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RELIGIOUS INSTRUCTION PRACTICES
IN PUBLIC SCHOOLS OF SEVEN MID-WEST STATES

by

Robert Dean Looft

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INTRODUCTION

Need for the Study

There is disagreement about the extent to which public schools should be involved in religious instruction or whether they should be involved at all. Concerned citizens on both sides of the argument agree that something seems to be needed to strengthen religious instruction. How this is to be accomplished has not been settled. Attempts have been made to bolster the religious instruction of the young since citizens first realized that schools were teaching less and less religion.

In an effort to reach more children and to teach them better, church leaders and school administrators cooperated in establishing religious instruction activities. Those activities which involved releasing children from their classes to attend religious instruction classes were, and still are, generally referred to as "released time" or "dismissed time" practices. A history of these practices will be presented in the next chapter.

Since the first released time plans gained prominence early in the twentieth century (57, p. 75), communities throughout the United States have introduced various plans of cooperation between the public schools and the churches to provide religious instruction for their children. One of the major objectives of this investigation was to identify these plans and to determine the status of the religious instruction practices which resulted. Determination of the status of four practices was of primary interest. These practices were released time, dismissed time,

free time, and shared time.

The latter practice, shared time, actually is not for religious instruction. It was included in this investigation because (1) it is, in a real sense, dismissed time in reverse; that is, students from parochial schools are released part of their school day to attend classes in the public schools; and (2) recent federal legislation has renewed interest in shared time. In the Elementary and Secondary Education Act of 1965, Title III, Section 303, (b)(3), dual enrollment [shared time] programs were specifically mentioned.

Grants under this title may be used, in accordance with applications approved . . . for . . . (b) the establishment, maintenance, and operation of programs, including the lease or construction of necessary facilities and the acquisition of necessary equipment, designed to enrich the programs of local elementary and secondary schools and to offer a diverse range of educational experience to persons of varying talents and needs by providing supplementary educational services and activities such as . . . (3) developing and conducting exemplary educational programs, including dual-enrollment programs, for the purpose of stimulating the adoption of improved or new educational programs . . . (99)

A number of other practices closely related to religious instruction, both formal and informal or indirect, were also investigated.

The experiences of a number of communities with released and dismissed time religious instruction practices for children enrolled in the public schools have not been encouraging, as far as numbers of public school pupils influenced. Johnson and Yost (57, p. 84) described the 1947 report of the San Diego board of education which showed that the results of a trial with dismissed time did not justify continuance of the practice. New York City, Harrisburg, Pennsylvania (57, pp. 81-82), and Chicago (88, p. 228) public school religious instruction programs did

not reach or hold many students, either.

Even without considering their constitutionality, such programs have many problems. Pressures from the churches and theologians as well as teaching and administrative difficulties inherent in such plans have, according to a number of writers, including Johnson and Yost (57), F. Ernest Johnson (58), Sullivan (122, p. 111), and Moehlman (77), cast real doubts over the potential of these programs.

Interest continues, however, in many communities throughout the country in such programs of cooperation between the churches and the public schools, if volume of literature is any criterion. As long as interest persists and programs are carried out, there probably will be administrative difficulties, community uncertainty, and legal conflict, because people of different religious faiths and of varying degrees of belief in religion disagree about the extent to which the schools should be involved in religious practices.

Elements of these religious instruction programs that cause legal difficulties include the use of public buildings, the use of secular authorities to supervise the religion teachers, the compulsion or coercion of students to attend, the use of school personnel for administration and organization, the granting of school credit, the holding chapels or convocations, the practice of praying, and the reading of the Bible.

There has been pervading interest in providing moral and religious training for the children and youth of our country, beyond that now being given. As Butts (15, p. 4) wrote: ". . . [A] chorus of voices has been raised asking for more direct religious instruction in the public schools and at the same time affirming belief in the principle of separa-

tion of church and state."

Some interest has been generated for teaching about religion. Dawson (26, p. 188) believed that there would be interest in examining the possibilities and limitations of such an approach:

. . . I am inclined to think that one of the initial undertakings should be that of ascertaining as conclusively as possible the current status of the factual study of religion and about religion in our public schools.

Trager (126), after his study of the relation of religion to public education in America, concluded that the public schools should teach "about" religion. He said he did not mean that there should be instruction or indoctrination for or against religion; rather, the public schools should

. . . bring religion into their curriculum for extensive and intensive examination, just as they do any other important experience (126, p. 284).

Because of a number of inadequacies and limitations, the religious training programs of the various church bodies have been considered less than satisfactory or too costly. Many means have been devised to improve this instruction, including Sunday schools, Saturday classes, summer vacation schools, and after-school classes. Generally, these plans have not resulted in much improvement in numbers reached, or in quantity or quality of instruction, according to Frankfurter (51, pp. 221-223).

In searching for ways of reaching and teaching more young people, proponents of religious instruction cast their eyes upon already assembled groups of children, such as are found in the public schools. These advocates of religious instruction began formulating cooperative arrangements with the schools to take advantage of the captive audiences

of children and the organizational structure of those institutions.

Among the cooperative arrangements devised were periodic chapel services, religious assemblies, academic courses in religion, courses "about" religion, released time, dismissed time, free time, shared time, Bible reading and prayer at the start of each day, and religious clubs and organizations within the school.

There are impeding factors associated with these plans. The United States Supreme Court has ruled on several specific attempts to conduct such plans in the public schools, among them the McCollum (51) case in 1948 and the Zorach case (131) in 1952. In the former case the Court declared a Champaign, Illinois released time practice unconstitutional, while in the latter the Court sustained a New York statute which allowed dismissed time practices. Other difficulties revolve around the problems with administration both from the point of view of the school and that of the religious bodies.

Administrators of public schools are faced with decisions regarding the extent to which they will cooperate with religious bodies in providing religious instruction for their children and youth. These decisions, to be sound, require information about the practices through which public schools provide religious instruction. The United States Supreme Court is gradually delineating the practices which it believes to be constitutional. Since the Zorach case (131) in 1952 the United States Supreme Court has ruled on the use of the New York Regents prayer in the public schools in Engel v. Vitale (33) in 1962 and the Lord's Prayer and Bible reading in Abington v. Schempp (110) in 1962. In the Engel case the

Court ruled that no government-composed prayer could be legally used in the public schools of the United States. In the Schempp case both the reading from the Bible and the reciting in the Lord's Prayer in unison by the students in the public schools were ruled by the Court to be unconstitutional. Such direction from the courts should be coupled with research results from studies concerned with the non-legal aspects of these practices.

