THE PROGRAMMING OF RELIGIOUS EDUCATION IN SOUTHERN BAPTIST INSTITUTIONS OF HIGHER EDUCATION, 1977-1978

DISSERTATION

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By

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The purpose of this study is to examine the programming of religious education in Southern Baptist institutions of higher education, including a comparison of current religious education programs, the articulation between college and seminary religious education programs, and the identification of future trends that these programs may follow.

The population for the study consisted of forty-seven Southern Baptist senior colleges and universities, six Southern Baptist seminaries, and seventeen members of the Southern Baptist Convention Education Commission. Data were collected by analyses of college and seminary catalogs; questionnaires sent to the colleges relative to religious education offerings and programs; questionnaires sent to the seminaries relative to current practices with regard to advanced placement, credit by examination, and cooperative programs; and opinionnaires sent to the entire population relative to the perceived importance of undergraduate religious education programs. The data from the responses were tabulated, compared, and summarized, using descriptive statistical procedures.
Relative to the current size and scope of undergraduate religious education programs in Southern Baptist senior colleges, the study found that 33 institutions offered at least one course in religious education, 16 offered a major, and 14 offered a minor in religious education. While 24 institutions had made changes in the religious education programs within the last five years, only 4 had formally adopted cooperative programs with any Southern Baptist seminaries.

Relative to current practices among the seminaries, the study found that four had provisions for the granting of credit for previous work and three had provisions for advanced placement. Cooperative programs existed at only two seminaries.

Relative to the perceived importance of the undergraduate religious education program in Southern Baptist colleges, the study found that a majority indicated that at least some religious education courses should be offered by at least some Southern Baptist colleges and for both pre-seminary and non-seminary students. The groups indicated that Southern Baptist colleges have an obligation to their supporting churches to provide studies in religious education. A majority responded that the seminary programs should have provisions for both advanced placement and credit for previous work, and that such programs would affect the undergraduate religious education programs.
From these findings, the following conclusions were drawn:

Religious education is apparently considered important enough to be included in the curriculum of Southern Baptist colleges.

The evaluation of the role of the institution in training students for careers in religious education has been a vital factor in changes that have been made in the programs.

Programs designed to grant credit for work done prior to seminary enrollment are being favorably, although not unanimously, received.

Additional undergraduate religious education programs appear to be likely, should programs granting credit for previous work develop.

Exploration into the development of other means for the granting of credit would bring improvement in the cooperative relationships between the colleges and the seminaries.

From these conclusions, the following implications were derived:

Southern Baptist schools will continue to train persons for church-related vocations.

Attitudinal changes must occur, both among the college and the seminary leaders, before major changes will be made.

If changes in the articulation of the college and seminary programs are to be made, seminary leaders are in the best position to lead in such changes.
The designing of a prerequisite program for entry into a seminary master's degree program in religious education might be considered as a key to the articulation between graduate and undergraduate programs.
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CHAPTER I

INTRODUCTION

Religion courses, or Bible courses, have been taught from the very beginnings of the institutions of higher education sponsored by Southern Baptists. These institutions at both undergraduate and graduate levels have existed, at least in part, to train ministers for Baptist churches (6). However, it was not until 1906, with the introduction of the chair of Sunday School Pedagogy at the Southern Baptist Theological Seminary in Louisville, Kentucky, that Southern Baptists began to offer courses in religious education (1, p. 7). The next year an undergraduate course in Religious Pedagogy was taught at Baylor University in Waco, Texas (1, p. 7). These courses, designed to prepare students to be religious educators, were different in content and purpose from the traditional Bible courses. These courses emphasized the importance of local church educational programs, and course content included teaching objectives, teaching methods, lesson materials, and organization (1, p. 7).

As the religious education programs developed, at both the graduate and undergraduate level, there began to appear an overlapping of college and seminary curricula (8).
Students who had taken religious education courses in college were frequently required to take similar introductory courses in seminary. Many students were also coming to the seminaries without religious education course backgrounds, and the seminaries were continuing to offer introductory courses. This duplication prompted a recent Master of Religious Education graduate from one of the seminaries to say of his first seminary semester: "It was not an enjoyable semester except for the fact that I was finally in the seminary" (1, p. 8).

With this duplication of effort, Southern Baptist colleges and seminaries have begun to evaluate the religious education curricula at both the undergraduate and graduate levels. Some colleges, with once strong religious education programs, have begun to offer fewer courses at the undergraduate level (7, p. 11). Others have sought to continue a strong religious education undergraduate program. The seminaries have continued to offer introductory courses for those without any formal course work in religious education, but they have also struggled with what to do for those who have already completed introductory courses at the undergraduate level.

The result has been for Southern Baptists, through their convention organization, institutions, and agencies, to take a new look at the place of religious education programs at all levels of preparation.
As recently as fall, 1976, the Inter-Agency Council of the Southern Baptist Convention was challenged to consider the relationship of seminary curricula to college curricula, and to foster better levels of understanding, communication, and cooperation between the two.

Statement of Purpose

The purpose of this study was to examine the programming of religious education in Southern Baptist institutions of higher education. The examination included a comparison of current religious education programs, the articulation between college and seminary religious education programs, and the identification of future trends that these programs may follow.

Research Questions

Answers to the following questions were sought in this study:

A. How many, and which, Southern Baptist colleges have undergraduate majors or minors in religious education?

B. What undergraduate course offerings in religious education are currently available at Southern Baptist colleges?

C. What are the enrollment trends in major and minor programs of religious education?

D. What are the Southern Baptist seminaries doing to recognize undergraduate religious education credit at the
graduate level, particularly in the areas of advanced placement, credit based on undergraduate record, and credit by examination?

E. What is the perceived importance of the undergraduate religious education program in Southern Baptist colleges?

F. What implications are presented for undergraduate religious education in Southern Baptist senior colleges and universities, based upon the results of the study?

Background and Significance of the Study

In an address to the Association of Southern Baptist Colleges and Schools at its annual meeting, June 25, 1974, in Pineville, Louisiana, Jack Terry, Dean of the School of Religious Education at Southwestern Baptist Theological Seminary, Fort Worth, Texas, made the following statements:

For the past several years college religious education departments have been in dialogue with Southern Baptist seminaries' schools of religious education concerning the possibility of preprofessional training on college campuses. College departments of religious education over the convention were giving excellent preseminary training to religious education majors. The training, however, seemed to be of little value to the college religious education major because upon enrolling in a seminary it was discovered that the seminary curriculum for the first year was similar or identical to the just completed major in religious education. Since there was no provision for advanced placement and in too many instances no probability of bypassing elementary religious education courses in preference to advanced courses, the college religious education major was thoroughly disgusted with his college major and angry with his
School of religious education which would not allow advanced placement (7, p. 11).

Apparently as a consequence of this situation, two major trends appeared to be developing. First, Southern Baptist colleges with strong departments of religious education began noticing a radical drop in the number of religious education majors. Secondly, and as a result of the first trend, several colleges that once had adequate departments of religious education began to reduce course offerings drastically (7, p. 11).

Thus began in 1971 and 1972 unofficial cooperative endeavors between seminaries and colleges to deal with these problems. The first result was an elective curriculum developed by Southwestern Seminary which was designed to allow students an opportunity to choose advanced courses in lieu of survey courses if their college backgrounds and transcripts warranted such an advancement. Southern, New Orleans, and Midwestern seminaries adopted similar programs (7, p. 11).

An additional development occurred early in 1974, with the consideration by the seminaries of the possibility of advanced standing credit. This became more than just a bypass in lieu of another course. This involved the giving of actual credit hours upon the demonstration of competencies or expertise.
As Southwestern Seminary developed this program, a plan was set forth whereby assistance in program evaluation would come to the seminary from the college department of religious education. Criteria for a college department of religious education which desires to cooperate in the program evaluation process have been set by Southwestern Seminary. The requirements are

(1) The program must have a strong field education provision so as to give the students adequate on-the-job training toward the development of desired competencies.

(2) The program must have a vocational clarification orientation as well as a counseling and/or advising system to direct the student in his vocational choice.

(3) The program must consist of religious education courses by specific titles: a core of religious education courses which are valuable to the building of specified competencies in the undergraduate student.

(4) The program will consist of assigned faculty responsible for the teaching of the courses of religious education and directing of the field education experiences.

(5) The program will consist of a program integration in a department and/or a major in religious education.

(6) The library holdings in religious education will be commensurate with the level of competencies to be achieved.

(7) The program will have strong relationships between institutions for validation and evaluation procedures for advanced standing credit.

(8) The program will file with cooperating seminaries a syllabus of course outlines for continued cooperative evaluation (7, pp. 14-15).
If such cooperative programs have been, or could be developed, Terry in his aforementioned address saw these positive results:

(1) A strengthening of the theological and religious education programs at the Baptist college level.

(2) A wise economy of the student's time in his professional training.

(3) An assistance in getting needed workers on the field a little sooner.

(4) A saving of some Baptist funds at the seminary level.

(5) A program to cause both seminary and Baptist colleges to provide competency based studies, thereby preparing ministers who can perform tasks rather than those who just know programs.

(6) A base for closer cooperation between Baptist colleges and seminaries at the point of preprofessional training.

(7) A program to strengthen ties between seminaries and Southern Baptist colleges (7, p. 15).

The study reported here sought to determine the current status of college religious education programs and to analyze these programs in comparison to one another and to the status of the advanced standing and credit programs of the seminaries. With enrollments leveling off and money concerns increasing among private institutions across the nation, the responsibility to study carefully program offerings in terms of institutional goals as well as student needs must be assumed by administrators of these institutions of higher education.
Definition of Terms

The following terms were defined for the purposes of this study:

A. Southern Baptist senior college (or university)--One of forty-seven academic institutions operating under the control of Southern Baptists (5). (See Appendix A)

B. Southern Baptist seminary--One of six graduate professional schools of theology owned and operated by Southern Baptists (5). (See Appendix B.)

C. Religious education--Courses specifically designed to prepare the student to participate in the teaching and training program of the church and denomination in any capacity; the process of preparing students to be religious educators (3). (This study did not focus on the study of religion, or Bible, but on the study of religious education.)

D. Advanced placement--The placing of a student in an advanced course, allowing the student to omit an elementary or introductory course without receiving credit for the course.

E. Credit by examination--Credit awarded based upon performance of certain skills, as demonstrated by testing procedures.

Limitations

This study was limited to data received from responses to the questionnaires and opinionnaires (2) sent to the
forty-seven Southern Baptist senior colleges and universities, the six Southern Baptist seminaries, and the members of the Education Commission of the Southern Baptist Convention. Course offerings in religious education were determined for all institutions through an examination of the catalogs of the several institutions, as well as from the analysis of responses to the questionnaires.

Basic Assumptions

For the purposes of this study, it was assumed that

A. The chairman of the Religion department at each undergraduate institution was the person on that campus most knowledgeable and objective in responding to the instruments regarding the religious education programs and course offerings.

B. The official responsible for religious education at each seminary was the person on that campus most knowledgeable and objective in responding to the instruments regarding the religious education programs and course offerings.

C. The members of the Education Commission of the Southern Baptist Convention were the persons most likely to reflect the opinions of the Southern Baptist organizations concerning the perceived importance of the undergraduate programs of religious education.
Procedures for the Collection of Data

Data for this study were collected by four procedures. The first collection of data was relative to religious education course offerings and programs in Southern Baptist colleges and universities. These data were collected and tabulated from an analysis of the catalog of each institution.

A questionnaire was sent to each Southern Baptist senior college and university to gather supplementary data relative to the size and scope of each of the religious education programs. (See Appendix C.) This questionnaire was addressed to the chairman of the Religion department of each of the forty-seven institutions (4).

A second questionnaire was sent to the official responsible for religious education at each of the six seminaries. (See Appendix D.) This questionnaire was designed to gather data relative to current practices with regard to advanced placement, credit by examination, and cooperative programs.

An opinionnaire was sent with the questionnaires to be completed by the college and university and seminary respondents. (See Appendix E.) The opinionnaire was sent also to each of the seventeen members of the Education Commission of the Southern Baptist Convention. (See Appendix F.) This instrument was used to gather information relative to current attitudes of college and university representatives,
seminary representatives, and Education Commission members regarding undergraduate programs of religious education.

A cover letter was included with each mailing, explaining briefly the purpose of the study and requesting responses. A four-week period was allowed for the return of the questionnaires and the opinionnaire. After the initial four weeks, follow-up letters were mailed as necessary to seek to obtain responses from each person contacted. Telephone calls were also utilized to insure a maximum response from each group.

Procedures for Analysis of Data

A summary of the size and scope of the religious education program of each college and university was developed based upon the analysis of the catalog and the response to the college questionnaire. Tables were prepared to make comparisons among the institutions included in this study and to permit appropriate generalizations.

The responses from the seminaries were tabulated and compared with regard to current practices with advanced placement, credit by examination, and cooperative programs.

The responses from the opinionnaires were summarized by groups, reflecting the opinions of each responding group.

Conclusions were drawn on the basis of the findings, including some implications and recommendations.
Summary

This chapter introduces the study, identifying the purpose of the study, the research questions for which answers were sought, and the background and significance of the study. The definitions, limitations, and basic assumptions of the study were discussed, and the procedures for the collection and analysis of the data were briefly introduced.

Chapter II presents a review of selected related literature. Chapter III describes in detail the procedures used for the collection and analysis of the data. Chapter IV presents an analysis of the data. Chapter V summarizes the study, identifying the findings, conclusions, and implications of the study and suggesting areas for further study.
CHAPTER BIBLIOGRAPHY


CHAPTER II

SELECTED RELATED LITERATURE

In preparation for this study, a review of the literature was conducted (1) to obtain an overview of the history of the developments related to correlation of the religious education programs in Southern Baptist institutions of higher education, (2) to identify the most recent attempts in dealing with this issue among Southern Baptist institutions, and (3) to determine if other major protestant denominations have been affected by similar correlation problems.

Developments Related to Correlation of Religious Education Programs in Southern Baptist Institutions

Religious education programs at Southern Baptist seminaries began in 1906 at the Southern Baptist Theological Seminary with the installation of a chair of Sunday School Pedagogy (4, p. 7). Religious education courses began at the undergraduate level among Southern Baptists in 1907 at Baylor University with a course in Religious Pedagogy, taught by Frederick Eby (4, p. 7). From these beginnings there has evolved a need for the correlation of college and seminary curricula in religious education.

Although the chair of Sunday School Pedagogy was intended to serve the Pastoral Ministry rather than to develop
another Christian vocation, new techniques, skills, insights, and knowledge were developing in religious education, and this soon led to a new Christian vocation— that of professional ministry in education in the churches. Consequently, the seminaries developed religious education programs to provide professional preparation for the educational ministry.

Simultaneously, the colleges became mindful of this development in religious education. The colleges were closer to the local church than the seminaries, they had access to the lay youth, and they had a very real desire to establish closer linkage with the local church (4, p. 8). The result was the development of religious education courses at the undergraduate level (7, 24, 26, 31).

With programs developing at both graduate and undergraduate levels, there began to appear a need for some correlation of the programs. Students taking religious education courses in college and then attending seminary were finding that there was an overlapping of the college and seminary curricula.

A simple solution was to eliminate the courses at the college level, leaving all religious education training to the seminaries. While this may have been simple, it was not satisfactory. Suppose the colleges taught no courses in religious education. Batts said the following groups of students would be affected adversely:
(1) Lay youth who will never serve the churches professionally.

(2) Lay youth who have not chosen their vocation.

(3) Pastors who do not attend a seminary.

(4) Young women who enter the Christian ministry by marriage.

(5) Youth, particularly women, who may wish to go directly from college into churches as directors of education (4, p. 8).

Perhaps the point of view of the seminaries was best stated by Price, when he said,

The future religious leader should by all means have a broad cultural foundation in history, English, biology, psychology, sociology, education, and other fields of study. If he does not get this in college, he will never get it at all. Inasmuch as the religious leader must deal with people who are educated along all these lines, he must not cut short his general education in order to take an undue amount in the department of religion. This is not best for him or fair to the institution itself. Some of our Baptist colleges from time to time have erred at this point, providing almost two years of work in the field of religion and so reducing general preparation to practically a junior college level (23, p. 7).

Although Price was speaking with reference to religion, or Bible, courses, the same statements could be made relative to religious education courses.

