CHANGES IN MORALE IN A SOUTHERN BAPTIST
SUNDAY SCHOOL FACULTY

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SUNDAY SCHOOL FACULTY

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By

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CHAPTER I

INTRODUCTION

Christian Education in the churches seems to be in a rut. The basic difference between a rut and a grave is that the rut provides a way out, and therein lies the hope of improving Christian Education in the churches. The tragedy is to be in a rut, but not to recognize it or make any effort to escape it. The ruts in the Christian Education program of the churches are best observed in the reflection of her young people. When many young people are pressed for a reason to explain why they do not attend Sunday School, they express the opinion that Sunday School is meaningless, boring, and unrelated to life. It seems that we are teaching and expecting pupils to put together the puzzle of relevancy on their own, and this is not realistic.

There was a time when teaching the Bible to adults and children was considered a separate avenue of ministry in the church. The main aspect of church life was the gathering of people to hear one man preach or give his understanding of the Bible's message. In religious education there has come a closer co-operation of Bible instruction with worship and life; and in the clergy has emerged a more general acceptance of religion as the total expression of personality in individual and group relations.
The Christian religion had not been considered a science, except for certain emerging movements in the history of psychology and religion. There seemed to be a danger that religion could not become scientific without losing its identity as a religion. What seemed to happen was the incorporation of history and psychology into religion. This became particularly influential at two important centers: The University of Chicago, and Columbia Teachers College in New York. The Dewey School influenced religious education, and yet a dilemma existed. The motives and goals of this kind of education were Christian; yet as an educational system it faced barriers with an educational theory that for the most part ignored these scientific concepts.

This movement for scientific acceptance in the education field brought six values that have continued as guide posts for effective Christian Education:

1. A new emphasis on the intrinsic worth of every human individual.
2. A stress on the living experience and the crucial educative importance of the total life situation.
3. A desire for intelligent control of the social situation.
4. Belief in the continuity of the individual with society.
5. The continuity of man with nature.
6. The continuity of nature with supernature.¹

Religious education has learned that it need not lose any of its moral or social emphases, but it must seek for

a deeper consciousness of the meaning of sin, repentance, forgiveness, and conversion. Religious educators and theologians need to move closer together in an attempt to provide mutual enrichment for a host of people desperately in need of the resources of the Christian faith.

An attempt to harmonize these concepts of religious instruction has existed in the English schools since 1944. In 1944 the choice was between Bible-centered or doctrine-centered approaches, while now the choice has become Bible-centered or life-centered. There was a time when it was believed that introducing persons to the Biblical material was all that was necessary to introduce them to Christianity as a way of life. This has not worked. Too much attention was paid to detail and relevance was buried, and the revelation has been concealed in the language of the Bible.

To get out of the existing rut one needs to observe the options that are open in church school settings. Some questions need to be asked. What needs to be accomplished in the lives of the participants? Is the primary purpose to produce new Christians, new members, or changed people? One church that asked these questions honestly and acted upon them, shifted its Christian education program to minister to the Christian family, and the church was transformed. This rut of meaninglessness can be escaped if the ministry of the local church is defined in terms of the needs of those to whom it is attempting to minister.
Robert Havighurst, in his book *The Educational Mission of the Church*, has applied these questions to a local church program, and has concluded that a developmental task is basic in the local church. He moves through the learning steps of socialbility, moral autonomy, identity, intimacy, parenthood, productivity, citizenship, social responsibility, and retirement. When the local church moves through a sequence such as this, it might successfully dispute the charge that after age twelve Christian education is a matter of spinning its wheels in a rut.

Church leaders are learning that the experiences of the church must be integrated. In many churches the programs of Christian education, worship, fellowship, and work are unrelated. There are few connecting lines between the study, the proclamation, and the application of the Biblical truths. David L. McKenna, President, Seattle Pacific College, Seattle, Washington, has expressed this clearly.

Inside the church, all the resources should be unified for a total impact upon the learner. This will lend strength to counter the veto groups and values of the 'anti-environment.' Otherwise our feeble attempts to be relevant are washed away in the mainstream of counter-currents both outside and inside the church.

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There is a noticeable move toward a "problem-centered" approach to teaching and communicating Biblical truths. This has worked successfully in certain areas of life, but a fair degree of theological skill is important in applying it. A newer approach to teaching the Biblical revelation is the advent of the "sensitizing approach." This is an attempt to move toward ultimate solutions and sensitize the individual to the element of mystery and the transcendental in life as a whole. This approach owes much to the Christian existentialist, but it may provide a jerky movement through the Bible between comments on human conditions and the Biblical statements about God and his activity.

The differences between the forms and approaches mean that in the future we shall have a plurality of objectives, approaches, and methods in religious education. Religious education needs a distinctiveness which will make the Bible a help to persons in their effort to understand themselves and their place in God's world.

A noticeable gap appears in reputable literature concerning any scientific attempt to improve teaching in the church school. Much research has been undertaken concerning numerical improvement and evidences of growth in financial areas, but little has been learned about the motivational qualities of those who teach in church schools. Less is known about their attitude toward what they are doing. If teacher attitudes can be improved, then evidences of this improved attitude can be observed in the lives of those who

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are being taught the Biblical message. When attitudes are weak toward certain aspects of teaching in the church school, then the evidences of these attitudes can also be observed. There exists a pressing need to evaluate the attitudes of church school workers to seek where they are low, and then to attempt to present enough positive suggestions for improvement in teaching so that improvement in teacher attitudes can be noted and observed scientifically.

The present trend seems to be to reach more people in the individual church, but the quality of teaching done while they are there is not so highly regarded. The quality of teaching in a church school must not be overlooked. It must be improved and heightened, or teachers will continue to lose the ear of the progressive student and the discriminating adult. There is nothing wrong with the Biblical message, but the way it is presented is of untold importance in our day. It will be even more important in the decade of the 1970's.

The attitude of the church school teacher must be improved, and this is the primary purpose of this paper. An attempt was made to study scientifically teacher attitudes as measured by an adaptation of the Purdue Teacher Opinionnaire administered to a systematically observed sample chosen from three church school faculties in three Southern Baptist Churches in Denton, Texas. One faculty was called the experimental group, a second faculty was called the control group, and a third faculty comprised an additional control group.
The experimental group received weekly feedback newsletters which contained positive suggestions for improvement in teaching. The newsletter also recognized a "department of the week," which had the best over-all record for the preceding Sunday. Bi-monthly meetings of the church school departmental faculties allowed each department to plan its work according to existing needs, and once each month a general meeting oriented the workers to a different method of teaching. Personal conferences with the director of each department provided an opportunity for the departmental director to question the administrative personnel. One supper meeting was held. A special speaker discussed role-playing in the Sunday School as a new method of teaching. Three general officers of the church school talked together weekly in an attempt to correlate the approach of the church school to do the best job.

