the two summer sessions.)

While the participants were involved in the intensive study of the various religions, they concurrently were preparing their own preliminary versions of their resource units which they would implement during the intervening school year between the first and second summer session. (See Attachment E for a list of Summer 1976 participants and their units and Attachment F for the 1977 list.) The first summer session was concluded with presentations by participants of

their units and with planning for implementation and follow-up.

During the 1976-77 academic year teachers implemented their resource units in their classrooms. PERSC staff remained in contact with participants through written and phone contact and through on-site visits. On-site visits included consultations with other school district personnel. Videotapes and slides of teachers implementing instruction were made for later class use and for workshop presentations. During the year the PERSC staff continued to provide teachers with information regarding resources for instruction and curriculum development. Teachers were encouraged and in fact participated in a number of professional meetings where they shared information about their experiences in implementing instruction incorporating the religious dimension. Those experiences proved to be reinforcing to the participants as well as encouraged other teachers to try similar approaches.

Based on a number of factors unanticipated in the planning of the Institute, several teacher openings were available for the second summer session. The rigor of the first session, unforeseen personal circumstances, and poor performance by a few participants limited the number of returnees. Two participants did not complete the written requirements for the first session. Others' units reflected a variety of weaknesses: inability or unwillingness to design curriculum in keeping with Supreme Court guidelines; inability or unwillingness to study religion academically; and/or inability to design curriculum in a coherent, written form. The Institute Evaluation Committees therefore authorized the staff to notify these individuals that they would not be allowed to continue for a second session. All but two teachers in this category, however, submitted resignations prior to receiving notification from the staff. Moreover, the Evaluation Committee recommended that the Institute staff attempt to recruit new teachers to join the Institute in progress. The staff was encouraged to seek teachers who had shown previous interest in incorporating the religious dimension into their program of studies in hopes that experienced teachers would be only minimally disadvantaged because they had not participated in the first session. The Institute staff proceeded to recruit new teachers after clearing the change with National Endowment authorities. The second summer session was held with twenty-four participants including new teachers from Ohio, Arizona, New Mexico, New York, and a special observer from New Zealand.

The second five week summer session was conducted at Wright State University in June-July 1977. The format was structured considering the experiences of the first summer session, the needs identified by the teachers during the implementation year, and the recommendations of the Institute Evalua-

tion Committee. (See Attachment F for the Committee member list.) Teachers in the Institute had found the first session heavily demanding when trying to keep up with the academic study necessary to be prepared for the class sessions while at the same time preparing resource units. The conflicting demands on limited time were frustrating, so a conscious attempt was made in the second session to structure more writing and research time, more opportunity for consultation with the resource persons, and multiple activities to encourage teachers working in similar subject areas or grade levels to work together to act as resource persons to each other. Teachers worked in three subgroups - elementary studies, secondary literature, and secondary social studies with staff instructors Collie, Piediscalzi and Barr in the developmental and revision stages of their resource unit planning.

Participants returning or joining the Summer 1977 session were given the following objectives:

1. To refine their units not merely to describe religion but to actually show religion as an integral part of the culture under study at the same time both shaping and shaped by the culture in which it functions;
2. To develop their unit of study to fit the level of conceptual sophistication of the students with which they work;
3. To plan appropriate methods of instruction to get students actively involved in considering the role of religion in culture rather than just learning information, facts, and details about the religions;
4. To incorporate resources of all types - print and non-print - appropriate for their students; and
5. To submit their units in final form at the end of the Institute.

Feedback from the first summer session indicated that teachers themselves had the most difficulty conceptually grasping Eastern religions and understanding how to share with their students some understanding of these faith perspectives so different from Western tradition. Based on this need, the second summer session began with presentations by Paul Will of Central Michigan University, whose formal academic training in Eastern religions and practical experience teaching at the high school level enabled him to help teachers deal with their practical problems. Will also dealt with several related areas including use of religious artifacts, use of primary sources, and the problem of textbook and media bias. (See resource person list in Attachment D.) Dr. Joseph Forcinelli of Harvard's Program on Religion and Public Education continued the concern with practical problems as he described his experiences as chairman of the Humanities Department at Claremont, California High School and his involvement with public education religion studies over the years. Forcinelli also gave demonstration lessons and dealt



with the utilization of media. Wesley Bodin contributed additional practical expertise speaking as both a classroom teacher in world religions at St. Louis Park High School in Minnesota and as Co-director of their World Religions Curriculum Development Center which produced the one-semester world religions course entitled "Religion in Human Culture."

With the overview provided in the 1976 summer session and the experience of teaching religion studies units during the intervening year, the 1977 summer session was designed to help participants broaden their understanding of the dynamic interactive role religion plays with and in culture. The theoretical base for this consideration was built mainly around the work of Clifford Geertz, whose book Islam Observed: Religious Development in Morocco and Indonesia provided concrete data to show how one religion finds unique expression in two very different cultural traditions.

From this theoretical base participants then examined a variety of curriculum materials on the commercial market to evaluate how effectively the materials reflected a theoretical grounding for religion studies, and if so, whether implied or explicit, how the approaches related to Geertz's conceptual scheme.

A thorough critique was made of the Learning About Religions/Social Studies materials published by Argus and developed by the Florida State Religion-Social Studies Project. Of the materials presently available, it was agreed that the LAR/SS materials for elementary social studies are the most clearly articulated program of studies which provide the classroom teacher with a conceptual base from which to carry out instructional activities. Significant amounts of class time were spent considering how these same ideas could be dealt with at more sophisticated levels at subsequent points in later years of the student's schooling.