The specific religious instruction practices, as delineated for this investigation, that bear directly upon this problem were as follows:

1. Released time, dismissed time, free time, and shared time.
2. General policies regarding school building use by religious groups, church night, Sunday activities, and religious holidays.
3. Academic offerings: Bible history, courses "about" religion, and handling of religious questions and references in the classroom.
4. General activities such as opening exercises, assemblies and chapels, baccalaureate, religious clubs and organizations, and distribution of religious materials.

The Problem

It was the intent of this study to determine the status of selected religious instruction practices in the public schools of a seven-state area that includes Iowa, Missouri, Kansas, Nebraska, South Dakota, North Dakota, and Minnesota, and to investigate school board policies, trends, and administrators' opinions regarding these practices.

The specific objectives were:

1. To estimate the per cent of school districts in the seven-state

area that follow each practice.

2. To estimate the per cent of school districts in each state that follow each practice.

3. To estimate the percent of school districts of a specified size of enrollment that follow each practice.

4. To determine if there were differences in the practices followed (a) by state, (b) by size of enrollment, and (c) by community type.

5. To compare per cent of Protestant population with practice followed.

6. To compare the parochial-nonparochial community characteristic with the practice followed.

7. To determine if there was a change in status of each practice from 1953-1963 to 1964-1965.

8. To estimate the per cent of school administrators who agreed with each practice.

Hypotheses

The hypotheses tested were:

1. There are no differences in practices among states.
2. There are no differences in practices among schools of different enrollments.
3. There are no differences in practices among schools of different community types.
4. There are no differences between practices and per cent of Protestant population.
5. There are no differences between practices and parochial-nonparochial characteristic.

6. There are no differences between practices during 1953-63 and 1964-65.

Definition of Terms

For purposes of this study, selected terms were operationally defined as follows:

Dismissed time The practice of dismissing pupils from public school classes during a part of the school day to attend religious instruction classes away from the public school building (6, p. 171).

Free time The practice of shortening the school day (generally one day per week) for all pupils at certain grade levels, so they may go to a church or religious center for instruction. All pupils of the grade level involved are dismissed and free to leave school.¹

Moral and spiritual values Those values that our society accepts as basic and essential for citizens, such as ethical conduct, knowing right from wrong, and understanding the higher nature of man. Among educators there is the belief that these values can be taught without reference to the doctrines of any specific religious sect (9, 26, 54).

Released time The practice of releasing pupils from public school classes during a part of the school day to attend

¹Punke (100, p. 222) used a definition similar to this for dismissed time.

religious classes in the public school building (6, p. 169).

Religion

Semantic gymnastics could have led to discourse upon the meaning of religion, excessive for the purposes of this study . . . Religion has been treated . . . simply as an expression of creed or practice of worship, organized or unorganized, denominationally labeled or not, systematic or not (1, pp. v-vi).

Shared time

The practice whereby parochial school pupils are dismissed part of a school day to attend public school classes (79, 101).

Wall of separation

The figure of speech used by Thomas Jefferson in 1802 in a letter to a committee of the Danbury Baptist Association in Connecticut, in which he declared that the purpose of the First Amendment was to build a "wall of separation between Church and State." (68, p. 69).

Sources of Data

Data for this study were obtained from two major sources, the state departments of education and from local superintendents of schools. The former provided enrollment data and lists of schools, superintendents, and their addresses. A questionnaire was devised and used to obtain information from the superintendents so that the seven-state area could be covered in as brief a period of time as possible. Districts in each state were selected by random sampling of public school districts that maintained a high school during the school year 1964-1965. Excluded were public school districts which were designated as vocational or

technical schools or special schools such as those located in federal military camps. Sampling was carried out within six strata of school districts. These strata were determined by size of the school districts' enrollments by states. The total enrollments of the districts sampled ranged from 46 to 110,576 pupils during the 1964-1965 school year.

To determine the status of religious instruction practices a comprehensive review of literature, including legal aspects as well as a survey of the history of released and dismissed time and related research, was carried out.

Delimitations

This study was limited to the public school districts of Iowa, Missouri, Kansas, Nebraska, South Dakota, North Dakota, and Minnesota. Only those public school districts were included which maintained a high school during 1964-1965. This seven-state area was selected because it is used by numerous groups including the Census Bureau, the American Association of School Administrators, the Missouri Valley Adult Education Association, and the Midwest Work-Conference on Education. Public school administrators hold a Midwest Drive-In Conference in this area annually. Because of their regular meetings administrators in this area have certain common interests regarding studies that relate to the administration of the public schools.

This study included selected religious instruction practices, with primary emphasis given to released time, dismissed time, free time, and shared time practices. It was limited to the determination of the status of these practices, to an analysis of data to determine if trends had

been established, to the determination of the status of official school board policies, and to the determination of the opinions of administrators.

Summary

It was the purpose of this study to accumulate information regarding religious instruction practices that could be of value to public school boards and administrators as well as professionals associated with religious organizations. Data were accumulated and analyzed which should aid school officials in determining what courses of action to take in the area of religious instruction practices.

If the investigation disclosed data and relationships which will make a contribution in aiding public school officials, it will have been worthwhile.

SURVEY OF LITERATURE

As outlined in the preceding chapter the purpose of this study was to gather and analyze information regarding certain religious instruction practices in the public schools that could be of value to school officials in determining policies and practices. In this chapter literature relating to the subject of concern is examined. Books, periodicals, theses, court cases, and research writings are reported.

To provide proper perspective for the study this chapter includes a background of the modern problem of released time from public schools for religious instruction, with emphasis on the Supreme Court decisions that pertain to it. Secondly, the recent Court decisions regarding prayer and Bible reading are reviewed. To conclude the chapter, research studies of the status of religious instruction practices are reported.

A History of Released and Dismissed Time

Background of the modern problem

In his message to Congress in 1875, President Ulysses S. Grant, urged action to amend the Federal Constitution so that every state would be required to support free public schools that were not associated with religious teaching, and be forbidden from "the diversion of school funds to church or sectarian purposes . . ." (24, p. 240).

Congress did not act on this request for an amendment because, according to Cubberley, it considered it unnecessary.

That the people had thoroughly decided that the school funds must be kept intact and the system of free public schools preserved may be inferred from the fact that no State admitted to the Union after 1858, excepting West Virginia, failed to insert such a provision in its first state constitution (24, p. 240).

President Grant's Des Moines speech of 1875 urged the citizens of the United States to guard against every threat to the continuation of free republican institutions. He spoke about free schools free from religious teaching and religious schools free from public tax aid:

The free school is the promoter of that intelligence which is to preserve us. . . . Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools . . . Leave the matter of religion to the family circle, the church, and the private school supported entirely by private contributions. Keep the church and state forever separate (77, p. 87).