This study continued for a period of eight weeks. The control group and the experimental group were asked to take the Opinionnaire the second time, and the third group was asked to take it only once. A t test was applied to the stanine scores to compare the experimental and control groups at the beginning of the study, while an analysis of variance was used to compare the three groups at the conclusion of the study. These two statistical devices are closely related, and complement each other where two matched groups are studied, and where more than two matched groups are studied.
The statistical results were evaluated and conclusions drawn that will be used to generalize to other populations.

The null hypothesis projected in the final evaluation was that only by chance will the differences observed in three groups of systematically observed workers in a church school be significant. A positive statement of the hypothesis is that a significant difference at the .05 level of significance can be observed in the comparison of the experimental group to both control groups.
CHAPTER II

TEACHING PRINCIPLES AND PROCEDURES
IN CHURCH SCHOOLS

Most protestant churches conduct Sunday Schools each week on Sunday, and many churches sponsor week-day schools that meet five days during the week. This discussion is confined to the once-a-week schools that meet on Sunday each week. The time of meeting varies, but the time is usually thirty to fifty minutes. Some age division is maintained and children of a certain age are grouped with their peers in different divisions of the Sunday School. The same is true for adults and young adults.

Teaching children in the church Sunday School is perhaps the most important task the Sunday School has. When children come out of Sunday School they need to have had not just a pleasurable experience, but also to have some additional knowledge about themselves, about the Bible, and about their purpose in the world. The way we talk to children about God is very important. Are Bible stories told to children to teach what God is like, or what He wants of boys and girls today? Are Bible stories told to let children know what people of long ago were like, and what they thought about God; or are they told so that children may compare or contrast the old with the new and decide which ways are best for them?
Children need the opportunity to express their religious feelings before they can be religious. Children need to feel the mystery of life. They need to feel the emotion of love before they are given words to describe their feelings. The child needs to know that God is. Too often we see doubts and cynicism, hypocrisy and ridicule taught first. The church, then, needs to teach the child to worship. The child is taught that persons are of special worth. When the child is taught that the important thing about people is their similarities, not their differences, he has taken a step toward building a peaceful civilization. Too, the child needs to understand the value of his own life in the sight of God. He can study the lives of Biblical characters whose courage and valor, self-sacrifice and commitment, are worthy of emulation. In the church the child learns that giving is more valuable than receiving. Every child is going to have a sense of guilt, but the child can be taught that God loves and forgives.

A child is intensely curious, reflective, and imaginative. He wonders about himself and his body. He wonders about the passing of time. A child is eager for beliefs which can be meaningful to him as he makes decisions about his own life. The church Sunday School needs to know what is in the child's experience, what is important to him, and what kind

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of experiences call forth a special sort of wonder or surprise. One goal of a church Sunday School should be that these thinking and wondering children are those who will never forget that it was in a religious context that they began to examine the mysteries of life. The church Sunday School should teach its children to deal with the ambiguities of life with integrity, with fortitude, and with a willingness to grapple with the consequences of choice. Mansell E. Patterson, a medical doctor, expresses these principles: "Christian Education aims not at transmission of moral values, but the providing of a vehicle for responsible moral dialogue, and presenting children with a model for grappling with morality as an ongoing, existential process."²

Teaching adolescents and young people in the Sunday School can be one of the most frustrating experiences of life, or it can be one of the most rewarding. Among the many decisions that adolescents have to make, two of the most important are the consolidation with internal controls and the construction of an individual moral philosophy. Religion has a vital role to play in both these areas to help the adolescent establish himself as an individual with his own set of values.

There was a time when young people said, "Lord, I believe, help thou my unbelief." Now they say, "Lord, I don't believe

much, help thou my cybernetics in determining my probabilities and options."

The institutional church plays a small part in the adolescent's life unless it offers opportunities and activities involving his peer group. He is open to direction, but not dictation. If the church's major way of solving problems is through condemnation, a young person may consider the church and its pastor the last possible source of help when social mistakes are made.³

Freud, in his book, The Future of an Illusion, sought to show that our concept of God is no more than an infantile picture of the father. When a young person moves toward independence he may reject his father, and he may also reject God. Sometimes many years pass before the young person realizes that he is rebelling against his own immaturity.

Some young people have doubts about God because they observe all the evil in the world and conclude that there is no God. Sometimes this leads to hyper-religiosity, and it may lead to a distorted manifestation of religion. "It is difficult for a young person to see God amid a world of computers that predict our future, machines that control our present, and bulldozers that destroy our past; yet this is the promise of an eternal God who is the same yesterday, today, and tomorrow."⁴

⁴Ibid.
The public school is no longer able to dispense Biblical truths, even though public education as we know it in America developed out of the conviction that people ought to be able to read, to write, and to understand the word of God for themselves. Involved also was the conviction that every life is of infinite worth, and that each person ought to have the opportunities which education can provide.

R. B. Dierenfield surveyed 4000 communities in the East, South, Midwest, and West. He mailed a questionnaire to superintendents of schools in these communities surveying

1. Religion and the curriculum
2. Religion and non-curricular activities
3. The public schools and religious groups
4. The school administrator and religion in the public schools.

He found that religious influence appears to play a larger part in the schools of the South than in other sections; at least it is so pronounced that the conclusion is inescapable. His basic conclusion is that the American public schools cannot be charged with being godless institutions, even though their primary purpose is not to teach moral or spiritual truths. Religious influence does exist in the schools in varying kinds and amounts.5

The home, which should be the primary teacher of moral and spiritual values, is no longer able to do this adequately.

The decline of the moral fibre of the American home forces this responsibility back on the Sunday School of the church. This should not be our dilemma, but it is making the job of the Sunday School to teach and influence young people an ever-expanding one. Thus, teaching in the Sunday School must be improved so that young people may be exposed to meaningful truths that will change their lives.