Ashlock (1) studied the problem of coordination, as related to all seminary course offerings, not just religious education, and in 1950 reported,

This problem of overlapping courses is usually solved now by substituting advanced elective courses in the seminary for survey courses taken in college. On every hand, however, is heard the request for a re-thinking of the place of each school, the college
and the seminary, in the theological education of the denomination (1, p. 3).

Ashlock's study revealed that at that time colleges were teaching many of the survey courses formerly found only in the seminary (1, p. 4). He suggested, therefore, that the only alternative to repetition in the seminary course was to push the seminary curriculum to a higher level. Ashlock indicated that this ought to be done and, in fact, was being done with a genuine expansion of the curriculum in all departments of the seminary.

Ashlock also pointed to the efforts that had been made to provide a satisfactory solution to the problem of coordination of Baptist college and seminary curricula. He observed,

Under the auspices of the Education Commission of the Southern Baptist Convention, meetings have been held for the past twenty years which have brought together the representatives of both colleges and seminaries and have provided channels through which all Southern Baptist schools may work toward joint solutions. This method of cooperation is bringing the best results in the present and holds forth the greatest promise for the future (1, p. 4).

Ashlock indicated that the only way the seminaries could keep up with the developments on the college level was through conferences, and that this means had proved effective in the initial stages of coordination of the curricula. He identified instruments of conference as (1) the Education Commission, which was established by the Southern Baptist Convention in 1928, and (2) a periodical established in 1936.
and entitled Southern Baptist News and Views. In 1947, the name of the periodical was changed to The Southern Baptist Educator. Outside Southern Baptist circles, he also identified the American Association of Theological Schools as an instrument of conference.

Through these instruments of conference, Ashlock suggested that coordinated curricula would result and a higher level of work in both college and seminary would occur. He suggested that the college would continue to enlarge its department of religion until approximately the first year of traditional seminary work would be taught by the college. Also, he predicted that the seminary would accept credit from standard colleges, enabling the seminary curriculum to be on a genuinely graduate level, even though college religion courses would be taught at the seminary for those who had not taken those courses (1).

In essence, Ashlock was suggesting that the solution was to revise the seminary curriculum upward and to make the introductory courses prerequisites. Those who came to the seminary unprepared would be required to remove their deficiencies before going into the courses which made up the regular seminary program. This revision would take place, according to Ashlock, through cooperation and the use of discussion and conference instruments between the colleges and seminaries.
Ashlock identified two alternatives, neither satisfactory in his judgment. One was to relegate authority to some agent or agency and then abide by an arbitrary decision. While this would solve the coordination problem, it would create many new problems with no possible solution. The second was to refer the problem to the schools and have each school ignore all other schools or leave it to chance for each school to learn what others are doing (1).

Since Ashlock's study, these instruments of conference have continued, but the problem has remained. However, a testing program for incoming ministerial students at Southern Baptist seminaries was adopted in 1960 by the Association of Baptist Professors of Religion (28). The tests, prepared by a committee of the association composed of both college and seminary professors, were designed to survey the student's knowledge of Old Testament and New Testament. The association members believed that the testing plan would draw Baptist colleges and seminaries closer together in their course work in Biblical studies and would aid the student in his post-graduate Bible studies at a seminary. While the seminaries were not required to administer them it was suggested that the tests be used for determining advanced standing, for counseling students concerning deficiencies, for dividing classes into sections, for helping to determine possible changes in curriculum, and for conferring with colleges for best Bible teaching (28). Also at the 1960
meeting, a committee was appointed to study the correlation between courses of religious education taught at Baptist colleges and those taught by seminaries, with the hope that survey tests would result for seminary students planning to educate themselves in this field. No such tests were readily designed however, as a result of the work of the committee.

Another study relative to the need for correlation between Baptist colleges and seminaries was completed by Robert Lewis Wingo in 1963 (36). The study dealt only with courses in religion and only with Texas Baptist colleges and Southern Baptist seminaries. Some conclusions made by Wingo should be noted, however.

Relative to colleges, Wingo suggested that undergraduate courses should be introductory in nature rather than exhaustive. Wingo believed that the college courses could also be used to give the student a strong background with reference to his denomination before being asked to analyze other denominations or other religions. Wingo also recommended that many preseminary students be counseled into majors other than religion or Bible.

The need for continual evaluation of the curriculum, both on the college level and the seminary level, was identified by Wingo (36), Clendinning (9), and Meade (21). Clendinning urged that a curriculum committee be formed on every campus, with the major task being curricular planning and evaluation.
Relative to seminaries, Wingo recommended a strong testing program, for both advanced standing and placement in sections of similarly titled courses. This strong testing program had not been developed at the time of Wingo's study, even with the efforts of the Association of Baptist Professors of Religion. To accompany the testing program, Wingo suggested the implementation of a course selection, or elective system, for degree planning (36).

With regard to both the undergraduate and graduate levels, Wingo recommended strong counseling programs. Quinn, in his study of guidance programs in Southern Baptist colleges (25), and Langston (17) indicated that proper guidance and advisement would help to counsel students into proper courses at both levels of preparation. Wingo highly recommended the use of seminary field representatives on college campuses to aid in this guidance and advisement task (36).

Finally, Wingo suggested regular conferences between seminary and college representatives, with these representatives having authority to make changes for the institutions and their programs. This appeared to be very unlikely, however, since agencies, committees and other similar bodies are greatly limited in power.

Even with the various studies and attempts at correlation, the debate continued over the role of the Baptist college and the emphasis that should be placed on the
teaching of religion and religious education at the college level. As early as 1900, in a sermon delivered in San Antonio, Texas, Carroll heartily endorsed the Texas Baptist colleges and encouraged their existence as a training place for young church leaders (8). Trueblood (35) played down the role of the college as being primarily a training school for the church worker. He saw the Christian liberal arts college as one which sought to demonstrate excellence in the sciences and in other major studies, striving to influence positively the course of contemporary civilization, not in separation from its religious roots but in an ever closer connection with them.

Johnson, in his historical study of Southern Baptist institutions of higher education, reported that in 1955 courses in Bible were required of all students in a large majority of the colleges, and ministerial students who were not planning to attend theological seminaries were advised to major in the departments of Bible or religious education (15, p. 424). Batts, in building a case for strong college programs in religion and religious education, stated:

It remains, however, that the typical lay-student is probably the most important person in our classes. We have in him or her a chance to prepare one for more effective membership in the local church. We can in this manner pay a part of the debt that the Baptist college owes to the denomination in return for its support of the institution. To define the local church and its program so that he might find his place there, interested and prepared to work, would certainly be a significant
service to the advancement of the Kingdom of God (5, p. 14).

Brooks agreed, while at the same time recognizing correlation efforts:

A further purpose of a Christian college growing out of its relation to the denomination is to train leaders for the denomination, both professional and nonprofessional. There is an increasing effort to correlate the college work of a pretheological student with graduate schools and theological seminaries (6, p. 6).

The Baptist Education Study Task, reporting in 1967 on a statement of purpose of Southern Baptists in Christian higher education, stated that a valid, if not major, purpose of a Christian college is to prepare vocational Christian workers for all denominational enterprises. Indicating that the responsibility for this kind of educational service is peculiar to the Christian college, the report suggested that the Christian college should serve to provide adequate curriculum on a pretheological level and to interpret the various forms of Christian vocation open to Baptist students through the religion division and in other appropriate ways (30).

So, even with conferences, meetings, studies, and the establishment of various agencies, periodicals, and committees to study the problem of correlation and coordination, the problem still remained. Both college and seminary leaders were struggling with identifying the proper role of undergraduate religion and religious education courses and
Recent Attempts to Deal with the Correlation Problem

In 1971, William E. Hull, Dean of the School of Theology at the Southern Baptist Theological Seminary, Louisville, Kentucky, delivered an address before the Southern Association of Colleges and Schools, dealing with college-seminary cooperation in religious studies, concentrating primarily on Bible and theology courses, rather than religious education. He proposed several ways for cooperation between colleges and seminaries. Citing money and time as great battlegrounds in higher education, he said,

Once the student and his college have invested both time and money to study a relevant area of religion, it is poor stewardship indeed to repeat or even approximate the same course again at the seminary level, thus doubling the investment of time and money required. With the seminaries pressed to provide adequate instructional personnel, and the students eager to pursue the frontiers of an expanding curriculum, it is no longer defensible for the seminaries to repeat or even overlap the work of the colleges in areas of broad foundational course work (14, p. 14).

Hull proposed that seminary students be allowed to meet any part of the foundational core curriculum in the standard professional degree in theology on the basis of suitable performance in comparable courses taken at accredited colleges. Rather than issuing credit for courses in which credit was given already at the college level, seminaries
could at least give advanced standing, thereby sidestepping the double credit issue and still shortening the time for the seminarian to complete his degree (14).

However, Hull further suggested that the "double credit" issue should be raised with the accrediting agencies by both the colleges and the seminaries, thinking that contradictory signals had been given previously related to this issue.

In essence, Hull was suggesting advanced standing, or advanced placement, based upon the college transcript. However, he did encourage the use of qualifying examinations for advanced standing if the use of the college record was deemed to be too permissive.

Also in 1971, a committee of college and seminary professors appointed to identify content areas for basic religious education courses at the college level, reported this belief:

The committee believed the bachelor's degree in religious education offered a solid liberal arts foundation for immediate service and for further specialization on the graduate level. Students who plan to serve as professional religious education leaders should be encouraged to major in the field on the college level (10).

The committee was established after meetings in 1964, 1965, and 1969 of Southern Baptist professors of religious education to discuss their task in relation to each other, the seminaries, and the Southern Baptist Convention program organizations. In reporting what appeared to be an emerging
pattern, their group noted that the bachelor's degree typically required approximately sixty hours in the liberal arts core. In addition, most programs required an additional twelve to eighteen hours in supportive studies such as sociology, English, speech, drama, history, psychology, and music. The committee believed that religious education had less specifically professional non-transferable material than did any natural science or education major. They felt that a religious education major had sufficient "trade" courses to enable a graduate to work in a local church without further academic study if necessary, while at the same time acquiring basic orientation useful to the person who might decide later to go into public school teaching, social work, personnel administration, or another related field (10).

The committee also identified the following areas of study typically required in the religious education major (10):

1. Teaching of religion in the church
2. Church administration
3. Program organizations
4. Introduction to religious education
5. Supervised experience
6. Psychology of religion
7. Materials and media
8. Recreational leadership
Finally, the committee heartily endorsed the seminaries' programs of evaluating transcripts so that students would not be forced to duplicate substantially the same subject matter as had been taken in college in order to complete a seminary course requirement. However, only two seminaries had developed such a plan. The committee agreed that there were advantages to an advanced credit plan which allowed seminary credit for courses taken elsewhere, but it emphasized that it was not the intent of the college program to replace seminary training but to enable the student to use his time there more advantageously (10).

Late in 1971 and early in 1972, Ben C. Fisher, Executive Director-Treasurer of the Southern Baptist Education Commission, along with Joe Davis Heacock, then the Dean of the School of Religious Education at Southwestern Baptist Theological Seminary, met with some college professors whose institutions maintained strong religious education programs. Jack D. Terry, Jr., Dean of the School of Religious Education at Southwestern Baptist Theological Seminary, in an address to the Association of Southern Baptist Colleges and Schools at its annual meeting, June 25, 1974, in Pineville, Louisiana, identified these meetings of seminary and college religious educators as being very productive as beginning points to give an unofficial structure of cooperative endeavor between seminaries and colleges (32, p. 11).
According to Terry, from these dialogue sessions of 1971-1973 came a stronger desire for closer cooperation. At least four seminaries—Southwestern, Southern, New Orleans, and Midwestern—adopted some form of bypass, or advanced standing, programs to allow students to choose advanced courses in lieu of survey courses if their college backgrounds and transcripts warranted such an advancement. Terry reported that the development of these bypass programs gave new life to many college religious education programs, some of which were declining because of a radical drop of majors in the field and a resultant drastic reduction of course offerings.

In 1973, some of the seminary religious education programs began to look into the development of advanced standing credit programs, to add to the bypass or advanced placement programs. Although already used by some schools of theology and music, these programs of credit, usually by examination or other demonstration of competencies, had not been developed in the religious education programs, primarily because of the nonexistence of evaluation instruments in religious education (32).

In his address to the Baptist institutional leaders (32), Terry reported that these evaluative instruments were being developed at his institution, directed at the determination of the student's attainment of competencies. Competencies identified by the American Association of Theological Schools
as being representative of a professional religious educator were

(1) To see educational mission within the larger context of the religious community's total mission.

(2) To function professionally in the light of sound educational theory.

(3) To evaluate one's performance from the discipline of education's perspectives.

(4) To communicate one's faith so as to enlist commitment from others.

(5) To work effectively and harmoniously with other professionals and lay persons in developing and pursuing educational objectives.

(6) To function effectively in a variety of interrelated roles, such as teacher of teachers, program designer and administrator, age group specialists and regional educational workers (32, p. 13).

Terry supported the idea that a college student who had completed outstanding training in religious education and who possessed some parts of these competencies should be evaluated at the seminary level for advanced credit. This would provide for the demonstration of abilities and the awarding of advanced credit, not simply a bypass opportunity, for the student's performance abilities (32).

Southwestern Seminary adopted such a program, beginning in 1974-1975, with qualifying students receiving a maximum of sixteen hours in this manner (32).

Southwestern sought assistance in the evaluation of competency evaluative instruments from Baptist colleges with viable religious education programs. Program criteria were
identified for colleges which desired to assist in the evaluation process. Terry cited several positive actions that would occur with such cooperative efforts, including the strengthening of the college religious education program, the economical use of time and money of the student and the denomination, the development of competency-based programs at both the seminary and the college levels, and the establishing of a base for closer cooperation between Baptist colleges and seminaries at the point of preprofessional training (32, p. 15). He observed,

There is hope that all Baptist colleges would meet the necessary requirements and be in a position to assist the seminaries in evaluation procedures for advanced standing credit. It appears that advanced standing credit has become a viable educational tool for assisting students who have achieved competencies in various fields, the privilege of credit predicated upon that competency. Seminaries and Baptist colleges who major in similar work need to develop a cooperative stance toward advanced standing credit and allow students who have advanced to their accumulations of professional competencies to receive credit for these competencies (32, p. 15).

In the fall of 1975, the Division of Religious Education Ministries at New Orleans Baptist Theological Seminary established a policy for advanced standing credit for religious education students (22). The plan called for formal agreements between the seminary and colleges that met certain criteria for pre-seminary training. The criteria for colleges, as established by New Orleans Baptist Theological Seminary, were,

(1) The college must have a Department of Religion
(Bible or Religious Education) in which a major or integrated program in religious education is offered, and an academically qualified faculty is assigned to teach.

(2) Students committed to religious education must be identified as religious education ministers in training, with religious education organizations encouraged.

(3) Library resources must be available for the training of religious education students and procedures for ordering current materials must be available to religious education professors.

(4) A minimum of one year (six hours) or the equivalent must be offered in religious field education.

(5) Copies of current course outlines must be available to New Orleans Baptist Theological Seminary. Such outlines would normally contain the course title and number, description, objectives, educational procedures, resources and methods of evaluation (22).

Entering students who had gained proficiencies in schools that had made formal agreements with the seminary would qualify for advanced standing credit after an interview with the professor who taught the course for which credit was requested. Students who had gained proficiencies in schools that did not have formal agreements would qualify for advanced standing credit by examination. Qualifying students could receive a maximum of sixteen credit hours (22).

While these programs of advanced standing credit were being developed, there continued to be pleas for seminary and college cooperation. Roy L. Honeycutt, in an address to the Southwestern Association of Baptist Teachers of Religion in the winter of 1976, suggested areas in which he
felt colleges and seminaries might profitably be involved in a unified approach to theological education (13). He suggested that the seminaries move toward certification of competencies for ministry, and that they become certification agencies which would validate the total learning experiences of the individual, wherever they had taken place. He encouraged the full utilization of credit by examination programs at the seminary level. He supported the development of an established program of pre-theological studies, encouraging the seminaries and colleges to contract individually with each other for integrated programs of study, similar to degree designs in the fields of medicine and law. He also challenged the colleges and seminaries to investigate the possibilities of other cooperative endeavors and non-traditional opportunities such as external degree programs. He concluded by encouraging the colleges and seminaries to be "change-agents rather than change victims in an exciting and adventurous time in higher education" (13).

