

1990


A study of teaching about religions in selected Iowa public high schools

Douglas W. Sprague
University of Northern Iowa

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Sprague, Douglas Warren, Ed.D.

University of Northern Iowa, 1990

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A STUDY OF TEACHING ABOUT RELIGIONS IN
SELECTED IOWA PUBLIC HIGH SCHOOLS

A Dissertation
Submitted
In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

Approved:



Dr. Greg Stefanich



Dr. Loretta Kuse



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August 1990

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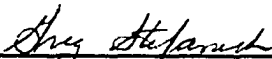
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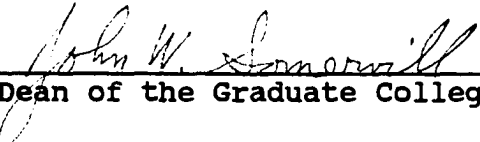
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Faculty Advisor



Dean of the Graduate College

Douglas W. Sprague
University of Northern Iowa
August 1990

ABSTRACT

This study investigated public high school teachers perceptions about religions in the curriculum, and practices of public high school teachers when teaching about religions in public high school classrooms. The study used a modified version of the analytical induction model of qualitative research presented by (Bogdan & Biklen, 1982). Three pre-selected high schools in the state of Iowa were identified by the researcher for study. A common departmental structure was used to identify teachers from across the curriculum as participants in the study. The schools were of three different enrollment sizes. Thirty-four teachers who taught 79 different courses made up the sample.

The data were collected through personal interviews with each of the subjects. This process was developed by the researcher with consultation from previous interview researchers, members of the researchers committee, and contributors to the literature in the field of teaching about religions. The interview instrument had four major sections: perceptions about religions in the curriculum, the explicit curriculum, the implicit curriculum, and teacher suggestions, problems and training.

The data indicated that teachers made a distinction between teaching about religions as an academic study and teaching religion, or indoctrination. The terminology

used for teaching about religions was not consistently understood.

The social studies area was perceived by all but one teacher as the one area where teaching about religions was appropriate. Teaching about religions was more present in the language arts and social studies areas. Most teaching about religions was by natural inclusion with few specific units of study or classes strictly devoted to teaching about religions. Teaching about religions was somewhat confined to past history. Current events and issues and the effects of religions were ignored by most teachers. Although a variety of materials and methods were used, no references were made to available materials from professional curriculum sources.

A hesitancy to include teaching about religions based on potential controversy from some parents or specific churches was a concern on the part of many teachers. Teachers suggested that teaching about religions should be added across the curriculum, remain objective and descriptive, and be included in preservice and inservice teacher training.

CHAPTER I

INTRODUCTION

One of the major influences in American public education has been the relationship between religions, education, and the state (Piediscalzi & Collie, 1977). This relationship has been documented in primitive and folk societies, and in most Western Civilizations (Gaustad, 1966). Gaustad summarized the relationship as follows:

The point, of course, is that religion and education have overlapping interests . . . the forces of religion and education have--together with political sanction and support--made common cause and pursued common goals. (p.12)

Spivey (1968) stated, "teaching about religion in the public schools is in a pioneer stage now" (p. 205). The question remains as to how far from the pioneer stage teachers' perceptions and practices concerning teaching about religions have progressed in the past two decades.

Information from educational organizations supports the notion that the rationale for teaching about religions has grown. Support for this position was summarized by Haynes (1987a):

For many educators, parents, and even textbook publishers, the question is no longer whether we should teach about religion(s), but rather how we can do so in a way that is constitutionally permissible and educationally sound. (p. 488)

Marty (1988), Religion professor from the University of Chicago, suggested the need for Americans to be better

educated about religions is greater than ever in light of the growing religious diversity in the United States. He stated that "students graduate from high school with a limited view of the world around them when religion is eliminated" (p. B6).

Surveys limited to school superintendents across the country (Dierenfield, 1962; 1973; 1986) provide information on the inclusion of courses or units of study that were designed to include teaching about religions. These surveys did not provide data on the perceptions and practices of classroom teachers.

The extent of teaching about religions taking place across the curriculum has not been well documented. Providing this information will extend the knowledge base of public high school curriculum and instruction.

Need for the Study

Various educational bodies, including the American Association of School Administrators; the Association for Supervision and Curriculum Development; and the National Council on Religion and Public Education, have supported the need for information concerning teaching about religions in the public schools. Each of these groups has supported the publication, Religion in the Public School Curriculum: Questions and Answers (1988). This publication poses the question, "Where does study about

religion belong in the curriculum?" The response given was:

Wherever it naturally arises. On the secondary level, the social studies, literature, and the arts offer many opportunities for the inclusion of information about religions--their ideas and themes. . . . Many educators believe that integrating study about religion(s) into existing courses is an educationally sound way to acquaint students with the role of religion(s) in history and society. (p. 3)

The Association for Supervision and Curriculum Development (1987), in their publication, Religion In The Curriculum: A Report from the ASCD Panel on Religion in the Curriculum, suggested that educators "should analyze both the hidden and the explicit curriculums regularly to ensure sensitive concern for teaching about religion(s) in society" (p. 35). This directive was not focused on any one specific academic department or discipline.

Although many educational groups have supported teaching about religions, the practice is debatable and not without controversy. Teaching about religions involves an academic approach to studying all religions. Many Americans object to the pluralistic approach in public high schools based on their personal Christian perspective (Kincheloe, 1983). The National Association of Education has been critical of the recent curriculum effort of the Williamsburg Foundation "Living With Our Deepest Differences: Religious Liberty in a Pluralistic

Society" because of the necessity of the curriculum to include religious language (Whittier, 1989).

In the arena of public education, Pitts, (1987) has suggested that it is natural for religious groups to be concerned about the content of education in public schools. Different perspectives on single issues are debatable and controversial. Promoting a particular religious point of view in the school curriculum has been ruled unconstitutional. The United States Supreme Court has repeatedly reaffirmed the concept of separation of church and state in rulings concerning public education.

This particular study approached teaching about religions as accepted by groups such as the Association for Supervision and Curriculum Development, the Association of American School administrators, and the National Council for the Social Studies. Previous research conducted in this area used survey instrumentation and was limited to specific academic disciplines or large school districts (Boehme [Language Arts], 1974; Kniker [Social Studies], 1987; Morris [Schools with populations of over 100,000], 1970). The need exists to study teacher perceptions and teacher practices concerning teaching about religions in specific schools across various academic departments.

Importance of the Study

Legal precedent and the perception of quality education as understood by many educational groups and organizations leave open the inclusion of study about religions in the public school. To understand this element of education it is important to further assess the status of such teaching today.

The history of the American public high school has demonstrated the presence of a prescriptive role played by religion. The descriptive role of teaching about religions has also had a degree of influence on the school curriculum (Morris, 1970). The American Association of School Administrators recognized this distinction in their publication, Religion in the Public Schools (Amundson, 1986).

The current study sought baseline data on teaching about religions in three Iowa public high schools. This information could be helpful to curriculum developers, administrators, classroom teachers, teacher educators, and other researchers who make curricular decisions and provide advice to the instructional faculty. The size of the sample, however, restricts the level of generalizability of the results.

Research conducted by Haynes (1987a), and Kniker (1987) supported the notion that information about the rationale for teaching about religions has grown, but less is known about teacher practices concerning such teaching.

By sampling faculty from all departments in three high schools, this study provided a more composite picture of teaching about religions in the curriculum than have previous studies limited to single disciplines or to large school districts.

Statement of the Problem

Using an intensive interview with faculty from all departments in three high schools, this study investigated (a) public high school teachers' perceptions about religions in the curriculum, and (b) practices of public high school teachers when teaching about religions in public high school classrooms.

Research Questions

1. What understandings of teaching about religions are held by Iowa teachers?
2. What perceptions are held by Iowa teachers regarding the constitutionality of teaching about religions?
3. What are the perceptions of teachers concerning whether study about religions should be part of the curriculum in Iowa high schools?
4. What are the perceptions of teachers concerning where in the curriculum the study about religions should take place?
5. Where is teaching about religions occurring in Iowa high schools?

6. What materials and methods are used to teach about religions in Iowa high schools?

7. How do teachers perceive school practices and policies that include religion or religions in their schools?

8. How do Iowa high school teachers assess their teacher preparation and inservice opportunities for teaching about religions?

9. What problems do teachers encounter when teaching about religions in Iowa high schools?

10. What suggestions do teachers have to improve and enhance teaching about religions in Iowa high schools?

Limitations of the Study

1. The sample was limited to three public high schools in Iowa and cannot be generalized beyond this limitation.

2. After the data were gathered, it was discovered that the research sample of this study consisted primarily (31 of 34) of individuals with a Christian persuasion. One each of the sample indicated a New Age Philosophy, Unitarian, or nonreligion persuasion. Such a preponderance of any one persuasion could constitute a biased sample. The sample, however, may be representative of teachers in the NE sector of the state.

3. The study focused only on high school teacher practices and perceptions.

4. The basic data collection was through semi-structured interviews conducted by the researcher. While every effort was made not to influence the respondents, the physical presence of the interviewer could have made a difference.

Delimitations of the study

1. The study was limited to the teachers who had responsibility to conduct the curriculum in grades 10-12.

2. The review of literature in this study was limited to selected segments in the history of American public school education.

Definition of Terms

For clarification, definitions are provided for the following terms used in this study.

1. Christianity will be "the Christian religion, including the Catholic, Protestant, and Eastern Orthodox churches" (The Random House College Dictionary, 1980, p. 239).

2. Curriculum "can be conceived of as a series of planned events that are intended to have educational consequences for one or more students" (Eisner, 1985, p. 45).

3. Explicit Curriculum is that planned and required series of events set into formal courses or units of study, and delivered by the classroom teacher (Kelly, 1977, p. 147).

4. Implicit Curriculum will include, "such important learning as understanding alternative orientations to the

'official' knowledge (curriculum) of the school" (Eggleston, 1977, p. 15), and activities conducted by the school or its teachers beyond the scope of the explicit curriculum.

5. High School will be a secondary school usually public-supported and usually organized on a three year or four year basis and comprising several departments. (Webster's New Collegiate Dictionary, 1961, p. 390.)

6. Perceptions will be the understandings, mental grasp of, and comprehension held by the teacher. (Webster's New Collegiate Dictionary, 1961, p. 624).

7. Religion will be that institutionalized set of beliefs, dogmas, ethical prescriptions, and practices which center around devotion to and service to a particular deity or set of deities such as found in one of the systems of faith and worship: i.e. Hinduism, Judaism, Christianity, Islam, etc. (Piediscalzi & Collie, 1977).

8. Public School is that one elementary and secondary educational system in each community which is supported (solely and primarily) by public tax funds (Sizer, 1967). This is to make a distinction from parochial and private schools within the same community that may receive some support (busing, food commodities, etc.) from public tax funds and other governmental funding sources.

9. Teaching About Religions is the academic study of religion. It is the nondoctrinal, open, critical, and emphatic examination of all religions, narrowly and broadly defined, both past and present; the role of religion in history and contemporary society; and religious themes in music, art, and literature.

(Piediscalzi & Collie, 1977).

10. Teacher Practices will be the methods, materials, topics, and strategies used by teachers. (Eggleston, 1977).

CHAPTER II
THE STATUS OF TEACHING ABOUT RELIGIONS IN THE RELATED
LITERATURE AND RESEARCH STUDIES

Introduction

Religion has always been one of the important institutions of humanity. Therefore, the relationship of humanity to religion has influenced other institutions such as the family, vocation, and education (Morris, 1970). It has been noted that religion is universal (Gaustad, 1966) and an important element in completing one's education (Haynes, 1987a). The United States Supreme Court has often based its opinions concerning education and religion on this relationship (McCollom v. Board of Education, 1948; Abington v. Schempp, 1963).

A curriculum connection to education and religions was made by the way religions are taught in a school (Panoch & Barr, 1969) their point being that if religions are excluded from the curriculum the exclusion is a denial of history and therefore conveys a message that religions are of little importance. Focusing on the religious diversity in America and the need to teach about religions in the public school classroom, Marc Stern (1989), of the American Jewish Congress stated, "It has really begun to sink in that the schools have to change to meet the changes in the school population" (p. 4D). The current

concept of teaching about religions has been developed from historical and legal antecedents.

Literature for this study was reviewed in the following areas: prescriptive religious influences in early public education, legal background, developing the concept of teaching about religions, current issues, curriculum concerns and teacher practices.

The literature reviewed was limited to public education in the United States. Certain aspects of American education (e.g. Native American education) did not fall within these categories. It was recognized that incidents particular to this study were limited primarily to Protestant and Catholic influences. This limitation does not infer that other religious groups were absent during the period of early public education.

Prescriptive Religious Influences in Public Education
Preface

Samuel H. Miller (1967) stated:

Religion and education have been married, divorced, and remarried so often in their long history that it is easy to say that they cannot get along with each other better than they can do without each other. (p. 112)

The analogy of marriage, divorce, and remarriage is very appropriate in the ongoing saga of church, state, and school relations. It serves well as an introduction to the prescriptive role religious influence had in early public education. Such a study would be incomplete

without a well focused review of the historical perspective of the issues being considered today. Kniker (1985) stated, "It is important to have some historical perspective (on religion and education) before dealing with the controversial questions that have arisen for today's public schools" (p. 9).

The importance of this historical perspective was suggested by Robert Handy (1986):

There is a tendency in current debates about church and state to move directly from 1791 to the present without much consideration of the intervening history and thus assume that the general religious situation now is somewhat basically what it was then. This leads to the obscuring of certain fundamental developments in American life which very much influence present attitudes and opinions on the issues of religious freedom and on the way we read the First Amendment. (p. 24)

The reporting of early American education has tended to follow a pattern established by early literary sources which "made much of the Europeans bringing the gospel to the heathen" (Cremin, 1976, p. 5). This traditional viewpoint ignores centuries of civilization prior to colonization. North America had been inhabited by a variety of Native American peoples who had developed their own civilization.

A popular perspective has been that the Europeans began to educate Native Americans upon their arrival. Without the knowledge, skills, and collective wisdom provided by the Native Americans, it is doubtful if the

Europeans would have survived (Cremin, 1976). The popular history of colonization has tended to focus on English settlements while ignoring other groups and their origins. Spanish activity in the Southwest preceded Spanish acquisition in the area of Florida. Spanish, and later French exploration in North America introduced Catholicism to America prior to Protestant influence. Native American peoples had their own religious beliefs prior to contact with the Europeans. Dutch, Swedish, and Scottish colonials brought with them their own forms of Protestant religion. Spanish and Portuguese Jewish people were among the early settlers. Growing numbers of blacks were forcibly brought to North America to be sold into slavery. Each group had specific religious beliefs and preferences (Cohen, 1976).

The early colonists remained English and European and expected their familiar culture to be passed on to the young. Adapting to the new and sometimes hostile environment threatened to break down the social customs of various homogeneous groups. Fearful of the loss of culture and tradition, schools were viewed as one means of continuing learning and religion specific to one's culture (Cohen, 1976).

The colonial groups eventually began to compete for the allegiance of large numbers of Native Americans and other Europeans. Cremin (1976) summarized the result of

this activity in relationship to education when he stated, "in the end, English culture triumphed, and with it English law, English language, and English custom. . . . that triumph I would suggest was decisive in the development of early American education" (p.6). Although English culture and Protestant Christianity were not the only influences in early America, the popular record of American education has been to focus primarily on the establishment of English schools with Protestant Christianity as a driving force (Kniker, 1985). Cohen (1976) has documented that many English colonizers adhered to an understanding that their presence in America was based on their being part of a grand design to share the gospel of the Christian religion. Included in this design was colonial education. This bound early American education to the task of participation in creating a new Zion in the new world. This prescriptive role in early American education was not what many colonists had anticipated. Education in "America was rather different from what most colonists . . . had anticipated. On many points the expectations of the first generations of settlers had been frustrated" (Cohen, 1976, p. ii).

Prescriptive Influences in Early Schools

Early American education was summarized in the Iowa Law Review (1964):

In the early American schools religion was an extremely important part of the school curriculum.

The church in fact often dominated the school systems and generally the Bible was the primary textbook. (p. 713)

In New England there were sectarian public schools where "the public supported a single established religion and where dissenters' schools were not allowed" (Boles, 1965, p.4). Early public schools were not part of a grand national scheme of public education. Public school oftentimes meant a school open to students from a particular area, but sponsored by a sectarian religious group or church. Materials used in some early colonial school curricula demonstrated the dominance of Christian doctrine and principles. In reference to the Bible as central to the curriculum, Curti (1951) mentioned that "the obligation to read it was the chief reason for universal elementary education in communities dominated by Calvinism" (p. 54).

The influence of religion in public education was not limited to the New England area. The Bible was the chief reading material in the German schools maintained by German Reformed and Lutheran bodies in the Middle Colonies (Boles, 1965). A South Carolina Law (1710) stressed the importance religion played in education:

. . . it is necessary that a free school be erected for the instruction of the youth of this province in Grammar, and other arts and sciences and useful learning, and also in the principles of the Christian religion. (cited in Moehlman, 1944, p. 28) ✓

The Constitution of North Carolina supported "the great

necessity of having proper school learning established whereby the rising generation may be brought up and instructed in the principles of the Christian religion" (cited in Moehlman, 1944, p. 39). Kniker (1985) summarized a 200 year span of educational history when he stated, "It is easy to forget that formal instruction in America from the 1600s to the early 1800s most often was conducted in private schools which were founded by religious groups and had a curriculum rooted in the Bible and denominational doctrines" (p. 9). The examples represent the prescriptive role religion played in early American public education. It cannot be inferred that all of American public education sponsored or supported the prescriptive practices illustrated by the examples.

The history of education in the colonial period registered the frequent connection between religion, the state, and education. Some of the first public education laws enacted in colonial America reflected this relationship. Two of these early laws enacted in Massachusetts (1642 and 1647) demonstrated that schools were organized so children could "read and understand the principles of religion . . ." so as to frustrate the work of "ye ould deluder Satan, to keepe men from the knowledge of ye Scriptures" (cited in Boles, 1965 p. 6). This legislation also provided public funds for establishing schools to carry out these objectives.

The provisions of these Massachusetts laws would not extend to all of the colonies. When this legislation was passed, there were both public and private schools scattered throughout several communities. The School Act was to address the lack of provision made by the majority of communities for schooling (Cremin, 1970). According to Cremin "the School Act of November 11, 1647 . . . would decisively influence the educational history of New England for the remainder of the colonial period" (p. 18). Similar legislation providing for public education was enacted in other New England colonies. The legislation did not insure that schools were established. In reality many communities ignored the legislation.

The private Protestant school and the public school supporting a Protestant bias emerged as predominant types of schools in the period of early American education. Clusters of homogeneous groups would foster the development of schools based on specific religious preferences including the establishment of a number of Catholic and Jewish schools during early American history. Religious education was one common goal of each school (Cremin, 1976).

The New York Free School Society developed schools with enrollment limited by funds available from private sources and to those that could afford to pay the costs directly. One of the stated objectives of the schools

operated by the society was "to inculcate the general principles of Christianity" (cited in Bourne, 1870, p. 38). These objectives were stated in 1819. In that same year the Society petitioned the New York Legislature for public funds to operate their schools. The petition was granted. In 1825 the Society petitioned the state legislature to become the Public School Society of New York. This petition was also granted and these schools received money from the common school fund of New York. The objectives of the now public schools in New York City remained the same. Religious education was part of the prescribed curriculum in these public schools (Cohen, 1976).

Prescriptive Practices Affirmed by Government Action

The Constitution itself did little to advance religious freedom except by prohibiting any religious test for federal office (Urofsky, 1986). A major milestone in the shaping of religious freedom occurred at the time the First Amendment to the Constitution (1791) went into effect (Handy, 1986). Two clauses of the Amendment were important to the continual debate over education and religions in the public schools. They were the Establishment Clause which prohibits the establishment of a national religion, and the Free Exercise Clause which allows for the individual expression of religious preference.

Various church, state, and educational issues have reflected on the statement written by Thomas Jefferson as part of his well-known "Reply to the Danbury Baptist Association" (see Lipscomb & Berg, 1903). Commenting on the First Amendment, Jefferson declared, "thus building a wall of separation between church and state" (cited in Lipscomb & Berg, 1903, p.78). Many historians connect this statement to religious freedom as represented in the First Amendment, and not directly, if at all, with public education while others use the statement to support a position that divorces any relationship to religion or religions from the realm of public education (Healey, 1962).

In the state of Virginia, well after his years as president, Thomas Jefferson worked at improving the state system of education. Commenting on Jefferson's work for the establishment of a public school system, Healey (1962) stated:

Tax support of religion or religious education certainly did not mean "establishment" to Jefferson. Indeed, no evidence whatever exists that the idea of prohibiting equal, impartial, public support of religion or religious education ever entered Jefferson's mind. (p. 6)

Justice Joseph Story, who was appointed by President Madison and served on the United States Supreme Court from 1811-1845, claimed that

. . . at the time of the adoption of the Constitution, and of the amendment to it now under consideration, the general if not universal sentiment

in America was, that Christianity ought to receive encouragement from the state as far as was not incompatible with the private rights of conscience and the freedom of religious worship. (p. 631, v.2)

In reference to former Presidents James Madison and Thomas Jefferson, Justice Story argued that both viewed separation of church and state in non-absolute ways. Both presidents were reluctant to proclaim days of national prayer and thanksgiving, but Madison signed a law providing for congressional chaplains and Jefferson signed a bill providing support for chaplains in the army (McCarthy, 1985).

Very few public schools were operating at the time of the adoption of the nation's documents of democracy. Most of the schools in America at the time were private, denominationally controlled schools with specific religious curricula (Fitzpatrick, 1985; Kniker, 1985). Summarizing the period of education prior to 1812 John D. Pulliam (1982) stated:

Before the War of 1812 education was virtually a religious enterprise with the exception of some academies and free school societies. The period from 1812 to the Civil War was a transitional one during which educational leaders such as Horace Mann, James G. Carver, and Henry Bernard forged the first link in what has evolved as a free, public school system supported and controlled by the state. (p. 65)

Many public schools in America prior to the development of the public common schools were sectarian ventures under the operational authority of churches or religious

societies. Some practices of these sectarian schools carried over to the developing common public schools. Although not conceived of as national sponsorship, prevailing political and governmental forces tolerated religious education in early American public schools (Handy, 1986).

Prescriptive Practices in the Common School Movement

"Horace Mann (1796-1859) was perhaps the best known of the important leaders in developing the American Public school system" (Pulliam, 1982, p.79). In terms of funding and influence, Mann persuaded the public sector to support public education through taxation, thereby shifting the prevailing influence away from private and religious societies.

This change was not without controversy and challenge. Mann, and a Boston pastor, the Rev. Matthew Hale Smith, debated the change (1846) in sermon, newspaper editorial, and personal correspondence. During the debate Horace Mann wrote Rev. Smith:

It is alleged that you charged the Board of Education with aiding in the effort "to get the Bible and all religious instruction" out of our schools. I shall be slow to believe that you ever made this charge; for it is well known by every person who has had the honesty to ascertain the facts of the subject, to be wholly untrue. The whole influence of the Board of Education from the day of its organization to the present time, has been to promote and encourage and whenever they had the power . . . to direct the daily use of the Bible in the schools. (cited in Cubberley, 1934, p. 207)

The common school debate over religion in the Massachusetts schools is set in relationship to the early principles of education originally established by the Pilgrim fathers. The principles were dominated by the particular Protestant persuasion brought by the Pilgrims. This included a denial of religious freedom to dissenters. Churches and schools would not be allowed that would not meet the strictest sectarian regimen (Boles, 1965).

A more diverse and pluralistic society existed in Massachusetts at the time Horace Mann was head of the Board of Education. Continuing religious education in the public schools was an ongoing issue. Mann advocated certain religious instruction but was opposed to the promotion of a specific doctrinal point of view. Mann warned that

. . . if the question, "What theology should be taught in school?" is to be decided by districts or towns then all the prudential and superintending school committees must be chosen with express reference to their faith. . . . Then establishing of the true faith will not stop with the classroom. Its' grasping jurisdiction will extend over all schools, over the private faith and public worship; until at last, after all our centuries of struggle and of suffering, it will come back to the inquisition, the fagot, and the rack! (Sequel to correspondence between Rev. M.H. Smith and Horace Mann, 1847, p. 46)

Tyack (1966) has documented the role of the Protestant influence in the common schools. Kennedy (1966) stated that "the public (common) school was primary" (p. 27) in fulfilling a religious/moral mission.

Kniker (1985), suggested that those who developed the common schools were "blinded by their Protestant bias, however, they believed that certain types of moral instruction and Bible reading were acceptable" (p. 10). The evidence of this bias has been substantiated. It cannot be construed, however, that the forces of government were creating a theocracy in the public schools. Section 7 from the General Laws of 1826, State of Massachusetts stated:

. . . that said (school) committee shall never direct any school books to be purchased or used, in any of the schools under their superintendence, which are calculated to favor any religious sect or tenet.

There was a general acceptance of the role the school should play in religious instruction. Therefore, most citizens saw no reason why public funds should not support the common schools, and private Protestant schools (McCarthy, 1983).

Objection to the Protestant Bias

The Protestant bias would foster a counter movement in education sponsored by Catholic interests. This movement was founded on the objection to teaching and promoting Protestant religion in the public schools (Dierenfield, 1962). The predominantly Protestant perspective on Christianity in public education stood until large numbers of non-Protestant immigrants entered the United States. Conflict developed when growing

numbers of "Jewish, Eastern Orthodox, and Roman Catholic immigrants did not want their children indoctrinated in the pan-Protestant theology and morality taught in public schools" (Piediscalzi, 1981, p.14).

The use of the King James version of the Bible in common schools was not accepted by most non-Protestants. Protest over this practice was indicated when

. . . a parish priest in New England was tarred and feathered for exhorting his parishioners not to send their children to the public schools where the King James version of the Bible was read. (Piediscalzi, 1981, p.14)

and,

. . . the Rifle War was fought in the streets of Cincinnati over what version of the Bible would be read in the public schools. (Piediscalzi, 1981, p.14)

Not all protest was as violent as these two incidents. Similar fighting did take place in the city of Philadelphia over the issue (Gaustad, 1966).

Many groups of Catholic citizen/taxpayers petitioned state legislatures for a share of public tax money to assist in the development of Catholic schools. They argued that it was only right to use public funds in a similar nature as had been the practice for supporting the common schools (Cubberley, 1934). Cubberley, (1934) recorded this portion of one such protest registered with the Superintendent of Public Instruction for Michigan (1853):

. . . our public school laws compel us to violate our conscience, or deprive us unjustly of our share of the public funds, and also impose on us taxes for the support of schools, which as a matter of conscience we cannot allow our children to attend. (p. 190)

Following the Civil War, Catholic groups increased their efforts to establish schools and to pursue a share of public money to fund their schools. This request led to continued opposition to public funding for parochial education (Dierenfield, 1962). It was still acceptable to use public money for the common school that reflected the Protestant perspective. However, as Rockne McCarthy (1983) stated, "Once Catholics began to press the claim that their schools had a legitimate right to a proportional share of government funds, public opinion and policy underwent a dramatic reversal" (p. 238-239).

President Grant addressed the issue of public funds for private religious schools in 1876. He did not attack the purposes of private education nor did he acknowledge the public schools as a place to promote religion. He did promote the establishment of free public schools and addressed the issue of public funds going toward the promotion of religion in any type of school. Speaking to the Congress, he stated:

I suggest for your earnest consideration . . . making it the duty of the several States to establish and forever maintain free public schools adequate to the education of all children. . . . forbidding the teaching in said schools of religious, atheistic, or pagan tenets; and prohibiting the granting of any school funds, or school taxes, or any part thereof

. . . for the benefit or in aid, directly or indirectly, of any religious sect or denomination. (Congressional Record, Vol. IV, 1876, p. 175)

The request would be partially fulfilled during the same session of Congress. The provision of funds for schools with specific religious purposes was being reversed.

Constraining the Prescriptive Role in Public Education

Two legal actions with bearing on public schools and religions soon followed. In 1868 the Fourteenth Amendment was passed through which the rights of the First Amendment were made applicable to the individual states. The concept of state religion (such as the Connecticut theocracy), public sponsorship of specific religion in the public schools, and other public school activity were now subject to the legal interpretation of the First Amendment's Establishment (freedom from) and Free Exercise (freedom of) religion clauses. In 1876 Congress set forth national policy when it required newly admitted states to guarantee religious freedom and to establish public schools open to all children and free from sectarian control (Dierenfield, 1962; Krug, 1966).

From the period 1890-1920, immigration had a continued impact on public school populations through the growing numbers of students with diverse religious preferences. Because of the large numbers of immigrant children, assimilation became a major focus within public

education. Cubberley (1934) stated that assimilation included

. . . the Anglo Saxon conception of righteousness, law and order, and popular government, and to awaken in them, a reverence for our democratic institutions and for those things in our national life which we as people hold to be of abiding authority. (p. 15)

The prescriptive role of religious influence, in general, was being replaced by this different emphasis. William Seward, Governor of New York, in his annual address to the state legislature referred to the immigrant children

found in great numbers in our populous cities and towns. . . . I do not hesitate therefore to recommend the establishment of schools, in which they may be instructed by teachers speaking the same language with themselves, and professing the same faith. (cited in Bourne, 1870, p. 179)

The suggestion did not lead to the development of specific ethnic-schools. The marked pluralism represented in the request demonstrated the diversity of ethnic groups and religious preferences in America. The presence of immigrant children with diverse cultural and religious backgrounds would not, however, remove entirely the prescriptive practices of promoting particular religious points of view in some public schools.

The United States Supreme Court and Teaching About Religions

The preamble to the U.S. Constitution sets forth the purposes of the federal government:

To form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty. (Constitution of the United States)

Religions and education are not directly mentioned here. Various groups of people would come to interpret these purposes to include the promotion of public education and others would interpret these words to include some sense of a religious influence in public education.

Many people required a more specific description of liberty because they feared the establishment of a strong central government which would come into existence with the ratification of the Constitution. Several states would ratify this document only with the assurance of a Bill of Rights protecting individuals and states against the federal government. Included from Amendment I was that "congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Concerning this section of the Amendment, Warshaw (1979) stated:

Over the years, the Supreme Court has unfolded the practical implications of these sixteen words of the first amendment. In the process, the Court has developed and refined criteria for deciding cases whose circumstances the framers of the Constitution may not have foreseen. In that sense, the Court's pronouncements have changed the "meaning" of the religion clauses. (p. 5)

Teaching about religions has been subject to the changed meaning as the United States Supreme Court has interpreted public school issues in relationship to religions. The United States Supreme Court did not deal with the meaning of the religion clauses of the First Amendment and public

education until almost ninety years after its ratification. (Kliebard, 1969).

The opinions issued by the United States Supreme Court have become an integral foundation for the development of teaching about religions in the public high school classroom. Based on the opinions of the United States Supreme Court concerning specific practices in public education, the present day rationale for supporting teaching about religions has developed.

In reviewing specific United States Supreme Court cases, three significant restraints were recognized by the researcher. First, not all cases from the United States Supreme Court relating to religion were reviewed. However, an attempt was made to review the cases and their opinions that have contributed to the argument for teaching about religions in the public school. Second, the scope of the argument recognized the many lower court cases that contributed to the United States Supreme Court decisions. They are part of the noted cases but were not specifically investigated. Finally, United States Supreme Court decisions may or may not be unanimous. In most cases the Court reached a majority decision. It must be recognized that dissenting points of view were made. Concerning the rationale used to promote teaching about religions, the arguments were based generally on the affirming opinions in each case.

The following major decisions have had considerable impact on religions, public education, and curricular practice:

Pierce v. Society of The Sisters of The Holy Name of Jesus and Mary (1925)

Oregon state law required mandatory attendance in public schools for students through the age of sixteen. Subsequently, a Catholic school and an independent military academy challenged the law through the courts in Oregon. The Oregon Supreme Court upheld the law, and, on appeal, the case was heard by the United States Supreme Court where a unanimous decision struck down the Oregon law as unconstitutional (Warshaw, 1979). The Oregon law has been cited as an example of state-sponsored discrimination against parochial and private schools (Miller & Flowers, 1987).

This case marked a point of demarcation from the accepted prescriptive practices as outlined in the historical background earlier. Pluralism in relationship to religion (in this case, Roman Catholic) was recognized, and this pluralism is a matter of fact (existence of) rather than a matter of majority (numbers).

Cochran v. Louisiana State Board of Education (1930)

The state of Louisiana was providing textbooks purchased with state tax money to students in both public schools and private religious schools. Books provided to

students in religious schools were the same as the ones used in the public schools. The books' "content was secular, and they were used for secular purposes" (Warshaw, 1979, p. 22). Cochran challenged the use of public tax dollars for the benefit of students in private schools. The state practice was upheld by the Louisiana Supreme Court, and on appeal was affirmed by the United States Supreme Court.

In providing textbooks to students, rather than to schools, the Court argued "the schools, however, are not the beneficiaries of these appropriations. . . . The school children and the State alone are the beneficiaries" (p. 335). Although this case did not argue First Amendment meaning, it introduced the child benefit theory that would be argued in continuing cases in contrast to supporting the sectarian purposes of the schools. The Court established in this case a precedent in allowing pupils in private religious schools to receive specified tax-supported services.

Everson v. Board of Education of Ewing Township (1947)

The state of New Jersey allowed by law for school districts to "make rules and contracts for the transportation of children to and from school" (Justice Black in the opinion of the Court p. 505). The Township of Ewing was in the practice of providing reimbursement to parents of children who traveled over public bus routes to

both public and nonprofit private (in this case Catholic) schools.

The practice was challenged by a taxpayer from Ewing Township in the state court of New Jersey. The suit filed contended that the practice violated both State and Federal constitutions. The state court ruled that the practice and the state legislation that allowed for the practice were illegal under the New Jersey constitution. The New Jersey Court of Errors and Appeals reversed the state court decision which then brought the case to the United States Supreme Court. The decision of the United States Supreme Court, on a 5-4 vote, affirmed the lower court decision, allowing the use of public tax money for selected child benefits (Miller & Flowers, 1987).

The major point for the broader picture of religions and education is that this case marked the first time the United States Supreme Court applied to the states through the Fourteenth Amendment the Establishment Clause of the First Amendment. Warshaw (1979) summarized this as "the first extended interpretation of the Establishment Clause. Although the decision rested on the child benefit criterion, the wall of separation theory was the basic doctrine" (p. 27). Justice Black affirmed:

The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach. New Jersey has not breached it here.
(p. 513)

The Court opinions stated that any prescriptive practice, such as doctrinal teachings favoring a specific church body, was not to be tolerated in public education. However, child benefit(s) were interpreted as not penetrating the wall of separation between church and state. The Court stated that the Establishment Clause

. . . means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. (p. 511)

The concept of teaching about religions is not reflected directly in this case. The application of the First Amendment prohibiting the advancement of a religion throughout public education was the argument used against the concept of teaching religion (promoting or indoctrination).

McCullum v. Board of Education (1948)

McCullum, as a resident and taxpayer of Champaign, Illinois, brought suit against the practice of having

. . . religious teachers employed by private religious groups . . . come weekly into the school buildings . . . and . . . substitute their religious teaching for the secular education provided under the . . . law. (p. 462)

The ruling at the lower court level denied the request to stop such practice. The Illinois Supreme Court upheld the decision whereby the United States Supreme Court heard the case on appeal. The United States Supreme Court reversed the previous decision and returned the case to Illinois.

The practice in this case was termed released time. This practice allowed for dismissal from school for religious instruction on school property. Students could, on a voluntary basis, attend the religious instruction of their choice delivered by non-school instructors in regular school classrooms. Students not choosing to participate remained in school, usually in study hall or other non-instructional activities. Ruling that this practice violated the Constitution, the United States Supreme Court established a sharper line in disallowing prescriptive religious practices (Warshaw, 1979).

The concurring opinion of Justice Robert Jackson expressed a viewpoint used to develop the concept of teaching about religions in the public school classroom:

Certainly a course in English Literature that omitted the Bible . . . for religious ends would be pretty barren. And I would suppose it is a proper, if not indispensable, part of the preparation for a worldly life to know the roles that religion and religions have played in the tragic story of mankind. The fact is that, for good or for ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared. (p.477)

W.D. Cocking (1948), writing in response to McCullum (1948), declared, "McCullom maintained that public schools should teach about religion, but not teach or interpret religion or religious beliefs" (p. 5). The

opinions issued in this case have been used to support the position of teaching about religions in the public school classroom.

Abington Township School District v. Schempp (1963)

Abington v. Schempp, (1963) included two similar lower court cases. One was from Pennsylvania the other from Maryland. Because of the issues and the similarities in the cases, the United States Supreme Court combined the two cases into one. The plaintiffs in both cases objected to the practice of daily Bible reading in the public schools even though the participation was optional.

Pennsylvania law required that at least ten verses from the Bible be read (without comment) at the opening of each school day. The Board of Commissioners of Baltimore City adopted a rule in 1905 establishing opening exercises in the city schools. Included in the opening exercise was reading a chapter in the Bible (without comment). The United States Supreme Court ruled that such practices violated First Amendment protection from the establishment of religion (Miller & Flowers, 1987).

The Justices in Abington v. Schempp, (1963) ruled on the constitutionality of a specific prescriptive practice of religion. In this case the Justices of the United States Supreme Court considered the legality of Bible reading in the public schools as a regular part of the school schedule. The prescriptive nature of the practice

was ruled unconstitutional. Segments of the opinions of the Justices of the United States Supreme Court in this case have been used as support for teaching about religions in the public school classroom. Justice Tom Clark, asserted:

It might well be said that one's education is not complete without a study of comparative religion or of the history of religion and its relation to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here (Schempp/Murray) indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of religion, may not be effected consistently with the First Amendment. (p. 1573)

Justice William Brennan concurred:

The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature and history. Indeed, whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion. To what extent, and at what points in the curriculum, religious materials should be cited are matters which the courts ought to entrust very largely to the experienced officials who superintend our Nation's public schools. They are experts in such matters, and we are not. (p. 1612-1613)

Justice Arthur Goldberg, agreed:

Government must inevitably take cognizance of the existence of religion And, it seems clear to me . . . that the Court would recognize the propriety of . . . teaching about religion, as distinguished from the teaching of religion in the public schools. (p. 1615)

Justice Goldberg made the distinction between teaching about religion(s) as compared to teaching

religion. The distinction is central to this study and follows the definitions given earlier. Teaching religion would follow the earlier prescriptive pattern long argued against by the United States Supreme Court. Teaching about religions would be considered a pluralistic term in a broad descriptive context.

The United States Supreme Court ruled that the educational community is not constitutionally prohibited from teaching about religions in humanities, literature, and the social sciences. Referring to the leadership in the public schools the United States Supreme Court suggested that "It is not the business of this Court to gainsay the judgment of experts on matters of pedagogy. Such decisions must be left to the discretion of those administrators charged with the supervision of the Nation's public schools" (p. 1601-1602).

Lemon v. Kurtzman (1971)

State legislation in Pennsylvania and Rhode Island allowed for the direct payment of public tax funds for services provided by private religious schools. In Pennsylvania the lower courts had upheld the practice. In Rhode Island the courts ruled that the practice should not continue. Common practice included the purchase of textbooks and materials plus various means of paying or subsidizing teacher salaries in private religious schools. All items, including salary considerations, were in areas

that were common to both the public and private schools. The United States Supreme Court ruled that these practices violated the First Amendment through the entanglement of the states with the private religious schools (Warshaw, 1979).

In making their ruling the Court established limitations on the relationship between religion and the public schools. Curriculum objectives, materials, teacher strategies, and motivation in implementing teaching about religions could now be judged according to the criteria established by the Court. The criteria established in this case were:

1. The action of the government or of its agent (the school) must have a secular purpose.
2. The principal effect of the action must be one that would neither advance nor prohibit religion.
3. The action must not foster an excessive entanglement with religion.

Descriptive teaching about religions would demonstrate this secular purpose. Devotional Bible reading, biblical accounts of origins to promote a specific religious point of view, and the like would demonstrate sectarian religious purposes. Lemon v. Kurtzman (1971) gave definitive direction to what public schools could do when developing curricula and materials for teaching about religions. Teaching about religions

had not been established as national educational policy by the United States Supreme Court.

Edwards v. Aguillard (1987)

The Louisiana State Legislature passed a law that would have required teachers to balance any teaching about the theory of evolution with teaching about creation science theory. The Court found that this balance law violated the First Amendment Establishment Clause because it would require the presentation of material pertaining to origins that would be specific to one religion. The required biblical perspective on creation was objectionable.

However, the law was challenged before it was implemented, demonstrating the volatile nature in the public school arena of some curricular issues with specific religious implications. Because the objection in this case was the requirement of balance some educators have inferred that the presentation of different theories of origin for a secular purpose of education following the guidelines put forward in Abington v. Schempp, (1963) and Lemon V. Kurtzman, (1971) could take place in public schools.

Mozert v. Hawkins (1987)

The United States Supreme Court refused to hear this case on an appeal brought by parents that would have required schools to provide alternatives to challenged

textbooks and curriculum materials in the public schools based on inclusion or exclusion of religious content. Rowell (1987) suggested that to allow parental choice and control of curricular matters would have fostered the following:

1. Potential problems with widespread censorship.
2. Limitation of diverse materials/controversial topics in schools.
3. Interference with organizational/management of instruction.
4. Interference with the reinforcement of reading instruction throughout the day.
5. Problems with viewing balance in the school program through the reading curriculum only.
6. Problems involved when all phases of student development are not promoted.
7. Potential for destroying the true purpose of the public school as a basic cornerstone for freedom.
8. Further disruption of the school day. (p. 14-15)

The nondecision of the United States Supreme Court affirmed the opinion of Abington v. Schempp, (1963) which left such matters as materials and curriculum choices to educators, not the Justices. Curricular materials based solely on the accommodation of a specific religious belief were seen to violate the Establishment Clause although inclusion of such materials for secular descriptive teaching purposes would be allowed.

The United States Supreme Court had repeatedly struck down school practices that promoted religion during the

school day. Teaching about religions has not been defined as a means of promoting religion(s). Amundson (1986), writing for the American Association of School Administrators, stated that "it is important to note that the Court has never issued any rulings prohibiting teaching about religions in the public schools" (p. 27).

Teaching About Religions

Developing the Concept of Teaching About Religions

What does it mean to teach about religions or to conduct the academic study of religion in the public school? Relating this question to what has been reviewed in the Court cases, Charles Kniker (1985) established the necessity for understanding the difference between teaching about religions and teaching religion:

Keeping the justices statements in mind, teachers must remember that teaching about religions in public school is different from teaching religion Not everyone understands these distinctions. Not everyone wants to understand these distinctions. Failure to understand and accept such distinctions accounts for most of the confusion and reluctance to discuss religion or the Bible in public schools. (p. 9)

Since the Abington v. Schempp, (1963) United States Supreme Court decisions, educators, parents, laypersons, and clergy have worked at establishing an agreement on these distinctions. An agreement concerning "teaching about religion(s) in the public schools has not been accepted as widely as might have been hoped" (Nielsen, 1984, p. 105). The issues and definitions concerning

teaching about religions are currently being debated. Concerns and questions have been asked throughout the history of American education and throughout the United States Supreme Court's dealing with religion and the public school.

In 1888 Abram S. Isaacs reviewed the status of the common school. He issued a call for reform in the public schools to meet the needs of a more diverse population. In suggesting what the public school should teach he declared:

The subject of what our public schools shall teach was one of comparative ease to discuss years ago, when the population of America was smaller and more homogeneous and a certain restfulness pervaded the air. (p. 204)

Relating to the specific topic of teaching religion he stated:

I have been general in suggestions as to what the schools should teach, leaving to specialists a more detailed answer. Upon one subject, however, a more precise reply is necessary. What is the relation of the schools to religion? Shall they teach religion in any form?

The answer was very simple decades ago when the population was smaller and more homogenous. But today, with diverse religious and non-religious elements on every side, there can be but one answer: the state has nothing to do with religion, its schools are not to instill religious teachings. (p. 204)

Isaacs' (1888) analysis is illustrative of the historical prescriptive role of religion in the school that the United States Supreme Court has ruled to be

unconstitutional. The rulings, however, were close to 100 years after the Isaacs' analysis. The intervening years and the 25 plus years since the Abington v. Schempp, (1963) decision have demonstrated that the debate is still unresolved.

In 1955 the National Council of Churches sponsored the National Conference on Religion and Public Education. The chair of the conference described the purpose for the conference in this way, "We want to discuss the question of how far we can go in teaching religion in accordance with the separation of church and state" (Stewart, 1955, p. 1360). Stewart (1955) reported on the status of teaching and teaching about religion as perceived by this combined group of educators and clergy:

The happy phrase, "We may teach about religion," haunted the conference of schoolmen and churchmen from start to finish. . . . The committee . . . responded that it spent considerable time discussing what it meant by teaching about religion. There was general agreement that the public school's responsibility as it deals with religion is not concerned with sectarian commitment. (p. 1360)

The conference committee on curriculum offered,

Religious emphasis is within the course of study, for example within the historical development of America. The schools should deal with religion intrinsic to the course of study as it is related to the course content. Religion as a subject integrated with the subject, not as a separate subject. (p. 1361)

The conference considered the difference between teaching about religions and promoting or teaching religion. Their

understanding of teaching about religions was not universally accepted or understood.

Attempts at incorporating teaching about religions based on the rationale that had been established by the National Conference on Religions and Public Education were undertaken by many school districts. H.L. Shibler (1956), described the attempt to begin teaching about religions in the Indianapolis Public Schools. The districts' objectives in the seventh and eighth grade curriculums emphasized the following: America's religious heritage from the Old World; the religious freedoms sought by early Americans; the effect of religion on the founding of America; religious faiths of the early colonies; the role of religion in calendar making, exploration, education, architecture, literature, and government.

Although the Indianapolis Public Schools' objectives lack a world religions perspective, Shibler (1956) made it clear that

. . . here in Indianapolis, education about religion has become an established part of the curriculum for all seventh and eighth grade pupils. . . It must be emphasized that our public schools are not teaching religion and it is not correct to refer to this program as religious education. We are teaching children about religion. (p. 252)

The example of Indianapolis was representative of the efforts that some school districts were taking in the 1950s to both understand and include teaching about religions. A representative approach to non Old World

religions was lacking (e.g. any consideration of Native American religions) in this example.

Based on the results of their survey, the editors of The Nation's Schools (September, 1960) suggested that "public high schools should find a place in the curriculum to teach about religions" (p. 74). The survey was based on a 4% sampling of 16,000 school administrators in the fall of 1960. The administrators in the sample were asked the question "Should there be a place in the high school curriculum for teaching about religions?" The responses were as follows: yes, 52%; no, 45%; and no opinion, 3%. The results were representative of the positioning of school administrators in the early 1960s toward teaching about religions. While a majority of the sample felt that teaching about religions should be included in the curriculum, a substantial part (45%) of the sample did not feel that teaching about religions should be included in the curriculum. The issue remained, it was being considered, but no clear consensus had been established in the minds of the administrators. The survey did not control for personal religious affiliations in the sample. Nothing was mentioned concerning a definition of religions or what it meant to teach about religions. Consequently a cautious researcher might well question the editor's conclusion that the curriculum should include the teaching about religions.

United States Supreme Court decisions such as Abington v. Schempp, (1963) ruled out practices that purposefully promoted a religion, but affirmed the intrinsic nature of history, literature, and art as interrelated to religions. Teaching about religions was partially ignored because more attention was focused on the removal of prescriptive prayer and Bible reading from public school practice (Baker, 1967). From 1962-1985 at least 200 proposals to overturn the United States Supreme Court decision on school prayer were introduced into the U.S. Congress (Wood, 1985). To have included teaching about religions, "hundreds of communities (needed to) find operational solutions to conflicts over religion and public education . . ." (Baker, 1967, p. 245). In reference to the decisions on prayer and Bible reading, the co-directors of the Public Education Religion Studies Center, Barr and Collie (1981), stated:

While these dicta did not assuage the public outcry, and in fact were ignored by the popular media, they did clarify the proper role of religion in public education and contributed to a series of diverse efforts aimed at implementing the suggestions of the Court. (p.8)

The distinction between teaching about religions and promoting religion had been made. Gaustad (1969) reported that "at the public school level, new and sometimes dramatic developments may be seen" (p. 266). However, "once the vital distinction between the practice of

religion and the study of religion was made, all did not become magnificently and gloriously clear" (p. 266).

What does teaching about religions mean? The Public Education Religions Study Center at Wright State University published the following "Guidelines For Teaching About Religions" in the (1974) PERSC document Public Education Religion Studies: Questions and Answers:

1. The school may sponsor the study of religion, but may not sponsor the practice of religion.
2. The school may expose students to all religious views, but may not impose any particular view.
3. The school's approach to religion is one of instruction, not one of indoctrination.
4. The function of the school is to educate about all religions, not to convert to any one religion.
5. The school's approach is academic, not devotional.
6. The school should study what all people believe, but should not teach a student what to believe.
7. The school should strive for student awareness of all religions, but should not press for student acceptance of any one religion.
8. The school should seek to inform the student about various beliefs, but should not seek to conform him or her to any one belief.

In 1984, the National Council for the Social Studies adopted a position statement concerning teaching about religions. This position statement is found in APPENDIX I. In 1988 fourteen national organizations endorsed this concept of teaching about religions. They were: American Academy of Religion, American Association of School

Administrators, American Federation of Teachers, Americans United Research Foundation, Association for Supervision and Curriculum Development, Baptist Joint Committee on Public Affairs, Christian Legal Society, National Association of Evangelicals, National Conference of Christians and Jews, National Council of Churches in the U.S.A., National Council on Religions and Public Education, National Council for the Social Studies, National Education Association, and the National School Boards Association (Religions in the Public Schools Curriculum: Questions and Answers, 1988, p. 8). This list of endorsees is limited and does not include all national organizations with an interest in education or religion.

Developing Curriculum Models for Teaching About Religions

Some curriculum efforts were undertaken in local schools and school districts to address teaching about religions. Other curriculum projects concerning teaching about religions were developed at the state level. One project was started in Florida to address, in part, "an emerging consensus that public education which neglects the study of religion is beginning to smell" (Spivey, 1968, p. 193). The Florida project began out of joint consensus between the State Attorney General's office and the State Department of Public Instruction. From this came the formation of the Committee on Study About

Religions in the Public Schools. This committee decided that the social studies curriculum would be the place to initiate the study of religions (Gaustad, 1969).

Grants were awarded, curriculum materials developed, and inservice training for teachers held. The project did not pretend to cover all religions but, rather, "to introduce the student to some original material about religion, to some issues that are vital, to some human beings worth knowing" (Gaustad, p. 273). Gaustad's (1969) review of the project suggested four positive results:

1. The use of regular public school faculty avoids any necessity for separately labeled "religion teachers."
2. The use of the regular public school curriculum avoids the necessity for approval of new courses, separate departments, and special programs.
3. The introduction of these lessons into the general student population avoids the possibility of invidious distinctions between pupils who "take religion" and pupils who do not.
4. Finally, no compromise on the educational aspect of the program is likely to be tolerated . . . it must be made perfectly clear that the defense for religion in the schools is, and can only be, an educational one. (p. 273-274)

A study seeking information about religious commitment and learning about religions in secondary social studies used the materials of the Florida Religion-Social Studies Curriculum Project (Hepburn, 1969). In particular Hepburn (1969) studied whether teaching objectively about religions would or would not violate students' freedom of religious conscience. Hepburn (1969)

used a commercial I.Q. test, a religious commitment index based on the Glock and Stark multi-dimensional conceptualization of religious commitment and a knowledge test to gather data on the variables of student intelligence, religious commitment, and knowledge of a religious social issue. Hepburn (1969) found no evidence that religious commitment significantly affected academic performance findings and that "the same factors which usually influence academic performance in the social studies similarly influence academic performance in learning about religion" (1138A). The findings in this study "negate the basic objection to study about religion (indoctrination), and lend support to the advocates of religion studies within the social studies" (1138A).

Another project was developed in Pennsylvania following an amendment to the state school code that encouraged the development of courses in literature based on the Bible and other religious writings (Gaustad, 1969). Two initial courses of study were developed: Religious Literature of the West and Religious Literature of the East.

A project in Nebraska focused on the English curriculum. However, "religion as a specific designation appears nowhere in the description of the project" (Gaustad, 1969, p. 268). This project included the K-12 curriculum. The project expanded the usage of religious

themes beyond what had previously been done without adding specific courses about religions to the curriculum. This approach was reflected in the preface to one tenth grade unit of study:

Six works have been selected for study in this unit. Together they represent three possible ways of looking at the theme of "Sin and Loneliness." The first is the psychological way. . . . Another is a religious way. . . . Still another is a strictly "Christian" concept . . . (Gaustad, 1969, p. 269).

The curriculum projects in Florida, Pennsylvania, and Nebraska does not imply that all states were developing curriculum projects concerning teaching about religions. However, the concept of teaching about religions was being developed in some states at various levels within public education.