Teaching the adult in the church Sunday School has become increasingly important. Initially Sunday School was for the children alone. In 1740 Moses Robinson gathered together on Sundays the children in a fort established on the St. George River at Thomaston, Maryland. He taught them the alphabet and the fundamentals of religion and morality. In 1780 Robert Raikes, a member of the Church of England, became concerned about the children who thronged the streets on Sunday and spent the day fighting, gambling, stealing, and cursing. Individuals and societies, not the churches, took the lead in establishing Sunday Schools, and some of the adults opposed the Sunday Schools on the grounds that they led the children to desecrate the Sabbath.

However, from the time of Moses to the Maccabean era, adults held the spotlight in things religious. Jesus organized the church with adults and committed them to share what they had experienced. Jesus emphasized child life, but even that emphasis was in the form of a lesson for adults. With persons living to be older now, the need for teaching the
maturing person has come into a new place of importance. Also, adults are continuing to study more today than ever before. The graduate classes of many universities are filled with mature people whose children are gone from home, or adults who want to further their skills in their chosen professions. Whatever the motive may be, adult education has become a vital force in the daily life and experience of many adults.  

When these things are true, the natural result is that the church Sunday School must make provision for the enlightened adult in its Bible study ministry. When the church does not make adequate provision for the adult, then it loses the very persons who need spiritual and moral instruction, and the church does not influence those who in turn influence society. It is apparent from the review of the literature that the quality of teaching in the church school must be improved. There are very few studies that deal specifically with improving the quality of teaching in the Sunday School. The premise of this paper, then, is that when the attitude of the teacher is changed toward the task which is his to perform, the quality of teaching will be improved. His attitude is changed when new teaching methods are introduced and new approaches made to his teaching responsibility.  

S. L. Andre-Godin has enumerated the difficulties involved in research in religious education. He lists four reasons for

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these difficulties:

1. The disinterested nature of the teacher concerning research. His highest ambition is to transmit a message of salvation on the religious plane.

2. Religious educators have exerted efforts to control religious instruction by a faithfulness to its source and by theologically enunciated goals.

3. The lack of contact between religious and secular educators.

4. The special difficulties of evaluating pedagogical methods in the religious domain.

Education becomes Christian when all the factual information serves to assist the individual in discerning God at work in history, in the Bible, and in the world. Within the worshipping community he finds support for his desires, and he makes his decision and commitment in these contexts.

After the existing literature had been surveyed and the need for improvement in Sunday School teachers attitudes observed, a scale was sought that would measure these attitudes. Attitudes needed to be measured before new methods of teaching were instituted and after new methods of teaching were instituted.

Letter after letter came back from reputable men in responsible positions, and their replies to the letters were all the same—there is no such scale. From the research consultant of the Sunday School Board of the Southern Baptist Convention came the word that several research projects had

been conducted, but none were related specifically to the present study. From the Research and Statistics Department of the same organization came the same kind of reply. They stated, "Four of us with considerable tenure in the department have studied your letter with the idea of discovering material that might be related to your thesis subject. We can think of nothing which is sufficiently applicable except the project, "Adult Leadership in Southern Baptist Churches." This turned out to be a very general study with general results and conclusions. One section dealt with Sunday School teachers and superintendents, and the conclusions were that changes were needed, but few suggestions were made to deal with the inadequacies described.

From a Professor of Education at Ohio State University came comments that he did not have the background for making instruments to measure the morale of the Sunday School teacher; and he suggested writing to theological schools, which had already been done. Because no satisfactory scale was found in the literature and because seven letters written to religious educators and others were answered negatively, an adaptation of an existing scale was begun.
CHAPTER III

TEACHER ATTITUDES AS MEASURED IN THREE SOUTHERN BAPTIST CHURCHES IN DENTON, TEXAS

In the search for an adequate scale, it was determined that a scale with reputable reliability and validity be found. Some adaptation was going to be necessary in order for the scale to be practical for Sunday School workers.

The Purdue Teacher Opinionnaire was selected for the study. It is designed to provide a measure of teacher morale. It provides, not only a total score indicating the general level of a teacher's morale, but meaningful subscores which break down morale into these dimensions:

1. Teacher rapport with principal
2. Satisfaction with teaching
3. Rapport among teachers
4. Teacher salary
5. Teacher load
6. Curriculum issues
7. Teacher status
8. Community support of education
9. School facilities and services
10. Community pressures.

The level of morale is determined by the extent to which an individual's needs are satisfied, and the extent to which the individual perceives satisfaction as stemming from the total job situation. What is important in morale is what the person believes and feels, rather than the conditions that may
exist as perceived by others. Morale is conceived as an effect related to the successful interaction among individual needs and incentives and organizational goals.

The first form of the Opinionaire was developed in 1961. It consisted of 145 items selected and logically grouped to sample eight categories pertaining to the teacher and his school environment. In 1967 a revised form of the Purdue Opinionaire was administered to the high school faculties in Indiana and Oregon with twenty or more teachers. The sixty Oregon schools were selected from the Eastern part of the state and the sixty Indiana schools were a stratified sample. Altogether, test-retest data were obtained for 3023 teachers. The reliability coefficient was .87.

An additional validity measure was performed with the revised form after initial validity was established by the teachers who took the first form. The teachers were asked to identify, by name, from three to ten teachers whom they considered to have the highest morale, and also to select an equal number whom they considered to have the lowest morale. To determine the instrument's validity against the peer judgment, criterion, mean Opinionaire scores were calculated for each of these groups. Differences among the three groups were in the expected direction and significant beyond the .05 level of significance.

In consultation with Merle E. Bonney, Professor of Psychology at North Texas State University, Denton, Texas, an
adaptation of the Purdue Teacher Opinionaire was formulated. Two factors were deleted: Teacher salary and teacher status. These were deleted because they referred to monetary reward and teacher advancement, which were not appropriate to Sunday School teachers. Fifteen other items in the existing scale were deleted because they did not bear directly on the attitudes of Sunday School teachers. With these deletions, an existing scale with seventy items was ready to be used. The remaining eight factors were labeled

1. Sunday School worker's rapport with administrative personnel
2. Sunday School worker's satisfaction with work.
3. The rapport among workers
4. Sunday School worker's teaching load
5. Curriculum issues
6. Church support of Sunday School work
7. Church facilities and equipment
8. Church participation in Sunday School activities.