Robert L. Lynn, President of Louisiana College, in an address to the Southwestern Baptist Religious Education Association in Fort Worth, Texas, on August 12, 1976, said,

I am convinced that there is a need in the curricula of our Baptist colleges and universities for a major in religious education. While the dialogue continues as to which portions of religious education training belong in the Baptist college and which in the seminary, it should be stated that if religious education as a profession is to receive proper emphasis, it should be a viable curricular option for students in Baptist colleges. I have seen too many
young people who entered college interested in religious education but who drifted into other fields solely because the curricular and professional models were not present. The school unwittingly told them that the ministry of religious education was not as important as other disciplines (20).

As a result of this kind of encouragement for cooperation, Southwestern Baptist Theological Seminary held a conference on advanced standing credit on February 9, 1976. College professors of religious education were invited to join Southwestern professors of religious education on the Southwestern campus for the purpose of discussing advanced standing credit predicated on competencies developed at the undergraduate level. From this conference, Southwestern hoped to develop a program of advanced standing credit by validation (33). The idea was for formal agreements to be made between the seminary and the colleges, similar to those mentioned earlier at Southwestern and New Orleans seminaries. The major difference would be that the college professor of religious education would validate competencies, rather than validation by an examination at the seminary level. Upon the professor's validation, the student could earn up to sixteen semester hours, provided his school had the formal agreement with Southwestern (33). Programs of validation did begin to develop, as a result of this meeting, with a few undergraduate institutions.
Review of Correlation Problems in Other Protestant Denominations

In determining how other Protestant denominations handled correlation problems, interviews were conducted with the following persons: (1) Edward Dixon Junkin, Academic Dean, Austin Presbyterian Theological Seminary, Austin, Texas; (2) C. Wayne Banks, Director of Academic Procedures, Perkins School of Theology, Southern Methodist University, Dallas, Texas; (3) Harold L. Lunger, Acting Assistant Dean, Brite Divinity School, Texas Christian University, Fort Worth, Texas; and (4) F. Duane Lindsey, Registrar, Dallas Theological Seminary, Dallas, Texas.

Junkin (16) indicated that students coming to Austin Presbyterian Theological Seminary generally had very little undergraduate work in religious education, but often had undergraduate work in religion. Austin Seminary does not grant credit for undergraduate work done elsewhere if that work has already been counted toward a degree. However, persons who have taken courses in other degree programs similar in content to required courses at Austin Seminary may request that the Austin Seminary requirement for such courses be waived. The granting of such a waiver by the academic dean, generally upon recommendation of a professor or department following a conference with the student, does not affect the total number of hours required for graduation. Credit may be awarded for upper division or graduate courses
taken elsewhere that are similar to Austin Seminary courses, provided that the work has not already been counted toward a degree. Austin Seminary does not offer a degree in religious education and only a minimal number of hours are required in religious education for any degree (2). Junkin indicated that since few students entered with religious education work, the correlation between Presbyterian colleges and Austin Seminary was handled strictly by the validation procedure described.

Banks (3) pointed out that students coming to Perkins School of Theology at Southern Methodist University also generally had very little undergraduate work in religious education. He indicated that many Methodist colleges had completely dropped their religious education course offerings, while continuing to offer courses in religion. Perkins School of Theology does not offer a degree in religious education; consequently, course work required in religious education is minimal (29). Perkins is considering reinstating a degree in religious education, however, since a growing number of students inquire concerning the degree, according to Banks.

Perkins does allow for advanced credit by means of examinations for all general requirement courses. These courses require no practicum or internship. This testing procedure seems to solve any problems which may exist between
college and seminary levels of training among Methodists, according to Banks.

Lunger (19) indicated that Brite Divinity School at Texas Christian University had no provision for credit by examination or advanced credit of any kind. However, students may receive approval to take advanced level courses and bypass introductory level courses by an interview process with the professor teaching the basic course. As at Perkins and Austin, no courses may be waived which require a practicum or internship (34). Lunger also commented that while Brite Divinity School did offer a degree in religious education, it is being phased out, effective probably in the 1979-1980 academic year. Few students enter with religious education course work, and programs of religious education in colleges affiliated with the Disciples of Christ (Christian) denomination are not strong. Lunger indicated that Texas Christian University, for example, offered no courses in religious education at the undergraduate level.

Lindsey (18) said that most students enrolling at Dallas Theological Seminary, an independent seminary, come from state schools or liberal arts programs in private colleges, with a maximum of 20 percent coming from Bible colleges. Most have no religious education background, and no religious education degree is offered at Dallas Seminary. However, a student may pursue a major in religious education, or Christian education, while seeking the basic degree in
theology (12). Lindsey did indicate that a student may bypass an introductory course in any area, following a validation procedure consisting of an interview with the professor teaching the introductory course. No credit is awarded through this validation system, but an allowance is made for the student to take an advanced level course in lieu of the introductory course.

Summary

The review of the literature revealed that, while many attempts at correlation of religious education programs in Southern Baptist institutions had been made, the problem still remains. Obviously, institutions have been moving toward more cooperation, but no coordinated effort among all the institutions had been successful.

Other Protestant denominational institutions have provisions for credit by examination or advanced placement, primarily in religion. There appears to be little work done in religious education, particularly at the undergraduate level, and certainly not to the extent that Southern Baptist institutions have been involved in religious education.

With these factors in mind, the study was made to examine the programs of religious education in Southern Baptist institutions of higher education, as they existed in 1977-1978.
CHAPTER BIBLIOGRAPHY


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12. Dallas Theological Seminary, Dallas, Texas, Catalog for 1977-78.


29. Southern Methodist University, Perkins School of Theology, Dallas, Texas, Catalog for 1977-78.


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CHAPTER III

PROCEDURES FOR THE COLLECTION
AND ANALYSIS OF DATA

The purpose of this chapter is to describe the procedures employed in examining the programming of religious education in Southern Baptist institutions of higher education. The selection of the population for the study, the development of the instruments, the procedures for collection of the data, and the procedures for analysis of the data are included in this chapter.

Selection of Population for Study

The study dealt with the programs of religious education at Southern Baptist institutions of higher education. It was determined that all of the Southern Baptist senior colleges and universities would be included in the study. Southern Baptist junior colleges, academies, and institutes were not included. One institution, Mercer University, has separate campuses and programs—the original campus at Macon, Georgia, and a campus at Atlanta, Georgia, which became a part of Mercer University as a result of a merger between Mercer and Atlanta Baptist College in 1972. The Atlanta Baptist College campus became Mercer University in Atlanta. Since each campus has its own programs it was determined that Mercer
University in Macon and Mercer University in Atlanta would be treated as two separate institutions.

A total of forty-seven institutions, then, including five colleges for women--Blue Mountain College, Judson College, Meredith College, Tift College, and Virginia Intermont College--became a part of the study as Southern Baptist senior colleges and universities. A complete listing of these institutions appears in Appendix A.

A second group of Southern Baptist institutions was deemed necessary for inclusion in the study. This group was the professional graduate schools owned and operated by the Southern Baptist Convention. All six such graduate schools, referred to as seminaries throughout the study, were included in the study. A complete listing of these institutions appears in Appendix B.

A third group of respondents was also necessary for the study. It was determined that the members of the Southern Baptist Convention Education Commission were the persons most likely to reflect the opinions of the Southern Baptist organizations concerning the place of the undergraduate programs of religious education. The purpose of the Education Commission is to promote cooperation between the educational institutions officially sponsored by the state Baptist conventions and/or Baptist district associations and the agencies of the Southern Baptist Convention, to provide specific services to Baptist colleges and schools, and to
maintain liaison for them with regional accrediting associations, the United States Office of Education, state boards of higher education, boards of higher education in other religious bodies, and professional educational organizations and learned societies (1). In keeping with Baptist policy, the Education Commission does not exercise any authority or control over institutions directly or indirectly.

The Education Commission is composed of seventeen members (see Appendix F), one representative from each state in which there is a recognized Baptist educational institution which receives support from the state Baptist conventions, plus one member at large. Members of the Commission are elected to four-year terms by the Southern Baptist Convention. Currently, seven members are administrators or faculty members at Southern Baptist colleges or universities, four are employed in church-related vocations, and six are lay persons not employed in church-related vocations. Some members of this final group of six are employed in non-Southern Baptist higher education (4).

The population for the study included, then, the forty-seven Southern Baptist senior colleges and universities, the six Southern Baptist seminaries, and the seventeen members of the Southern Baptist Convention Education Commission. The 1977 Southern Baptist Convention Annual (4) and the Southern Baptist Campus Directory (3) were used to determine
the correct listing, names, and addresses of the institutions and Commission members.

Development of the Instruments

For the purposes of this study, it was necessary to develop three different instruments. The first instrument was a questionnaire to the colleges and universities. (See Appendix C.) This instrument was designed to gather data relative to the current status of the religious education program at each institution. Questions used in the instrument related to the size of the religious education program, majors and minors enrolled, course offerings, and recent changes in the program.

The second instrument was a questionnaire to the seminaries. (See Appendix D.) The general purpose of this instrument was to gather data relative to the current practices regarding advanced placement, credit by examination, and cooperative programs with undergraduate religious education programs, as conducted in the programs of religious education of Southern Baptist seminaries.

The third instrument was an opinionnaire, designed for use by the college and university respondents, the seminary respondents, and the members of the Southern Baptist Convention Education Commission. (See Appendix E.) This instrument was designed to gather data relative to the perceived importance of the undergraduate religious education
program in Southern Baptist colleges and universities, as stated by college respondents, seminary respondents, and Education Commission members.

Each instrument was designed after careful study of background and related literature and with the suggestions of interested persons interviewed concerning the study. From these studies and conversations, the questionnaire and opinionnaire items were developed. The initial instruments were then given to an academic dean, a vocational religious education worker, and a Baptist lay person for evaluation and suggestions. From these evaluations, revisions were made and the instruments were presented to the doctoral advisory committee for evaluation. From these evaluations, revisions were made and the instruments, as used for the study, were developed.

Procedures for Collection of Data

The college and university questionnaire was sent to each of the forty-seven colleges and universities, addressed to the Chairman, Department of Religion, at each institution. The seminary questionnaire was sent to each of the six seminaries, addressed by name to the official responsible for religious education at each institution. The opinionnaire was sent to both groups with the questionnaires and was sent also to each of the members of the Southern Baptist Convention Education Commission. A cover letter was included
with each mailing, explaining briefly the purpose of the study and requesting participation. (See Appendix G.)

After allowing time for initial responses, follow-up letters with additional materials were mailed as necessary to seek to obtain responses from each person contacted. (See Appendix G.) Telephone calls were also utilized to insure a maximum response from each group.

The necessary response rates were determined for each group after consultation with the members of the doctoral study committee. For the college and university group, a 60 percent response rate was considered sufficient to continue the study. A total of forty-two colleges and universities responded, representing 89 percent of the group.

For the seminary group, a 100 percent response was deemed necessary to continue the study. All six of the seminaries responded.

For the Education Commission group, a 60 percent response rate was considered sufficient to continue the study. A total of fourteen members responded, representing 82 percent of the group.

Procedures for Analysis of Data

A summary of the size and scope of the undergraduate religious education program of each college and university was developed based upon the analysis of the catalog for each institution and the response to the college and
university questionnaire. Tables were prepared to compare the institutions with each other and to permit generalizations regarding the programming of religious education across the denomination.

The responses from the seminary questionnaire were tabulated and compared with regard to current practices with advanced placement, credit by examination, and cooperative programs.

The responses to the opinionnaires were summarized by groups, reflecting the opinions of each responding group. The responses were also tabulated and compared with respect to the entire population.

Descriptive statistical procedures (2, p. 20) were used throughout the analysis of the data.

Summary

This chapter has described the procedures followed in fulfilling the general purpose of the study. The selection of the population, the development of the instruments, the procedures for collection of the data, and the procedures for analysis of the data were discussed.

Chapter IV presents the analysis of the data.


CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

The data collected in this study were analyzed to determine (1) the current size and scope of undergraduate religious education programs in Southern Baptist colleges and universities, (2) the current practices regarding advanced placement, credit by examination, and cooperative programs with undergraduate religious education programs, as conducted in the programs of religious education of Southern Baptist seminaries, and (3) the perceived importance of the undergraduate religious education program in Southern Baptist colleges and universities. The findings of these analyses and a discussion of the findings are presented in this chapter. The first section of the chapter deals with the responses to the questionnaire sent to the forty-seven Southern Baptist colleges and universities. The second section pertains to the responses to the questionnaire addressed to the six seminary representatives. The third section deals with the responses to the opinionnaire from the representatives of the colleges and the seminaries and from the seventeen members of the Southern Baptist Education Commission.
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Size and Scope of Undergraduate Programs

Table 1 contains information relative to the existence of undergraduate religious education programs in the Southern Baptist colleges and universities.

It was found that thirty-three, or 70 percent, of the forty-seven Southern Baptist colleges and universities offered at least one course in religious education during 1977-1978. One college, Missouri Baptist College, indicated that while no religious education courses were offered in
1977-1978, there would be five courses offered beginning with the 1978 fall semester. Also available beginning with the 1978 fall semester would be the opportunity to major or minor in religious education.

Another institution, Samford University, indicated that presently only two courses are offered in religious education, but that there is a proposal currently before the Academic Council at Samford regarding a concentration in religious education. This concentration will enable one to major or minor in religious education, with approximately sixty semester hours offered from religious education, religion, church recreation, art, speech and dramatic arts, and education.

Table II contains summary information relative to course offerings in religious education among Southern Baptist colleges and universities.

**TABLE II**

**SUMMARY OF NUMBER OF COURSE OFFERINGS IN RELIGIOUS EDUCATION**

<table>
<thead>
<tr>
<th>Number of Courses Offered</th>
<th>Institutions with Number of Course Offerings</th>
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<td>14</td>
<td>29.8</td>
</tr>
<tr>
<td>1-5</td>
<td>20</td>
<td>42.6</td>
</tr>
<tr>
<td>6-10</td>
<td>5</td>
<td>10.6</td>
</tr>
<tr>
<td>11-15</td>
<td>6</td>
<td>12.8</td>
</tr>
<tr>
<td>16 plus</td>
<td>2</td>
<td>4.3</td>
</tr>
</tbody>
</table>
Course offerings in religious education dealt with a wide variety of content areas. The major content areas included

(1) An introduction to or survey of religious education, including history and principles of religious education.

(2) The administration of the church and its programs, including church staff, leadership, and supervision.

(3) Age group ministries in a church program, including adult, youth, and children's education.

(4) Practicum, field work, or internship in religious education.

(5) Psychology of religion, counseling in the church, and group dynamics.

(6) Baptist denominational work and programs.

(7) Principles and methods of teaching religion, including curriculum instruction and development.

(8) Church recreation leadership.

(9) Religious journalism, public relations, and graphic arts.

(10) Religious drama.

(11) Audio-visual aids.

Table III contains information relative to the frequency of course offerings in the major content areas. The content area numbers and descriptions in the table correspond to the numbers and descriptions of content areas in the previous paragraph.
As summarized in Table III, the most course offerings were in the content area related to an introduction to or survey of religious education, including history and principles of religious education. The administration of the church and its programs, including church staff, leadership, and supervision content area represented the second largest group of course offerings, along with the areas related to the various age group ministries in a church program.

**TABLE III**

**FREQUENCY OF COURSE OFFERINGS BY CONTENT AREAS**

<table>
<thead>
<tr>
<th>Content Area</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Introduction or survey</td>
<td>31</td>
</tr>
<tr>
<td>(2) Church administration</td>
<td>25</td>
</tr>
<tr>
<td>(3) Age group ministries</td>
<td>25</td>
</tr>
<tr>
<td>(4) Practicum, Field work, Internship</td>
<td>19</td>
</tr>
<tr>
<td>(5) Psychology and Counseling</td>
<td>18</td>
</tr>
<tr>
<td>(6) Denomination work and programs</td>
<td>16</td>
</tr>
<tr>
<td>(7) Principles of teaching religion</td>
<td>10</td>
</tr>
<tr>
<td>(8) Church recreation</td>
<td>8</td>
</tr>
<tr>
<td>(9) Religious journalism</td>
<td>5</td>
</tr>
<tr>
<td>(10) Religious drama</td>
<td>3</td>
</tr>
<tr>
<td>(11) Audio-visual aids</td>
<td>3</td>
</tr>
<tr>
<td>(12) Other</td>
<td>45</td>
</tr>
<tr>
<td><strong>Total Course Offerings</strong></td>
<td><strong>208</strong></td>
</tr>
</tbody>
</table>
The content areas which were represented by fewer than three courses reported are included in the table under the "Other" heading.