Hesitancy Towards Teaching About Religions

Lloyd Duck (1985), former NCSS Religion in the Schools Committee Chair stated:

As a teacher educator, I have for years been concerned that teachers, even in social studies classrooms, so often shy away from dealing with issues related to religions. Many seem to be running scared--with an unexamined notion that our countries legal tradition prohibits mentioning details about religions--even religious holidays--in our schools. (cited in Haynes, 1986, p. 110)

The reason for the lack of such teaching according to Pacheo (1986), Director of the Center for the Study of Constitutional Rights at George Mason University, was that "teachers are always afraid that if they talk about religion, they'll get into legal trouble" (cited in Buie, 1986, p. 8).

Given the amount of attention in the historical and legal background to the concept of teaching about religions, it appears that the following question raised by Barr and Collie (1981) is in need of answering, "Why has study about religion faced such a slow acceptance within public education at the elementary and secondary levels in the years since the Abington v. Schempp, (1963) case" (p.13)? They suggested the following reasons: the natural resistance to change in the established curricula of American public schools, relatively few supporting groups to fund study and development to change the curricula, other pressing needs to add or change in the curricula, and the polarization brought about by the growing political agenda of the American Christian right (Barr & Collie, 1981).

Kniker (1985) contended that the pluralistic concept of teaching about religions does not fit with the philosophy of education of the Christian right. Butts (1987) suggested that the objections made by the Christian right and the corresponding lack of attention to teaching about religions in the curriculum erodes the guarantees of the First Amendment in relationship to religious freedom. Butts (1987) stated:

The continuing controversies over religion and education, so prominent in recent politics are only samples of the kinds of public issues that require fundamental analysis and discussion throughout the country (p. 30).

Haynes (1987b) suggested that

. . . because religion is not discussed in the schools, students learn little about the history of religious freedom. . . . meeting with teachers and students throughout the nation, shows a shocking absence of religious freedom education in the social studies curriculum. (p. 19)

Haynes (1986) had earlier suggested that "silence concerning matters of religions will only breed ignorance and may well endanger one of our most cherished freedoms" (p. 6).

Niels Nielsen (1984) argued the educational and historical perspectives when he stated:

Academically, the field of the history of religion has become so advanced as to merit a legitimate place in the curriculum. . . . We have now reached the stage . . . that we know what mankind's religious life has been in every era of human history. . . . At present, the vacuum in teaching about religion needs to be filled . . . Religion ought not be excluded from the public schools, as both its problematic nature and history offer a dimension apart from which (to say the least) education is incomplete. (p. 112-115)

Although the legality of teaching about religions has been established, there is growing concern about what is actually being done in the public school classroom. Warshaw (1986) suggested that very little data existed in terms of what teachers are doing in public school classrooms concerning teaching about religions.

Current Issues

A study focusing on teaching about religions in the 1980s must be cognizant of current issues affecting the debate and the place of teaching about religions in the

curriculum. Reporting on the 1989 annual conference of the American Academy of Religion, Steinfels (1989) highlighted some of the issues brought into focus at that conference: criticism over textbooks that have removed references to religion to avoid offending anyone; controversy and opposition to prayers in public school, and forcing textbooks to conform to creationist teaching.

Objection to Education as a Function of the State

There are those (Wooley, 1965) who have advocated that schooling is not a function of the state but belongs to the family and church. This position is taken today by many who prescribe education and schooling in terms of a particular Christian point of view. Having allowed the state to gain control of education over time, they now assert that it is time to return education to a sectarian function (Park, 1987). The courts have, however, upheld the role of public education in Mozert v. Hawkins, 1987.

The practice of home schooling and the rapid development of private Christian schools are two present day developments brought about by some advocates of this position. Both practices are controversial in relationship to attendance, curriculum, and teacher certification issues (Shepard, 1989).

The Impact on Education of the New Right

There are several issues that have involved what some have labeled the New Christian Right (Kincheloe, 1983;

Nelsen, 1988; Park, 1987). Fundamentalist Christians are becoming increasingly involved in American education. One example has been the increased effort toward adoption of an amendment that would include voluntary prayer, teaching of the biblical account of creation, and the Judaeo-Christian ethic (Boston, 1989). Debate still existed over the practice of prayer before school-sponsored events. In 1989 the United States Supreme Court upheld a lower court decision that held such practice as unconstitutional. One Iowa group, Iowans United in Faith, was urging school boards to ignore these rulings (Ortiz, 1988).

The debate over prayer issues by the Christian right was indicative of a broader concern and polarization over First Amendment interpretation. Freeman Butts (1985, 1987) contended that there was an unwillingness on the part of the religious right to accept a strict position on separation of church and state. Home schooling and separate Christian schools were not the major issues. Park (1987) stated, "The Lord, it seems, is no longer pleased with public education" (p. 5), and "the message for educators is that the religious right will continue to criticize public education" (p. 5).

Kincheloe (1983) suggested that parallel concerns about public education were being voiced by the religious right and the political left. He cited incidents of parents from the religious right that did not want their children exposed

to anti-Christian or anti-American ideas. He suggested that "liberal parents . . . citing deep philosophical differences with the (educational) system . . . have serious misgivings about exposing their children to the competition, materialism and success ethic that, they argue, are common characteristics of the public school environment" (p. 16-17). Concerning both groups he suggested that "regardless of motivation, both the left and the right reject the concept that parents have no right to determine the education of their children" (p. 17). In his summary of the impact on education by the New Right he concluded:

There is no doubt the New Right has made an impact on the content and methodology of the classroom. . . . Textbook publishers for example, have admitted that they have had to yield to organized New Right pressure groups and avoid publishing material that might be construed as anti-patriotic, anti-capitalistic, or anti-Christian. (p. 36)

Teaching about religions could include the academic study of Christian fundamentalism. According to Kincheloe (1983) some in the religious right would want any teaching concerning religion confined strictly to their point of view in preference to any other point of view.

Textbook Coverage of Religions

Several studies dealing with public school textbooks and the coverage given to religions have been conducted. McMillan (1970) completed a study, "Religious Content in Selected Social Studies Textbooks." His study addressed the extent of references to religion in selected texts and

the value these references had in helping students understand religion. He concluded that although many references existed, they were usually restrictive and superficial.

Haynes (1985) conducted a study, "Teaching About Religious Freedom in American Secondary Schools," which was part of an ongoing effort by Americans United for the Separation of Church and State to document the more frequent mention of religions in early colonial times. Haynes concluded that such documentation drops off after mentioning the Pilgrim's history and that the concept of religious liberty was ignored in the curriculum of American public schools.

The study by Vitz (1985), "Religion and Traditional Values in Public School Textbooks," was funded by the National Institute of Education. One of the findings of the study was that there were very few references to recent religious events in American history. This included an absence of documentation for recent fundamentalist and evangelical Christian activity.

The study "Looking at History: A Review of Major U.S. History Textbooks" (Davis, Burlbaw, Garzr-Lubeck, Moss, & Ponder, 1986) was conducted by People for the American Way. Even though evidence about religions in textbooks was found, the study concluded, "The treatment

of religion as a force in U.S. history continues to receive short shrift" (p. 11).

Oppewal (1985) reported that in some U.S. history texts the total percentage of lines representing a religious theme or dimension was as low as .029%. Warshaw (1986) concluded that simply adding information to texts would not give us any meaningful information about how teachers use such material when teaching about religions.

One perspective on the textbook issue was presented by Richard G. Ravitch (cited in Goldberg, 1987) representing the D.C. Heath publishing company. At a 1987 conference including representatives of the ASCD and the Association of American Publishers, Ravitch claimed that the publishers were being attacked for not including materials about religions in textbooks, but the publishers were not being asked to include such materials by teachers (Goldberg, 1987). At the same conference both educators and publishers agreed that part of the dilemma was caused by religious right activists "who claim that their beliefs are being excluded from school studies while competing philosophies are not" (Goldberg, p. 16).

Lack of meaningful references may be agreed upon by the right and left, but censorship of textbooks and other materials was not. The substance of the Mozert v. Hawkins, (1987) case dealt with the censorship issue. The

United States Supreme Court let stand a lower court ruling that gave control over materials and textbooks to educators and school boards.

College textbooks that treat religions adequately (Haynes, 1987b) as a discipline substantiated in the academic community (Nielsen, 1984) have been produced by some of the same authors and publishers of the high school textbooks that have received the negative reviews concerning references to religions. A gap appeared between the discipline of the history of religions and the transformation of this information into the curriculum of the public high school classroom.

Preparing Teachers to Teach About Religions

Given the controversy over the legality of teaching about religion, promoting religion, and the activism of the Christian right, many teachers may be led to ignore or shy away from teaching about religions (Kincheloe, 1983). A study of Iowa secondary social studies teachers (Kniker, 1987) concluded that although teachers were, "somewhat interested in learning more about religion, they (were) not rushing the gates" (p. 98).

The lack of teacher knowledge about various religious beliefs was addressed by the American Association For Teacher Education. Through their Committee on Teacher Education and Religion, they released the book Teacher Education And Religion (Sebaly, 1959). Their study

concluded that "our teachers' knowledge of the religious beliefs and practices of the children they face in the classroom is seriously limited" (p. 52). The suggested reason for this limitation was stated as follows:

But practically speaking our teachers are as religiously illiterate as they are either because those subjects and those core experiences which largely constitute their education were not studied deeply enough or the topic was quietly avoided when it was relevant to the subject in hand. (p. 53)

An extensive study by Dierenfield (1971) attempted to determine the background knowledge concerning teaching about religions held by beginning teachers. The sample came from 1262 colleges and universities. When asked "Do you feel prepared to deal with cultural, historical, and literary aspects of religion in your teaching?" the responses were as follows:

Well prepared.....	8.7%
Partially prepared.....	65.0%
Quite unprepared.....	26.3%

When asked "Do you feel the preparation of teachers should include formal coursework in dealing with religion as it affects culture, history, and literature?" the responses were as follows:

Yes.....	55.4%
Uncertain.....	24.8%
No.....	19.1%
No answer.....	.7%

Additional questions yielded information indicating that this sample of preservice teachers considered teaching about religions important. They also "show(ed) concern about their preparation to handle the subject and believe formal coursework in the area is desirable" (p.139).

The Department of Religion at Wright State University has conducted workshops relating to teaching about religions. Initially two workshops were offered: The Bible and Literature and Teaching About Religion in the Public Schools. Over the course of a number of years, many public school teachers have participated in subsequent workshops to gain understanding for teaching about religions in the public schools (Piediscalzi, 1972). The Wright State project came to be known as the Public Education Religion Studies Center. Training was being provided to some teachers through such efforts.

Efforts at providing information and training met with less than an enthusiastic response later in the 1980s. In 1987, Charles Kniker, Editor-in-Chief of Religion and Public Education, spoke at the Area Education Agency VII conference in Cedar Falls, IA on the topic "Teaching About Religions or Running From Controversy." From the several-county area served by this agency, only four secondary level participants attended. During the fall of 1988, Phi Delta Kappa planned four major regional workshops with the theme "Public Schools and the First

Amendment." Each of the conferences was cancelled, not for a lack of qualified presenters, but for a lack of participants. These two examples do not establish a norm, but are indicative of the responses to formal efforts to disseminate information on teaching about religions.

Thayer Warshaw (1986), Manuscript Editor for Religion and Public Education, suggested the following points concerning preparation for teaching about religions:

1. Teachers must present scholarly information about the religion being studied with empathy.
2. The teacher must be aware of, and adapt to, what the students bring with them to class.
3. The teacher must think about other contexts.
4. The teacher must set and maintain some minimum ground rules (e.g no ridiculing of beliefs).
5. The teacher must be properly prepared. (p. 84-86)

In expanding this point, Warshaw "insist(ed) that teachers must have special preservice or inservice education and, perhaps initial supervision on the job" (p. 86).

Davis and Grimes (1985) suggested that most educators would not be interested in such a vigorous approach to preparation and that "educators have not, generally, responded in a creative manner to the opportunity to teach about religion. Instead, the tendency has been to ignore religion" (p. 1).

How large is the obstacle of teacher preparation?
Is the summary by Haynes (1987a) that "most teacher-

training programs fail to include discussion of religion" (p. 490) accurate?

Teacher Practices and Curriculum Concerns
Studies Concerning Teaching About Religions

Dierenfield (1959) completed a review of the historical, legal, and school practices in connection with teaching about religions. Several descriptive units of study about religions in secondary social studies courses were reported. Dierenfield (1959) concluded that references to religions in textbooks were inadequate and should demonstrate "greater emphasis on the role of religion in present day affairs, (so) the students would receive a fuller understanding of religion and culture" (p. 177).

One recommendation Dierenfield (1959) suggested was that "one large study or several smaller studies of current practices employed by school systems across the country in dealing with religion" (p. 348) be done. In 1985, Dierenfield completed a national survey of school administrators on the membership rolls of the American Association of School Administrators. Results demonstrated that teaching about religions was being included in areas of history, literature, culture, and society. He concluded that "the teaching about movement has been noticeable for several decades but has not had great influence on public education" (p. 391). The

results of the study were limited to school administrators and the course offerings in their public schools. The study did not gather any data on the perceptions and practices of secondary classroom teachers concerning teaching about religions in the 1980s.

In 1970, Morris conducted a study to determine the instructional status of academic religion in school districts of cities with populations of 100,000 or more. One hundred and thirty school districts were selected to participate in this study. The Morris (1970) study found that the majority of teachers were inadequately prepared content-wise for teaching about religions. Also "a large number of the respondents indicated that there was a lack of scholarly and tested classroom teaching materials" (p. v). Recognizing the study was limited to large city school districts, Morris recommended similar studies be conducted involving a larger and more representative cross-section of school districts.

In 1972, Allen Miller conducted a study in the state of Kansas to determine what was being taught about religions in Kansas high school social studies classrooms. The study employed a stratified random sampling of the 1971-72 public high school social studies teachers in Kansas. Of the sample teachers 91% indicated that they taught something about religions in their own classes, and 91% agreed that teaching about religions in social studies

classes was appropriate when considering all areas of the curriculum. Only 5% of the teachers found adequate references to religions in their textbooks. Forty eight per cent indicated that curricular materials for teaching about religions were available in their schools while 33% indicated they preferred using supplemental curricular materials when they taught about religions.

Miller (1973) indicated that "additional research is needed in this area" (p. 148) and suggested that "future studies might be established through experimental models which could overcome some of the more elusive qualities of descriptive research" (p. 148). A companion study of Kansas language arts teachers, using the same design, was conducted by Galen Boehme (1974). Boehme (1974) suggested that "the possibilities for research in religion and public education are myriad. Teachers will become more cognizant of these possibilities as the relationship between religions and public education is explored" (p. 253).

Charles Kniker (1987) conducted a study of Iowa's secondary social studies teachers to explore how religions are formally treated in Iowa's secondary classrooms and to identify the courses, methods, and units of study used by these teachers regarding teaching about religions. The study yielded a list of social studies courses with "Substantial Content About Religion" (p. 92). The three course areas mentioned most frequently were history (1st),

sociology (2nd), and government (3rd). In this study 46.7% of the teachers "believe their texts give adequate attention to and accurate information about religions" (p. 94). Over half (54.6%) rated the materials available in their school libraries on religions as fair (44.4%) or poor (10.2%). Reporting on his study Kniker (1987) stated:

Whether or not teaching about religions should occur in public schools is subject to debate. Less debatable is that there is little information about what actually happens in the nation's schools regarding religion studies. . . . some may view the study as too limited because only one academic area--social studies--was examined, whereas religion is relevant to other subjects. . . . Obviously, the instrument (to gather data) should be expanded and clarified by including other academic areas--literature, art, music, science--and by asking about the number and names of specific courses on religions as well as the kind of preparation teachers have to teach about religions. (p. 85, 88, 98)

Curriculum Materials Development

Efforts to produce scholarly materials have taken place. The National Council on Religion and Public Education represents a national/professional organization's attempt to provide information about current curricular materials in the field. The World Religions Curriculum Development Center in St. Louis Park, MN represents an effort to produce curriculum materials for teaching about religions.

The ASCD (1987) has recognized the need to develop curriculum materials and resources to adequately support

teaching about religions. The ASCD has suggested that both educators and the public need to push for "accurate, objective, honest, fair, and interesting" (p.28) print and audio visual resources for teaching about religions.

One recent effort has been the development and testing of the curriculum produced by The Williamsburg Charter Foundation (1990): "Living With Our Deepest Differences: Religious Liberty in a Pluralistic Society." Developed by the Foundation, it is currently being field tested and will be available for distribution in 1990.

The stated goals of the curriculum are as follows:

To explain the history and significance of the First Amendment Religious Liberty clauses and their decisive contribution to individual and communal liberty and to American democracy.

To examine the advantages and responsibilities of living in a modern pluralistic society and to demonstrate how practical dilemmas can be answered in terms of tolerance and mutual respect rather than bigotry and violence.

To deepen each student's appreciation of the principles of religious liberty for peoples of all faiths or none, and to establish a strong civic commitment to the ground rules by which all citizens can contend robustly but civilly over religious differences in public life. (p. ii)

The Role of Religion in U.S. History for grades 7-12 is a recently developed curriculum by Clarke-Howe (1990) scheduled to be released from the publisher in June, 1990. The curriculum begins with Native American religions and

includes contemporary influences of religions in the United States.

Professional Organizations Consider Teaching About Religions

National educator groups, such as the National Council for the Social Studies, have addressed the issue of teaching about religions. In the December, 1969, issue of Social Education, a position for teaching about religions was argued by Panoch and Barr:

The public school, as we have seen here, has no choice; it teaches something of religion whether it teaches religion or not. If a school eliminates all consideration of religion it teaches by inference that religion is not an important human concern. (p. 910)

The American Association of School Administrators (1964) published Religion in the Public Schools, a report of its Commission on Religion in the Public Schools. In their report a similar sentiment was stated:

A curriculum which ignored religion would itself have serious implications. It would seem to proclaim that religion has not been as real in men's lives as health or politics or economics. By omission it would appear to deny that religion has been and is important in man's history--a denial of the obvious. In day-by-day practice the topic can not be avoided. As an integral part of man's culture, it must be included. (p. 55)

Additional organizations were developing policy statements and encouraging the practice of teaching about religions. The debate, however, was not over.

Philip Jacobson (1970), writing for the American Jewish Committee, pointed to the nature of uncertainty over teaching about religions:

Virtually everyone can agree that the schools should provide insights into the ethnic and religious sources of American life; that they should foster appreciation of the impact of religion upon our civilization; and that they should not shy away from religious references basic to the subject being taught. But within even this limited area of agreement, there is no real meeting of the minds. (p. 19)

One example of the positive development of organizational support was the establishment of the National Council on Religion and Public Education (1972). This Council initiated the journal, Religion and Public Education. The role of the NCRPE fosters discussions of teaching about religions in public schools. The journal itself is "devoted to news, reviews of books and curricular materials, and essays relating to interactions of religion and public education" (Bischoff, 1972, p. 102).

The NCSS Advisory Committee on Religion in the Schools developed a position statement "Including the Study About Religions in the Social Studies Curriculum: A Position Statement and Guidelines" (1984) that was adopted by the NCSS Board of Directors (November, 1984). The statement concluded, "If the public schools are to provide students with a comprehensive education in the social studies, academic study about religions should be a part

of the curriculum" (NCSS Position Statement, 1984 [see APPENDIX I]).

Robert Dilzer (1984), Chair of the NCSS Advisory Committee on Religion in the Schools, delineated the position of the NCSS when he stated, "Knowledge about religions is not only a characteristic of an educated person, but it is also absolutely necessary for understanding and living in a world of diversity" (p. 3).

The American Association of School Administrators (Amundson, 1986) published a guide book dealing with the issues of religions in the public school. Topics covered in Religion In The Public School included legal concerns; religion in the curriculum (teaching about religions); and noncurricular policies of the public schools. The AASA suggested that teaching about religions

. . . is constitutionally permissible. In addition it is sound educational policy. One of the principal roles of the public schools is studying our culture. . . . Religion has played a significant part in our cultural heritage" (p. 26-27).

Included in their perspective on teaching about religions were recommendations for school districts to follow to insure appropriate ways to include teaching about religions.

In 1987 the Association for Supervision and Curriculum Development printed the report of the ASCD panel on Religion in the Curriculum. This publication, Religion in the Curriculum, dealt with the reality of

political controversy over the issue of teaching about religions; legal aspects of the controversy; textbook issues; and curricular concerns. The position of the ASCD on teaching about religions was stated in the following:

The proper role of religion in the school is the study of religion for its educational value. The task is to teach about religions and their impact in history, literature, art, music, and morality. . . . Clearly religious content can naturally and appropriately be included in several existing subject matter areas, but it should be included because of its educational, not its sacred value. (p. 27-28.)

The ASCD suggested, "Teachers and administrators should analyze both the hidden (implicit) and the explicit curriculums regularly to ensure sensitive concern for teaching about religions" (p. 36) and that, "teachers, administrators, and members of the public should be aware of the impact of Court decisions on the curriculum and should recognize that teaching about religions is not unconstitutional" (p. 36.).

Views Opposed to Teaching About Religion

The information reviewed indicated that there was much agreement that teaching about religions was legally possible, and academically appropriate. Opposing views to teaching about religions have also been established. Preparation for teaching about religions is a concern stated by Warshaw (1986). Teachers not sensitive to the nature of teaching about religions may present a bias in their presentation of religions. If teaching about

religions takes place in the public school, some parents may think that the religious needs of students are taken care of in an academic setting thereby eliminating participation in the practice of a particular religion as unnecessary (Wooley, 1965). By treating religions objectively and academically, students may be raised to accept all religions equally from a secular perspective (Lahaye, 1982). Insights carefully gained throughout history concerning religions and their influence could be lost in a blended haze when no distinctions are visible from a subjective perspective (Haynes, 1987b). Similarly if religious writings and other sacred components of a particular faith are subjected to an objective scientific analysis it may lead to a loss of faith by some adherents to a particular faith when people will know about a deity but will not know or be known by that deity (Hefley, 1985). Care and concern for others could center more on the benefits it will bring to self rather than what can be done for others (LaHaye, 1982). Some would argue that there will be a "form" of godliness but people will deny the power of it and knowledge will increase but the "love" of many will wax cold (LaHaye, 1983).

Summary

The review of the literature has illustrated the limited data available concerning the practices and perceptions of Iowa's teachers regarding teaching about

religions at the present time. A study conducted in the 1940s concerning prescriptive religious education in Iowa schools had been conducted, and the more recent study (1986) by Kniker concerning Iowa social studies teachers was done.

Although curriculum work supporting teaching about religions has been intense at times, its presence in teacher practice is not certain. The curriculum work has been somewhat cyclical. The Schempp/Murray (1963) decisions along with other legal implications in the late 1960s and early 1970s resulted in several institutes to help classroom teachers prepare materials that were legally acceptable and educationally sound. A lack of information about the classroom practices of teachers, and the methods and materials used in teaching about religions was a conclusion reached in several studies. After a decline in the early 1980s, curriculum, educational, and religious groups individually and cooperatively sponsored additional studies and produced calls for the inclusion of teaching about religions in the public schools.

CHAPTER III
DESIGN OF THE STUDY

Introduction

The purposes of the study were to identify (a) practices employed by high school teachers when teaching about religions, and (b) how teachers perceived religions in the curriculum. This chapter describes the design of the study to accomplish these purposes by identifying instrumentation, subjects, procedures, and the analyses of the data.

Instrumentation

Two instruments were used to gather data for this study. One instrument was used to gather data from the sample by means of an interview conducted by the researcher (see APPENDIX G). This instrument assisted in gathering information about teacher practices and perceptions in the explicit and hidden curricula. The interview instrument had four major sections:

- I. Perceptions About Religions in the Curriculum.
- II. The Explicit Curriculum.
- III. The Implicit Curriculum.
- IV. Teacher Suggestions, Problems, and Training.

Each section posed a major question(s) with probe questions to gain clarifying data about the major questions from the subject. Section I addressed research questions 1-4. Section II addressed research questions 5-

6. Section III addressed question 7. Section IV addressed research questions 8-10. Advice in the formulation of questions was presented to the researcher by Mr. Thayer Warshaw, Manuscript Editor of Religion and Public Education. Warshaw has contributed to the literature concerning teaching about religions over the past thirty years.

A second instrument, which was filled out at the time of the interview, gathered teacher information and demographic data about experience and teacher preparation (see APPENDIX E). This instrument was used to identify appropriate demographic characteristics of the participants.

Procedures for Establishing Validity
and Reliability of the Instruments

The instruments were developed by the researcher based on a comprehensive review of literature in the area of teaching about religions. Before their usage these instruments were reviewed for their appropriateness and face validity by Dr. Loretta Kuse of the University of Northern Iowa. Dr. Kuse serves as a member of the National Council for the Social Studies Advisory Committee on Religion in the Schools. Dr. Don Schmits of the University of Northern Iowa assisted in the design of the questions and their probes as a resource on educational research design. Dr. Charles Kniker, Editor-in-Chief of,

Religion and Public Education, the journal of the National Council on Religion and Public Education, consulted with the researcher on the appropriateness of the study and the study questions.

The Subjects

The sample consisted of classroom teachers in grades 10-12 from three separate public schools chosen by the researcher. The three differently sized schools chosen were within one hour's travel time to the University of Northern Iowa. This sample facilitated the gathering of data by means of personal interviews across the different departments in each school. Each of the three schools used for the study had slightly different departmental structures. Table 1 shows the seven departmental designations used to secure a sample of teachers representing a cross section of disciplines. This study reflected a purposeful sampling of the three high schools to secure the descriptions of teacher practices and perceptions within all departments at each school. One school was chosen for each of the following school district categories:

<u>District Category</u>	<u>No. of Students</u>	<u>Alpha</u>
<u>Designation</u>		
small	499 or less	C
medium	500 to 999	B
large	1000 or more	A

Two teachers from each department in the sample schools were randomly selected and asked to participate in the study. In those departments having two or fewer members all members of the department were asked to participate in the study.

In the event of not securing a participant from one of the designated departments within a selected school, a random selection from other schools/departments from that district category took place. Random selection was made from school districts in Northeast Iowa bounded on the West by Interstate Highway 35 and on the South by Interstate Highway 80. Random selection took place until there was at least one participant from each department in each of the three district categories. It was necessary to use the alternative selection process for two departments in school district designation B.

All teachers in the sample were regular classroom teachers holding Iowa teaching certificates. The total departmental distribution was as follows: Fine Arts (7); Language Arts (6); Social Studies (6); Mathematics, Science, Physical Education/Health, and the Applied Arts with (4) teachers each. Table 1 illustrates the teachers by department in the sample for each school and for the total.

The sample included 22 male and 12 female teachers. Eighteen of the total were 30-45 years of age, fourteen

were 46 years of age or older, and two of the teachers were under 30 years of age. Demographic data for the teachers are shown in Table 2. Twenty teachers have completed a Masters degree and four of these teachers have

Table 1

Demographic Information: Departments by School Categories

Department	School			Total	(%)**
	A	B	C		
Fine Arts	2	3	2	7	(20)
Language Arts	2	2	2	6	(18)
Social Studies	2	2	1	5	(15)
Mathematics	2	1*	1	4	(12)
Science	2	1	1	4	(12)
Physical Education	2	1*	1	4	(12)
Applied Arts	2	1	1	4	(12)
Total	14	11	9	34	(100)

* from alternative schools

** rounded to nearest whole percent

Faculty in each school/sample faculty per school (%)

school A - 60/14 (23 %)

school B - 22/9 (41 %) (does not include *)

school C - 20/9 (45 %)

taken additional graduate study. Of the remaining (14) only two have not taken any graduate work beyond the Bachelors degree or have completed less than 14 graduate hours.

Table 2

Demographic Information: Personal Data

School	Subject	Gender	BA	BA+15	MA	MA+30	MA+60	Age
A	1	M			X			38
	2	M					X	47
	3	M			X			50
	4	F			X			60
	5	M			X			47
	6	M			X			53
	7	M		X				45
	8	M		X				59
	9	M					X	50
	10	M			X			45
	11	F			X			47
	12	M			X			35
	13	M			X			53
	14	M			X			44
B	15	F			X			52
	16	M					X	44
	17	M			X			37
	18	M		X				40
	19	F	X					24
	20	F		X				41
	21	M			X			46
	22	M			X			42
	23	M			X			38
	24	M			X			32
	25	M					X	49

(table continues)

School	Subject	Gender	BA	BA+15	MA+30	MA+60	Age
C	26	F			X		35
	27	F		X			34
	28	F			X		39
	29	F		X			43
	30	M		X			48
	31	F		X			37
	32	M		X			40
	33	F		X			43
	34	F	X				26

Following the formal interview, the researcher asked each subject to fill out a brief questionnaire relating to religious preference (see APPENDIX H). Answering the questionnaire was optional. No attempt to coerce a response was made. All subjects, however, were willing to complete the questionnaire. Subjects were asked to identify their personal religious preference by selecting from the choices of: Buddhism, Christianity, Hinduism, Judaism, or Islam with an option to list another personal preference not identified.

Table 3 shows the religious preferences of the sample. Subjects were also asked to register their commitment to this preference in terms of being actively, occasionally, or seldom involved. Actively involved meant regular attendance and participation in the activities of their preference including worship. Occasionally involved meant some attendance and participation, but not on a

regular basis as compared to more active members in this body. Seldom involved meant rarely participating or attending such as once a year for some special occasion. Table 4 reflects this commitment.

Table 3

Religious Preferences of Sampled Teachers

Religion	School			Total	(%)*
	A	B	C		
Buddhism	-	-	-	-	-
Christianity	12	10	9	31	(91)
Hinduism	-	-	-	-	-
Judaism	-	-	-	-	-
Islam	-	-	-	-	-
New Age Philosophy	1	-	-	1	(3)
Unitarian	1	-	-	1	(3)
Nonreligion	-	1	-	1	(3)

* rounded to nearest whole percentage

The answers to these choices helped to shape a contextual makeup of the sample. The sample represented an obvious Christian preference that tended to be actively

involved in the activities and practices of their religious preference.

Table 4

Commitment To Religious Preference

Involvement	School			Total	(%)*
	A	B	C		
Actively	12	3	7	22	(65)
Occasionally	1	4	2	7	(20)
Seldom	2	3		5	(15)

* rounded to the nearest whole percentage

Procedures for the Study

This study employed a modified version of the analytic induction model of qualitative research presented by Bogdan and Biklen in the collection and analysis of data (Bogdan & Biklen, 1982 p. 62-67). The model includes the following procedures:

1. Early in the research the researcher develops a rough definition and explanation of the particular phenomenon.

2. The researcher holds the definition and explanation up to the data as it is collected. This component was modified to analyze the data after it had been collected. Thus the data were repeatedly analyzed against changing analytical grids until the researcher judged the best description had been found.

3. The researcher modifies the definition and/or explanation as he/she encounters new cases that do not fit the definition and explanation previously formulated.

4. The researcher actively seeks cases that may not fit into the formulation.

5. The researcher redefines the phenomenon and reformulates the explanation until a universal relationship is established, using each negative case to call for a redefinition or reformulation.

According to the procedures established by Bogden and Biklen, the use of pre-assigned codes to seek specific information was also acceptable. In this study each section of interview questions established a coding category.

The instrumentation was pilot tested in interviews conducted by the researcher with faculty members at the Malcolm Price Laboratory School on the campus of the University of Northern Iowa. Interviews were conducted with high school teachers across five different academic teaching areas and were video-taped with only the

researcher and the interviewee present to simulate the proposed interview setting. The interview process was then critiqued by Dr. Loretta Kuse (partial sample) (who has expertise in religion and the schools), Dr. Celia Burger (who has completed a research project using a similar interview design), and Dr. Don Schmits (who has expertise in data collection and analysis) for the purpose of shaping the questions appropriately and establishing consistency in the interviews.

The critiques were reviewed with the researcher by Dr. Don Schmits. Dr. Schmits and Dr. Paul Rider, Professor of Chemistry at the University of Northern Iowa, conferred with the researcher to establish an interview process that provided consistency. The researcher did not begin collecting data from the sample until the validation of the interview process by Dr. Kuse (content), Dr. Burger (process), and Dr. Schmits (design).

Collection of Data

Face to face interviews were conducted with teachers in the sample at their school building site. The teacher self-administered the questions by orally reading each question and then responding. Responses to the interview questions were tape recorded. The researcher then transcribed the interviews and demographic data. Dr. Susan Naegele of Northwestern College in St. Paul, MN verified the content of the transcriptions by analyzing a

sample of the taped interviews and the corresponding transcripts. Dr. Naegele recently (1989) completed a research project that gathered data through tape recorded interviews with the transcriptions serving as the data base.

The transcripts were then analyzed using the pre-assigned coding of categories. Interview transcriptions, and demographic data served as the data base in the formulation of the research findings.

CHAPTER IV

RESULTS AND DISCUSSION

The major purposes of this research project were to investigate public high school teachers' perceptions about religions in the curriculum and the practices of public high school teachers when teaching about religions in public high school classrooms. This study sought to provide information to curriculum developers, administrators, classroom teachers and other researchers concerning teaching about religions by adding data gathered across the curriculum, from all departments, from three separate Iowa public high schools of different sizes.

The reader is invited along two separate paths when reading Chapter IV. The first is to continue reading the entire chapter along the sequential pattern following the interview process and including the appropriate data relating to the four major components of the study. The second path is to look at the condensed summary Tables along with selected verbatim Tables providing an overview of the study. The reader should become familiar with the seven digit coding scheme described below before reading along the summary and selected Tables path. To follow the synopsis the reader should refer to Tables: 6-15, 21, 25, 29, 33, 37, 41, 45, 46-48, 49, 50, 51-58, 59-62, 66, 70, 71, 75, 79, 83, 84-86, 87-89, 93, 97, 101, 105, 109, 113,

114, 115-117, 118-120, 121-123. The manuscript follows along the sequential path.

Data were gathered from 34 high school teachers from seven different curricular departments by means of a semi-structured interview. Data from these interviews are provided in table form in this chapter according to the various categories established by the interview structure. These data are verbatim condensed transcriptions of interview data. The tables have been scrambled to protect a certain degree of confidentiality. Therefore the reader should not expect that the first transcription under a certain school and department category will always be from the same respondent. To assist the presentation of the findings, citations for quotations from the tables or the transcripts follow a scheme based on a seven digit code. The first three digits identify the Table number (025 would be Table 25). The fourth digit identifies the school by size (A, B, C). Digits five and six identify the department within the school (FA = Fine Arts, LA = Language Arts, SS = Social Studies, MA = Mathematics, SC = Science, PE = Physical Education, and AA = Applied Arts). The last digit represents the respondent within a department as their transcription appears in a given table. If the first three digits of a citation are all 0 (000) the citation does not correspond to a specific table but to the school size, department and respondent.

Citations for Tables 52-58 have five digits. Each Table is specific to a department. Digits four and five (FA, LA, SS, MA, SC, PE, AA) are not used. The other digits remain consistent with the coding scheme.

These teachers taught a variety of 79 different courses in the seven departments they represented in their schools. Table 5 is a listing of the subjects taught by this sample of teachers.

Table 5

Courses Taught by Teachers in the Sample

Department	Courses
Fine Arts	Drawing Spanish I Spanish IV Art I Studio Painting Studio Drawing
	Jewelry Spanish II Band Art II
	Ceramics Spanish III Music Theory Commercial Art
Language Arts	Introduction to Language Arts Mass Media Creative Writing Communication Skills Composition English 10 Remedial English Classical English 11 Survey of Literature Senior English College-Bound Composition Composition and Rhetoric Twentieth Century American Literature Language and Grammar Bible as Literature 18th Century American Literature

(table continues)

Department	Courses	
Social Studies	Introduction to Psychology Honors Social Studies American Government American History World Geography Social Development	Psychology II Economics Geography World History Humanities Current Events
Mathematics	Pre-Algebra Algebra II Computer Programming I,II Geometry A Senior Analysis Applications of Arithmetic	Algebra I Pascal I Math Analysis Pascal II Trigonometry
Science	Physical Science General Science	Chemistry Biology I
Physical Education	Sex Education Physical Education 10-12	Health
Applied Arts	Typing II Business Taxes Computer Applications Business Procedures Business Communications Microcomputers in Business Personality Development Formatting I,II	Business Law Accounting I,II Word Processing Driver Education Short Hand Transcription Basic Business

The information analyzed in the transcripts of the interviews suggested several areas of common understanding and concern shared by these teachers. This chapter discusses the four major categories that come from this analysis. The following major categories were suggested from the data gathered in this study:

1. Teacher Perceptions About Religions in the Curriculum.
2. The Explicit Curriculum.
3. The Implicit Curriculum.
4. Teacher Suggestions, Problems, Training.

The transcripts appropriate to each of these categories are available from the researcher (see APPENDIX I).

Teacher Perceptions About Religions in the Curriculum

Under the category of Teacher Perceptions About Religions in the Curriculum four separate sub categories were developed:

1. Perceptions concerning the difference between teaching about religions and teaching religion.
2. Perceptions concerning the legal issues in teaching about religions.
3. Teacher's rationale for including teaching about religions in the curriculum.
4. Teacher reasoning for where in the curriculum teaching about religion should take place.

Teaching About and Teaching Religions

The review of literature in this study differentiated between teaching and teaching about religions. The definition provided in Chapter I is a generally accepted understanding of the term teaching about religions: A nondoctrinal, open, critical and emphatic examination of all religions, narrowly and broadly defined, both past and

present; the role of religion in history and contemporary society; and religious themes in music, art, and literature. Teaching about religions would be educating students about all religions, but not promoting or denigrating any religion.

In responding to the question "What is your understanding of the phrase teaching about religions?" Thirty teachers (006AFA2, 006ALA1, 006ALA2, 006ASS1, 006ASS2, 006AMA1, 006AMA2, 006ASC1, 006ASC2, 006APE1, 006APE2, 006AAA1, 006AAA2, 007BFA2, 007BFA3, 007BLA1, 007BLA2, 007BSS1, 007BSS2, 007BMA1, 007BSC1, 007BPE1, 007BAA1, 008CFA1, 008CFA2, 008CSS1, 008CSS2, 008CSC1, 008CAA1, 008CLA2) included some reference to either a historical understanding of the role of religions or an objective comparison between religions in a nondoctrinal way. One teacher stated it this way, "I believe that would refer to perhaps teaching the history of religions, teaching about how religion has had an influence in different areas of development" (006AAA1). Another teacher responded, "my guideline has always been not to be a preacher but a teacher, and as far as teaching about religions we touch on some of the world's more influential religions when we deal with history and geography" (007BSS1). Others stated, "teaching about religions to me implies teaching children the different religions of the world" (008CFA1), and "teaching about different types of

religions that there may be in the world" (008CAA1). One respondent chose to pass on the question (007BFA1) while another respondent suggested that teaching about religions should be "a course itself that would teach about religions" (007CLA1).

The information in Tables 6, 7, and 8 includes teacher comments concerning their perceptions of what teaching about religions meant. The teacher comments by department and school are condensed, verbatim transcriptions.

Table 6

Teacher Perceptions: Teaching About Religions [School A]

Fine Arts

I just think it would be the way that I look at it would be teaching religion as it would pertain to my subject area, if there were a necessity to bring it in then I would do it.

Maybe through the history of the arts. Something about painting or perhaps jewelry using religious objects. We don't teach anything religious per se.

Language Arts

I guess the preposition 'about' makes me think that the phrase could include the study of the history of a religion, it could or should involve the study of the culture that religion comes from (e.g. Japanese culture and Shintoism and things like that). I would think that the word 'about' also suggests that any factual pieces of information about the religion: its origin, how long it's been around, what it's interrelationship was with the culture--I can't

(table continues)

imagine for example studying the Greeks without studying about their philosophy of religion. So, to me the word 'about' sort of includes all the information that I can think of that would allow me to understand what that religion consists of, what it's origin was, who believed it, where it was on the globe, what it's contributions were. I suppose in some cases negative contributions, but in any way, shape, or form that religion is involved with culture and people. That's what I take it to mean.

My understanding that it is--does not have to be teaching religion but teaching what religion consists of like teaching what biology consists of, an academic approach to religion.

Social Studies

It seems to me that teaching about religions would be to give students an understanding of what various religions stand for and what their belief systems are, what their creeds are, what behaviors are associated, religious holidays, celebrations, that type of thing. From a very objective point of view, this is what Buddhists believe, this is what Christians believe, this is what Gitchie Goomies believe. Teaching about various religions.

That you should teach about the structure and the belief system and how people interact in that particular culture.

Mathematics

Teaching about religions to me would mean teaching the facts of what the different religions mean to the people who believe in them. It would not be teaching with a view toward making converts to any particular one--it would be teaching in an objective manner--the facts, the background.

I would say that is referring to teaching the general historical aspects of religions, how religions have developed over the centuries rather than teaching specific information about any particular one--religions in general.

Science

My feeling about that would be that you are probably

(table continues)

using religion in the sense that you are not necessarily preaching a religion or trying to convince kids of a religion but if it comes into biology for example would be the teaching about creationism. We do mention creationism as one of the theories of origin of life.

About specific religions would mean to me--specific like Hinduism, Buddhism, Christianity, Judaism--specific religions like that.

Physical Education

Teaching about religions is basically to inform the students about the different religions that people or how people worship. Not whether they are Christians, Mohammed, or whatever.

Seeing where they fit into cultures, seeing how they affect our society . . . not specifically teaching individual religions as such.

Applied Arts

I believe that would refer to perhaps teaching the history of religions, teaching about how religion has had an influence in different areas of development.

We could be teaching any religion--about that religion, but not advocating or promoting or encouraging any one in that particular denomination or religion.

Additional information was gathered in terms of understanding the teaching or promoting of religions concept when teachers responded to the question "What is your understanding of the phrase teaching religions?" Tables 9, 10 and 11 list teacher comments in relationship to their perceptions about what teaching religions meant.

A distinction between the two concepts was demonstrated by some teacher responses. A driver

education teacher stated, "I would think that would be . . . we could be teaching any religion--about that religion, but not advocating or promoting or encouraging any one in that particular denomination or religion" (009AAA2). A Spanish teacher added, "that the teacher would bring in their own personal belief in teaching religions . . . Teaching about religions would be teaching about the different concepts of each religion" (009AFA1).

Table 7

Teacher Perceptions: Teaching About Religions (School B)

Fine Arts

I'll pass.

I guess that would be a lot of different kinds of religions. Christianity--Hinduism. Teaching about in who they worship--what the history is.

I would say that would be teaching an understanding about what people believe in different religions and the dogma that goes with differing religions.

Language Arts

To me teaching about religions is taking one religion discussing it, a religion of the world and then another religion and teaching it--teaching what that religion signifies--beliefs. An analysis of what these religions are--Hinduism, that sort of thing.

I guess if I were to respond to that I would have to say that there are two distinct areas in which one would teach about religions. One might teach the simple kind of empirical information about the variety of religious practice that you would find across cultures and so on or one might approach it in

(table continues)

terms of the philosophical or emotional needs that are met by religions and how the practice of religion in general meets those kinds of needs.

Social Studies

Well I guess from what I understand about my role as a teacher in religions--my guideline has always been not to be a preacher but a teacher, and as far as teaching about religions we touch on some of the world's more influential religions when we deal with history and geography. So we look at them, hopefully objectively. We look at what are some of the beliefs of the Muslim people and what are some of the beliefs of Buddhists and Christians and Hebrew people. That I guess is teaching about religion rather than trying to influence anybody's religious beliefs.

Basically, teaching about religions, I interpret as being straight historical. In other words it would be applicable to America History, to World History, to geography. But, basically, teaching about religions is teaching the historical aspects of the religion as it pertains specifically to the historical connotation.

Mathematics

I guess I would be thinking about it in terms of a historical standpoint and how various religions may be evolved and why they evolved and also how the religious beliefs of certain groups of people in various areas of the world contribute to what they are particularly doing.

Science

I would say that it is probably talking to kids about different types of religions that they might be involved in or involved in some time in their life and discussing different religions across the world I would guess.

Physical Education

Well, I would interpret that in two ways. One would be teaching about religions as part of some other course in which you would bring up perhaps the way certain members of a religious group did certain thing or had certain beliefs. The other one would be

(table continues)

a course itself which would be designed to teach about religions. So I would interpret it as either one of those two things.

Applied Arts

Teaching about religions to me is teaching how it fits into each educational area--nothing to do with the church or anything that would be unconstitutional about the teaching of religions. So that any information the students receive is based on some history or something would be taught, and that would include all religions.

Table 8

Teacher Perceptions: Teaching About Religions (School C)

Fine Arts

Teaching about religions to me implies teaching children the different religions of the world.

I suppose my understanding would be information about religions and what my understanding is about religion.

Language Arts

I have been looking at one and two thinking about differences already. Teaching mythology gives me a chance to explore lots of different religions, if you want to call them that. I don't call them that when I teach them. My students explore different mythologies and different cultures and we talk about them being a religion at the time, but we don't put a lot of emphasis on that we just look at the fascination and what it is to the culture, but I guess teaching about religion would be information about a lot of different cultures.

Making students aware of various types of religion that exist, various Asian forms of religion as well as our Judaeo-Christian tradition. So it would

(table continues)

include Janism, Daoism, Hinduism, all those kinds of things as well as Christianity and the Jewish faith. And, teaching about those religions and maybe some historical background, and what their basic beliefs are. Might also include basic differences within the Judaeo-Christian religion in terms of protestantism, catholicism, etc.

Social Studies

Teaching about religions would be an objective look at either what religions--how religions have evolved in terms of a historical perspective or it would be maybe taking it as a theme like man's search for God; this is how these people did it, this is how these people did it--without getting into a personal thing. So I can teach this is what Muslims believe--this is what Christians believe and I am teaching about those religions using content--their dogma as content or teaching about religion oriented things like teaching about the reformation, but I am objective they are objective and we are just taking a look at it.

Mathematics

Knowledge about what the different religions are.

Science

I would perceive that to be that you are instructing students about some of the beliefs of different groups of people in their religion.

Physical Education

Bringing out an awareness of the religion to the individual.

Applied Arts

Teaching about different types of religion that there may be in the world--like in World Religions Class or in a Humanities class. Not a class just strictly on religions--I guess more integrated within other classes and where it fits in to like a history or why we do some things because religion is quite a bit of our history. I guess that is what that means to me.

To three teachers (009AMA1, 009ASC2, 010BLA1) the phrase "teaching religions" meant the same or was very similar to "teaching about" religions. To one teacher it was "more like presenting a religion in terms of this is what you should believe like a Sunday school-type curriculum within a particular church" (009ASS1). Similarly, "if there is a difference I think this deals more with indoctrination of a particular religion" (011CLA2).

Fourteen teachers (009AFA1, 009ASS1, 009ASC1, 009AAA1, 010BLA2, 010BMA1, 010BPE1, 011CFA1, 011CFA2, 011CLA2, 011CSS1, 011CMA1, 011CSC1, 011CPE1) in this sample indicated that teaching religions was a means of indoctrination. Nine of the teachers (009ALA2, 009AMA2, 009APE1, 010BFA2, 010BSS1, 010BMA1, 010BSC1, 011CFA2, 011CLA1) indicated teaching religions would be a more in-depth or comparative study of religions. Three teachers (090LA2, 010BFA1, 010BFA3) were unsure of what teaching religions meant. One teacher suggested that teaching religions meant "a specific course on teaching religions" (010BSC1).

Teachers were asked the probe question "What is the difference between teaching about religions and teaching religions? Tables 12, 13, and 14 list teachers comments to this probe.

Table 9

Teacher Perceptions: Teaching Religions (School A)

Fine Arts

There is almost an inference there where you would be teaching like the religious dogma. You are not teaching about or not like a survey but you are actually teaching the religion itself.

I suppose it pertains to teaching various religions which in the schools--in my department we really don't have any relation with the teaching of religion where maybe in some other areas you might.

Language Arts

I am not really sure. The absence of that preposition 'about' suggests or could suggest to some people that you are going to teach that religion. For example, this is what Baptists believe, this is what Presbyterians believe, this is what Jews believe. Teaching religions, that phrase makes me think of when I was kid and going to church. Studying religion--my religion. The suggestion to me there is that maybe it is more specific--that I am going to be learning the tenets of a particular religion. I am not sure of that --I need to think some more about the absence of the word 'about'.

Teaching religions would be much more involved than teaching about religions. It would be much more concentrated.

Social Studies

Teaching religions to me would be more like presenting a religion in terms of this is what you should believe like a Sunday School type curriculum within a particular church. We are going to teach you what Episcopalianism is or we are going to teach you what Methodists believe. It is more the idea that this is correct and this is what we would like you to believe. Teaching about is information. Teaching is promoting or indoctrinating.

Teaching a particular set of beliefs.

(table continues)

Mathematics

I think that I would see that very much the same as teaching about religions. I think that it would have to be described a bit further to see much difference between the two.

That would be choosing a specific religion and teaching the concepts and content of that particular religion itself.

Science

To me teaching religion would be more trying to convince the kids that you are trying--that religion would be a type of religion or the importance of religion in their personal life.

Well, one could take it to mean the same thing, but obviously you probably don't mean that. Could be religions that feel that one of their goals is to teach --that would be one thing. If a particular religion feels that one of their goals is to teach that would be teaching religions or if you were taking it to mean--teaching religions--it could even mean not specifically a single type of religions but it could be religions in general possibly.

Physical Education

That the instructor hopefully if they were teaching religion would actually teach the different concepts.

Talking about the difference between basic beliefs.

Applied Arts

I believe teaching religions would mean teaching the actual religion--probably the faith--how one would live out this religion that which gets into more depth.

Well as compared to teaching about religions I guess now I would be thinking I would be teaching a specific religion--be it Christianity or Islam or-- but still again not necessarily promoting or advocating that specific religion.

Table 10

Teacher Perceptions: Teaching Religions (School B)

Fine Arts

I don't think I can answer that.

Teaching religion would be more in depth. Cover a little bit more--exactly what they do believe.

I would say that would refer to teaching about the religious practices of a certain religion or religions rather than the beliefs. I guess because I really don't know.

Language Arts

I would guess that teaching religions would be not necessarily but given the two phrases would tend to be more aligned with indoctrination in a particular practice as opposed to general information about it.

To me it is the same thing.

Social Studies

Again I would almost use that same guideline when I am teaching religions I am teaching about what my limited understanding of what other peoples religions is. I suppose it is one of those areas, the more I read the more I realize the less I know about any specific religion so I am hardly trying to influence anybody's life other than I truly believe that the more we know of the more tolerant we are, and the less bigoted we are. So knowledge is good. So the more I can teach about religions the better off we are as a student body around here--so that is teaching religions to me.

I see teaching religions as being different from historical. Teaching religions refers to interpreting for the students the basic ideas of the religion, and trying to come to some kind of a judgment as to the validity of one religion as opposed to another.

(table continues)

Mathematics

To me that would be a more in depth study of each individual religion and their doctrine, their beliefs, their practices, things of that nature.

Science

I would guess if you were teaching religions it would be in a specific course on teaching religions and if they were in my classroom it would be more of an informal talk about any type of religion might come up. But, as far as teaching religions I would think that that would probably in my idea be a full course of its own.

Physical Education

I remember taking instructions from my parish priest who was teaching me my religion--so in that I sense I was learning my religion and I guess that would be one way to interpret teaching religion. The other one would probably be to teach the philosophy behind a religion either as a persuasive device or just for the information of an individual.

Applied Arts

Well, in a public high school teaching religions would just be how it related to the historical content if it were in a history class or in the business education area in relation why we possibly have some laws when we discuss business laws in business law class, and maybe the areas when New England was settled and they brought along a lot of their own laws and the background. We talk about somewhat about religion when we talk about the Sunday laws or the blue laws in the United States and why just out in the East Coast it has been only ten years ago that they have done away with those. We bring up why maybe the church out there has kept some of those laws on the books--helped keep them on the books anyway.

Table 11

Teacher Perceptions: Teaching Religions (School C)

Fine Arts

Teaching religions would be the theology involved in a particular religion and the reasoning behind it.

I think that is probably would be teaching specific facts about a particular religion, perhaps one's own personal religion.

Language Arts

To me that makes me zero in on different denominations--maybe more in the United States.

I am not sure I see much of a difference between the first two. If there is a difference I think this deals more with indoctrination of a particular religion. Where you are actually supporting a specific religion and with the intention of having the particular students that you are dealing with at the particular time participate in that particular religion. As I see it anyway.

Social Studies

By taking the word 'about' out of it there is a personal sense. If I am teaching religion I expect to make a difference religiously in the perception that the kids have of that particular religion so it is more in terms of if my kids go to Sunday school or my kids go to confirmation class and they are being taught Genesis and the teacher expects them to accept and believe Genesis on a personal basis--that is.

Mathematics

I would assume that there would be some teaching as to persuasion as opposed to just factual.

Science

To me that would imply that a specific theology was being taught or that specific theologies were being taught.

(table continues)

Physical Education

Maybe a more personal involvement with the religion, such as a religion class being involved with the church.

Applied Arts

That would be when you are really--the class is dealing strictly with teaching a certain religion or a class that is maybe teaching about different religions but more for the purpose of teaching religions than to teach the history and how we fit into that.