In order to use the stanine scores formulated by the originators of the Purdue Teacher Opinionaire, the total scores for all the deleted questions were added to the score earned on the revised form, which contained eight factors. For example, a Sunday School worker earned a score of 185 on the form revised for Sunday School use. The total of 120 points that could be earned on all the deleted items was added to the existing 185 points. His total score would now be 305, which could be transferred into a stanine score of four, based on the stanine scores for the Purdue Teacher Opinionaire.
This revised Purdue Teacher Opinionnaire, now called the Sunday School Worker's Opinionnaire, was administered to two church Sunday School faculties in two Southern Baptist Churches in Denton, Texas. The experimental group, or group one, was the University Baptist Church Sunday School faculty. This church is ten years old, and is composed mainly of young couples and middle-aged couples who are in the middle and upper-middle socio-economic bracket. The Sunday School Worker's Opinionnaire was also administered to the faculty of the College View Baptist Church, a twenty-year-old church, which is composed of persons in the same socio-economic bracket, and approximately the same educational status. These churches are similar in size of Sunday School faculties, and probably similar in quality of work accomplished in the Sunday School. They are also similar in their leadership, with pastors under thirty-five and studying for graduate degrees. The experimental group was told that they would be asked to take the Opinionnaire for a second time after an eight-week period. The control group was also told that they would be asked to take the Opinionnaire after an eight-week period. This control group was told that they should notice some differences in their attitudes, but they were not told that any specific measures would be instituted to assist them in their improvement.

The second control group, called group three, was the faculty of Hillcrest Baptist Church. The similarities of
socio-economic strata and educational background are related to the first two groups. The pastor of this church is also under thirty-five and is studying to complete a graduate degree. This group was administered the Sunday School Worker's Opinionnaire only once in order to observe the difference between groups where (1) changes were actually instituted, (2) changes were not instituted, and (3) no suggestions were given and the scale was taken only once.

Table I contains the scores for ten systematically observed Sunday School faculty members of Group I and Group II. Group I was the experimental group and Group II was one control group. The stanine scores for each group are listed.

**TABLE I**

**RAW SCORES AND STANINE SCORES FOR GROUPS I AND II**

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<tr>
<th>Group I</th>
<th>Group II</th>
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<tbody>
<tr>
<td>Raw Scores</td>
<td>Stanine Scores</td>
</tr>
<tr>
<td>1. 350</td>
<td>6</td>
</tr>
<tr>
<td>2. 301</td>
<td>4</td>
</tr>
<tr>
<td>3. 331</td>
<td>6</td>
</tr>
<tr>
<td>4. 380</td>
<td>9</td>
</tr>
<tr>
<td>5. 382</td>
<td>9</td>
</tr>
<tr>
<td>6. 350</td>
<td>6</td>
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<tr>
<td>7. 371</td>
<td>8</td>
</tr>
<tr>
<td>8. 331</td>
<td>6</td>
</tr>
<tr>
<td>9. 326</td>
<td>5</td>
</tr>
<tr>
<td>10. 315</td>
<td>5</td>
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\[ x_1 = 6.3 \]
\[ x_2 = 6.3 \]
The mean for each group is 6.3. This indicates that the two groups were alike in their attitudes before any new teaching methods were begun.

On the following page, Figure 1 indicates where each of the twenty teachers ranked in stanine scores, with the definition of each score indicated. It can be observed that the stanine scores show some divergence in the systematically observed samples from both faculties. However, the means were identical, indicating that they probably were not significantly different before the experiment.

Figure 2 (page 25) indicates where each group ranked on each factor in the Sunday School Worker's Opinionnaire. It can be observed that the lowest morale factors were attitudes toward administrative personnel and attitudes toward reward or recognition. The other scores ranked well above the fiftieth percentile on all factors, indicating that both Sunday School faculties probably were a little above average as indicated by the stanine scores developed for the Purdue Teacher Opinionnaire.
Fig. 1—Groups I and II are matched according to the stanine scores derived from the raw scores.
Fig. 2--Total raw scores for Groups I and II compared to possible scores.
CHAPTER IV

METHODS OF IMPROVEMENT IN ONE SOUTHERN BAPTIST SUNDAY SCHOOL FACULTY

An eight-week period, March 2 to April 27, was selected as the time in which new concepts of teaching would be presented and discussed among the Sunday School workers, and weekly feedback newsletters would be received by each faculty member. These would contain positive suggestions for improvement and would call special attention to a different department each week. One general faculty meeting was conducted each month and two departmental meetings were conducted each month. Personal conferences were held with each department superintendent, and the pastor made himself available for consultation and discussion with any group. The pastor, Sunday School superintendent, and associate superintendent talked together once each week. These were short conferences where individual problems were discussed, and existing vacancies in the faculty were considered.

Each week a different concept of improved teaching was presented to the Sunday School faculty through a feedback newsletter which they received in their homes on each Wednesday. The rationale behind these techniques will be discussed.
During the week of March 2-8 the group discussion technique was emphasized in the weekly feedback newsletter received by every member of the faculty. It must be emphasized that not every member participated in the meetings, but every faculty member received the newsletter whether he attended the meetings or not. In his book, *Helping the Teacher*, Findley B. Edge, Professor of Religious Education at Southern Baptist Theological Seminary, presents some very practical suggestions to the Sunday School teacher. He leads the teacher through steps in preparation for teaching and helps the teacher evaluate whether the teaching is for a conduct response or to increase knowledge. Edge then projects six basic teaching methods to be evaluated by the reader:

1. The question-answer method
2. The lecture method
3. The story or illustration method
4. The role-playing method
5. The project method
6. The discussion method.

Discussion may be structured or unstructured. The attitude of the participants, and the attitude of the teacher are both important.

The use of the discussion method will give each one an opportunity to share his ideas and experiences. In a good discussion opinions are exchanged, ideas are clarified, attitudes are formed, and decisions made. In addition, the use of this method will secure the interest of the class as almost nothing else will do. A good discussion can change a dull-dry class session into a lively, sparkling, meaningful experience.¹

The values of group discussion and group leadership are discussed by Malcolm and Hulda Knowles in their book, *Introduction to Group Dynamics*. In their book they describe a study conducted by Ronald Lippitt and Ralph White, in which they did additional research on a study headed by Kurt Lewin at the University of Iowa in the 1930's. The purpose was to measure the effect of different types of leader behavior on a number of experimentally created groups of boys. These studies produced the following generalizations:

1. Authoritarian-led groups produced a greater quantity of work over a short period of time, but experienced more problems.

2. Democratically-led groups were slower in getting into production, but they were more strongly motivated, and expressed greater satisfaction with their work.