As a means for comparison, the participants examined how Islam was treated in the LAR/SS materials; in the Issues in Religion series for high school social studies, also developed at Florida State; in the Religion in Human Culture materials; in the Coronet World Religions film series; and in the sample unit from Piediscalzi and Collie, (eds.), Teaching About Religion in the Public Schools.

The 1977 summer session was concluded with participants sharing their resource units and brainstorming suggestions for possible followup to encourage the academic study of religion at the elementary and secondary level. Units were submitted for final editing.

During the Fall of 1977 the resource units prepared by the participants were reviewed and critiqued by the Institute staff. Selection was made of those units most appropriate for dissemination as exemplary units. Those units selected were then edited for publication.

### Results

In the conduct of the two summer sessions at the Institute, thirty-five teachers from eight states and one observer from the New Zealand schools were actively involved in curriculum development for their own classrooms designing units of study incorporating the religious dimension in cultural studies. This diverse group of teachers from public and parochial schools spanned all grade levels from primary to upper high school; represented rural, suburban, and urban school districts; came from schools with the most sophisticated facilities, curriculum, staff and resources as well as the most limited school resources. The teachers reflected the various ability levels one finds in the teaching profession; and represented all experiential ranges with from one to twenty years' teaching experience. They taught a variety of subjects including truly interdisciplinary elementary studies, junior high language arts, through the secondary areas of English, social studies, history, the humanities, and art. The resulting Institute-participant group was a volatile mix of teachers who functioned at a variety of instructional levels, who taught in radically different ways, and who fulfilled their teaching responsibilities under diverse conditions. Yet, in spite of these differences, they came together recognizing both the need to consider the religious dimension as one studies culture and the appropriateness of the consideration of that dimension if one is to understand mankind in all his humanity. At the same time, however, they also recognized their own need to develop competency to provide the necessary instruction. One outcome was that teachers in the Institute found themselves in a cultural mix in which they had to find ways to function together in close contact as a group made up of persons with very different manners and style. That process of experientially having to come to grips with pluralism in the Institute setting itself, functioning as a participant while academically studying about diverse perspectives, was an end result, neither fully anticipated by the Institute staff nor possibly properly recognized and appreciated at the time. In retrospect that experiential process may ultimately have had more significant impact on how some of the participants function as classroom teachers than the formal instruction that took place in the Institute.

Since classroom teachers usually are expected neither to explore nor to evaluate the theoretical models upon which curriculum material and instructional approaches are based, the second summer session directly addressed these issues.

Teachers were treated as professional peers and were challenged to examine and criticize the theoretical models underlying various published curriculum materials for research studies and their own units. Several teachers in the Institute as well as consultants recognized this process as a particular strength of the Institute design which deserves replication in future teacher education programs. (See teacher comments about the Institute in Attachment H.)

As a more direct result, the teachers designed units of instruction appropriate to their classroom setting and of immediate utility to them. The resulting units produced by the participants reflected the diversity of background and subject area and grade level responsibilities of the participants. Topics for the resource units ran the gamut of possibilities including plans for semester-length world religions courses; several area studies on the Middle East, the Soviet Union, India, and Japan; ancient Egypt; black tribal religions in Africa; Chinese religion; Russian iconography; religious literary themes in French West African literature; religious influence on shaping government aid to parochial schools in America; mythology; religions in the local community; Buddhism and Hinduism; religious art; special times in family life; the religious quest in literature; the Lubavitcher Hasidim; the religious dimension in Macbeth; and an exploration of the religious dimension of the cultural studies in the Holt Databank System for elementary social studies. (See Attachments E and F for a full list of participants and units developed during the two sessions.)

The units produced by the participants reflected the abilities and sophistication of the designers. Some units were imaginative, detailed, full of concrete ideas and suggestions, showed an insightful grasp of the interrelatedness of religion and culture, and therefore held promise as models for other teachers to use in trying to develop similar studies. Most units were honest attempts to incorporate the religious dimension but were not exceptional either in their conceptualization or implementation and would serve little practical purpose in being distributed. A few units exhibited either the inability or the unwillingness of the writers to see religion in a cultural context as something other than a list of beliefs and practices.

The end result was that the staff, on the advice of the Institute Evaluation Committee, chose twelve units of study from the units developed by the Institute participants for use in dissemination as models of what can be done. The other units are available for examination at the Public Education Religion Studies Center. (See Attachment I for the resource units selected for dissemination.) The units selected range from elementary to secondary levels;

are appropriate for studies in language arts, history, social studies, literature, humanities, and art; and deal with world cultures, including American culture.

Units selected for dissemination, along with the final report on the conduct of the Institute, have been submitted on the basis of preliminary indications of interest by the ERIC Clearinghouse for Social Studies/Social Science Education in Boulder, Colorado for inclusion in the Education Resource Information Center network for data collection, cataloguing and dissemination of education materials. Inclusion of these documents in the ERIC system will enable guaranteed distribution of the materials to major libraries and resource centers nationwide and thus make the documents readily available on microfiche to educators in all areas of the country. Printed copies of the documents will be available from the Public Education Religion Studies Center on a cost basis. Dissemination through the ERIC system and publication by PERSC has proven to be a more viable alternative for distribution than the attempt to find a commercial publisher dependent upon high volume of sales.