Of the thirty-three institutions offering courses in religious education, sixteen offered a major in religious education. This figure represents 34 percent of the forty-seven Southern Baptist colleges and universities. The number of majors enrolled at these institutions during 1977-1978 ranged from a high of 109 at Gardner-Webb College to 6 at Ouachita Baptist University. The average number of majors among the sixteen institutions was thirty-five, with seven of the institutions having at least thirty-five majors. Table IV presents summary information relative to the major and minor programs in religious education.

**TABLE IV**

**SUMMARY OF MAJOR AND MINOR PROGRAMS IN RELIGIOUS EDUCATION**

<table>
<thead>
<tr>
<th></th>
<th>Offer Major</th>
<th>Offer Minor</th>
<th>Offer Major No Minor</th>
<th>Offer Minor No Major</th>
<th>Offer Both Major and Minor</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Number of Institutions</strong></td>
<td>16</td>
<td>14</td>
<td>4</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td><strong>Percent of All Institutions (N=47)</strong></td>
<td>34.0</td>
<td>29.8</td>
<td>8.5</td>
<td>4.3</td>
<td>25.5</td>
</tr>
</tbody>
</table>
Fourteen of the institutions offering courses in religious education offered minors in the field. This total represents approximately 30 percent of the Southern Baptist colleges and universities. The number of minors enrolled during 1977-1978 ranged from twenty-five at Howard Payne University to none at California Baptist College and Gardner-Webb College, even though minors were offered at these schools. The average number of minors at the institutions offering minor programs was ten. Nine of the fourteen institutions had at least ten minors.

Table V contains information relative to the number of faculty members assigned to teach religious education and the number of sections of religious education taught during the 1977-1978 academic year at each of the thirty-three institutions offering courses in religious education.

Of thirty respondents to the question relative to the number of faculty members assigned to teach religious education during the 1977-1978 academic year, it was found that a total of fifty-eight faculty members were assigned. Table VI contains summary data relative to this question.

A total of 146 sections of religious education was offered during the 1977-1978 academic year in the twenty-eight institutions teaching religious education and responding to the question relative to the number of sections. Table VII contains summary data relative to this question.
### TABLE V

**1977-1978 RELIGIOUS EDUCATION: FACULTY MEMBERS ASSIGNED AND SECTIONS OFFERED**

<table>
<thead>
<tr>
<th>Institution</th>
<th>Number of Faculty Members Assigned</th>
<th>Number of Sections Offered</th>
</tr>
</thead>
<tbody>
<tr>
<td>Averett</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Bluefield</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Blue Mountain</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>California Baptist</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Campbell</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Campbellsville</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Carson-Newman</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Cumberland</td>
<td>3</td>
<td>17</td>
</tr>
<tr>
<td>Dallas Baptist</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>East Texas Baptist</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Furman</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Gardner-Webb</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>Grand Canyon</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Hannibal-LaGrange</td>
<td>4</td>
<td>*</td>
</tr>
<tr>
<td>Hardin-Simmons</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Howard Payne</td>
<td>2</td>
<td>*</td>
</tr>
<tr>
<td>Judson</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Louisiana College</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Mars Hill</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Mary Hardin-Baylor</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Meredith</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Mississippi College</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td>Mobile</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Oklahoma Baptist</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Ouachita Baptist</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Samford</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Southwest Baptist</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Tift</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Union</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Wake Forest</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Wayland Baptist</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>William Carey</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Wingate</td>
<td>*</td>
<td>*</td>
</tr>
</tbody>
</table>

*Did not respond on questionnaire.*
### TABLE VI

**SUMMARY OF NUMBER OF FACULTY MEMBERS ASSIGNED TO RELIGIOUS EDUCATION**

<table>
<thead>
<tr>
<th>Number of Faculty</th>
<th>Institutions with Number of Faculty</th>
<th>Percent of Responding Institutions (N=30)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>3.3</td>
</tr>
<tr>
<td>1</td>
<td>13</td>
<td>43.3</td>
</tr>
<tr>
<td>2</td>
<td>8</td>
<td>26.7</td>
</tr>
<tr>
<td>3</td>
<td>5</td>
<td>16.7</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>3.3</td>
</tr>
<tr>
<td>5</td>
<td>2</td>
<td>6.7</td>
</tr>
</tbody>
</table>

The number of sections ranged from zero to seventeen, with one-fourth of the institutions offering religious education having only one section during 1977-1978.

Fourteen institutions required at least one course in religious education for some majors other than majors in religious education. Thirteen of these required religion majors to take a religious education course. Three required church music majors to take a religious education course. Three institutions required physical education majors who desired a church recreation emphasis to take a course in religious education. One institution required all Baptist students to take the religious education course dealing with
TABLE VII
SUMMARY OF NUMBER OF SECTIONS OFFERED IN RELIGIOUS EDUCATION

<table>
<thead>
<tr>
<th>Number of Sections</th>
<th>Institutions with Number of Sections</th>
<th>Percent of Responding Institutions (N=28)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>3.6</td>
</tr>
<tr>
<td>1</td>
<td>7</td>
<td>25.0</td>
</tr>
<tr>
<td>2</td>
<td>5</td>
<td>17.9</td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>7.1</td>
</tr>
<tr>
<td>4</td>
<td>2</td>
<td>7.1</td>
</tr>
<tr>
<td>5</td>
<td>0</td>
<td>.</td>
</tr>
<tr>
<td>6</td>
<td>2</td>
<td>7.1</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>3.6</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
<td>3.6</td>
</tr>
<tr>
<td>9</td>
<td>0</td>
<td>.</td>
</tr>
<tr>
<td>10</td>
<td>3</td>
<td>10.7</td>
</tr>
<tr>
<td>11</td>
<td>1</td>
<td>3.6</td>
</tr>
<tr>
<td>12</td>
<td>0</td>
<td>.</td>
</tr>
<tr>
<td>13</td>
<td>0</td>
<td>.</td>
</tr>
<tr>
<td>14</td>
<td>1</td>
<td>3.6</td>
</tr>
<tr>
<td>15</td>
<td>0</td>
<td>.</td>
</tr>
<tr>
<td>16</td>
<td>1</td>
<td>3.6</td>
</tr>
<tr>
<td>17</td>
<td>1</td>
<td>3.6</td>
</tr>
</tbody>
</table>
Baptist denominational life and work. The courses required in these above-mentioned programs were selected from the church administration area, the introduction or survey area, and Baptist denominational life and work area.

One section of the questionnaire dealt with changes in the religious education programs and course offerings during the last five years. Table VIII presents a summary of the responses relating to these changes.

Eighteen of the forty-two institutions responding indicated that no changes had been made in their religious education programs during the last five years. Nineteen indicated that new religious education courses had been added, while fourteen indicated that there had been an increase in the religious education enrollment at their institutions.

One respondent commented that there was a renewed interest in religious education at his institution, and that a minor in religious education was being developed in cooperation with the psychology and education departments at the institution.

Another respondent commented that an introductory course in religious education at his institution had been dropped after a one or two-year period with a very small enrollment of three to eight students each time the course was offered. Students interested in religious education as a vocation were currently choosing Christianity, education,
or other areas as majors at the undergraduate level at his institution.

**TABLE VIII**

**CHANGES IN RELIGIOUS EDUCATION PROGRAMS DURING LAST FIVE YEARS***

<table>
<thead>
<tr>
<th>Description of Change</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>No changes</td>
<td>18</td>
</tr>
<tr>
<td>Added new courses</td>
<td>19</td>
</tr>
<tr>
<td>Eliminated some courses</td>
<td>8</td>
</tr>
<tr>
<td>Now offer fewer courses with broader emphases</td>
<td>4</td>
</tr>
<tr>
<td>No longer offer major (once offered)</td>
<td>1</td>
</tr>
<tr>
<td>Now offer major</td>
<td>6</td>
</tr>
<tr>
<td>No longer offer minor (once offered)</td>
<td>1</td>
</tr>
<tr>
<td>Now offer minor</td>
<td>4</td>
</tr>
<tr>
<td>Decrease in religious education enrollment</td>
<td>0</td>
</tr>
<tr>
<td>Increase in religious education enrollment</td>
<td>14</td>
</tr>
<tr>
<td>Other changes</td>
<td>4</td>
</tr>
</tbody>
</table>

*Respondents were asked to check as many changes as applied, thereby accounting for more responses than number of institutions.

Another respondent indicated his institution had added an internship program in religious education and had added courses in church recreation.

Two respondents indicated that while no changes had occurred at their institutions during the last five years, there were changes planned, beginning with the 1978-1979 academic year. In both instances, the changes involved the development of new programs and courses and a major in religious education.
A variety of factors were reported as having affected the changes in the religious education programs. Table IX presents a summary of the responses relative to the factors which influenced the changes.

**TABLE IX**

**FACTORS AFFECTING CHANGES IN RELIGIOUS EDUCATION PROGRAMS**

<table>
<thead>
<tr>
<th>Factors Affecting Changes</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Decrease in total enrollment</td>
<td>1</td>
</tr>
<tr>
<td>Increase in total enrollment</td>
<td>9</td>
</tr>
<tr>
<td>Budget increase</td>
<td>3</td>
</tr>
<tr>
<td>Budget decrease</td>
<td>0</td>
</tr>
<tr>
<td>Change in college administrative structure</td>
<td>4</td>
</tr>
<tr>
<td>Evaluation of the role of the institution in training students for careers in religious education</td>
<td>17</td>
</tr>
<tr>
<td>Change in the institution's curricular priorities</td>
<td>2</td>
</tr>
<tr>
<td>Influence or directive from the state Baptist convention</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
</tr>
</tbody>
</table>

The respondents indicated that the factor affecting the changes in the religious education program more than any other factor was the evaluation of the role of the institution in training students for careers in religious education. The responses to this factor nearly doubled the number of responses to any other factor.

The college questionnaire dealt with a final area relative to attempts to clarify the relationship between the undergraduate religious education program and the seminary
program. A summary of the responses related to this area is presented in Table X.

**TABLE X**

**ATTEMPTS TO CLARIFY RELATIONSHIP BETWEEN COLLEGE AND SEMINARY RELIGIOUS EDUCATION PROGRAMS**

<table>
<thead>
<tr>
<th>Kinds of Attempts</th>
<th>Number of Attempts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Informal conversations</td>
<td>18</td>
</tr>
<tr>
<td>Written correspondence</td>
<td>11</td>
</tr>
<tr>
<td>Proposals formulated, but not adopted</td>
<td>4</td>
</tr>
<tr>
<td>Formal adoption of proposals and/or programs</td>
<td>4</td>
</tr>
<tr>
<td>Appointment of study committee</td>
<td>0</td>
</tr>
<tr>
<td>Other (Formal conference)</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dates of Attempts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 2 years ago</td>
<td>11</td>
</tr>
<tr>
<td>2-5 years ago</td>
<td>9</td>
</tr>
<tr>
<td>More than 5 years ago</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of Seminaries Contacted</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>7</td>
</tr>
<tr>
<td>Two</td>
<td>9</td>
</tr>
<tr>
<td>Three</td>
<td>4</td>
</tr>
<tr>
<td>Four</td>
<td>1</td>
</tr>
<tr>
<td>Five</td>
<td>0</td>
</tr>
<tr>
<td>Six</td>
<td>0</td>
</tr>
</tbody>
</table>

*Institutions checked as many kinds of attempts as had been made, thereby accounting for more responses than number of institutions making attempts.

A total of twenty-one undergraduate institutions responded that attempts had been made to clarify the relationship of the religious education programs with those of the Southern Baptist seminaries. Most of the attempts
had been made within the last two years. Most institutions had made attempts with only one or two seminaries. Although twenty-one institutions had attempted to clarify their relationships in religious education with one or more seminaries, only four institutions reported the formal adoption of cooperative arrangements.

In summary, the responses to the questionnaire to undergraduate institutions revealed that thirty-three of the institutions offered at least one course in religious education and that sixteen of the institutions offered a major in the field. Of the thirty-three institutions offering religious education courses, most offered from one to five courses, with a wide variety of content areas. Most of the thirty-three institutions had one or two faculty members assigned to teach religious education during the 1977-1978 academic year, with most offering four or fewer sections of religious education during 1977-1978. Changes had occurred in the religious education programs of twenty-four of the institutions during the last five years, and the changes had been affected by a variety of factors. While some attempts had been made to clarify the relationship between the college and seminary religious education programs, only four undergraduate institutions had actually had proposals or programs formally adopted.
Seminary Practices Regarding Credit by Examination, Advanced Placement, and Cooperative Programs

This section pertains to the responses to the questionnaire (see Appendix D) addressed to the official responsible for religious education at each of the six Southern Baptist seminaries. (See Appendix B.) The primary purpose of the questionnaire was to obtain information relative to the current practices regarding credit by examination, advanced placement, and cooperative programs with undergraduate religious education programs, as conducted in the programs of religious education of Southern Baptist seminaries.

Table XI presents data concerning current provisions by the seminaries relative to the granting of credit for religious education courses taken prior to seminary enrollment.

Two seminaries had no provisions for granting of credit for work taken prior to seminary enrollment. Four provided for credit by seminary examinations. One seminary, Southwestern, allowed the college to use seminary class goals and objectives and the seminary final exam for the comparable college course. Using this kind of validation agreement with various colleges, Southwestern would then grant credit for students enrolling from the participating colleges. One seminary granted credit for the seminary course upon the receipt of the college record showing a passing grade for the student in a comparable course. New Orleans seminary,
in addition to providing for credit by seminary examination, also granted credit based upon a contractual agreement with three colleges, as discussed later in this section relative to cooperative programs.

**TABLE XI**

**PROVISIONS FOR GRANTING OF CREDIT FOR WORK TAKEN PRIOR TO SEMINARY ENROLLMENT**

<table>
<thead>
<tr>
<th>Provisions for Granting of Credit</th>
<th>Golden Gate</th>
<th>Midwestern</th>
<th>New Orleans</th>
<th>Southeastern</th>
<th>Southern</th>
<th>Southwestern</th>
</tr>
</thead>
<tbody>
<tr>
<td>No provisions</td>
<td>..</td>
<td>X</td>
<td>..</td>
<td>X</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Seminary test required</td>
<td>X</td>
<td>..</td>
<td>X</td>
<td>..</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Other test required</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>X</td>
</tr>
<tr>
<td>College credit accepted</td>
<td>X</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Other</td>
<td>..</td>
<td>..</td>
<td>X</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
</tbody>
</table>

Table XII presents data concerning current provisions for students to achieve advanced placement or exemption, without receiving credit, as practiced in the religious education programs of the seminaries.

Three seminaries had no provisions for students to achieve advanced placement, while three required a seminary examination for advanced placement. Southeastern had a variation to the examination for advanced placement.
Required courses could be waived only by examination for advanced placement. Students could by-pass any elective course for a more advanced elective if the student felt the course had been mastered previously. Southern also allowed students to by-pass introductory courses to take advanced electives.

TABLE XII
PROVISIONS FOR ADVANCED PLACEMENT

<table>
<thead>
<tr>
<th>Provisions for Advanced Placement</th>
<th>Golden Gate</th>
<th>Midwestern</th>
<th>New Orleans</th>
<th>Southeastern</th>
<th>Southern</th>
<th>Southwestern</th>
</tr>
</thead>
<tbody>
<tr>
<td>No provisions</td>
<td>X</td>
<td>X</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>X</td>
</tr>
<tr>
<td>Seminary test required</td>
<td>..</td>
<td>..</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>..</td>
</tr>
<tr>
<td>Other test required</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>College credit accepted</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>Other</td>
<td>..</td>
<td>..</td>
<td>X</td>
<td>X</td>
<td>..</td>
<td>..</td>
</tr>
</tbody>
</table>

Only two seminaries, New Orleans and Southwestern, responded that they had cooperative programs with Baptist colleges or universities. New Orleans identified cooperative programs with Louisiana College, Mississippi College, and Gardner-Webb College. A contractual agreement has been made between the seminary and each of these colleges, allowing a student to be granted up to sixteen hours advanced
credit at the seminary upon the presentation of a validation letter from his college Dean or Chairman of the Religion Department, indicating that the student had successfully completed comparable courses on the college level at one of the cooperating colleges. Twelve courses at the seminary level are identified as courses for which advanced credit may be granted, and the colleges must meet certain criteria for participation. These criteria are identified in Chapter II, on pages thirty and thirty-one.