3. Lassèz-faire groups did less work and poorer work than any other group.  

The primary aim of the group discussion is communication within the group so that everyone understands, in his own context, the application of the Biblical truth being presented in the class. A secondary aim is to involve as many persons as possible in the discussion so that those of low sociability in the group can be encouraged to enter into the discussion, and hence become more important in their own eyes as they interpret how the group sees them.

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Howard Maclay describes three levels of research in communication:

1. Intelligibility—the identification of the linguistic forms that constitute a message.

2. The identification of the meaning of a message.

3. The non-communicative behavior resulting from a message.

Learning to communicate is one of the most precious of all gifts. One must not only be concerned about the message he is attempting to get across, but he must also keep in mind the persons trying to understand the message.

Communication is very important in the contemporary church. Backgrounds seem to determine to a large extent how persons interpret a particular Sunday School lesson. It is difficult to get a message over to people in a diversified group whose backgrounds prevent them from integrating the ideas objectively. There are different languages spoken by different people in the same home. A good teacher will learn to communicate through discussion groups when he knows the persons as well as the material.³

An enthusiastic teacher in the Church School must not confuse group dynamics and group psychotherapy. One does not enter into discussion groups primarily to aid someone who is seeking help with an abnormal condition. In group psycho-

therapy something needs to be alleviated, while in group
dynamics persons explore for new ideas that work in their
present situation. More needs to be done in Sunday School
classes to help the participants establish group goals and
seek to change behavior as they move toward meeting these
goals. Group interaction does bring about change, but people
have to grow to understand the needs and situations that
relate to the persons in their classes.

The week of March 9-15 provided an opportunity for the
Sunday School faculty members to join with the faculties of
twenty-five other churches in a Personal Evangelism Institute
conducted at one of the large churches in the city. Nineteen
faculty members from University Baptist Church Sunday School
faculty attended the opening session of the Institute.

The feedback newsletter called attention to the Adult II
Department this week, and the teacher improvement section dealt
with the importance of teaching persons rather than teaching
a lesson. Individuals are important, and many times the Sun-
day School teacher is concerned about covering so many verses
from the Bible, and he does not think of the individual's
capacity to learn and assimilate, and apply that which is
being taught. The problem of the individual learner has
received little attention in the past, but psychologists,
teachers, and sociologists all have become more interested
now in research in this important area. The application of
experimental methods to this area has made it possible to
examine objectively such opinions as "position in the group," "group structure," and "interrelational dynamics." "Interrelations with others seem to be most acutely experienced in adolescence. Any disturbance of these interrelations, any real or apparent loss of one's customary position, is felt as a personal tragedy." It is assumed that persons who over-estimate their position in the system of interpersonal relations, as a rule, are in an unfavorable position in the system. Also, those who are in a favorable position have a tendency to under-estimate their position in a system such as this.

The teaching of the Bible is a ministry to people, not in the mass but as individuals; and it needs to be exercised with loving care. Religious education, then, is a process far greater than anything which can be organized; it goes on constantly. It goes on for a lifetime. There are no intermissions. The Bible is essential to the success of total education because in it alone a man discovers what God wants to do with him and why.

We can understand the importance, then, of a close co-ordination between the courses studied in the church school and the present life-experience of the pupil. The purpose of the study is to provide the light in which the situations of life take on their true Christian meaning, and the pupil finds the key to the mystery of life.

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An emphasis on the individual does not mean that the individual fails to learn in a group. The small-group setting seems to enhance the process of individual learning. A recent article by Leslie R. Beach confirms the premise that an individual does learn in a small-group setting. He emphasizes that the following conclusions can be drawn about individual learning in a small group setting.

1. Motivation is better. As the individual directs his own learning, he is discovering meaning for himself.

2. The individual becomes the initiator of his own growth.

3. Participation and involvement are almost certain in the self-directed group.

4. Self-direction permits individuals to pace themselves.

5. Small groups benefit from group processes and interactions.

6. Outcomes which are desirable are added to the usual accomplishments in the total group experience.

7. Resistance to learning is frequently reduced in the self-directed group.

8. A self-directed group is a demonstration of the respect for and confidence in the individual as one capable of assuming responsibility for his own development.

So then, in the church Sunday School small groups can be stimulating to the over-all growth and development of the individual and group. Self-stimulation is a process into which persons mature.  

During the week of March 16-23 group task roles in the Sunday School class were emphasized. Also, the first departmental meeting of the month was held on the 19th.

In every Sunday School class different persons take on different roles in the class, and the teacher needs to be aware of the possible roles that different persons can assume. These roles were included in the feed-back newsletter so that the teacher could know of ways his pupils could assume some of these roles in a constructive way.

1. The **initiator-contributor** suggests or proposes to the group new ideas or a changed way of regarding the problem or goal. He will look for a new way of organizing the group for the task ahead.

2. The **evaluator-critic** subjects the accomplishment of the group to some standard or set of standards of group-functioning in the context of the group task.

3. The **energizer** prods the group to action or decision. He attempts to stimulate or arouse the group to greater or higher quality activity.

4. The **comproviser** operates from within a conflict in which his idea or position is involved. He may offer compromise by yielding status, admitting his error, by disciplining himself to group harmony, or by coming ever to move with the group.

5. The **elaborator** spells out suggestions in terms of examples or developed meanings. He seeks to convince the persons in the group to accept his idea and he tries to deduce how his idea or suggestion would work out if adopted by the group.

The possibility of accepting persons in these different roles was discussed in the departmental meetings, and other roles were suggested that correlated with the actions of certain people in the groups.
During the week of March 23-29 an attempt to aid teachers in understanding how to help the sociométrically low pupil was made. A new term has emerged in recent years that relates to the ability of one person to control the behavior of others in a group. This term, "social power," measures a person's chances of controlling others.

Norman Miller and Donald Butler conducted an elaborate experiment to evaluate who would receive a response from another person to whom they gave a response. The subjects were 315 students from New Haven, Connecticut high schools. Each subject was free to choose to whom he would send a rewarding message, and they would receive one cent for every message they received. The only way by which he could receive a cent was by sending a rewarding message himself. The subjects sought to get others to do what they wanted them to do. Only one interaction between senders and receivers was significant, which indicates that there was little unique tendency of one power-position to send messages to other particular power-positioned persons. This experiment was conducted in 1969.7

Included in the weekly feedback newsletter were suggestions to teachers that would assist them in knowing how to help pupils who were shy or withdrawn in the class.