Twenty-two of the respondents made a distinction indicating teaching about religions was informative while teaching religions was a means of indoctrination (012AFA1, 012ALA1, 012ASS1, 012ASS2, 012ASC1, 012APE1, 012AAA1, 012APE2, 013BFA2, 013BFA3, 013BLA2, 012BSS1, 013BSS2, 013BMA1, 013BSC1, 014CFA1, 014CFA2, 014CLA2, 014CSS1, 014CSC1, 014CPE1, 014CAA1). Five teachers indicated the

Table 12

Teacher Perceptions: What is the Difference Between Teaching About Religions and Teaching Religions?
(School A)

Fine Arts

Teaching about would be giving an overview and teaching religions would be actually teaching the religious beliefs.

(table continues)

I really don't know how to respond to that.

Language Arts

If I were in the classroom I could teach about religions and maybe avoid teaching anything about a specific religion. I could maybe discuss with students what the role of religion was in lets say encouraging the early pilgrims to flee from England and come to the United States without teaching them anything specifically 'about' that religion. I could discuss with them how religion was a factor in their feeling persecuted, their wanting to flee to another country--so I could teach about religion without teaching anything about that specific religion. When I get into teaching religions I am going--I'm thinking it is going to be more specific.

Teaching about religions seems to be more general and teaching religions is more specific.

Social Studies

One (teaching about religions) is more objective with the idea being to provide students with a sense of what religions stand for and the other (teaching religions) would be to promote a particular religion.

I would say indoctrination. Indoctrination into a particular religion that reflects a particular point of view. You are teaching a religion.

Mathematics

No difference.

The general vs. the specific--religion in general or teaching about a particular one.

Science

Well, I think I probably explained that a little bit in trying to answer number 1 and 2. You might teach about religions in concept and theory whereas teaching a specific religion would be trying to convince the kids more that religion would be more the importance of religion.

I suppose again I think teaching about religions now looking at it in a comparison I guess teaching about

(table continues)

religions I guess you could find some commonality. That would not have to mean specific religion I guess because teaching about religions could mean some characteristics that different religions had in common--some of their differences--what are the characteristics of a religion--what are not characteristics of a religion--not being specific but then you could look at the other one teaching religions in that way to mean something specific where you taught Judaism or you taught Christianity or something like that. I guess you could interpret it in a comparison way maybe differently.

Physical Education

That the teacher would bring in their own personal bias in teaching religions as to their faith. That would be teaching religions, bringing in their own personal bias and not just information. Teaching about religions would be teaching about the different concepts of each religion.

To fall within guidelines of the federal government and our school district you would want to teach about religions rather than teach religions.

Applied Arts

I think the difference in teaching about religions is done in a way that students would understand the history of the religion--how it affected history, how it affected the development of man--teaching religions would be teaching the faith of a religion to students.

I guess my personal one would be that there is not much difference there in that--I perceive them both to be we might be gearing into a specific religion if I were teaching a religion, whereas if I were teaching about religions we may be touching on several religions, but my perception of that would be I would not be again promoting or advocating a specific religion.

Table 13

Teacher Perceptions: What is the Difference Between
Teaching About Religions and Teaching Religions?
(School B)

Fine Arts

I will not respond.

I think teaching about religions is general and you try to explain what the difference is. Teaching a religion is almost where you are trying to convince someone--a little bit more specific--it is more thorough.

Well, I guess the teaching religions connotes the same thing as trying to maybe not trying to convert somebody to a religion but teach them more about the religion as if they were part of that religion whereas teaching about religions would be more of an academic approach and just informational teaching about different religions.

Language Arts

No difference to me.

Clearly the difference would be whether or not one intends to indoctrinate or to proselytize among the students that are before you. In a public institution where you have no right to do that but to teach about religion is very important since it is an aspect of culture and the human experience it is very necessary for the student to be aware of.

Social Studies

In that respect teaching religions might be trying to influence and convert people as opposed to just teaching about religions. My rule of thumb around here has always been not be a preacher but to be a teacher, and I remind myself of that sometimes, because the more that I find out about kids I find out that a good share of them have no religion in their life at all so I don't see my mission--even

(table continues)

though I am--the back of your mind all teachers probably do a little bit of value teaching, and a little bit of ethic teaching--I don't know if that is completely wrong because we are trying to hold civilization together. But, again I don't know that I am trying to steer them in any one direction religiously. I have to be careful about that all the time.

Teaching about religions is one of the objectives of history as taught in the public schools. Teaching religions I do not believe is what we need to be dealing with.

Mathematics

Seems to me teaching religions is maybe even dealing with a group of people that are becoming involved in that particular faith or studying them more in depth whereas teaching about religions seems to be the interaction of the religion. beliefs, people, important people involved in that religion how their ideas, and views, and beliefs affect the overall situation of people that are involved in that religion.

Science

The difference to me would be if you were teaching about religions you would just be telling your ideas on the different religions around the world and how I perceive them, from what I know as compared to the kids in their reactions to how they see different religions and if you are actually teaching religions it would be from the book of those certain religions. You would be very specific to what type of religions you were talking about.

Physical Education

I would probably say there the degree of objectivity would be the difference. Teaching about religions would be to inform people of the whys and wherefores of what other people in different cultures believe in. Teaching religions connotes to me--to teach somebody about a religion with the idea of them becoming a part of that religion.

(table continues)

Applied Arts

Well, being a business education teacher I guess that I would probably think that teaching religions would be having a course set up in the school where you were teaching all the religions, and teaching about religions is probably what I would say is teaching about how it affects some of the--why our economic system may be that our laws are set up the way they are.

Table 14

Teacher Perceptions: What is the Difference Between Teaching About Religions and Teaching Religions?
(School C)

Fine Arts

As I see it is the theology.

One is actually teaching perhaps--the teaching of religions--might be the teaching of a practice of a faith and teaching about may be an informational kind of thing of comparing two religions, etc.

Language Arts

I think they are real close. I think you could talk about either phrase practically interchangeable. Teaching about religions to me probably would be information about different religions and teaching religions would be getting more into exactly what different religions believe. Studying it more in depth.

If there is a difference I think this deals with indoctrination.

Social Studies

If you teach about religions you are not expecting to

(table continues)

convert the kids in any way shape or form--it suggests to me a more survey approach because you are giving an overview on teaching about religions and you are no more personally involved with teaching about religions than you would be teaching about parallel structures or teaching about logarithms. Where teaching religions implies that you expect to make some kind of a difference in that particular child's life or that particular child's personal view of himself, etc.

Mathematics

About is factual and teaching is getting into it in a more detailed and making opinions. What do you like, and what don't and whether you join, or whether you don't.

Science

To me teaching about religions would be making people aware of the different beliefs of individuals or groups, and teaching religions I guess I would make a distinction between teaching religion and teaching religions. Teaching religion would be to me teaching a specific theology rather than exposing people to different beliefs--to a number of beliefs. Teaching religions to me would imply that you are teaching a number of different beliefs--more maybe than just instructing or informing about them.

Physical Education

Teaching about religions is the understanding of the awareness and teaching religion is the involvement of you as a person.

Applied Arts

Teaching about religions is more that you are looking at how it fits in with why we are the way we are or how we got where we are as a world nation--teaching about how a religious movement or something caused us or had some reasons into why we act or do what we want to do whereas the teaching religions is actually teaching the specific religion.

difference had to do with the degree of generality or specificity when approaching religions (012ALA2, 012AMA2, 013BPE1, 013BAA1, 014CMA1). Five teachers indicated there was no difference between the two terms (012AMA1, 012ASC2, 012AAA2, 013BLA1, 014CLA1), and two teachers were not sure what difference there was (012AFA2, 013BFA1).

Teachers were asked the question "How would you describe the terms the objective or academic teaching of religions?" This question was designed as a probe to gain further elaboration on teaching about religions as an objective study. Teachers responses are found in Tables 15, 16, and 17.

Table 15

Teacher Perceptions: Objective or Academic Teaching of Religions (School A)

Fine Arts

This would be the instructor could not be prejudiced or biased and it would be a survey approach in terms of acquainting the students with different types of religion.

It is hard to answer because I don't per se get into the teaching religions, but you can be teaching about--you can be teaching maybe not through the verbal or any other ways, but maybe through the arts it will become more visual or something like this from the students standpoint. From the standpoint of me as a teacher teaching about religion I don't really do that.

(table continues)

Language Arts

One of the things that comes to mind for me in our own department when we used to have a viable Bible as Literature course is that the academic, and I would not call that the academic teaching about religions. I think that academically we could teach the Bible for example, or maybe the Koran, or any other biblical document of faith from it's literary standpoint. We could teach the poetry in the Bible, we could teach the short story form, we could teach the history to show that it is a recorded work of writings from a particular religion. From that sense I would call it academic, and hopefully objective. I guess that is how I would think of the terms academic or objective. But, at the same time in an academic setting I guess I could teach the religion of the early colonists, and how they framed the Constitution with certain concepts in mind about separation of church and state perhaps. I could do that in an academic setting, whether or not any one else could be totally objective or not I am not so sure. I have the feeling that if you were well trained--I noticed this weekend in the Des Moines Register--the story of the retiring religion professor from the University of Iowa--who was so highly regarded because he, even though he is an ordained Lutheran minister, he has so much respect on campus because he is able to teach 'about' religion from all different aspects without apparently letting students or others know exactly where he stands or what he believes. I consider that to be an objective or academic teaching of religions.

Where no bias would be concerned . . . simply as a subject so that students would get an understanding of what it is that particular religion believes.

Social Studies

That is more like question #1 (teaching about religions) to give kids a sense of what religion is and what it stands for.

My feeling is that we have the right to teach about religion as long as we don't indoctrinate or promote a particular point of view, and even if you did as long as you label it, "this is my view" and don't test them on your beliefs or belief system. As long as you teach about it I think that you are OK.

(table continues)

Mathematics

I think that teaching objective or academic teaching of religions we could have a course in religions and we could teach Christianity. We could teach Buddhism, we could teach Mormonism in an objective way we could have a unit on each of them.

I guess I don't know really how to respond to that. Academic I suppose would refer to the very specific items of a particular religion. Delving into that religion in detail.

Science

I don't know. I would have to think about that one. I think I will pass on that one. I really don't feel that religion--similar however to the approach of teaching about religion rather than indoctrinating students. I don't want to indoctrinate students in religion. That is not our place. If religion comes up we need to be able to talk about it, but I don't think we want to indoctrinate kids on religion.

It could be a specific class I guess. A person could have a specific class where you'd teach religion I guess if you were going to deal with it in a specific academic way.

Physical Education

Without perhaps teaching Christianity.

To try to teach not to try to convert someone else, just give the person knowledge about that religion.

Applied Arts

It would fit into number 1 answer--the academic teaching would be to teach about it--to teach the history the development of the religion, how it affected other areas.

The objective of teaching about or of teaching religions would be so that students would get an understanding of what it is that particular religion believes--what is it all about? What is the background culture of those people, and what are their beliefs concerning that religion.

Table 16

Teacher Perceptions: Objective or Academic Teaching of Religions (School B)

Fine Arts

I am not exactly sure of what you mean by that.

I am not really sure.

Well, academic is just the opposite of what we just talked about it would not be promoting a religion, but just teaching someone about religion, and trying to get them to have a better understanding of what the religion was all about.

Language Arts

It goes along with--if I were teaching religions it would just be an objective presentation of the beliefs of that particular religion, maybe the history--location--pockets where in the world this religion is practiced.

Well, on the surface of it one would suppose say the objective or academic teaching of religion would correspond more to the first phrase 'teaching about religions.' I suppose that phrase could be used as a cover for a more intentional attempt to change a religious persuasion or to indoctrinate a student, but that is not the way I would apply it in my classroom.

Social Studies

As far as the objective or academic I guess it's really--there is a gray area always there when you are sharing yourself with kids. But, by the same token you have to keep some kind of a guideline so that when you leave the textbook and you are sharing your experiences you are not entering that preaching mode.

The objective or academic teaching of religions refers to the historical. It does not refer to making judgments. To me judgment is for your own

(table continues)

independent thinking process. Your own critical thinking as is found within a religious environment. And for us in the public schools teaching about religions is where we should be heading--in the historical context only.

Mathematics

To me objective means teaching about a religion without showing any preference or dislike of a particular set of beliefs so that you remain impartial.

Science

I would guess I am not understanding this one very well. The objective or academic teaching of religions? Objective or academic teaching of religions would be one to let the kids know more about different religions around the world and not to try to get them to prescribe to any one certain religion but more to give them a better idea of the different ones.

Physical Education

That would be the informational aspect to me which would be to--to be a well informed individual in the world community to know and understand although not necessarily accept the beliefs of other people in our world community and that then would be an objective approach without any emphasis towards persuasion to get me to believe in one or another of these religions and I would say academic would be the same thing.

Applied Arts

I will pass . . . not sure I have an opinion.

Twenty-four teachers indicated that the objective or academic teaching of religions was an unbiased, survey, historical approach to religions (015AFA1, 015ALA1, 015ALA2, 015ASS1, 015ASS2, 015AMA2, 015APE1, 015APE2,

015AAA1, 015AAA2, 016BFA3, 016BLA1, 016BLA2, 016BSS1,
 016BSS2, 016BMA1, 016BSC1, 016BPE1, 017CFA2, 017CLA1,
 017CLA2, 017CSS1, 017CMA1, 017CSC1). Two of these same
 teachers also indicated that this perception was similar

Table 17

Teacher Perceptions: Objective or Academic Teaching of
 Religions (School C)

Fine Arts

Pass (no response)

I suppose academic teaching of religions would be the
 informational sort of a thing--similar to teaching
 about religions.

Language Arts

That makes me think maybe it would mean looking at a
 religion and what it teaches objectively without
 talking about your own religious faith. Objective or
 academic teaching about religions makes me think that
 you are looking into a religion, but you don't
 necessarily believe it.

I touched a little bit on this in #1 also. Simply
 creating an atmosphere that allows the student to
 explore various forms of religion--if we're talking
 objectively or academically we're talking simply
 about without proposing that they be participating in
 any particular religion simply looking at religion as
 a movement--as a part of history. An integral part
 of history. And exploring the effects it has had on
 us as a people.

Social Studies

I would--if I were teaching objectively or academic I
 would do the whole thing up--I would have an
 anticipatory set and make them understand the

(table continues)

content, and I would perhaps model and I would test for feedback and so on like I would like any other lesson about anything, but I would simply--my goal or my objective would be that they are simply going to be able to define or apply or compare or contrast--I would employ Blooms taxonomy clear up to evaluation. But I don't think I would want them to evaluate religions because then there would be a personal bias in there and then they would have to start looking at their own personal beliefs--I don't think that I would want to either legally or from my own personal professional viewpoint start looking at--evaluate this guys' religion in terms of what you believe--so I hope I do a good job of it.

Mathematics

It would be the factual part of it. It would be what this one believes or what this religion does as opposed to other ones. That is more of a comparative.

Science

That would imply that you are presenting information about religions as about a specific theology to acquaint people with it rather than indoctrinate them.

Physical Education

The involvement with the school.

Applied Arts

I guess I would look at that as more of like in parochial school or something where they are actually are part of the academics of that school is the teaching of religion rather than in like a public school where it probably isn't a class--more just integrated in.

to or the same as what teaching about religions meant (015ASS1, 016BLA2). Five teachers passed or were not sure what these terms meant (015ASC1, 016BFA1, 016BFA2,

016BAA1, 017CFA1). Two teachers indicated that these terms indicated a specific course dealing with various religions (015AMA1, 015ASC2). Three teachers held other separate perceptions than those listed above (015AFA2, 017CPE1, 017CAA1).

Thirty teachers shared a perception that teaching about religions was a historical, nondoctrinal, survey or comparative study of religions. One teacher shared the perception that teaching about religions would be a separate course offering. One teacher did not offer a perception on teaching about religions.

Teachers had varied responses to the concept of teaching religions. Teaching religions was perceived as an in-depth study of religion by nine teachers. Fourteen teachers perceived teaching religion as some form of indoctrination. Three teachers were unsure of what teaching religions meant. To three other teachers teaching religions meant the same as teaching about religions.

The difference between the two concepts was primarily (22 teachers) one of information as compared to indoctrination. Five teachers indicated the difference had to do with the distinction between the general (teaching about) and the specific (teaching) religions. Five respondents perceived little or no difference and two respondents were not sure of the difference.

The academic or objective study about religions was perceived primarily as a factual, historical, unbiased, and nondoctrinal exposition (24). Two teachers indicated the differences would be in offering a specific course on religions. Five teachers either did not know or were unsure of the terms academic or objective.

Respondents to the four questions in this section of the interview suggest various perceptions of teaching about and teaching religions. Not all of these responses are consistent with the definitions established and reviewed in the literature. The terms teaching about religions and teaching religions are established in the literature and have been adopted by organizations and are in current use. Respondents' perceptions were more consistent with these definitions when they considered the academic or objective teaching of religions.

Legal/Constitutional Issues

The legal and constitutional issues reviewed in this study indicated that the United States Supreme Court has not ruled teaching about religions in the public schools to be unconstitutional. Certain opinions from individual Justices of the United States Supreme Court have suggested the appropriateness of placing teaching about religions in the public school curriculum. The teachers in this study were asked to respond to a series of questions designed to gather data reflecting their perceptions of the legal

issues that encourage and restrain study about religions in the public school curriculum. Two similar questions asked were: "What is your understanding of the constitutional support for teaching about religions in today's classroom?" and, "Do you believe that teaching about religions is legally possible?" Tables 18-20 contain teacher responses to the first question.

Table 18

Teacher Perceptions: Constitutional Support for Teaching About Religions (School A)

Fine Arts

I don't know. I think it is perfectly legal to teach about religions, but I don't know if it is legal to teach a religion within a classroom.

I don't really see anything wrong with it. I suppose you have to keep it pretty general.

Language Arts

A statement from the Supreme Court . . . that urged us to study religion in our schools so as not to teach our history as if there were never any theological viewpoints.

The Supreme Court has made a ruling on it and has said it is OK.

Social Studies

I believe that would be constitutionally appropriate and you could teach students a body of subject matter that would not violate church and state.

We have the right to teach about religion as long as we don't indoctrinate.

(table continues)

Mathematics

I don't think there is anything to bar teaching about them.

I am not very knowledgeable about that I have to pass on that.

Science

I don't feel that I am restricted in as to how I teach as far as religion is concerned.

I may be wrong, but my feeling is I do not think the Constitution would bar a public school from teaching about religions if it was in an informative way.

Physical Education

That we are not supposed to mix the two. We are not supposed to bring religion into the school according to state mandate.

Very little.

Applied Arts

It is perfectly all right to teach about religions. No problem with the Constitution.

My understanding is that I could teach in a specific subject field about religions so long as I wasn't encouraging or promoting or advocating a specific religion.

Table 21 is a summary of responses to the question "What is your understanding of the constitutional support for teaching about religions in today's classroom? The data for this table is taken from Tables 18, 19, and 20.

Table 19

Teacher Perceptions: Constitutional Support for Teaching
About Religions (School B)

Fine Arts

The Constitution does guarantee the rights of each individuals own personal choice of religion.

I am not really sure of what the Constitution says about it.

I think according to the Constitution you are well within--you are allowed to teach information about religion.

Language Arts

You can teach about religions--you just can not teach what they should believe. It is very hazy because it is not a subject that I had paid much attention to.

I would guess that there would be considerable support for teaching about religions in a survey sort of way.

Social Studies

I was reluctant to have you interview me because I don't know that I am very solid on the constitutional grounds of teaching and I was embarrassed about that.

As long as you do not make a judgement then as I see it it is perfectly legal to teach religion.

Mathematics

I guess I'm not sure how to answer this. I can't specifically state any law or something.

Science

I don't know.

(table continues)

Physical Education

I am not really sure, but my understanding right now is that an objective approach is OK.

Applied Arts

I definitely don't think that the public school system can teach anything just about one particular religion.

Table 20

Teacher Perceptions: Constitutional Support for Teaching About Religions (School C)

Fine Arts

I think children should know that there is more than one religion and that a religion is not necessarily the one religion.

As long as you don't purport the one is better than the other or more significant than the other or whatever. This is OK to do.

Language Arts

I haven't done a lot of reading about it. Haven't paid a lot of attention to what has been going on with prayer in the schools, etc.

I think it is OK to teach about religions and look at them that way--simply because it is an integral part of who we are and how we've come to our present condition.

Social Studies

It is OK to teach about religion because that is a part of our culture and an integral part of other cultures too.

(table continues)

Mathematics

I basically don't know.

Science

I would think that it is constitutionally possible to teach about religion but not to teach religion.

Physical Education

I really don't have an opinion.

Applied Arts

I am not sure that the Constitution really does or has any problems with that (teaching religions in today's classroom).

In response to the constitutional question, 12 teachers (0181FA1, 018AMA2, 018APE2, 019BFA2, 019BSS1, 019BPE1, 019BMA1, 019BSC1, 020CLA1, 020CMA1, 020CPE1, 020CAA1) either did not have an opinion, or stated they were not sure whether the Constitution supported the concept of teaching about religions. Four teachers (018ASS1, 018APE1, 019BFA1, 019BAA1) perceived teaching about religions according to separation of church and state and that teaching about religions should not include indoctrination. A total of 18 teachers perceived teaching about religions to be appropriate or acceptable (018AFA2, 018ALA1, 018ALA2, 018ASS2, 018AAA1, 018AAA2, 019BFA3, 019BLA1, 019BLA2, 019BSS2, 010CFA1, 020CFA2,

Table 21

Understandings of Constitutional Support for Teaching
About Religions (Summary)

Appropriate or acceptable.....	15
(018AFA2, 018ALA1, 018ALA2, 018ASS2, 018AAA1, 018AAA2, 019BFA3, 019BLA1, 019BLA2, 019BSS2, 010CFA1, 020CFA2, 020CLA2, 020CSS1, 020CSC1)	
Unsure/not sure.....	12
(0181FA1, 018AMA2, 018APE2, 019BFA2, 019BSS1, 019BPE1, 019BMA1, 019BSC1, 020CLA1, 020CMA1, 020CPE1, 020CAA1)	
Strict separation Church/State.....	4
(no indoctrination allowed)	
(018ASS1, 018APE1, 019BFA1, 019BAA1)	
Not prohibited.....	3
(018AMA1, 018ASC1, 018ASC2)	

020CLA2, 020CSS1, 020CSC1) according to the Constitution or not prohibited by the Constitution (018AMA1, 018ASC1, 018ASC2).

Other data indicated a very broad understanding of the constitutional issues. Although not able to cite the United States Supreme Court opinion (Abington v. Schempp, 1963) one teacher remarked,

Somewhere I have a document in my files that Mr. xxxxx gave to me 10-15 years ago which outlines very specifically as I recall is sort of (I am not sure

who wrote the opinion) that outlined not a statement from the Supreme Court that we do not want religion in the classroom, but it is a statement that urged us to study religion in our schools so as not to teach our history as if there were never any theological viewpoints involved in the decisions that were made, and why we did things. So it is my understanding that there is constitutional support for it, but I haven't read that document in a long time and I can't recall anything specific from it. I may be wrong on that--seems to me I remember that there is constitutional support for teaching about religions in today's classroom. I am sure that there were a lot of guidelines given on the do's and don't's of it. (000ALA1)

Others were able to synthesize constitutional issues with conceptual differences between teaching and teaching about religions:

That we are not supposed to mix the two. We are not supposed to bring religion into the school according to state mandate. In other words we can not have prayer in the classroom we can't . . . In my opinion it is constitutionally possible to teach about religions. (000APE1)

Another added,

I may be wrong, but my feeling is I do not think that the Constitution would bar a public school from teaching about religions if it was in an informative way of the structure of the religions and the history of the religions and things like that because that part would be different than indoctrination to accept a particular religion. I think that would be acceptable. (000ASC2)

Tables 22, 23 and 24 list the examples given by the sampled teachers as support for their perceptions concerning teaching about religions and the Constitution. In response to this probe a general sense of uncertainty emerged from the data. This position was indicated by the following statements:

Table 22

Constitutional Support: Examples (School A)

Fine Arts

There was a class on the Bible as Literature and I know that there are religious texts that are used . . . so that may be a possibility.

not answered

Language Arts

What I remember is that some sort of statement in that opinion (Abington v. Schempp, 1963).

No specific Court cases that I can give you off hand, but I have a list of them upstairs--several that were challenged.

Social Studies

It doesn't tell you (the Constitution) what you can't do and it doesn't tell me I can't do that--therefore it is appropriate.

Not specific court or legal examples.

Mathematics

I have never had to deal with this too much, but it would seem like, for example, Judaism would have a strong historical background.

Pass.

Science

We've been questioned . . . as to how we approach the idea of origin of life and whether we do teach creationism and do we give creationism equal time to the other theories of evolution.

No. Except that I think it is a practice in some schools and accepted that in the social studies classes they would teach about certain religions related to world history.

(table continues)

Physical Education

No specific examples.

As long as you are not trying to force your point of view on to the student I don't think that there is a problem with it.

Applied Arts

I don't have any examples--but this is my understanding.

With our Constitution we have separation of church and state therefore we are not permitted to teach or advocate a specific religion but we could in certain classroom settings teach about an understanding of different religions.

Table 23

Constitutional Support: Examples (School B)

Fine Arts

The Constitution does guarantee the rights of all individuals, but at the same time there is a separation of church and state . . . which limits what the public school systems can do as far as teaching religions in the classroom.

none given

No.

Language Arts

Just kind of a hazy reading of professional bulletins, but I can't say that I really peruse it because I don't find it particularly applicable to me.

I guess just a general feeling. I have no specific information except that I would guess that actions of the ACLU have upheld my opinion.

(table continues)

Social Studies

I don't know that I am real solid on the constitutionality other than when--in American History we do look specifically at the Constitution and we talk about the first couple of amendments as far as what guarantees we have.

Good question--I don't know how to answer that I guess Supreme Court-wise I don't have a particular court case in mind. . . . as long as we don't make a judgment, I feel that it is perfectly legal to do so.

Mathematics

I don't have any.

Science

I don't know what the constitutional things are.

Physical Education

Well, only that I believe that there the objective approach is OK.

Applied Arts

At our school system, the school administration meets with ministers once a month which I do not approve of. . . . I just don't think it looks good to have one group come in when no other groups are brought in and since it is a religious group and because of the Constitution on that.

I don't have any examples--but this is my understanding. (022AAA1)

The Constitution--no specific court cases that I can give you off hand, but I have a list of them upstairs--several that were challenged. (022ALA2)

No specific court cases or legal examples.
(022ASS2)

Table 24

Constitutional Support: Examples (School C)

Fine Arts

In Spanish I teach children about Mexico and Spain and the fact that most people of these countries are Catholic, although not all of them are.

The informational type of thing.

Language Arts

no example given

It is very difficult to look at us as a people as a human being with out exploring it.

Social Studies

I don't have any specific examples such as court cases . . . I have read in the social studies magazines, etc. this is how we handle teaching about religions not because of court cases.

Mathematics

The only thing you hear about is all the prayer on their graduations--big time.

Science

I guess I don't have any.

Physical Education

It is not applicable.

Applied Arts

Not sure.

Others broadened this perspective and included more specific reasons while still not being able to cite specific constitutional support:

Good question, I don't know how to answer that. I guess Supreme Court-wise I don't have a particular court case in mind. But, it is just my--what I've been taught--my father was a history teacher--as well as a school superintendent--and in our normal conversation with other staff members--with other administration--as long as we don't make a judgment I feel that is perfectly legal to do so. (023BSS2)

And,

I don't have any specific examples such as court cases, but I know in my reading--I have read in the social studies magazines, etc. this is how we handle teaching about religions now because of court cases. I am not really up on individual cases, but I do know that we can teach about religions in terms of their contribution to society and toward a study of mankind (024CSS1).

Table 25 is a summary of the examples given to the question concerning constitutional support. Eighteen of the respondents (022AFA2, 022ALA2, 022ASS2, 022AMA2, 022ASC2, 022APE1, 022AAA1, 023BFA2, 023BFA3, 023BLA1, 023BMA1, 023BSC1, 023BSS2, 024CLA1, 024CSS1, 024CSC1, 024CPE1, 024CAA1) had no specific examples of Constitutional support or chose to pass on this probing question. Twelve of the respondents cited either the historical or objective approach as being acceptable (022AMA1, 022APE2, 023BPE1, 024CFA1, 024CFA2, 024CLA2) or that the Constitution or a decision of the United States Supreme Court (022ALA1, 022AAA2, 022ASS1, 023BFA1, 023BSS1, 024CMA1) contributed conceptual support for teaching about

religions. Four other responses were recorded. They were: teaching of the class the Bible as Literature (022AFA1), being questioned concerning equal time for creation and evolution (022ASC1), perceived support for such teaching by the ACLU (023BLA2), and the regular meetings between the school administration and the local ministerial association (023BAA1).

Table 25

Constitutional Support for Teaching About Religions?

(Summary)

No specific examples, pass.....	18
(022AFA2, 022ALA2, 022ASS2, 022AMA2, 022ASC2, 022APE1, 022AAA1, 023BFA2, 023BFA3, 023BLA1, 023BMA1, 023BSC1, 023BSS2, 024CLA1, 024CSS1, 024CSC1, 024CPE1, 024CAA1)	
Historical, objective approach is acceptable.....	6
(022AMA1, 022APE2, 023BPE1, 024CFA1, 024CFA2, 024CLA2)	
Supreme Court decision, U.S. Constitution.....	6
(022ALA1, 022AAA2, 022ASS1, 023BFA1, 023BSS1, 024CMA1)	
Other.....	4
(022AFA1, 022ASC1, 023BLA2, 023BAA1)	

Tables 26, 27 and 28 record responses to the question "Do you believe teaching about religions is legally possible?"

Table 26

Teacher Perceptions: Do You Believe that Teaching
About Religions is Legally Possible? (School A)

Fine Arts

I do think it is.

I really don't know--I don't know how to answer that.

Language Arts

I guess yes it is legally possible.

Yes, of course.

Social Studies

Yes.

Yes, I do.

Mathematics

Yes.

I think it probably is if it is done in the context
of historical aspects of religion.

Science

I don't think that this is a problem legally.

Yes.

Physical Education

I think it is.

I think it should be because all of our backgrounds
somewhere along the line are based on religion.

Applied Arts

Yes.

Yes, I do. Sure.

Table 27

Teacher Perceptions: Do You Believe that Teaching About Religions is Legally Possible? (School B)

Fine Arts

Yes.

Yes, I think so.

I think so.

Language Arts

Yes, I think so.

Oh sure.

Social Studies

I think teaching about religions is very legal, and in fact I encourage it.

Yes. As long as you don't make a judgement again.

Mathematics

Sure--yes.

Science

I think teaching about religions in my own idea is legally possible. I guess I don't know the true answer to that.

Physical Education

Yeah, from the academic and objective.

Applied Arts

Yes.

Table 28

Teacher Perceptions: Do You Believe that Teaching About Religions is Legally Possible? (School C)

Fine Arts

Yes.

Yes.

Language Arts

Yes.

Yeah. I think it is legally possible.

Social Studies

Absolutely! I think it is legally possible as long as we are being objective.

Mathematics

About? Legally? Yes!

Science

Yes.

Physical Education

In the public schools? No.

Applied Arts

Yes.

Table 29 is a summary of responses to the question "Do you believe that teaching about religions is legally possible? yes/no."

Table 29

Is Teaching About Religions Legally Possible? (Summary)

Yes.....	32
(026AFA1, 026ALA1, 026ALA2, 026ASS1, 026ASS2, 026AMA1, 026AMA2, 026ASC1, 026ASC2, 026APE1, 026APE2, 026AAA1, 026AAA2, 027BFA1, 027BFA2, 027BFA3, 027BLA1, 027BLA2, 027BSS1, 027BSS2, 027BMA1, 027BSC1, 027BPE1, 027BAA1, 028CFA1, 028CFA2, 028CLA1, 028CLA2, 028CSS1, 028CMA1, 028CSC1, 028CAA1)	
Not sure.....	1
(026AFA2)	
No.....	1
(028CPE1)	

One teacher responded to the legal question this way, "I really don't know how to answer that. Outside the classroom - yes - inside the classroom I don't really know if it is feasible or not" (026AFA1). Thirty-two (026AFA1, 026ALA1, 026ALA2, 026ASS1, 026ASS2, 026AMA1, 026AMA2, 026ASC1, 026ASC2, 026APE1, 026APE2, 026AAA1, 026AAA2, 027BFA1, 027BFA2, 027BFA3, 027BLA1, 027BLA2, 027BSS1, 027BSS2, 027BMA1, 027BSC1, 027BPE1, 027BAA1, 028CFA1, 028CFA2, 028CLA1, 028CLA2, 028CSS1, 028CMA1, 028CSC1, 028CAA1) teachers in the sample indicated some form of a positive (Yes. Yes, I do. I do think it is.) response. Some teachers made a connection between their

028CSC1, 028CAA1) teachers in the sample indicated some form of a positive (Yes. Yes, I do. I do think it is.) response. Some teachers made a connection between their positive response and their understanding of teaching about religions: "Absolutely! I think it is legally possible as long as we are being objective" (028CSS1). "Yeah, I do. I think teaching about religions is very legal, and in fact I encourage it" (027BSS1). One department head, reflecting on a staff member who had participated in the University of Indiana training program, stated, "The instruction that Mr. xxxxx took at the University of Indiana--he came back with a number of documents that guaranteed that this is legally possible" (000ALA1).

To probe the legal issue, teachers were asked to provide examples to support their legal positions. Tables 30, 31, and 32 are the responses to this probe.

Table 33 summarizes the legal support cited in response to the question, "How do you support your position that teaching about religions is legally possible?" The data for this summary were taken from Tables 30, 31, and 32.

The teachers in this study were divided concerning the legality of teaching about religions. There was very little data that indicated respondents were aware of the opinions issued by the United States Supreme Court

Table 30

Legal Support: Examples (School A)

Fine Arts

no examples given

I think religion is a part of life and you're giving especially in terms of what I teach we have to teach a little about--we bring in the Catholic faith because I teach Spanish.

Language Arts

The documents from previous training and inservice on Bible as Literature.

It is an academic subject. It exists just as anything else exists.

Social Studies

No one has ever acquainted me with a law that says it is not possible.

The First Amendment. Freedom of Speech. I would start with Tinker v. Des Moines Board of Education, the arm band controversy. . . . freedom of speech does not stop at the doorway. You can bring teaching about religion into the classroom.

Mathematics

Because much of it is historical and there is to some extent a sociological and cultural basis to it.

Handle it in a historical fashion rather than in a belief fashion.

Science

In the teaching of biology again I go back to the idea of creationism which is, as long as I think, I take it from strictly an idea or theory as to the origin of life.

(table continues)

Don't have a whole lot of support for it except that I think that is done in the school--if it is done in that way.

Physical Education

I feel you can give information about the religions and not--it is hard not to bring your own bias in, and that is where the--well, I feel it is possible to teach concepts and say OK this is this religion and do it that way.

no specific examples

Applied Arts

From what I read and understand, it is legally correct to teach about religions where appropriate.

There is no problem about Christianity or Buddhism as it would relate to other fields of history or types of government. In order to learn, we need to understand what is it that these people in this specific religion believes.

regarding the interpretation of the Constitution as it pertains to religions and public education. Citing the opinions and the context in which particular Court decisions were made was general and not specific. Teachers affirmed the legality of teaching about religions more than they affirmed constitutional support for teaching about religions. Thirty respondents (030ALA2, 030AFA2, 030AAA2, 030AMA1, 030APE1, 030AMA2, 030AAA1, 030ASC1, 030ASS1, 030ASS2, 030ALA1, 031BFA2, 031BSS2, 031BSC1, 031BPE1, 031BSC1, 031BFA1, 031BFA3, 031BSS1, 031BMA1, 031BAA1, 031BLA1, 031BLA2, 032CLA2, 032CSS1,

Table 31

Legal Support: Examples (School B)

Fine Arts

I think the understanding of how the religions in the world developed would be very important to how our cultures developed and understanding more about our own culture's diversity.

My teachers did it when I went to school. . . . I guess I haven't heard of very many people who get in trouble for it.

Well, religions are certainly a part of our culture and if we teach about our culture in many different ways . . . and religion would fall into the same category--well, any course that deals with history you have to touch on the Protestant Reformation, different things concerning religion.

Language Arts

Bits and pieces of what I have read.

Well, it is done all the time--I mean as far as I know it in public school--and relatively few people object to it in any substantial way so long as it is not an attempt to indoctrinate.

Social Studies

I truly believe that you can--a lot of the international tension in the world is due to confusion and misinformation and even on a more local basis a lot of racial tension or ethnic tension in communities or between communities can be erased with knowledge.

Well we have a tremendous mixture of kids here in Iowa. . . . Some of the larger schools have Jewish. You could have Hindu. You could have Moslem. . . . But you start making judgments and then you start getting into some areas that could get you as a teacher into trouble.

(table continues)

Mathematics

From a standpoint of teaching history. I don't think you can teach history and not discuss certain aspects of the development of mankind.

Science

I think teaching about religions would be like teaching science or history or anything else. Religions around the world would be interesting for people to know about and I don't think you are teaching them to become that specific religion, but just about religion.

Physical Education

From the academic and objective--I also think it is important that a person understands the beliefs of other people.

Applied Arts

Because I don't think we can probably understand the history of this country or any country probably without knowing of the religions of that country, and I honestly think students should know more about religions so that they can understand the Middle East problems or some of the problems in Latin America.

Table 32**Legal Support: Examples (School C)**

Fine Arts

pass

Simply because if it is presented in an objective manner that those are some understandings that, especially like high school kids, if they are curious they need to know that.

(table continues)

Language Arts

I don't know if there are laws that say one can't, but I don't think there should be laws to say you can't--I think it should be possible to teach about religion or teach religions and I think we should do it as Christians.

It seems somewhat repetitive but it is very difficult to separate the moral and ethical part of who we are and how we became that from simply documentation of the historical events, because they are so intertwined.

Social Studies

I also think it is professionally mandatory because again you can not teach any kind of history class whether it is Western Civilization or Oriental History without teaching about religions because they are a great part of man's culture.

Mathematics

In a country if you are educated you can know about things--you don't have to personally believe them to know about them for educational purposes.

Science

I think there have been cases where if they were presenting information about religion . . . as part of a culture or something like that it would be allowed to be taught. I don't know for sure.

Physical Education

With the basis or the option that you can go to a Christian school or Catholic school by your choice.

Applied Arts

I believe that people need to have background information to be able to make decisions as I think in education we need to give people (young and old) the information so that they can choose, and when you're teaching history and the impact that religion has had on different countries history I think you can support the teaching about religions in at least the public schools.

Table 33

Legal Support for Teaching About Religions (Summary)

Historical/cultural subject legal to teach.....	18
(030ALA2, 030AFA2, 030AAA2, 030AMA1, 030APE1, 030AMA2, 030AAA1, 031BSC1, 031BFA1, 031BFA3, 031BSS1, 031BMA1, 031BAA1, 032CLA2, 032CSS1, 032CFA2, 032CMA1, 032CAA1)	
No examples.....	4
(030AFA1, 030APE2, 030ASC2, 032CFA1)	
Teachers acquired perception.....	3
(031BLA1, 031BLA2, 032CSC1)	
It is instruction not indoctrination.....	3
(030ASC1, 031BSC1, 031BPE1)	
No law exists prohibiting it.....	2
(030ASS1, 032CLA1)	
Prior example (teachers, units of study).....	1
(031BFA2)	
The Constitution of the United States.....	1
(030ASS2)	
Documents from inservice training.....	1
(030ALA1)	
Cultural pluralism.....	1
(031BSS2)	

032CFA2, 032CMA1, 032CAA1, 032CSC1, 032CLA1) had some form of legal support for their perceptions on why

teaching about religions was legal. Four respondents (030AFA1, 030APE2, 030ASC2, 032CFA1) had no examples of legal support. Compared to the summation of constitutional support (Table 24) there is less uncertainty about legality (12%) than constitutionality (35%) when considering teaching about religions. In general, when teaching about religions was perceived as part of history and culture, teachers suggested that the inclusion of teaching about religions in the curriculum (as long as the intent was not indoctrination) was legally possible.

All legal and constitutional issues were not settled in the minds of the teachers in this study. A cautionary note was made by this teacher, "One of the reasons I was reluctant to have you interview me is because I don't know that I am very solid on the constitutional grounds of teaching and I was embarrassed about that" (019BSS1). Similar sentiments were stated: "I guess I'm not sure how to answer this" (019BMA1), and "Well, I am not really sure what the Constitution says about this" (019BFA2), and "I haven't done a lot of reading about it" (020CLA1).

Eighteen teachers had no specific Constitutional support for teaching about religions. In general religion was perceived as part of history and culture and could legally be included in the curriculum as long as the intent was not indoctrination.

Rationale for Teaching About Religions

Teachers from across the curriculum provided data concerning the rationale for teaching about religions. One question asked to explore teacher rationale was "Why/why not should the teaching about religions be included in the curriculum?" Tables 34, 35, and 36 list teachers' responses to this question.

One teacher (030CPE2) indicated that teaching about religions belonged only in the private, Protestant or Catholic, schools. Other teachers gave general reasons for teaching about religions:

It is a valid field of study. (034ASS1)

It helps people understand. (034ALA1)

I feel that the students should be informed about the religions. (034APE1)

For the importance of an overall general/liberal arts education I think that's maybe important. (035BFA1)

Other teachers made a more specific connection between teaching about religions and their teaching area, another curricular area, or the role of religion in society and culture:

There is no way to teach a culture or a history without teaching about religions. (036CSS1)

In a history and geography curriculum it is almost unavoidable. (035BSS1)

Because I think religion has been instrumental in forming cultures--maybe even nations. . . . As an informed adult we should know more about other cultures and their religious beliefs. (035BLA2)

Table 34

Why/Why Not Should Teaching About Religions be Included
in the Curriculum? (School A)

Fine Arts

not answered

In my specific curriculum it has to be if we are going to teach a real broad aspect of what culture is about because the religion is a very important part of the Hispanic culture.

Language Arts

Well, I think it should be. I think--I guess I am looking at it from a broad perspective because I'm an undergraduate history major as well as an English major. So I have quite a social studies bent to everything that I do, and I can't imagine teaching religions--I can't imagine teaching humanities without getting involved in religion. Even in my advanced placement class when we study the civil rights movement there is no way we can not talk about--watch on video tape, discuss the role of the Baptist church--the southern church--the discussions that went on--the whole discussion of sin that several of those black activists, including Dr. Martin Luther King, Jr. and others, they openly talked about this is a sin. They confronted masses of people with that religious concept. I don't know how I could avoid teaching about religion in the curriculum. Historically it seems to me you'd cut out a good share of the history if you didn't include religions. People did a lot of things, good and bad from religious motives. I think it ought to be in.

Social Studies

It is a valid field of study. I don't think it would be appropriate for the state to say, for example, that you ought to teach this as you teach phy. ed. or health or that type of thing, but I certainly think it is appropriate for a district to do that.

(table continues)

In sociology it is one of the four major institutions. It has been the cause of major wars during the early times--and I would even point to the early rise of Christianity/Judaism the rise of Moslems--all that to me that is culturally significant.

Mathematics

not answered

The sense of the historical meaning of what religions have meant to the world, to our country, so I think it should be handled in that fashion.

Science

I think the majority of our kids--they do go to church and have a relationship of some kind with the church and so I don't think it hurts to be included in the curriculum.

Religions have played an unbelievably important role in shaping the world and countries and international politics and . . . wars, crusades . . . these things have been very important in that, so if you denied that religions existed or that they weren't a part of all this it would be really denying reality.

Physical Education

I feel that the students should be informed about the religion. I feel it would be hard for me personally not to be biased as a Christian.

We learn from the past how we should judge situations in the future. . . . everything somewhere along the line is based on religion.

Applied Arts

I think it is a very necessary part of understanding . . . anywhere where it has had an effect on history.

The search for truth--that is what education is all about--to understand other peoples, other languages, other cultures, other religions.

Table 35

Why/Why Not Should Teaching About Religions be Included
in the Curriculum? (School B)

Fine Arts

For the importance of an overall broad general/liberal arts education I think that's maybe important.

I think a lot of kids I know are not getting it at home at all. I was surprised at how many kids don't go to church--they don't know anything about religion and I think it is important to some if they aren't getting it at home we need to supply it.

Because it is a part of our culture and to understand ourselves we have to understand the culture we have been brought up in.

Language Arts

Inescapably human beings come to question whatever religious tradition they are reared in, if any, and I think guidance at my level in terms of indicating this is not an uncommon experience and an indication that there are any number of options out there that people have explored is a healthy thing as opposed to allowing us to include a less advantageous atmosphere.

Because I think religion has been instrumental in forming cultures--maybe even countries. . . . As an informed adult we should know more about other cultures and their religious beliefs.

Social Studies

In a history and geography curriculum it is almost unavoidable.

I think the students need to have as good a background as possible in all aspects of historical knowledge.

(table continues)

Mathematics

They should be taught about because of there association with history and why things come about the way they did. The historical reason.

Science

I think it could be a course that could be offered that kids could opt to take (elective) if they wanted to that could teach about religions across the United States.

Physical Education

It goes back to what I just said about the world community. We need to be able to understand each other and therefore we need a basis of what our beliefs are.

Applied Arts

I would be in favor of having a religions of the world course taught in the social studies area as a course by itself . . . and across the curriculum I guess I would think that wherever it fit in that it had something to do with learning a why?

Table 36

Why/Why Not Should Teaching About Religions be Included in the Curriculum? (School C)

Fine Arts

To give students a better view, a better more rounded experience of the world in which they live and of the people that they encounter.

A lot of our social customs, etc. are found in Judaeo-Christian background. Sometimes kids have questions about religion even in the art room.

(table continues)

Language Arts

I think it would depend on whether or not students would feel pressured to take a class like that I think it would be great if one was offered. Then students would have the option of choosing to study.

If you try to separate it a lot of times you are cheating the students because you are taking an integral part of hopefully who a lot of them are and you are denying it in terms of a societal situation which the school is the microcosm of hopefully the larger world.

Social Studies

There is no way to teach a culture or a history without teaching about religions . . . I don't think we can possibly teach kids to grow up on their own or the other sorts of things that we are suppose to do without bringing in religion.

Mathematics

In my opinion if it fits the subject area it is part of the knowledge base. I believe we don't need to be a pointed little person that only knows one thing.

Science

I would see a nitch for that in maybe going along with learning about other cultures and other peoples. A lot of history has been definitely influenced by religion.

Physical Education

If it is by your choice to go to a Christian school then it should be since that is the purpose of selecting a school like that, and the public schools since there are so many variations in the religions I don't think that is an option.

Applied Arts

I would say because it is so much a part of our history that I think that if it were left out there would be some holes in our history and why we have done some of the things we have done and why people do some of the things they do.

In my specific curriculum it has to be if we are going to teach a real broad aspect of what culture is about because the religion is a very important part of the Hispanic culture. (034AFA2)

I don't know how I could avoid teaching about religion in the curriculum. (034ALA1)

Two teachers (034APE1, 035BFA2) indicated a more prescriptive rationale seemingly substituting teaching religions for an understanding of teaching about religions. One of these teachers stated, "I feel it would be hard for me personally not to be biased as a Christian" (034BPE1). Table 37 summarizes responses to the question "Why/ why not should teaching about religions be included in the curriculum? Twenty-six teachers (034AFA2, 034ALA1, 034ALA2, 034ASS1, 034ASS2, 034AMA2, 034ASC2, 034APE1, 034APE2, 034AAA1, 034AAA2, 035BFA1, 035BFA3, 035BLA1, 035BLA2, 035BSS1, 035BSS2, 035BMA1, 035BPE1, 036CFA1, 036CFA2, 036CLA2, 036CSS1, 036CMA1, 036CSC1, 036CAA1) suggested that teaching about religions should or could be included in the curriculum based on the inclusion being perceived as a necessary or valid curricular component. Three teachers (035BSC1, 035BAA1, 036CLA1) suggested that including a separate course offering about religions was a legitimate curricular offering. Two teachers (034AFA1, 034AMA1) were not sure whether teaching about religions should be included in that curriculum. One teacher (034ASC1) suggested teaching about religions should be in the curriculum for religious purpose while one teacher

(036CPE1) indicated that teaching about religions should not be included in the curriculum of the public schools.

Table 37

Why/Why Not Should Teaching About Religions Be Included in the Curriculum? (Summary)

Necessary or valid curricular component.....	26
(034AFA2, 034ALA1, 034ALA2, 034ASS1, 034ASS2, 034AMA2, 034ASC2, 034APE1, 034APE2, 034AAA1, 034AAA2, 035BFA1, 035BFA3, 035BLA1, 035BLA2, 035BSS1, 035BSS2, 035BMA1, 035BPE1, 036CFA1, 036CFA2, 036CLA2, 036CSS1, 036CMA1, 036CSC1, 036CAA1)	
Could be a separate course offering.....	3
(035BSC1, 035BAA1, 036CLA1)	
Not Answered/not sure.....	2
(034AFA1, 034AMA1)	
Religious purposes.....	1
(034ASC1)	
Should not be included.....	1
(036CPE1)	

A probing question "Should study about religions be included in the curriculum?" (yes/no) yielded more than yes/no responses. Tables 38, 39 and 40 list the responses to this question.

Table 38

Should Study About Religions be Included in the
Curriculum? (School A)

Fine Arts

I think in my curriculum . . . it already is to a certain extent--to a limited approach.

Maybe it could be done in such ways--but as a specific course I don't know--it has never been done so I am not sure.

Language Arts

Yes . . . I don't think we should have a class where we should teach--this is what Baptists believe, etc.

I am not sure that it should be mandatory, but I think it would be a good option because it helps to understand.

Social Studies

Yes. Definitely.

Should is maybe too strong a word. I think it could be appropriate based on what a district's curriculum is.

Mathematics

I think it should be included--if it is--if it enhances the understanding of what we are teaching . . . if we are going to teach a unit in social studies on Japan without looking at some of the religions of Japan and so on then we haven't studied Japan.

Yes, it should.

Science

I don't think it should be excluded. If the opportunity to talk about religions, or the fact that it does come up, I don't think you can't avoid the

(table continues)

issue. So I would say, yes it probably should be included.

Yes.

Physical Education

Yes, but I am not sure through which department . . . whether it would be in the social studies--finding a right place to put it would be the difficulty.

It can be and will come up in the majority of the curriculum somewhere. A social studies class, a science class, health class, it can even come up in physical education.

Applied Arts

Yes, definitely. I think those scholars and teachers in the various disciplines should decide where and to what extent teaching about religions should take place.

Yes, I do.

Table 41 summarizes the responses of the teachers in the sample to the question "Should study about religions be included in the curriculum? (yes/no)." Twenty-one teachers (038AFA1, 038ASS1, 038AMA1, 038AMA2, 038ASC1, 038ASC2, 038APE2, 038AAA1, 038AAA2, 039BFA2, 039BFA3, 039BLA1, 039BLA2, 039BMA1, 039BSC1, 039BSS1, 039BLA2, 039BAA1, 040CFA2, 040CSS1, 040CSC1) indicated (Yes) or a similar response while some were emphatic (Absolutely! Oh--Absolutely!!). Twelve teachers (038AFA2, 038ALA1, 038ALA2, 038ASS2, 038APE1, 039BFA1, 039BPE1, 040CFA1, 040CFA1, 040CLA1, 040CLA2, 040CAA1) indicated teaching about religions could be included in the

Table 39

Should Study About Religions be Included in the Curriculum? (School B)

Fine Arts

Yes--I think integrated into course content--if it is related to a more general scope and not specifically just religion in particular.

I think so.

I think it is.

Language Arts

Yeah, I think it should be somewhere.

Oh, absolutely! It is an essential part of the human experience and can't be divorced from history or literature or from music and any number of other things.

Social Studies

Absolutely. There is no way of appreciating a region if you are going to avoid what people truly believe.

Yes.

Mathematics

Yes, in history.

Science

I think it would be another place to look for something else so you could add that would help kids to grow.

Physical Education

Yes, I do. Definitely I do, and I feel probably it would fit in rather than a class itself.

(table continues)

Applied Arts

Yes, it should be.

curriculum with some qualification. Cautionary comments were expressed in this category in relationship to a specific course on religions or to where teaching about religions should take place. Different teachers stated: "I don't think we should have a class where we should teach-- this is what Baptists believe, etc." (038ALA1), and "Yes, but I am not sure through which department. . . . whether it would be in the social studies--finding a right place to put it would be difficult" (038APE1), and "I don't think I believe that a class about religions needs to be offered or should be offered. I think it should stay in like Spanish, history, the humanities" (040CAA1). One teacher indicated, "At a Catholic or Christian school--yes. At a public school--no" (040CPE1).

Except for one case this sample provided data indicating that teachers perceived that teaching about religions could be in the public high school curriculum (Tables 37, 41). Twenty-six teachers indicated that teaching about religions was either necessary to include in a certain field of study or was a valid study based on the universal effect of religion on human history (Table 37). Three teachers indicated that study about religions

Table 40

Should Study About Religions be Included in the Curriculum? (School C)

Fine Arts

Maybe not mandatory, but as an elective.

Yes, I think so.

Language Arts

Yes, if there is a qualified teacher.