Southwestern identified cooperative programs with Louisiana College and Southwest Baptist College and was the only seminary to identify a cooperative program with a non-Baptist college or university. William J. Bryan College in Dayton, Tennessee, is the non-Baptist cooperating institution. The cooperative program at Southwestern included a formal agreement with each participating college, indicating that the college has met certain criteria in order to participate. These criteria are identified in Chapter I, page six. The colleges develop goals and objectives for each religious education course, following the goals and objectives of the comparable seminary course. Competencies are tested at the college level by using the final examination which is used in the seminary course. A student could receive up to sixteen hours advanced credit, based upon the validation by his college professor at a participating institution that the student had achieved the required competencies.
Each of the four seminaries having provisions for the granting of credit for work taken prior to seminary enrollment had policies regulating the amount of credit which could be granted. Golden Gate allowed a maximum of twelve hours of credit, New Orleans and Southwestern allowed a maximum of sixteen hours, and Southern allowed a maximum of eighteen hours. New Orleans, Southern, and Southwestern identified specific courses for which credit could be granted.

Of the three seminaries having provisions for advanced placement, only New Orleans had a policy that limited placement or exemption. Twelve courses were identified by the respondent from New Orleans as being the only courses which could be waived by the advanced placement or exemption procedure.

Four institutions identified specific courses for which either credit by examination or advanced placement was available. Table XIII presents summary data relative to the content areas of these courses.

The three courses categorized under "Other" in Table XIII were courses in social ministries or social work and family life education. One of the four institutions, Southeastern, indicated that since no religious education courses are required for any degree programs, advanced placement is the option of every student as he elects courses at difficulty levels he feels capable of undertaking. Therefore, courses from Southeastern are not included in Table XIII.
TABLE XIII
COURSE CONTENT AREAS RELATIVE TO CREDIT BY EXAMINATION AND ADVANCED PLACEMENT

<table>
<thead>
<tr>
<th>Content Area</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Introduction or survey</td>
<td>4</td>
</tr>
<tr>
<td>(2) Church administration</td>
<td>3</td>
</tr>
<tr>
<td>(3) Age group ministries</td>
<td>6</td>
</tr>
<tr>
<td>(4) Practicum, Field work, Internship</td>
<td>0</td>
</tr>
<tr>
<td>(5) Psychology and Counseling</td>
<td>5</td>
</tr>
<tr>
<td>(6) Denomination work and programs</td>
<td>1</td>
</tr>
<tr>
<td>(7) Principles of teaching religion</td>
<td>2</td>
</tr>
<tr>
<td>(8) Church recreation</td>
<td>0</td>
</tr>
<tr>
<td>(9) Religious journalism</td>
<td>0</td>
</tr>
<tr>
<td>(10) Religious drama</td>
<td>1</td>
</tr>
<tr>
<td>(11) Audio-visual aids</td>
<td>0</td>
</tr>
<tr>
<td>(12) Other</td>
<td>3</td>
</tr>
</tbody>
</table>

In summary, the responses to the seminary questionnaire indicated that all but one seminary, Midwestern, had provisions for either advanced placement or credit for work taken prior to seminary enrollment. Southeastern, along with Midwestern, was without provisions for credit for work taken prior to seminary enrollment. However, since no religious education courses are required for any degree programs at Southeastern, the advanced placement policy there allowed
students to enroll at various levels of work, depending upon each student's choice of difficulty level.

Only Southern limited its credit provisions to requiring a seminary test. The three remaining seminaries had seminary test provisions for receiving credit, but they also had other provisions. The Golden Gate respondent indicated that elective credit was granted based upon the college transcript. The New Orleans and Southwestern respondents described cooperative programs as other provisions for achieving credit for work taken prior to seminary enrollment.

Advanced placement provisions were available at three seminaries. In each case, a seminary test was required as one provision. At both Southeastern and Southern, introductory or elective courses could be waived for advanced electives without a test.

Policies regarding credit granted prior to seminary enrollment generally allowed a maximum of one semester of credit through the various credit procedures. Policies regarding advanced placement were more flexible, allowing the student to challenge a level of difficulty of his choosing.

Cooperative programs existed at only two seminaries, with four Baptist colleges and one non-Baptist college identified as cooperating institutions. In each case, the cooperative program was designed to allow for the granting of credit for work done prior to seminary enrollment.
Perceived Importance of Undergraduate Religious Education Program in Southern Baptist Institutions

This section pertains to the responses to the opinionnaire (see Appendix E) concerning the perceived importance of undergraduate religious education in Southern Baptist colleges and universities. The opinionnaire was mailed to the forty-seven colleges and universities, the six seminaries, and the seventeen members of the Education Commission of the Southern Baptist Convention. Forty-two colleges responded, but only forty-one opinionnaires were received. One respondent chose to respond by way of letter. Therefore, in this section the total number of colleges and universities is forty-one. All six seminaries responded, and fourteen Education Commission members responded. The percentages in each table are relative to the number of respondents for each group.

The first eight items in the opinionnaire dealt with the ideal, as perceived by the respondents, relative to religious education in Southern Baptist colleges and universities. Items 9-16 were identical to items 1-8, except that items 9-16 were to be answered relative to what "likely will be," rather than what "should be," as perceived by the respondents. In this section, the identical items are paired, dealing with the perceived ideal and the perceived reality in the same table and discussion.
Table XIV presents data relative to the responses to opinionnaire items 1 and 9, which dealt with the religious education curriculum in Southern Baptist colleges and universities.

**TABLE XIV**

**RESPONSES TO OPINIONNAIRE ITEMS 1 AND 9**

With regard to curriculum, Southern Baptist colleges and universities:

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th>Seminary</th>
<th>Education Commission</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td>SHOULD</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Offer no courses</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
</tr>
<tr>
<td>Offer only introductory course</td>
<td>4</td>
<td>9.8</td>
<td>1</td>
</tr>
<tr>
<td>Offer introductory and few selected courses</td>
<td>13</td>
<td>31.7</td>
<td>3</td>
</tr>
<tr>
<td>Offer full program</td>
<td>18</td>
<td>43.9</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>12.2</td>
<td>2</td>
</tr>
<tr>
<td>WILL LIKELY</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Offer no courses</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
</tr>
<tr>
<td>Offer only introductory course</td>
<td>5</td>
<td>12.2</td>
<td>1</td>
</tr>
<tr>
<td>Offer introductory and few selected courses</td>
<td>22</td>
<td>53.7</td>
<td>4</td>
</tr>
<tr>
<td>Offer full program</td>
<td>10</td>
<td>24.4</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>7.3</td>
<td>0</td>
</tr>
</tbody>
</table>

*One respondent split responses between two options.

The highest percentage of college and Education Commission representatives responded that the colleges and universities should offer a full program in religious education, with enough course offerings for a major. The
highest percentage of seminary representatives responded that the colleges should offer only an introductory course plus a few selected specialized courses in religious education. A majority of the respondents in each of the three groups indicated that colleges will likely offer only an introductory course plus a few selected specialized courses.

TABLE XV
RESPONSES TO OPINIONNAIRE ITEMS 2 AND 10

With regard to work done at the undergraduate level, the religious education programs at Southern Baptist seminaries:

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th>Seminary</th>
<th></th>
<th>Education Commission</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>SHOULD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Have no provisions for credit or placement</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
<td>0.0</td>
<td>2</td>
<td>14.3</td>
</tr>
<tr>
<td>Have provisions for placement only</td>
<td>8</td>
<td>19.5</td>
<td>1</td>
<td>16.7</td>
<td>1</td>
<td>7.1</td>
</tr>
<tr>
<td>Have provisions for credit only</td>
<td>3</td>
<td>7.3</td>
<td>1</td>
<td>16.7</td>
<td>1</td>
<td>7.1</td>
</tr>
<tr>
<td>Have provisions for both</td>
<td>28</td>
<td>68.3</td>
<td>3</td>
<td>50.0</td>
<td>9</td>
<td>64.3</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
<td>4.9</td>
<td>1</td>
<td>16.7</td>
<td>1</td>
<td>7.1</td>
</tr>
<tr>
<td>WILL LIKELY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Have no provisions for credit or placement</td>
<td>4</td>
<td>9.8</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
</tr>
<tr>
<td>Have provisions for placement only</td>
<td>5</td>
<td>12.2</td>
<td>3</td>
<td>50.0</td>
<td>3</td>
<td>21.4</td>
</tr>
<tr>
<td>Have provisions for credit only</td>
<td>4</td>
<td>9.8</td>
<td>1</td>
<td>16.7</td>
<td>4</td>
<td>28.6</td>
</tr>
<tr>
<td>Have provisions for both</td>
<td>23</td>
<td>56.1</td>
<td>2</td>
<td>33.3</td>
<td>5</td>
<td>35.7</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>12.2</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
</tr>
</tbody>
</table>
Table XV presents data relative to the responses to opinionnaire items 2 and 10, which dealt with the provisions for credit and advanced placement at the seminaries.

A majority of each of the three groups responded that the religious education programs at Southern Baptist seminaries should have provisions for both advanced placement and credit based upon the college record or an examination. A majority of the college respondents and the highest percentage of Education Commission respondents indicated that the seminaries will likely have provisions for both credit and placement. Half the seminary respondents indicated the seminaries will likely have provisions for placement only.

Table XVI presents data relative to the responses to opinionnaire items 3 and 11, which dealt with the granting of credit for work done prior to seminary enrollment.

The largest group of the college respondents indicated that the seminaries should and will likely grant credit based upon both the college record and an examination. Half the seminary respondents agreed that they will likely grant credit based upon both the college record and an examination, but they were divided as to what should be done relative to this issue. The Education Commission members were also divided as to what should be done, but the largest group indicated
that the seminaries will likely grant credit based upon an examination or a test of competencies.

TABLE XVI
RESPONSES TO OPINIONNAIRE ITEMS 3 AND 11

With regard to credit given at the seminary level for undergraduate religious education work, the seminaries:

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th>Seminary</th>
<th></th>
<th>Education Commission</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>SHOULD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grant credit based upon college record</td>
<td>5</td>
<td>12.2</td>
<td>0</td>
<td>0.0</td>
<td>4</td>
<td>28.6</td>
</tr>
<tr>
<td>Grant credit based upon exam or test of competencies</td>
<td>7</td>
<td>17.1</td>
<td>2</td>
<td>33.3</td>
<td>3</td>
<td>21.4</td>
</tr>
<tr>
<td>Grant credit based upon both record and exam</td>
<td>21</td>
<td>51.2</td>
<td>2</td>
<td>33.3</td>
<td>3</td>
<td>21.4</td>
</tr>
<tr>
<td>Grant no credit</td>
<td>5</td>
<td>12.2</td>
<td>1</td>
<td>16.7</td>
<td>3</td>
<td>21.4</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>7.3</td>
<td>1</td>
<td>16.7</td>
<td>1</td>
<td>7.1</td>
</tr>
<tr>
<td>WILL LIKELY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grant credit based upon college record</td>
<td>3</td>
<td>7.3</td>
<td>0</td>
<td>0.0</td>
<td>2</td>
<td>14.3</td>
</tr>
<tr>
<td>Grant credit based upon exam or test of competencies</td>
<td>7</td>
<td>17.1</td>
<td>2</td>
<td>33.3</td>
<td>6</td>
<td>42.9</td>
</tr>
<tr>
<td>Grant credit based upon both record and exam</td>
<td>19</td>
<td>46.3</td>
<td>3</td>
<td>50.0</td>
<td>4</td>
<td>28.6</td>
</tr>
<tr>
<td>Grant no credit</td>
<td>6</td>
<td>14.6</td>
<td>1</td>
<td>16.7</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
<td>14.6</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
</tr>
<tr>
<td>No response</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
</tr>
</tbody>
</table>

Table XVII presents data relative to the responses of opinionnaire items 4 and 12, which dealt with the offering of undergraduate religious education courses by all Southern Baptist colleges and universities.
TABLE XVII
RESPONSES TO OPINIONNAIRE ITEMS 4 AND 12

All Southern Baptist colleges and universities (SHOULD, WILL LIKELY) offer undergraduate religious education courses.

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th></th>
<th>Seminary</th>
<th></th>
<th></th>
<th>Education Commission</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>SHOULD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>9</td>
<td>22.0</td>
<td>2</td>
<td>33.3</td>
<td>5</td>
<td>35.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>11</td>
<td>26.8</td>
<td>2</td>
<td>33.3</td>
<td>3</td>
<td>21.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undecided</td>
<td>5</td>
<td>12.2</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>10</td>
<td>24.4</td>
<td>2</td>
<td>33.3</td>
<td>2</td>
<td>14.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>6</td>
<td>14.6</td>
<td>0</td>
<td>0.0</td>
<td>3</td>
<td>21.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>WILL LIKELY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>4</td>
<td>9.8</td>
<td>0</td>
<td>0.0</td>
<td>4</td>
<td>28.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>11</td>
<td>26.8</td>
<td>1</td>
<td>16.7</td>
<td>5</td>
<td>35.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undecided</td>
<td>4</td>
<td>9.8</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>15</td>
<td>36.6</td>
<td>5</td>
<td>83.3</td>
<td>3</td>
<td>21.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>6</td>
<td>14.6</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
<td>0.0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All three groups of respondents had slightly more responses that agreed or strongly agreed rather than disagreed or strongly disagreed that all Southern Baptist colleges and universities should offer undergraduate religious education courses. Only the Education Commission members had more responses that agreed or strongly agreed that all Southern Baptist colleges and universities will likely offer undergraduate religious education courses. Both the college group and the seminary group had a majority that disagreed or strongly disagreed that Southern Baptist colleges and
universities will likely offer undergraduate religious education courses.

Table XVIII presents data relative to the responses to opinionnaire items 5 and 13, which dealt with the offering of undergraduate religious education courses by no Southern Baptist colleges and universities.

**TABLE XVIII**

RESPONSES TO OPINIONNAIRE ITEMS 5 AND 13

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th>Seminary</th>
<th>Education Commission</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td><strong>SHOULD</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
</tr>
<tr>
<td>Agree</td>
<td>2</td>
<td>4.9</td>
<td>0</td>
</tr>
<tr>
<td>Undecided</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
</tr>
<tr>
<td>Disagree</td>
<td>9</td>
<td>22.0</td>
<td>2</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>30</td>
<td>73.2</td>
<td>3</td>
</tr>
<tr>
<td>No response</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
</tr>
<tr>
<td><strong>WILL LIKELY</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
</tr>
<tr>
<td>Agree</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
</tr>
<tr>
<td>Undecided</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
</tr>
<tr>
<td>Disagree</td>
<td>18</td>
<td>43.9</td>
<td>4</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>21</td>
<td>51.2</td>
<td>2</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
</tr>
</tbody>
</table>

It was evident that a large majority of each of the three groups disagreed or strongly disagreed with the statement that no Southern Baptist colleges and universities would likely offer undergraduate religious education courses.
should offer undergraduate religious education courses.

Though not quite so strongly, a large majority also disagreed or strongly disagreed with the statement that no Southern Baptist colleges and universities will likely offer undergraduate religious education courses.

Table XIX presents data relative to the responses to opinionnaire items 6 and 14, which dealt with the offering of undergraduate religious education courses by only selected Southern Baptist colleges and universities.

**TABLE XIX**
RESPONSES TO OPINIONNAIRE ITEMS 6 AND 14

Only selected Southern Baptist colleges and universities (SHOULD, WILL LIKELY) offer undergraduate religious education courses.