One secular school Prior to the urging of President Grant, according to Cubberley (24, p. 230), there had been many battles to bring about the elimination of sectarianism from American education. Cubberley pointed out that from earliest colonial times the church was in possession of the education of the young. States clearly recognized the right of the church to dictate on the matter of teaching; they looked to the church to be responsible for educational matters. It was also stated by Cubberley that states donated land until about 1800 and money until about 1850, to the church. As established schools evolved, their advocates emphasized first the needs of the church, followed by an emphasis on the needs of the state. From the concern for state needs evolved the emphasis on industrial and civil national needs. This change away from religious emphasis is called the secularization of education (24, p. 231).

Justice Frankfurter said of this evolution that it

is the story of changing conceptions regarding the American democratic society, of the functions of state-maintained education in such a society, and of the role therein of the free exercise of religion by the people. The modern public school derived from a philosophy of freedom reflected in the First Amendment (51, p. 203).

Factors serving to produce this change, according to Cubberley, were, first, that the life of the Republic demanded educated and intelligent citizens and, second, that the great diversity of belief forced tolerance and religious freedom. General education for all in the common school under the control of the state resulted from the demand for an educated citizenry. When consideration was given to religious freedom of minority religious groups, it led to tolerance, in the limited sense at least, by recognizing that the minorities could exist and practice their faiths (24, p. 230 ff.).

A different approach was taken by Mead (72, p. 66) to explain the basis for the surrender by churches of "the most striking power", that of "control over public education". He said that:

ideally under religious freedom, as conceived by the rationalists, the free churches might continue to possess such control, since, dividing the population among themselves, each in its own way would inculcate the basic beliefs common to all, and necessary for the general welfare.

But for many and complex reasons this proved completely impractical in the United States. For one thing, the task was too immense to be supported by voluntary churches that claimed members only 10 to 20 per cent of the total population. And so somewhat by default the state took over what had traditionally been part of the work of the church (72, pp. 66-67).

Horace Mann declared that "the national safety, prosperity and happiness can be obtained only through free public schools, open to all,

good enough for all, attended by all" (42, p. 255). He "frankly stood for 'nonsectarian' religious teaching in the public schools" (72, p. 57). This "nonsectarianism" was found wanting, according to Mead, and suspicion of one sect against another led to the ruling out of religious teaching. "Even the Bible was ruled out, for it could not be read in the public schools except in "sectarian" English translations" (72, p. 67).

Justice Frankfurter, in the McCullum case, summed it up when writing about the establishment of separation in the conscious of America:

Enough has been said to indicate that we are dealing not with a full-blown principle, nor one having definiteness . . . But by 1875 the separation of public education from church entanglements, of the state from the teaching of religion, was firmly established in the consciousness of the nation (51, p. 217).

Cubberley wrote that the matter is resolved:

. . . the question may be regarded as a settled one in our America States. Our people mean to keep the public school system united as one state school system, well realizing that any attempt to divide the schools among the different religious denominations . . . could only lead to inefficiency and educational chaos (24, p. 240).

Released time in public schools Contrary to what Cubberley said, the matter is not settled, for there are people in the United States who want to teach religion in the schools or to use the school time of the children through religious exercises, Bible reading, prayers, released time, dismissed time, shared time, and numerous other means.

Most of the attempts to make these various programs work reflect efforts to provide religious training for the young without attempting to "divide the schools among the different religious denominations" (24, p. 240). Justice Frankfurter wrote (51, p. 222) that financial problems of parochial schools was one of the difficulties which led to these

attempts to solve the problem of religious training of our youth. Other problems included the difficulty of persuading children to attend after-school study, and the mostly futile attempts to get public funds for parochial schools (51, pp. 221-222).

These problems, among others, led to the development of week-day plans for religious instruction in cooperation with the public schools.

One way out of the dilemma which has been favored by many protestants has been to claim a portion of the public school time for religious instruction. Week-day religious education with the cooperation of the public schools has made considerable headway but, quantitatively speaking, it is but a meager attack on the problem (13, p. 122).

That churches had relatively little success with "summer vacation" schools, Saturday schools, and one-day-a-week sessions after school for religious training (51, pp. 221-222), no doubt contributed to the cooperative arrangements with the public schools. Perhaps the most famous system of cooperation between the churches and the public schools was adopted in Indiana in 1914.

The plan of excusing pupils for certain periods to obtain religious instruction elsewhere has been demonstrated in Gary, Indiana, in what has come to be known as the "Gary Plan". Here the school schedule has been so arranged that all pupils whose parents so request may attend schools conducted by the various churches and synagogues of the city during a part of each school day. The child may be excused during the day to take private lessons at home or to attend one of the churches or church schools. What is taught in these outside classes is not the concern of the public school. The pupils either go directly from home to church school and then to public school, or else directly from public school to church school and then home. Attendance at the church or church school is not compulsory but is entirely a matter between the church school and the home (57, p. 75).

Although the "Gary Plan" was apparently among the first such systems (74, p. 32), in the United States, a form of released time had been

established by the French Parliament in 1882.

In its new legislation parliament provided that public school pupils should be set free on each Thursday and allowed to go to the church or religious institution or the teacher which their parents might select for religious instruction. Of course, if their parents preferred paganism that day would be for their children a holiday; otherwise, the children would receive religious instruction . . . (14, p. 40).

Its difference from the "Gary Plan" is apparent: in the French system all children were dismissed all day while in some United States versions the children who did not participate "were required to remain in school and continue with their studies" (6, p. 171).

This distinction also points up the need for defining terms such as "released time", "dismissed time", "free time", and "shared time", all of which deal with the matter of religious training for children.

Johnson and Yost wrote that

dismissed time is that which schools grant pupils to go to churches, parochial schools, or elsewhere for religious instruction. The public school, by the dismissed time plan, assumes no responsibility after the pupils leave the public school grounds. In more recent years the practice has developed in some instances of permitting the religious instructors, including ministers, priests, rabbis, and various Bible instructors, to come into the public school and take over the religious instruction in certain of the public schoolrooms. The public school officials release the pupils certain periods for such religious instruction, hence the term released time. It is recognized, however, that a clear distinction between the two terms is not always maintained and the terms are frequently used interchangeably (57, pp. 74-75).

The Johnson and Yost definition of "dismissed time" differs from that used by Boles (6, p. 171), in that the latter defines the plan as an alteration of the "Gary Plan" where

religious instruction was to be held outside the public school, with pupils dismissed from their regular classes to attend. Those who did not were required to remain in school and continue with their studies. This is the type of program generally called "dismissed time".

Punke wrote about "dismissed time" in this way:

It is important that 'released time' should not be confused with 'dismissed time'. Under the latter, pupils might attend religious classes or go fishing. There probably would be no question about the constitutionality of 'dismissed time' (100, p. 222).