I think it's possible. I think it's OK--but I also have to speak realistically in terms of budget constraints for small schools--I know that would be very difficult.

Social Studies

Absolutely!!

Mathematics

In the social studies department perhaps there is a course that studies this.

Science

I would say that they could be included in the curriculum in some subject areas without a problem.

Physical Education

At a Catholic or Christian school--yes. At a public school--no.

Applied Arts

I don't think I believe that a class as such about religions needs to be offered or should be offered. I think it should stay in like Spanish, history, the humanities.

Table 41

Should Study About Religions be Included in the Curriculum? (Summary)

Yes.....	21
(038AFA1, 038ASS1, 038AMA1, 038AMA2, 038ASC1, 038ASC2, 038APE2, 038AAA1, 038AAA2, 039BFA2, 039BFA3, 039BLA1, 039BLA2, 039BMA1, 039BSC1, 039BSS1, 039BLA2, 039BAA1, 040CFA2, 040CSS1, 040CSC1)	
Yes with qualifications.....	12
(038AFA2, 038ALA1, 038ALA2, 038ASS2, 038APE1, 039BFA1, 039BPE1, 040CFA1, 040CFA1, 040CLA1, 040CLA2, 040CAA1)	
No.....	1
(040CPE1)	

should be a specific course (Table 37). Twenty-one teachers indicated a positive response that teaching about religions should be included in the curriculum (Table 41). Twelve additional teachers indicated that teaching about religions should be included in the curriculum (Table 41) if certain qualifications were met (qualified teacher, not mandatory, as an elective).

Where Should Teaching About Religions Take Place

When asked "Where do you think study about religions should take place in the curriculum?" the teachers in this study suggested that such teaching was appropriate in all seven of the departments designated for the study. Tables

42, 43, and 44 list the curriculum areas designated by the sample of teachers.

Table 42

Where Do You Think Study About Religions Should Take Place
in the Curriculum? (School A)

Fine Arts

It could be under the social sciences. It could be under introduction to various philosophies.

Art, social studies.

Language Arts

Well, I think it certainly should take place in what you call Humanities, World History, or U.S. History classes. I think there has to be a place for it in the study of literature, not just in the Bible as Literature, but I think an example would be that in certain units of study like the civil rights movement you can not avoid including a study of literature, a discussion of religion in that and there might be other places like it as well where you need to bring in the study of a particular author that--the viewpoint reflected in this novel for example may be atheistic because this author felt this way--but you move over to C.S. Lewis--in my class we compared C.S. Lewis with Bertrand Russell. You have an atheistic and Christian viewpoint. We have a course in this school called the Law and You, I don't know whether it is a discussion of law whether there would be a place to bring in a discussion of religions--it's possible. Nothing else comes to mind right now.

The logical place would be in the social studies. Well I suppose there would be a possibility in art and music.

(table continues)

Social Studies

Probably the Social Studies department. I think that broadly falls within the area of philosophy and human behavior. Perhaps English if you are going to teach literature and how religion relates to literature.

My own feeling is that I would put it into a World History course or a Western Civ., parts of it into Western Civilization, Eastern Civ., possibly in a literature class and Sociology.

Mathematics

It should take place mostly in a social studies environment because they are studying people and of course religion applies to people. It could take place even in the mathematics class occasionally. I suspect that in home economics, home living and things like that there are things there that could approach that but I would say the others are the main ones.

Somewhere in the Social Studies department be it history, be it world studies--somewhere in the social studies.

Science

I don't think it should be anyplace in the curriculum where it is strictly going to be religious study, but I think that if it comes up in the other issues related to science or if you take social studies it would be hard to teach World History without including something about religion because it is an important part in the events that occurred, and the same thing in biology.

I would say in the social studies--I don't think any other places--I think social studies would be the place.

Physical Education

I feel social studies probably would be the most appropriate.

Wherever it comes up naturally.

(table continues)

Applied Arts

I think definitely in social studies, I would think in literature, in music, and again wherever the teachers and scholars in those disciplines decide that it should take place. It should take place in business if there is an economic aspect of development of history that has been affected by religion--wherever it is appropriate to do that.

Off the top of my head I would think in terms of social studies in terms of we are social beings--if you are talking specifically I guess what I am getting at here I think religion or religions are mentioned by teachers in a variety of curricular areas from time to time. I imagine it could come easily in social studies like in geography--you are studying about different parts of the world, different countries, etc. Therefore whatever are these people like, where do they live and what is their area like--what are their beliefs.

Table 43

Where Do You Think Study About Religions Should Take Place in the Curriculum? (School B)

Fine Arts

I would say they could take place in many different areas. I know for example, in the art curriculum, it could be involved with the study of the humanities, and art appreciation, the study of art history and how art and religion were very closely connected, also in the social sciences--I guess I can see where it could be connected there as well, and I am sure in music as well, and maybe some of the other humanities courses.

I can include it in mine. Sociology, English, history. I can see where you could fit it in every one of them if you wanted to--those would be the main areas.

(table continues)

Some area of the humanities. We don't really have a humanities class in most high schools but it--I think that it would usually be touched on in history classes of some kind--you may even get into it in a science class if you were talking about evolution vs. the biblical account of creation--so it could even come into play in music. We are talking about some of the cantatas of Bach or performing some of that music and talking about how Bach wrote music for the grace of God and some of those things. In a round about way you are not specifically teaching about religion but that comes into play in the various areas that you are teaching in.

Language Arts

I would certainly say social studies. I think that is where it is appropriate.

I think it ought to be across the curriculum in so far as that is applicable. I don't think it is restricted to one particular area nor should it be. It ought to be a part of any history course, it ought to be a part of any literature course, it ought to be a part of any approach to the humanities whether it is from the standpoint of the visual arts, music, vocal or instrumental, anything that touches on the broad concept of the humanities ought to contain that as a component.

Social Studies

As long as it's appropriate and logical in it's sequence (geography).

Anyplace where it is applicable. For my particular class that I teach we cover religion in World History--We cover religion in American History--we cover religion in geography. I don't touch it in Psychology but it could very well be part of the Sociology class as well. World Problems--religion would apply--and I see no reason why it wouldn't also come up in other areas such as English--especially with literature, because much of the literature was developed around religious themes. Ancient literature was in effect religious. Even American literature--when you start getting into more like Cotton Mather and the Puritans that is a part of a religious belief and the religion influenced the literature of the day. It would come up in science

(table continues)

when you start getting into evolution. Charles Darwin the theory of evolution obviously you are going to run into a religious question there depending upon how the students interpret Charles Darwin. You can't leave the kids hanging. You've got to at least be able to say OK here's the two sides and then--in the historical context you can give them the two sides then let them judge from there. If they want to argue about it I don't get into the arguing process. I could see some home ec. possibly--especially when you start judging moral values--religion would enter into that. A health course also moral values. Well even art you start getting into a history of art, and a good share of the art that has come down to us historically has been religious in nature. So almost every field there can be some religion brought in--in one form or another.

Mathematics

I've mentioned history before. I think maybe even in a topic like geography because it could affect why certain areas are populated and why there are concentrations of people in locations where there is. You might possibly include religious beliefs in the teaching in science fields when you start talking about evolution. I think you need to look at both sides if you're purely in evolution versus creation. I think those are the two main areas.

Science

Probably history. Somewhere in there. Because you could go back and use the religions and history--put those two together in some kind of way. Have those two work together maybe.

Physical Education

Well, probably in the social studies area although it could be incorporated into geography it could be incorporated into history--maybe these are all social studies areas but I would say probably the social studies area would be the best area.

Applied Arts

In all the areas where the teacher felt like it had some importance to what does the subject and if it were a course, Religions of the World, I would say the social studies area.

Table 44

Where Do You Think Study About Religions Should Take Place
in the Curriculum? (School C)

Fine Arts

Perhaps under social studies. Humanities, World History classes.

The social studies area--could be tied to geographical areas of the world--political systems. Perhaps some of the humanities classes.

Language Arts

That is a good question. I know some social studies teachers tend to treat it as another myth (religion). Maybe it should be kept in the parochial schools. Probably should!

I think in terms of a public school--obviously in history and it's impact. I personally don't see anything wrong with an individual class dealing with religions of the world--but I think it would have to be in the upper levels of the 12th grade once they have developed the ability to look objectively I think at some of the things that exist--and to make choices--logical choices, and responsible choices for themselves. Others, boy, I do not know. There might be some tie in in the consumer sciences, home ec. But I think it ties in real well with the humanities and social sciences--that would be the primary area.

Social Studies

Absolutely in all areas of the social studies. My friend XXXXX teaches a Mythology course--the kids love it, but it is an English class. In term papers (English), religion and religious material comes up on a one to one basis. It has to come up in science. Did God create the world? What is time and the whole law of--the problem of evolution versus creation, human evolution. Lets see, music the passion we have had for religion and how that has affected both music and art. How does religion fit in with some of the

(table continues)

greatest musical and artistic works of our time. Business I don't think so. Shop I don't think so. Math I don't think so but, science, English, and social studies--absolutely.

Mathematics

The social studies department. Suppose in the music department they have to consider some of their selections of music. They have to go on some of the judgments of the community and make some decisions whether the community is a little bit different in what they support too. I suppose in literature they may have to decide if this is an appropriate novel to read or, as far as teaching about I can't think of any. Spanish, possibly where they might study those people. The language is a way of communicating with those people and you have to know about the people to understand them. That would be my only.

Science

There is room for that sort of study in a lot of the culture--so you know social studies areas--in World History, classes studying particular regions of the world.

Physical Education

In relations to the church with the school that is associated with it.

Applied Arts

I think it should stay in with like Spanish to help people get an understanding of the language and an understanding of the people--the history--I think there is a place for it in that or in history or in the humanities. Integrated within the curriculum is where I believe it should be included. Spanish, history, humanities. I think it belongs like in the high school--I don't think it belongs at all or at least in very much depth in especially the very lower elementary grades--maybe 5th and 6th grades--students need to know some things like Buddhism maybe exist, but not mentioning very much about.

Respondents did not merely list the places in the curriculum where teaching about religions should take place. Included in their responses was rationale for why teaching about religions should take place in certain curricular areas. The broad inclusion of teaching about religions across the curriculum is reflected in teacher comments such as: "Any place where it is applicable" (043BSS2), and "I think it ought to be across the curriculum in so far as that is applicable" (043BLA2). However, only four teachers shared this broad perception (043BLA2, 043BSS2, 043BAA1, 042APE2). The remaining teachers were more specific in their placement of teaching about religions. One teacher expressed a concern that such a broad perception be limited to "the high school--I don't think it belongs at all, or at least not in very much depth, in especially the lower elementary grades . . ." (043CAA1).

One of the emerging categories provided data that identified the social studies as a department where teaching about religions should take place. Social studies teachers composed 15% of the sample. All but one of the respondents (97%) in the sample indicated in a direct or indirect way that one place teaching about religions could be encouraged was in the social studies curriculum. This information was found in responses to the specific question about where teaching about religion

should take place, but it was also the one teaching area that was consistently mentioned throughout the transcriptions in response to many questions and probes.

A perspective on this category was indicated by the degree to which other areas for teaching about religions were mentioned. This information is summarized in Table 45 which includes information listed in Tables 42, 43, and 44 only.

Table 45

Teaching About Religions: Where Should it Take Place?

(Summary)

	N	%*
Social Studies	33**	97
(042AFA1, 042AFA2, 042ALA1, 042ALA2, 042ASS1, 042ASS2, 042AMA1, 042AMA2, 042ASC1, 042ASC2, 042APE1, 042APE2, 042AAA1, 042AAA2, 043BFA1, 043BFA2, 043BFA3, 043BLA1, 043BLA2, 043BSS1, 043BSS2, 043BMA1, 043BSC1, 043BPE1, 043BAA1, 044CFA1, 044CFA2, 044CLA1, 044CLA2, 044CSS1, 044CMA1, 044CSC1, 044CAA1}		
Fine Arts	12**	35
(042AFA2, 042ALA2, 042APE2, 042AAA1, 043BFA1, 043BFA2, 043BFA3, 043BLA2, 043BSS2, 043BAA1, 044CMA1, 044CAA1)		

(table continues)

	N	%*
Language Arts	11**	32
(042ALA1, 042ASS1, 042ASS2, 042APE2, 042AAA1, 043BFA2, 043BLA2, 043BSS2, 043BAA1, 044CSS1, 044CMA1)		
Science	8**	24
(042ASC1, 042APE2, 043BFA3, 043BLA2, 043BSS2, 043BMA1, 043BAA1, 044CSS1)		
Applied Arts	7**	21
(042AMA1, 042APE2, 042AA1, 043BLA2, 043BSS2, 043BAA1, 044CLA2)		
Mathematics	5**	15
(042AMA1, 042APE2, 043BLA2, 043BSS2, 043BAA1)		
Physical Education	4**	12
(042APE2, 043BLA2, 043BSS2, 043BAA1)		

* rounded to nearest whole number

** includes four (4) respondents who indicated teaching about religions was appropriate across the curriculum

Teachers in this study have indicated that teaching about religions could take place across the curriculum. Thirty-three teachers (042AFA1, 042AFA2, 042ALA1, 042ALA2, 042ASS1, 042ASS2, 042AMA1, 042AMA2, 042ASC1, 042ASC2, 042APE1, 042APE2, 042AAA1, 042AAA2, 043BFA1, 043BFA2, 043BFA3, 043BLA1, 043BLA2, 043BSS1, 043BSS2, 043BMA1,

043BSC1, 043BPE1, 043BAA1, 044CFA1, 044CFA2, 044CLA1, 044CLA2, 044CSS1, 044CMA1, 044CSC1, 044CAA1) in the sample designated the social studies as an area where teaching about religions could take place. The inclusion of teaching about religions by rank order following social studies was fine arts (042AFA2, 042ALA2, 042APE2, 042AAA1, 043BFA1, 043BFA2, 043BFA3, 043BLA2, 043BSS2, 043BAA1, 044CMA1, 044CAA1), language arts (042ALA1, 042ASS1, 042ASS2, 042APE2, 042AAA1, 043BFA2, 043BLA2, 043BSS2, 043BAA1, 044CSS1, 044CMA1), science (042ASC1, 042APE2, 043BFA3, 043BLA2, 043BSS2, 043BMA1, 043BAA1, 044CSS1), applied arts (042AMA1, 042APE2, 042AA1, 043BLA2, 043BSS2, 043BAA1, 044CLA2), mathematics (042AMA1, 042APE2, 043BLA2, 043BSS2, 043BAA1) and physical education (042APE2, 043BLA2, 043BSS2, 043BAA1). Four respondents (043BLA2, 043BSS2, 043BAA1, 042APE2) suggested that teaching about religions was appropriate across the curriculum where it naturally arises. Since this designation had no further qualifications, it has been reflected in the above percentages and in the summary in Table 45. The following percentages represent the various departments without including a factor for those four teachers that designated teaching about religions as appropriate across the curriculum: social studies (85%), fine arts (23%), language arts (20%), science (12%),

applied arts (9%) mathematics (3%) and physical education (0%).

The following comments from non-social studies teachers are representative of the suggestions for placing teaching about religions in the social studies area:

Hard to teach World History without including something about religion. (042ASC1)

Probably history. . . . Because you could go back and use the religions and history--put those two together in some kind of way. Have those two work together. (043BSC1)

There is room for that sort of study in a lot of culture--so you know social studies areas--in World History, classes studying particular regions of the world. (044CSC19)

The responses to the question "Why do you think that teaching about religions should take place in this particular area?" contained a much broader rationale than only the social studies. Teachers' reasons for including teaching about religions in various areas of the curriculum are listed in tables 46, 47, and 48.

Examples for including teaching about religions across the curriculum varied. A foreign language teacher suggested that "(it) helps the student to understand how the Spanish people are--what their culture and what their beliefs are" (047BFA2). A mathematics teacher suggested:

In science you are supposed to be objective and study different theories on why things took place (origins), and religious beliefs are a theory. Whether you agree with them or not is something you, the individual, decide but you should at least see both sides. (047MA1)

Table 46

Why Do You Think That Teaching About Religions Should Take Place In This Particular Area? (School A)

Fine Arts

(social sciences) If it is done in that area it--you get a perception of it being more objective in terms of offering a survey of different types of religions and philosophies.

(art) Painting and some of those areas are real adaptable to religious symbols. When you get to the social studies and history because you go through periods of time--through the renaissance period. Different periods of time, even in the arts, certain religions were their strongest.

Language Arts

Generally speaking an absence of the discussion of religion--you are cutting out part of the human story.

To me it just seems logical. Would be no reason for me to teach it in English class, and it seems like the social studies department--well I would consider the study of religion a social study. In art and music there would be certain periods of art and music that have been influenced by religion--the Catholic church among others.

Social Studies

(social studies) The connection with social studies would be that this is an aspect of human behavior and belief because it is obviously very important.

(English) The connection with English would be literature.

The literature part would be prose . . . I am not real clear on that part of it. The World History part of it seems to me that is one of the major reasons why we have what we have. I think it should be in sociology, particularly Christianity, Judaism, to a degree Moslem, to make it more relevant for our students.

(table continues)

Mathematics

(math) It is interesting to note that in the Old Testament there are a couple of references that can be looked at as early figures of PI. Biology class should certainly look at creation, without looking at the religious aspect, it would be very difficult to look at creationism without looking at the religious aspect of it. It would be very difficult to look at a social issue--such as abortion without looking at the religious issue.

(social studies) I think that is the most acceptable location for teaching it, probably because it fits in so well with the historical development of the world and country.

Science

In the case of biology if someone asked me about creationism I think I need to be able to answer those questions.

Because social studies deals with the structure of world governments, societies, history . . . if you are dealing with religions as an organized body or way of thinking about things that is where it belongs.

Physical Education

(social studies) Because it is an area that all--let's say the sophomores--they all have to take it. After that the courses are optional.

You should not shrink away from an issue.

Applied Arts

Where it is appropriate for understanding.

(social studies) We are dealing with people and about different cultures and history--what is our background of our civilization.

Table 47

Why Do You Think That Teaching About Religions Should Take
Place In This Particular Area? (School B)

Fine Arts

For the reasons that it is so closely connected with the developments of those particular areas (art, humanities, social sciences) throughout history.

(Spanish) Helps the student to understand how the Spanish people are what their culture and what their beliefs are. (social studies) I think that when the students can learn what people believe in it helps them understand why they do the things they do.

(English) You can understand better when you know where they (writers) are coming from when you know what kind of religion they had.

It is unavoidable if you are talking about certain subjects the topic of religions is going to come into play. In science it would certainly come into play if you were teaching about Charles Darwin's theories. Because religion is a part of our culture it is a part of our history and a part of our social beliefs outside of our own personal religious beliefs.

Language Arts

Because social studies to me is studying history and figuring out where the world is and why the world is where it is at. It seems to me religion has a huge bearing on that history.

I think it is difficult to say religions is not integrated into all of those things. So if it is, then it ought properly be dealt with there rather than be excluded.

Social Studies

Maybe it is a safe way of justifying it so it is logical--not just information coming from out of nowhere so it is pertinent to what I am trying to accomplish.

(table continues)

Again anyplace where it is applicable.

Mathematics

In the social studies area religions have had a major impact on why people do the things they do and why they live where they do live. In science you are supposed to be objective and study different theories on why things took place (origins), and religious beliefs are a theory whether you agree with them or not.

Science

I think these two could tie together. The history of certain places on earth along with the religion so you could be teaching about religion at the same time.

Physical Education

(social studies) Because that seems to be the area that deals with philosophy I guess and where our thinking originated--religion is definitely a social situation.

Applied Arts

Across the curriculum where it is appropriate.
(social studies) I guess because I probably place the importance of kids knowing more about religions, more as studying history and what that is.

Table 48

Why Do You Think That Teaching About Religions Should Take Place In This Particular Area? (School C)

Fine Arts

(social studies) It is the most logical place in the curriculum--either social studies or the humanities.

(table continues)

Certainly because that is the human condition--the social studies and those areas.

Language Arts

As a Christian, I think a lot of children are not taught about religion and they should be. And, if it were offered in the public school some of these kids would have a chance to find out some important things before it is too late.

Again because it is a part of who we are. Religious intolerance has probably killed more people in history than anything else, and it's going on today in the Middle East and with that lack of understanding comes I think destructive behavior.

Social Studies

You can't teach current events without distinguishing between a Suni Moslem and a Shiite Moslem--that is part of the political structure of what is going on in the Middle East.

Mathematics

Because Social studies is a study of mankind and how he reacts to other people and how he behaves in certain ways.

Science

In history and social studies classes so much of history is related to (religions). History and social concerns are definitely related to religion and religion can explain a lot of things that have happened in history.

Physical Education

Because it is a selected area by which an individual chooses to go (private/parochial education).

Applied Arts

When you are studying a language it is important to understand the culture and understand the people . . . if you know about their history it helps you to understand . . . and religion is apart of everyone's culture. Religion would definitely be a part of everyone's history and the past.

A language arts teacher stated:

Religious intolerance probably has killed more people in history than anything else, and it's going on today in the Middle East and with that lack of understanding comes, I think, destructive behavior . . . (048CLA2)

Various reasons for including teaching about religions in different departments were given. The most consistent reason given was that religion has been a part of human history and has become an important component of culture.

This designation is seen particularly in the suggestion that the social studies area is appropriate for teaching about religions. Twenty-four, (046AFA2, 046ALA1, 046ALA2, 046ASS1, 046ASS2, 046AMA2, 046ASC2, 046AAA1, 046AAA2, 047BFA1, 047BFA2, 047BFA3, 047BLA1, 047BLA2, 047BSS1, 047BMA1, 047BSC1, 047BPE1, 047BAA1, 048CFA2, 048CLA2, 048CSS1, 048CMA1, 048CSC1), or 71%, of the respondents suggested that the reason teaching about religions is appropriate in the social studies was because such teaching fit best in an historical/cultural context. The effects of religion in human behavior as a part of the human story were suggested as support for teaching about religions in this area.

The most prevalent reason for including teaching about religions in the fine arts was the influence religions have had on cultures and their music and art (043BFA1, 043BFA2, 044CAA1, 046ALA2, 047BFA2, 048CAA1).

In a similar fashion the reason most used when placing teaching about religions in the language arts area had to do with literature and the influence that religions have had on themes and symbolism (042ALA1, 042ASS1, 043BSS2, 044CMA1, 046ASS1, 046ASS2, 047BFA2). In the science area theories of origins and their religious meanings was mentioned most often in reference to teaching about religions in the science curriculum (043BMA1, 044CSS1, 046AMA1, 046ASC1, 047BMA1, 047BFA3).

The Explicit Curriculum (teacher practices)

Teacher practices relating to teaching about religions was one of the areas on which this study focused. Data that were gathered provided information in the following categories concerning teacher practices:

1. Courses taught by teachers.
2. Where is teaching about religions taking place?
3. Textbook coverage of religions.
4. Methods and materials used when teaching about religions.
5. Teacher interest in integrating teaching about religions.

Courses Taught by Teachers

The courses taught by the teachers in this sample are listed in Table 5 at the beginning of Chapter IV.

Where is Teaching About Religions Taking Place?

When asked "Of the courses you teach, describe each one, in turn, that is strictly devoted to teaching about religions?" only two were mentioned. One was The Bible as Literature (049ALA1), and the other was Mythology (049BLA1). Both courses were offered through language arts departments. The Bible as Literature course was offered, but had not been taught for several years due to lack of enrollment. Table 49 lists the two respondents' comments on these courses.

Table 49

Teacher Practices: Courses Devoted to Teaching About Religions

School A

Language Arts

The Bible as Literature is studying the Judaeo/Christian tradition in literature.

School B

Language Arts

The only one strictly devoted would be Mythology, and that looks at Greek mythology, Egyptian mythology, and Norse mythology. . . . It is mostly a literature type class--we don't zero in on religions too much. We talk about why they believe what they believe.

Additional questions were asked to gain clarification on units of study within courses that dealt with teaching about religions. The questions were: "Do any of the courses you teach treat religions in some way as a unit of study?" and, "If you include study about religions would you specifically identify those units and explain their general content?" Tables 50 and 51 include the teacher responses to these questions other than (no response, or not applicable).

Table 50

Teacher Practices: Courses of Study With Unit(s) That Include Teaching About Religions

School A

Fine Arts

I don't teach any specific unit, but when we deal with various cultural aspects in my classes many times if we are observing an event on the calendar it sometimes has a religious significance and we get back to the fact that the Roman Catholic church is a very strong dominating influence to the Hispanic culture.

School B

Fine Arts

The Holy week in Spain--we spend a week on that.

Social Studies

There are some units where they play a much larger share or influence like India or the Middle East. And, again when we study the Middle Ages of Europe we

(table continues)

School B

study Christianity, the role it plays and why, and then when we reach the Reformation and Renaissance we look at how the Protestant movement started and so I don't know that we teach any of the classes that are dominant in religion--but some are certainly more influential than others.

No. No specific unit dealing with religion is set up in any course. We handle religion whenever it appears within the historical context.

School C

Fine Arts

In Spanish, studying the people.

Language Arts

None other than studying mythology.

Social Studies

No. We do not take it up. But in many units of study religion begins to infiltrate in that. For example, in World History you can not possibly teach the Middle Ages without teaching the control of the church, and you can't teach about the control of the church without getting into the thinking of the people. You can't get into the thinking of the people without getting into how they were more interested in visualizations of religion than the actual ideas of religion and all the other things, all the other ramifications of religion in the Middle Ages.

Two foreign language teachers identified specific units of study. One unit was "the Holy Week in Spain--we spend a week on that" (050BFA1), and the other unit was "in Spanish, studying the people" (050CFA1). No additional explanation for the second unit of study was

Table 51

Teacher Practices: Identification Of Units That Include
Teaching About Religions

School B

Fine Arts

Holy Week--it starts on Palm Sunday and I ask if any of them remember what Palm Sunday is about? I stress how the Spaniards place more emphasis because most of them are Catholic on Good Friday--the suffering that Jesus had--we talk about that a little bit and the Catholics can kind of relate to that in class. That is one area. Christmas time we talk about that too. There are different Saints days that are brought out.

Language Arts

The closest I could come to a unit I guess would be a part of our introduction to the human appetite where we deal with four or five philosophical problems one of which is the nature of God, free will, etc. In that sense I suppose that might be considered a unit on religion, but it doesn't deal with a particular denomination.

Social Studies

I don't know that any unit is specifically about religion other than like I explained when some classes are different--some units are far more influenced by religion than others.

School C

Fine Arts

In comparing Catholicism in Mexico versus Catholicism in the United States they have different holidays and religious days and how they treat it. For example, celebrating the Day of the Dead in Mexico. Families take food and gifts to the cemeteries by the person departed and they offer it to that person's soul. It is more of a festive atmosphere than what we encounter here in the United States.

(table continues)

School C

Language Arts

Just the Mythology class.

offered. Teachers of Spanish consistently identified religious themes in the teaching of the Spanish culture and history (050AFA1, 050BFA1, 050CFA1, 051BFA1, 051CFA1). Social studies teachers from schools B and C demonstrated that including religions was an emphasis within various units and courses (050BSS1, 050BSS2, 050CSS1, 051BSS1).

To gain information from all areas of the curriculum the question "In what other ways do you teach about religions in your courses?" was asked. The following information illustrates a broad spectrum of where this sample of teachers was teaching about religions. The listing of each class represents a different class offering from one of the three schools.

Table 52 lists where teachers in the fine arts area indicated teaching about religions was included in their classes. In the fine arts area, four (3 foreign language, 1 instrumental music) teachers noted classes including some aspect of teaching about religions by intent (052A1, 052B1, 052C1, 052B2). The instrumental music teacher indicated references to the historical/religious background were somewhat incidental to the composer and

Table 52

Teaching About Religions: Fine Arts

Course/Class	Examples
<u>School A</u>	
Spanish	We also go into not only Roman Catholic but we also go into the Islamic faith because we do touch on the history of Spain a little bit and the fact that Islam was practiced in Spain for over 900 years because it was conquered by the Moors.
Jewelry	In jewelry they do make jewelry that pertains to their religious beliefs and things like that. I let them do that. I don't deal with it from a religious perspective.
<u>School B</u>	
Spanish	Special days/religious holidays (Holy Week, etc.). Thanksgiving we talk a little about. We translate what it is--the words from--I guess that is about it. We translate the word that we use here.
Instrumental	I really don't do too much teaching about music religion. It would be a reference to the source of some of the music that we may be playing. If it was written for church purposes I will point out that it was written for church services back in such and such a time, and give the historical reference--but as far as teaching about religious beliefs I really don't do any of that. Historical references (e.g. Bach and writing music to perform in the Christian Church).
Art	Integrating how religions maybe were closely connected with development of a culture, and for example, with cultures in Africa and how their religions maybe affected the types of sculptures and the

(table continues)

Course/Class
Examples

particular kinds of subject matters that they would do. I would say it would be in some way respects the indirect method of how religions might have affected their art work.

School C

Spanish

Religious Holidays. Other than holidays that is it.

Art

Certainly when we talk about Art history, occasionally we talk about early Christian art and how art was dominated by religions and outright control, and how secularism came into art and art began to change. This is more passing reference than a specific unit. Without teaching directly sometimes there are questions in the classroom that kids have just in conversation. They'll ask what do you think. So I'm not afraid to say what I think, and how I feel about those things. But, as specific unit or specific thing that I teach I don't go out of my way to write that into a course outline.

the music when he commented, "I really don't do too much teaching about religion" (052B2). The art teachers encouraged students to make and paint religious symbols.

The fine arts teachers in the sample included some teaching about religions by natural inclusion. This was evidenced in teaching about religious influences in particular cultures (052A1, 052B1, 052C3), the explanation

of religious holidays (052B1, 052B2), the composition of musical arrangements (052B2), and art history/symbolism (052A3, 052B3, 052C3).

Table 53 is a summary of language arts incidents given by teachers in the sample as indications of what they considered to be teaching about religions.

Table 53

Teaching about Religions: Language Arts

Course/Class	Examples
<u>School A</u>	
Writing Skills	<p>In the Writing Skills course it would seem that we would never talk about religion, but as we discuss different issues in the class which are issues kids are writing about or that we use as a basis for discussion, invariably we get into discussion which involves religion. The prime example of that would be a discussion of the abortion controversy. We've been talking about that--different kids have read articles about that, and done several research papers on that--so we have some days of class discussion on that. You can not avoid talking about the whole idea of when life begins and of course those people who feel abortion is wrong frequently will refer to the Bible, what they have studied in church, and there are times when students will openly say I don't go to church, I've never read the Bible, what are you talking about? These kids will respond by saying such and such. So we get into religion in cases like that. We've done the same thing with the discussion of the death penalty--who has a right to take a</p>
<u>(table continues)</u>	

 Course/Class

 Examples

life. There have been a couple of big discussions in that class on euthanasia--the case of the man in Detroit here a few weeks ago who took life support off his young child. So, when we discuss issues in that class--the writing class--we will frequently discuss issues that have a moral bent to them. I don't bring them up--it is usually the kids who bring them up--who feel that their religion allows them to or forces them to take a particular point of view. If they're not reluctant to bring that up, consequently, we get into the discussion of religion. So--in that way it comes up in that course.

 Advanced
 Writing

In the advanced level writing course we a lot of actual writings and one of those units is the study of the civil rights years, and a lot of these kids have never read works of literature that use religion in one way or another as a foundation. We'll start by studying Ghandi and we talk a bit about Ghandi and religion, we talk about Hindu's versus Muslims and we read some of Ghandi's works and we begin by looking at the kind of philosophy that this man has, and then when we move up to Thoreau's essay on civil disobedience and then Martin Luther's King's writings--you can't escape talking about the church. One of the writings that we deal with is talks about the right to sit-in and boycott at the lunch counter stools and the theme of the whole essay is that we have to convince American society that segregation is a sin. How can we do that? So then we have to discuss sin. Martin Luther Kings' Letter from the Birmingham Jail is filled with references to religious theologians, philosophers, and he as a core of that essay talks about what is an unjust law and talks about an unjust law as one that goes against God's idea of what is good for man. It is filled with religious allusions.

(table continues)

Course/Class
Examples

There is no way we can avoid talking about religion, and we do it a lot day in and day out. We also get into it when we study classical essays. One comes to mind--E.M.

Forester writing during the Second World War about how there is no way Christianity can solve this problem with Hitler the madman because Christianity can not solve world problems--the point of view he espouses then is that we must rely on ourselves--the humanist point of view. So we get into a discussion about religion again so on that question I don't' deliberately set out to teach religion, but with all of the things that we read there is no way to avoid discussing questions of morality, right and wrong, and theology comes into it, and sometimes I do deliberately, as a good way to get a good broad spectrum, I include some writings by Christians, by Jews, by Hindus, by atheists, and sometimes some of the kids have had a very narrow background up to that time, and they begin to see a wide variety of view points.

American
Literature

In my modern American Literature courses I identify the fact that various characters are Jesus figures--for example in The Grapes of Wrath Jim Casey is a Jesus figure--Santiago in The Old Man And The Sea is a Jesus figure, but it doesn't go beyond that.

School B

American
Literature

In the American Literature section of the course for the juniors one common thread that runs through the whole of literature experience from the colonies onward is the philosophic underpinnings of that literature to a considerable degree that is involved with the religions or at least the predominant religion practiced from

(table continues)

Course/Class
Examples

Puritanism to Deism to Transcendentalism and on into essentially a movement away from organized religion during American realism and naturalism. It is a common thread that underlies it and many of the selections deal with situations regarding religious practice particularly earlier on the Puritan era the Scarlet Letter for example, the Ministers Black Veil by Hawthorne are just two examples of things that rely heavily upon some understanding concepts of Puritanism. We talk extensively of the loss of conviction and man's positive attitude toward man's experience in regard to God during the post Civil War period coupling that with the publication of Darwin's Origin of Species with certain other economic situations that caused people to have a less positive view toward the amount of control they exhibit in their life and toward the seeming presence of God in their life I suppose as a part of just setting the stage for that period.

Senior
English

In the senior year as well I deal fairly extensively with religion. I should add that in the literature class there is some discussion of Eastern religion during the transcendental period simply to establish the kind of basic difference between Eastern and Western religious views and there are some fundamentally different underpinnings to those two societies, a circular kind of repetitive view of the world in Eastern life as opposed to a linear one in Western society and all that has to say about the value that even life has and the way you approach our lives. That is purely general. I can be far more specific if you wish. Lets see! We talk a little about the elements in Eastern Transcendentalism and it is really a discussion based upon the fact that the Veda's were a tremendous influence in

(table continues)

Course/Class
Examples

Ellerson when he was in the process of developing Transcendentalism. Senior year the Introduction To The Humanities course begins with a detailed analysis of the novels that entails Zen-Buddhism, we move from that into a discussion of four philosophical problems and the purpose of that is really more restricted to Western thought and particularly to Christian belief structures not because I am trying to present those as better than anything else but simply because the students are more familiar with that and the point of that is really to let students know that when even very talented and gifted minds find it necessary often to try to bolster their faith and to talk about the whole idea of faith being something which is not certain that the essence of it is doubt and those kinds of issues.

School C

**Literature
Class**

Sometimes in the literature classes questions about faith and religions might come up in short stories. I can't think of anything in particular right now. If students ask questions, I am open to discussing anything that they might ask about. We have never gotten into a discussion about religions as far as part of the class goes.

**Communication
Skills**

I think in most of my courses strictly as a Christian individual we try to bring in moral or ethical values a lot of times in the class--particularly in a class like Communication Skills where we are talking about how to deal with one another and so its' not religion per se but it is looking at the correct way to behave and respond, and there is reference made to biblical references like the golden rule . . .

Language arts teachers indicated that religion or religions would appear in a students' question, class discussion, or in relationship to specific topics being investigated by students. For example, "I identify the fact that there are various Jesus figures . . . but it doesn't go beyond that" (053A2). One of the other teachers indicated that "sometimes in the literature classes questions about faith and religions might come up in short stories. . . . We have never gotten into a discussion about religions as far as part of the class goes" (053C1). One language arts teacher included several places where religion and it's connection to current topics (i.e. civil rights, individual rights, constitutional interpretation) were discussed (053A1). Two language arts teachers mentioned numerous ways that religion, religions, religious influence, and religious themes were naturally included in their courses of study (Table 53, A: Writing Skills and Advanced Writing; B: American Literature and Senior English).

Table 54 contains a summary of the ways the social studies teachers in the sample identified teaching about religions in their classes. Teaching about religions in the social studies area was considered appropriate by all but one of the teachers in the sample (Table 45). With the exception of two language arts teachers the social studies teachers in this sample listed a higher number of

Table 54

Teaching About Religions: Social Studies (Summary)

Course/Class	Examples
<u>School A</u>	
Current Events	Discussions concerning the influence of religion in current issues (especially areas of conflict).
Psychology	Human belief and human behavior.
Honors Soc. Stud.	Writing papers about theologians and philosophers that dealt with religion.
Economics	Protestant work ethic.
American Government	First Amendment freedoms--separation of church and state.
<u>School B</u>	
World History	Middle Ages (Pope, feudal system, role of the clergy); Reformation (Catholic/Protestant split in the church).
Geography	Cultures of the people and their religions. Regions of the world and the influence of religion in that region (India/Hinduism; Middle East/Islam, Christianity, Judaism).
World History	Chronology: rise of Islam, The Reformation.
American History	Pilgrim experience; Social Darwinism; Deism in politics.

(table continues)

Course/Class	Examples
<u>School C</u>	
Current Events	Fundamentalism in the Middle East, fundamentalism in the United States, role of the church in Russia, Catholic church and overpopulation, role of the church in third world countries.
Humanities	Search for truth, religion and philosophy, Christian fundamentalism, concept of good and the concept of God.
World History	Christian Church in the Middle Ages, Religion of the Greeks and Romans, The Russian Revolution and the role of the church and religion as the 'opiate of the masses.'
Current Events	Fundamentalism in the Middle East, fundamentalism in the United States, Role of the church in Russia, the Catholic Church and overpopulation and other third world problems.

incidents of teaching about religions than teachers from other departments (050BSS1, 050BSS2, 050CSS1). There was also a difference in the way in which teaching about religions was reported to take place in social studies classrooms (compare Tables 54 and 55 with Tables 52, 53, 56-58). The social studies teachers included teaching about religions through deliberate planning and implementation while the language arts teachers relied on natural inclusion. Their references to the natural

inclusion of religions were primarily as a result of student initiation in the form of questioning, debate or writing, while the social studies teachers placed an emphasis on the sociological and cultural appropriateness of including religions in the curriculum. Table 55 lists the social studies verbatim responses to "In what other ways do you teach about religions in your courses?"

Table 55

Teaching About Religions: Social Studies (verbatim)

School A

Religion is mentioned occasionally in regard to current events discussions, perhaps. In Psychology occasionally it is touched upon as an area of human belief and the effects it would have on human behavior. In the Honors Social Studies class which allows students to pick topics on their own and deal with them I have had students who have dealt with religion from a more theological point of view. Writing papers about theologians and philosophers that deal with religions, but it is not a unit in any of my classes.

Two ways. In Economic philosophy--pick up on Christianity and the work ethic--that whole 17th century /18th century philosophy and relate that to the beginnings of capitalism. In American Government we use religion to deal with First Amendment, teaching the First Amendment in particular. The freedom of speech and the freedom of assembly, and the phrase 'there is no law respecting religion' (separation of church and state argument).

School B

In a historic sense we look at--if we are dealing with the Middle Ages we look at the Pope and the

(table continues)

School B

feudal system and how the church played its part and when we get to the Reformation period, we look at how the Christian church itself splintered off into the protest movement and so it has a historical relationship. And geographically it is more a cultural thing.

Whenever religion pops into the historical development of World History, American History, or even Geography, then we handle it when it occurs. Examples--we could take half the night on examples. In Geography--if you are dealing with India you can't deal with the historical India without dealing with Hinduism. You can't deal with the Middle East without dealing with Islam, Christianity, and Judaism. If you are dealing with China you've got to make some mention of Confucianism. Japan--Shintoism. Europe--Catholicism and Protestantism. OK--those are all going to be part of that course. In World History a good share of the history of the world revolves around the struggle of religion. Whether you are dealing with the Reformation, the rise of the Middle East, the rise of Islam historically speaking. Deism in terms of influencing American politics--the French Revolution, Social Darwinism in American history.

School C

In Humanities we specifically discuss the Allegory of the Cave and in this Plato talks about coming out of the cave of shadow and illusion to enlightenment and how shadowmakers are down keeping prisoners in the cave in ignorance and they think this is the whole world and right away the kids jump in with the issue of fundamentalism and not being allowed to think for yourself. So that becomes a part of that study. We also talk about in the same case study--we talk about the good and we compare it to our perceptions of God and how the good is or is not like God. We read John Gardner and he thoroughly condemns institutionalized religion. He himself, I am sure, is an atheist and so religion comes into that. We talk about the role of--we look at some of the literature of the Middle Ages and in doing so, we read criticisms of the church by Erasmus, for example, where he is taking on poor Pope Julius and religion has to come in there. We read Our Town and you get into the idea of Emily

(table continues)

School C

not appreciating life and the concept of heaven and an after life and it naturally comes into, do we believe in an afterlife. We read from the Inferno so that naturally gets into what is your perception of hell--that is a religious issue. Humanities is absolutely fraught with religious issues because we study the art of being human and one can not be human without at least having thought about religion. In World History pretty much the only--we talk more about the churches as an institution in terms of the Middle Ages--we talk about how the Greeks and the Romans were religious people--not getting into the particular religions themselves, but the fact that changed and that led to the decay of the civilization. We talk about it in the communist revolution in Russia--we talk about the role of the church and why Lenin was so adamantly against religion and called it the 'opiate of the masses' because of what he had seen historically. In Current Events, as I mentioned before, we talk about fundamentalism in the Middle East, we talk about fundamentalism in the United States, we talk about the role of the church in Russia and how that is changing right now and we talk about the Catholic church and overpopulation problems and the role of the church in third world countries. We touched on this in Central America a little bit with Archbishop Romero and what is going on there and how people are torn between their Catholicism and their allegiance to political structures and so on so it seems to come up in just about everything.

Examples of naturally including teaching about religions were stated by several different teachers: "in American Government we use religion to deal with First Amendment--teaching the First Amendment in particular" (055A2), and "in a historic sense we look at--if we are dealing with the Middle Ages, we look at the Pope and the feudal system and how the church played it's part and when

we get to the Reformation period, we look at how the Christian church as itself splintered off" (055B1) then "whenever religion pops into the historical development of World History, American History, or even Geography then we handle it when it occurs. Examples? We could take half the night on examples" (055B2).

Several indications of teaching about the past influences of religions in history were recorded by each of the social studies teachers. These data suggested that the present effect of religions on cultural and societal conditions received less attention. Discussing current topics, fundamentalism, and television evangelists was mentioned by two of the social studies teachers (055A1, 055C1).

Table 56 is a list of items mentioned by the mathematics and science teachers. The math teacher indicated that the Old Testament references carried no theological meaning (056A3) but were cited in the historical context of early civilizations employing an understanding of the fields of geometry and mathematics. Two science teachers indicated that questions about evolution/creation usually came up in the classroom (056A1, 056A2). The math and science teachers did not purposefully plan for teaching about religions. When religious questions or examples came up in class they responded to the question or example. Data from

Table 56

Teaching About Religions: Mathematics and Science

Course/Class	Examples
<u>School A</u>	
Biology	Really none other than the unit we mentioned on evolution. (origins of life: discussion if brought up by students)
Biology	Evolution: if students bring up questions on creation or creation theory.
Geometry	I don't think that it would be taught as a unit of study in mathematics or computer science. Some references in Geometry to the PI can be traced back in history to the Old Testament and we can see some references in II Kings and Chronicles about measurement of a circular molten sea and the measurement across the brim which would be the diameter and so on and we can find there is approximately 3 used for PI there.
<u>School C</u>	
Science	I would say I don't. The only possible mention of religion--would come when we teach about evolution and at that point I would simply say that I allow people to have their own opinions and that this is the scientific explanation of how life has originated on earth and the evidence is there--this is the evidence--it is your decision whether you believe it or not--and that is the only place we really get into religion at all. I don't think that is teaching about religion.

mathematics and science teachers in response to this question were limited to responses from three teachers in school A and one teacher in school C. Additional data concerning the practices of mathematics and science teachers can be found in Tables 42 and 44.

Table 57 is the single listing of the way one physical education teacher saw teaching about religions in health classes. This teacher indicated that responses would be made to student generated questions. No indication was given that the health curriculum would be an appropriate place for teaching about religions. No data revealed any practice of teaching about religions in other physical education classes.

Table 57

Teaching About Religions: Physical Education (School A)

Course/Class	Examples
Physical Education	In health when topics come up like drugs, alcohol abuse, contraception, birth, death--religion comes in when topics are discussed.

Table 58 lists where teachers in the applied arts area indicated teaching about religions was included in their classes. Specific application to business

Table 58

Teaching About Religions: Applied Arts

Course/Class	Examples
<u>School A</u>	
Drivers Education	It is mentioned in terms of our--we just came through a unit of natural laws--laws of motion are natural laws. Natural forces and so many of our man made-laws are a result of our God-given laws. I am not saying that very well. In other words to protect each other there are certain things that we would have to do along that line in learning about driving and vehicles and that there are natural forces at work that will enforce themselves--if we violate that of course we automatically get in trouble. We have an accident or we lose control of the vehicle or whatever that might be.
Business Taxes	Tax deductions for religious organizations; tax exemptions for religious organizations.
<u>School B</u>	
Business Law	Well, probably the two areas where teaching anything about religion would come up in our classes would be somewhat when we are talking in Tax class. We discuss why church contributions are tax deductible and we talk about some of the lobbying efforts when everything is being done. We get into some discussion on that. Also we discuss in Tax class sometimes why church property is not taxable and anything that might be religious and that would be basically just within this country related to our tax system. In Law class we talk about some of the backgrounds of laws of why they were put on the books and some of the religious values that got them on the books years ago and why they have stuck and sometimes about the controversy that comes now that would probably be a liberal interpretation of the Constitution.
<u>(table continues)</u>	

Course/Class
Examples

School C

Business Communication	I probably don't teach much at all. The only time we talk about religion is in the area of resumes and identifying religious preferences and that kind of thing. Other than that we don't talk about religion.
-------------------------------	--

education were made by three teachers (058A2, 058B1, 058C1). These applications were practical to the area of business education being taught and were not attempts to force a specific curriculum about religions. One of these teachers (058B1) was using an historical approach to the influence of religion upon the legal system and the development of law similar to the rationale developed in the literature for teaching about religions. The drivers education teacher thought it was appropriate to make a connection between physical laws of motion particular to the driving of an automobile as God-given laws of motion (058A1).

Teachers from the sample indicated that teaching about religions was taking place across the curriculum. Many teachers did not appear to be purposefully planning for teaching about religions, nor were teachers trying to force a curricular concern in areas where it was not appropriate. Two examples of courses that were strictly

devoted to religions were described by teachers. One course had not been taught for some time, and the other course (Mythology) was an elective language arts course. The respondents also have indicated that very few specific units of study concerning teaching about religions are in place in their courses. More incidents of the inclusion of teaching about religions within units of study were mentioned. Teaching about religions by each of the social studies teachers from all three schools was indicated. Teachers from other departments did not include teaching about religions in each department in all three schools.

Textbook Usage and Teaching About Religions

Teachers were asked about their usage of textbooks and teaching about religions. Tables 59, 60, and 61 list the responses teachers had to the question "If you use textbooks in your courses, do the textbooks give adequate attention and accurate information about religions?"

Table 62 lists the responses of teachers to the question "What would you consider to be adequate coverage about religions in textbooks?" Those teachers that passed or had no response are not listed.

Not all teachers in the sample taught about religions, and of those that taught about religions not all used textbooks. Teachers that responded to coverage about religions in their textbooks generally stated that religions were not mentioned, or that what was mentioned.

Table 59

Teacher Practices: Usage and Adequate Coverage About
Religions in Textbooks (School A)

Fine Arts

The textbook series that we use they provide us with cultural notes and there are some culture notes that deal specifically with the influence of religion in culture.

I use a syllabus that I wrote myself.

Language Arts

I don't use a textbook so that kind of answers the question. I use a textbook, but it is not a single textbook--I make my own textbook--so it is hard to--I guess I can't really answer.

I don't use textbooks, they are all individual novels or plays or selections of short stories.

Social Studies

I don't use textbooks very much. It is not a particular unit so I would say that yeah, in my mind they do give adequate attention, because it is not a real focus or central part of my teaching.

No. I don't think they even have it.

Mathematics

There is almost no information in ours. A geometry book occasionally does mention the Old Testament references to PI. I think that--really it would be artificial to go beyond that.

They are not referred to in any way.

Science

Probably in that we are talking about--although in our textbooks they mention very little about the creationism because it is not in our biology book.

(table continues)

They don't have anything to say about religions at all.

Physical Education

No religious material in the textbooks.

Texts are well done that way--they are not pushing one point of view.

Applied Arts

That, I don't know. I don't use the textbook that even refers to religion or religions.

not applicable

Table 60

Teacher Practices: Usage and Adequate Coverage About Religions in Textbooks (School B)

Fine Arts

I don't use textbooks.

No, not the textbooks that I use. I talk about my experiences in Spain.

I don't use textbooks.

Language Arts

The textbooks that I use make little if any reference to religions.

I think, in so far as it gives any, it gives accurate information. It is very slight. Very little is said about religious practice. Occasionally, you'll have a selection--for instance in the Lit text from the Puritan period they may have a short excerpt from Sinners in the Hand of an Angry God, for example, and some moderate amount of explanation that Puritanism

(table continues)

was derived from Calvinism and so on, but it is certainly not sufficient to give the student a real sense of what that sermon was supposed to accomplish.

Social Studies

I don't know if they give adequate--I would guess I am not enough of an authority to say whether it is adequate or not by what I have read. I find my textbooks to be pretty objective. I don't find them to be skewed in any direction or fanatical or fundamental--is one of the terms they use today. They seem to be pretty safe textbooks, and again I don't know that religion is necessarily one of the real predominant themes in the books.

They give accurate information. In most cases I would not call it adequate. Of course, I have my own theory on textbooks in general so--Ok--to me textbooks have been watered down to the place where they are pretty close to being useless--in all aspects including religions. In fact religion is one of the areas that has basically been cut out of textbooks and you just get a dribbling here and there--maybe a paragraph or a one column and then they move on to other areas. But, in general, textbooks have been watered down to sell. California, Texas, for the large states, and you have to do an awful lot of supplementing--in teaching about all of it.

Mathematics

I do not feel that this applies.

Science

I don't think there is much in my textbooks about religion.

Physical Education

So far the textbooks I have used haven't dealt with religion at all.

Applied Arts

None of the textbooks that I have ever used in my course have ever dealt with that. They don't even go into the background of--some things might just be mentioned.

Table 61

Teacher Practices: Usage and Adequate Coverage About Religions in Textbooks (School C)

Fine Arts

Again, dealing with Mexico, yes. Catholicism is treated very well.

I do not use textbooks, at least student-held textbooks.

Language Arts

I haven't noticed anything inaccurate, but there hasn't been a lot.

I do not use textbooks.

Social Studies

I don't use textbooks.

Mathematics

My math textbooks do not have religion in them.

Science

They don't give any information about religions.

Physical Education

This does not apply.

Applied Arts

They do not cover that.

Table 62

What Would You Consider to be Adequate Coverage About Religions in Textbooks?

School A

Fine Arts

I don't know--it would just depend on if you were trying to have a specific course dealing with religion or if it were more cross-course where you would have religions taught in various different courses.

Social Studies

In my courses I think that the brief mention of appropriate points would be adequate. Obviously different courses would require more coverage of religion: The History of Religion, Comparative Religions would need to have a textbook or materials that dealt with that. I am not afraid to deal with religion in my classrooms.

It would have to be a descriptive thing--a statement of beliefs. It would have to follow that.

Mathematics

I find it difficult to answer that since I am not knowledgeable in that area.

Applied Arts

I would think that the only reason for it's being there would be to show how it was a part of or an influence on whatever topic is being covered at that point.

School B

Fine Arts

They could bring out a few more things about how the majority of the people there are Catholic. They never really talk about that. Of course I bring it

(table continues)

School B

up. I suppose adequate coverage would be part of a chapter. I think that it should be included in part of it (beliefs, culture).

Language Arts

I would like to see--if I had my choice, I would simply like to see sufficient information about religion to indicate it's--what role it plays in whatever the topic is. If it is a literary selection that is dependent upon a particular religious faith, I would like to see enough explanation of that faith so that the student can make some sense of how that is functioning. I just think that textbook manufacturers frequently shy away from any discussion of religion for fear of discussing too much or being accused of giving preferential treatment to one denomination or another church and I think that is unfortunate.

Social Studies

In some cultures where we don't know--I don't know that is a hard--adequate is hard--in some units like Africa they are dealing with the bushmen of Kalahari. The more primitive societies they don't know much about their religions so there is darn little coverage and then there is some--like if they are studying Jerusalem/Israel, there is an abundance of information and so they give us a lot of information. I guess the more that is conventional wisdom the more that is included in chapters and some of these societies where there isn't much information they don't cover it.