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th>Seminary</th>
<th></th>
<th>Education Commission</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td><strong>SHOULD</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
<td>0.0</td>
<td>2</td>
</tr>
<tr>
<td>Agree</td>
<td>12</td>
<td>29.3</td>
<td>2</td>
<td>33.3</td>
<td>4</td>
</tr>
<tr>
<td>Undecided</td>
<td>3</td>
<td>7.3</td>
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</tr>
<tr>
<td>Disagree</td>
<td>17</td>
<td>41.5</td>
<td>2</td>
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<td>4</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>7</td>
<td>17.1</td>
<td>1</td>
<td>16.7</td>
<td>3</td>
</tr>
<tr>
<td>No response</td>
<td>1</td>
<td>2.4</td>
<td>1</td>
<td>16.7</td>
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</tr>
<tr>
<td><strong>WILL LIKELY</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>4</td>
<td>9.8</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
</tr>
<tr>
<td>Agree</td>
<td>13</td>
<td>31.7</td>
<td>5</td>
<td>83.3</td>
<td>2</td>
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<tr>
<td>Undecided</td>
<td>3</td>
<td>7.3</td>
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<td>0.0</td>
<td>1</td>
</tr>
<tr>
<td>Disagree</td>
<td>15</td>
<td>36.6</td>
<td>1</td>
<td>16.7</td>
<td>5</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>4</td>
<td>9.8</td>
<td>0</td>
<td>0.0</td>
<td>4</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>4.9</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
</tr>
</tbody>
</table>
Among the college respondents, more disagreed or strongly disagreed with the statement, both as to the *should* and the *will likely* conditions. However, the responses were split, indicating that no one opinion dominated the group. The seminary group was divided as to the *should* condition, but they indicated with five of six responses agreeing that only selected Southern Baptist colleges and universities *will likely* offer undergraduate religious education courses. The Education Commission group was also divided as to the *should* condition, but most disagreed or strongly disagreed that only selected colleges *will likely* offer undergraduate religious education courses.

Table XX presents data relative to the responses to opinionnaire items 7 and 15, which dealt with the kind of students for which the undergraduate religious education curriculum is designed.

The highest percentage of the college respondents and of the Education Commission respondents indicated that they disagreed or strongly disagreed with the statement that religious education at the undergraduate level *should* be primarily for those students not planning to attend seminary. This held true also for the *will likely* condition. The seminary respondents were split relative to the *should* condition, but four of six responded that they disagreed or strongly disagreed with the statement that religious
education at the undergraduate level will likely be primarily for those students not planning to attend seminary.

**TABLE XX**

RESPONSES TO OPINIONNAIRE ITEMS 7 AND 15

Religious education at the undergraduate level (SHOULD, WILL LIKELY) be primarily for those students not planning to attend seminary.

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>SHOULD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>4</td>
<td>9.8</td>
<td>1</td>
<td>16.7</td>
<td>2</td>
<td>14.3</td>
</tr>
<tr>
<td>Agree</td>
<td>9</td>
<td>22.0</td>
<td>2</td>
<td>33.3</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Undecided</td>
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<td>2.4</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Disagree</td>
<td>15</td>
<td>36.6</td>
<td>0</td>
<td>0.0</td>
<td>8</td>
<td>57.1</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>12</td>
<td>29.3</td>
<td>2</td>
<td>33.3</td>
<td>3</td>
<td>21.4</td>
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<tr>
<td>No response</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>16.7</td>
<td>1</td>
<td>7.1</td>
</tr>
<tr>
<td>WILL LIKELY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>2</td>
<td>4.9</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
</tr>
<tr>
<td>Agree</td>
<td>9</td>
<td>22.0</td>
<td>1</td>
<td>16.7</td>
<td>4</td>
<td>28.6</td>
</tr>
<tr>
<td>Undecided</td>
<td>1</td>
<td>2.4</td>
<td>1</td>
<td>16.7</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Disagree</td>
<td>21</td>
<td>51.2</td>
<td>2</td>
<td>33.3</td>
<td>6</td>
<td>42.9</td>
</tr>
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<td>Strongly disagree</td>
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<td>14.6</td>
<td>2</td>
<td>33.3</td>
<td>2</td>
<td>14.3</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>4.9</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>7.1</td>
</tr>
</tbody>
</table>

Table XXI presents data relative to the responses to opinionnaire items 8 and 16, which dealt with the taking of undergraduate religious education work by students planning to attend seminary.

The highest percentage of responses in each of the three groups disagreed or strongly disagreed with the statement that religious education students planning to attend seminary
should not take undergraduate work in religious education.

An even larger percentage of responses in each of the three groups disagreed or strongly disagreed with the statement that religious education students planning to attend seminary will likely not take undergraduate work in religious education.

**TABLE XXI**

RESPONSES TO OPINIONNAIRE ITEMS 8 AND 16

Religious education students planning to attend seminary (SHOULD, WILL LIKELY) not take undergraduate work in religious education.

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th>Seminary</th>
<th></th>
<th>Education Commission</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>SHOULD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly agree</td>
<td>2</td>
<td>4.9%</td>
<td>1</td>
<td>16.7%</td>
<td>0</td>
<td>0.0%</td>
</tr>
<tr>
<td>Agree</td>
<td>2</td>
<td>4.9%</td>
<td>1</td>
<td>16.7%</td>
<td>2</td>
<td>14.3%</td>
</tr>
<tr>
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<td>4.9%</td>
<td>0</td>
<td>0.0%</td>
<td>1</td>
<td>7.1%</td>
</tr>
<tr>
<td>Disagree</td>
<td>21</td>
<td>51.2%</td>
<td>1</td>
<td>16.7%</td>
<td>7</td>
<td>50.0%</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>14</td>
<td>34.1%</td>
<td>2</td>
<td>33.3%</td>
<td>3</td>
<td>21.4%</td>
</tr>
<tr>
<td>No response</td>
<td>0</td>
<td>0.0%</td>
<td>1</td>
<td>16.7%</td>
<td>1</td>
<td>7.1%</td>
</tr>
</tbody>
</table>

|                |         |            |          |            |                      |          |
| WILL LIKELY    |         |            |          |            |                      |          |
| Strongly agree | 0       | 0.0%       | 0        | 0.0%       | 0                    | 0.0%     |
| Agree          | 2       | 4.9%       | 0        | 0.0%       | 1                    | 7.1%     |
| Undecided      | 3       | 7.3%       | 0        | 0.0%       | 0                    | 0.0%     |
| Disagree       | 27      | 65.9%      | 4        | 66.7%      | 10                   | 71.4%    |
| Strongly disagree | 7    | 17.1%      | 2        | 33.3%      | 2                    | 14.3%    |
| No response    | 2       | 4.9%       | 0        | 0.0%       | 1                    | 7.1%     |

Table XXII presents data relative to the responses to opinionnaire item 17, which dealt with the likelihood that most students at Southern Baptist colleges and universities
who are vocationally interested in religious education will
attend a seminary for training in that field.

TABLE XXII
LIKELIHOOD OF STUDENTS ATTENDING SEMINARY

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
</tr>
<tr>
<td>Strongly agree</td>
<td>12</td>
<td>29.3</td>
<td>1</td>
<td>16.7</td>
</tr>
<tr>
<td>Agree</td>
<td>24</td>
<td>58.5</td>
<td>5</td>
<td>83.3</td>
</tr>
<tr>
<td>Undecided</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Disagree</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>4.9</td>
<td>0</td>
<td>0.0</td>
</tr>
</tbody>
</table>

All three groups responded very decisively, agreeing or
strongly agreeing that most students at Southern Baptist
colleges and universities who are interested in religious
education will attend a seminary for training in that field.

Table XXIII presents data relative to the responses to
opinionnaire item 18, which dealt with the obligation of the
Southern Baptist colleges and universities to their support-
ing churches to provide studies in religious education.

All three groups responded very decisively to this
opinionnaire item also, agreeing or strongly agreeing that
Southern Baptist colleges and universities have an obli-
gation to their supporting churches to provide studies in
religious education.
TABLE XXIII
COLLEGE OBLIGATION TO CHURCHES TO PROVIDE STUDIES IN RELIGIOUS EDUCATION

|                         | College |  |  |         |  |  |        |  |        |  |        |
|-------------------------|---------| | |         |  | | |         |  |        |  |        |
|                         | f | % | f | % | f | % |
| Strongly agree          | 7 | 17.1 | 1 | 16.7 | 5 | 35.7 |
| Agree                   | 17 | 41.5 | 4 | 66.7 | 6 | 42.9 |
| Undecided               | 3 | 7.3 | 0 | 0.0 | 0 | 0.0 |
| Disagree                | 8 | 19.5 | 1 | 16.7 | 2 | 14.3 |
| Strongly disagree       | 4 | 9.8 | 0 | 0.0 | 0 | 0.0 |
| No response             | 2 | 4.9 | 0 | 0.0 | 1 | 7.1 |

Table XXIV presents data relative to the responses to opinionnaire items 19 and 21, which dealt with the effect that seminary advanced placement programs would have upon undergraduate religious education programs.

A few more college respondents indicated that they agreed or strongly agreed rather than disagreed or strongly disagreed with the statement that if seminaries would have an advanced placement program, more Southern Baptist colleges and universities would offer undergraduate courses in religious education. Eleven of fourteen Education Commission members responded that they either agreed or strongly agreed with the statement. The seminary group was divided inconclusively.

These opinions were confirmed by the responses to item 21, indicating that the largest percentage of the college
If seminaries would have an advanced placement program, more Southern Baptist colleges and universities would offer undergraduate courses in religious education.

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th>Seminary</th>
<th>Education Commission</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td>Strongly agree</td>
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<td>Agree</td>
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<td>Undecided</td>
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<tr>
<td>Disagree</td>
<td>13</td>
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<td>2</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
</tr>
<tr>
<td>No response</td>
<td>3</td>
<td>7.3</td>
<td>0</td>
</tr>
</tbody>
</table>

The existence of an advanced placement program at the seminary level would have no significant effect upon the existence of a religious education program at Southern Baptist colleges and universities.

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th>Seminary</th>
<th>Education Commission</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td>Strongly agree</td>
<td>4</td>
<td>9.8</td>
<td>0</td>
</tr>
<tr>
<td>Agree</td>
<td>9</td>
<td>22.0</td>
<td>2</td>
</tr>
<tr>
<td>Undecided</td>
<td>6</td>
<td>14.6</td>
<td>2</td>
</tr>
<tr>
<td>Disagree</td>
<td>15</td>
<td>36.6</td>
<td>1</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>5</td>
<td>12.2</td>
<td>1</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>4.9</td>
<td>0</td>
</tr>
</tbody>
</table>
group and of the Education Commission group believed that
the existence of an advanced placement program at the semin-
ary level would have an effect upon the existence of a
religious education program at Southern Baptist colleges and
universities, while the seminary respondents were divided in
their opinions relative to this issue.

Table XXV presents data relative to the responses to
opinionnaire items 20 and 22, which dealt with the effect
that seminary credit programs based upon examinations or
college record would have upon the existence of a religious
education program at Southern Baptist colleges and univer-
sities.

Slightly more college respondents indicated that they
agreed or strongly agreed rather than disagreed or strongly
disagreed with the statement that if seminaries would have
a credit program based upon examination or college record,
more Southern Baptist colleges and universities would offer
undergraduate courses in religious education. A majority
of both the seminary respondents and the Education Com-
misson respondents agreed or strongly agreed with the
statement.

These opinions were confirmed by the responses to item
22. A majority of each of the three groups disagreed or
strongly disagreed with the statement that the existence of
a credit program based upon examination or college record
 TABLE XXV

THE EFFECT OF SEMINARY CREDIT PROGRAMS
UPON UNDERGRADUATE RELIGIOUS
EDUCATION PROGRAMS

If seminaries would have a credit program based upon examination or college record, more Southern Baptist colleges and universities would offer undergraduate courses in religious education.

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th>Seminary</th>
<th></th>
<th>Education Commission</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td>Strongly agree</td>
<td>3</td>
<td>7.3</td>
<td>2</td>
<td>33.3</td>
<td>3</td>
</tr>
<tr>
<td>Agree</td>
<td>15</td>
<td>36.6</td>
<td>2</td>
<td>33.3</td>
<td>8</td>
</tr>
<tr>
<td>Undecided</td>
<td>7</td>
<td>17.1</td>
<td>1</td>
<td>16.7</td>
<td>2</td>
</tr>
<tr>
<td>Disagree</td>
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<tr>
<td>Strongly disagree</td>
<td>1</td>
<td>2.4</td>
<td>0</td>
<td>0.0</td>
<td>0</td>
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<tr>
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<td>3</td>
<td>7.3</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
</tr>
</tbody>
</table>

The existence of a credit program based upon examination or college record would have no significant effect upon the existence of a religious education program at Southern Baptist colleges and universities.

<table>
<thead>
<tr>
<th></th>
<th>College</th>
<th></th>
<th>Seminary</th>
<th></th>
<th>Education Commission</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>f</td>
<td>%</td>
<td>f</td>
<td>%</td>
<td>f</td>
</tr>
<tr>
<td>Strongly agree</td>
<td>4</td>
<td>9.8</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
</tr>
<tr>
<td>Agree</td>
<td>9</td>
<td>22.0</td>
<td>1</td>
<td>16.7</td>
<td>3</td>
</tr>
<tr>
<td>Undecided</td>
<td>4</td>
<td>9.8</td>
<td>1</td>
<td>16.7</td>
<td>0</td>
</tr>
<tr>
<td>Disagree</td>
<td>14</td>
<td>34.1</td>
<td>2</td>
<td>33.3</td>
<td>7</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>8</td>
<td>19.5</td>
<td>2</td>
<td>33.3</td>
<td>1</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>4.9</td>
<td>0</td>
<td>0.0</td>
<td>2</td>
</tr>
</tbody>
</table>
would have no significant effect upon the existence of a religious education program at Southern Baptist colleges and universities.

In responding to item 23 of the opinionnaire, twenty-one college respondents, four seminary respondents, and four Education Commission respondents indicated that there were undergraduate majors that should be required to take undergraduate religious education courses as part of the degree requirements. In each case, the respondents indicated majors related to Bible or religion or those related to church-related vocations, such as pastoral ministries, church music, and church recreation. One Education Commission member perhaps summarized the responses best by indicating that all majors that relate to full-time vocational work in Southern Baptist churches should be required to take undergraduate religious education courses. Only one respondent indicated a major outside this broad area that should be required to take religious education courses. Majors in social work, elementary education, and secondary education were mentioned by the single respondent.

The final item on the opinionnaire allowed for respondents to make any further statements they felt were appropriate relative to the proper role of an undergraduate program of religious education at Southern Baptist senior colleges and universities. Twenty college respondents, four seminary
respondents, and eight of the Education Commission respondents made comments.

Representative comments of the college group are summarized below:

1. All of our seminaries should move more toward graduate study, assuming that the student has the proper background in religious education. An examination of the transcript could indicate the courses covered and the depth of the undergraduate program.

2. I sense the need for a program that will benefit those students in church-related vocations who will be unable to attend seminary. At the same time, the religious education program of the college or university should provide substantial foundations for those students who do plan to attend seminary. I think the future of the religious education program is bright.

3. Most Southern Baptist colleges probably should offer more courses in religious education that would equip the student to work in that field successfully, regardless of whether further work in seminary is taken. Courses in religious education on the college level should also prepare the student to do graduate level religious education work in seminary. Professors of religious education should be people who have had successful experiences in this field, as well as graduate degrees in the field.

4. Colleges can offer religious education courses without an undue proliferation of courses. There is no need to develop "little seminaries" in the colleges. The resources of other departments can be enlisted. Students on the college level need broad backgrounds as well as enough religious education for orientation and for nurturing the interest in the field.

5. I believe that religious education at the undergraduate level is a vitally important link in the chain of providing sufficient numbers of adequately trained church leaders, especially for the medium-sized churches who cannot afford full-time religious educators.
6. No institution or group of institutions has a monopoly on the proper preparation of Christian workers. A more coordinated program involving both college and seminary training will produce a better product.

7. Religious education should not be taught at the expense of Bible, theology, ethics, church history, and the like. Professional courses in religious education can best be done in the seminaries.

8. Some colleges and universities can and should emphasize religious education, but I see no reason for all to do so. There should be distinct emphases in our Southern Baptist schools. Everybody cannot do everything!

9. Undergraduate programs should introduce students to the field, give pointers to those who will not be professionals, and be a place to experiment for those who do see themselves as going into religious education.

10. On the basis of competency-based testing or advanced standing placement, students in denominational schools with strong religious education programs should be given credit for their college religious education courses or be allowed to take more advanced courses at the seminary level.