As a model for teacher education, the experience of conducting a major teacher education program of considerable complexity in this format has enabled the Public Education Religion Studies Center staff to develop better insight into how teacher education for public education religion studies can best be fostered. The staff has shared that information through consultation with other religion scholars and teacher educators from institutions across the nation in conferences; national consultations; at professional meetings at national, state and local levels; and through correspondence. (See p.12 for specific presentations.) Success of the Institute has encouraged other institutions to develop programs for the inclusion of religion studies particularly at the public school elementary and secondary school levels.

Spurred by the impetus of this and similar projects and cognizant of the potential development of religion studies as an area of curricular attention, special interest groups in the National Council for the Social Studies and the American Academy of Religion have been formed dealing with the academic study about religion, particularly in public education. In both groups scholars concerned with the totality of what it means to be truly human are considering how study of the religious dimension better enables mankind to understand who he is and what he does. This kind of interdisciplinary dialogue between religion scholars, scholars in the different disciplines, teacher educators, and practicing teachers holds real potential for significant reconsideration of the curriculum in the future because it represents diverse groups concerned about the

educational endeavor.

#### Status

The Teacher Education Institute on the Religious Dimensions of World Cultures was envisioned as one additional phase in the Public Education Religion Studies Center's attempt to further the development of teacher education programs for public education religion studies. It was not designed as a project to be continued on an ongoing basis at this institution dealing with the particular topic identified. However, as an outgrowth of interest in the interaction of religion and culture, PERSC's Co-director Nicholas Piediscalzi will spend his sabbatical leave during academic year 1978-79 at the NEH College Teacher's Seminar at the University of California, Santa Barbara to further explore the implications of Clifford Geertz's work for religion studies. That study may well suggest potential for additional religion studies conferences or seminars bringing together scholars from diverse disciplines to further clarify how public education religion studies can contribute to the attempt of the humanities to understand and interpret culture.

- The Teacher Education Institute was broadly conceived to serve as a general model to encourage other teacher education institutions to structure similar interdisciplinary programs such as this one conducted under the leadership of the PERSC staff who serve on the religion and education faculties at Wright State University. The Institute model suggests that such programs, developed in coordination with area school districts, encourages relationships which enable higher education institutions to provide assistance in the development of appropriate religion studies curriculum for elementary and secondary school levels.

Wright State University's own experience from conducting such interdisciplinary programs under PERSC leadership has led to the development of formal programs of studies for classroom teachers in the areas of elementary education, history, social studies, English, humanities, and the arts. The University is presently requesting approval from the Ohio Department of Education for recognition of Wright State's public education religion studies program as a certifiable teaching area. If specially funded teacher education projects such as the one received by Wright State University for the conduct of this Institute provides the impetus to lead to the development of ongoing teacher education programs in public education religion studies in institutions of higher learning, then the longrange impact of National Endowment for the Humanities grants for projects considering the inclusion of the religious dimension in humanities studies may be far greater than the immediate products or results of the funded projects alone.



### Anticipated Dissemination of Results

As indicated in the previous sections of this report, the dissemination of the results of the Institute have already begun. Teachers have implemented their units during the 1977-78 year and on the basis of their revisions again taught the units in 1977-78.

The units prepared for dissemination through the Public Education Religion Studies Center and included with this report have been submitted to the ERIC Clearinghouse for Social Studies/Social Science Education and, if accepted, will be disseminated in coming months through the ERIC microfiche document distribution system to major libraries and education resource centers throughout the country.

PERSC staff and participants in the Institute have already made numerous presentations on teaching about the religious dimensions of world cultures at district inservice meetings such as the Western Ohio Education Association in October 1976, at regional professional meetings like the Michigan Council on the Study of Religion in October 1977, before the annual meeting of the Ohio Council for the Social Studies in March 1978, and at the National Council for the Social Studies annual meeting in November 1977.

PERSC staff have made presentations on the Institute design as a model for teacher education programs for public education religion studies at national professional meetings including the National Council on Religion and Public Education at St. Louis in November 1977, at the annual meeting of the National Council for the Social Studies in Cincinnati in November 1977, and at a special consultation conducted for the annual meeting of the American Academy of Religion in San Francisco in December 1977. Additional presentations are scheduled for the November 1978 National Council for the Social Studies annual meeting in Houston, and a major presentation on the topic is being prepared by Dr. Collie for the American Academy of Religion annual meeting in New Orleans in November 1978.

Further information on the development of teacher education programs for public education religion studies has been provided in consultations conducted by PERSC staff in the past year in Iowa, Ohio, Virginia, Wisconsin, Tennessee, and Canada. In June 1978 PERSC staff consulted with the Institute Director of the NEH funded Indiana Religion Studies Project on Teaching about Religions in Secondary Schools to share insights based on the experiences from conducting the Institute.

Within Ohio, PERSC has provided leadership in the development of public education religion studies programs building on its Institute experience through work with the Ohio

Committee on Public Education Religion Studies which is composed of education and religion representatives from seventeen Ohio teacher education institutions. PERSC input on teacher education design assisted Kent State University in the development of a 1978 summer institute on public education religion studies that is completely supported by student fees.

Descriptions of the Institute have appeared in the PERSC Newsletter, the National Council on Religion and Public Education Bulletin, and the Council on the Study of Religion Bulletin. The Fall 1978 PERSC Newsletter will include an article taking a retrospective look at the Institute with recommendations for future teacher education projects in the field. In the same issue the sample resource units selected for dissemination will be described along with the process for ordering copies at cost from PERSC. Similar information will be released by Wright State University's News and Information Office. Order information also will be distributed for inclusion in related newsletters such as the NCRPE Bulletin. A list of the Institute resource units will be added to the description of resource materials available from PERSC which is sent in response to inquiries about how to develop public education religion studies programs of instruction. Copies of the PERSC Newsletter materials and other future-related articles regarding the Institute will be forwarded to the National Endowment.