I would think that--I feel that to be adequate it is going to have to cover the historical part of the religion. It should also cover the importance of the religion to the time period--the time frame in which it existed--and in most cases that is not the case.

Mathematics

I guess possibly on some of the biographical sketches when they are talking about a famous mathematician they might mention something about that, but other than that I don't think the question applies.

(table continues)

School B

Science

In the science department, I guess I haven't really thought about it so I am not sure how that would work.

Physical Education

Well, to recognize that it exists for one thing and then the objective discussion of it where appropriate for another. Especially in history books, social studies books.

Applied Arts

In teaching law and taxes . . . sometimes, because when you do your own research you may not get an adequate background--but maybe always just a little more background of--and if it were based on that. I tend to think authors don't do enough research even at the high school level and put enough information in the books. You can always skip what you don't want.

School C

Fine Arts

That religions are not taken the same way by every person and individual relationship.

Certainly reference to religion when you are studying a people. Development of the society, how it affects their morals and values, etc.

Language Arts

I think it depends on the class, and if you have a story that for example talks about someone from India some general explanation about the religion might help the students to understand what the story is about.

That is an interesting question. In terms of it's influence on historical events and the direction that those people took I think it is extremely important because it gives an accurate view and tends not to distort them.

(table continues)

School C

Social Studies

I don't think there is such a thing as adequate coverage about anything in textbooks. I would like to see textbooks simply give the basics and then the teacher takes it from there. I use textbooks minimally. I would like to see supplemental things in terms of literature--I have mentioned the Allegory of the Cave which I regard as somewhat religious.

Science

In my area I don't think there is any place for religion in my textbooks.

Applied Arts

Not really sure what there would be pertaining to business that would need to be in the textbooks, at least for the courses that I teach.

was not adequate coverage (059ASS2, 059BFA2, 060BLA1, 060BLA2, 060BSS2, 062ASS1, 062BSS1, 062CSS1). Teachers did, however, indicate that when religions were mentioned a neutral presentation was made rather than an attempt at indoctrination (059AMA1, 059AMA2, 059ASC1, 059ASC2, 059APE1). Some teachers were unsure of what adequate coverage about religions would be (059AAA1, 060CLA1, 062AFA1). The general perception was that adequate meant historical, factual, and culturally specific considerations of religions (059AFA1, 059ASS1, 059BPE2, 061CFA1, 062AA1, 062BFA1, 062BLA1, 062BPE1, 062BAA1, 062CFA1, 062CFA2, 062CLA1, 062CLA2).

Methods and Materials Used When Teaching About Religions

When teaching about religions the teachers in the study used a wide variety of materials and methods. Tables 63, 64, and 65 list the responses to the question "What other materials are used beside the textbook when teaching about religions?" If no response was made, or if the respondent did not think the question applicable, those indications are not noted in the tables.

Table 66 is a summary of the materials used by teachers from the sample when teaching about religions. The summary is made from the transcriptions found in Tables 63, 64, 65, and 69.

Print-type materials were the most prevalent materials used by teachers such as newspapers (063ALA1, 063ASS1, 063ASS2, 064BSS2, 065CSS1) and periodicals (063ALA1, 063ASS1, 063ASS2, 064BSS2, 064BAA1). Biblical references (063ALA2, 063AMA1, 063ASC1), textbooks (063ALA1, 064BLA1, 063AFA1), and teacher-made/gathered materials (063ASS2, 064BFA2, 064BSS1) were the next most frequently mentioned materials. Several different materials were mentioned by two separate teachers including videotapes (064BSS2, 065CSS1), films/filmstrips (064BSS2, 065CSS1), plays, (064BSS1, 069CSS1), and outside resources such as guest speakers (063ALA1, 065CFA1). Single references to materials usage included illustrations of art (063AFA1), teacher travel experience

Table 63

Teacher Practices: Materials Used Other than the Textbook
(School A)

Fine Arts

Doesn't apply to me because I don't use anything but the textbook.

In drawing we do have some things coming through maybe like where you show your likes and dislikes whether they be school related activities or the foods you eat and from the religious standpoint. It is the student's choice.

Language Arts

Primarily what I use will be bits and pieces of examples that I find everywhere. For example, I have an article from the Des Moines Register about the minister in southern Iowa--he is the man who has the small Baptist academy and he is always running afoul of the Iowa law--he and his wife get thrown in jail for violating the teaching law. I've taken that example and used it in class in a discussion (in the civil rights movement) of what it means to stand up for a law that you believe is unjust and unfair and what the consequences of it are. Then we'll get into a discussion of "is it the Baptist minister that's the situation?" So those are materials that I would use, but I do not take them from a textbook. My materials will come from wherever I can find them: articles in magazines, newspapers, and I try to give it broad coverage, I don't know if this is materials or not, but I'll just give you an example. I will frequently bring speakers to the classroom. In one of our discussions last year I brought a minister to the classroom to speak in opposition to E.M. Foresters humanist point of view--so the kids could read the one point of view and have a minister respond to the other. Well, that's not really materials, but the only way that I can get it is to get a speaker in and give an opposing point of view.

One specific example I can think of is when I taught The Bible as Literature. The course really should be

(table continues)

titled, The Bible as, and Literature. I teach JB, which of course, is the story of Job. When I teach that, I must make a reference to the original source, the Job story, and the Old Testament.

Social Studies

Newspapers, periodicals, discussion. It could be a topic. For example, I have students in the Psych classes that need to read Psychology Today articles of their choosing and there are a representative number of Psychology Today articles that deal with religion. There was one a couple of years ago that dealt with children's perceptions of God and I have had several students who were interested in topics like that. So it would be a supplementary thing.

Newspaper, magazines, and then I would use teaching materials from textbook companies--whatever you glean here and there--you make up your own.

Mathematics

Just the notation of some biblical references in the Old Testament.

Science

The only one would be the Bible if we talk about origins of life.

Physical Education

The information would come from the kids themselves, and the questions would come from the instructor.

(064BFA2), pamphlets (064BFA2), essays (064BFA2), slides (064BFA2), music history books (064BFA3), worksheets (069CSS1), and posters (064BFA2).

Nothing in the data suggested that any teacher used or was familiar with materials available for teaching

Table 64

Teacher Practices: Materials Used Other than the Textbook
(School B)

Fine Arts

Probably through illustrations of art--using those as media examples and modeling examples.

Posters, slides about Holy Week, pamphlets, my own materials and experience when I visited the culture.

Only biographical information about a composer that I would take from history books or something like that, music history books.

Language Arts

I lecture a good deal. I do, on occasion, resort to some extra materials we have had when there was a comparative religions course taught here in the social studies department--which is no longer offered. But I still have a few of the texts extant from that and use them on occasion--more a resource for students rather than actual textbooks that I pass out to each individual student.

Social Studies

We do some plays--we have them in the Scholastic magazine--it has great historical dramas. About once every week or two we usually have a play--we have a play that we do on the Mormons, on Brigham Young and Joseph. When we deal with the American Indian, we have a play in which we look at how they perceived religion in their spirit and how they saw nature and nature having spirits or life in itself, and I guess that is a religious experience. I sometimes have to draw on outside information--just what I understand about other cultures--if it is not in the book.

A lot of video type of equipment--filmstrips, films, (we order from Area 7), videotapes that we either have or are able to get from one source or another--to supplement our different classes. We'll pull newspaper articles, magazine articles, anything that

(table continues)

applies to the subject that will benefit the students.

Applied Arts

If anything comes up in these two areas that would be in periodicals or in magazines I cut it out and clip it and use it in class--that would be my biggest source for that.

Table 65

Teacher Practices: Materials Used Other than the Textbook (School C)

Fine Arts

If I can have a guest speaker who either lived in Mexico or an exchange student--I will bring them into class and have them tell the class about their experience.

Language Arts

I guess it would just depend on the class. I don't have a class that I have to do that.

Social Studies

I mentioned I show Betrayed, and certainly there is teaching about religions when the minister is up there talking about we are God's chosen people--that comes in--I use tapes from Area 7 (AEA agency) and some movies from Area 7--I cut things out of the newspaper and bring them in and just about anything I can get my hands on.

Table 66

Materials Used When Teaching About Religions (Summary)

Materials Used (# of teachers)	
Newspapers	(063ALA1, 063ASS1, 063ASS2, 064BSS2, 065CSS1)
Periodicals	(063ALA1, 063ASS1, 063ASS2, 064BSS2, 065CSS1)
Biblical references	(063ALA2, 063AMA1, 063ASC1)
Textbooks	(063ALA1, 063AFA1, 064BLA1)
Teacher-made Materials	(063ASS2, 064BFA2, 064BSS1)
Films/Filmstrips	(064BSS2, 065CSS1)
Videotapes	(064BSS2, 065CSS1)
Outside speakers	(063ALA1, 065CSS1)
Plays	(064BSS1, 065CSS1)
Posters	(064BFA2)
Essays	(063ALA1)
Pamphlets	(064BFA2)
Worksheets	(065CSS1)
Travel experience	(064BFA2)
Illustrations of Art	(063AFA1)
Slides	(064BFA2)
Music History books	(064BFA3)

about religions from the resources reviewed in the literature. Materials developed by the former Florida

Social Studies Project or the current efforts of the World Religions Curriculum Project, the Americans United Research Foundation, The National Council for the Social Studies, and the Williamsburg Foundation were not directly mentioned by teachers in the sample. Materials produced by Scholastic, Inc. and the NCSS were mentioned by two teachers.

Tables 67, 68, and 69 list responses to the question "When teaching about religions in the classroom what specific method(s) do you use?" Table 70 is a summary of teacher methodologies reported by respondents that were used when teaching about religions. The summary data come from the transcriptions found in Tables 67, 68 and 69 and Tables 63 and 64.

When teaching about religions, the method mentioned most frequently by this sample of teachers was discussion (063ASS1, 067ALA1, 067ASC1, 067APE1, 067AAA1, 068BMA1, 069CFA2, 069CLA1, 069CSS1). This teaching methodology was used primarily in response to student questioning rather than as a planned discussion covering a religious topic or issue. By way of comparison, student inquiry was reported as the next most frequently used methodology (067AFA2, 067ALA1, 067ASC1, 063APE1, 063ASS1). Lecturing was reported by four of the respondents (067ASS2, 067AMA1, 068BLA1, 068BAA1). Two respondents used dramatics (069CSS1, 064BSS1), writing assignments (068ASS1),

Table 67

Teacher Practices: Methods Used When Teaching About Religions (School A)

Fine Arts

With the information that is given through our textbook, we do use some inquiry and I find that a lot of times some of my students have a very little knowledge of the Catholic faith--and especially the Islamic faith.

Not as it pertains to the curriculum--primarily coming from the student as presenting something--more spontaneous.

Language Arts

I don't teach about religions in the sense that I openly in a planned way--so my methods in class discussion are all inductive. There are no lectures involved at all so invariably when students bring up ideas, then I invite additional student response and quite often students will express a lack of information or lack of knowledge about that and in this particular course the kids are pretty open with their questions, and when there is somebody who says, "I've never read the Bible," or, "What does the Bible say about that?" I stimulate that discussion and encourage a dialogue between the kids. So rather than use a method such as gathering information and lecturing that this is what this religion is like, I really don't do that.

It is usually to make a comparison between a modern day work and a biblical work. There is an analogy, what qualities does Santiago have that makes him Christlike? And, in order for them to understand Santiago they at least need to have a passing familiarity with the crucifixion of the Bible.

Social Studies

It would come up in the way of classroom discussion or the student will choose to deal with that topic within his or her assignment.

(table continues)

I try to pick out the--I usually don't use primary sources--I will use secondary sources--and I will use articles that deal with statements and beliefs and with the explanation of how this relates to whatever the topic is--capitalism--that kind of thing.

Mathematics

I try to teach--if I mention these items--I try to mention them in a positive way--that this is historically what happened, and that we do have a, particularly with this E number--I try to mention that it would be foolish to think that happened by chance.

Science

I would probably say more about just question and answer. If the kids bring up a question related to a religious issue we will answer it. We try not to avoid saying that we can't teach religion in the classroom. We just talk about it in more of just a question and discussion type thing.

Physical Education

Discussion, a written response, that type of thing. The individuals bring this back to us--their feelings about religion. It is confidential.

Applied Arts

Only the discussion of natural laws as a result of God-given laws.

067APE1), and holiday celebrations (068AFA1, 069CFA1) as methodologies for teaching about religions. Single incidents of journaling (069CSS1), essay writing (069CSS1), debate (069CSS1), drawing (063AFA2), cooperative groups (069CSS1), writing stories (069CSS1), producing video tapes (069CSS1), comparing literature with

Table 68

Teacher Practices: Methods Used When Teaching About Religions (School B)

Fine Arts

We have a--like the holidays--one of the four major fiestas--the kids will bring food typical of that time--they write a report on it. They do research on it.

Just tidbits because most of what I do is rehearsing music and we try to shovel in a few tidbits of information about the pieces that they are playing and the composers and historical perspective--but nothing in a real organized manner. I should not say organized but not in the type of curriculum that you would do the same year after year.

Language Arts

Primarily lecture, with some handouts from some other materials. But generally speaking it is lecture and generally speaking it is oriented to give them background rather than to develop a particular religion except as to show how it is similar or different from or developed from earlier points.

Social Studies

That is hard. Again, I don't know that I have a, only my own internal barometer to--I guess that is kind of flying by the seat of your pants. I always use a comeback to that one principle and stay away from preaching and be a teacher and not a preacher and try to tell people what you know--don't get off on the areas where you are creatively making it up. Stay away from that realm, and stay away from your own personal beliefs so that you are not evangelizing in the classroom.

Basically we try to analyze and compare. Analyze referring to exactly what is the religion and what does the religion believe, and then comparing that religion with first of all, the time period in which it exists and secondly, by comparing it with our own. So that the students are able to see our way and see

(table continues)

the other way. Otherwise if you can't compare them, then the knowledge you gained really isn't going to do you any good.

Mathematics

Well, that one instance it was a discussion.

Applied Arts

I guess it would probably be all the times lecture on my part of giving out information.

Table 69

Teacher Practices: Methods Used When Teaching About Religions (School C)

Fine Arts

Would not apply. Nothing in specific really. I really don't like to lecture kids--this is what happens on special days. Sometimes it will need to be a lecture--beginning Spanish students they have no idea. In the other levels we try to get away from that.

Not any specific teaching about religions so it's sometimes my own personal feelings--sometimes historical background. Discussion more I would say.

Language Arts

I don't do a lot of direct teaching about religions but when the subject comes up I am very open with my students about what I think. I don't tell them what they should think, but I am very open as far as sharing.

(table continues)

Social Studies

I do a lot of journaling--kids writing journals.

What I will do normally, I'll hand out something for students to read--that will be the basis for what we are going to study. They will read it and then I will give them sort of assignment over it. It may be a work sheet that I have worked up--that shows me they have read it. I may ask them to respond to them in journals. I may ask them to do a mapping of it. Some sort of activity involved in the reading. Sometimes we get into cooperative groups and what I will do is I will bring in something else to read and I will say, "now using this first thing that you studied now let's look at this--what are the similarities, what are the differences?" I may pose some questions--walk around being the devils advocate. I may have them--sometimes I take issues and I have them debate them and then have them switch and make them debate things they don't believe. I try to bring in hands on things. I have had them make tapes, they have had to write plays, I have had them write stories--can't believe all that.

the Bible (067ALA2), debate (069CSS1), and the analysis and comparison of Christianity with other religions (068BSS2) were mentioned. One social studies teacher (069CSS1) reported using eight of the fifteen identified methodologies for teaching about religions: discussion, drama, journaling, essay writing, debate, cooperative groups, writing stories, and producing video tapes.

Table 70

Methods Used When Teaching About Religions (Summary)

Methods Used (# of teachers)	
Discussion	(063ASS1, 067ALA1, 067ASS1, 067ASC1, 067APE1, 067AAA1, 068BMA1, 069CFA2, 069CLA1)
Inquiry	(067AFA2, 067ALA1, 067ASC1, 063APE1, 063ASS1)
Lecture	(067ASS2, 067AMA1, 068BLA1, 068BAA1)
Religious holiday celebrations	(067AFA1, 069CLA1)
Dramatics	(069CSS1, 064BSS1)
Writing assignments	(067ASS1, 067APE1)
Essays/reading assignments	(069CSS1)
Journaling	(069CSS1)
Debate	(069CSS1)
Cooperative groups	(069CSS1)
Write stories	(069CSS1)
Produce video tapes	(069CSS1)
Comparison of literature with the Bibl	(067ALA2)
Analysis and comparison of religions	(067BSS2)
Drawing	(063AFA2)

Interest in Integrating Teaching About Religions in The Curriculum

Teachers were asked one question to assess their interest in teaching about religions if they were not now

including teaching about religions in their classes. Table 71 lists teachers' responses to the question "If you do not now teach about religions, would you be interested in integrating some information about religions in your courses or units of study?" Teachers that indicated that they already did teach about religions are not included in Table 71.

Responses to this question indicated teachers were not interested in teaching about religions simply as another topic to include in the curriculum. Promoting religions or indoctrination was not registered as an interest in adding or considering teaching about religions.

Fourteen teachers (071AFA1, 071AFA2, 071AMA1, 071ASC1, 071AAA1, 071BFA1, 071BLA1, 071BSC1, 071BPE1, 071BAA1, 071CFA1, 071CLA1, 071CLA2, 071CAA1) stated they would be interested in looking at teaching about religions if it were applicable to their subject area. Interest was stated in various ways by teachers, "only if it related to the topic we're talking about in science itself" (0071ASC1), "I think if it applied to an objective that I had. I don't think I would set out to teach religions on its own merit" (071BLA1) and, "If I saw that it was something that would enhance the curriculum or would help students understand some particular concepts or reasons for anything in business, I would be willing to"

Table 71

Teacher Interest in Integrating Teaching About ReligionsSchool A

Fine Arts

If I am dealing with religions as a cultural aspect, that is probably my weakest area in teaching foreign languages--teaching culture--yeah, it would be interesting.

There again, I really haven't thought about it in depth. It is very possible that it would be interesting to look at it from a religious standpoint--not necessarily to push a certain religious belief on someone, but to deal with it as it relates to what you are doing now.

Math

The only way I would be would be how it would relate to some historical development in mathematics or the study of mathematics learning. It might be interesting to integrate it in that fashion.

Science

Only if it related to the topic that we're talking about in science itself. As I mentioned earlier, if it comes up in and needs to be dealt with in the evolution I feel like I can talk about it and cover it adequately.

Probably not. (Why not?) I don't think chemistry as a topic and the content of the course would really--I don't see how religions would particularly fit into that as specific organized religions. There are belief systems related to those kinds of things, I suppose, but not religions as such.

Physical Education

I don't know how I could with the information that we have to get across and the number of units we teach in a year--they are not really long enough.

(table continues)

School A

Applied Arts

Only if it applied to what we were particularly studying or if it had some kind of effect on the topic.

School B

Fine Arts

I think it is something that a person could develop even more so and even having a little bit more background maybe in some of the other types of religions or broadening my base of religions and how they were, maybe important as far as art in culture.

Language Arts

I think if it applied to an objective that I had. I don't think I would set out to teach religions on its own merit. I think as support material for something that I am already doing I could see it.

Math

I am not sure that I would be interested, but I am not sure as to it's relevance so I would probably say no unless something unusual came up .

Science

Somebody would have to let me realize how I am going to get religions and science together and make it work. I would probably look at it at that point.

Physical Education

Definitely in particular from the standpoint of I believe strongly in that we need to understand each other. In PE it would be difficult. In the areas of health talking about the beliefs that people have as it would relate to some of their health practices and so on and so forth.

Applied Arts

Religion along with anything else--the more I know about something I would always include it in there.

(table continues)

School C

Fine Arts

Yes.

Not particularly. I wouldn't be interested in expanding it any more than we already casually mention it.

Language Arts

I don't know if it would fit in with my classes, but it might and I would not mind doing it.

I really would not mind it. I think that a class like Peer Helper--I think it has a real value where we're trying to teach kids how to help one another and how to deal with one another. Whether I would or not, I am not sure--I might feel inadequate.

Mathematics

No, because that is living and mine is factual.

Science

No.

Physical Education

This does not apply.

Applied Arts

If I saw that it was something that would enhance the curriculum or would help students understand some particular concepts or reasons for anything in business, I would be willing to.

(071CAA1).

Seven teachers (071ASC2, 071APE1, 071BMA1, 071CFA2, 071CMA1, 071CSC1, 071CPE1) stated that teaching about

religions was not appropriate to their area of teaching. These respondents had similar rationale for not including teaching about religions in their areas of teaching. One science teacher stated:

Probably not--I don't think chemistry as a topic and the content of the course would really--I don't see how religions would particularly fit into that as a specific organized religions. There are belief systems related to these kinds of things I suppose, but not religions as such. (071ASC2)

A mathematics teacher stated,

I am not sure I would be interested, but I am not sure as to its relevance so I would probably say no unless something unusual came up. (071BMA1)

Another mathematics teacher said "no, because that (religions) is living and mine (mathematics) is factual" (071CMA1).

The Implicit Curriculum

In the implicit curriculum three categories of information were obtained through a series of primary and probing questions. These categories were:

1. Religious holidays.
2. School policies and activities.
3. School and teacher influence.

Religious Holidays

Three specific questions were asked to gain information concerning religious holidays and how they were treated in the three schools. Tables 72, 73, and 74

contain responses to the question "How are religious holidays treated in your school?"

Table 72

Implicit Curriculum: Religious Holidays (School A)

Fine Arts

I think they are very unofficial. They are mostly Christian oriented and especially around Christmas time you will see Christmas displays that will have religious significance.

Easter vacation and things like that I question even how the kids themselves really treat it. I think the adults look at it in a religious way but I think the kids and some of the parents look at it as vacation time rather than a religious holiday.

Language Arts

It would include Christmas, it would include Hanukkah and I suppose religious holidays should include religious holidays for every religion. I am not familiar with this but I know that I had two students last year who were Hindu and I'm not familiar with what the Hindu religious holidays are, but they must have some and I am certain that, I never heard otherwise, our school did not identify them--so I imagine that some religious holidays for members of some religious faiths are not acknowledged--whereas others are--such as Christmas--we have Christmas vacation just like every other school does.

We do have Christmas assemblies for example.

Social Studies

The only ones that are treated in any way would be Christian holidays--primarily Christmas--and what happens at Christmas is that various departments or various areas will put up a holiday related bulletin board or Christmas tree--there is a tree that goes up in the resource center. Beyond that it is possible,

(table continues)

I don't know if it happens or not, it is possible that maybe a geography teacher or someone like that might deal with the holiday for another culture or another group, but beyond that, it is not really dealt with to any extent at all. I don't think Christian holidays other than Christmas are dealt with. We don't get Good Friday off, for example, typically in the xxxxxx Schools. This year it happens to fall within our week long spring break--so that is about all that I can think of.

Christian holidays are treated with vacation time and some special music although it is not really as religious as some might be, but it is not good to promote a particular faith.

Mathematics

We have a school calendar that operates around essentially the Christian holidays. We have a Christmas break. We used to have Good Friday off, but we have gone away from that in favor of just a spring break which may or may not coincide with Easter. So Christmas is the main thing that is observed here in the high school.

Generally speaking they are vacation days except for the religious holiday of Good Friday which is not necessarily any more a holiday--it use to be, but it is not necessarily.

Science

Really not much. There is--the school is usually let out on a couple of them, basically Christmas and Easter which are two religious holidays that come to mind. We get a Christmas vacation. We get an Easter vacation.

Well, the majority religious holiday--the religious holidays of the majority of the students are--they are out of school--like for Easter, Christmas--that type of thing. If any student--let's say that is not in one of the main religions, but it is a minority religion type of thing they are certainly excused from their classes to attend or do anything that they need to do in relationship to that religion.

Physical Education

The only thing that we do is--if there is any

(table continues)

religious music it would be in the music area. We do have a Christmas assembly and there are carols sung there. We are celebrating the holiday not the specific birth of Christ.

Generally there is not a lot of emphasis put on them. They are the Christian calendar type.

Applied Arts

The holiday of Christmas is acknowledged with an assembly, but it is not treated as a religious holiday--references to Santa Claus--what do you want for Christmas kind of thing. Easter is not acknowledged. There are no Jewish holidays that are acknowledged as such. Thanksgiving is not acknowledged as a holiday. There are two clubs I think that ask for donations for food for needy families, but not for school, it is not a school sponsored thing.

Some of them do not happen to fall on school time, but even those that don't, for example, Christmas, even though we are out of school at Christmas time we have--based on that--we have a Christmas break which is a period of days that we do not have school.

Table 75 is a summary of the information about religious holidays found in Tables 72, 73, and 74. Thirty-one of the teachers in this sample (072AFA1, 072AFA2, 072ALA1, 072ALA2, 072ASS1, 072ASS2, 072AMA1, 072AMA2, 072ASC1, 072ASC2, 072APE1, 072APE2, 072AAA1, 072AAA2, 073BFA2, 073BFA3, 073BLA1, 073BLA2, 073BSS1, 073BSS2, 073BSC1, 073BPE1, 073BAA1, 073BMA1, 074CFA2, 074CLA2, 074CSS1, 074CMA1, 074CSC1, 074CPE1, 074CAA1) indicated that the public school calendar was driven in many instances by the traditions of the Christian

Table 73

Implicit Curriculum: Religious Holidays (School B)

Fine Arts

Our school would probably be pretty much a Christian-based group of individuals. I think there is though--other cultures are also recognized as far Jewish and definitely if we have any other sects within our communities as well--that may not fit into those categories, but even whether they are or aren't I think our school does have a general open base as far as recognizing other religions and other cultures, and exposing those to students so that they are aware that other people do celebrate other holidays and that those are also important and that I think this is something that our school system is being more aware of. As time goes on we need to address that within our own school system. XXXXX has a good open feeling about how we are going to look at that in the future, and making changes if changes are necessary.

We do not call it Easter break anymore, we call it spring break. The titles and names of breaks and vacation are different. I think the majority of the students are Christians so if we do mention a religious holiday it is not a problem.

We get days off for Christian holidays--just Easter and Christmas--there is no time off for Jewish holidays or any other religious holidays--it is primarily those two Christian holidays.

Language Arts

I suppose individual teachers might put up something holiday related like Easter, but I don't think any teacher does a bulletin board, let's say, on the crucifixion or anything like that. The only religious holiday that we celebrate is Christmas but not from the religious point of view--it is pretty secular. It is a holiday.

The only ones that are treated at all would be Easter and Christmas. They are recognized as holidays that are generally celebrated by the public and you have vacations around them.

(table continues)

Social Studies

I think we try to be fairly careful. We have an old traditional rural background here. I think we are probably--I am trying to think how we perceive ourselves as out of the mainstream--but I think we see ourselves as the backbone type of people that are a little more on the conservative side and a little more traditional on values and consequently there are probably times when like at Christmas time carols will end up in the holiday chorus when they do there holiday concert. There probably will be some religious carols that are safe that are so well accepted that they are almost cultural so we don't avoid including things in concerts simply because they could be interpreted as religious.

We get the main holidays off like everybody else does. Thanksgiving, although that is not a religious holiday I guess, Christmas, Easter--those two in particular we have off. We do not do much really to celebrate those.

Mathematics

Well I know we have a large group of Catholic students and they sometimes have religious services in the morning and they are permitted to go. They come in with a note stating that they have been to church and have been excused. I know we've got some other students that are involved with taking religious retreats and again they have no problems getting excused for these particular things. I can speak for my wife and religious holidays (teaching Amish children) as far as the art is concerned. If the belief is such that they could not participate they just provide alternative activities for them.

Science

I don't know that we have any specific things that are done on a school wide basis for any religious holidays--basically the kids are on their own and we get off.

Physical Education

They are not treated. We have a winter break which happens to fall over the religious holidays although our spring break does not coincide with Christian

(table continues)

spring holiday of Easter. I have had students at school that have been excused because of their religious holidays not falling during a typical vacation period. I am thinking now of the a few of the Jewish youngsters that we have had here. They are free to be excused although school certainly doesn't stop for that. I don't believe right now that we are addressing religious holidays at all in our school system.

Applied Arts

It has changed over the years since I have been there. I would say less and less mention of religion is placed around Easter or Christmas--we don't even speak of the Easter break anymore--we speak of spring break--I don't know if that is good or bad, but since it does happen to fall on those holidays--but there is less and less mention of it. I guess I would rather have less and less mention of it--since we are a public school system than to think we were pushing our religious thoughts on to some students.

religion. Twenty teachers (072AFA2, 072ALA1, 072ASS1, 072AMA1, 072AMA2, 072ASC1, 072ASC2, 072AAA2, 073BFA2, 073BFA3, 073BLA1, 073BSS2, 073BSC1, 073BPE1, 074CFA1, 074CLA2, 074CSS1, 074CMA1, 074CCSC1, 074CPE1) made a direct connection between the Christian celebrations of Christmas, Easter, and Good Friday and vacation time in their school calendars. Six separate respondents (072AMA1, 073BFA2, 073BBPE1, 073BAA1, 074CLA2, 074CSC1) mentioned a change or shift in identifying the corresponding vacation times as winter or spring break rather than Christmas or Easter break or vacation. Four

Table 74

Implicit Curriculum: Religious Holidays (School C)

Fine Arts

Not Observed.

If there is such a thing as a traditional manner. Whether Thanksgiving actually falls into the religious holiday category. Thanksgiving, Christmas, Easter, there are days off.

Language Arts

There are a very few students that have taken Jewish holidays off, I believe and it has never been a problem. Nobody is overly concerned about it--it is OK.

Other than Christmas, I am not sure that they are treated at all--they call Easter break a Spring break. At least in secondary I do not think they are treated at all.

Social Studies

I think that we are very traditional. We get Christmas off, we get Easter off. I have yet to see anyone want Yom Kippur off, but I would be real excited if anyone knew what Yom Kippur was. It is just built into the calendar the way everybody treats it. We sing Jesus songs at Christmas. We are one of the last vestiges and that is OK. I know that the teachers have certain songs though that they don't want baby Jesus in the manger in a play as such, but we joked and talked about the cultural thing.

Mathematics

If it is an official day that everyone else gets off we get it off and otherwise we don't.

Science

We have time off at Christmas time--at Easter we have spring break. We do not have Easter break. Basically that is it.

(table continues)

Physical Education

In the calendar school year such holidays as Easter and Christmas are viewed and we are given a break. Now this is more a general understanding of the Christians. This is given to us and observed and anything beyond that such as Jewish or Hindu is not observed in the public schools.

Applied Arts

We celebrate them. At times when there are students that--at the elementary level--can not participate because of their religion either they don't come--but we have not stopped participating in anything to my knowledge.

Table 75

Religious Holidays: (Summary)

Public School calendar determined by Christian traditions.. ..	31
(072AFA1, 072AFA2, 072ALA1, 072ALA2, 072ASS1, 072ASS2, 072AMA1, 072AMA2, 072ASC1, 072ASC2, 072APE1, 072APE2, 072AAA1, 072AAA2, 073BFA2, 073BFA3, 073BLA1, 073BLA2, 073BSS1, 073BSS2, 073BSC1, 073BPE1, 073BAA1, 073BMA1, 074CFA2, 074CLA2, 074CSS1, 074CMA1, 074CSC1, 074CPE1, 074CAA1)	
School vacation time coincides with Christian holidays..20	
(072AFA2, 072ALA1, 072ASS1, 072AMA1, 072AMA2, 072ASC1, 072ASC2, 072AAA2, 073BFA2, 073BFA3, 073BLA1, 073BSS2, 073BSC1, 073BPE1, 074CFA1, 074CLA2, 074CSS1, 074CMA1, 074CCSC1, 074CPE1)	
Shift from Christmas/Easter to winter/spring break.....6	
(072AMA1, 073BFA2, 073BPE1, 073BAA1, 074CLA2, 074CSC1)	

(table continues)

Specific incidents of Christian practices/displays.....	6
Christian music at Christmas season.....	4
(072ASS2, 072APE1, 073BSS1, 074CSS1)	
Christmas tree display.....	1
(072ASS1)	
General acknowledgement of Christmas celebration....	1
(072AFA1)	
Identification of Christmas assembly/program/concert.....	4
(072ALA2, 072APE1, 072AAA1, 073BSS1)	
Release time for specific religious celebration/meeting..	4
(072ASC2, 073BMA1, 073BPE1, 073BLA1)	
General recognition of religions other than Christianity.	1
(073BFA1)	
Non recognition of religions other than Christianity.....	1
(072ALA1)	
Alternative programs to accommodate religious restrictions at Christian holiday times.....	1
(073BMA1)	

teachers (072ASS2, 072APE1, 073BSS1, 074CSS1) mentioned that Christian music was performed at Christmas assemblies or concerts. At least one such indication was made for each of the three schools. One teacher (072ASS1) mentioned that a Christmas tree display was present while one other teacher indicated the school recognized

Christmas with a "Christmas display that will have religious significance" (072AFA1). Four teachers (072ALA2, 072APE1, 072AAA1, 073BSS1) from two schools (A, B) mentioned a Christmas program, assembly, or concert. Four teachers mentioned the use of released time for allowing students to attend religious functions or to participate in religious holidays that did not coincide with scheduled school vacation time. One respondent stated, "if any student...that is not in one of the main religions, but is in a minority religion type of thing they are certainly excused from class" (072ASC2). Another teacher mentioned released time had been used by Catholic students to attend special functions of their church (073BMA1). Two teachers mentioned released time for Jewish students "although school certainly doesn't stop for that" (073BPE1), and "there are a very few students that have taken Jewish holidays off, I believe, and it has never been a problem" (074CLA1).

Tables 76, 77, and 78 are teacher responses to the question "How does your school calendar reflect the observance of religious holidays?" Table 79 is a summary of the responses concerning how school calendars reflected the observation of religious holidays. The summary is from data in Tables 76, 77, and 78.

Thirty-three of the respondents 9076AFA1, 076AFA2, 076ALA1, 076ALA2, 076ASS1, 076ASS2, 076AMA1, 076AMA2,

Table 76

Implicit Curriculum: School Calendar (School A)

Fine Arts

We have a winter break that coincides with Christmas and with some Jewish observances.

I don't know if that covers all religions. I think it does an adequate job--if you start getting too many of the what we call holidays observed we may be teaching into the end of June. If we get somebody else who wants something. Christmas and winter break are written differently on different pieces of paper. It does fall over that particular Christian holiday. I think that during the Easter break they call it spring break rather than call it Easter break.

Language Arts

The school calendar certainly recognizes Christian holidays but I don't think they really pay that much attention to other holidays--which has bothered me from time to time. I think if I were a member of a minority religion it would make me feel less important. I suppose that is tradition.

There are some that we get the time off for. Christmas, sometimes we get Good Friday off, that sort of thing.

Social Studies

Christmas only. Christmas falls within our Christmas break.

It is all keyed to the Christian point of view.

Mathematics

Christmas break is the most--it is about the only one.

Christmas vacation and normally spring break tends to include Good Friday. However the other religious holidays are not considered vacation days.

(table continues)

Science

They are listed on the calendar. Some school calendars depending on which calendar we get hold of, but other than that nothing.

Easter and Christmas are the two--and Good Friday--I don't remember if anymore that we get out for Good Friday. There was a time when I think they got out for Good Friday or students could leave early if they wanted to on those days. I don't think they give Good Friday off anymore. But, Easter and Christmas are--those are school holidays.

Physical Education

Well we get a week approximately of vacation at Christmas, and then in the spring we get one week.

You have your traditional breaks and holidays. At Christmas assembly which has a number of things. There is no prayer--songs--a Christmas background. Nothing at Thanksgiving or Easter.

Applied Arts

In a big way. Our Christmas vacation of course is planned around Christmas. We leave before and come back after New Years. Our Easter we have a Easter vacation usually it is only Good Friday because we do coincide with UNI in our spring vacation. We used to have an Easter vacation. We don't do that anymore. We work it so that UNI and the school systems are off at the same time.

(Christmas above) I am thinking about days that we have off like the fourth of July, Jan. 1 have nothing to do with religion--so we get back to Easter--we either--now in our school for some time we have had a whole week of spring break, but it usually comes in relationship to Easter. Prior to that we would have Good Friday off and the Monday after Easter off. And many schools still do that, they do not necessarily have a whole week of school off, but they observe, in this case, Christian holidays. Some people might think of Thanksgiving as being possibly a Christian holiday--some people might not agree that is not necessarily a Christian holiday.

Table 77

Implicit Curriculum: School Calendar (School B)

Fine Arts

In the beginning of the year we have, I believe, the Christmas holiday would be the first holiday where we actually have some vacation. Then at Easter time there also spring break--it is not called Easter break--so it is based around usually the Easter vacation time. Other holidays might be connected with religion: Halloween--I'm sure it is in some of the elementary classrooms, Halloween is recognized as some sort of observance--they have some sort of celebrations in the elementary school.

They write it on the calendar as spring break or winter break. They do not call it Easter or Christmas.

We get days off.

Language Arts

That is when we have our holidays. Christmas, Easter here we have what is called spring break before and after Easter Sunday. We have had that for years. Other religious holidays--I can't think of the calendar reflecting any.

In those two instances there are vacation days available although I am not even sure they are explicitly called Christmas and Easter break. They may be called spring and winter break.

Social Studies

Again, I guess we play it safe. We certainly reflect--we have the traditional Thanksgiving which is not necessarily religious. When we get to Christmas we call it the winter break--but we don't have much of an Easter break we have the day after Easter and Good Friday on the Christian calendar--so we take Good Friday and Easter Monday off and we call it our spring break. Most schools take six to ten days off, we get two extra days off and call it spring break, and it really does coincide with the

(table continues)

Easter holiday, but we play it safe by changing the name.

Basically just getting the day off. Nothing special.

Mathematics

Basically, for the major holidays they schedule days off from school. For example, Good Friday and Christmas and days of that particular nature. We do not have or have very few people of any other religions, therefore, those people are permitted to take those days off but the whole school does not observe them.

Science

Our school calendar is taken care of by our association and the school board decides which ones are going to get taken off and which ones aren't so our calendar reflects the wishes of our staff on that.

Physical Education

Only--officially it does not, but yet our winter break does fall over the Christian winter holidays and once in awhile it will fall over the spring Easter holidays--but that is it. I am sure it is not covertly designed to do that.

Applied Arts

We have breaks at Christmas time--it is just a winter break and we have a spring break at school.

076ASC1, 076ASC2, 076APE1, 076APE2, 076AAA1, 076AAA2,
 077BFA1, 077BFA2, 077BFA3, 077BLA1, 077BLA2, 077BSS1,
 077BSS2, 077BMA1, 077BPE1, 077BAA1, 078CFA1, 078CFA2,
 078CLA1, 078CLA2, 078CSS1, 078CMA1, 078CSC1, 078CPE1,
 078CAA1) made some direct comment indicating that their
 school calendars reflected the Christian observance of

Table 78

Implicit Curriculum: School Calendar (School C)

Fine Arts

Like the major ones--Christmas and Easter--that is about it. Vacation time.

Days off for Christmas and Easter specifically, certainly time off for Thanksgiving. On the calendar I am not exactly sure what it says, but we refer to it commonly as Christmas vacation and Easter vacation.

Language Arts

Various religious holidays are listed on the calendar. As far as I know no one makes a big deal about it.

They secularize them by calling them something else other than maybe Christmas vacation is called winter vacation. Easter break would be spring break. No others (than Christian) are observed--in fact I am not aware of any other groups--religious groups that are represented in the school. I don't think there are any other than Christian.

Social Studies

We are very Christian in this. About the only--I can't think of any time when we have globally taken a look at anybody else's religion and that could be something that we do. It would be nice for me to say in this class, "now today is," and actually have a hands on experience and this is what they do. One time I did talk some about Mohammed's brother's assassination day and the Shiite Moslems go out and slash their heads. I don't think we were slashing anybody's head or celebrating that. I just had the thought that is something that we could do, not in terms of observing it, but recognizing different people's holidays.

Mathematics

I believe they are now putting on winter vacation and

(table continues)

spring vacation/break. It used to be Christmas vacation and Easter vacation.

Science

We have time off at Easter and we have time off at Christmas. That would be it.

Physical Education

There really is no special recognition given except for the understanding with Christmas and Easter being off. It is called winter break and spring break.

Applied Arts

Well, we have Christmas off, we have Easter off. So there are days off--recognize it.

Christmas and Holy Week events. A corresponding 31 respondents (076AFA1, 076AFA2, 076ALA1, 076ALA2, 076ASS1, 076AMA2, 076ASC1, 076ASC2, 076APE1, 076APE2, 076AAA1, 076AAA2, 077BFA1, 077BFA2, 077BFA3, 077BLA1, 077BLA2, 077BSS1, 077BSS2, 077BMA1, 077BSC1, 077BPE1, 078CFA1, 078CFA2, 078CLA1, 078CLA2, 078CSS1, 078CMA1, 078CSC1, 078CPE1, 078CAA1) indicated that their schools had vacation time that coincided in all three schools with the Christian observance of Christmas. Schools B and C had vacation time each year during the Christian Holy Week and following Easter Sunday. The school calendar in school A at times coincided with the Christian Holy Week but not on a regular basis.

Table 79

School Calendar and Religious Holidays: (Summary)

Public school calendar is a reflection of Christian traditions.....33

(076AFA1, 076AFA2, 076ALA1, 076ALA2, 076ASS1, 076ASS2, 076AMA1, 076AMA2, 076ASC1, 076ASC2, 076APE1, 076APE2, 076AAA1, 076AAA2, 077BFA1, 077BFA2, 077BFA3, 077BLA1, 077BLA2, 077BSS1, 077BSS2, 077BMA1, 077BPE1, 077BAA1, 078CFA1, 078CFA2, 078CLA1, 078CLA2, 078CSS1, 078CMA1, 078CSC1, 078CPE1, 078CAA1)

Public school vacation time coincides with Christian religious holidays.....31

(076AFA1, 076AFA2, 076ALA1, 076ALA2, 076ASS1, 076AMA2, 076ASC1, 076ASC2, 076APE1, 076APE2, 076AAA1, 076AAA2, 077BFA1, 077BFA2, 077BFA3, 077BLA1, 077BLA2, 077BSS1, 077BSS2, 077BMA1, 077BSC1, 077BPE1, 078CFA1, 078CFA2, 078CLA1, 078CLA2, 078CSS1, 078CMA1, 078CSC1, 078CPE1, 078CAA1)

Public school terminology shift from Christmas/Easter to winter/spring break or vacation.....12

(076AFA1, 076AFA2, 076AMA2, 076APE1, 076AAA2, 077BFA2, 077BLA1, 077BLA2, 077BSS1, 077BSS2, 077BAA1, 078CPE1)

Religious holidays (other than Christian).....4

(076AFA1, 076ALA1, 078CLA2, 078CMA1)

Teachers appeared to perceive the relationship between vacation time and Christian holidays as coincidental in a non-religious manner by indicating the vacation was not a district-wide participation in the Christian religious observances. Twelve of the respondents (076AFA1, 076AFA2, 076AMA2, 076APE1, 076AAA2,

077BFA2, 077BLA1, 077BLA2, 077BSS1, 077BSS1, 077BAA1, 078BPE1) indicated that the terminology had changed to reflect the secular rather than the religious observance of these holidays (Christmas/ Easter break or vacation had become winter/spring break or vacation). One teacher stated, "Christmas and winter break are written differently on different pieces of paper--it does fall over that particular Christian holiday" (076AFA2). Four respondents mentioned the observance of more than Christian religious holidays (076AFA1, 076ALA1, 078CLA2, 078CMA1). One of these teachers stated,

The school calendar certainly recognizes Christian holidays but I don't think they pay that much attention to other holidays. . . . I think if I were a member of a minority religion it would make me feel less important. I suppose that is tradition. (076ALA1)

A teacher from a different school stated,

No others (than Christian) are observed--in fact I am not aware of any other groups--religious groups that are represented in the school. I don't think there are any other than Christian. (078CLA2)

Tables 80, 81, and 82 contain responses to the question "Does your school recognize any religious holidays with special programs?" Table 83 is a summary of the types of holiday programs reported to take place in the three high schools.

Two specific school-sponsored activities were reported that were related directly to the Christian

Table 80

Implicit Curriculum: Holiday Programs (School A)

Fine Arts

We do have a Christmas concert and that is what it is called. I don't know if we did this year, but we have in the past had a Christmas assembly.

No. They used to when I first started teaching. Easter and some of those were times when they had programs.

Language Arts

We always have some sort of Christmas program with the choir. I don't know if they call it the Christmas program, but it is a seasonal type program and there is certainly going to be some recognized Christian hymns and things like that I suppose. I am not sure anymore if we have a Christmas assembly--we have a Christmas assembly with Santa Claus coming out and giving gifts to the administrators and stuff like that. I don't remember if we have the choir sing at that anymore or not, but we frequently have some music and it is of a generic Christmas type music I suppose.

The Christmas Assembly. It is not a Christian program--there may be a couple of Christmas carols but that is as far as it goes. It is pretty much non-religious.

Social Studies

There is a Christmas assembly. but it is not what I would call religious. Santa Claus comes, there are some carols played, but the religious aspects of it are certainly minimized. It is a holiday celebration, yet it is in recognition of Christmas. Not that I am aware of other than the Christmas assembly. But that is more the non-Christian side, the non-religious side of Christmas.

Mathematics

Yes, there are Christmas concerts and they do sing

(table continues)

some religious music at those concerts. I think that is about it. The music is there it is mixed with other music, but we have never had a problem with it.

No, not really, although we do have a Christmas assembly but it is not necessarily related to the religious aspect of Christmas.

Science

With the Christmas assembly that we do have.

The only time I can remember is at Christmas we will have a school assembly. It is not intended to be a religious observance--I think it is simply intended to be--I don't know what it is really intended to be. However, some of the music that is played there does turn out to be somewhat religious like the orchestra or the chorus might perform and sometimes those might involve religious songs--but that would be all that I can think of.

Physical Education

No.

Christmas program.

Applied Arts

Yes and no. They do at Christmas but it is not religious and nothing at Easter.

Christmas program--I believe that is the only one that we have anything special--where we take school time--the whole school is involved with that it is an assembly--there is some music and there is some in this case religious music--predominantly Christian music by some of our music department. In recent years there have been some people in our community our state or nation that have brought things up that maybe we should not be taking that time because if we were--in this case if we--we are observing a Christian holiday therefore why don't we take time to observe some other religious holiday--take school time to do that--so there is some discussion along that lines and maybe some people that feel strongly about not doing that or that their religion is getting equal time because our society is becoming more--there are more cultures in our society than we had twenty years ago.

Table 81

Implicit Curriculum: Holiday Programs (School B)

Fine Arts

Yes, we do have Christmas programs. More musical oriented with vocal and instrumental music. That I believe would be the only one to that extent.

There is a Christmas program and they do have some Christmas songs--religious Christmas songs. We have a spring concert. There has always been at the concerts I have attended a religious song whether a group or solo.

No.

Language Arts

Well, yeah, I suppose music presentations. I don't think they call it a Christmas concert anymore. It is called the winter concert, but that program is based around the Christmas season. I think that is the only one. It does include some religious Christmas music.

There is an elementary Christmas program. Other than that I don't know of any--I am not sure if there is a Christmas concert or not--there may be a winter concert in which there is a considerable of what we will call Christmas music--both religious and non. I guess in as far as it is part of the musical tradition of this culture I don't see any problem with it.

Social Studies

I would guess that the closest we come to that, I would guess would be Christmas. I never noticed anything very Easter other than maybe in the elementary they have the music teacher, the vocal music teacher is a real creative lady and she is really into themes, and I have seen her in Easter bunny suits around Easter time, and I've even noticed that she takes, on Halloween she takes--the kids all come in their Halloween costumes so she takes the

(table continues)

musical scores from Christmas carols and inserts scary lyrics so they celebrate Halloween which is a big deal to the elementary kids. But other than that Christmas is probably the one--the most blatant time of year where the calendar and the music . . .

No. The elementary does celebrate a--they have a Christmas program put on by the elementary chorus, and high school chorus and band also put on a Christmas concert--but it is not a celebration in that respect.

Mathematics

No.

Science

Christmas, and we have Christmas programs. I think we have a Thanksgiving--it is not real religious--those types of things. We have maybe a choral arrangement that sings or something at a lot of these different things.

Physical Education

Not religious holidays.

Applied Arts

I suppose in a sense they do. We have elementary concerts around Christmas time and we have music concerts around Christmas time, but they are not called the Christmas concert anymore.

observance of Christmas. Christmas concerts or musical programs were held at all three of the schools (080AFA1, 080ALA1, 080AMA1, 081BFA1, 081BFA2, 081BLA1, 081BSS1, 081BSC1, 081BAA1, 082CFA1, 082CFA2, 082CLA1). Respondents from school C suggested that the Christmas Concert had been changed in name and was now a winter concert that

Table 82

Implicit Curriculum: Holiday Programs (School C)

Fine Arts

Music programs at Christmas--music programs I believe it is music of a religious nature.

Christmas, I think, is the only one.

Language Arts

Christmas I believe is the only one. It is just a musical--vocal and instrumental departments perform Christmas songs and some of those are traditional Christmas songs. For a short time there were some parents that did not want their children involved with that.

Not that I am aware.

Social Studies

No. We have a winter concert come to think of it we do not have a Christmas concert.

Mathematics

The music department has a winter concert but I don't know what selections they have in it because I don't go.

Science

They have winter music programs. I think they have changed them to winter concerts--I don't think they call it Christmas anymore. They used to call it Christmas program, but they don't do it anymore. I am pretty sure that at the high school they call it winter concert.

Physical Education

They don't.

(table continues)

Applied Arts

I don't think so. The high school has a winter concert type thing but they don't--think they have gotten away from the Christmas concert and the elementary has a concert and I'm not sure if that is Christmas either.

Table 83

Holiday Programs: Summary (Schools A, B, C)

Christmas concert/musical program (A, B, C).....	12
(080AFA1, 080ALA1, 080AMA1, 081BFA1, 081BFA2, 081BLA1, 081BSS1, 081BSC1, 081BAA1, 082CFA1, 082CFA2, 082CLA1)	
Christmas Assembly (school A only).....	11
(080AFA1, 080ALA1, 080ALA2, 080AMA2, 080ASS1, 080ASS2, 080ASC1, 080ASC2, 080APE2, 080AAA1, 080AAA2)	
No programs/not sure if school has programs (A, B, C)...	11
(080AFA2, 080APE1, 081BFA3, 081BLA2, 081BSS2, 081MA1, 081BPE1, 082CLA2, 082CSS1, 082CMA1, 082CPE1)	
Indication that the intent of the above programs was more secular than religious (A, B, C).....	13
(080ALA1, 080ALA2, 080ASS1, 080ASS2, 080AMA2, 080ASC2, 080AAA1, 081BLA1, 081BAA1, 082CMA1, 082CSS1, 082CSC1, 082CAA1)	

included some traditional Christian Christmas music.

Eleven teachers from school A (080AFA1, 080ALA1, 080ALA2,

080AMA2, 080ASS1, 080ASS2, 080ASC1, 080ASC2, 080APE2, 080AAA1, 080AAA2) indicated that their school had a traditional all-school Christmas assembly with the inclusion of some traditional Christmas music while the primary intent was secular with Santa Claus and exchanging gifts. Eleven respondents (080AFA2, 080APE1, 081BFA3, 081BLA2, 081BSS2, 081MA1, 081BPE1, 082CLA2, 082CSS1, 082CMA1, 082CPE1) stated that their schools either did not have any programs at holiday times or were unsure what the practice at their school was. There were thirteen respondents (080ALA1, 080ALA2, 080ASS1, 080ASS2, 080AMA2, 080ASC2, 080AAA1, 081BLA1, 081BAA1, 082CMA1, 082CSS1, 082CSC1, 082CAA1) that indicated that the purpose of the holiday programs at the Christmas season had a secular rather than religious intent. Some traditional Christian music was played at the school assembly (school A) and some Christian music was included in Christmas/winter concerts.

Teachers generally stated that religious holidays were treated as vacation days with little or no connection to the religious significance of the holiday. Certain vacation times were universally determined by Christian traditions with Christmas and Good Friday/Easter being the holidays that were mentioned the most. Some traditional American Christmas practices were present in these schools (Christmas trees, ornaments, Christmas carols, and one

nativity scene). No religious holidays from any other religion were included in the calendars of any school (with the exception of the Jewish celebrations that coincided with the perceived Christmas break). Teachers mentioned Christmas and Easter breaks as vacation time. Some indication that the names had been changed to winter and spring break were mentioned. Winter musical concerts included secular music with some traditional Christian Christmas music. Teachers from school A repeatedly referred to both Christmas concerts and a Christmas assembly, but added that they perceived the intent of both activities was secular. Teachers from school B referred to Christmas musical programs. Teachers from school C mentioned that the Christmas musical program had been changed to a winter musical program.

School Activities

Teachers in the sample were asked about activities in their schools that dealt with religion. Tables 84, 85, and 86 list teacher responses to the question "What other activities are provided in your school that deal with religion(s)?"