"Free time", a term not frequently used in connection with the instant subject is defined by the investigator as that time of the child which on a regular basis he has completely free of any obligation to the school. For purposes of this investigation "released time" will be

applied to those programs in which public school pupils are released from their regular classes to attend religious exercises conducted by representatives of different denominations within the school building. This instruction takes place during periods when classes would ordinarily be in session. Those who do not want to attend are placed in a separate room where they may use the time for study (6, p. 169).

The "dismissed time" definition by Boles (6, p. 171) will be used hereafter for purposes of consistency.

A relative newcomer to the school-religion "cooperation scene is "shared time". Although new to some, this practice has been in use for years. According to a recent report of the National Education Association, "shared time" has been in existence at least twenty years (101, p. 49).

In 1914 the Board of Education of Pittsburgh approved a resolution that wherever arrangements can be made to accommodate parochial pupils in regular public school industrial classes during the usual school hours this should be done, and that where this is impractical, special classes be provided outside of the regular school hours (37, p. 23).

One can trace the shared-time idea back to Thomas Jefferson. In his annual report to the Board of Visitors of the University of Virginia in 1822 he wrote:

It has, therefore, been in contemplation, and suggested by some pious individuals, who perceive the advantages of associating other studies with those of religion, to establish their religious schools on the confines of the University, so as to give to their students ready and convenient access and attendance on the scientific lectures of the University; . . . Understand that these schools shall be independent of the University and of each other. Such an arrangement would complete the circle of the useful sciences embraced by this institution, and would fill the chasm now existing, on principles which would leave inviolate the Constitutional freedom of religion . . . (68, pp. 76-77).

Shared time may be defined as

an arrangement whereby non-public schools send their students to public schools for instruction in one or more subjects during a regular school day. This arrangement is also called dual enrollment, split time, and dual registration (101, p. 49).

Experiences with released time Released time plans spread rapidly after 1914 throughout the country, and "[c]hildren were being excused from schools for religious instruction in 35 states at the time of the survey made by the Federal Office of Education in 1933," with an estimated 500 communities participating in 1940 and approximately 2,000,000 students in about 2500 communities were participating in 1947 (124, p. 38).

A study in 1949 showed that of 708 communities cooperating in programs of religious instruction, 15.3 per cent were still being conducted in the classrooms of public school buildings during school hours (119, p. 610-611). Of special significance here is the fact that these schools were apparently operating released time programs contrary to the dictum

of the McCollum (51) case. The report also showed that the enrollment in classes of religious education was only 14 per cent of the enrollment of the 708 schools that reported such programs. Of these schools 40 per cent maintained regular school classes for pupils not attending religious education classes, although teachers were commonly restricted from starting new work (124, p. 41).

An examination of the experiences of several cities shows that the programs have had limited success. In certain areas of New York City 28 per cent of the elementary students registered in the dismissed time program. "During the three-year period [the program was in effect] enrollment at the 89 schools showed a static situation or retardation in 63 per cent of the schools" (77, p. 132).

In Harrisburg, Pennsylvania, over three school years, the enrollment dropped from 33.8 per cent in 1942 to 7.9 per cent of the high school enrollment in 1945. Of significance, too, is the decline in the percentage of students who completed the religious training each year. During the last year of the program (1944-1945) only slightly more than one out of twenty students enrolled completed the course (57, pp. 81-82).

The Chicago program involved sixth and seventh grade pupils who were excused one hour per week from classes, with parental consent, to receive religious instruction in their own churches (88, p. 228). No mention was made about the relative holding power of this program, although only nine per cent of the sixth and seventh grade pupils enrolled.

San Diego's board of education tried the "dismissed time" program for one year in 1946-1947. After a study of the results the board concluded that

the year's trial of released time for religious education has demonstrated that the program interferes with the progress of school work during the entire day, increases the work of the principals and teachers, and results in certain confusion and loss of time to all children in the grade, both those who are released and those who remain (57, pp. 84-85).

A recent survey of shared time programs disclosed that "in 1963-64, at least 183 public school systems with enrollments of 300 or more (2.5% of all such systems) in thirty-five states cooperated in shared-time programs, involving about 18,000 parochial school students" (101, p. 49). Of the superintendents of those schools surveyed that participate in shared time programs, 45 per cent said the program resulted in good relations between parochial and public schools and in greater support of the public schools by the Catholics.

Although much of the foregoing report does not indicate success of the programs in practice, general approval had been given to the concept of dismissed time. It

has experienced such favorable approval that either by express statutory provisions, court decisions, rulings of the state attorney generals, or opinions of state boards of education or chief state school officers, approximately forty states now authorize the release of public school pupils for weekly religious education classes (57, p. 49).

Problems associated with released and dismissed time The problems and implications of released and dismissed time programs are many. These problems here will be divided roughly into three broad discussion areas: theological, legal, and teaching and other problems. While there is criticism and justification on both sides of the arguments, one should keep clearly in mind that the

secularization of education must not be regarded either as a deliberate or a wanton violation of the rights of the church, but rather as an unavoidable incident connected with the coming to self-consciousness and self-government of a great people (24, p. 231).

Concern has been expressed that our government is becoming a religion in its own right. Kramer wrote that the modern state

. . . is more and more becoming not merely a secular rival to religion but actually a competing religion . . . Little wonder therefore, that religion to some extent wishes to increase its participation in the general education of youth . . . (65, p. 1).

The Rt. Rev. Hochwalt finds it difficult to be sympathetic with other religious leaders "who are desirous of keeping religion out of education, for if religion is something important enough for them to have dedicated their lives to, it seems important enough to occupy a vital place in the educative process" (48, p. 63). Crain wrote of his belief that religious instruction is possible without problems:

Religious instruction is possible without the teaching of divisive denominational tenets. Because this is so, religion, but not denominationalism, should be taught in the public schools. It is not so much a matter of book-learning, as it is the development of a knowledge of God and of a wish to please him, by thought, word and deed (23, p. 20).

Crain went on to explain how religious instruction could be accomplished without divisiveness, in his opinion (23, p. 21). First, he said, use the pervasive force of example. Then, unfold and comment "upon the existence of God and the fact that he is the creator of heaven and earth, ruler of the universe, sustains life, and calls for love and obedience, and that reason dictates that he merits both" (24, p. 21). Third, include a thorough study of the Ten Commandments, with Jewish children included with Christians, and with comments general enough to

be acceptable to all sects. The Christians would then have an extra session separate from the Jews.

In contrast to this approach to religious instruction in a secular school, Johnson and Yost have written, regarding the role of the public school in the matter of religion:

When the public school refuses to teach religion, it invades the rights of no one. It does not reject religion nor does it foster it . . . Religious instruction in the public schools, whether it consists of reading the Bible, singing hymns, or offering prayer, is, in respect to the taxpayer, a coerced support of religion. Such instruction, especially if it is compulsory, is incompatible with the principles of religious liberty and freedom of conscience (57, p. 72).