#### Comments and Suggestions

In preparing for the Institute, the staff of the Public Education Religion Studies Center and other Wright State University officials attempted to be as fiscally conservative as possible in requesting financial support for the project. With this consideration in mind, request for funding began June 1, 1976, while the Institute itself began in June 1976. Since planning, preparation, and potential recruitment actually had to begin far earlier, it would have been more realistic to have sought and received funding which would have included financial support for the developmental and recruitment stages of the program.

Because the funding cycle was so close to the actual beginning of the Institute, delay in receiving notification of funding of the project left many possible participants in limbo far too long. Since potential participants were being asked to make a two-summer commitment and since many would have to come to the Wright State campus to live during the sessions, they needed to know well in advance that the Institute was funded and that they would be receiving scholarships and living stipends. While the Center was notified in April that the grant had been approved, the Institute staff was instructed to make no official announcement until the actual letter of authorization was received.

The letter arrived three weeks later, thus it was well into May, less than a month before the beginning of the Institute, before potential participants could be notified that the Institute was funded. Had the Institute staff, known months in advance that the Institute was fully funded and could have publicized the Institute as an established program, the number of applicants for participation would have been greater and thus the Institute staff could have been more selective in choosing participants. In considering future applications for funding, we would urge the National Endowment staff to counsel applicants to both realistically structure and cycle their grants to allow for adequate time and resources for recruitment of participants.

In implementing the Institute, we found that the flexibility to adapt the second summer session to participant needs as identified once the Institute was in progress, as requested in the original grant application and approved by the National Endowment review committee, was a definite strength of the Institute design. In future projects we would encourage review committees to recognize the wisdom of allowing for this kind of mid-project adjustment as a legitimate and necessary activity.

Finally, we would like to commend the Division of Education Programs staff and particularly Dr. William Russell for their advice and direction in the development of the Institute application and for their assistance and cooperation in the implementation of the Institute itself.

Wright State University  
Teacher Education Institute on  
the Religious Dimensions of World Cultures

Summer 1976 Schedule of Classes

Week 1:

June 14

A.M.

Preassessment  
Nuts 'n bolts - registration, parking, stipends,  
etc.  
Introductions - staff, goals of the Institute,  
schedule  
Getting to know you - roundtable intro  
First impressions - response to preassessment

P.M.

Film: "The Supreme Court Speaks"  
Definitions of religion - Piediscalzi  
Looking ahead - materials distribution,  
housekeeping, schedule

June 15

A.M.

Do You See What I See?  
Film: "A Question of Method" - Followup

P.M.

Film: "Teaching About Religion Through World  
Cultures"  
Different ways to teach about religion - Dr.  
Piediscalzi  
Read: Introductory packet, sections 1-5  
Symposium papers, pp.1-51  
PERSC Guidebook, sections 1-5

June 16

A.M.

PERSC criteria review - looking at the standards  
- Collie  
Examining course descriptions - what do you see?

P.M.

Religion in the curriculum as compared to . . .  
Survey of commercial materials  
Read: Introductory packet, sections 6-8  
Symposium papers, pp.52-end  
PERSC Guidebook, sections 6-11  
World Religions packet  
Bible packet

June 17

A.M.

Elements of planning a resource unit, i.e.,  
--getting down to the nitty gritty - Collie

P.M.

Resources at Wright State - Media Production,  
Equipment Distribution, Reserves, ERIC, IMS  
Read: Catch up on what you've skimmed!

June 18

A.M. FIELD TRIP  
Dayton Art Institute  
Dayton-Montgomery County Library

P.M. Jewish Community Council

Week 2:

June 21

9-11A.M. Approaches to Religion Studies: Past and Present

11-12 Noon Introduction to African Religions - Willis Stoesz

1-3 P.M. Four Ways of Being Religious  
Video tape: "Pentecostal Church"  
Video tape: "Jim"

3-4 P.M. Unit Goal Setting  
Read: "Four Traditional Ways of Being Religious"  
by Frederick Streng, on Library Reserve

June 22

9-11 A.M. Structure of Western Religions - Barr

11-12 Noon African Religions - Stoesz

1-4 P.M. Historical Origins of Judaism and Christianity  
Read: Noss, pp. 355-388; 417-448

June 23

9-12 Noon Historical Origins of Islam  
Read: Noss, pp. 507-516. You may wish to read the  
introduction to the Koran, then read Surahs  
96; 97; 73; 74; 68; 42; 109; 17:84-111;  
8:1-40; 110.

1-4 P.M. The Development of the Christian Tradition:  
Theology  
Read: Noss, pp. 448-476 (you may omit Section IV)

June 24

9-12 Noon The Development of the Judaic Tradition: Torah  
Film: "For Out of Zion"  
Read: Noss, pp. 388-411

1-4 P.M. The Development of the Islamic Tradition: Law  
Read: Noss, pp. 517-540;  
Read: Surahs 2:1-39; 7:1-36; 11:1-66; and 32  
(on the Qur'an) and Surahs 2:168-177; 2:15-245,  
262-286; 4:1-70; 24:20-34; 31:12-19; 33:28-35;  
and 49:11-14 (on the Law)