Baccalaureate was not a school sponsored activity at any of the three schools. One school (B) helped coordinate a baccalaureate service, but the service was sponsored by the local churches and teacher responses indicated that it was not a religious event of their

Table 84

Implicit Curriculum: School Activities (School A)

Fine Arts

I know that at graduation there is an invocation, but I know that we do not have Baccalaureate.

We used to have a benediction. I haven't been to the graduation for a couple of years so I don't know the practice (of prayer). I know they used to. At this particular time I don't think so. Some coaches and teams have prayer before games--it is usually--most of them have their captains have a short prayer prior to the competition or something like that--and it is taken well by all. There are no problems at all. You will see most of that--with sports you will have a religious aspect a little bit more--some of them do it just on their own. You can see them meditating or saying a short little prayer themselves and I think that shows their strong belief in their religion.

Language Arts

Since I am involved with commencement I know we do not have a formal baccalaureate--we got rid of that in the mid 70s as I recall. This year with graduation we did not have a formal invocation. We did have yet last year, but not this year. I don't think we have any other activities that deal with religion.

Not aware of any.

Social Studies

There has been traditionally an invocation at Commencement and I believe we are continuing to do that. Other than that I know of none.

Baccalaureate is gone, the invocations have been changed. There is still, I believe, a minister invited for a general blessing type thing at the beginning of the commencement exercise. I think that is it, I can't think of any others.

(table continues)

Mathematics

Baccalaureate has gone by the way, and I believe we don't even have a prayer at Commencement anymore. The kids have posters up for Young Life and occasionally there will be a poster of something else that some of the kids are involved in from the churches.

I don't think really that there is anything more that specifically deals with religion.

Science

Really nothing to my knowledge. We do not have Baccalaureate service or anything in that respect.

Well, they have always had a prayer at baccalaureate, that is the only time I can think of that any prayer or--is used in any school observance and I am not sure right now what the policy is--some schools have dropped the prayer at the baccalaureate and I don't know if our school district has or not. (I am thinking of the graduation not the baccalaureate.)

Physical Education

Instead of having a formal baccalaureate, they don't. They still allow prayer at the beginning of the graduation. Otherwise the baccalaureate is basically handled by the individual churches and how they want to observe it. I know there have been times when we have had a moment of silence in remembrance of a faculty member or student.

I am not sure. As far as graduation (prayer) I haven't been to one in a long time.

Applied Arts

Nothing in baccalaureate or invocations. We do have commencement and I can't honestly tell you what we decided. They always had a prayer and invocation in the past. That has been challenged and the last I heard they were not going to do that this year.

Well, in the past we have always observed an invocation and or prayer time with commencement and of course baccalaureate was a separate thing observed through the school but it was a separate time and it

(table continues)

was a number of years ago that baccalaureate has pretty much been observed by students in their particular church. It is not a school sponsored activity, but at one time it was. There are still on television in the south and southeast they have an invocation before their football games. This is not the practice of the school here. To my knowledge that has not been a practice at a high school contest or to say the collegiate level. We have had specific coaches or in specific sports and I have been a part of that where we have had--we have taken a few moments prior to an athletic contest, a wrestling meet or football game to have a short prayer or sometimes just a silent time where you may pray individually or meditate or be silent and observe others who are. So we have done some of that.

school (085BFA1, 085BFA2, 085BLA1, 085BLA2, 085BSS2, 085BSC1, 085BAA1). Seven teachers (084AFA1, 084ASS1, 084ASS2, 084APE1, 085BPE1, 086CLA1, 086CSS1) indicated that prayer at graduation was the practice in their school (conversations with administrators from each school indicated that prayer was not included at any of the graduation ceremonies for 1989). Eleven teachers (084AFA2, 084ASS1, 084ASC2, 084APE2, 084AA1, 084AAA2, 085BFA2, 085BSS1, 085BMA1, 086CSC1, 086CMA1) indicated they were unsure of the current practice or that prayer was not included in the graduation ceremonies while several teachers indicated that prayer had been a part of graduation in the past but was now discontinued. Prayer was offered at prom dinners, faculty and parent organization functions (085BFA3, 085BLA1, 085BLA2,

Table 85

Implicit Curriculum: School Activities (School B)

Fine Arts

Our school does have baccalaureate ceremonies. They are the same day as commencement. The school system does not organize baccalaureate service however. That is done by the area churches. Commencement is organized by the school system, and so it is separated, it is held in the same facility, however, the two ceremonies are separated.

There is Baccalaureate--the ministers put it on. that is the only one I know of.

(Invocations) I think it used to be, but just in the last year or two because of legal problems other schools have had we have quit doing that. I remember two years ago it was the first year I was here and at a fine arts banquet the activities director stood up and gave a prayer before we all ate. I thought that was kind of unusual just because it was in a public school, but nobody seemed to bat an eye because they were used to him doing that at other banquets, and now he doesn't do that. I think it boiled down to whatever the court case was in Iowa were it was challenged--I think it was some school in the southern/central part of Iowa.

Language Arts

There is a baccalaureate. They have in the past always had a baccalaureate. It is kind of up in the air because it has been a pretty big deal. Not controversial here, but it has been like in Waterloo (neighboring district/prayer issue at commencement). Like the fine arts awards banquet we have a prayer before we eat--other affairs I don't know. It is not an activity, but we base our Thursday nights around the churches in the area because that is church night so our school is not allowed to have a school activity.

Generally speaking, when we have banquets of one kind or another, there is an invocation offered or at least there has been in the past. There may not be

(table continues)

now--I am not sure. There is a baccalaureate service offered--it is handled by the area ministers and when practice for that is held it is indicated that this is an optional exercise--seniors are not required to be there and the administration--except for making the gym available take no part in organizing it--or at least officially. There is a sense that it ought to be separate from the regular graduation.

Social Studies

At baccalaureate up until--I think we still have the prayer, and I know we've been invited--was it the attorney general that advised people that had to be on the way out--I am not sure if we still don't have a prayer--and maybe we are in defiance of the recommendations of the state here. I don't know that we start dinners or anything with a prayer anymore, but I can remember when I first came here it seems like we used to have a minister that would always . . . We do have an interesting thing here. The ministers have dinner with the superintendent probably once every couple of weeks, and I know that the superintendent is very aware of the feelings of the church community and also aware of their schedule so that we're not in violation of--like on Thursday night we never have late ball practice, and we never schedule plays, track meets, football games, etc. on those nights so that we are not in conflict with church night. They take trips and I'm not so sure that some times our calendar doesn't also give some recognition so that it dovetails with the religious segment of the community like the community churches. In order to avoid any conflicts with them that they aren't--so they exchange information to avoid conflict.

We do have baccalaureate. It is not required. It is not required of staff, it is not required of students or graduates. Most of them do attend, but it is not required. I believe that was a state or national Supreme Court case on that one--I don't remember which. We basically follow it that way--there are no other religious programs here at school for activities.

Mathematics

One thing that I noticed for graduation, we did not even start graduation this year with a prayer and the

(table continues)

local churches each have their own service dedicated to the graduating seniors so it seems to me the religious aspect of graduation is kind of being removed.

Science

We have baccalaureate and I am not sure what else we have that really deals with that.

Physical Education

There have been invocations at our commencement services. I have been to some other functions here, banquets where an invocation would be given and although it was somewhat non-denominational, I tend to believe it was more Christian in nature than any other. (as a coach) Yes, sometimes prayer before a contest.

Applied Arts

We do have baccalaureate at our school, but it is not sponsored by the school system. I assume that the ministers and the priests get together and set up the program and take turns year after year and it is really sponsored by the ministers. I have never checked into it, but I would assume that they rent the gym and take care of that. Students do take part in it, but it's like having church at school when we rent to other churches outside the system and not part of a school thing.

Table 86

Implicit Curriculum: School Activities (School C)

Fine Arts

This year we did not have prayers at commencement.

We don't have a baccalaureate. Occasionally before a large faculty get together someone will give thanks

(table continues)

before the meal, something like that. I am not aware (of what) happens with any group of students.

Language Arts

At graduation there is always an invocation--I believe various churches give baccalaureate on their own.

None that I am aware of.

Social Studies

We do not have a baccalaureate, we say grace before the banquet at prom--there is a prayer read at graduation and all my students pray before they take a test--to themselves (that's a joke).

Mathematics

We don't have baccalaureate. Once in awhile they have a blessing before the PTO (Parent Teacher Organization) supper.

Science

There is no baccalaureate service. And I don't know if they gave a prayer at graduation this year or not. I was not there. They have in the past had a prayer said at graduation and usually when they have the banquet at prom the usually have a prayer. I don't know if they did that either.

Physical Education

None that I know of.

Applied Arts

We do not have--or during graduation this year there will not be a prayer--I think this is the first year that we have not had that. We still have a prayer before the prom dinner--the blessing of the food. But, like at graduation this year there won't be anything.

085BPE1, 086CFA1, 086CSS1, 086CMA1). Each school observed "church" night by not scheduling extra-curricular activities on one school night per week (confirmed by administrators). Two teachers from school A (084AFA2, 084AAA2) and one from school B (085BPE1) mentioned that sometimes coaches would have a time of prayer or a moment of silence before an athletic contest. In school A advertising (posters) for church functions and Christian-sponsored youth organizations were displayed (084AMA1). Five respondents (084ALA2, 084AMA2, 084ASC1, 086CLA2, 086CPE1) from schools A and C indicated that they were not aware of any additional school activities that dealt with religions.

School and Teacher Influence

Tables 87, 88, and 89 list the responses of teachers from the sample to the question "In what ways is your school having an influence on students in the area of religion? Would you list and elaborate the ways?"

Twenty-six teachers (087AFA1, 087AFA2, 087ALA1, 087ALA2, 087ASS1, 087AMA1, 087AMA2, 087ASC1, 087ASC2, 087AAA1, 088BFA2, 088BFA3, 088BLA1, 088BLA2, 088BSS1, 088BSS2, 088BMA1, 088BSC1, 089CFA1, 089CLA1, 089CLA2, 089CSS1, 089CMA1, 089CSC1, 089CPE1, 089CAA1) indicated that neither their schools nor teachers had any formal religious influence on students. Five teachers (087ALA2, 087APE2, 087AAA2, 089CLA1, 089CMA1) indicated that while the school

Table 87

Implicit Curriculum: School Influence (School A)

Fine Arts

We don't have a formal influence because we don't teach religion as a course. I do however see posters that will be up in the hallways advertising youth groups that are Christian oriented. I think that is the only thing that I see.

I can't say that I know of anywhere the school is having an influence on them.

Language Arts

My initial reaction is that we don't have much of an influence on students in the area of religion, yet we still sort of--although I haven't heard anybody say it recently we sort of allow Wednesday as a church night--we don't schedule school activities on a Wednesday night so kids can do their midweek services. But, I don't know for kids that are not part of a religious family that really realize that that is happening--I am sure that those kids don't think I should be going to church Wednesday night since we get this evening off. My feeling is that in the public school we don't try and probably don't have much of an influence on a students religion--I can't think of any.

I don't think in any significant way at all.

Social Studies

Formally: I would say very little. Informally: I think that there are a number of teachers who are willing to deal with religious issues in class, perhaps more broadly related to ethical and moral issues like abortion, divorce, contraception--issues like that. I think that occasionally students have an opportunity to participate in class discussions or deal with papers regarding that. We used to offer a class called The Bible as Literature--I don't believe we offer that any more in the English Department. So most of it would be in informal and most of it would be very subtle and very spontaneous I think.

(table continues)

I suppose just the basic description. Describing the ways of the various faiths. Some bulletin board materials I have seen in World History classrooms. Beyond that I can't think of anything.

Mathematics

I don't think there is any real influence. My bias here is going to enter in. I think the fact that we don't mention anything or teach anything about it is almost like we go out of our way not to teach about it--to avoid it, and I think that--now I am thinking particularly of Christianity--the fact that we avoid it and try to do all of our teaching minus that many times what we are doing is creating the human being, which is secular humanism, as the center of everything. And so by the fact that we don't essentially we have almost created a new concept--I don't know if it qualifies as a religion--that the human being is the center of all--and whatever he wants to do is all right. I think to some extent across the whole nation and I think that is why some parents send their children to Christian schools because they want them to receive the education with the principle of Christianity along with that and not try to divorce their Christian beliefs from the educational world.

I would have to say that I think it has very little influence on students in their religion at the current time.

Science

I don't think that we really have that great of an influence at all one way or the other. We do a couple things I guess that would be recognition like we put up posters from the churches occasionally we put up Young Life posters we allow religious organizations to come in and things like that.

I don't think so. There might be individual classes that something happens or is said or whatever that does have an effect but I don't think in the organized school-way is there anything done that has any effect on religions at all.

(table continues)

Physical Education

Basically it is a one to one contact. Faculty to student.

Their major influence would be in how religions affected us in the past and how they may in the future.

Applied Arts

The school is not that I am aware of. I do not believe that there is any support or even any welcome to any kind of religious activity within the school.

Well, the school in the sense that staff members would be of a specific religion or specific denomination. Students may observe through how that person deals with people that perhaps they are Christian or non Christian.

did not have a formal influence on students regarding religions, teachers did have an influence on students through modelling and personal contact. Five teachers (087ASS1, 087APE2, 088BFA2, 089CAFA1, 089CSS1) as well conveyed the understanding that teaching about religions as defined for this study was the extent of the influence that their schools had toward religions. One teacher (087AMA1) indicated he was concerned that the effort to not promote religion in the school curriculum created an effect or promoting secular humanism which he considered to be an antithesis of Christianity. Three teachers (088BPE1, 088BAA1, 089CFA2) stated that the values they tried to convey formally and informally were directly related to their religious convictions. Two teachers

Table 88

Implicit Curriculum: School Influence (School B)

Fine Arts

I don't think I can answer.

It is hard to see that. The sociology teacher has students come into class and they have to play roles and act out that role during the whole day of school. He has them act as if they are in Russia and they have to be atheists. That has a big influence on them. They can't talk about God.

I can't think of any. I know--I have come across coaches who will occasionally will have a team prayer before they play a ball game or something like that. But I don't know of anybody who does that here.

Language Arts

I don't know. I can't think of any.

The school proper--I don't know that it has a great deal of influence on student's religion. I think there is cooperation among the various pastors and the administrative officials here--they do have regular meetings--to discuss common concerns and there is some attempt made to accommodate the religious activities within the community without being preferential. We do have a church night when the students are suppose to be released from their extracurricular activities by 6:30 in the evening so that they can attend things like confirmation classes or the equivalent in whatever faith. But, other than that--and other than the discussion that goes on in individual classrooms--and certainly not in an organized way or with any district wide plan--I don't know that there is any.

Social Studies

That is difficult. I don't know that we do.

I really don't detect anything this school is doing to influence religion.

(table continues)

Mathematics

I am not sure I have a response. Not aware of any influence in the area of religion that we are dealing with. I know I am not in my area and I don't see any.

Science

I don't know of any way that our school is influencing our students in the area of religion. I am not sure.

Physical Education

I believe that there are some values being taught in some classes. I try to teach some values in my Quest class. That is the only area and if you want to associate values with religion which I do that is the only area that I believe school is having an influence on students in the area of religion.

Applied Arts

I may get way off the subject on this one. I think we have a lot of influence on kids in the area of religion, because I think if you have a religious background and you have values--I hope that I am there to teach values and instead of calling them religious values we call them middle-class values. I would hope that all teachers would have an influence on that. But I can not help but think with being raised in the church that the values that I have aren't what I think is good for what I think is middle of the road that we pass those on.

(087ALA1, 088BLA2) mentioned a relationship between their schools and the churches in their communities existed when the school would not schedule events on what was termed church night. Two teachers (087AFA1, 087ASC1) mentioned that their school allowed advertising for Christian organizations and church groups to be posted on

Table 89

Implicit Curriculum: School Influence (School C)

Fine Arts

I don't think we are influencing them at all. Unless they take World History or something like that where they learn more about that. Not every student takes that.

Difficult question. I think perhaps that by providing some information--I'm not aware that any of the teachers teach a course in religion or religions for information, but I think the school as a whole we try to teach those Christian ideas of getting along with people and what's proper and what isn't in language and self respect and respect for other people which tends to follow the Ten Commandment rules.

Language Arts

That is a hard one. For the most part I don't think any of the teachers I work with try to influence their students in the area of religion. I have a personal problem with a lot of teachers who ask their students not to swear and then use God's name because I believe that is swearing--so that concerns me a great deal. Other than that I think--I think all of the teachers that I work with are willing to discuss religion with their students if it would come up, and most of the teachers I know are not afraid to discuss--or have trouble discussing it.

I am not sure that we are having any influence in terms of religion.

Social Studies

I would say other than the individual classes in areas that we study there isn't any. There is no study of religion whatsoever--there is no observance of religious holidays. We just don't do it.

(table continues)

Mathematics

The school itself? Probably none. Individually there may be, but it wouldn't be the school.

Science

I guess I don't know of any.

Physical Education

None. I think it is all by the choice of the individual.

Applied Arts

I am not sure in that area--at least where I could really list or elaborate anything in particular.

bulletin boards. One teacher mentioned a cooperative relationship between "the various pastors and the administrative officials here--they do have regular meetings . . . and there is some attempt made to accommodate the religious activities within the community without being preferential" (088BLA2).

Tables 90, 91, and 92 list information in response to the question "How do you influence students as you teach about religions?" Not all teachers had responses to this question. Table 93 is a summary of the types of influences teachers stated they had when teaching about religions.

Maintaining an objective perspective in the classroom was identified as the substance of their influence by nine teachers (090AFA1, 090ALA1, 090ALA2, 090ASS1, 091BFA1,

Table 90

Implicit Curriculum: Teacher Influence (School A)

Fine Arts

I am very objective when a religious question comes about or somebody is questioning me and we are trying to--we even get off track a little bit. I don't play the devils advocate but I am always very, very objective because I don't always have a homogeneous group--I have Islamic, and Jewish. In one class I have Christian students and Jewish students, and I have one Islamic student. So, I am careful in trying to be objective.

I don't really teach religion so it probably doesn't really have any--if there is any influence if they know me through the years--they may know my beliefs. I imagine everybody at some time or another shows their strength at some time or another or just toward God, you know--and I--maybe in certain instances I tell them where I get my strength from.

Language Arts

I can answer that but I am going to change those two words about religions, because I really don't influence--I don't teach in such a way as to influence students about religions--if you take that to mean--I try to influence them positively that they should convert from Catholicism to Protestantism and that sort of thing. I don't do anything like that. However, let me change that--how do you influence students. Let me just tell you what I do. I am not reluctant in the classroom to say to my students I am a Christian. That comes out in the context of the class discussion. . . . If a kid had a question I could say that I knew the answer and I will influence them about religions to the extent that I would maybe alert them to something they didn't know before and that sort of thing.

The only influence that I want to give is understanding--what religion consists of. An academic approach to information.

(table continues)

Social Studies

I am not afraid to have discussions concerning religion or moral issues in the class. I don't necessarily look for that, but if issues come up--my personal religious beliefs cause me to value questioning and considering things from an open minded and more liberal point of view I guess you would say. Yet I don't necessarily want to impose those views on my students to any extent, but if somebody is going to raise a question that I think will lead to good discussion in class I am willing often to allow that discussion to run for awhile.

I chide the Christians. I use the Christian Bible to chide them about the work ethic and what you Christians are suppose to believe about work and how you are going to get salvation--all that kind of thing. I don't tell them what I believe personally.

Mathematics

Not directly. I think that most of my students probably think that I am a religious person. I have some students that I know are born again believers, and I know that some of them know that I am also, and I think that in some cases I have been able to help and encourage them--not necessarily in classroom teaching.

Science

I guess--as I look at it--probably the most influential way that I influence students is the fact that I do regularly attend church and teach Sunday school and I guess by being there and being a role model.

Well, religions as such I don't have any influence on them.

Physical Education

If a student comes in and they ask, then I will share.

Applied Arts

Occasionally I have even said--from my perspective I have said to them I was a Christian person--this is

(table continues)

how I believe or this is how I operate--you may not be Christian or you may not do that but I am just saying that is where I am coming from.

Table 91

Implicit Curriculum: Teacher Influence (School B)

Fine Arts

The influence might be real indirect and not a real obvious one as how I might be presenting information in art that might have some indirect bearing on a particular religion or particular society.

I think all of them know that I am a Christian. They see me at church on Sunday and I talk about it openly in class.

That is tricky one--I would like to think that without being religious that I set a moral example by not treating people in an unChristian manner, but as far as being explicitly an influence on a religious manner I can't think of any way that I would. Just try to set a good example.

Language Arts

I do wish them to understand that there is a diversity of religious practice that all of those religious practices in some way or another are found satisfying by their practitioners--generally speaking in satisfying or answering specific questions and so on. That is primarily my goal.

Social Studies

If anything, I hope that we influence them in that we make them more aware of other religions and a little more sensitive. But, as far as trying to indoctrinate them or convert them, I think that is definitely something that most teachers--all teachers that I know of in this school system do avoid.

(table continues)

I hope that the only thing that I am doing to influence the students is to try to develop some kind of a moral belief on the part of the kids. Following the basic mores and folkways of society which for all practical purposes is religion, and if I can get them to follow those regardless of what their actual religious beliefs are, then I think that is one of my responsibilities.

Physical Education

Well, once I would have to go back to the values. I have a certain set of values and I perhaps throw these out for the consideration of students and also we get into discussions about what is important and what isn't important and so on and so forth. That would be probably be where I would come from as a teacher.

Applied Arts

I think every time that I bring it up in Law class or Tax class or whenever I might mention it, I do think I have to be very careful about what I say because these kids have--that I shouldn't be trying to influence them yet that kind of goes back to what I said (I want to give them values)--that is a difficult one. It is kind of like when I talk about politics I always try to give both sides of an issue if I can, but to tell you the truth I don't know that much about both sides of religion to do that.

Table 92

Implicit Curriculum: Teacher Influence (School C)

Fine Arts

In my classes it is just making them aware that people worship in different manners and one manner is not any better or worse than another.

(table continues)

Well, not actually teaching about religions--I am a role model, and if I find things are acceptable in certain discussions in the classroom--we don't live right in the community we have talked about when we went to church with the whole family or when some religious holiday--how we get together. I think modeling, and I don't hide that, but I don't expound on that either.

Language Arts

Well, whether I am teaching about religions or not I personally try to set a good example as far as I know--in a Christian way--I think that that is important to me personally, and I don't talk about that but that is what I try to do.

Social Studies

There are two goals that I have in terms of teaching about religion. One is religious tolerance--this is what we believe and that is fine and this is what these people believe and if you don't believe what they believe that is fine too. I also beat on them regularly with what you believe is fine with me and if you have come to an intelligent conclusion that is not the result of someone else brainwashing you, but is something that you thought about you looked at all sides of the issues--you have logically decided on this with reason. I guess that makes me a secular humanist, but that I go about that with my Humanities kids. That probably is one of the main objectives of the Humanities class so kids look at what they believe--not necessarily in terms of God, but what they believe about everything and to come to conclusions and beliefs based on reason and based on deep thought.

Mathematics

Basically I don't teach about religions. You yourself are a person, and of course you are going to influence as a person, but not as a teaching about. I am opposed to drinking, etc., these are moral issues and not religion per se.

Table 93

Implicit Curriculum: Teacher Influence (Summary)

Objectivity as a goal when teaching about religions.....	9
(090AFA1, 090ALA1, 090ALA2, 090ASS1, 091BFA1, 091BLA1, 091BSS1, 092CFA1, 092CSS1)	
Statement of personal beliefs/teacher as role model.....	9
(090AFA2, 090ALA1, 090AMA1, 090ASC1, 090APE1, 090AAA1, 091BFA2, 092CFA2, 092CLA1)	
Conveying moral example/teacher of values.....	5
(091BFA3, 091BSS2, 091BPE1, 090BAA1, 092CMA1)	
Non influence.....	1
(090ASC2)	

091BLA1, 091BSS2, 092CFA1, 092CSS1) who taught about religions. This perspective was suggested by the following comments: "The only influence that I want to give is understanding--what religion consists of. An academic approach to information" (090ALA2), and "I am very objective when a religious question comes about. . . . in one class I have Christian students and Jewish students, and I have one Islamic student. So, I am careful in trying to be objective" (090AFA1). Nine teachers (090AFA2, 090ALA1, 090AMA1, 090ASC1, 090APE1, 090AAA1, 091BFA2, 092CFA2, 092CLA1) suggested that they had a degree of influence with students based on

identifying their personal religious beliefs and serving as role models for students. References to this influence were not made in the context of indoctrination but in honest addressing of issues in class discussion. One teacher stated that,

I am not reluctant in the classroom to say to my students I am a Christian. That comes out in the context of the class discussion. . . . if a kid had a question I could say that I knew the answer and I will influence them about religions to the extent that I would maybe alert them to something they didn't know before and that sort of thing. (090ALA1)

Another teacher stated,

Well whether I am teaching about religions or not I personally try to set a good example as far as I know--in a Christian way--I think that is important to me personally, and I don't talk about that but that is what I try to do. (092CLA1)

Five teachers (091BFA3, 091BSS2, 091BPE1, 091BAA1, 092CMA1) indicated they had a degree of influence by setting a positive moral example and conveying positive societal values to students.

Data from these transcripts referred to the influential role of teachers on students. In the context of personal and societal values, teachers responded that teaching about religions should remain a secular educational practice. Teachers indicated they needed to remain objective with students concerning religious influence.

Teacher Suggestions, Problems, Training

Under the category of Teacher Suggestions, Problems, and Training four topics were chosen for investigation.

These topics were:

1. Problems when teaching about religions.
2. Suggestions to improve teaching about religions.
3. Teacher preparation for teaching about religions.
4. Teacher choices for training.

Problems When Teaching About Religions

The Kniker study (1986) made a connection between teacher participation in training and the fear of controversy perceived by teachers in their communities if they were to teach about religions. This indication was from social studies teachers in the state of Iowa. This study asked the question "What problems are encountered when teaching about religions in your school?" Tables 94, 95, and 96 list teachers responses to this question.

The potential for problems was expressed in several areas. Three teachers mentioned a concern with offending students (parents). One teacher stated, "I think that some students could be easily offended. You have to be very careful when you present it (religions) because their parents may have brought them up a certain way" (095BFA2). The second teacher suggested, "I think that anytime you deal with something that is value-laden you run the risk of offending people--doing things that a percentage of

Table 94

Problems When Teaching About Religions: School A

Fine Arts

If they are teaching about a religion--I think they would have to be very, very cautious to be as objective as possible because of the variety of students that we do have.

No, I haven't heard of any encounters where there have been problems.

Language Arts

I've not encountered any problems.

I don't know of any. I have never encountered any when I taught the Bible as Literature.

Social Studies

I think that anytime you deal with something that is value-laden you run the risk of offending people, doing things that a percentage of people would think to be inappropriate and so forth. I think you have to be aware of that. . . . I don't think that is a reason not to do it, but I think people need to be aware of that. I or other teachers have not experienced this and part of it is because (religions) is not a major focus of most of the classes in this building.

Selection of materials would be the major problem. I can't think of anything that has been challenged. The only thing I was thinking about was in the past we have had a teacher challenged about--they were getting really deep into Christianity--which is OK, but some students who are not religious oriented felt that the teacher was making it into a Sunday School course.

Mathematics

I am not aware of any. I sometimes think that even though as Christians we would like our children to be taught Christian principles, we have to be careful

(table continues)

because then the other people that would like to have their children taught the principles of Buddhism, for example, should be able to have equal rights.

Science

I really don't--as far as what I have done so far--I haven't tried teaching specific religion--I couldn't really answer that as to what problems there would be on it. I am sure there would be some. We did have a teacher at the junior high that is a strong creationist and he was told not to support the creationism in the classroom as hard as he was doing it.

I have never heard of any.

Physical Education

I think that the only place that we have ever had a problem is in our library. We have had some parents come in and say--certain books and they have to go through a certain procedure--file a grievance in the board office and then they examine whether this book is truly objectionable. The religious background of the parents was (Christian fundamentalism). Parents came in objecting to materials.

Applied Arts

I don't know if any problems at this point. We do have some parents who are very concerned about how things are taught which come under the classification of humanism or religion. I have had no experience with that. I know that they have complained about textbooks. I don't know that they have complained about any specific teaching as such. I have had no experience with that.

I am assuming problems that are or have been or might be encountered would be concerned about somebody getting the wrong notion that maybe we are teaching and advocating a specific religion rather than teaching about a number of religions to get some understanding as to how they are different. I don't think we have any of what I would consider to be a major conflict or--I think there have been incidents where something has been said or acted upon--but no one getting or seeking any legal counsel or anything of that nature.

Table 95

Problems When Teaching About Religions: School B

Fine Arts

I am not aware that there maybe are any problems.

I think that some students could be easily offended. You have to be very careful when you present it because their parents may have brought them up a certain way--because you have to bring it up a certain way. One time I had a nativity scene set out at Christmas time--one kid was joking with me and saying that he was Jewish and that this doesn't mean anything to me--you better take it out of here because we can not have religion in school. That was not even a problem, but the kids seem to be aware of it.

Well--I am not aware of any--I have heard rumblings in the past where we have had some fundamentalist people--I should say people who are from a fundamentalist Christian background who come in and have problems with certain things that we do here and it has happened this year.

Language Arts

Not to my knowledge at all. I haven't heard a thing. No one is upset or complains about a prayer at a certain function of the school. I can not remember there being any controversy dealing with religion. The most controversy that we have ever had would be when maybe the school had something on a Thursday (church) night.

I don't have any problem at all--never have had as far as administrative disapproval or parental question or any of that sort of thing--I may indeed some day--there is a fairly significant fundamental element in this community, but so far I have not had any problems with those people in terms of attempting to limit what I do or anything of that nature.

Social Studies

I don't know. I try to be as careful--and I guess

(table continues)

that is the operative word--I mean I do try to be careful so I don't allow myself to get into a situation where I am patching up holes.

I am not aware of any problems at all. To my knowledge we have never had a parent come in to complain about any particular teaching practice that is going on by anybody. I've had Mormon, I've had Hindu, I've had Protestant and Catholic, to my knowledge I've never had anybody of the Jewish faith in class, but I've never had any problem.

Mathematics

I am going to say that it doesn't apply because I don't do that. No other problems I am aware of for other teachers. Some problem with sex education but not about religion.

Science

I am not sure that we have ever attempted to teach a religion course here that I know of.

Physical Education

I am not aware of any problems being encountered. I can see potential for problems in our school although we are probably mostly Christian. I know there are numbers of other religions--religious groups that attend here.

Applied Arts

I don't think that we have ever encountered any per se problems or there haven't been any controversies, and even in our sex education area that sometimes religious groups have problems with--but I don't think we have ever encountered any.

people would think to be inappropriate and so forth," and "I don't think that is a reason not to do it, but I think people need to be aware of it" (094ASS1). The third teacher stated, "Some people are a bit offended, they

Table 96

Problems When Teaching About Religions: School C

Fine Arts

Some people are a bit offended, they don't want to have their rights infringed upon--like teach me something else--I don't like it. They become very put out.

There is a rather strong fundamentalist group here. Whether that is directly associated with some of the kids that are not allowed to participate in an art activity perhaps when the Christmas holiday is coming along.

Language Arts

Students today are amazingly outspoken and I think there will always be those students that will have different ideas about different religions and won't be very open to discussing or exploring or listening so that would be difficult.

I do not think that is applicable. I personally don't teach religions.

Social Studies

I can't say I have ever had a problem with parents. I must say perhaps I have been intolerant from my perspective of fundamentalist parents because there are a number of fundamentalist parents and families in the community, and I think they've been pretty tolerant about having their children subjected as much to what they would regard as something of an anathema.

Mathematics

Do not teach it. To my knowledge no problems in any other areas.

Science

Again, I don't teach about religion and is not something I can speak to. I am not aware of any

(table continues)

specific instances. I know some people have some very pronounced beliefs in our town, and I have not had any or am not aware of any major problems.

Physical Education

Specifically the different denominations and what one believes. In the public school you are not free to bring your ideas and feelings about a religion--that is a choice brought by the parents and by the individual.

Applied Arts

Well, we do have one group of religion in town that once in a while may kind of raise in the air and or question something that is going on in the classes. I am not really sure what their name is.

don't want their rights infringed upon--like teach me something else--I don't like it. They become very put out" (096CFA1).

One teacher stated, "concern about somebody getting the wrong notion that maybe we are teaching or advocating a specific religion rather than teaching (about) a number of religions" (094AAA2). One teacher stated that "I can see potential for problems in our school although we are probably mostly Christian. I know there are numbers of other religions--religious groups that attend here" (095BPE1). Table 97 contains a listing of problems that teachers stated they had encountered or observed in the past relating to religion or teaching about religions.

Table 97

Teacher Concerns: Past Problems

A teacher being challenged for promoting Christianity rather than objective teaching about Christianity. (094ASS2)

The perception that presenting creation concepts was promoting biblical Christianity. (094ASC1)

Censorship of library books. (094APE1)
Inappropriate display of the Christian Nativity. (095BFA2)

Controversy of schools scheduling events on church night (one night during the school week). (093BLA1)

Complaints concerning textbooks (from the Christian Right). (094AAA1)

Seventeen teachers (094AFA1, 094ALA1, 094ALA2, 094AMA1, 094ASC2, 094AAA1, 094AAA2, 095BFA1, 095BFA3, 095BLA1, 095BLA2, 095BSS2, 095BPE1, 095BAA1, 096CSS1, 096CMA1, 096CSS1) indicated that they had never encountered any problems, nor were they aware of any significant problems encountered by other teachers when teaching about religions. Teachers stated, "I've not encountered any problems" (094ALA1), "I don't know of any problems at all" (095BLA2), and "Do not teach it. To my knowledge no problems in any other (teaching) areas" (096CMA1).

General references to potential problems or concerns were made. One teacher said that "selection of materials

would be a major problem" (094ASS2). Concern about the perception of what teaching about religions was by some parents and groups within the community was voiced. "We do have some parents who are very concerned about how things are taught which come under the classification of humanism or religion" (094AAA1) was one indication of the possibility for problems coming from increasing the emphasis in teaching about religions. Another teacher stated, "I don't have any problem at all--I may indeed some day--there is a significant fundamental element in this community" (095BLA2). Additional comments concerning the Christian Right were, "I have heard rumblings in the past where we have had some fundamentalist people--I should say people from a fundamentalist Christian background who come in and have problems with certain things we do here and it has happened this year" (095BFA3), and "we do have one group of religion in town that once in a while may kind of raise in the air and or question something (what) is going on in the classes" (096CAA1). Three teachers (095BMA1, 095BSC1, 096CLA2) indicated they could not respond to the question. One teacher (094AFA1) indicated that the need for teaching about religions to remain objective could be a problem while another teacher (096CPE1) indicated that in the public school there would not be the freedom to express personal beliefs about religion. One teacher (096CLA1)

suggested that the lack of students being open to teaching about religions could be a problem.

This sample of teachers mentioned a concern that was similar to the hesitancy reported in the Iowa Social Studies survey (Kniker, 1986). That study reported,

Many teachers appear to be quite apprehensive about the potential for controversy in their communities. . . . Some name specific types of individuals or groups who they believe will be offended by more teaching about religions. (p. 97)

The teachers in the current study mentioned concerns with fundamentalist Christian parents or groups. This concern was indicated throughout the transcripts. In reference to the specific question on problems six teachers (094APE1, 094AAA1, 095BFA3, 096CFA2, 096CSS1, 096CAA1) made reference to a potential or existing problem with certain religious groups. Some of the comments reflected potential problems while others commented on actual incidents.

The concerns mentioned by the teachers are real and consistent with the concerns of Iowa social studies teachers. Data from this study addressed both the concerns and the hesitancy. It was not one of the aims of the study to test this relationship. Data from this study indicated that many of the teachers who taught the most about religions never encountered problems with parents or specific religious groups (094ALA1, 095BSS2, 096CSS1).

Suggestions for Improving Teaching About Religions

Teachers were asked to respond to the question "What suggestions can you make to improve teaching about religions?" Tables 98, 99, and 100 list teachers responses to this question. Table 101 is a summary of the suggestions made concerning improving teaching about religions. The summary is of data found in Tables 98, 99, and 100.

Ten teachers (098ALA1, 098AMA1, 098APE1, 099BFA2, 099BSS1, 099BMA1, 099BPE1, 099BAA1, 100CMA1, 100CAA1) indicated that teaching about religions should be included across the curriculum where appropriate. This suggestion was to inform teachers about what can and what can not be done so that teaching about religions was appropriate in meeting objective criteria. Specific ways to inform teachers were not mentioned except for the general interest in teacher inservice training (099BFA1). A specific suggestion was to "first stop ignoring it" (099BPE1). Teachers suggested that teaching about religions should remain objective and descriptive. Comments about objectivity included the suggestion that teaching about religions be included in the social studies area (098AFA1).

Two teachers suggested informing the community of the importance of teaching about religions to gain support for including it in the curriculum (098AA2, 100CSS1). One

Table 98

Suggestions for Improving Teaching About Religions:School A

Fine Arts

Well, if we were to teach it, I would think a survey course about various religions would be a real interesting course, and could be given through the social science department under the guise of like psychology or philosophy.

Any suggestions I would make would be better made with a group of people to see how everybody feels and then see what consensus there might be. I wouldn't know how to start about it.

Language Arts

Only one comes to mind--I have a feeling that most teachers don't realize what they can do. I am not sure I realize what I could do ten years ago until I started checking it out. My first suggestion would be to inform teachers. I think we are very poorly informed, and secondly, maybe there would also be a misunderstanding that a lot of teachers--even teachers who may be an atheist themselves--maybe they don't realize that the role for the teaching about religions--that they can make even though they themselves are not a Christian or a Jew or a devout one thing or another.

None really. I can't think of any.

Social Studies

It is appropriate to have a course about religion and I think should anyone ever choose to develop a course like that or include it as part of the curriculum that obviously a lot of effort would have to go into it to make it a worthwhile course.

That would be available materials--something that is short, concise--without a lot of indoctrination, pretty much outline fashion that compares one religious group to another. Sometimes it is

(table continues)

convenient to have--sometimes kids don't realize how the Eastern Orthodox religious group split away from the Roman church and what impact that has on world history. It would be neat to have some of that material available. It is not always as easily found, or in a nice concise way.

Mathematics

I think that if particularly in the social studies if it is taught in a objective way where we are not out to make fun of any particular group or their cultural background--observe the fact that we are sophisticated in education that we have backgrounds in culture and religions as well. We must really understand that these may influence the events of the world a lot more than we give them credit for.

It is hard for me to say I am sure speaking for other people somewhere along the line people would have to improve their knowledge before they could improve their teaching about religion.

Science

I really can't make any suggestion on that.

No. I don't think so.

Physical Education

I think that the main thing is that if it was included it should be factual and at this point I don't know--there was a time in social studies you know the Bible was brought in. I don't think at this point there is anybody doing anything with it.

Applied Arts

I have no suggestion at this point because I don't have any experience. I would think though that the educators in the disciplines where it is appropriate to teach that might have some very good suggestions about it.

I think it needs to be explained to community and parents why this curriculum area is being brought in and so they understand the background that we are not in this case we are not promoting or advocating a particular religion but we are going to learn about a number of religions so that we understand.

Table 99

Suggestions for Improving Teaching About Religions:School B

Fine Arts

An inservice or how we can get ideas. Give us some ideas to go on.

The best thing that we can do in teaching about religions is give those students an understanding of why people believe differently not necessarily trying to change their minds that they are not right but just come to an understanding of why other people believe differently.

Language Arts

I don't even think that we teach it--the suggestion would be to include it in our curriculum since I do think that is important--I just don't want to be the one to do it. It seems to me that the social studies area is appropriate.

I think improved preparation on the part of teachers would be absolutely essential. I don't know as college curriculums that have done that red hot a job--now it may have changed since I have got out of school, but my perception from the staff is that most of them would be uncomfortable to deal to any extent with religious questions.

Social Studies

I can only suggest what I do and that is to teach about and not preach--I guess that is my rule of thumb.

I think that the teachers coming out of college need to be more aware of--well actually two aspects of it--number one, they need to be aware of the religions and the historical aspect of religion and the influence of religion upon many of our students. Secondly, I think either through student teaching or through some kind of an education course they need to be made aware of the influence that the teacher has upon the students ideas and beliefs. It is greater

(table continues)

than we think. I think the individual department that the student is majoring in should at some time hit that aspect at some time. We are talking about a person majoring in history then a part of their requirement should be something dealing with religion--the historical background of religions. I think in education--either through student teaching or through their education courses they should be made aware of the repercussions and to basically be careful on how they handle religion.

Mathematics

I guess the only thing I can think of is to teach it in an objective way--teach it from an historical standpoint or theory standpoint and cover it and leave any opinions or prejudices or don't--remain impartial.

Physical Education

Well, first to stop ignoring them. They exist. They are an important part of almost all our cultures and we need to recognize that and therefore as an educational institution we need to inform our students about these religions and what their beliefs are.

Applied Arts

I would think that if every teacher taught about where religion would give the student a better understanding of what they are studying, then it should be included in their objectives of the course and covered in class.

suggestion was to involve parents (of varied religious traditions) in the classroom to add a personal dimension to differences in religions (100CSS1).

Improving teacher preparation and training for teaching about religions was suggested by six teachers (098ALA1, 098AMA2, 099BFA1, 099BLA2, 099BSS2, 100CLA1).

Table 100

Suggestions for Improving Teaching About Religions:School C

Fine Arts

Try somehow to convince the students that you are not trying to sway them in any one direction. This is an informational course.

An excellent teacher can make that an excellent subject. It is a very interesting subject to me. I am not quite sure that I know about that. I don't think a course is taught here about religions specifically.

Language Arts

I would suggest that a person be very well prepared and very knowledgeable in all areas that are likely to be encountered. I also think that person should have a strong faith.

Social Studies

One of the things that I would like to do is I would like to see parents get involved here. We talk about parents coming up to the schools and if it is applicable I wish there were some Buddhist parents who could come in and talk and there would be some Moslem parents and Jewish parents and what not and some Gospel Hall parents and some pro-evolution and against evolution we could have this wonderful talk and we could involve the parents too.

Mathematics

Only if the social studies department would decide that they need about. I can't see anything wrong with that.

Science

I really don't know the extent that religion is taught in any class. I am not sure that I am qualified to make a suggestion.

(table continues)

Physical Education

Maybe in an earlier stage a more open minded--of the variation of religions and that it is the choice of you what you should believe.

Applied Arts

The teacher does not try to influence students toward any one particular religion or anything like that. That they are really looking at the history or the values of the religion in history or culture so that students don't get the wrong impression about that they are trying to talk them into a certain religion. I think that would probably be my only suggestion.

These suggestions were directed toward teacher education programs and inservice training.

Two additional suggestions were made by individuals. One was to inform teachers that preparation for teaching about religions in the classroom would take a great deal of planning and effort (098ASS1), while another was to improve the availability of curriculum materials to facilitate teaching about religions (098ASS2). One teacher (100CFA1) suggested improving student acceptance of teaching about religions in the curriculum and one teacher (100CPE1) suggested teaching about religions be done at an earlier age. Four teachers (098ALA2, 098ASC1, 098ASC2, 098AAA1) from school A stated they had no suggestions for improvement while three other teachers were unsure of committing to making suggestions for

Table 101

Suggestions for Improving Teaching About Religions(Summary)

Improve and/or develop an understanding of the concept: Teaching About Religions.....	10
(098ALA1, 098AMA1, 098PE1, 099BFA2, 099BSS1, 099BMA1, 099BPE1, 099BAA1, 100CMA1, 100CAA1)	
Inform teachers concerning teaching about religions in the content areas through teacher preparation programs and inservice programs.....	6
(098ALA1, 098AMA2, 099BFA1, 099BLA2, 099BSS2, 100CLA1)	
No suggestion offered.....	4
(098ALA2, 09ASC1, 098ASC2, 098AAA1)	
Hesitant in offering a suggestion for improvement.....	3
(098AFA2, 100CSC1, 100CFA2)	
Improving school/community relations towards acceptance of teaching about religions in the public school.....	2
(098AAA2, 100CSS1)	
Improve student acceptance of teaching about religions in the high school curriculum	1
(100CFA1)	
Consider developing a specific course on religions to handle teaching about religions	1
(098AFA1)	
Development of teaching about religions in the curriculum will take a considerable amount of effort	1
(098ASS1)	
Improve available material for teaching about religions.....	1
(098ASS2)	

(table continues)

Insert teaching about religions earlier than at the high school level 1

(100CPE1)

improvements (098AFA2, 100CSC1, 100CFA2).

Teacher Preparation

How do Iowa high school teachers assess their teacher preparation and inservice opportunities for teaching about religions? To gain data for making this assessment the teachers in the study were asked a series of questions. They were: "How do you assess your teacher preparation in specifically preparing you to teach about religions?," "What in your preparation program has been most helpful in the area of teaching about religions?," "What preparation for teaching about religions did you receive in your regular teacher preparation program?," and "Have you participated in any professional development programs/workshops dealing with teaching about religions? What were they?" Tables 102, 103, and 104 list teachers responses to the question on assessing teacher preparation. Table 105 is a summary of the respondent's assessment of their teacher preparation in specifically preparing them to teach about religions. The summary data is taken from Tables 102, 103, and 104.

Table 102

Teacher Preparation: Assessment of Preparation (School A)

Fine Arts

I didn't get anything in my education courses but in my undergraduate work I did take Religions of the World--it was a course at UNI.

I don't really think that I have had any specific--I have never specifically been prepared to teach religion.

Language Arts

Well, I come from a little bit of a narrower background than most teachers since I did my undergraduate work at a Christian college. At least to the extent that I had a couple of religion courses every year it wasn't how to get me ready to teach about religions in school but it gave me a religious perspective on things and my entire four years at a Christian college probably made me see things from a littler different point of view than what I guess I would call a totally secular thing. I didn't think about that in my early years of teaching all that much, but as I look at it now in a sense my own preparation I'm sure that plays a role in what I teach. Not to say that I deliberately plan lessons so as to include something about religion.

My preparation was very good, I went to Wartburg College (Lutheran) and in addition to taking the required courses about Christianity I took Major Religions of the World and I think one other course about religions other than Christianity.

Social Studies

Nil--it wasn't there.

I had one course in college, Introduction to Religion. That was probably adequate at the time.

Mathematics

Totally devoid of any preparation

(table continues)

I had none at all.

Science

I would not feel comfortable about teaching other religions than my own religious belief, and I really don't think I should teach that in the school specifically.

No formal preparation to teach about religions as such. There would not be any--no. Well, I have had I should say that in college I did take a course on Religions of the World or something like that and that would be all. I think it was you had a choice of a certain category within this category is the choices and that was one of the choices. Not a part of the regular teacher preparation program.

Physical Education

I don't think that I am qualified. I did have a course in my undergrad at Simpson College and we were required to take Bible and also a course East meets West and that dealt with the religions and that thing. Those are the only two classes that I have had in religion other than through my church.

Teaching about religions? No. I went to a private school and religions were required.

Applied Arts

I did not have any teacher preparation that did that. There wasn't any.

Twenty-three teachers (102AFA1, 102AFA2, 102ALA1, 102ASS1, 102AMA1, 102AMA2, 102ASC2, 102APE2, 102AAA1, 102AAA2, 103BFA1, 103BFA3, 103BSS2, 103BMA1, 103BSC1, 103BPE1, 103BAA1, 104CFA1, 104CLA2, 104CMA1, 104CSC1, 104CPE1, 104CAA1) from this sample stated or suggested that there was nothing related to teaching about religions

Table 103

Teacher Preparation: Assessment of Preparation (School B)

Fine Arts

I particularly did not have a religions class as one of my required or elective classes through the university, and therefore I think probably my preparation and specifically in the religion area is somewhat weaker than maybe someone who had that background. My background in the arts would probably come more from art history classes and also just my own reading and my own religious background--probably have given me my own preparation.

I could do a lot more if I really tried.

There was none that I can think of.

Language Arts

One class at the University of Northern Iowa--20 some years ago--Religions of the World. Not required but an elective from a group of classes. That is the extent of my preparation.

As far as the preparation that was given or mandated by my program, it was minimal. I had some options where I could exercise course work in comparative religions or in philosophy and so on but the requirements were minimal while I was going through UNI. Most of what I know comes from my own personal investigation and consequent gain in knowledge so that I guess that I am far better prepared than I would have been had I simply stuck with the mandated course work.

Social Studies

I went to UNI and it seems like my background was pretty traditional--it was about cultures and about religions and it was pretty objective and academic and wasn't like they were in turn trying to convert me and I guess I use that same method in turn on my students. I might present information and hope they understand cultures better, but without trying to convert anybody into Muslim or the Islam religion.

(table continues)

I had no religion courses. I was--actually when I was student teaching, I didn't even think about religion.

Mathematics

I can not think of anything that was involved in my teaching preparation involving religion.

Science

I went to a church-oriented college and they did give us Bible Foundations and some courses there, but that would be the only thing that I would have as background in, and that wasn't specifically to teach that probably.

Physical Education

Well, believe it or not, it was probably in high school that I personally received a preparation. I went to a Catholic high school and yet we had a class there in philosophy of religions and that was part of our religious program. In terms of my college preparation to become a teacher--nothing. Basically in philosophy class perhaps but in terms of really looking into other religions giving me a background in it--no.

Applied Arts

None.

in their educational courses taken during their preparation to become high school teachers. References to this assessment were, "I don't really think that I have had any specific--I have never specifically been prepared to teach religion" (102AFA1), and "There was none that I can think of" (103BFA3).

Table 104

Teacher Preparation: Assessment of Preparation (School C)

Fine Arts

I have not taken any religion--religious courses.

Not very much--had mandatory philosophy or religion. I happened to take religion. That was probably the extent of it in college.

Language Arts

I have a strong Christian background--a strong Lutheran background, I think that probably helps me as a teacher of mythology because I understand a little about religions and I have a strong enough faith that my own is not threatened in any way and maybe can even help.

They didn't other than I think I had one class in college in Religions of the World--a general ed. course--but there was no specific teacher preparation.

Social Studies

I don't think that I really--I'm not sure how to answer this. I graduated from Wartburg College, and more importantly I had very strict parents. I was not allowed as a child to ask the questions that I want my kids to be asking, and I went into culture shock when I went off to college, and lo and behold my freshman religion professor said you don't have to believe that there was an Adam and Eve, and then he said there may not even have been wise men and I just flipped out at that point. And wound up with a--fell off the wagon so to speak in terms of religion--and what I try to do with a lot of my students--coming from a small area--we have a number of protected kids. I try to wean them a little bit from that sort of protection so that they are more prepared than I am. I think that has to be mentioned in terms of that.

(table continues)

Mathematics

The Math department didn't teach us about religions.

Science

I had no preparation to teach about religions. Back in college I probably learned something about religions in my culture classes, but not specifically.

Physical Education

Through college I had no courses dealing with religion or philosophy.

Applied Arts

Other than taking a Bible class at UNI--that is the only class that I have had, and in my business field there was nothing that would relate back.

Ten teachers indicated that they had taken some course work related to religions as general education components (102AFA1, 102AALA2, 102ASS2, 102ASC2, 103BLA1, 103BLA2, 103BSC1, 103BPE1, 104CLA2, 104CAA1), but these courses were not perceived as part of a formal preparation program for teaching about religions. Courses taken were: Religions of the World, Introduction to Religions, general philosophy and religion courses, and one Bible course at the university level. Five teachers (102ALA1, 102APE1, 102APE2, 104CFA2, 104CAA1) identified their undergraduate schools as Christian or church-related colleges where the curriculum included requirements in Bible, theology, and religion. Teachers mentioned these courses as helpful in

Table 105

Assessment of Teacher Preparation for Teaching About
Religions (Summary)

Nothing related to teaching about religions in educational courses.....	23
(102AFA1, 102AFA2, 102ALA1, 102ASS1, 102AMA1, 102AMA2, 102ASC2, 102APE2, 102AAA1, 102AAA2, 103BFA1, 103BFA3, 103BSS2, 103BMA1, 103BSC1, 103BPE1, 103BAA1, 104CFA1, 104CLA2, 104CMA1, 104CSC1, 104CPE1, 104CAA1)	
Religion or related courses taken as general education requirements or as part of a private Christian college curriculum.....	15
Public university general education curriculum.....	10
(102AFA1, 102ALA2, 102ASS2, 102ASC2, 103BLA1, 103BLA2, 103BSC1, 103BPE1, 104CLA2, 104CAA1)	
Private Christian college required curriculum.....	5
(102ALA1, 102APE1, 102APE2, 104CFA2, 104CAA1)	
Not prepared to teach about religions as a result of teacher preparation.....	3
(102ASC1, 102APE1, 103BFA2)	
Preparation in content area or discipline was adequate for teaching about religions.....	2
(103BFA1, 103BSS1)	
Catholic parochial education (high school) a contributing factor.....	1
(103BPE1)	
Personal Christian background a contributing factor.....	1
(104CLA1)	

terms of background preparation for understanding religions, but again these courses were not perceived as a part of a formal preparation program for teaching about religions. Six of these fifteen teachers also suggested that their education courses did not prepare them for teaching about religions. One of these teachers stated, "I didn't get anything in my education course, but in my undergraduate work I did take Religions of the World--it was a course at UNI" (102AFA1) while another stated, "they didn't other than I think I had one class in college in Religions of the World--a general ed. course--but there was no specific teacher preparation" (104CLA2).