Boles, in a cogent analysis of religion in public education, wrote that he was

convinced that the Supreme Court was correct in its constitutional interpretation of the state-sponsored prayer and Bible-reading cases, and clarified in its interpretation an important area of public policy which had long been lacking in explicitness . . . Moreover, it [appeared to him] . . . that, if possible, more public misunderstanding resulted from the Supreme Court's decisions on religion in the public schools than in either the race relations cases or the apportionment decisions (6, pp. 341-342).

After elaborating on the resentment and opposition to the Court's decisions, Boles expressed concern that too many Americans lack an appreciation of the important role our public schools play in serving as "the meeting place and focus of American pluralism" [6, p. 342]. He concluded that the

key power of America's public schools resides in the opportunity they provide for the creative engagement of differences. Such differences include not only mental and physical capacities, but, even more importantly, differences in culture and background and differences in the creeds men live by. Those concerned with pushing governmentally sanctioned religious exercises in the public schools, knowingly or unknowingly

would lessen this power of the schools and weaken the very institution which has served our heterogeneous society so well [6, pp. 342-343].

If that is accepted then who is responsible for the teaching of moral and spiritual values? Can the home accomplish this monumental task if the schools do not participate? A superintendent of schools, in answer to similar questions, wrote

There is little argument but that the school, along with the home, the church, and the community, shared a responsibility in developing moral and spiritual values. In some ways the school is in a favorable position, because the complex nature of our society means that we must at times think in terms of group values, and as the school deals with groups as well as with individuals, it is peculiarly well organized to inculcate the common moral principles which are essential in group living. Because the school also deals with children as individuals, it finds significance in the old rugged virtues of honesty, self-discipline, and integrity . . .

It seems obvious, therefore, that a first responsibility of all schools is to create such an atmosphere that spiritual values can arise and that such emotional responses can be called forth. The objectives of the school as evidenced by the life of the school must be favorable to the development of spiritual values. Writers agree generally that a study of the child and his educational needs and the laws governing his growth and development make it clear that the school cannot ignore his spiritual growth, along with his physical, mental, social, and emotional growth (35, pp. 174-175).

Another superintendent of schools made this observation: "Until we reach some reasonable standards on moral and spiritual values, the public schools are on shaky ground even if the teachers teach unofficially (111, p. 74).

The difficulty of teaching religion objectively in the public schools is probably not at first apparent. To study religion as part of our culture, where all points of view may be expressed, as we are so accustomed to do in political and economic controversies, is to accept

the idea that truth is arrived at through study, discussion, argument, and even controversy. Religion, however, is not considered by most people as a search for truth, but as acceptance of certain truth previously established and having divine sanction. To handle discussions in this field requires a teacher more broadly and objectively trained than to handle controversial questions in the social sciences (130, p. 138).

On the one hand there come the pleas for setting up a voluntary co-operative provision to teach religion on school premises during school hours (13, p. 273), and for accepting those practices as non-compulsory and moral, rather than religious, in purpose (108, pp. 35-36), while on the other hand come pleadings for the teaching of citizenship (85, p. 36); rather than religion, for understanding that segregation by sects in our schools leads to intolerance and lack of charity (122, p. 111), and for appreciation of the point of view of minorities regarding the released and dismissed time practices (39, p. 55).

The different programs of released and dismissed time that have come before the courts have had elements that varied from case to case. These elements include use of public buildings, secular authorities supervising the religion teacher, student compulsion to choose either the secular or sectarian classes, use of the school administration to facilitate the program's operation, and the granting of school credits for participation.

Singularly or in combination these elements will have to be evaluated by the courts in determining, as the case arises, whether or not the individual program amounts to the unconstitutional 'establishment of religion' (91, p. 1249).

Even when religious instruction practices are not beset with legal difficulties, there are problems. Johnson and Yost wrote about New York City's dismissed time plan and some of its problems.

Among these are the difficulties caused by regulation of the board of education that no announcement of dismissed time may be made in the public school. The religion teachers find that the pupils who respond to the program are primarily those who are enrolled in Sunday Schools or other church services, that they are failing to reach the great mass of children who do not attend church (57, p. 80).

Other difficulties reported by Johnson and Yost in the New York City program included a wide range of Bible knowledge, discipline of large groups, inadequate equipment, unqualified and ineffective teachers, and setting schedules so the teachers could work all day.

Problems relating to released time religious teaching in general include inadequate preparation of teachers, absurdity of curriculum and poverty of equipment, while associated problems include the failure to do anything for the unchurched and the relative lack of interest of Protestants and Jews for the program (77, p. 132).

State constitutional limitation on released time

Prohibition of money grants and use of public property As has been pointed out earlier the dismissed time concept has experienced favorable approval throughout most of the states (57, p. 49). This no doubt resulted from the realization by certain people that our schools had truly come most of the way towards secularization. As early as 1818 financial aids had been prohibited in Connecticut and in 1833 in Massachusetts (24, p. 233). New York barred the use of tax funds in church schools, when the legislature in 1842 approved a statute allowing the city boards of education to establish public schools with the limitation that no portion of public school funds was to be given to any school in which "any religious sectarian doctrine or tenet should be taught,

inculcated, or practiced" (24, p. 235).

A Wisconsin Supreme Court decision in 1890 held that the practice of prayer, Bible teaching, and hymn singing was unconstitutional "because it permitted an intermingling of church and state in public schools supported by taxation" (14, p. 40).

It will be recalled that Cubberley (24, p. 240) reported that all but one state had provision in their first state constitutions that school funds were not to be used to aid religious schools or sects.

While there are prohibitions of the type mentioned, there are also "aids" that Justice Reed spoke about in his dissent in the McCullum case:

It seemed clear to me that the 'aid' referred to by the Court in the Everson case could not have been those incidental advantages that religious bodies, with other groups similarly situated, obtain as a by-product of organized society (51, p. 248).

Reed went on to list and discuss some of the 'aids' he was referring to: the transportation of children to parochial schools for their "welfare" (34, p. 17), text books for children in parochial schools (16), school lunch aid to all school children attending tax-exempt schools (98), and Federal money to build an addition to a Catholic hospital (8). Reed continued:

While obviously in these instances the respective churches, in a certain sense, were aided, this Court has never held that such 'aid' was a violation of the First or the Fourteenth Amendment . . . (51, p. 250).

The Federal government, in addition, is involved in other "aids" to religion such as Congressional chaplains, armed services commissioned chaplains, theological training at government expense for veterans, academy chaplains and compulsory attendance at church, and the District

of Columbia schools' religious opening exercises (51, pp. 253-255).