1. Call on the person more often, especially when there is any reason to think he has a contribution.

2. Try to rotate the leadership positions in the class and in all subgroups.

3. A shy person, especially a child, can help another in a skill, or game, or a subject of discussion.

4. Special programs, or items of interest, can be projected to take into account the person who is not highly desirable to others in the group. Opening assembly programs in the departments can involve several persons who are not highly desirable by others in the group.

5. Shy, insecure, or withdrawn persons will feel more free to make contributions in a Sunday School classroom in which permissive and democratic control is exercised.

There was not a faculty meeting during the week of March 30-April 5. However the weekly newsletter was received in the homes of the faculty members during the week.

The teacher-improvement section this week encouraged the teachers to remain consistent in their teaching, whether or not visible results were observed. Doak S. Campbell summarizes this concept. "We cannot know the final outcome of our efforts to teach. The consecrated teacher who gives his best to his teaching in the fear of the Lord, may have the assurance that his teaching will not be in vain."8 Also, the Beginner Department of the Sunday School was honored this week by recognition in the feedback newsletter.

On Wednesday night during the week of April 6-12, a guest speaker discussed role-playing techniques as they applied in the Sunday School classroom. The Sunday School

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faculty and their families met at 6:15 for a meal together and an informal discussion followed the speaker's presentation. Role-playing is an exciting new teaching technique which can work in the Sunday School classroom. Dr. Findley B. Edge makes a practical suggestion concerning the use of role-playing in the Sunday School. He says:

Children are often observed playing Sunday School or playing house. In these games they reveal their feelings and attitudes. Role-playing is a brief, spontaneous, unrehearsed presentation of a problem in which the members of the class act out certain roles. It probably can be used best with Juniors through Adults. An example is the passage in Colossians, Chapter 3:18-25, which discusses parents and children. The teacher could have a group of teen-agers act out how to live with your parents.

The High School Department of the Sunday School was recognized during this week. The names of the superintendents and teachers were listed each time a department was recognized, and a worthy achievement noted.

From a statistical survey conducted by the Sunday School Board of the Southern Baptist Convention, a table was inserted in the food-book newsletter this week to help the faculty members evaluate their time spent in preparation for their Sunday School work. The table is a comparison of the same type of Sunday School workers all across the nation. Out of 5,396 church-elected leaders from 310 churches sur-

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9Edge, op. cit., p. 41.
veyed, it was found that the greatest frustration of Sunday School teachers is that too many responsibilities are placed upon too few people.10

<table>
<thead>
<tr>
<th>Faculty</th>
<th>Spend 1 hour or less</th>
<th>Spend 2-3 hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday School Superintendents</td>
<td>19.0%</td>
<td>43.3%</td>
</tr>
<tr>
<td>Adults/Young People Teachers</td>
<td>4.5%</td>
<td>37.7%</td>
</tr>
<tr>
<td>Children's Teachers</td>
<td>30.7%</td>
<td>28.8%</td>
</tr>
</tbody>
</table>

During the week of April 13-20 there were departmental meetings and a special activity on the weekend. On the weekend of April 20 the young people of the congregation took over the leadership responsibilities in the Sunday School. They presented opening assembly programs and taught all the Sunday School classes. This allowed young people to gain an insight into the activities of those who teach in the Sunday School.

The art of using questions in Sunday School teaching was discussed in the feed-back newsletter this week. Some suggestions were how many questions may be answered yes or no? Are they brief? Are they clear? Which of the questions are

factual? Do you want the questions to define, classify, or review the material? Which ones are thought questions? Are the questions to stimulate thought, deepen understanding, or seek classification?

The week of April 20-27 was a demanding time for the Sunday School faculty. Each night during the week a guest speaker discussed the topic, How to Live, in a series of meetings which involved the Sunday School personnel.

The Adult I Department of the Sunday School was recognized this week. They had met for a study seminar, the previous Saturday night, and their Sunday School attendance had continued to increase.

In the teacher improvement section of the feedback newsletter, a section on helping the teacher plan his lesson was discussed. This outline is from the book, When Do Teachers Teach, written by Doak S. Campbell.

I. Begin early--Time is important in preparation to teach a class. Begin on Sunday afternoon for the next week's lesson.

II. Begin with the Bible Study and the printed passages in the quarterly. Do original thinking.

III. List aims or objectives--Ask yourself questions. Write out the answers if necessary.

IV. Study pupils' interests and needs. What individual experiences do some pupils have that would affect his interest. Know those whom you teach.

V. Select suitable materials:
   1. Objects--Let people see something, handle it, ask questions about it.
2. Pictures—a good picture may be the best way to gain an understanding.
3. Printed materials—a scrapbook or file may be of help as you place printed material there to be used later.
4. Personal experiences—Remember that pupils tire of hearing personal experiences.

VI. Outline definite procedures—Plan for every step as thoroughly as possible.

VII. Revise the plan—Careful preparation is necessary, but be open to the possibility of change as you prepare.\textsuperscript{11}

During these eight weeks four Sunday School teachers resigned, and replacements were sought for their classes. One resigned because she was leaving town, another because he felt he was ineffective, a third because she had to give more attention to her school work, and the fourth because she was expecting a baby. Discussions between the three general officers of the Sunday School followed, and discussions with the department superintendents were held. Replacements were found for the vacant positions.

Mrs. Lawrence Voss, of Grand Rapids, Michigan, conducted an interesting experiment in teacher recruitment. Two classes in the Religious Counseling Center Church in Grand Rapids, Michigan were without teachers. One was a high school class, and another was an elementary class. Each group was put on its own to evaluate the kind of teacher it wanted. The groups were left alone for six weeks as they discussed the kind of

\textsuperscript{11}Campbell, \textit{op. cit.}, pp. 92-99.
person they wanted for a teacher. During this time the director of Christian Education met with them when he was invited, and they asked him questions about prospective teachers. The prospective teachers were approached by leaders of the groups, and the teachers were asked to write out their qualifications before they accepted the responsibility. At the same time a training class was being conducted to equip the teacher to do a better job teaching. There were consultations with the Direction of Christian Education periodically, and so the teachers were better equipped when they began teaching the respective groups who had chosen them.\(^\text{12}\)

New Sunday School teachers should keep in mind some of the basic principles related to morale and leadership.

1. Adopt some of the customs of a new group you wish to win.

2. Don't criticize or attack at first.

3. Be of real service or help some of the group with their needs.

4. Work for concrete projects at first. Begin with behavior—not agreement on ideas.

5. Win over the persons with prestige at first.

6. Reduce intro-group competitiveness, except in the interest of larger group goals.

7. Use existing group leaders at first and in ways they can do well—until others can be brought into the group. Do not ignore or push aside existing persons of status.