Below are representative comments of the seminary group:

1. Introductory courses in religious education should serve the needs of lay persons who will give volunteer leadership in the local church, as well as of professionals in pastoral and educational ministries.

2. Advanced standing and advanced credit should be approached more from the standpoint of competencies achieved rather than hours attended. It should not matter whether the student obtains these competencies at an undergraduate senior level or at a first semester seminary level.

3. I do not feel that Southern Baptist senior colleges and universities should feel compelled to offer courses in religious education. Normally,
colleges and universities should limit their courses in religious education to the needs of students who will not be going to seminary. Another desirable role for religious education courses in colleges and universities is for the benefit of lay people who do not plan to take seminary training. Introductory and basic courses should be available provided the school can provide suitable resources.

4. Believing that the educational dimension of ministry is dependent, for competence and for integrity, upon a broad and general knowledge of a wide range of disciplines, collectively spoken of as the liberal arts, and a specific and in-depth grasp of biblical knowledge, history of the church and faith, of theology, and of practical theology, it is my general feeling that at the college level the former learning experiences might best be given priority, while the seminary programs of studies might more productively emphasize the latter.

Representative comments of the Education Commission group are listed below:

1. With the increasing demand for staff personnel in addition to the pastor, Southern Baptist colleges and universities should train men capable of stepping into a church staff position at the end of four years of college.

2. I do not believe that religious education is an appropriate field of study for college. In my opinion, a course or two in educational methods, some psychology of development and learning, and maybe a course or two specifically related to teaching Bible and religion would be appropriate for a seminary.

3. Seminaries should give transfer credit for religious education courses taken at the undergraduate level.

4. The articulation between seminary and college programs must be greater. The seminary has too long sat on a hill and looked down on the colleges.
5. I generally favor deferring major curriculum in religion and/or religious education until the seminary. However, it is good for pre-seminary students to take some undergraduate courses. I think the seminary should give advanced placement and even credit for such courses on occasion.

In summary of the responses to the opinionnaire, it was found that the three groups expressed similar opinions in some areas, and differing opinions in others, as related to the importance of the undergraduate religious education program in Southern Baptist colleges and universities. However, a large majority of all three groups indicated that at least some religious education courses should be offered by at least some Southern Baptist colleges and universities. Also, the groups indicated that religious education students planning to attend seminary should, and will likely, take undergraduate religious education courses. The groups also agreed that Southern Baptist colleges and universities have an obligation to their supporting churches to provide studies in religious education. Opinions were divided as to the effect seminary advanced placement programs would have on undergraduate religious education programs in Southern Baptist institutions. However, a slight majority of each group responded that if seminaries would have a credit program based upon examination or college record, more Southern Baptist colleges and universities would offer undergraduate courses in religious education.
Summary

This chapter has dealt with the presentation and analysis of the data collected in this study. The first section dealt with the current size and scope of undergraduate religious education programs in Southern Baptist colleges and universities, as indicated by the responses to the questionnaire sent to the college representatives and the analysis of the catalog of each institution. It was found that thirty-three of the forty-seven institutions offered at least one religious education course during 1977-1978, sixteen of the institutions offered a religious education major, and fourteen of the institutions offered a religious education minor. Most of the thirty-three institutions offered from one to five courses in religious education, with a wide variety of content areas. Most of the thirty-three offered four or less sections of religious education during 1977-1978, with one or two faculty members assigned to teach religious education. Twenty-four of the institutions had made changes in the religious education program within the last five years, affected by a wide variety of factors. Only four institutions had formally adopted cooperative programs with one or two Southern Baptist seminaries, even though several attempts in this area had been made by the responding colleges and universities.

The second section dealt with the current practices regarding advanced placement, credit by examination, and
cooperative programs with undergraduate religious education programs, as indicated by the responses to the questionnaire sent to the seminary representatives. It was found that only one of the six Southern Baptist seminaries had no provisions for either advanced placement or the granting of credit for work done prior to seminary enrollment, four of the six had provisions for the granting of credit for previous work, and three of the six had provisions for advanced placement. Of the four seminaries with provisions for the granting of credit for previous work, all used credit by examination, and three had additional provisions for the granting of credit. Policies regarding the granting of credit for previous work generally limited the amount of credit to the equivalent of one semester of work. Cooperative programs existed at only two seminaries, involving only four Southern Baptist colleges and one non-Southern Baptist college.

The third section dealt with the perceived importance of the undergraduate religious program in Southern Baptist colleges and universities, as indicated by the responses to the opinionnaire sent to the college and university representatives and to the members of the Education Commission of the Southern Baptist Convention. It was found that a majority of all three groups indicated that at least some religious education courses should be offered by at least some Southern Baptist colleges and universities. The groups also indicated that religious education students going to
the seminary for further training should and will likely take undergraduate religious education courses. A large majority of each of the groups indicated that students who are vocationally interested in religious education will attend a seminary for training in the field. Further, the groups indicated that Southern Baptist colleges and universities have an obligation to their supporting churches to provide studies in religious education. There was divided opinion as to the effect seminary programs of advanced placement would have on undergraduate religious education programs in Southern Baptist institutions, but a slight majority of each of the groups indicated that, if seminaries had programs for the granting of credit for previous work, more Southern Baptist colleges and universities would offer undergraduate religious education courses. A majority of each of the three groups responded that the religious education programs at the seminaries should have provisions for both advanced placement and credit based upon the college record or an examination.

Chapter V presents a summary of the findings of the study and points to some conclusions and implications as a result of the study. Recommendations for further study are also included in the chapter.
CHAPTER V

SUMMARY OF FINDINGS, CONCLUSIONS, IMPLICATIONS
AND RECOMMENDATIONS FOR FURTHER STUDY

This chapter presents a summary of the findings of the study and points to some conclusions and implications as a result of the analysis of the data collected in this study. Also included in the chapter are recommendations for further study relative to the programming of religious education in Southern Baptist institutions of higher education.

Summary of Findings

The findings of the study are divided into three areas, relative to (1) the current size and scope of undergraduate religious education programs in the forty-seven Southern Baptist senior colleges and universities, (2) the current practices in the six Southern Baptist seminaries regarding advanced placement, credit by examination, and cooperative programs with undergraduate religious education programs, and (3) the perceived importance of the undergraduate religious education program in Southern Baptist colleges and universities, as indicated by college and seminary representatives and members of the Education Commission of the Southern Baptist Convention.
Findings relative to the current size and scope of undergraduate religious education programs in the forty-seven Southern Baptist senior colleges and universities are:

1. Thirty-three of the institutions offered at least one course in religious education during 1977-1978.

2. Sixteen of the institutions offered a major in religious education.

3. Fourteen of the institutions offered a minor in religious education.

4. Most of the thirty-three institutions offering courses in religious education offered from one to five courses in 1977-1978, with a wide variety of content areas.

5. Most of these thirty-three institutions offered four or fewer sections of religious education during 1977-1978.

6. Most of these institutions had one or two faculty members assigned to teach religious education during 1977-1978.

7. Twenty-four of the institutions responding had made changes in the religious education program within the last five years, affected by a wide variety of factors.

8. Only four institutions had formally adopted cooperative programs with one or two Southern Baptist seminaries, even though several attempts in this area had been made by other responding colleges and universities.
Findings relative to the current practices in the six Southern Baptist seminaries regarding advanced placement, credit by examination, and cooperative programs with undergraduate religious education are

1. Only one of the six seminaries had no provisions for either advanced placement or the granting of credit for work done prior to seminary enrollment.

2. Four of the seminaries had provisions for the granting of credit for previous work.

3. Three of the seminaries had provisions for advanced placement.

4. Of the four seminaries with provisions for the granting of credit for previous work, all used credit by examination and three had additional provisions.

5. Policies regarding the granting of credit for previous work generally limited the amount of credit to the equivalent of one semester of work.

6. Cooperative programs existed at only two seminaries, involving only four Southern Baptist colleges and one non-Southern Baptist college.

Findings relative to the perceived importance of the undergraduate religious education program in Southern Baptist colleges and universities, as indicated by college and seminary representatives and members of the Education Commission of the Southern Baptist Convention, are
1. A majority of all three groups indicated that at least some religious education courses should be offered by at least some Southern Baptist colleges and universities.

2. The groups indicated that religious education students going to the seminary for further training should and will likely take undergraduate religious education courses.

3. A large majority of each of the groups indicated that students who are interested in religious education will attend a seminary for training in the field.

4. The groups indicated that Southern Baptist colleges and universities have an obligation to their supporting churches to provide studies in religious education.

5. There was divided opinion as to the effect that seminary programs of advanced placement would have on undergraduate religious education programs in Southern Baptist institutions.

6. A slight majority of each of the groups indicated that if seminaries would have a program for the granting of credit for previous work, more Southern Baptist colleges and universities would offer undergraduate religious education courses.

7. A majority of each of the groups responded that the religious education programs at the seminaries should have provisions for both advanced placement and credit based upon the college record or an examination.
Conclusions

As a result of the findings of the study, some conclusions are drawn relative to the programming of religious education in Southern Baptist institutions of higher education. These conclusions are

1. Religious education is apparently considered important enough to be included in the curriculum of Southern Baptist colleges and universities.

2. Religious education courses should be available for both pre-seminary students and students who will be unable to attend seminary.

3. No single factor has affected the changes in the undergraduate religious education programs during the last five years; however, evaluation of the role of the institution in training students for careers in religious education has been a vital factor in many of the reported changes.

4. Programs designed to grant credit for work done prior to seminary enrollment, particularly the credit by seminary examination programs, are being favorably, although not unanimously, received.

5. Additional undergraduate religious education programs appear to be likely, should programs granting credit for previous work develop.

6. Exploration into the development of other means for the granting of credit at the seminary level for undergraduate
religious education course work, in addition to the credit by seminary examination method, would bring improvement in the cooperative relationships between the colleges and the seminaries.

Implications

From the completed study then, the following implications are derived:

1. Southern Baptist schools will continue to train persons for church related vocations.

The opinions expressed in this study indicated that the colleges and universities have an obligation to their supporting churches to provide studies in religious education. The seminaries exist for the purpose of providing graduate education for men and women preparing for Christian ministry. It is imperative that this training be done with the most economical use of Baptist money, facilities, and resources, and with the most prudent use of the time of the student. Duplication of effort requires the expenditure of unnecessary time and resources. In this day of close scrutiny and demand for accountability in higher education by governing boards, by sponsoring bodies, and by the general public, such duplication cannot be tolerated.

2. Attitudinal changes must occur, both among the college and the seminary leaders in religious education, before major changes will be made.

As long as opinions are critically divided, as observed by the responses to several opinionnaire items, changes will
be difficult to implement at either the undergraduate or the graduate level. Baptist polity, which allows for much autonomy, dictates the difficulty with which changes may be made. The seminaries, while owned and operated by the Southern Baptist Convention, are separate institutions and therefore make policy decisions separately, not as a group of six seminaries. The Southern Baptist Education Commission, while also a Southern Baptist Convention organization, has no directive powers over either the seminaries or the colleges. The colleges are owned and operated by the various state Baptist conventions. Each institution is a separate entity, with its own governing board and procedures for making policy decisions. Accrediting agencies also insist upon the autonomy of each institution, as vested in the governing board of the institution. Thus the colleges and seminaries will act cooperatively only in a voluntary role. Therefore, before major changes will be made, the seminary and college religious education leaders must come together in voluntary cooperation.

3. If changes in the articulation of the college and seminary religious education programs are to be made, seminary leaders are in the best position to lead in such changes.

The responses to the opinionnaire indicated that what the seminaries do with regard to the granting of credit for work done prior to seminary enrollment will affect undergraduate religious education course offerings in Southern
Baptist colleges and universities. The responses also indicated that most students interested in religious education will attend a seminary for training in the field. Consequently, the seminaries are in the best position to make necessary changes so as to affect other changes at the undergraduate level. While each seminary is autonomous, there is more of a cooperative relationship among them, in that they are fewer in number and are all owned and operated by one body, the Southern Baptist Convention. The seminaries could become more definitive as to what their role and scope are, and as to how they treat pre-seminary work in religious education, so that undergraduate institutions could design their programs accordingly. Other professional schools, such as in the fields of medicine, dentistry, and law, dictate to some degree the nature of undergraduate pre-professional programs, particularly as related to prerequisites for entry into the professional institutions. This same influence could be achieved by the assumption of an aggressive leadership role by the seminaries.

4. The design of a prerequisite program for entry into a seminary master's degree program in religious education might be considered as a key to the articulation between graduate and undergraduate programs.

Perhaps the first semester or two of seminary work toward a master's degree in religious education could be identified as prerequisites, which could be completed at either the undergraduate or graduate level. The seminary
could establish a list of competencies which must be reached before entry into the advanced level of work. These competencies could be validated either by examination or through cooperative agreements with undergraduate religious education programs. Once the competencies were established, undergraduate religious education programs could be designed so as to enable students in these programs to achieve the competencies. There would be little need for a major in religious education at the undergraduate level then, thereby encouraging students interested in religious education to pursue a broad liberal arts program. However, there would be enough course work in religious education to aid those who are unable to attend seminary and to maintain the interest in religious education for those who plan additional seminary training.

Further, students who are unable to take religious education courses at the undergraduate level would still be able to take this introductory work during the first semester at seminary. The introductory, or core courses, as they might be called, would be offered also for those students whose college record or examinations reflected deficiencies in any core area. Suggested content areas for these courses are:

(1) Introduction to or survey of religious education.
(2) The administration of the church and its programs.
(3) Introduction to the various age-group ministries.
(4) Principles and methods of teaching religion.

(5) Psychology of religion or educational psychology. These content areas are similar to those areas currently offered in many Southern Baptist colleges and universities, as indicated by the responses to the questionnaire. They also would closely relate to the competencies identified by the American Association of Theological Schools as being representative of a professional religious educator, as listed in Chapter II.

Should these content areas be adopted as the prerequisite areas, as described previously, then the seminary master's degree work could be truly graduate, or advanced level, work. Seminaries without master's degree programs in religious education could offer either the introductory courses or more specialized advanced courses, or both, depending upon the needs of their degree programs and students.

Recommendations for Further Study

The following are recommended as possible areas for further study:

1. The establishment of competencies required for professional religious educators need to be made, so that both undergraduate and graduate religious education programs can be refined accordingly.

2. Studies in measuring these defined competencies would be most advantageous in the design of cooperative
programs, competency examinations, and degree programs.

3. A survey of Southern Baptist churches relative to requirements for employment for religious educators would be helpful in determining qualifications necessary for potential religious educators.

4. Further study of the undergraduate religious education programs could be made, emphasizing the qualifications of teachers in religious education and the resources available for the teaching of religious education.

5. A study of the comparative costs of offering religious education at the undergraduate and at the graduate levels would be helpful in analyzing the cost factor involved in training church staff members in religious education.

6. Research needs to be conducted in comparing the seminary achievement of students entering seminary with some religious education course work with the achievement of those entering without any prior religious education course work.