Separation of church and state It cannot be denied that, although there are limitations set, the state is taking a hand in religion, as is spelled out by West.

The separation of church and state has come to mean that we recognize no religion as a state religion. We have no recognized clerical party. The state may make no laws prohibiting the free exercise of religion. On the other hand, we recognize the validity of non-taxation of church property, which means that the state is taking a hand in encouraging religion. Where State constitutions permit the use of public funds for auxiliary service to parochial schools in the form of free transportation and free secular textbooks, the state is giving aid (indirectly, it is true, but aid nevertheless) to the furtherance of religion. Released-time programs for religious instruction again indicate that the lines of separation between church and state are changing. Although the Supreme Court has emphasized the demarcation by ruling that public school buildings may not be used for religious teaching, we do not yet know whether the cooperation of church and state in other aspects of the program is a violation of the separation doctrine. Nor can we be sure that all future Supreme Courts will rule as the present one has (130, p. 137).

Each Supreme Court that must consider controversies over such programs as released or dismissed time should give considerable weight to the fact that

there are 265 different sects and denominations in this country and that not all are Christian. For example, Buddhists constitute one-sixth of Hawaii's population, and we have five million Jewish citizens. Also, the Constitution extends equal liberty and protection to those who are atheist, agnostic, and otherwise not church affiliated (82, pp. 115-117).

State cases on released and dismissed time In the 1925 Stein vs. Brown (120, p. 822), Stein brought action against the school board to enjoin them from allowing pupils of the public schools of the city of Mount Vernon, New York, to be excused from school instruction for

forty-five minutes once a week for instruction in the churches to which the parents desired them to be sent. Notification cards were printed by the industrial arts classes and sent out to the parents by the district. The churches paid for the cards but the school district paid for having them sent out.

The court held that a school district could not use property, funds, or credit to aid religion and said that it made no difference that no one denomination was favored. Further, it held that to excuse pupils from school was unlawful under the New York laws of 1921, because to permit children to leave the school during school hours for religious instructions would, in effect, be to substitute religious instruction for the instruction required by law, and would probably have an adverse effect on regular subjects. It was the opinion of the Court, too, that churches closest to the school had distinct advantages.

Two years later, in People ex. rel. Lewis v. Graves (89), this decision was overruled. In that case Lewis sought an order to compel Graves, who was the commissioner of education, to order school authorities of White Plains, New York, to discontinue the school regulation by which, at the request of their parents, pupils might be excused for half an hour each week just before the end of the school day to receive religious instruction in church schools. No recitations were lost, no credit was given at the church school, and no public money was expended. There was, however, cooperation between public schools and church schools which resulted in a slight use of the time of public school teachers in registering the pupils and in checking their excuses.

The Court, in a unanimous decision, held that there was not a sufficient diversion of funds for a constitutional violation, that there was no compulsory school attendance law violation, and that "religion need not be placed at a disadvantage nor given an inferior ranking, but public funds may not be used for its support" (89, pp. 194-195).

In the Latimer case (88) involving the legality of dismissing pupils during school hours for religious instruction in their own churches, the court upheld the practice. Here the pupils were excused from one hour of classes per week. The board of education had authorized the superintendent to excuse pupils from elementary grades with the written consent of their parents.

The rule set up by the superintendent of schools "does not do violence to compulsory attendance law and is a reasonable rule for practical administration of public schools" (88, p. 228). In support of that rule the Court went on to say that the school board through the superintendent has "discretionary power to determine what constitutes a sufficient excuse for absence from school, and the Court should not interfere . . . [with] . . . such power unless it has been substantially abused."

In the Gordon v. Board of Education case (38) involving a Los Angeles dismissed time program the District Court of Appeals held that neither the California law nor the Los Angeles program were prohibited by the constitution. No evidence of ill will or antagonism from sectarianism was found; the Court would not interfere with the discretion of the board.

Evidence in the Gordon case of the application of the social attitude, philosophy, and logic of the Court can be seen in this passage:

No one . . . can deny that instruction of the youth of the state in faith and morality is of utmost necessity and importance. All too regretfully it must be said that in present-day American life the family as a unit has not done its part in their vital field of education of our boys and girls. [Sic] Else juvenile courts would not be groaning under an avalanche of cases of derelections of children. What more logical advance could be made in the science of sociology than the unification of religious leaders in a coordinating effort to teach children faith and morality and for that purpose to excuse them from school for one hour a week . . . (38, p. 479).

Another state court holding that agreed with the Latimer decision on dismissed time for religious instruction was the Lewis v. Spaulding decision in 1948 (69, p. 361). Lewis was the same plaintiff twenty-two years earlier in Lewis v. Graves. Regarding the similar decisions Broden wrote

both courts agree that the regulation permitting class absences for the purpose of receiving religious instruction does not do violence to the compulsory attendance law but rather is a reasonable rule for the practical administration of the public schools (10, p. 361).

In the Lewis v. Spaulding case (69) the facts were very similar to the Latimer case, with the board of education policy setting down the limitations of the dismissal time program and authorizing the superintendent to administer it. Religious instruction of pupils during school hours by religion teachers of various denominations was conducted off the public school premises on a "released time" ["dismissed time", as defined in this investigation] basis, one hour per week. A written request was needed from the parents before a child was permitted to participate. The religious organizations were required to file weekly attendance reports with the public school principal. The court held that the McCollum decision did not limit in this case.

In view of the opinion herein expressed that the decision in the McCollum case, supra, does not make "Released Time" as such unconstitutional, the programs challenged in this proceeding can only be condemned upon a finding that they are in aid of religion. That is the ground upon which the decision in the McCollum case is predicted. This court cannot so find. It believes the New York plan is free from the objectionable features which motivated the United States Supreme Court to declare the Champaign plan unconstitutional (69, p. 686).

Iowa has retained a high degree of separation of church and state for several reasons, according to an article in the Iowa Law Review (123, pp. 787-780). First, its bill of rights is an adoption of the first Ten Amendments of the Federal Constitution. In addition the Iowa Constitution, Article 1, Paragraph 3, expressly prohibits the use of taxes to build or maintain places of worship. A state statute also prohibits the use of taxes to build places of worship (53, p. 194). Lastly, a decision of the supreme court of Iowa states that school boards do not have authority to confer even indirect benefits on parochial schools, unless expressly authorized to do so by statute (63).

Powell reports just one case on record dealing directly with "shared time" programs (3, p. 30). The court in this case, Wehrle v. Plummer (17), upheld the right of a parochial pupil to enroll in industrial arts in the public school. The Court said:

. . . the entire common school system in Pennsylvania was created and devised for the elevation of our citizenship as a whole. It is . . . to be open to all of lawful age who will avail themselves of its advantages, subject only to necessary regulations and limitations essential to its efficiency (17, p. 182).