- June 25 FIELD TRIP  
Temple Israel (Reform), Beth Jacob Synagogue  
(Traditional), and Greek Orthodox Church  
(Eastern)
- Week 3:  
June 28  
9-12 Noon Religious and Social Divisions in Islam  
Film: "The Sufi Way"  
Read: Noss, pp. 540-557
- 1-4 P.M. Religious and Social Divisions in Christianity  
Read: Noss, pp. 476-505; 462-465
- June 29  
9-12 Noon Religious and Social Divisions in Judaism  
Video tape: "Lubavitch"  
Read: Noss, pp. 411-416 and The Chosen by  
Chaim Potok
- 1-4 P.M. Western Traditions of Worship  
Video tape: "The Sacraments"  
Read: Surahs 1, 2:45-46; 142-145, 183-197;  
16:1-24, 17:78-79; 20:130-136; 22:27-39;  
30:17-60; 33:35-36; and 67
- June 30  
9-10 A.M. The Monastic Tradition  
Video tape: "Vina"
- 10-12 Noon Afro-American Religions - Stoesz
- 1-4 P.M. Religion in the Modern Western World
- 6-8 P.M. LAB SESSION  
Curriculum and Materials for Western Religions
- July 1  
9-10 A.M. Black Tradition of Worship  
Video tape "Koinonia"
- 10-12 Noon Afro-American Religions - Stoesz
- 1-4 P.M. Religion in America  
A detailed reading list of the remainder of the  
summer session will be provided later.
- Week 4:  
July 6  
A.M. Introduction to Asian Religions - Knipe
- P.M. Religions of Ancient India: Vedic Religion  
and Jainism

- July 7  
A.M. The History of Hinduism  
P.M. Contemporary Hinduism
- July 8  
A.M. Buddhism  
P.M. Islam in South Asia
- July 9  
FIELD TRIP to Ahmadiyya Movement in Islam,  
Kripalu Yoga Ashram, and Muhammad's Temple  
of Islam No. 19
- Week 5:  
July 12  
A.M. Religions of China: The Confucian View of  
Society  
1-4 P.M. The Interaction of Confucianism and Taoism  
6-8 P.M. LAB SESSION - Curriculum & Materials for  
Eastern Religions
- July 13  
A.M. Religions of Japan  
P.M. Contrasts between Japan, China, and India
- July 14  
A.M. Presentation of working draft of Resource Units  
Discussion of implementation of units  
P.M. Individual consultations; planning of on-sight  
visits
- July 15  
A.M. Presentation to administrators of participating  
districts  
P.M. Teacher evaluation of Institute

Wright State University  
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Summer 1977 Schedule of Classes

[Concentrated into a four week session, beginning one week later than planned because of school extensions due to the excessively harsh winter]

Week 1:

June 20

A.M. Opening breakfast at the University Center  
Introductions, Overview - Collie & Piediscalzi  
Nitty gritty - registration, etc.  
Basic concepts of Hinduism - Will  
Use of primary source materials - problems  
involved and how to handle them

P.M. \*Participant interest groups with Will  
\*Participation - optional

June 21

A.M. Basic concepts of Buddhism  
Use of media materials (films, filmstrips, slides)  
How to make your own audio-visual materials  
Other sources of help to assist teachers in  
teaching about Asian culture

P.M. \*Orientation to the University Library  
resources. Collie  
\*Participant interest groups with Will

June 22

A.M. Karma and Samsara in Hinduism and Buddhism  
Use of religious artifacts and reproductions

P.M. \*Public education religion studies - legal  
issues and criteria for selecting curriculum  
materials - Piediscalzi  
\*Participant interest groups with Will

June 23

A.M. Basic concepts in Chinese religion  
Project possibilities

P.M. \*Individual goal setting conferences (sign up)  
\*Participant interest groups with Will

June 24

A.M. Basic concepts in Japanese religion  
Textbook and media bias

P.M. \*Individual goal setting conferences (sign up)  
\*Participant interest groups with Will



- Week 2:  
June 27  
A.M. Joe Forcinelli - Demonstration lesson  
Utilization of Audiovisuals in teaching  
P.M. \*Participant interest groups with Forcinelli
- June 28  
A.M. Theory into Practice  
LAR/SS Overview  
LAR/SS "Story and Way"  
Defining religion - an introduction to Geertz  
P.M. \*Small interest group preview film, participant  
demonstration
- June 29  
A.M. Theory into Practice  
LAR/SS "Sacred Space"  
Concept development based on Geertz articles  
P.M. Videotape/slides of religion studies classes
- June 30  
A.M. Theory into Practice  
LAR/SS "Sacred Time"  
Concept development based on Geertz articles  
P.M. Critique slide/tape "East Meets West"
- July 1  
A.M. Theory into Practice: Practical implementation  
concerns  
Religion as a cultural system: putting it in  
context  
P.M. Critique slide/tape "East Meets West"
- Week 3:  
July 4: HOLIDAY, no classes
- July 5:  
A.M. Islam in two cultures  
LAR/SS "Java"  
Introduction to Islam Observed
- July 6  
A.M. Islam in two cultures continued  
\*slide/tape intro to World Religions  
Curriculum Development Project.
- July 7  
A.M. Wes Bodin, "Religion in Human Cultures"  
Islam in RHC  
P.M. \*Participant interest groups with Bodin

- July 8  
A.M. Conference Day - conferences by appointment.  
P.M. Have resource units in rough draft form.
- Week 4:  
July 11  
A.M. Islam in two cultures wrapup  
Incorporating the religious dimension: problems  
and potential
- July 12  
A.M. Final nuts & bolts - response to participant  
concerns
- July 13  
A.M. Sharing plans and ideas in the subgroups
- July 14  
A.M. Sharing in subgroups.  
Planning for Friday - large group sharing  
FINAL VERSION OF UNITS DUE
- July 15  
A.M. Large group pooling of ideas  
Where do we go from here?  
Institute evaluation