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8. Promote particular social rituals, secrets, songs, slogans, and behavior patterns to make the group a distinct social entity.

9. Apply sanctions against violators of group codes but always allow some leeway for deviate behavior.

Edward Hodnett says,

"Flexibility is the key to success. Flexibility not only of personality, but also of policy and procedure. You must not enter into a negotiation with a grim determination to hold fast to one position. This is like driving with your brakes on."

The leader of a group must be acceptable to his followers, yet he must maintain a certain amount of psychological distance from his followers. A leader-layman relationship is important for the Sunday School teacher as he relates to the persons in his class. In the older concepts of ministry to people, the Sunday School teacher sought to maintain a relationship of dependence on him. The new concept of ministry to persons seeks to encourage and enable the growth of his class members toward independence. Groups tend to move from dependence upon an established leader through a period of counter-independence, during which the group resists the freedom offered it. Then independence can be established when group members become independent from the original leader-authority and from each other. However, a crisis may cause the group to fall back to dependence and the cycle will begin over again.

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The group probably will not move through each of these stages steadily and systematically. The teacher needs to accept the rejection of his leadership and still love the group. The teacher learns to lose his life as the absolute leader, the one who stands at the center of its activity in order to find his true life as servant.\(^4\)

The leader may need to withdraw from the group psychologically and physically in order for the group to move in a positive direction. As the skill of the leader increases he is able to stay in the discussion circle as an observer-participant without undue influence on the group dynamics at work. The group members will begin to feel more confidence in their own ability to discuss and share their own ideas with greater freedom. Some worthy techniques are support, reflection, classification, interpretation, questioning, information dispensing, and summing up. On occasions even adult groups become dissatisfied and expect guidance from the leader. If the leader becomes aware of some dissatisfaction among the group members, then he will need to give the guidance necessary to encourage group members toward the direction they are seeking.

These suggestions, teaching techniques, and positive commendations were made to Group I between March 2 and

April 27. No suggestions, teaching techniques, or positive suggestions were made to Group II. Group III was asked to take the Opinionnaire once in order to see if any changes in Groups I and II could be due just to chance.
CHAPTER V

EVALUATION OF EXPERIMENTAL STUDY

Do Sunday School teachers' attitudes change significantly when variables such as those described in Chapter IV are presented to them? The null hypothesis stated that there is no significant difference at the .05 level.

The statistical technique analysis of variance was used to compare the three systematically chosen samples from three Southern Baptist Sunday School faculties. This statistical technique was used because of its application for more than two randomized groups.

In the following table it can be observed that there was no significant difference at the .05 level. This table indicates that the independent variables, as presented, were not sufficient to contribute to a significant change in morale of Sunday School teachers in the experimental group.

TABLE III
SUMMARY TABLE FOR AN ANALYSIS OF VARIANCE

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Among Groups</td>
<td>5.6</td>
<td>2</td>
<td>2.80</td>
<td>1</td>
</tr>
<tr>
<td>Within Groups</td>
<td>75.4</td>
<td>27</td>
<td>2.79</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>81.0</td>
<td>29</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
However, this does not mean that there were no significant changes within the experimental group.

Anytime an F of one is obtained, it is rather certain that the independent variables did not produce a difference in the dependent variable of the group. If the F is not significant, then it can be concluded that there are no significant differences within the various pairs of groups, thereby not running additional t tests.

It is significant, though, to observe the differences within the experimental group. These differences can be charted by the means of an illustration that compares the raw scores available with the scores made the first time the faculty took the test, and the scores made the second time they took the test. (See Fig. 3...46.)

This figure describes the differences observed within the experimental group as they were presented the various independent variables. The scores were approximately the same, with the exception of the score registered on attitude toward administrative personnel. This score rose to the ninety-first percentile, which probably indicated that the attitude of the Sunday School worker toward those in administrative leadership positions had been changed. This may have been due to several reasons, but it can be proposed that the change was due in part to the personal attention and suggestions given to the faculty by the pastor, Sunday School superintendent, and associate Sunday School superintendent. Also
Fig. 3—Comparison of raw scores for Group I with possible scores.
the directors of the individual departments probably took more responsibility than they had previously taken, and they probably felt a greater personal tie to the administrative leadership than they felt previously.

Therefore, it is assumed that the null hypothesis is true: That only by chance will the differences observed in three groups of systematically observed workers in a church school be significant at the .05 level of significance. The differences were not significant at the .05 level of significance. In the summary section of this thesis some probable reasons for this lack of significance will be indicated. The work with Sunday School faculties must not cease. Changes in morale continue to be needed in church Sunday School faculties.
CHAPTER VI

SUMMARY

It should not be assumed that all Sunday School faculties do not respond to new methods of teaching presented to them to improve their attitudes toward their work. The independent variables presented to one faculty were not sufficient to change their morale significantly, and probable reasons can be postulated.

The study was not long enough. Eight weeks did not provide enough opportunity for significant changes in morale to be observed. However, the essential methodology of change had begun eighteen weeks before the actual experimental study was undertaken. Reorganization of classes, the institution of group dynamic techniques, and an emphasis on self-starting groups had provided the supposed foundation for the experimental study. It is probable that the personal goals of a few of the leaders of the Sunday School were not transmitted to the whole Sunday School faculty. The group officers were not influential enough to communicate their personal goals into group goals. Co-operation exists when there is a complex of physical, biological, social, and personal components which move together in a systematic relationship for the definite purpose of improvement and change.
The experimental group had an above-average mean attitude score before the study was begun, and it proved difficult to institute changes when their morale was above average at the beginning of the study. A significant change was observed in the attitude toward administrative personnel. Personal interest shown in the individual teacher probably contributed to this significant change in attitude toward those who make the administrative decisions in the Sunday School. Also, the experimental group did not show significant changes in morale over the eight-week period of study. The first control group seemed to deteriorate in morale during the same period of time. There is no statistical evidence for a significant deterioration, but it can be observed that the mean score is lower for the first control group after the study was completed.