In defense of the contention regarding aid to nonpublic schools, the court said: "No private school whether sectarian or not, is directly affected by the act. To no such school is any right or thing of value

given . . ." (17, p. 182).

Finis Engleman has said

Every child has a right to attend a public school . . . In all fairness (he) should be allowed to attend the whole day or any part, provided, of course, he does not expect the school system to make its schedule entirely to accommodate his preference of time. I believe, also, that it is legal and consistent with our basic principles as found in our Constitution for him to pursue such rights (3, p. 28).

Role of state There has been a constant pressure, "a chorus of voices" (15, p. 4) seeking more religious instruction in our schools, yet there is the concern that the principle of separation of state be maintained. Brown said that we should be able to set up a voluntary cooperative provision to teach religion "on school premises and during school hours . . ." (13, p. 273).

Underlying all the controversies, believes Meicklejohn, is the question: "Have these two institutions [church and state] any community of purpose . . . with respect to the aims of education?" (73, p. 61) In answer to this he wrote that people for the sake of sanity must find objects and causes which seem to them to have great value. For a certain portion of our people religious belief is the source from which our democratic institutions derive their moral validity. The remaining portion must have aims, too, but will "find objects of loyalty within the human spirit itself" (73, p. 62).

A study of the separation of church and state leads to varied conclusions, from "the whole intent was to avoid unfairness toward a minority religious view . . . but it was not anti-religious" (58, p. 174) to ". . . [the state's] purpose is secular education with no meddling in the province of the church" (57, p. 260) to the belief that ". . . it

means that the State shall neither prefer nor penalize religion . . . [and] no religion shall either receive the State's support or incur its hostility" (112, p. 363).

In summary, the school authorities and the states place emphasis on the lack of coercion and compulsion in the various cooperative religious education practices, contending that the practices serve a moral rather than a religious purpose. Objectors, however, contend that the practices were violative of the Establishment Clause and the Free Exercise Clause of the First Amendment.

Consideration will now be given to the limitations on the practices in question, as interpreted by the Supreme Court of the United States.

Federal constitutional limitations

Court uncertainty The Supreme Court of the United States has demonstrated uncertainty in the area of religion and the public schools. This can be noted in the decisions of the two key cases relating to released and dismissed time, McCollum (51) and Zorach (131). Schwartz, writing on the legal perspective of religion in education, had this to say about this uncertainty.

. . . [I]f the Supreme Court has not been as certain in this area as in other fields, that should not be a source of surprise. The Court, like other institutions, tends to mirror the society in which it sets. While the nation is working out the problem of church-state relationship, the judges can scarcely be expected to speak with only one voice (112, p. 366).

Legal basis Although there is uncertainty and disagreement on its meaning there is a legal basis for the practice of separation of church and state in the United States. The first part is found in

Article VII of the Constitution which stipulates that "no religion test shall ever be required as a qualification to any office or public trust under the United States"; the second is in the First Amendment, which states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

These limitations originally applied only to the officers of the United States and to acts of the Federal Congress. The Supreme Court of the United States has extended the meaning of the Fourteenth Amendment so that it places the same restrictions upon state legislatures regarding the religion clause of the First Amendment. In reference to this Hamilton and Mort wrote that

[i]t is to be observed that the First Amendment only prohibits Congress from making such laws. However, it is now established that this provision is made applicable to the states by the Fourteenth Amendment. It follows that neither Congress nor any state shall make any law respecting an establishment of religion or prohibiting the free exercise thereof (41, p. 26).

About these provisions Mead wrote that

they in no wise directly affected the church establishments in those states where they existed at the time, and as late as 1891 a court declared that "the States may establish a church or creed, and maintain them, so far as the Federal Constitution is concerned." Only in the twentieth century have the courts by invoking the Fourteenth Amendment made the guarantee of religious freedom for all citizens a matter for the cognizance of the Federal Courts (72, p. 56).

Frankfurter apparently was convinced that the prohibition of state sanctioned religious instruction had "become the guiding principle, in law and feeling, of the American people . . ." (51, p. 215), long before the Fourteenth Amendment placed new limitations on the states. He also wrote that separation

in the field of education, then, was not imposed upon unwilling states by force of superior law. In this respect the Fourteenth Amendment merely reflected a principle then dominant in our national life. To the extent that the Constitution thus made it binding upon the states, the basis of the restriction is the whole experience of our people (51, p. 215).

Pierce v. Society of Sisters To probe into this matter of Federal limitations upon the schools and their relationship to religion one should examine the important Pierce case (94) involving a compulsory attendance law. That law, an Oregon state law, was voided by the Supreme Court ruling that parents have a right to educate their children elsewhere than in public schools, if the State's minimum requirements are met. Careful reading of the court's decision discloses that the case actually involved

two separate plaintiffs and two separate schools. One was the Catholic parochial school . . . The other school was the Hill Military Academy . . . Since a single opinion was written in both cases . . . and no distinction was made . . . it is clear that the liberty indicated by the Supreme Court was not religious liberty (92, pp. 91-98).

Reference to this point will be made later in connection with the criticism of the McCullum decision. The Oregon statute requiring children to attend the public school was found unconstitutional on the grounds that it deprived private schools of property and violated the child-raising freedom of parents (94, p. 515).

Everson decision In 1947 the Everson v. Board of Education (34) case reached the Supreme Court. This case involved the problem of school bus transportation for parochial school children. A New Jersey law of 1941 authorized school boards to make contracts for the transportation of school children, not only to public schools, but to private and

parochial schools as well. The district school board involved had authorized repayment to parents for school bus expenses incurred either to public or to Catholic parochial schools. The taxpayer who brought suit, attacked the constitutionality of the law, as involving an appropriation of public monies for private use and as a violation of the "establishment" clause of the First Amendment. By a five to four majority, the Court held that the statute and board rule were both constitutional. The Court, using the child-welfare approach that was applied in Cochran (16) in 1930, ruled with that narrow majority, that aid to a child for certain service, including transportation, is not aid to the school and therefore a state statute providing tax money for transportation of all school children is not in violation of the First Amendment as made applicable to the states by the Fourteenth Amendment (34, pp. 8-18).