Wright, State University  
Teacher Education Institute on  
the Religious Dimensions of World Cultures

Institute Reading List

- Allen, Rodney F. Learning about Religion: What to Do... and What It Looks like when you Do It! Religion in Elementary Social Studies. Teacher Self-Instructional Kit III. Tallahassee, Florida: Religion-Social Studies Curriculum Project, The Florida State University, 1974.
- Allén, Rodney F., and Steven M. Manieri. Religion: What Is It? Religion in Elementary Social Studies. Teacher Self-Instructional Kit I. Tallahassee Florida: Religion-Social Studies Curriculum Project, The Florida State University, 1972.
- \_\_\_\_\_ Teaching About Religion, Structuring the Educational Encounter. Religion in Elementary Social Studies. Teacher Self-Instructional Kit II. Tallahassee, Florida: Religion - Social Studies Curriculum Project, The Florida State University, 1973.
- Bracher, Peter and others. Public Education Religion Studies. Questions and Answers. Dayton, Ohio. Public Education Religion Studies Center, 1974.
- \_\_\_\_\_ Religion Studies in the Curriculum: Retrospect and Prospect, 1963-1983. Dayton, Ohio: Public Education Religion Studies Center, 1974.
- Burt, E.A., ed. The Teachings of the Compassionate Buddha. Mentor, New York: New American Library, 1955.
- Geertz, Clifford "Ethos, World View, and the Analysis of Sacred Symbols" from The Interpretation of Cultures. New York: Basic Books, 1973, pp.126-141.
- \_\_\_\_\_ Islam Observed: Religious Development in Morocco and Indonesia. Chicago: The University of Chicago Press, 1968.
- \_\_\_\_\_ "Religion as a Cultural System" from The Interpretation of Cultures. New York: Basic Books, 1973, pp.87-125.
- Noss, John B. Man's Religions. Fifth Edition. New York: Macmillan Company, 1974.
- Piediscalzi, Nicholas, and William Collie, eds. Teaching About Religion in Public Schools. Niles, Illinois: Argus Communications, 1977.
- Potok, Chaim The Chosen. New York: Simon and Schuster, 1967.

Prabhavananda, Swami, and Christopher Isherwood, trans.  
The Song of God: Bagavad-Gita. Mentor.  
New York: New American Library, 1951.  
Public Education Religion Studies Center. Bible Packet.  
Dayton, Ohio: Public Education Religion  
Studies Center, n.d.  
Introductory Packet. Dayton, Ohio, n.d.  
World Religions Packet. Dayton, Ohio:  
Public Education Religion Studies Center,  
n.d.

Streng, Frederick J. "Four Traditional Ways of Being  
Religious" from Understanding Religious  
Life. Encino, California: Dickenson  
Publishing Company, 1976.

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Institute Resource Persons

1976 Summer Session:

Nicholas Piediscalzi, Ph.D.; Institute Co-director;  
Co-director, Public Education Religion Studies Center;  
Professor of Religion, Wright State University;  
Dayton, Ohio.

William E. Collie, Ed.D.; Institute Co-director;  
Co-director, Public Education Religion Studies Center;  
Associate Professor of Education, Wright State University.

David L. Barr, Ph.D.; Assistant Professor of Religion;  
Wright State University.

James V. Panoch, Ed.S.; Field Coordinator, Public  
Education Religion Studies Center; Wright State University.

Willis Stoesz, Ph.D.; Associate Professor of Religion;  
Wright State University.

David M. Knipe, Ph.D.; Associate Professor, Department  
of South Asian Studies; University of Wisconsin;  
Madison, Wisconsin.

1977 Summer Session:

Drs. Piediscalzi, Collie, and Barr.

Paul J. Will, Instructor of Religion;  
Central Michigan University; Mt. Pleasant, Michigan.

Joseph Forcinelli, Ph.D.; Director, Program on Religion  
and Public Education; The Harvard Divinity School;  
Cambridge, Massachusetts.

Wesley J. Bodin, M.Ed.; Co-director, World Religions  
Curriculum Development Center; St. Louis Park, Minnesota.

Wright State University  
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Summer 1976 Participants and Units

<u>Participant, School</u>	<u>Unit, Level, Subject</u>
Beatrice M. Calderwood East Elementary School Hingham, Massachusetts	"The Religious Dimensions of World Cultures as Related to the Holt Databank System" Fourth Grade Social Studies
David Collins Bald Knob Elementary School Frankfort, Kentucky	"Land and People of the Sahara Desert" Sixth Grade Social Studies
Phyllis J. Collins Bald Knob Elementary School Frankfort, Kentucky	"Japan: The Land and the People" Fourth Grade Social Studies
Robert L. Condon New Knoxville High School New Knoxville, Ohio	"Japan: An Area Study" Secondary World Geography
Paschal Marie Connors Corpus Christi School Hamilton, Ohio	"Government Aid to Parochial Schools: A Continuing Consti- tutional Issue" Ninth Grade Civics
Florence C. Craig Indian Riffle Junior High School Kettering, Ohio	"Special Times in Families" Eighth Grade Language Arts
Peter DeDominici Central Junior High School Fairborn, Ohio	"Religious Issues in World Cultures" Secondary World Cultures
Rita M. Delph Orville Wright Middle School Dayton, Ohio	"The Middle East: Egypt and Israel" Seventh Grade Social Studies
Geraldine N. Drefke Orville Wright Middle School Dayton, Ohio	"Major Religions that Are a Part of our Community" Second Grade Social Studies
Marian E. Emmons St. Anthony School Dayton, Ohio	"Black Tribal African Religion" Sixth Grade Social Studies
Steven R. Ewing Miamisburg High School Miamisburg, Ohio	"The Middle East: Religious Problems" Secondary World Religions