7. A study of employment opportunities in religious education for those who do not have seminary training would be helpful in determining the importance of seminary training in religious education, as indicated by potential employers.
APPENDIX A

SOUTHERN BAPTIST SENIOR COLLEGES
AND UNIVERSITIES

1. Averett College, Danville, Virginia 24541
2. Baptist College at Charleston, Charleston, South Carolina 29411
3. Baylor University, Waco, Texas 76703
4. Belmont College, 1900 Belmont Boulevard, Nashville, Tennessee 37203
5. Bluefield College, Bluefield, Virginia 24605
*6. Blue Mountain College, Blue Mountain, Mississippi 38610
7. California Baptist College, 8432 Magnolia Avenue, Riverside, California 92504
8. Campbell College, Box 546, Buies Creek, North Carolina 27506
9. Campbellsville College, Campbellsville, Kentucky 42718
11. Cumberland College, Williamsburg, Kentucky 40769
12. Dallas Baptist College, 3000 Florina, Dallas, Texas 75211
13. East Texas Baptist College, 1209 N. Grove, Marshall, Texas 75670
14. Furman University, Poinsett Highway, Greenville, South Carolina 29613
15. Gardner-Webb College, West College Street, Boiling Springs, North Carolina 28017
16. Georgetown College, Georgetown, Kentucky 40324
17. Grand Canyon College, 3300 West Camelback Road, Phoenix, Arizona 85017
18. Hannibal-LaGrange College, Hannibal, Missouri 63401
19. Hardin-Simmons University, Abilene, Texas 79601
20. Houston Baptist University, 7502 Fondren Road, Houston, Texas 77036
21. Howard Payne University, Brownwood, Texas 76801
22. Judson College, Marion, Alabama 36756
23. Louisiana College, Pineville, Louisiana 71360
24. Mars Hill College, Mars Hill, North Carolina 28754
25. Mary Hardin-Baylor College, Belton, Texas 76513
26. Mercer University, 1400 Coleman Avenue, Macon, Georgia 31207
27. Mercer University in Atlanta, 3000 Flowers Road, South, Atlanta, Georgia 30341
28. Meredith College, Hillsborough Street, Raleigh, North Carolina 27611
29. Mississippi College, Clinton, Mississippi 39058
30. Missouri Baptist College, 12542 Conway Road, St. Louis, Missouri 63141
31. Mobile College, P. O. Box 13220, Mobile, Alabama 36613
32. Oklahoma Baptist University, Shawnee, Oklahoma 74801
33. Ouachita Baptist University, 410 Ouachita, Arkadelphia, Arkansas 71923
34. Palm Beach Atlantic College, 1101 South Olive Avenue, West Palm Beach, Florida 33401
35. Richmond, University of, Richmond, Virginia 23173
36. Samford University, 800 Lakeshore Drive, Birmingham, Alabama 35209
37. Shorter College, Rome, Georgia 30161
38. Southwest Baptist College, Bolivar, Missouri 65613
39. Stetson University, DeLand, Florida 32720

*40. Tift College, Forsyth, Georgia 31029

41. Union University, Highway 45 Bypass, Jackson, Tennessee 38301

*42. Virginia Intermont College, Bristol, Virginia 24201

43. Wake Forest University, Winston-Salem, North Carolina 27109

44. Wayland Baptist College, Plainview, Texas 79072

45. William Carey College, Tuscan Avenue, Hattiesburg, Mississippi 39401

46. William Jewell College, Liberty, Missouri 64068

47. Wingate College, Wingate, North Carolina 28174

*College for women
APPENDIX B

SOUTHERN BAPTIST SEMINARIES

1. Golden Gate Baptist Theological Seminary, Mill Valley, California 94941

2. Midwestern Baptist Theological Seminary, 5001 North Oak Street Trafficway, Kansas City, Missouri 64118

3. New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, Louisiana 70126

4. Southeastern Baptist Theological Seminary, Wake Forest, North Carolina 27587

5. Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206

6. Southwestern Baptist Theological Seminary, P. O. Box 22000, Fort Worth, Texas 76122
APPENDIX C

QUESTIONNAIRE TO COLLEGES AND UNIVERSITIES
NOTE: For the purposes of this study, religious education is defined as courses specifically designed to prepare the student to participate in the teaching and training program of the church and denomination in any capacity; the process of preparing students to be religious educators. (This study will not focus on the study of religion, or Bible, but on the study of religious education.)

1. Does your institution offer courses in religious education? Yes No

2. Does your institution offer a major in religious education? Yes No

3. Does your institution offer a minor in religious education? Yes No

4. How many courses are offered in religious education? __________

5. How many hours of religious education have been offered this academic year? ______ semester/quarter hours

6. Please list religious education courses by title or department and course number, semester or quarter hours, and identify the frequency each is offered. (Frequency may be each semester or quarter, once a year, every other year, upon demand, or other.)

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<th>COURSE</th>
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7. Approximately how many majors in religious education are enrolled this academic year? ______

8. Approximately how many minors in religious education are enrolled this academic year? ______

9. How many different faculty members are assigned to teach religious education courses this academic year? ______

10. How many different sections of religious education are taught this academic year? ______

11. Are religious education courses required as a part of any major other than religious education? Yes No

12. What changes have occurred in your religious education program and/or course offerings within the last five years? (Please check all that apply.)

- No changes
- Added new courses
- Eliminated some courses
- Now offer fewer courses with broader emphases
- No longer offer major (once offered)
- No longer offer minor (once offered)
- Now offer minor
- Decrease in religious education enrollment
- Increase in religious education enrollment
- Other changes (Please describe. Use back of this sheet and additional sheet, if needed.)

13. What factors have influenced the changes checked in Item 12? (Please check all that apply.)

- Decrease in total enrollment
- Increase in total enrollment
- Budget increase
- Budget decrease
- Change in college administrative structure
- Other (Please describe. Use back of this sheet and additional sheet, if needed.)

--- MORE ---

SEE BACK OF THIS PAGE
14. What attempts has your institution made with any of the seminaries sponsored by the Southern Baptist Convention to clarify the relationship between your undergraduate religious education program and the seminary program?

- No such attempts
- Informal conversations
- Written correspondence
- Proposals formulated, but not adopted
- Formal adoption of proposals and/or programs
- Appointment of study committee
- Other (Please describe below.)

15. How recently have these attempts been made?

- Less than 2 years ago
- 2-5 years ago
- More than 5 years ago

16. With how many of the seminaries sponsored by the Southern Baptist Convention have such attempts been made? ________
APPENDIX D

QUESTIONNAIRE TO SEMINARIES
NOTE: The general purpose of this study is to analyze the current practices regarding advanced placement, credit by examination, and cooperative programs with undergraduate religious education programs, as conducted in the programs of religious education of Southern Baptist seminaries.

1. Does your institution have any provisions for students to receive credit for religious education courses taken prior to seminary enrollment? Yes No

   If Yes, how? (check all that apply)
   ___ Seminary test required
   ___ Other test required (describe test, if not a seminary-designed test)
   ___ College transcript with passing grade in similar course
   ___ Other (Please describe. If additional space is needed, please use the back of this sheet.)

2. Does your institution have any provisions for students to achieve advanced placement or exemption, without receiving credit, in religious education courses? Yes No

   If Yes, how? (check all that apply)
   ___ Seminary test required
   ___ Other test required (describe test, if not a seminary-designed test)
   ___ College transcript with passing grade in similar course
   ___ Other (Please describe. If additional space is needed, please use the back of this sheet.)

For items 3-4, cooperative programs are defined as cooperative efforts between a seminary and a college whereby religious education programs are coordinated, formally or informally, to enhance the articulation between the two programs.

3. Does your institution have any cooperative programs in religious education with Baptist colleges or universities? Yes No

   If Yes, please identify the institution(s) and briefly describe the program.

4. Does your institution have any such cooperative programs with non-Baptist colleges or universities? Yes No

   If Yes, please identify the institution(s) and briefly describe the program.

5. If your institution has a policy that limits the amount of credit to be granted on the basis of credit by examination, please state your policy here.

6. If your institution has a policy that limits the placement or exemption in certain courses, please state your policy here.
7. Please list your courses for which advanced standing placement (P) or credit by examination (C) is available, and check the appropriate columns for each requirement.

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<tr>
<th>COURSE</th>
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<th>COLLEGE TRANSCRIPT</th>
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If additional space is needed, please use the remainder of this sheet, or attach additional sheet.
APPENDIX E

THE OPINIONNAIRE
NOTE: For the purposes of this study, religious education is defined as courses specifically designed to prepare the student to participate in the teaching and training program of the church and denomination in any capacity; the process of preparing students to be religious educators. (THIS STUDY WILL NOT FOCUS ON THE STUDY OF RELIGION, OR BIBLE, BUT ON THE STUDY OF RELIGIOUS EDUCATION.)

For items 1-3, please check the statement that most closely reflects your opinion.

1. With regard to curriculum, Southern Baptist colleges and universities should:
   - Offer no courses in religious education at the undergraduate level.
   - Offer only an introductory course in religious education at the undergraduate level.
   - Offer only an introductory course plus a few selected specialized courses in religious education.
   - Offer a full program in religious education, with enough course offerings for a major.
   - Other (Please describe)

2. With regard to work done at the undergraduate level, the religious education programs at Southern Baptist seminaries should:
   - Have no provisions for advanced placement or credit based upon college record or examination.
   - Have provisions for only advanced placement.
   - Have provisions for only credit based upon college record or examination.
   - Have provisions for both advanced placement and credit based upon college record or examination.
   - Other (Please describe)

3. With regard to credit given at the seminary level for undergraduate religious education work, the seminaries should:
   - Grant credit based upon college record.
   - Grant credit based upon examination or test of competencies.
   - Grant credit based upon both college record and examination.
   - Grant no credit by examination, test of competencies, or college record.
   - Other (Please describe)

For items 4-8, please rate the statements, assigning the letter(s) which most closely reflect(s) your opinion about each statement.

SA - Strongly Agree
A - Agree
D - Disagree
U - Undecided
SD - Strongly Disagree

4. All Southern Baptist colleges and universities should offer undergraduate religious education courses.
5. No Southern Baptist colleges and universities should offer undergraduate religious education courses.
6. Only selected Southern Baptist colleges and universities should offer undergraduate religious education courses.
7. Religious education at the undergraduate level should be primarily for those students not planning to attend seminary.
8. Religious education students planning to attend seminary should not take undergraduate work in religious education.
Based upon your knowledge of Southern Baptists, please respond to items 9-16, not as to what SHOULD BE, but rather as to what LIKELY WILL BE in the foreseeable future.

For items 9-11, please check the statement that most closely reflects your opinion.

9. With regard to curriculum, Southern Baptist colleges and universities will likely:
   - Offer no courses in religious education at the undergraduate level.
   - Offer only an introductory course in religious education at the undergraduate level.
   - Offer only an introductory course plus a few selected specialized courses in religious education.
   - Offer a full program in religious education, with enough course offerings for a major.
   - Other (Please describe)

10. With regard to work done at the undergraduate level, the religious education programs at Southern Baptist seminaries will likely:
    - Have no provisions for advanced placement or credit based upon college record or examination.
    - Have provisions for only advanced placement.
    - Have provisions for only credit based upon college record or examination.
    - Have provisions for both advanced placement and credit based upon college record or examination.
    - Other (Please describe)

11. With regard to credit given at the seminary level for undergraduate religious education work, the seminaries will likely:
    - Grant credit based upon college record.
    - Grant credit based upon examination or test of competencies.
    - Grant credit based upon both college record and examination.
    - Grant no credit by examination, test of competencies, or college record.
    - Other (Please describe)

For items 12-16, please rate the statements, assigning the letter(s) which most closely reflect(s) your opinion about each statement.

SA = Strongly Agree
A = Agree
D = Disagree
SD = Strongly Disagree
U = Undecided

12. All Southern Baptist colleges and universities will likely offer undergraduate religious education courses.
13. No Southern Baptist colleges and universities will likely offer undergraduate religious education courses.
14. Only selected Southern Baptist colleges and universities will likely offer undergraduate religious education courses.
15. Religious education at the undergraduate level will likely be primarily for those students not planning to attend seminary.
16. Religious education students planning to attend seminary will likely not take undergraduate work in religious education.
For Items 17-22, please rate the statements, assigning the letter(s) which most closely reflect(s) your opinion about each statement.

SA - Strongly Agree  D - Disagree
A - Agree           SD - Strongly Disagree
U - Undecided

17. Most students at Southern Baptist colleges and universities who are interested in religious education will attend a seminary for training in that field.

18. Southern Baptist colleges and universities have an obligation to their supporting churches to provide studies in religious education.

19. If seminaries would have an advanced placement program, more Southern Baptist colleges and universities would offer undergraduate courses in religious education.

20. If seminaries would have a credit program based upon examination or college record, more Southern Baptist colleges and universities would offer undergraduate courses in religious education.

21. The existence of an advanced placement program at the seminary level would have no significant effect upon the existence of a religious education program at Southern Baptist colleges and universities.

22. The existence of a credit program based upon examination or college record would have no significant effect upon the existence of a religious education program at Southern Baptist colleges and universities.

Please complete Items 23-24.

23. List any undergraduate majors that should be required to take undergraduate religious education courses as a part of the degree requirements.

24. Briefly summarize any other thoughts you deem appropriate relative to the proper role of an undergraduate program of religious education at Southern Baptist senior colleges and universities. (If more space is needed, please use the back of this sheet.)
APPENDIX F

SOUTHERN BAPTIST CONVENTION EDUCATION
COMMISSION MEMBERS

1. Tom Madden, Box 347, Brentwood, Tennessee 37027
2. Ray V. Mayfield, Jr., Houston Baptist University, 7502 Fondren Road, Houston, Texas 77036
3. James Sells, Southwest Baptist College, Bolivar, Missouri 65013
4. Thomas O. Hall, Jr., Philosophy and Religious Studies, 826 W. Franklin Street, VCU, Richmond, Virginia 23284
5. David Butler, 9030 Bear Path, Tuscon, Arizona 85715
6. Frank Mobley, 105 Lee Circle, Bogalusa, Louisiana 70427
7. W. D. Lofton, Box 558, Brookhaven, Mississippi 39601
8. Dwane R. Campbell, P. O. Box 618, Elkin, North Carolina 28621
9. Robert D. Walker, Jr., 4740 N. W. 20th Place, Gainesville, Florida 32605
10. J. Theodore Phillips, Brewton-Parker College, Mt. Vernon, Georgia 30445
11. J. M. Boswell, Cumberland College, Williamsburg, Kentucky 40769
12. John E. Johns, Furman University, Greenville, South Carolina 29613
13. George E. Bagley, 3607 Como Court, Montgomery, Alabama 36111
14. Daniel Grant, Box A, Ouachita Baptist University, Arkadelphia, Arkansas 71923
15. James R. Staples, California Baptist College, 8432 Magnolia Avenue, Riverside, California 92504
16. Leon S. Hill, P. O. Box 364, Broken Arrow, Oklahoma 74012

17. Ruth Cantrell, 52 Left Wing Drive, Baltimore, Maryland 21220
APPENDIX G

LETTERS TO PARTICIPANTS
Dear Colleague:

The enclosed materials are a part of a study of the programming of religious education in Southern Baptist institutions of higher education. Because of your position, you can provide valuable information for this study.

You are asked to assist by completing the enclosed instruments:

1. A QUESTIONNAIRE seeking specific information about the religious education program at your institution.

2. An OPINIONNAIRE seeking your personal opinions about such programs in Southern Baptist higher education.

This study is a part of my doctoral program in Higher Education Administration at North Texas State University, with a minor in Religious Education Administration through Southwestern Baptist Theological Seminary. Your response is extremely valuable to the study.

All opinions provided will be regarded as confidential. An abstract of the study will be provided upon request.

An envelope is enclosed for your use in returning the completed instruments. Please respond by May 1. Thank you for your willingness to assist me in this study. Please feel free to contact me if you have questions.

Sincerely,

Jeter Basden

Enclosures
Dear Southern Baptist Education Commission Member:

The enclosed materials are a part of a study of the programming of religious education in Southern Baptist institutions of higher education. Because of your position, your opinions can be valuable to this study.

You are asked to assist by completing the enclosed OPINIONNAIRE, seeking your personal opinions about religious education programs in Southern Baptist higher education.

This study is a part of my doctoral program in Higher Education Administration at North Texas State University, with a minor in Religious Education Administration through Southwestern Baptist Theological Seminary. Your response is extremely valuable to the study.

All opinions provided will be regarded as confidential. An abstract of the study will be provided upon request.

An envelope is enclosed for your use in returning the completed opinionnaire. Please respond by May 1. Thank you for your willingness to assist me in this study. Please feel free to contact me if you have questions.

Sincerely,

Jeter Basden

Enclosures
June 1, 1978

Dear Colleague:

In April, materials were sent to you relative to a study of the programming of religious education in Southern Baptist institutions of higher education. Your responses are vital to the study, and your willingness to assist me is greatly appreciated.

Please find enclosed additional copies of the materials sent to you. Will you please complete the instruments and return them in the enclosed envelope by June 15?

If you have already completed and mailed the materials, please disregard this letter. Thank you very much.

Sincerely,

Jeter Basden

Enclosures
June 1, 1978

Dear Southern Baptist Education Commission Member:

In April, materials were sent to you relative to a study of the programming of religious education in Southern Baptist institutions of higher education. Your responses are vital to the study, and your willingness to assist me is greatly appreciated.

Please find enclosed additional copies of the materials sent to you. Will you please complete the opinionnaire and return it in the enclosed envelope by June 15?

If you have already completed and mailed the opinionnaire, please disregard this letter. Thank you very much.

Sincerely,

[Signature]

Jeter Basden

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