Three teachers (102ASC1, 102APE1, 103BFA2) stated that they did not feel prepared to teach about religions through their training to become teachers while two teachers (103BFA1, 103BSS1) stated that their preparation in their content area or discipline was adequate training for teaching about religions. One teacher (103BPE1) alluded to his religious training in a parochial high school as helpful and another teacher (104CLA1) suggested that a strong personal Christian background was a contributing factor in preparation for teaching about religions.

Tables 106, 107, and 109 list responses to the question concerning what teachers considered to be most

helpful in their teacher preparation programs in the area of teaching about religions.

Table 106

Teacher Preparation: What Was Most Helpful? (School A)

Fine Arts

Nothing in my formal preparation but I think I have a open enough mind that I think I am able to bring in other elements unofficially in my classroom other than just what we would consider Judaeo-Christian format.

Most of what I picked up in college has been forgotten, I know we had a lot of debate about pros and cons.

Language Arts

For me, personally, since I have a double major in social studies and English and literature I have simply been through a program where a lot of religion was in my study program. The literature that I read and studied, all the history that I read and studied--so in my own preparation program I simply studied so much about religion and what it did and the contributions it made. Whereas somebody in mathematics may not have had that benefit--let's say like in industrial arts--I have a very broad humanities type background and a lot of history so that would have helped me.

My experience at Wartburg and the time that I spent taking the course at the University of Indiana, Teaching the Bible as Literature.

Social Studies

Nothing really.

The one class in college is the only one, but the most helpful was not in college--that is my personal life--active in our own church, and once you teach

(table continues)

it--if you teach Sunday school or confirmation class you begin to know your own church better and then you compare that to the others so that you know both of them.

Mathematics

Not a thing.

Again, none.

Science

I can't say that there is really anything because I am really not teaching religion specifically.

None.

Physical Education

The two classes (above).

Just the concept that you have to respect an individuals beliefs whether they agree with yours or not.

Applied Arts

Nothing.

Table 109 is a summary of what had been most helpful in teacher preparation programs for teaching about religions. The summary is made from the data in Tables 106, 107, and 108.

In terms of what was helpful in preparation for teaching about religions 13 teachers (106AFA1, 106ASS1, 106AMA1, 106AMA2, 106ASC1, 106ASC2, 106AAA1, 107BMA1, 107BAA1, 108CLA2, 108CSC1, 108CPE1, 108CAA1) indicated

Table 107

Teacher Preparation: What Was Most Helpful? (School B)

Fine Arts

Probably within like art history classes at the university.

I had several courses on religion at Wartburg (college).

Just the music history background. That is all that I can think of that is remotely related to religion.

Language Arts

The one class.

I suppose the texts that I still have from a couple of classes and the comparative religion class that I had as an undergraduate. The world religion course at UNI from James Robinson was excellent and also the text that I still have from the Intro to Philosophy course from Tommy Thompson.

Social Studies

If nothing else, I took a lot of history and geography courses at UNI and I guess I present the information pretty much the way it was presented to me in kind of a historical or geographic sense.

When I student taught--when I was going through the teaching program at Iowa, it was terrible and non-influential.

Mathematics

I don't think that applies. There was nothing there.

Physical Education

I would again go back to my high school philosophy class.

Applied Arts

None.

Table 108

Teacher Preparation: What Was Most Helpful? (School C)

Fine Arts

Other than my own personal background--again I haven't had any classes.

Difficult to put my finger on any one thing.

Language Arts

My strong Lutheran background. Also attending a Lutheran college.

Obviously, nothing again.

Social Studies

The freshman religion course just tripped my trigger something fierce. On top of that at Wartburg I took some hours of theology because coming from a private religious college we simply had to take a block of religion and so I have had a course in the Religions of the World and I've had a course in Old Testament. In my degree in history I have had a lot of Sumerian religion and that sort of thing so I feel more prepared than a lot of people to be teaching about religion.

Mathematics

It doesn't apply.

Science

I guess I am not aware of anything.

Physical Education

As far as course work--none. Only my own personal involvement in the church would be all that I would be able to offer.

Applied Arts

Nothing really.

Table 109

Teacher Preparation: What Was Most Helpful in Preparation
For Teaching About Religions? (Summary)

Nothing in teacher education program.....	13
(106AFA1, 106ASS1, 106AMA1, 106AMA2, 106ASC1, 106ASC2, 106AAA1, 107BMA1, 107BAA1, 108CLA2, 108CSC1, 108CPE1, 108CAA1)	
Undergraduate course work.....	12
(106ALA1, 106ALA2, 106APE1, 106APE2, 107BFA1, 107BFA2, 107BFA3, 107BLA1, 107BLA2, 107BSS1, 108CLA1, 108CSS1)	
Personal preparation/background.....	3
(106ASS2, 108CFA1, 108CPE1)	
Professional workshop (Bible as Literature).....	1
(106ALA2)	

that there was nothing helpful in the formal teacher preparation programs. Twelve teachers (106ALA1, 106ALA2, 106APE1, 106APE2, 107BFA1, 107BFA2, 107BFA3, 107BLA1, 107BLA2, 107BSS1, 108CLA1, 108CSS1) indicated that their undergraduate programs in education were what was most helpful to them in preparing to teach about religions. To what degree this preparation was helpful was not disclosed. One language arts teachers was quite specific about his preparation.

For me, personally, since I have a double major in social studies and English and literature I have

simply been through a program where a lot of religion was in my study program. . . . in my own preparation program I simply studied so much about religion and what it did and the contributions it made. (106ALA1)

Another language arts stated,

I suppose the texts that I still have from a couple of classes and the comparative religion class that I had as an undergraduate. The World Religions course . . . was excellent and also the text from the Intro to Philosophy course. (107BLA2)

One social studies teacher stated,

. . . at Wartburg I took some hours of theology because coming from a private religious college we simply had to take a block of religion and so I have had a course in the Religions of the World and I've had a course in Old Testament. In my degree in history I have had a lot of Sumerian religion and that sort of thing so I feel more prepared than a lot of people to be teaching about religion. (108CSS1)

Three teachers (106ASS2, 108CFA1, 108CPE1) made references to teaching Sunday school and confirmation, and their own personal religious backgrounds as means of preparation for teaching about religions. One teacher (106ALA2) had participated in a professional development workshop at the University of Indiana dealing with teaching the Bible as literature.

Tables 110, 111, and 112 list information on how teachers assessed their formal teacher education programs for preparing them to teach about religions. Table 113 is a summary of the data listed in those tables.

Twenty-four teachers (110AFA1, 110ALA1, 110ALA2, 110ASS1, 110ASS2, 110AMA1, 110AMA2, 110ASC2, 110APE1, 110APE2, 110AAA1, 111BFA1, 111BFA3, 111BLA1, 111BLA2,

Table 110

Teacher Preparation: Formal Teacher Education Programs
(School A)

Fine Arts

I didn't get anything--like I said before in the education department.

At UNI we had to take a religion course up there. I don't know that it was geared to teaching.

Language Arts

Nothing.

None that I recall. Had I chosen to become a religious teacher courses would have been available.

Social Studies

None.

I don't think that there was any. Just the general class in world religion and the humanities. But, I don't recall spending a lot of time on anything other than western religions. Nothing emphasized in the methods courses.

Mathematics

Not a thing.

I didn't receive any preparation.

Science

Not a whole lot. I would say that I did graduate from a Reformed Church school--Central College. I did take both New Testament and Old Testament so I did learn a lot about the Bible so I guess in that respect I did get some preparation if it was necessary for me to teach it.

Nothing.

(table continues)

Physical Education

In my own area there was nothing.

I am too old. They didn't have that back then.

Applied Arts

None.

Table 111

Teacher Preparation: Formal Teacher Education Programs

(School B)

Fine Arts

I would say within art history--that probably I would refer to again. If it would be in the area of the specific teaching core--in the education department, I can't think of a particular class as I say--I was a graduate of the University of Northern Iowa--however, I did some undergraduate work at a community college--and I did my core group of classes at the community college--and I was not required nor was I enrolled in any religion classes. Now I do know that the university does have a religions course--I'm not sure if that is a requirement for all B.A. candidates or if it's an elective.

Just some music history.

I don't think that I had any.

Language Arts

Nothing.

None. I can't remember any at any time dealing with religions in the language arts unless it be a particular novel or reading that it's subject matter had to do with religion. I suppose that is the case, I just never put it together.

(table continues)

Social Studies

I studied a lot of geography and history, but I don't know if I had any classes specifically on religion. Possibly Religions of the World--that I had to take in my humanities, and that would be one of the few courses that I had that ever dealt with religions.

Mathematics

In the core we did have a course that dealt with some legalities and contracts, etc. But, if there was something about religion involved with that, I don't remember what that was. I don't think I received any preparation in that field.

Science

None.

Physical Education

None. Only from the standpoint of I took Greek mythology and took a philosophy class. They were both, by the way, optional. I could have gotten through college without either one of them.

Applied Arts

None. In my liberal arts area we did take a religion course.

111BMA1, 111BSC1, 111BPE1, 111BAA1, 112CFA1, 112CLA1, 112CLA1, 112CPE1, 112CAA1) indicated that they had no preparation for teaching about religions in their regular teacher preparation programs. One social studies teachers explained the lack of preparation in the teacher program and methods course while including some background in a general education course when he stated,

Table 112

Teacher Preparation: Formal Teacher Preparation Programs
(School C)

Fine Arts

None.

Not much except for the historical background in art history. Very little philosophical.

Language Arts

Nothing.

I attended a Lutheran College so I took some religion courses from some excellent professors. My parents are also very strong in their faith and are both teachers so they are very helpful. In college I took classes in theology and a class in the cults but neither one was really in depth--it didn't really cover what actually I teach--the class was exploring what literature was. So I guess there wasn't any particular classes I guess. I don't remember anything about teaching religions in the methods courses. I was required to take a couple of religion classes.

Social Studies

They didn't mention it once. Nothing. Absolutely nothing.

Mathematics

There was just the general ed. class--Religions of the World or something like that. That was a choice, not required.

Science

I would say probably from a science perspective we were simply made aware of when you teach about evolution is when you usually run into problems with students, and just to teach evolution and natural selection as a theory to explain evolution and to be

(table continues)

sensitive to students who may have other beliefs and not ridicule or make them feel they are wrong. Simple natural selection is one theory to explain evolution, and be aware that there will be people that will have other views that are equally correct in their mind. I think that--I guess that would be the extent--that is where we usually run into problems.

Physical Education

As far as core courses, I had nothing. As far as in our Physical education areas, we were taught that certain activities were not allowed for certain religions. The students would not be allowed to be involved in certain dances, certain songs, activities, that were not believed in that religion. But we were brought about an awareness if that for some religious reason the students would be released from PE for that time and would have another activity to be involved in.

Applied Arts

Nothing.

I don't think there was any. Just the general class in world religions and the humanities. But, I don't recall spending a lot of time on anything other than western religions. Nothing emphasized in the methods courses. (110ASS2)

A language arts teacher stated,

None. I can't remember at any time dealing with religions in the language arts unless it be a particular novel or reading that it's subject matter had to do with religion. I suppose that is the case, I just never put it together. (111BLA2)

A social studies teacher stated, "they didn't mention it once. Nothing. Absolutely nothing" (112CSS1). Five teachers (111BFA1, 111BFA2, 112CFA2, 112CSC1, 112CPE1)

Table 113

Preparation for Teaching About Religions Received in
Regular Teacher Training Programs (Summary)

Nothing..	24
(110AFA1, 110ALA1, 110ALA2, 110ASS1, 110ASS2, 110AMA1, 110AMA2, 110ASC2, 110APE1, 110APE2, 110AAA1, 111BFA1, 111BFA3, 111BLA1, 111BLA2, 111BMA1, 111BSC1, 111BPE1, 111BAA1, 112CFA1, 112CLA1, 112CLA1, 112CPE1, 112CAA1)	
Content/discipline area included preparation.....	5
(111BFA1, 111BFA2, 112CFA2, 112CSC1, 112CPE1)	
General education courses as preparation.....	3
(110AFA2, 111BSS1, 112CMA1)	
Courses in Christian colleges as preparation.....	2
(110ASC1, 112CLA2)	

mentioned that they had received preparation for teaching about religions through their courses in their specific content and discipline areas (foreign language, music, art, science, and physical education) in specific religious issues and concerns related to their subject/content areas. Three teachers (110AFA2, 111BSS1, 112CMA1) mentioned that religion courses in general education were part of their preparation programs and two teachers (110ASC1, 112CLA2) mentioned that courses in religion at their Christian colleges were part of their

preparation for teaching about religions.

Teachers were asked the question "Have you participated in any professional development programs/workshops dealing with teaching about religions?" The responses of the two teachers that had participated in professional development programs concerning teaching about religions are listed in Table 114.

Table 114

Teacher Preparation: Professional Development Workshops

School A

Language Arts

University of Indiana summer workshop 1974-75. Regular course work and guest lecturers of different faiths. Bible as Literature--the Bible is a literary work. The Bible in Literature--references that literature makes to the Bible. The Bible and Literature--how they parallel each other.

School C

Applied Arts

Seems that I did attend an inservice or workshop a good number of years ago where it talked about religions, but I can't really remember much about it. I took two different human relations classes and they might have talked about religions but not dealing with teaching about religions as such.

Twenty-four teachers (Table 113) stated they received little or no formal training in their professional

educational training programs while five teachers (Table 113) indicated they did receive training to teach about religions in their particular fields of study. One teacher (114CAA1) had participated in inservice training relating to teaching about religions.

Teacher responses to the question on general preparation ranged from, "Nil--it wasn't there" (102ASS1), to "my preparation was very good" (102ALA2). Most of the teachers indicated an inadequacy in being prepared to teach about religions.

Teachers (Table 105) did indicate that some general education courses in religion and philosophy were of some help. The course(s) most often mentioned were Religions of the World and World Religions. Neither of these courses were required for teacher education nor were they considered to be formal preparation for teaching about religions in the public schools.

A number of the teachers in this sample attended church-related colleges. These teachers (Table 105) made references to some courses in Bible subjects and Christian theology that were of help in giving them a basis for fielding questions and leading discussions in the classroom. Again, these courses were not specifically directed toward preparing teachers to teach about religions in the classroom.

One science teacher (112CSC1) indicated that in science education courses they were made aware of the possibility of religious questions and controversy arising when evolution would be considered in the classroom. One of the physical education teachers (112CPE1) indicated that they were made aware of the possibility that some students from particular religious traditions would not participate in some activities, and should be excused. One of the language arts teachers made the following comment on the status of teacher preparation:

I think improved preparation on the part of teachers would be absolutely essential. I don't know (that) college curriculums have done that red hot a job, now it may have changed since I have gotten out of school, but my perception from the staff is that most of them would be uncomfortable to deal to any extent with religious questions.

One teacher (114ALA1) indicated that he had attended the University of Indiana professional development program several years ago to prepare to teach the course The Bible as Literature. No other teachers indicated that she/he had participated in any professional development program or workshop that considered teaching about religions.

Teachers Choices for Training

Data were collected to identify what type of additional training concerning teaching about religions would be of interest to the teachers in the sample. Three suggestions were made. One was an inservice program on teaching about religions, another was a journal that would

include materials and plans for teaching about religions, and the third was a graduate course in religions. Tables 115-117 indicate the responses teachers had to the suggestion of inservice training.

Table 115

Teacher Training: Inservice Training Interest (School A)

Fine Arts

Yeah, I would be interested in that.

I think I would. It is something that needs to be looked at.

Language Arts

That would depend entirely on what the program was like and who was teaching it. I would not take part in anything that to me smacked of a narrowness. For example if I came across a program that clearly was being taught by a Jerry Falwell group (Christian Right) I would walk a hundred miles away from it. . . . I would probably be interested but depending on those things.

I don't know if it would do me that much good. I probably would not be.

Social Studies

Personally, I guess I would be moderately interested in that. I would be interested in hearing what other people did. . . . It is not a high priority with me, but if you were to offer a half dozen electives on an inservice day and one of the workshops dealt with that, I certainly would consider it.

I think so. That would be fine.

(table continues)

Mathematics

As long as I am teaching mathematics and computer science, I think the answer to that would be no.

I think I would if I were in a different department. In mathematics I don't feel I would be.

Science

I would be interested in the program itself because I would be interested in learning about some of the other religions than the Christian religion.

Not about teaching about them--it is interesting to me just as an individual, but in relationship to teaching about them I don't know that it would--but to teach about Hinduism or Buddhism or things like that would not interest me

Physical Education

To be real honest I don't believe so. Not in my area. I would definitely be interested in one if I were in the science or social studies area.

I would for my own personal. I am particularly concerned about satanism.

Applied Arts

Probably not for myself because I don't need to do that.

Yeah, I would be interested in it. I don't know if that means would I like to teach it or not necessarily.

Thirteen teachers (115AFA1, 115AFA2, 115ALA1, 115ASS1, 115ASS2, 115AAA2, 116BFA2, 116BPE1, 116BAA1, 117CFA1, 117CLA1, 117CLA2, 117CSS1) indicated that they had an interest in inservice training related to teaching

Table 116

Teacher Training: Inservice Training Interest (School B)

Fine Arts

Possibly.

Yes. If there is another school that has done this, try to focus on what they have done. Give ideas for each one of us. Maybe just to find out how many people would be willing to do this. Develop a policy on teaching about religions.

It would depend on the focus--possibly.

Language Arts

No.

It would depend on the inservice program.

Social Studies

Yeah, I might be.

No answer.

Mathematics

I guess I am going to say no because I really do not feel that it is my place to be doing that.

Science

Probably not.

Physical Education

Yes.

Applied Arts

Probably, yes, but as I read and think that I would probably want to do a lot of study before I went to it. I am a believer that no matter what it is, the more you know you can not help but pass a little on, so I would have to say yes to that. I would like to make sure that it was an inservice set up to benefit teachers across the curriculum.

Table 117

Teacher Training: Inservice Training Interest (School C)

Fine Arts

Yes.

Oh, I might. It is in an area I am kind of interested in. Whether that would qualify me to be a teacher about religions I am not sure, but I would be interested in it for my own information.

Language Arts

Yes.

I might be interested in that. Yeah.

Social Studies

Sure.

Mathematics

No.

Science

Probably not.

Physical Education

No.

Applied Arts

If it related to how I could integrate it into business education, I would be interested in hearing about it.

about religions. One of the teachers above expressed his interest in inservice training but,

that would depend entirely on what the program was like and who was teaching it. I would not take part in anything that to me smacked of a narrowness. For example, if I came across a program that clearly was being taught by a Jerry Falwell group I would walk a hundred miles away from it. (115ALA1)

Another teacher expressed a similar interest, but with reservations because

I have a curiosity about a lot of subjects and how they are taught. It is not a high priority with me, but if you were to offer half a dozen electives on an inservice day and one of the workshops deals with that I certainly would consider it. (115ASS1)

Four additional teachers (115ASS2, 115ASC1, 115APE2, 117CFA2) were interested in teacher inservice concerning teaching about religions, but for personal rather than curricular reasons relating to broadening their own backgrounds about religions.

Five teachers (116BFA1, 116BFA3, 116BLA2, 116BSS1, 117CAA1) indicated they would possibly be interested in inservice training, but were more hesitant than committed to the prospect. Eleven teachers (115ALA2, 115AMA1, 115AMA2, 115APE1, 115AAA1, 116BLA1, 116BMA1, 116BSC1, 117CMA1, 117CSC1, 117CPE1) stated that they had no direct interest in inservice training concerning teaching about religions.

Tables 118, 119, and 120 record the interest teachers had in a professional journal relating to teaching about religions. No specific journal(s) were suggested or recommended.

Table 118

Teacher Training: Professional Journal Interest(School A)

Fine Arts

That would be interesting.

I would be interested in different--I am always open to --try to be open minded about it.

Language Arts

Again, I would have to see the journal. I would want to make sure that it wasn't a narrow journal. I would not want to touch on something that was specifically prepared by certain religious groups or organizations.

Yes, I think I would because my interest from that course in Indiana has to the degree that I would like to keep reading up on it.

Social Studies

Always interested, and sometimes you get something that is directly related to the task at hand--like teaching about religions, but specifically teaching about religion is not a real high priority of mine.

I would be interested in that kind of thing. Yes. That would be useful.

Mathematics

It might be interesting to look at, but I don't think that it would have too much to do with my area here.

If I were in a different department.

Science

Yeah, that would be interesting in looking at those because I think it would be helpful for me and would be real helpful in my Sunday school teaching.

(table continues)

No, not unless it pertained to my own interests.

Physical Education

Yes.

If I were in science or in social studies.

Applied Arts

No.

Yes I would. Not appropriate to my area of teaching however.

Table 119

Teacher Training: Professional Journal Interest

(School B)

Fine Arts

Possibly, if they were maybe tied into my subject area somehow. Some examples anyway that were related to subject areas or examples of how you could apply those in general ways.

Yes.

Possibly.

Language Arts

No.

No. I think that would be a step backwards as opposed to a step forwards, frankly. It seems to me that if someone is going to teach about religion and in fact they went on to do so on the basis of it being substantive and you were handed a packet of, 'hoop dedo here you go,' lessons I think it would be worse than useless.

(table continues)

Social Studies

I might be interested in that also.

No answer.

Mathematics

No, for the same reason I don't see myself teaching about it.

Science

That might be a possibility. I wouldn't--I would probably look through that material to see if there was anything that would be applicable in my setting here.

Physical Education

Yes.

Applied Arts

Yes.

Fifteen teachers (118AFA1, 118AFA2, 118ALA1, 118ALA2, 118ASS1, 118ASS2, 118APE1, 118AAA1, 119BFA2, 119BPE1, 119BAA1, 120CFA1, 120CLA2, 120CSS1, 120CPE1) indicated that they would be interested in a professional journal that dealt with teaching about religions. Concern was expressed that the journal not represent a narrowness or indoctrinaire perspective. An additional eight teachers (118AMA1, 119BFA1, 119BFA3, 119BSS1, 119BSC1, 120CFA2, 120CLA1, 120CAA1) indicated that they would possibly be interested in a professional journal, but were not willing

Table 120Teacher Training: Professional Journal Interest(School) C

Fine Arts

Yes.

Well, that might be interesting to look through.

Language Arts

Maybe.

Yeah, I'd be interested in that even if I didn't teach about it. I'd be interested in seeing how they approach it. It would be kind of fun to do that.

Social Studies

Absolutely.

Mathematics

No.

Science

I don't really think that it would pertain to my field.

Physical Education

Yeah, that would be interesting.

Applied Arts

Again, if it related to business education.

to commit primarily out of concern that it would need to be appropriate to their area of teaching. Eight different teachers (118AMA2, 118APE2, 118AAA1, 119BLA1, 119BLA2,

119BMA1, 120CMA1, 120CSC1) stated that they were not interested in a professional journal concerned with teaching about religions. Two teachers (118ASC1, 118ASC2) were interested in the professional journal but for personal rather than curricular reasons.

Tables 121, 122, and 123 record the interest teachers from this sample had in a graduate course on religions. No specific course(s) were recommended or suggested.

Table 121

Teacher Training: Graduate Course on Religions (School A)

Fine Arts

No not at this time.

Maybe, for some people yes--not for me right now.

Language Arts

Probably at this point in my life, no.

Personally no, I don't think it would do me that much good.

Social Studies

No.

I don't think that I would. No.

Mathematics

No I wouldn't.

If I were in a different department.

(table continues)

Science

Possibly--I would not say a definite no. Not making a connection as a chemistry teacher--it would only be a personal interest.

I don't know that it would be necessarily useful for me in my high school teaching, but I would be interested in the course itself--just personally.

Physical Education

No sir.

For my own personal interest, yes.

Applied Arts

No.

At this point in my life probably not, although, I guess I am thinking as opposed to my own personal, but I guess I would be more in something personally but not necessarily taking a graduate course.

Twenty-one teachers (121AFA1, 121AFA2, 121ALA1, 121ALA2, 121ASS1, 121ASS2, 122AMA1, 121AMA2, 121APE1, 121AAA1, 121AAA2, 122BSS1, 122BFA3, 122BMA1, 122BSC1, 123CFA1, 123CFA2, 123CSS1, 123CMA1, 123CSC1, 123CPE1) were not interested in a graduate level course in religions as a means of training for teaching about religions. Five teachers (122BFA2, 122BLA1, 122BLA2, 122BPE1, 122BAA1) from school B were interested in a graduate level course on religion as a means of training for teaching about religions and five additional teachers (121ASC1N 122BFA1,

Table 122

Teacher Training: Graduate Course on Religions (School B)

Fine Arts

I don't know if I would be as much interested in taking a graduate course in religions per se in a general way, maybe if it related to my own subject area and how that related--I can see that might be more related to my teaching.

I really am interested in that.

Probably not.

Language Arts

That I would be. I could see that just for my own benefit as a person to know more of what is going on in the world or has gone on.

Yeah, that probably would be of interest to me.

Social Studies

I don't know if I'd be as interested in that. Maybe I'm lazy. I really come to like one or two day inservices as opposed to the formal week after week.

Mathematics

No.

Science

At this point, I wouldn't be interested in that.

Physical Education

Very definitely.

Applied Arts

Yes.

Table 123

Teacher Training: Graduate Course on Religions (School C)

Fine Arts

No. I can see taking a graduate course on religions if it would apply in my area, but not the Hindu, Buddhist, anything else. I don't deal with that, somebody else might.

Quite honestly, probably not at this time.

Language Arts

Maybe.

I might be interested in that too.

Social Studies

No.

Mathematics

No.

Science

No.

Physical Education

No.

Applied Arts

Probably not unless it definitely had a big part in business education.

123CLA1, 123CLA2, 123CAA1) stated that they would possibly be interested in a graduate level course in religions as a

means of training for teaching about religions. Two teachers (121ASC1, 121ASC2) indicated that they would be interested in a graduate level course in religions for personal reasons rather than as training for teaching about religions.

These data indicate that this sample of teachers received little direct training in their formal programs of education concerning teaching about religions. This finding needs to be understood in relationship to when these teachers received their formal training, and the schools which they attended. It is not a finding of this study that preparation for teaching about religions is ignored in all teacher education programs.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This study gathered data on the perceptions and practices of teachers across the curriculum, from all teaching departments, of three selected high schools within one hours driving time to the University of Northern Iowa, in relationship to teaching about religions. One aim of the study was to provide data on a wide spectrum of disciplines and how teaching about religions was conducted across that spectrum. Previous studies indicated that certain courses at the high school level included teaching about religions. Information about social studies and language arts teachers concerning teaching about religions had been collected (Boehme, 1974; Miller, 1973). Specific information about Iowa social studies teachers had also been gathered (Kniker, 1987). Little evidence had been collected concerning the classroom practices of high school teachers across the curriculum (Kniker, 1987; Warshaw, 1986). Educational organizations such as the Association for Supervision and Curriculum Development, and the American Association of School Administrators supported the need for such information (Amundson, 1986; ASCD, 1987).

The review of the literature demonstrated that there has been a historical role played by religion in public education. Initially religion played a prescriptive role

in the promotion of certain Protestant Christian groups, and such promotion was legally encouraged in public education. In more recent history the legal system has ruled against prescriptive practices promoting religion in the public schools. The descriptive concept of teaching about religions has drawn support from various opinions of the United States Supreme Court Justices while it's development has been a curricular concern of educators, national, educational, and religious organizations.

Practices and controversy in public education from colonial times to the mid-twentieth century concerning religion(s) served as a backdrop to the present. Knowledge of the history of the topic helped assess the present situation. This backdrop contained a history of public (tax) support for a Protestant/Christian influence, the use of the Bible, and prayer in the public schools. Discrimination against parochial education was detected in legislation and the denial of funding for schools sponsored by Catholic groups.

The history of Constitutional America included the record of public education and religion. The elasticity of the Constitution in the dual role of accommodation and protection in the First Amendment has been demonstrated. The United States Supreme Court has sought definition and meaning for the First Amendment as it has made decisions concerning religious practices in the public schools. The

United States Supreme Court has sought to protect against the establishment of religion through public school practices and behavior. The Justices of the United States Supreme Court have left the responsibility for developing and implementing teaching about religions rests with those responsible for the public schools (Piediscalzi, 1981).

A common definition of teaching about religions existed. The term itself was misapplied or ignored by certain individuals and groups objecting to the exclusion of their personal perspective on religion.

Data concerning teaching about religions was collected from 34 high school teachers from three high schools in which 79 different courses in seven distinct departments were taught by these teachers. The religious preferences of teachers in school A were: Christianity (12), New Age Philosophy (1), Unitarian (1); school B: Christianity (10), nonreligion (1); school C: Christianity (9). This preference established a contextual base from which data were collected. From these data, four categories concerning teaching about religions became the basis for analysis. These categories were: Teacher Perceptions; The Explicit Curriculum; The Implicit Curriculum; and Teacher Suggestions, Problems, and Training.

The data indicated that teachers from across the curriculum shared a general perception that made a

distinction between teaching about religions and teaching religion (Tables 6-17). The concept of teaching about religions promotes the academic teaching of religions as an appropriate study while discouraging as inappropriate an approach to promoting one's own religion or using the public school classroom as a platform for indoctrination. Not all teachers had the same understanding of this distinction.

The data also revealed that teachers held perceptions about the constitutionality and legality of teaching about religions (Tables 18-33). The interpretation of the First Amendment that disallows teaching or promoting of religion in the public school classroom as an infringement of the Establishment Clause was generally understood by these teachers. This position was shared across the sample. There was a general ignorance of a legal or constitutional rationale that encouraged teaching about religions. Some teachers in the sample were able to identify changes in school practices such as opening prayer, invocations, and holiday celebrations brought about by conforming to the rulings of the United States Supreme Court. This sample of teachers recognized the pluralism of cultures and religions that have been a major force in the decisions of the United States Supreme Court relating to religion and public education.

Teachers from this sample perceived teaching about religions to be appropriate across the curriculum (Tables 37 and 41). Emphasis within departments varied (Table 45). Social studies was mentioned by all but one of the teachers. Fine arts and language arts followed the social studies in terms of emphasis.

Data on teacher practices indicated that teaching about religions was taking place across the curriculum to some extent. Teaching about religions was not a specific curricular concern of most of the teachers in this study. Specific courses about religions and units of study about religions were mentioned by only a few teachers from this sample (Tables 49, 50, and 51). Dealing with religions in the course of student questioning and with religious themes related to historical and cultural contexts was more prevalent (Tables 52-58). Teaching about religions in the social studies and language arts areas (Tables 53 and 54) was more prevalent than in other areas of the curriculum (Tables 52, 55-58). This emphasis appears to match the perception held by these teachers that teaching about religions was appropriate in the social studies area (Table 45). The transcriptions held very little data to indicate that the effect of religions on current events and issues was being considered.

None of the physical education teachers indicated that teaching about religions took place in their physical

education classes. It was noted, however, that other teachers suggested teaching about religions could take place in the Physical Education department based on the perception that teaching about religions was appropriate across the curriculum (Table 45).

Not all teachers that included teaching about religions in their classrooms used textbooks as resources. Teachers' evaluations of their textbooks regarding content coverage of religions differed (Tables 59-62). Generally, when religions were mentioned in textbooks the content was considered accurate but neutral towards any attempt to indoctrinate the reader to a specific point of view. Respondents perceived the textbook coverage about religions to be lacking in depth of meaning and understanding in a historical context.

A variety of materials and methods (Tables 66 and 70) were cited by teachers. The materials and methods were similar to those listed in the Iowa survey of social studies teachers (Kniker, 1987), but not as diverse. What was revealed by these data on methods and materials was that the inclusion of teaching about religions by most teachers was not part of their planned instruction. Handling religious questions and discussing the role of religion took place if it came up in the classroom (Table 70). Conversely, those that included deliberate approaches to teaching about religions demonstrated a wide

variety of methods (067ALA1, 069CSS1) and materials (063ALA1, 064BSS2, 065CSS1).

Fourteen teachers that were not teaching about religions in their classrooms stated an interest in teaching about religions if it were appropriate to their teaching area. Seven teachers indicated that teaching about religions was not appropriate to their area of teaching (Table 71).

The school calendar(s) of the three schools in this study reflected a bias towards the Christian calendar (Tables 75 and 79). This coincidence in planning was suggested to be secular rather than accommodating towards the Christian religion. Vacation time in the school calendar was the most obvious relationship between the two (Tables 75 and 79). Respondents from each of the schools suggested that the terminology of winter and spring were replacing the Christian celebrations of Christmas and Easter when vacation was scheduled in the school calendar. The terms Christmas concert and Christmas assembly were referred to by respondents from each school (Table 83) while the intent of these programs was perceived to be secular rather than religious.

No data revealed that prescriptive religious practices ruled on by the United States Supreme Court were conducted in these schools (Tables 84-86). While prayer at graduation had been a practice in the past, these

schools were complying with United States District Court rulings concerning the unconstitutionality of this activity. Some data indicated that individual coaches would have times of prayer or silence in relationship to athletic contests and one of the schools allowed promotional materials for local churches and Christian youth organizations to be displayed.

The data revealed that most teachers did not see their schools as having any formal influence on students in relationship to religion (Tables 87-89). Informally some teachers perceived that through personal contact with students and as role models teachers had an indirect influence on students (Tables 87-89). Nine teachers suggested that objectivity was their goal when teaching about religions, while sixteen teachers saw their influence indirectly in the area of religion as a role model or through conveying values (Table 93).

Many teachers mentioned they had encountered no problems in their teaching about religions (Table 97). Others suggested a hesitancy to add or increase teaching about religions based on the potential for controversy from parents or groups of citizens raising concerns from their fundamentalist Christian perspective (Tables 94-96). This relationship was not tested, but data from the study indicated a hesitancy to add or increase teaching about religions because of this possible controversy.

This sample of teachers made a number of suggestions for teaching about religions. They were: increase or add teaching about religions across the curriculum; teaching about religions should remain objective and descriptive; improve teaching about religions by informing teachers, the general public, and involving parents; and improve teacher training and preparation for teaching about religions (Table 101).

Formal preparation for teaching about religions as a specific component of teacher education was not present in the teacher education programs representing a majority of the teachers in this study (Tables 105, 109, 113). Personal backgrounds, and some courses in general education or biblical theology served to prepare those that were teaching about religions (Tables 105, 109, 113). The methods and materials used by the teachers suggested that some of the teachers had devoted time and effort in personally preparing for teaching about religions. Except for two teachers no one had participated in any specific continuing education opportunity concerning teaching about religions. There was a substantial interest in teacher inservice training opportunities (Tables 115-117), a professional journal on teaching about religions (Tables 118-120), and a graduate level course on religions (Tables 121-123). Not all of this interest was curricular and specific to teaching about religions in the public

schools. Some teachers were interested in the training opportunities for personal, non-curricular reasons.

Conclusions

The data gathered indicated a substantiation of the perceptions held by other specific groups of teachers that had been included in previous studies. These data, therefore, added information in a broader context of curriculum and instruction that may have been assumed, but is now confirmed by the sample of teachers in this study.

Teacher Perceptions

The perceptions of the teachers in this study, some of which were similar to perceptions reported from previous studies, are discussed in the following five sections: teaching about religions, legal issues, rationale for teaching about religions, and reasoning for where teaching about religions should take place in the curriculum. The subjects from the current study come from all of the departments within the three schools. While it may have been assumed before that such perceptions were understood by teachers from across the curriculum, these current data reveal that such perceptions exist.

Teaching about religions. Teachers across the curriculum seemed to grasp the differences between promoting particular points of view and the academic study of religions. The review of literature developing the concept of teaching about religions indicated that over

time there had been confusion concerning this distinction. Teachers across the curriculum from this sample stated that their understandings of this distinction were similar to the established definitions. This understanding was not universal throughout the sample, however, and the terminology used in the literature was not fully understood by all respondents. Given the lack of preparation for teaching about religions registered by this sample we must infer that these understandings and perceptions had been developed over time and not in relationship to one specific factor.

This sample of teachers perceived teaching about religions to be primarily a historical, non-doctrinal, survey or comparison study of various religions within various cultural contexts (006AFA2, 006ALA1, 006ALA2, 006ASS1, 006ASS2, 006AMA1, 006AMA2, 006ASC1, 006ASC2, 006APE1, 006APE2, 006AAA1, 006AAA2, 007BFA2, 007BFA3, 007BLA1, 007BLA2, 007BSS1, 007BSS2, 007BMA1, 007BSC1, 007BPE1, 007BAA1, 008CFA1, 008CFA2, 008CSS1, 008CSS2, 008CSC1, 008CAA1, 008CLA2). Only one teacher (007BFA1) chose not to respond to what teaching about religions meant, and one teacher (008CLA1) perceived teaching about religions to be a specific course about religions. The primary view held by 30/34 of the sample (88.2%) was similar to the definition established in Chapter I and the

usage adopted by the NCSS (see APPENDIX I), and other professional educational organizations.

The preposition about, in the phrase teaching, about religions, is a pivotal point for understanding the established definition and its usage. When the preposition about is not used and the phrase teaching religions is used, the general meaning attributed to the phrase is one of promotion or indoctrination of a particular set of beliefs. This concept was developed in the literature review (see p. 46-47). Teachers in this study had various perceptions concerning teaching religions. Fourteen respondents (009AFA1, 009ASS1, 009ASC1, 009AAA1, 010BLA2, 010BMA1, 010BPE1, 011CFA1, 011CFA2, 011CLA2, 011CSS1, 011CMA1, 011CSC1, 011CPE1) considered teaching religions to mean indoctrination which follows the prescribed usage of this term in the literature. Nine teachers (009ALA2, 009AMA2, 009APE1, 010BFA2, 010BSS1, 010BMA1, 010BSC1, 011CFA2, 011CLA1) suggested that teaching about religions was an in-depth study of religions. This could be interpreted to be similar to the historical, survey, comparative approach of teaching about religions. Three teachers (009AMA1, 009ASC2, 010BLA1) considered teaching religions to be similar to or the same as teaching about religions. Three other teachers (090LA2, 010BFA1, 010BFA3) were unsure of

the difference while one teacher (010BSC1) said teaching religions was a specific course on religions.

The perceptions of teaching about religions held by the respondents were more precise when measured against the established concept of teaching about religions. Teaching religions appeared to be a less precise perception held by this sample of teachers. The distinction between the two terms as they are used in the literature is precise and presents a critical difference in the scope of teaching and the intent of teaching about religions. This differentiation focuses on what can and cannot legally be included in public school education regarding religions. Understanding the preposition about and why it is included in the definition is pivotal to what an acceptable program of instruction about religions in the public schools can include. When teaching about religions is understood to be illegal, the risk of denying the importance of religion in human history and religious freedoms guaranteed by the Constitution of the United States is taken. When teaching about religions includes the understanding that it is acceptable to promote a particular religious point of view, the risk of violating the Establishment Clause of the First Amendment is taken. When the rhetoric of the definitions is understood and accepted, these risks are diminished. The understanding of the terminology, however, is no guarantee that the

advocates of teaching about religions will see their position advanced through the curricula of the public high school.

Responses to the probe question "What is the difference between teaching about religions and teaching religions?" supported the conclusion that this sample of teachers perceived a difference between the terms similar to the established definitions of teaching about religions and teaching religions. Twenty-two respondents (012AFA1, 012ALA1, 012ASS1, 012ASS2, 012ASC1, 012APE1, 012AAA1, 012APE2, 013BFA2, 013BFA3, 013BLA2, 012BSS1, 013BSS2, 013BMA1, 013BSC1, 014CFA1, 014CFA2, 014CLA2, 014CSS1, 014CSC1, 014CPE1, 014CAA1) cited the difference between information and indoctrination. Five teachers (012ALA2, 012AMA2, 013BPE1, 013BAA1, 014CMA1) cited the degree of generality or specificity when approaching religions as the difference between the two terms. Five respondents (012AMA1, 012ASC2, 012AAA2, 013BLA1, 014CLA1) stated there was little or no difference between the two concepts while two respondents (012AFA2, 013BFA1) were not sure of what the difference was. The data point to a differentiation, but the differentiation was not shared by all respondents and was not consistently the same.

Twenty-four respondents (015AFA1, 015ALA1, 015ALA2, 015ASS1, 0151SS2, 015AMA2, 015APE1, 015APE2, 015AAA1, 015AAA2, 016BFA3, 016BLA1, 016BLA2, 016BSS1, 016BSS2,

016BMA1, 016BSC1, 016BPE1, 017CFA2, 017CLA1, 017CLA2, 017CSS1, 017MA1, 017CSC1) perceived the academic or objective teaching of religions to be an unbiased, historical, survey approach. Five respondents (015ASC1, 016BFA1, 016BFA2, 016BAA1, 017CFA1) passed or were not sure what these terms meant. Two respondents (015AMA1, 015ASC2) indicated that these terms meant a specific course about religions.

There was no universal understanding of either the terminology or the definitions established concerning teaching about religions that was held by this sample of teachers. There was a predominant point of view. There were also perceptions held that do not follow the definitions and terminology being used in the current curricular discussions of teaching about religions. Teaching about and teaching religions meant different things to teachers. The terms academic and objective when used in conjunction with teaching about religions have a specific meaning to teachers and could be interpreted to be very similar to the concept of teaching about religions. The terminology used in the literature explaining teaching about religions was not universally understood by the teachers in this sample. There was more uniformity of understanding when the terms objective and academic study of religions were used. This suggests that while the definitions have been established and are

prevalent in the literature, not all teachers in this sample perceived teaching about religions according to the same terminology and this could therefore account for misunderstandings when dealing with issues or topics relating to religion or religions.

Legal issues. When considering the legal issues of teaching about religions, respondents were split over whether or not the Constitution of the United States supported the concept of teaching about religions. The review of literature established that teaching about religions had not been ruled against by the United States Supreme Court. As a curricular practice, teaching about religions is not directly mentioned by the Constitution of the United States. Fifteen respondents (018AFA2, 018ALA1, 018ALA2, 018ASS2, 018AAA1, 018AAA2, 019BFA3, 019BLA1, 019BLA2, 019BSS2, 020CFA1, 020CFA2, 020CLA2, 020CSS1, 020CSC1) perceived that teaching about religions would be appropriate or acceptable according to their understanding of the Constitution of the United States while three respondents (018AMA1, 018ASC1, 018ASC2) stated that teaching about religions would not be prohibited by the Constitution of the United States. Four respondents (018ASS1, 018APE1, 019BFA1, 019BAA1) suggested that teaching about religions would need to follow a strict separation of church/state position and should not include religious indoctrination. Twelve respondents (0181FA1,

018AMA2, 018APE2, 019BFA2, 019BSS1, 019BPE1, 019BMA1, 019BSC1, 020CLA1, 020CMA1, 020CPE1, 020CAA1) were unsure or had no opinion on whether teaching about religions would be supported by the Constitution of the United States.

When asked to support their constitutional perceptions concerning teaching about religions, eighteen of the respondents (022AFA2, 022ALA2, 022ASS2, 022AMA2, 022ASC2, 022APE1, 022AAA1, 023BFA2, 023BFA3, 023BLA1, 023BMA1, 023BSC1, 023BSS2, 024CLA1, 024CSS1, 024CSC1, 024CPE1, 024CAA1) stated they had no specific constitutional examples. Six respondents (022AMA1, 022APE2, 023BPE1, 024CFA1, 024CFA2, 024CLA2) indicated that since teaching about religions was historically based, it would not violate the Constitution of the United States while six additional respondents (022ALA1, 022AAA2, 022ASS1, 023BFA1, 023BSS1, 024CMA1) referred to decisions of the United States Supreme Court to support their perceptions that teaching about religions did not violate the Constitution of the United States. These references were general and did not include any specific examples.

When considering whether or not teaching about religions was legal or not, 32 of the respondents (026AFA1, 026ALA1, 026ALA2, 026ASS1, 026ASS2, 026AMA1, 026AMA2, 026ASC1, 026ASC2, 026APE1, 026APE2, 026AAA1, 026AAA2, 027BFA1, 027BFA2, 027BFA3, 027BLA1, 027BLA2,

027BSS1, 027BSS2, 027BMA1, 027BSC1, 027BPE1, 027BAA1, 028CFA1, 028CFA2, 028CLA1, 028CLA2, 028CSS1, 028CMA1, 028CSC1, 028CAA1) indicated that yes, teaching about religions was legally possible. This number of respondents (32) was over twice the number of respondents (15) that indicated teaching about religions would be appropriate according to the Constitution of the United States. One teacher (026AFA2) was not sure if teaching about religions was legally possible while one teacher (028CPE1) stated that teaching about religions was not legally possible.

Thirty of the respondents (030ALA2, 030AFA2, 030AAA2, 030AMA1, 030APE1, 030AMA2, 030AAA1, 031BSC1, 031BFA1, 031BFA3, 031BSS1, 031BMA1, 031BAA1, 032CLA2, 032CSS1, 032CFA2, 032CMA1, 032CAA1, 031BLA1, 031BLA2, 032CSC1, 030ASC1, 031BSC1, 031BPE1, 030ASS1, 032CLA1, 031BFA2, 030ASS2, 030ALA1, 031BSS2) gave some indication of support for legally teaching about religions with the most prevalent being that teaching about religions was historical and since religion is considered an institution in society it could be included in the curriculum (Table 33).

This sample of teachers suggested more legal than constitutional support for teaching about religions. Even though teachers were not particularly aware of specific court cases, it should not be inferred that they were

ignorant of the legal issues concerning teaching about religions. This sample of teachers had a general understanding that teaching about religions was legally possible indicating that a survey or comparative approach to dealing with religions in an historical and cultural context was appropriate. No data indicated that this sample of teachers supported using the Constitution of the United States as a means for promoting indoctrination in the public school classroom regarding a specific religion.

The respondents also reflected the general attitude of uncertainty as reported by other researchers concerning the constraints thought to be imposed by the courts. This uncertainty concerning what can or what cannot be done may well be an inhibiting factor in a teacher's consideration of including teaching about religions in the curriculum.

Rationale for including teaching about religions in the curriculum. The rationale provided for why teaching about religions should be included in the public schools indicated that these teachers have a basic understanding that religions were a major factor in society, and history (Table 37, 41 and 45). Some teachers indicated including appropriate considerations of religions was a necessary and integral part of their teaching. Others indicated the importance of religions in the curriculum, but were more willing to place the teaching of religions in other departments (particularly the social studies). This

designation was not made to exclude teaching about religions from other areas. Many teachers were unaware of how teaching about religions could be included in non-social studies areas of the curriculum.

Thirty-three respondents (038AFA1, 038ASS1, 038AMA1, 038AMA2, 038ASC1, 038ASC2, 038APE2, 038AAA1, 038AAA2, 039BFA2, 039BFA3, 039BLA1, 039BLA2, 039BMA1, 039BSC1, 039BSS1, 039BLA2, 039BAA1, 040CFA2, 040CSS1, 040CSC1, 038AFA2, 038ALA1, 038ALA2, 038ASS2, 038APE1, 039BFA1, 039BPE1, 040CFA1, 040CFA1, 040CLA1, 040CLA2, 040CAA1) indicated that teaching about religions should be included in the curriculum while one respondent (040CPE1) indicated that teaching about religions should not be included in the public high school curriculum. Different reasons were given for why teaching about religions should be included in the curriculum. Twenty-six teachers (034AFA2, 034ALA1, 034ALA2, 034ASS1, 034ASS2, 034AMA2, 034ASC2, 034APE1, 034APE2, 034AAA1, 034AAA2, 035BFA1, 035BFA3, 035BLA1, 035BLA2, 035BSS1, 035BSS2, 035BMA1, 035BPE1, 036CFA1, 036CFA2, 036CLA2, 036CSS1, 036CMA1, 036CSC1, 036CAA1) suggested that teaching about religions was a necessary and valid curricular component. Three teachers (035BSC1, 035BAA1, 036CLA1) suggested that teaching about religions could be a separate course offering. Two teachers (034AFA1, 034AMA1) were not sure why teaching about religions should be included in the curriculum, and one

teacher (034ASC1) suggested that teaching about religions should be included in the curriculum for personal religious reasons. One teacher (036CPE1) suggested that teaching about religions should not be included in the public high school curriculum.

The data from this area of investigation present one of the two sub-topics with the highest percentages of agreement amongst the respondents (97%). Thirty-three of the respondents from the sample indicated that teaching about religions should be in the curriculum of the public high school. This was a perception held by the respondents, and is not to be mistaken as a classroom practice. This was one perception that this sample shares (given the one exception) with the proponents of teaching about religions. It may be, however, that their personal backgrounds as Christians are forming the base for their perception.

Reasoning for where teaching about religions should be placed in the curriculum. Teaching about religions was perceived to be appropriate across the curriculum (see Table 45) with a difference of opinion within the sample as to the emphasis in departments in the school curriculum. Social studies ranked first (042AFA1, 042AFA2, 042ALA1, 042ALA2, 042ASS1, 042ASS2, 042AMA1, 042AMA2, 042ASC1, 042ASC2, 042APE1, 042APE2, 042AAA1, 042AAA2, 043BFA1, 043BFA2, 043BFA3, 043BLA1, 043BLA2,

043BSS1, 043BSS2, 043BMA1, 043BSC1, 043BPE1, 043BAA1, 044CFA1, 044CFA2, 044CLA1, 044CLA2, 044CSS1, 044CMA1, 044CSC1, 044CAA1) followed by the fine arts (042AFA2, 042ALA2, 042APE2, 042AAA1, 043BFA1, 043BFA2, 043BFA3, 043BLA2, 043BSS2, 043BAA1, 044CMA1, 044CAA1), language arts (042ALA1, 042ASS1, 042ASS2, 042APE2, 042AAA1, 043BFA2, 043BLA2, 043BSS2, 043BAA1, 044CSS1, 044CMA1), science (042ASC1, 042APE2, 043BFA3, 043BLA2, 043BSS2, 043BMA1, 043BAA1, 044CSS1), applied arts (042AMA1, 042APE2, 042AA1, 043BLA2, 043BSS2, 043BAA1, 044CLA2), mathematics (042AMA1, 042APE2, 043BLA2, 043BSS2, 043BAA1), and physical education (042APE2, 043BLA2, 043BSS2, 043BAA1). Four teachers (042APE2, 043BLA2, 043BSS2, 043BAA1) shared the perception that teaching about religions should take place across the curriculum where appropriate or applicable. The remainder of the sample was more specific in their placements as reflected in Tables 42-45.

The emphasis placed on the appropriateness of teaching about religions as a curricular component in the social studies curriculum was shared not only by social studies teachers, but also by teachers across the curriculum (Table 45). The review of literature indicated that this perception was known concerning social studies teachers. The current data from this study indicate that teachers from across the curriculum view teaching about

religions in the social studies as appropriate. This may have been assumed in the past, but is confirmed for this sample of teachers from across the curriculum.

Twenty-four of the teachers (046AFA2, 046ALA1, 046ALA2, 046ASS1, 046ASS2, 046AMA2, 046ASC2, 046AAA1, 046AAA2, 047BFA1, 047BFA2, 047BFA3, 047BLA1, 047BLA2, 047BSS1, 047BMA1, 047BSC1, 047BPE1, 047BAA1, 048CFA2, 048CLA2, 048CSS1, 048CMA1, 048CSC1) suggested that teaching about religions was appropriate in the social studies if the teaching about religions was done in an objective, historical and unbiased treatment of religions. Religions were viewed as a social study and the proper place for their study in the curriculum was viewed as being in the social studies.

The perception that teaching about religions should take place in the social studies area, and the emphasis it received from the social studies teachers as compared to others in the sample, may indicate that teaching about religions was not perceived as an integral component for other areas across the curriculum. Teachers did suggest several reasons for including teaching about religions in non-social studies areas. Including teaching about religions in the fine arts was supported because of the religious influences observed in art, music, and culture (043BFA1, 043BFA2, 044CAA1, 046ALA2, 047BFA2, 048CAA1). Support for teaching about religions in the language arts

was based primarily on the influence of religions on literature (042ALA1, 042ASS1, 043BSS2, 044CMA1, 046ASS1, 046ASS2, 047BFA2). Teachers suggested that teaching about religions in science classes should focus on religious issues in relationship to theories of origin (043BMA1, 044CSS1, 046AMA1, 046ASC1, 047BMA1, 047BFA3).

The current data presented indicate that the perceptions held by this sample of teachers places primary emphasis for teaching about religions in the social studies area and includes secondary areas of emphasis. There was some emphasis that teaching about religions could take place across the curriculum, but that perception was held by only four respondents. The reasons for including teaching about religions in any of the curricular areas are limited to this sample of teachers and are not generalizable to other populations.

The Explicit Curriculum (Teacher Practices)

What teachers from the sample for the current study were doing in their classrooms concerning teaching about religions, and what they perceived concerning textbooks and religions is discussed in the following five sections: courses strictly devoted to religions, where teaching about religions was taking place across the curriculum, textbook coverage of religions, materials and methods used for teaching about religions, and interest in integrating teaching about religions. The actual classroom practices

when teaching about religions by the teachers in this sample offered a perspective from across the curriculum, while specific studies in content teaching areas had been the research method in the past.