Another intervening variable in the study was that some Sunday School faculty members exercised their religious freedom by not participating in the study. Various reasons were given about the lack of the importance of such a study. Some did not attend the scheduled meetings week by week, so they did not enter into the discussions and benefit from them. Approximately fifty-two per cent of the faculty members in the experimental group participated regularly in the study. Evidently this means there was not a large enough percentage to be observed among the total faculty. The faculty members decided whether they would participate or not. They were not pressured into participation.
This study has turned a stone where a great rock slide should follow. Educators and psychologists have not indicated vital interest in the quality of church school teaching, as evidenced by the lack of literature in the area. Neither has the religious educator or the religiously-oriented psychologist been interested in the quality of teaching done in the church schools.

Sunday School classes are being used for evangelistic outreach and pre-marital counseling. Sunday School classes could provide a vast resource pool for social and cultural endeavors that could change our society. Work groups could be formed that could assist worthy groups in community and national projects.

The use of small groups to institute change could become the most important contribution that the Sunday School could make to her participants and others. Jesus used small groups to change the world of His day. While He was teaching and healing the multitudes, the smaller the numbers around him became. Jesus went from the seventy, to the twelve, to the three who were closest to him. His approach would work today. The Sunday School should communicate the message of the Bible to others and make practical its teachings. This can be done more effectively when the attitude of the communicator improves.
APPENDIX

Sample of Sunday School Worker's Opinionnaire

This instrument is designed to provide you the opportunity to express your opinions about your Sunday School work and various problems in your particular church situation. There are no right or wrong responses, so do not hesitate to mark the statements frankly.

Directions

Read each statement carefully. Then indicate whether you agree, probably agree, probably disagree, or disagree with each statement. Circle your answers on the sheet in the following manner:

If you agree with the statement, circle the A
If you are somewhat uncertain, but probably agree with the statement, circle the PA
If you are somewhat uncertain, but probably disagree with the statement, circle the PD
If you disagree with the statement, circle the D

1. Details, "red tape," and required reports absorb too much of my time. A  PA  PD  D
2. The work of individual faculty members is appreciated and commended by our pastor or superintendent. A  PA  PD  D
3. Teachers feel free to criticize administrative policy at faculty meetings called by our pastor. A  PA  PD  D
4. Our pastor or superintendent shows favoritism in his relations with the teachers in our Sunday School. A  PA  PD  D
5. Teachers in this Sunday School are expected to do an unreasonable amount of record-keeping. A  PA  PD  D
6. My pastor or superintendent makes a real effort to maintain close contact with the faculty. A  PA  PD  D
7. Other church demands upon the teacher's time are unreasonable. A  PA  PD  D
8. My teaching load is greater than that of most of the other teachers in our Sunday School.

9. The extra-curricular load of the teachers in our Sunday School is unreasonable.

10. Our pastor's or superintendent's leadership in faculty meetings challenges and stimulates our growth.

11. The number of hours a teacher must work is unreasonable.

12. My Sunday School provides me with adequate classroom supplies and equipment.

13. Our Sunday School has a well-balanced curriculum.

14. There is a great deal of griping, arguing, taking sides, and feuding among our workers.

15. Working in Sunday School gives me a great deal of personal satisfaction.

16. The curriculum of our Sunday School makes reasonable provision for student individual differences.

17. The procedures for obtaining materials and services are well defined and efficient.

18. Generally, workers in our Sunday School do not take advantage of one another.

19. The teachers in our Sunday School cooperate with each other to achieve common spiritual objectives.

20. Teaching enables me to make my greatest contribution to society.

21. The curriculum of our Sunday School is in need of major revisions.

22. I love to teach.

23. Experienced faculty members accept new and younger members as colleagues.

24. The Sunday School schedule places my classes at a disadvantage.

25. My pastor or superintendent makes my work easier and more pleasant.

26. My pastor or superintendent understands and recognizes good teaching procedures.

27. My classes are used as a "dumping ground" for problem pupils.

28. The lines and methods of communication between teachers and the pastor or superintendent in our Sunday School are well developed and maintained.

29. My teaching load in this Sunday School is unreasonable.

30. My pastor or superintendent shows a real interest in my department.
Our pastor or superintendent promotes a sense of belonging among the teachers in our school.

I find my contacts with pupils, for the most part, highly satisfying and rewarding.

I feel that I am an important part of this Sunday School faculty.

The competency of the teachers in our Sunday School compares favorably with that of teachers in other Sunday Schools with which I am familiar.

My Sunday School provides the teachers with adequate audio-visual aids and projection equipment.

I feel successful and competent in my present position.

Our teaching staff is congenial to work with.

My teaching associates are well prepared for their jobs.

Our Sunday School faculty has a tendency to form into cliques.

The teachers in our Sunday School work well together.

As far as I know, the other teachers think I am a good teacher.

Library facilities and resources are adequate for the group which I teach.

The "stress and strain" resulting from teaching makes teaching undesirable for me.

My pastor or superintendent is concerned with the problems of the faculty and handles these problems sympathetically.

I do not hesitate to discuss any Sunday School problem with my pastor or superintendent.

My pastor or superintendent acts as though he is interested in me and my problems.

My pastor or superintendent supervises rather than "snoopservises" the teachers in our School.

Teachers meetings as now conducted by our pastor or superintendent waste the time and energy of the staff.

My pastor or superintendent has a reasonable understanding of the problems connected with my teaching assignment.

I feel that my work is judged fairly by my pastor or superintendent.
51. Most of the actions of pupils irritate me.
52. The cooperativeness of teachers in our Sunday School helps make my work more enjoyable.
53. My pupils regard me with respect and seem to have confidence in my ability.
54. The purposes and objectives of the Sunday School cannot be achieved by the present curriculum.
55. The teachers in our Sunday School have a desirable influence on the values and attitudes of their pupils.
56. The church expects its teachers to meet unreasonable personal standards.
57. My pupils appreciate the help I give them with their Sunday School work.
58. To me there is no more challenging work than teaching in the Sunday School.
59. Other teachers in our Sunday School are appreciative of my work.
60. As a teacher, I think I am as competent as most other teachers.
61. The teachers with whom I work have high spiritual values.
62. I really enjoy working with my pupils.
63. The teachers in our Sunday School show a great deal of initiative and creativity in their teaching assignments.
64. My pastor or superintendent tries to make me feel comfortable when he visits my classes.
65. My pastor or superintendent makes effective use of the individual teacher's capacity and talent.
66. The people in this church, generally, have a sincere and wholehearted interest in the Sunday School program.
67. Teachers feel free to go to the pastor or superintendent about problems of personal and group welfare.
68. This church is willing to support a good program of education.
69. Our church expects the teachers to participate in too many social activities.
70. I am well satisfied with my present position in the Sunday School.
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