Shirley T. Hooks  
Kitty Hawk Elementary School  
Dayton, Ohio

"Confucius and the New China"  
Sixth Grade Social Studies

Vera Hurchik  
Hazel Park High School  
Hazel Park, Michigan

"Five Major World Religions"  
Secondary Mythology

Patricia A. Jordan  
Ravenna High School  
Ravenna, Ohio

"Death and Dying in Literature"  
Secondary English

Elizabeth R. King  
Titus Elementary School  
Dayton, Ohio

"India and Her People"  
Sixth Grade Social Studies

Carl H. Krauskopf III  
Northmont High School  
Clayton, Ohio

"Macbeth"  
Tenth Grade English

James W. Lane  
Orange High School  
Pepper Pike, Ohio

"World Religions Course"  
Eleventh and Twelfth Grade,  
Social Studies

Michael L. Ludlow  
Graham High School  
St. Paris, Ohio

"Sociology of Religion"  
Secondary Sociology

H. Charlene Maurer  
Colonel White High School  
Dayton, Ohio

"Religious Art and Architecture  
in a Multi-Ethnic Community"  
Secondary Art I

Karen F. Noll  
Covington Jr. High School  
Covington, Kentucky

"American Indians"  
Secondary American History

James C. O'Hare  
Stebbins High School  
Dayton, Ohio

"A Study on Death and Dying"  
Secondary Humanities

Evelyn C. Owen  
Rushmore Elementary School  
Dayton, Ohio

"Understanding the Middle  
East"  
Sixth Grade Social Studies

Diane L. Schmeising  
St. Francis de Sales School  
Lebanon, Ohio

"An Introduction to Mythology  
in Children's Literature"  
Third Grade Language Arts

Carolus A. Schneider  
Southdale Elementary School  
Kettering, Ohio

"Hinduism"  
Sixth Grade Social Studies

Lynnette L. Setmire  
Evergreen High School  
Metamora, Ohio

"Religion in the Soviet Union:  
A Geographic Approach"  
Secondary Geography

Donald J. Sutherland  
Solon High School  
Solon, Ohio

"The Soviet Union"  
Secondary World Cultures

Joyce E. Timmons  
Huntington North High School  
Huntington, Indiana

"Chinese Religions: Confucian-  
ism and Taoism"  
Secondary World Religions

Nancy K. Vavul  
Indian Riffle Junior High  
School  
Kettering, Ohio

"The Interpretation of Dreams  
and Visions"  
Eighth Grade English

Geraldine L. Wagstaff  
Ypsilanti High School  
Ypsilanti, Michigan

"Russian Iconography: Russia's  
Contribution to the Art of  
Western Civilization"  
Secondary Humanities

Robert C. Woods  
Evergreen High School  
Metamora, Ohio

"World Religions Course"  
Secondary Social Studies



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Summer 1977 Participants and Units

[Most participants in the second summer session revised units prepared in the 1976 session. In some instances participants chose to develop additional resource units. Participants listed by name only were involved in the first summer session and used the second summer for revision of their original units. (See Summer 1976 Participant list, Attachment E). Participants listed by name only and unit title developed these additional units during the Summer 1977 session. Full background information is provided on those participants new to the Institute during Summer 1977 who developed resource units in that session.]

<u>Participant, School</u>	<u>Unit, Level, Subject</u>
Beatrice M. Calderwood	
Anne J. Connelly Highland High School Albuquerque, New Mexico	"Gnosticism in First Century Christianity" Secondary, Bible as Literature
Paschal Marie Connors	
Florence C. Craig	
Rita Delph Clawson	
Marian E. Emmons	
Virginia Evers St. Anthony School Dayton, Ohio	"Ancient Egypt" Fourth Grade Social Studies
Steven R. Ewing	
Vera Hurchik	
Elizabeth R. King	Hinduism Sixth Grade Social Studies
Carl H. Krauskopf, III	
Geta LeSeur Cholka High School Tucson, Arizona	"What Are We Black Men Who Are Called French?" Secondary English
Michael L. Ludlow	"Religion in Society: What Functions Does It Perform?" Secondary Sociology

H. Charlene Maurer

"A Study of Religious Art as a Means for the Student to Discover and Express His Own Feelings."  
Secondary, Introduction to Arts and Crafts

Edward L. Mooney  
Bethpage High School  
Bethpage, New York

"Siddhartha: An Introduction to Buddhism and Hinduism Yesterday and Today."  
Eleventh Grade English

Evelyn C. Owen

Diane L. Schmeising

Lynnette L. Setmire

Nancy K. Vavul

Geraldine L. Wagstaff

"The Religious Quest"  
Secondary English

Albert Weiner  
Herricks Senior High School  
New Hyde Park, New York

"The Lubavitcher Hasidim"  
Eleventh and Twelfth Grade  
Biblical Literature

Carolyn Weng  
Miami Valley School  
Centerville, Ohio

"The Religious Dimensions of World Cultures: Religion in the USSR and Japan"  
Seventh Grade Social Studies