Specific courses in the school curriculum devoted to religions. Two classes devoted strictly to the academic study of religion were offered. Mythology was a class identified as being devoted to religions including Greek, Egyptian, and Norse literature relating to mythology (Table 49). The Bible as Literature course was another literature course that included the study of Judaeo/Christian traditions in literature (see Table 49). Both the instructor that taught, The Bible as Literature, and the administrator in charge of the secondary curriculum, indicated that the class had not been taught for the past five years due to lack of enrollment in this elective course. Their reasons for the lack of enrollment suggested that students did not have many options in the selection of electives because of both school and college/university enrollment requirements. The Bible as Literature course was only one of many electives in their curriculum that was experiencing diminishing student enrollment.

Two units of study (050BFA1, 050CFA1) devoted to teaching about religions were identified. One unit dealt with the Holy Week in Spain, and the second was a unit of

study in Spanish dealing with the Spanish people. Four teachers (050AFA1, 050BSS1, 050BSS2, 050CSS1) suggested that although they did not teach specific units about religions that certain units and topics were more appropriate for including religions. These teachers were from the fine arts and social studies departments (Table 50). The perception that teaching about religions was more appropriately developed within units of study rather than as a specific course or unit of study is another perception shared by the respondents in this study with the social studies teachers in the Kniker (1987) study.

Where is teaching about religions taking place in the curriculum? Teachers from across the curriculum indicated that teaching about religions was being included in various curricular areas. The following paragraphs summarize this activity by department.

Fine arts teachers included the influence religion has had in both historical and cultural contexts. This theme was specifically apparent in the emphasis foreign language teachers placed on religious holidays (052A1, 052B2), the religious motivation attributed to certain composers and their music (052B2), and the religious influence on works of art and symbolic representations of religions (052A2, 052A3, 052B3, 052C2).

Language arts teachers included references to the influence of religions in literature and the religious

contexts of some literary works (Table 53). The emphasis by language arts teachers from each of the schools varied. One teacher (053A3) identified religious figures and ideas in literature, another (053C1) encouraged discussions on faith and religions while another teacher identified a very broad consideration of religious ideas, questions, and themes (053A2).

Social studies teachers included teaching about religions more often than teachers from other disciplines (excepting the language arts, Table 53). The incidents of teaching about religions for social studies teachers (Tables 54 and 55) were greater than the incidents reported by teachers from other disciplines (Tables 52-53, 56-58). The incidents listed by the social studies teachers (Table 54) were planned activities that followed the established concept for teaching about religions as reviewed in the literature. Teachers from other disciplines did not address religions in this same deliberate manner, but waited for students to initiate questions or inquiry before dealing with religions and issues relating to them. When teaching about religions, the social studies teachers included more incidents from the past (050BSS1, 050CSS2, 054A3, 054A4, 054A5, 054B1, 054B2, 054B3, 054B4, 054C2, 054C3) than from the present (054A1, 054C1, 054C3).

The presence of religion or religious themes in mathematics was limited to one reference of the Old Testament where mathematical symbols and equations were mentioned (056A3). Three incidents (056A1, 056A2, 056C1) mentioned by science teachers were directly related to origins/evolution/creation questions and discussion. The perceptions concerning the appropriateness of teaching about religions in either mathematics or science (Table 45) was not a practice of the mathematics or science teachers from the three schools in the study. No other topics related to religions were cited by the mathematics or science teachers in responses to other interview questions. This practice was consistent with the perceptions of the mathematics and science teachers reported earlier (046AMA1, 046ASC1, 047BFA3, 047BMA1, 043BMA1, 044CSS1) concerning teaching about religions.

One physical educator (057A1) mentioned certain topics (drugs, alcohol abuse, contraception, birth, death) that would be covered in health classes as an appropriate place for religious views to be expressed. The current data reveal that the inclusion of physical education as an area where teaching about religions was appropriate was limited to those that indicated that teaching about religions was appropriate across the curriculum (042APE2, 043BLA2, 043BAA1, 043BSS2). However, the lack of actual teaching about religions in physical education runs

counter to the perception of the appropriateness of teaching about religions across the curriculum in all departments.

Business education teachers (058A2, 058B1, 058C1) mentioned how religion has influenced a particular law or laws and the accommodation toward religions (tax status, exemptions) in the United States as appropriate topics in their courses. The driver education teacher (058A1) commented on his perception of a relationship between natural/physical laws of motion as being God-given and the importance of students understanding the consequences when those laws of motion and force are broken when driving an automobile. For both areas of teaching these items were supplemental to the prescribed curriculum and were not primary components or units of study in the stated curriculum of these courses.

Textbook coverage of religions. The review of literature established a lack of coverage about religions in high school textbooks and some instances where the incidents that were mentioned were not complete or the emphasis was watered-down from the true contextual meaning. There were eight respondents (059ASS2, 060BFA2, 060BLA1, 060BLA2, 060BSS2, 062ASS1, 062BBSS1, 062CSS1) in this study that agreed with the conclusion that textbook coverage about religions was inadequate. However, the teachers in this study were responding from the context of

their disciplines across the curriculum, while the previous studies on textbook coverage about religions was limited to the social studies area. Including coverage about religions in textbooks was considered to be neither appropriate or of concern in certain disciplines (059AMA1, 059AMA2, 059ASC1, 059ASC2, 059APE1, 059AAA1, 059AAA2, 060BFA2, 060BLA1, 060BMA1, 060BSC1, 060BPE1, 060BAAA1, 061CMA1, 061CSC1, 061CPE1, 061CAA1).

Social studies teachers generally considered the coverage about religions in their textbooks to be inadequate, but their viewpoints were varied. One social studies teacher (059ASS1) indicated that textbooks did not give adequate coverage to religions, while another social studies teacher (059ASS2) suggested that textbooks did not have any treatment about religions. One social studies teacher (060BSS1) was unsure if textbooks covered religions in an adequate fashion, while another social studies teacher (060BSS2) stated that the coverage was accurate but probably not adequate. Another social studies teacher (061CSS1) did not use textbooks and did not "think there (was) such a thing as adequate coverage about anything in textbooks" (062CSS1). Four of the five social studies teachers (062ASS1, 062ASS2, 062BSS1, 062BSS2) indicated that adequate coverage would include a historical, cultural treatment of religions in an accurate, contextual setting. A similar response was

recorded by 13 other respondents (059AFA1, 059ASS1, 059BPE2, 061CFA1, 062AAA1, 062BFA1, 062BLA1, 062BPE1, 062BAA1, 062CFA1, 062CFA2, 062CLA1, 062CLA2). Three other respondents (059AAA1, 061CLA1, 062AFA1) were somewhat unsure of what adequate coverage of religions in textbooks meant.

The respondents from the current study were more precise in describing accurate coverage about religions in textbooks, but were less precise in agreeing on what adequate or appropriate coverage about religions would be. The current data indicate that religions do not receive adequate attention in high school textbooks. How teachers used textbook materials and the appropriateness of religions in various areas of the curriculum was varied throughout this sample of teachers.

Materials and methods used for teaching about religions. Teachers used a variety of materials and methods in their teaching practices. When teaching about religions, print-type materials were the most prevalent, such as newspapers (063ALA1, 063ASS1, 063ASS2, 064BSS2, 065CSS1) and periodicals (063ALA1, 063ASS1, 063ASS2, 064BSS2, 064BAA1). Print materials were followed by biblical references (063ALA2, 063AMA1, 063ASC1), textbooks (063ALA1, 064BLA1, 063AFA1), teacher-made/gathered materials (063ASS2, 064BFA2, 064BSS1), videotapes (064BSS2, 065CSS1), films/filmstrips (064BSS2, 065CSS1),

plays, (064BSS1, 069CSS1), outside resources such as guest speakers (063ALA1, 065CFA1), illustrations of art (063AFA1), teacher travel experiences (064BFA2), pamphlets (064BFA2), essays (064BFA2), slides (064BFA2), music history books (064BFA3), worksheets (069CSS1), and posters (064BFA2).

No current data indicate an awareness or usage of available curriculum materials that had been specifically developed for teaching about religions. Acknowledgments of appropriate professional journals and organizations that have promoted and developed materials for teaching about religions were not mentioned directly. Available resources such as those reviewed in the literature available from the NCSS, The Williamsburg Charter Foundation, and the World Religions Project were not being used by teachers in this study.

Discussion was the most frequently mentioned method of teaching about religions by this sample of teachers (063ASS1, 067ALA1, 067ASC1, 067APE1, 067AAA1, 068BMA1, 069CFA2, 069CLA1, 069CSS1). Discussion was used primarily when responding to student questions rather than as a planned activity covering a religious topic or issue. Student inquiry was reported as the next most frequently used methodology (067AFA2, 067ALA1, 067ASC1, 063APE1, 063ASS1) followed by lecturing (067ASS2, 067AMA1, 068BLA1, 068BAA1), dramatics (069CSS1, 064BSS1), writing

assignments (068ASS1, 067APE1), and holiday celebrations (068AFA1, 069CFA1). Single incidents of journaling (069CSS1), essay writing (069CSS1), debate (069CSS1), drawing (063AFA2), cooperative groups (069CSS1), writing stories (069CSS1), producing video tapes (069CSS1), comparing literature with the Bible (067ALA2), debate (069CSS1), and the analysis and comparison of Christianity with other religions (068BSS2) were mentioned. One social studies teacher (069CSS1) used eight of the fifteen identified methodologies for teaching about religions: discussion, drama, journaling, essay writing, debate, cooperative groups, writing stories, and producing video tapes.

Interest in integrating teaching about religions in the curriculum. Integrating information about religions into courses or units of study was considered by twenty-one of the respondents from this sample. Of the twenty-one, 14 (071AFA1, 071AFA2, 071AMA1, 071ASC1, 071AAA1, 071BFA1, 071BLA1, 071BSC1, 071BPE1, 071BAA1, 071CFA1, 071CLA1, 071CLA2, 071CAA1) were interested in considering the inclusion of teaching about religions into their courses or units of study. These same teachers were cautious concerning the appropriateness of such teaching, and no current data reveal an interest in indoctrination or promotion of a particular religion as the reason for including teaching about religions in the public school

classroom. The other seven respondents (071ASC2, 071APE1, 071BMA1, 071CFA2, 071CMA1, 071CSC1, 071CPE1) indicated that teaching about religions was not appropriate to their fields of study, and they would not be interested in adding teaching about religions to the curriculum. Their reasoning was not based on a rejection of the concept of teaching about religions but on the appropriateness or inappropriateness of forcing a curricular concern in their areas of study (070ASC1, 070BMA1, 070CFA2, 070CMA1, 070CPE1). The respondents who considered teaching about religions as not being appropriate were from mathematics (070BMA1, 070CMA1), science (070ASC2, 070CSC1), physical education (070APE1, 070CPE1) and the fine arts (070CFA2).

The current data were consistent with the emphasis on the appropriateness of teaching about religions in the social sciences, literature, and art and music as developed in the literature. The interest in integrating teaching about religions by the teachers from this sample was consistent with the perceptions held by this sample of teachers for teaching about religions across the curriculum from teachers in the fine arts (070AFA1, 070AFA2, 070BFA1, 070CFA1), language arts (070BLA1, 070CLA1, 070CLA2), applied arts (070AAA1, 070CAA1), science (070ASC1, 070BSC1), mathematics (070AMA1), and physical education (070BPE1).

The Implicit Curriculum

In particular the Association for Supervision and Curriculum Development has suggested that schools should periodically review the Implicit Curriculum in their schools to determine the ways in which the school is having an effect on students in relationship to religion. Of interest would be the policies and programs of a school that may promote a particular religious point of view. The Implicit Curriculum is discussed in the following three sections: religious holidays, school activities that deal with religion, and school and teacher influences.

Religious holidays. Two separate sets of data indicated that the Christian calendar determined segments of the public school calendar, and in particular the effect was most prominent at times of traditional Christian holidays. One set of data was gathered to determine how religious holidays were treated in each of the schools. Thirty-one of the teachers in this sample (072AFA1, 072AFA2, 072ALA1, 072ALA2, 072ASS1, 072ASS2, 072AMA1, 072AMA2, 072ASC1, 072ASC2, 072APE1, 072APE2, 072AAA1, 072AAA2, 073BFA2, 073BFA3, 073BLA1, 073BLA2, 073BSS1, 073BSS2, 073BSC1, 073BPE1, 073BAA1, 073BMA1, 074CFA2, 074CLA2, 074CSS1, 074CMA1, 074CSC1, 074CPE1, 074CAA1) indicated that parts of the public school calendar were determined by events in the Christian

tradition. Another data set was gathered to specifically determine how the school calendar reflected religious holidays. Thirty-three respondents (076AFA1, 076AFA2, 076ALA1, 076ALA2, 076ASS1, 076ASS2, 076AMA1, 076AMA2, 076ASC1, 076ASC2, 076APE1, 076APE2, 076AAA1, 076AAA2, 077BFA1, 077BFA2, 077BFA3, 077BLA1, 077BLA2, 077BSS1, 077BSS2, 077BMA1, 077BPE1, 077BAA1, 078CFA1, 078CFA2, 078CLA1, 078CLA2, 078CSS1, 078CMA1, 078CSC1, 078CPE1, 078CAA1) indicated the Christian holidays of Holy Week and/or Christmas were reflected in their school calendars.

Thirty-one respondents (076AFA1, 076AFA2, 076ALA1, 076ALA2, 076ASS1, 076AMA2, 076ASC1, 076ASC2, 076APE1, 076APE2, 076AAA1, 076AAA2, 077BFA1, 077BFA2, 077BFA3, 077BLA1, 077BLA2, 077BSS1, 077BSS2, 077BMA1, 077BSC1, 077BPE1, 078CFA1, 078CFA2, 078CLA1, 078CLA2, 078CSS1, 078CMA1, 078CSC1, 078CPE1, 078CAA1) indicated that their schools had vacation time that coincided with the Christian holiday of Christmas. Twenty teachers (072AFA2, 072ALA1, 072ASS1, 072AMA1, 072AMA2, 072ASC1, 072ASC2, 072AAA2, 073BFA2, 073BFA3, 073BLA1, 073BSS2, 073BSC1, 073BPE1, 074CFA1, 074CLA2, 074CSS1, 074CMA1, 074CCSC1, 074CPE1) made a direct connection between the Christian celebrations of Christmas, Easter, and Good Friday and vacation times in their schools. Schools B and C had vacation time each year during the Christian Holy Week and following Easter Sunday. These data represent the

implicit bias toward the Christian calendar as reported by the majority of teachers in this study (Tables 75, 79).

Although the connection to the Christian calendar and vacation time was indicated by teachers from all three schools, six respondents (072AMA1, 073BFA2, 073BBPE1, 073BAA1, 074CLA2, 074CSC1) mentioned a change or shift in identifying the corresponding vacation times as winter or spring break rather than Christmas or Easter break. Some teachers still referred to the vacation periods as Christmas and Easter vacation, but officialy in all three schools the vacation was listed as winter, spring or holiday break/vacation. Teachers appeared to perceive the relationship between vacation time and Christian holidays as tradition rather than as sponsorship of a religious holiday. Twelve of the respondents (076AFA1, 076AFA2, 076AMA2, 076APE1, 076AAA2, 077BFA2, 077BLA1, 077BLA2, 077BSS1, 077BSS1, 077BAA1, 078BPE1) indicated that the terminology had changed to reflect the secular rather than the religious observance of these holidays.

Christmas concerts, assemblies, or musical programs were held at all three of the schools (080AFA1, 080ALA1, 080AMA1, 081BFA1, 081BFA2, 081BLA1, 081BSS1, 081BSC1, 081BAA1, 082CFA1, 082CFA2, 082CLA1). The current data in the transcripts reveal Christmas/Easter concerts and programs were becoming seasonal (winter/spring) rather than remaining specific to the Christian holiday

designations (Tables 75, 79). This transition from Christian to secular was recorded by eleven teachers from school A (080AFA1, 080ALA1, 080ALA2, 080AMA2, 080ASS1, 080ASS2, 080ASC1, 080ASC2, 080APE2, 080AAA1, 080AAA2) that indicated their school had a traditional all-school Christmas assembly with the inclusion of some traditional Christmas music while the primary intent was secular with an emphasis on Santa Claus and exchanging gifts. A similar shift in emphasis toward the secular was indicated by the 13 respondents (080ALA1, 080ALA2, 080ASS1, 080ASS2, 080AMA2, 080ASC2, 080AAA1, 081BLA1, 081BAA1, 082CMA1, 082CSS1, 082CSC1, 082CAA1) who indicated that the purposes of the holiday programs at the Christmas season had a secular rather than religious intent. This understanding, however, was not universal to all teachers in the sample (Table 83). There were eleven respondents (080AFA2, 080APE1, 081BFA3, 081BLA2, 081BSS2, 081MA1, 081BPE1, 082CLA2, 082CSS1, 082CMA1, 082CPE1) who stated that their schools either did not have any programs at holiday times or were unsure of what the practices at their schools were.

Four teachers (072ASC2, 073BMA1, 073BPE1, 074CLA1) mentioned the use of released time for allowing students to attend religious functions or to participate in religious holidays that did not coincide with scheduled school vacation time. The only accommodation to another

religion (besides Christianity) in relationship to religious holidays would have been the coincidence of other religious holidays that would have been celebrated or recognized during the established school vacation periods. One mention was made that the Jewish celebration of Hanukkah was one such coincidence (072ALA1).

School activities that deal with religion.

Respondents from the three schools perceived a number of areas where school activities and religion were related. None of the activities mentioned were listed by a majority of the respondents. One of the schools in the study helped to coordinate (providing the gym and other facilities) a formal baccalaureate service for graduating seniors, while the sponsorship of the service was carried out by the local churches (085BFA1, 085BFA2, 085BLA1, 085BLA2, 085BSS2, 085BSC1, 085BAA1). These data did not reveal that prayer at graduation was an issue at any of the schools. These data did reveal that some teachers (084AFA2, 084ASS1, 084ASC2, 084APE2, 084AA1, 084AAA2, 085BFA2, 085BSS1, 085BMA1, 086CSC1, 086CMA1) were unsure of the practices concerning prayer at graduation. None of the three schools included prayer in the graduation ceremony, but eight teachers (084AFA1, 084ASS1, 084ASS2, 084APE1, 085BPE1, 086CLA1, 086CSS1) representing each of the three schools indicated that public prayer was part of the ceremony.

Other incidents of public prayer were noted (085BFA3, 085BLA1, 085BLA2, 085BPE1, 086CFA1, 086CSS1, 086CMA1). Prayer was part of the prom dinner at one school, faculty dinners at another, and was included at some of the parent/school functions. Three teachers (084AFA2, 084AAA2, 085BPE1) mentioned the practice of prayer or silence and meditation in relationship to athletic events or contests.

Each of the three schools abided by an extra curricular policy referred to as church night. One night a week was not scheduled for normal after-school functions or activities to accommodate the activities of the local churches (Catholic/Protestant). This activity was "implicit" school policy in that each of the schools within athletic/activity conferences would honor this practice in their scheduling of events.

Advertising (posters) for church functions and Christian-sponsored youth organizations were displayed (084AMA1) in one school. This activity was seen, by the one respondent, as a school activity dealing with religion.

School and teacher influences. Teachers from this sample varied in their perspectives on the degree and type of influences they as teachers and their schools had on students regarding religions. Twenty-six teachers (087AFA1, 087AFA2, 087ALA1, 087ALA2, 087ASS1, 087AMA1,

087AMA2, 087ASC1, 087ASC2, 087AAA1, 088BFA2, 088BFA3, 088BLA1, 088BLA2, 088BSS1, 088BSS2, 088BMA1, 088BSC1, 089CFA1, 089CLA1, 089CLA2, 089CSS1, 089CMA1, 089CSC1, 089CPE1, 089CAA1) indicated that neither their schools nor teachers had any formal religious influence on students. This indication was consistent with the perception that teaching about religions should be non-indoctrinaire. Four of the 26 teachers (087ASS1, 087APE2, 089CAFA1, 089CSS1) plus one additional teacher (088BFA2) conveyed that teaching about religions as an academic study was the extent of the influence that their schools had toward religions. Two teachers (087AFA1, 087ASC1) suggested that allowing advertising for Christian organizations and church groups to be posted on bulletin boards was a form of religious influence in their school. One teacher (088BLA2) mentioned that the cooperative relationship between the local pastors and the school administrators was a form of religious influence, although the data reveal the intent of their scheduled meetings was informational rather than accommodating toward one religious group. Two teachers (087ALA1, 088BLA2) mentioned a relationship between their schools and the churches in their communities existed when the school would not schedule events on what was termed "church night". One teacher (087AMA1) registered a concern that any effort to not promote religion in the school

curriculum created the effect of promoting secular humanism which he considered to be an antithesis of Christianity.

Five teachers (087ALA2, 087APE2, 087AAA2, 089CLA1, 089CMA1) indicated that while the school did not have a formal influence on students regarding religions, teachers did have an influence on students through modelling and personal contact. Nine teachers (090AFA1, 090ALA1, 090ALA2, 090ASS1, 091BFA1, 091BLA1, 091BSS2, 092CFA1, 092CSS1) who taught about religions in their classrooms indicated their influence in the area of religions was limited to the necessity of maintaining an objectivity in the classroom concerning religions. Nine teachers (090AFA2, 090ALA1, 090AMA1, 090ASC1, 090APE1, 090AAA1, 091BFA2, 092CFA2, 092CLA1) suggested that they had a degree of influence with students based on identifying their personal religious beliefs and serving as role models for students. References to this influence were not made in the context of indoctrination, but in addressing issues during classroom discussion. Five teachers (091BFA3, 091BSS2, 091BPE1, 091BAA1, 092CMA1) indicated they had a degree of influence by setting a positive moral example and conveying positive societal values to students. Two of these five teachers (088BPE1, 088BAA1) plus one additional teacher (089CFA2) stated that

the values they tried to convey formally and informally were directly related to their religious convictions.

Teacher Suggestions, Problems, Training

Teachers were asked to contribute their points of view, concerns, and suggestions relating to teaching about religions. The perspectives of the teachers in this sample are discussed in the following four sections: problems when teaching about religions, suggestions for improving teaching about religions, teacher preparation for teaching about religion, and teacher choices for continued training.

Problems when teaching about religions. The current data did not suggest any majority points of view concerning problems with teaching about religions. Seventeen teachers (094AFA1, 094ALA1, 094ALA2, 094AMA1, 094ASC2, 094AAA1, 094AAA2, 095BFA1, 095BFA3, 095BLA1, 095BLA2, 095BSS2, 095BPE1, 095BAA1, 096CSS1, 096CMA1, 096CSS1) indicated that they had not encountered any problems, nor were they aware of any problems encountered by other teachers when teaching about religions.

Teachers in this sample indicated the possibility of a number of problems that could arise when teaching about religions. Three teachers (094ASS1, 095BFA2, 096CFA1) suggested the possibility of offending parents and students when teaching about religions. Another teacher (094AAA2) suggested that there was a risk of being

misunderstood when teaching about religions, in that some would interpret teaching about religions to be teaching a specific religion rather than including information about a number of religions. One teacher (094ASS2) suggested that the selection of materials for teaching about religions posed a problem. One teacher (096CLA1) suggested that students not being open to teaching about religions may be a problem while another teacher (094AFA1) suggested that the need for the teacher to remain objective concerning religion could be a problem.

Teachers also indicted a number of isolated problems from the past, including a teacher being challenged for promoting Christianity rather than objectively teaching about Christianity (094ASS2). Other problems included the perception that presenting creation/origins concepts was promoting biblical Christianity (094ASC1), parents calling for the censorship of library materials (094APE1), an inappropriate display of the Christian Nativity (095BFA2), controversy when school events were scheduled on "church night" (093BLA1), and complaints concerning textbooks from individuals from the Christian Right (094AAA1).

There was a general, but not unanimous concern with Christian fundamentalist parents and groups either misunderstanding or opposing the concept of teaching about religions (094APE1, 094AAA1, 095BFA3, 096CFA2, 096CSS1, 096CAA1). This concern was based on past experiences with

these parents and groups and with the controversy endemic to the pluralism of religions inherent to the concept of teaching about religions.

Suggestions for improving teaching about religions.

Respondents from this sample of teachers made several suggestions for improving teaching about religions. No one suggestion was mentioned by more than ten respondents.

Ten respondents (098ALA1, 098AMA1, 098PE1, 099BFA2, 099BSS1, 099BMA1, 099BPE1, 099BAA1, 100CMA1, 100CAA1) suggested that one improvement would be to enhance or foster an understanding of the teaching about religions concept. Specific means of accomplishing this task were not given. Six teachers (098ALA1, 098AMA2, 099BFA1, 099BLA2, 099BSS2, 100CLA1) did suggest that teachers be informed concerning teaching about religions in their content areas through teacher preparation and inservice programs. Other suggestions for improving teaching about religions included: working toward improving school/community relations with an aim toward acceptance of teaching about religions in the public school (098AAA2, 100CSS1), improving student acceptance of teaching about religions in the public school (100CFA1), developing a specific course to offer at the high school level to handle teaching about religions (098AFA1), improving the materials available for teaching about religions (098ASS2), and begin teaching about religions earlier than

at the high school level (100CPE1). There was some hesitancy in offering suggestions by several teachers (098AFA2, 100CSC1, 100CFA2), while other teachers (098ALA2, 09ASC1, 098ASC2, 098AAA1) made no suggestions for improving teaching about religions.

Teachers in this study suggested that it was necessary to continue informing teachers concerning what teaching about religions was. Teachers also suggested that the school community should be informed, and the issue of teacher preparation should be addressed. Teachers suggested that the development and inclusion of teaching about religions should be made more of a priority in curriculum development efforts.

Teacher preparation. When considering their preparation for teaching about religions respondents were more consistent in their responses concerning the lack of preparation in their teacher education programs than in being prepared or introduced to the concept of teaching about religions. Twenty-three of the respondents (102AFA1, 102AFA2, 102ALA1, 102ASS1, 102AMA1, 102AMA2, 102ASC2, 102APE2, 102AAA1, 102AAA2, 103BFA1, 103BFA3, 103BSS2, 103BMA1, 103BSC1, 103BPE1, 103BAA1, 104CFA1, 104CLA2, 104CMA1, 104CSC1, 104CPE1, 104CAA1) stated there was nothing relating to teaching about religions in their former education courses. Thirteen respondents (106AFA1, 106ASS1, 106AMA1, 106AMA2, 106ASC1, 106ASC2, 106AAA1,

107BMA1, 107BAA1, 108CLA2, 108CSC1, 108CPE1, 108CAA1) stated that there was nothing in their teacher preparation programs that was helpful in preparing them for teaching about religions. There were 24 respondents (110AFA1, 110ALA1, 110ALA2, 110ASS1, 110ASS2, 110AMA1, 110AMA2, 110ASC2, 110APE1, 110APE2, 110AAA1, 111BFA1, 111BFA3, 111BLA1, 111BLA2, 111BMA1, 111BSC1, 111BPE1, 111BAA1, 112CFA1, 112CLA1, 112CLA1, 112CPE1, 112CAA1) stating that there was nothing in their formal teacher education programs that prepared them for teaching about religions.

Respondents did indicate that they received some preparation concerning religions, but not for teaching about religions. This preparation was from some of the course work they had at the undergraduate level in their colleges and universities. Twelve respondents (106ALA1, 106ALA2, 106APE1, 106APE2, 107BFA1, 107BFA2, 107BFA3, 107BLA1, 107BLA2, 107BSS1, 108CLA1, 108CSS1) stated that undergraduate course work was their most helpful preparation for teaching about religions. Ten teachers (102AFA1, 102ALA2, 102ASS2, 102ASC2, 103BLA1, 103BLA2, 103BSC1, 103BPE1, 104CLA2, 104CAA1) suggested that general education courses in religion and philosophy contributed to their knowledge base in the area of religions. Five teachers (102ALA1, 102APE1, 102APE2, 104CFA2, 104CAA1) suggested that required courses in religion, Christian theology, and the Bible that they had in private

Christian/church colleges was part of their general preparation in the area of religion.

Two respondents (103BFA1, 103BSS1) stated that the preparation they received in their content area or discipline was adequate for teaching about religions. Five respondents (111BFA1, 111BFA2, 112CFA2, 112CSC1, 112CPE1) stated that the training they received in their content/discipline areas included some preparation for teaching about religions.

Three respondents (106ASS2, 108CFA1, 108CPE1) cited their personal backgrounds, while one respondent (104CLA1) cited her personal Christian background as contributing factors for preparing to teach about religions. One respondent (103BPE1) cited his Catholic parochial education (high school) as a contributing factor in preparation for teaching about religions. One teacher (106ALA2) cited a professional workshop (Bible as Literature) as part of his training for teaching about religions, while one additional respondent (114CAA1) recalled attending an inservice training session concerning teaching about religions.

Respondents (with two exceptions) did not participate in opportunities to gain further understanding and practical applications for teaching about religions. This study substantiates one of the conclusions of the Iowa survey of social studies teachers (Kniker, 1987), "While

teachers are themselves somewhat interested in learning more about religions, they are not rushing the gates" (p. 97).

The current data reflect the absence of any substantive mention of the appropriateness of teaching about religions or how one would approach teaching about religions in the teacher education programs of the teachers in the sample. Some of the teachers suggested directly that teacher education programs should include preparation for teaching about religions.

Teacher choices for training. Respondents had varied responses to different types of additional training for teaching about religions. Thirteen teachers (115AFA1, 115AFA2, 115ALA1, 115ASS1, 115ASS2, 115AAA2, 116BFA2, 116BPE1, 116BAA1, 117CFA1, 117CLA1, 117CLA2, 117CSS1) indicated an interest in inservice training related to teaching about religions. Four teachers (115ASS2, 115ASC1, 115APE2, 117CFA2) indicated an interest in teacher inservice concerning teaching about religions for personal, rather than curricular, reasons relating to broadening their own backgrounds about religions. Five teachers (116BFA1, 116BFA3, 116BLA2, 116BSS1, 117CAA1) indicated they would possibly be interested in inservice training. Eleven teachers (115ALA2, 115AMA1, 115AMA2, 115APE1, 115AAA1, 116BLA1, 116BMA1, 116BSC1, 117CMA1,

117CSC1, 117CPE1) stated they had no interest in inservice training concerning teaching about religions.

Fifteen teachers (118AFA1, 118AFA2, 118ALA1, 118ALA2, 118ASS1, 118ASS2, 118APE1, 118AAA1, 119BFA2, 119BPE1, 119BAA1, 120CFA1, 120CLA2, 120CSS1, 120CPE1) indicated that they would be interested in a professional journal that dealt with teaching about religions. Eight teachers (118AMA1, 119BFA1, 119BFA3, 119BSS1, 119BSC1, 120CFA2, 120CLA1, 120CAA1) indicated a possible interest in a professional journal if it was appropriate to their area of teaching. Eight teachers (118AMA2, 118APE2, 118AAA1, 119BLA1, 119BLA2, 119BMA1, 120CMA1, 120CSC1) were not interested in a professional journal concerned with teaching about religions. Two teachers (118ASC1, 118ASC2) were interested in a professional journal for personal rather than curricular reasons.

Twenty-one teachers (121AFA1, 121AFA2, 121ALA1, 121ALA2, 121ASS1, 121ASS2, 122AMA1, 121AMA2, 121APE1, 121AAA1, 121AAA2, 122BSS1, 122BFA3, 122BMA1, 122BSC1, 123CFA1, 123CFA2, 123CSS1, 123CMA1, 123CSC1, 123CPE1) stated they had no interest in a graduate level course in religions as a means of training for teaching about religions. Five teachers (122BFA2, 122BLA1, 122BLA2, 122BPE1, 122BAA1) were interested in a graduate level course on religion as a means of training for teaching about religions and five additional teachers (121ASC1,

122BFA1, 123CLA1, 123CLA2, 123CAA1) stated they had a possible interest in a graduate level course in religions as a means of training for teaching about religions. Two teachers (121ASC1, 121ASC2) indicated their interest in a graduate level course in religions would be for personal reasons rather than as training for teaching about religions.

Perceptions and Practices Concerning Teaching About Religions

The current data suggest that one of the main perceptions held by the teachers in the sample was that teaching about religions was an appropriate curricular and teacher endeavor. Also, the perception existed that teaching about religions was an appropriate endeavor across the curriculum. Across the curriculum did not mean "with the same emphasis" in all areas of the curriculum, however.

Given the contextual bias of the sample of teachers for this study, it appears that the perceptions concerning teaching about religions were not translated into classroom practices. Teaching about religions was taking place throughout this sample, but primarily as an adjunct consideration with the few exceptions noted in the social studies and language arts.

One possible connection to the gap between perceptions and practices may be the training, or lack of

it, that this sample of teachers had in their preservice teacher education programs. However, the presence of inservice opportunities within the geographic region established for the selected schools was not considered by any of the teachers within the sample. One teacher had attended a formal workshop concerning the Bible as Literature, and one additional teacher recalled attending an inservice program that dealt with teaching about religions, but was unable to recall any of the substance of the training. The inservice conference sponsored by the Area Education Agency in Cedar Falls, Iowa (which was the focal point for the center of the region established for the schools in the selection process) held during 1988 was not attended by any of the teachers interviewed for this study. Data from the current study do not indicate any particular reasons for lack of attendance at this particular inservice opportunity. There were, however, twenty-two teachers from the sample that expressed an interest in inservice training concerning teaching about religions. This regional response was similar to the lack of attendance and subsequent cancellation of national conferences sponsored by Phi Delta Kappa concerning religious freedom, the First Amendment, and teaching about religions scheduled for 1988.

The current study has taken the data offered by teachers at face value concerning their interest in

teaching about religions and the perceptions that teaching about religions is an appropriate curricular component for the public high school classroom across the curriculum. The current study has also established that the classroom practices of teachers do not match the perceptions they hold concerning teaching about religions. The relationship between the perceptions of teachers and actual classroom practices is a component of teaching about religions that needs to be continually studied to determine the gap represented by these data for the current study.

Recommendations

Several areas of further investigation are suggested by this study:

1. Conduct a larger scale study of the relationship between teacher practices and perceptions across the curriculum that extends beyond one geographical area from one state. The obvious contextual makeup of a small sample from three schools is reflected in the findings of this study. A broader contextual sample would add information helpful in determining the status of teacher practices and how the gap between teacher perceptions and practices may be crossed.
2. The data for the current study demonstrates that no consistency in teacher preparation for teaching about religions existed. This inconsistency in preservice

training and the interest in inservice training for teaching about religions suggests that administrators and curriculum directors could offer this type of inservice training and make it available to teachers across the departments in public high schools.

3. A similar study that included parents and students in the interview process would broaden and deepen the understanding of the practices of classroom teachers, and enrich the perspective of parental concerns or hostility towards teaching about religions.

4. What is happening in teacher education programs relating to teaching about religions should be studied. Is teaching about religions still being ignored in the preparation of teachers? A study to determine the preparation preservice teachers are receiving would help confirm or deny the need for additional corrective measures for teaching about religions.

5. Information from this study, and others, indicates that there may be a relationship between the perceived controversy that may take place because of such teaching about religions and the ignoring of teaching about religions in the curriculum. To determine if this, in fact, is a major deterrent this relationship should be studied further.

6. Although this study focused exclusively on high school teachers, all other studies reviewed focused on

some segment of the high school as well. Future studies need to explore what is, and what is not, appropriate in public elementary and junior high/middle schools.

7. Because of the possible influence that can exist in the implicit curriculum, it is recommended that a means of assessing this aspect of a schools' influence towards religion be studied. A rationale for this type of assessment exists, but instrumentation to facilitate the assessment could make a contribution to the study about religions.

8. Some determination needs to be made concerning the terminology used by those that promote teaching about religions and those that misunderstand the terminology and definitions used to promote the concept of teaching about religions. Understanding the terminology would not end the debate over teaching about religions, but it would enhance the debate and dialogue and eliminate some of the confusion, and perhaps diffuse some of the hostility, towards teaching about religions.

9. Given the studies concerning coverage about religions in high school textbooks, and the perceptions of teachers in this study concerning the same lack of coverage, a follow-up study to the previous studies to determine what additions have been made to textbooks should be made. Such a study would not insure any additional teaching about religions, but it would provide

information regarding the response of publishers to an identified weakness in current texts.

10. Exploration of using existing computer software technology for supplemental curriculum materials and the development of appropriate materials for teaching about religions could be a non-commercial project for curriculum development.

11. Given the availability of commercially prepared curriculum materials appropriate to teaching about religions, information needs to be gathered as to why teachers are not familiar with these current materials.

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APPENDIX A
PERMISSION LETTER

PERMISSION LETTER

Dear _____:

I am requesting approval to conduct research in the high school in your school district. As part of the requirements for the Doctor of Education Degree at the University of Northern Iowa, I am studying the practices and perceptions of classroom teachers when they teach about religions. Although the U.S. Supreme Court approved teaching about religions (sometimes called the academic teaching about religion) in 1963 in Abington v. Schempp, little is known about what teachers are doing in this area.

The emphasis of this study is identifying the classroom practices, and perceptions teachers have of this aspect of instruction. The methods of my study, and the instruments used to gather information do not evaluate the teachers nor the school.

With your permission, and that of the staff members in the high school departments I will spend time over the next several weeks conducting interviews in your high school. These interviews will be of two randomly selected teachers from each of the high school teaching departments. A few minutes of time would be spent gathering some teacher information and data. The remainder of the interview should take no longer than an hour. All such interviews would be arranged in advance, and no interview would interfere with the instructional day.

Any publications as a result of this study will generalize findings. The identities of the individuals and school will be kept confidential.

At the conclusion of this study the results will be made available to you and your staff. I would be prepared to share any of this with you or your teachers.

I will call within the next few days to answer any questions you might have.

Sincerely,

Douglas W. Sprague
Instructor
Department of Teaching

APPENDIX B
SUBJECT PERMISSION LETTER

SUBJECT PERMISSION LETTER

Mr. Xxxx Xxxx
XXXXXX High School

Dear Mr. Xxxx:

I am seeking your assistance in a doctoral dissertation study I am conducting. As part of the requirements for the Doctor of Education Degree at the University of Northern Iowa, I am studying the practices and perceptions of classroom teachers when they teach about religions.

Although the U.S. Supreme Court approved teaching about religion (sometimes called the objective teaching of religions⁰ in 1963 in Abington v. Schempp, little is known about what teachers are doing in this area. Although some areas of teaching may not naturally cover aspects of religion, the study also seeks the opinions of teachers about the general topic. Therefore, your point of view is valuable to the study.

The methods of my study, and the instruments used to gather information do not evaluate teachers nor the school. I am gathering data by means of a personal interview. The interview should take no longer than one hour. All such interviews would be arranged in advance, and no interview would interfere with the instructional day.

Any publications as a result of this study will generalize findings. Your identity and the identity of the school will be kept confidential. If you have any questions relative to the confidentiality of the study you may contact the University of Northern Iowa Graduate College (319) 273-2748. If you have other questions about the study, please contact me at (319) 273-2064.

I hope you will choose to contribute to this research by participating in an individual interview. Please return the enclosed postcard indicating your decision and the preferred interview time.

Sincerely,

Douglas W. Sprague
Instructor
Department of Teaching

APPENDIX C
REPLY CARD/FOLLOW UP LETTER

REPLY CARD

Name: _____

Your involvement in this study is encouraged. Please complete this card to indicate your participation. An interview can be arranged to fit your schedule. I will call you to make those arrangements.

I agree to participate in the study: Yes ___ No ___

Please return the card regardless of your choice.

Suggested time(s) for an interview:

_____ Thank You,

(card was self addressed/ with postage)

FOLLOW UP LETTER

Thanks for taking the time to review my request for your participation in my doctoral research. Since I did not hear from you, I am writing you this brief reminder.

Enclosed is another reply card. I hope you will be able to participate. Several interviews have been completed, and we find that one hour is adequate to complete the interview.

I would like your response soon to arrange an interview or to select other participants.

Thanks for your response.

Regards,

Doug Sprague
Instructor
Department of Teaching

APPEMDIX D
INFORMED CONSENT

INFORMED CONSENT

The purpose of the study is to identify your perceptions [understandings] and practices in the area of teaching about religions in the public high school classroom. To gain this information you will be asked to (1) fill out a brief demographic survey, and (2) to participate in a face to face interview with the researcher. The interview will be tape-recorded. Following the interview you will be asked to respond to a confidential questionnaire concerning religious preference.

The benefits derived from your participation are from knowing that in a critical area of the curriculum you have made an honest contribution upon which to perhaps base future decisions. Any of the data collected will be kept in strict confidence. At no time in the dissertation will you be personally identified, nor will your school be identified. Once the interview has been transcribed, the audio tape will be destroyed. Your preference response will not be able to be identified with you or your school.

My name is Douglas Sprague, and I am an Instructor at the University of Northern Iowa in the Department of Teaching. My office phone is (319) 273-2064. I am also a doctoral student enrolled in the program of the Department of Curriculum and Instruction in the College of Education at the University of Northern Iowa. You may reach the department of Curriculum and Instruction at (319) 273-2167. You may also contact the Graduate College, University of Minnesota, (319) 273-2748, for answers to questions about the research and the rights of research subjects.

I am fully aware of the nature and extent of my participation in this project. I acknowledge that I have received a copy of this consent statement.

signature of subject

date

printed name of subject

signature of researcher

APPENDIX E
TEACHER INFORMATION

TEACHER INFORMATION

To be completed at the time of the interview by the participating teacher.

1. Name _____
2. School _____
3. Age _____
4. Current subject area(s) taught:

5. To the best of your knowledge, does your district or system have a policy about teaching controversial issues?

Yes _____ No _____ Do not know _____
6. To the best of your knowledge, does this statement include teaching about religions?

Yes _____ No _____ Do not know _____
7. If no, does your system or district have an official policy on teaching about religions?

Yes _____ No _____ Do not know _____
8. Highest educational degree obtained.

_____ Bachelors Degree _____ Masters Degree +30
_____ Bachelors Degree +15 _____ Masters Degree +60
_____ Masters Degree _____ Doctorate
9. Year highest degree was obtained _____
10. Indicate the area of study in the highest degree

APPENDIX F
INTERVIEW DIRECTIONS

INTERVIEW DIRECTIONS

You will be asked questions related to your perceptions and practices of teaching about religions in your classrooms and in your school. Please do not feel that there are right or wrong answers. The questions you will be asked will act as a guide. Anytime you want to add information, please do so.

The interview session will be tape-recorded to allow the researcher to have all your responses. After a transcription the tapes will be erased. The tapes and the subsequent notes are to be kept in strict confidence. Information from the interview that is used in the dissertation will not be associated with the interviewee directly.

The interview contains four categories of questions. At the end of the sets of questions you will have an opportunity to add any other information.

You have some scratch paper available to you so feel free to jot down anything you wish to add at the end.

So that the transcriber will know exactly where you are on the tape, you will be asked to read each question aloud and proceed to giving your answer. We can stop the tape recorder if we need to. At the end of each set of questions I will stop the tape to check to see that your answers are picking up on the tape recorder.

Do you have any questions before we begin the interview?

APPENDIX G
INTERVIEW QUESTIONS

I. PERCEPTIONS ABOUT RELIGIONS IN THE CURRICULUM

Please read aloud each question, and then proceed to giving your answer.

1. What is your understanding of the phrase "teaching about religions?"
2. What is your understanding of the phrase "teaching religions?"
3. What is the difference between "teaching about religions" and "teaching religions?"
4. How would you describe the terms "the objective or academic" teaching of religions?
5. What is your understanding of the constitutional support for teaching about religions in today's classroom?
6. What specific examples do you have for this support?
7. Do you believe that teaching about religions is legally possible?
8. How do you support your position?
9. Why/why not should the teaching about religions be included in the curriculum?
10. Should study about religions be included in the curriculum?
11. Where do you think study about religions should take place in the curriculum?
12. Why do you think that teaching about religions should take place in this particular place?

We will pause briefly to check the tape recorder.

II. EXPLICIT CURRICULUM

Please read aloud each question, and then proceed to giving your answer.

1. What courses do you teach in your department?
2. Of the courses you teach, describe each one, in turn, that is strictly devoted to teaching about religions?
3. Do any of the courses you teach treat religions in some way as a unit of study?
4. If you include units of study about religions, would you specifically identify those units and explain their general content?
5. In what other ways do you teach about religions in your courses?
6. If you use textbooks in your courses, do the textbooks give adequate attention and accurate information about religions?
7. What would you consider to be adequate coverage about religions in textbooks?
8. What other materials are used besides the textbook when teaching about religions?
9. When teaching about religions in the classroom, what specific method(s) do you use?
10. If you do not now teach about religions would you be interested in integrating some information about religions in your courses or units of study?

We will pause briefly to check the tape recorder.

III. IMPLICIT CURRICULUM

Please read aloud each question, and then proceed to giving your answer.

1. How are religious holidays treated in your school?
2. How does your school calendar reflect the observance or recognition of religious holidays?
3. Does your school recognize any religious holidays with special programs?
4. Does your system or school have a formal policy regarding the observance of religious holidays through school activities?
5. What other activities are provided in your school that deal with religion(s)?
(baccalaureate, invocation, etc.)
6. In what ways is your school having an influence on students in the area of religions? Would you list and elaborate the ways?
7. How do you influence students as you teach about religions? Would you list and elaborate the ways?

We will pause briefly now to check the tape recorder.

IV. TEACHER SUGGESTIONS, PROBLEMS, AND TRAINING

Please read aloud each question, and then proceed to giving your answer.

1. What problems are encountered when teaching about religions in your school?
2. What suggestions can you make to improve teaching about religions?
3. How do you assess your teacher preparation in specifically preparing you to teach about religions?
4. What in your preparation program has been most helpful in the area of teaching about religions?
5. What preparation for teaching about religions did you receive in your regular teacher preparation program?
6. Have you participated in any professional development programs/workshops dealing with teaching about religions? What were they?
7. Would you be interested in:
 - a. an inservice program on teaching about religions?
 - b. a journal that contained some sample lessons on teaching about religions?
 - c. a graduate level course on religion studies?

This concludes the structured interview. Is there anything else you would like to add?

APPENDIX H
RELIGIOUS PREFERENCE

QUESTIONNAIRE

Your response to the following two items will be kept confidential. They are not part of the interview, and cannot be connected in any way with your interview. In the dissertation your response to these items will only be generalized.

I. Preference.

Please check your personal choice of religious persuasion. If none of the five major categories are appropriate please check [other] and identify your preference.

(choose one)

_____ Buddhism

_____ Christianity

_____ Hinduism

_____ Judaism

_____ Islam

_____ other

(please identify)

II. Commitment to religious preference.

Mark your choice for one of the following based on:

Actively involved means regular attendance and participating in the activities of this preference including worship.

Occasionally involved means some attendance and participation, but not on a regular basis as compared to more active members in this body.

Seldom involved means very rarely participating or attending such as once a year for some special occasion.

(choose one)

_____ actively involved

_____ occasionally involved

_____ seldom involved

APPENDIX I
NCSS POSITION STATEMENT

NATIONAL COUNCIL FOR THE SOCIAL STUDIES POSITION STATEMENT
This document may be reproduced in its entirety without seeking to do so from NCSS.



Including the Study About Religions in the Social Studies Curriculum: A Position Statement and Guidelines

POSITION STATEMENT

The National Council for the Social Studies in its *Statement on Essentials of the Social Studies* declares that:

Students need a knowledge of the world at large and the world at hand, the world of individuals and the world of institutions, the world past, and the world present and future.¹

Religions have influenced the behavior of both individuals and nations, and have inspired some of the world's most beautiful art, architecture, literature, and music. History, our own nation's religious pluralism, and contemporary world events are testimony that religion has been and continues to be an important cultural value. The NCSS Curriculum Guidelines state that "the social studies program should draw from currently valid knowledge representative of human experience, culture, and beliefs."² The study about religions, then, has "a rightful place in the public school curriculum because of the pervasive nature of religious beliefs, practices, institutions, and sensitivities."³

Knowledge about religions is not only a characteristic of an educated person but is also absolutely necessary for understanding and living in a world of diversity. Knowledge of religious differences and the role of religion in the contemporary world can help promote understanding and alleviate prejudice. Since the purpose of the social studies is to provide students with a knowledge

of the world that has been, the world that is, and the world of the future, studying about religions should be an essential part of the social studies curriculum. Omitting study about religions gives students the impression that religions have not been and are not now part of the human experience. Study about religions may be dealt with in special courses and units or wherever and whenever knowledge of the religious dimension of human history and culture is needed for a balanced and comprehensive understanding.

In its 1963 decision in the case of *Abington v. Schempp*, the United States Supreme Court declared that study about religions in the nation's public schools is both legal and desirable. Justice Tom Clark writing the majority opinion stated:

In addition, it might well be said that one's education is not complete without a study of comparative religions or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historical qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment.

Justice William Brennan in a concurring opinion wrote:

The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history. Indeed, whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion.

If the public schools are to provide students with a comprehensive education in the social studies, academic study about religions should be a part of the curriculum.

¹Statement on Essentials of the Social Studies. *Social Education* 45:3 March 1981, p. 163.

²A Revision of the NCSS Social Studies Curriculum Guidelines. *Social Education* 43:4 April 1979, p. 268.

³William E. Collie and Lee H. Smith. "Teaching About Religion in the Schools: The Continuing Challenge." *Social Education* 45:1 January 1981, p. 10.

GUIDELINES

1. Study about religions should strive for awareness and understanding of the diversity of religions, religious experiences, religious expressions, and the reasons for particular expressions of religious beliefs within a society or culture.
2. Study about religions should stress the influence of religions on history, culture, the arts, and contemporary issues.
3. Study about religions should permit and encourage a comprehensive and balanced examination of the entire spectrum of ideas and attitudes pertaining to religion as a component of human culture.
4. Study about religions should investigate a broad range, both geographic and chronological, of religious beliefs, practices, and values.
5. Study about religions should examine the religious dimension of human existence in its broader cultural context, including its relation to economic, political, and social institutions as well as its relation to the arts, language, and literature.
6. Study about religions should deal with the world's religions from the same perspective (i.e., beginnings, historical development, sacred writings, beliefs, practices, values, and impact on history, culture, contemporary issues, and the arts).
7. Study about religions should be objective.
8. Study about religions should be academic in nature, stressing student awareness and understanding, not acceptance and/or conformity.
9. Study about religions should emphasize the necessity and importance of tolerance, respect, and mutual understanding in a nation and world of diversity.
10. Study about religions should be descriptive, non-confessional, and conducted in an environment free of advocacy.
11. Study about religions should seek to develop and utilize the various skills, attitudes, and abilities that are essential to history and the social sciences (i.e., locating, classifying, and interpreting data; keen observation; critical reading, listening, and thinking; questioning; and effective communication).
12. Study about religions should be academically responsible and pedagogically sound, utilizing accepted methods and materials of the social sciences, history, and literature.
13. Study about religions should involve a range of materials that provide a balanced and fair treatment of the subject, and distinguish between confessional and historical fact.
14. Study about religions should be conducted by qualified and certified teachers selected for their academic knowledge, their sensitivity and empathy for differing religious points of view, and their understanding of the Supreme Court's decisions pertaining to religious practices and study about religions in the public schools.

Developed by the 1984 **NCSS Advisory Committee on Religion in the Schools**: Robert J. Dilzer, Jr., 1984 Chair. Adopted by the NCSS Board of Directors, November 1984.

Religion in the Schools Committee 1984

Robert J. Dilzer, Jr., *Chairperson*, Newtown High School, Sandy Hook, CT. Lee Arbetman, *National Institute for Citizen Education in the Law*, Washington, DC. Houston Burnside, *San Diego State University*, Lawrence Byrnes, *Moorhead State University*, Moorhead, MN. William E. Collie, *Wright State University*, Dayton, OH. Lloyd Duck, *George Mason University*, Fairfax, VA. George W. Grisenich, *Bulkeley High School*, Hartford, CT. James K. Hawkins, *Roanoke, TX*. Marlene Hoyleter, *Fairfax County Public Schools*, Alexandria, VA. Edward Holmes, *Sun City, AZ*. James W. Lane, *Orange High School*, Pepper Pike, OH. Lawrence W. Lowther, *Central Washington University*, Ellensburg, WA. John W. McDermott, *Moravian College*, Bethlehem, PA. Donald Oliver, *Harvard University*, Cambridge, MA. Gail Riley, *Hurst-Euless-Bedford ISD*, Bedford, TX. Geraldine H. Rosenthal, *Tulsa Public Schools*, OK. John Sippy, *Downers Grove, IL*. Ruth Stas, *Manheim Township School District*, Lancaster, PA. Philip T. Webb, *Oxon Hill, MD*. William G. White, *Lakewood, CO*. Jean Hutt, *Board of Directors Liaison*, Saline High School, MI.

APPENDIX J
ADDRESS FOR RESEARCH MATERIALS

To obtain reseach materials and transcriptions of the
research data for this study you may contact:

Douglas W. Sprague
Department of Education
Northwestern College
3003 N. Snelling
St. Paul, MN 55113

Serious inquiries for further research are invited.