Robert C. Woods

Enid J. Bennett  
Special Observer from the  
Churches Education Commission  
Palmerston North, New Zealand

Wright State University  
Teacher Education Institute on  
the Religious Dimensions of World Cultures  
Teacher Education Institute Evaluation Committee

Mrs. Helen Abramovitz  
Former Principal, Beth Abraham Religious School  
Dayton, Ohio  
Member, PERSC Professional Advisory Council

Dr. David Barr  
Assistant Professor of Religion  
Wright State University  
Dayton, Ohio

Dr. Peter Bracher  
Professor of English  
Wright State University  
Dayton, Ohio  
Member, PERSC Faculty Advisory Committee

Mrs. Beatrice Chait  
Associate Dean, College of Education and  
Director, Division of Teacher Education  
Wright State University  
Dayton, Ohio

Dr. William Collie  
Co-director, Public Education Religion Studies Center  
Associate Professor of Education  
Wright State University  
Dayton, Ohio

Mrs. Ruth Hallman  
Chairperson, English Department  
Stebbins High School  
Dayton, Ohio  
Member, PERSC Professional Advisory Council

Mr. James Panoch  
Field Coordinator, Public Education Religion Studies  
Center  
Wright State University  
Dayton, Ohio

Dr. Nicholas Piediscalzi  
Co-director, Public Education Religion Studies Center  
Professor of Religion  
Wright State University  
Dayton, Ohio

Wright State University  
Teacher Education Institute on  
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Teacher Comments about the Institute

"The value of last year's Institute was not appreciated (due to the pressure of the volume of material) until I had time to "digest" the content at home and utilize it in the classroom. Using and feeling comfortable with the new dimension proved most valuable.

This year (1977) the value has been more immediate and more concrete. We've been able to assimilate the material, construct (actually or in our minds at least) materials which will be very useful in the future and it gives most of us, I'm sure, the inspiration to continue to do the same in more areas."

"This year's Seminar was vastly improved over last summer's. Many of the participants, including myself, believe that we accomplished more this summer and with one week less to work with. When I look at the unit I brought here two years ago and at what I have to take back to my school, I fully realize the worth and value of PERSC."

"This year's class was much improved over last year's. We were not too bogged down with excessive reading which many could not do. Everything was relative to the purpose of the Institute, the classroom climate was pleasant and conducive so that everyone seemed interested at all times."

"This Institute was the second half of a two-part program. As a first-time participant and as someone participating from another country and situation, I found it relatively easy to be comfortable with the program and the way it was being approached.

The first week of lectures on non-Christian world religions provided a good background of content and methodology to learn what is involved in teaching about religion in the public school.

The personal and professional integrity of the team of teachers leading the Institute enhanced my experience and the learning opportunities provided."

"I felt this year's institute was very valid and fulfilling, I do hope it is not the end of this rewarding experience. I would hope those involved will be able to communicate with others the values received through inservice, workshops or symposiums. The materials covered were well presented from differing viewpoints. The personalities of the instructors, I felt, had much to do with the success of the institute. Their dedication to the fact that we were 'to teach about religion' in our subject areas was one overriding factor

in this success. The pre-planning was well done in all areas and were well covered in not only subject matter but down to minute details such as parking. The subject matter was definitely tied into furthering the humanities program."

"The workshop was a great learning experience; we were stimulated and encouraged to put forth our best efforts by peers and instructors alike. I appreciated the individual conference time where I could discuss my project. Often, this is missing, to any great degree, when one instructor has thirty students. The guest speakers and resources of the university were all made available to us. We truly became involved with the university, I appreciated the opportunity to be involved with PERSC."

"The institute has been a rich experience. Through the study and work, I have not only realized that religion is an inter-disciplinary topic, but that the fact that we must cause teachers to realize this. The task is tremendous."

"I feel I have been given the foundation for some excellent professional growth. I shudder to think about having continued teaching without being enlightened about the religious dimension and how it should be included in my teaching area. I think the opportunity for other teachers to experience growth in this area is a must. I sincerely hope PERSC can continue to provide such service in future workshops, and I hope I can also contribute to professional growth in the area of religion studies by working closely with colleagues on including religion in their teaching areas wherever appropriate."

"The Institute has made me a better teacher. In the past I had brought religion into my teaching of literature and humanities whenever it was appropriate or necessary, but this last year I found myself more carefully devising meaningful lessons, and more important, meaningful segments of lessons that involved the students in considering religion and its central position in the problems of the characters, in the background of the authors, and in the cultures in which the literature was written. I was excited because the class response was always fantastic. Students who have no religious background were intrigued and entered into the discussions or writing assignments with enthusiasm. They expressed concern over this area of ignorance and concern over the fact that they had felt only religious people needed a knowledge of religion. If I, who had never ignored the dimension of study, was able to get that kind of response because of the training I have received here, then I feel certain this is training many teachers are in need of:"

(3)

"The institute was an excellent exercise for me in learning through doing how to rethink what I have been doing in my literature and culture classes. Now I find that one cannot teach without incorporating the religious counterpart and therefore I am grateful to NEH for this rare opportunity."

"Today (the last day) is a sad day for all of us. We end (the Institute) in an environment of sincere effort to learn, work and grow in the quest for a way to incorporate religion in our school curriculums. As a teacher, I feel I have been helped in improving myself in the skill of teaching, in an appreciation of the quality of other teachers, and in having grown in an atmosphere of open dialogue. I have grown and my approach to all education has been helped through this experience. Thank you for making the Institute possible. We are all better teachers because of it. The purpose for which we came together has been fulfilled."