McCullum decision In the McCullum v. Board of Education case in 1948 the Supreme Court for the first time "passed upon the Constitutionality of a released time program for religious education" (57, p. 90). This case arose in Champaign, Illinois, in opposition to the public schools' released time program. The history of Champaign's program goes back to 1940 when a religious education council was formed, with representatives from the Jewish, Roman Catholic and a few Protestant faiths. This council got permission from the Champaign Board of Education to offer classes in religious instruction for public school children in grades four through nine. These classes were made up of pupils whose parents had signed printed cards requesting that their children be permitted to attend. The classes were held weekly, with thirty minute

classes for the lower grades and forty-five minutes for the higher grades. Teachers for these classes were employed by the council at no expense to the school district, but these teachers were subject to the approval and supervision of the superintendent of schools. Classes were taught in three separate religious groups by Protestant teachers, Catholic priests, and by Jewish rabbis. In the years just preceding the controversy there had been no instruction in the Jewish faith. Classes were conducted in the regular classrooms of the school building and students who did not choose to attend them were required to leave their classrooms. They went to some other place in the school building for the pursuit of their secular studies. Students released from secular study for religious instruction were required to be present at the religion classes. Reports of attendance were to be made to the secular teachers (51, pp. 207-209).

The issue in this case was whether the use of the school building and school time for religious instruction was a violation of the First Amendment as made applicable to the states by the Fourteenth Amendment. As shown by the facts reported above religious classes were conducted in the regular classrooms of the school building. The court reasoned that the operation of the state's compulsory education system assisted in and was integrated with the program of religious education carried on by the separate sects. Pupils compelled to attend school by law for a secular education were released in part from their duty if they went to these religious classes. The majority of the Court said this was a utilization of the tax-supported public system to aid religious groups to spread their faith, and it fell under the ban of the First Amendment no-establishment clause as made applicable to the states by the Fourteenth Amendment.

Justice Black wrote, in the opinion of the Court that

[t]his is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment (made applicable to the States by the Fourteenth) as we interpreted it in Everson . . . There we said: "Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another . . . In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State'" (51, pp. 209-210).

Out of the 8-1 decision declaring the released time program unconstitutional came the rule that a public school may not be used for religious instruction during the regular school day.

Zorach decision In the Zorach v. Clauson case in 1952 (131) the New York Court of Appeals sustained a New York Education Law and the regulations under it allowing the absence of students from public schools for religious observances and instruction against the claim that the law and regulations were a violation of the Federal Constitution. Under the law in question the New York City Board of Education arranged a program permitting its public schools to release students during the school day so that they might go to religious centers for religious instructions or devotional exercises. Students were released only if their parents had provided written requests. Those students who had no parental permission stayed in the classrooms. The churches made weekly attendance reports on the children released from the public schools. According to the New York Court, this released time [dismissed time] did not involve the use of public school classrooms or the use of any public funds. All the

incurred costs were taken care of by the religious organizations. On appeal to the United States Supreme Court the issue to be decided was whether the New York City statute violated the First Amendment which, by reason of the Fourteenth Amendment, prohibits the states from establishing religion.

Since no one was forced to attend the religious instruction and no instruction was brought into the public school classrooms, the United States Supreme Court majority reasoned, there was no issue here with the prohibition of the "free exercise" of religion (131, pp. 308-309).

With respect to the "establishment clause" the Supreme Court said that the First Amendment does reflect the philosophy of "separation of church and state", but it does not say that in every respect there must be separation. Instead it defines the ways in which one shall not depend on the other. Justice Douglas concluded the opinion of the court thusly:

We follow the McCullum case but we cannot expand it to cover the present released time program unless separation of church and state means that public institutions can make no adjustments of their schedules to accommodate the religious needs of the people. We cannot read into the Bill of Rights such a philosophy of hostility to religion (131, p. 315).

So the result of the Zorach decision is, then, that a school board may permit students dismissed time during regular school hours to go to religious centers for religious instruction or devotions.

Court opinions and dissents The facts, issues, and some of the rationale in the cases that have come before the Supreme Court which pertain to the matter of released or dismissed time programs have been discussed. Now the opinions of these three cases will be examined in an effort to bring out the most important arguments on both sides of the

issues.

Everson First, the Everson case: Justice Black in the opinion of the Court defended the New Jersey bus transportation law by comparing the service and safety benefit from it with that received from state-paid policemen. In both cases the concern is for the "school children's welfare" (34). He went on to say that the First Amendment

requires the state to be a neutral in its relations with groups of religious believers and nonbelievers; it does not require the state to be their adversary . . . The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach. New Jersey has not breached it here (34, p. 18).

Justice Rutledge, in dissent, wrote that now, as in Jefferson's time, providing public monies for the dissemination of opinions on religions in which every taxpayer does not agree, "is the forbidden exaction; and the prohibition is absolute for whatever amount may be sought or given to that end . . ." (34, p. 59). In this situation parents who were sending their children to parochial school were paying the cost. When reimbursed for transportation, their financial burden was lightened and in a substantial way helped them in their main objective, that of providing religious training for their children (34, p. 59).

Religious liberty has a price tag on it, according to Justice Rutledge, and those who practice it most fully pay the highest price. In his words:

Like St. Paul's freedom, religious liberty with a great price must be bought. And for those who exercise it most fully, by insisting upon religious education for their children mixed with secular, by the terms of our constitution the price is greater than for others (34, p. 59).

In his dissent, Justice Jackson said he could not follow the reasoning of the majority, on the one hand, of advocating complete and uncompromising separation of church and state, and, on the other, to conclude that the aid in question was acceptable (34, p. 19).

This expenditure of tax funds has no possible effect on the child's safety or expedition in transit. As passengers on the public buses they travel as fast and no faster, and are as safe and no safer, since their parents are reimbursed as before . . . [The Roman Catholic Church's] growth and cohesion, discipline and loyalty, spring from its schools. Catholic education is the rock on which the whole structure rests, and to render tax aid to its church school is indistinguishable to me from rendering the same aid to the church itself (34, pp. 20, 24).

This last point was brought on by the fact that the New Jersey Act in question made the nature of the school, not the welfare of the children, the important factor in eligibility for reimbursement. "The Act permits payment for transportation to parochial schools or public schools but prohibits it to private schools operated in whole or in part for profit . . ." (34, p. 20).

It was very firmly stated by Justice Jackson that religious participation was to be kept out of the realm of government, and that

neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a wall of separation between church and state (34, p. 16).

Again, the Jackson dissent, agreed to by the four judges, stated that

. . . the (First) Amendment forbids any appropriation, large or small, from public funds to aid or support any and all religious exercises . . . Legislatures are free to make, and courts to sustain, appropriations only when it can be found that in fact they do not aid, promote, encourage or sustain religious teaching or observances, be the amount large or small (34, pp. 52-53).

McCullum In McCullum (51), the second case to be considered, the court held that

this utilization of the state's tax-supported public school system and its machinery for compulsory public schools attendance to enable sectarian groups to give religious instruction to public school pupils in public school buildings violates the First Amendment of the Constitution, made applicable to the states by the Fourteenth Amendment (51, p. 209).

Justice Black wrote in the opinion of the court that the reasons for the decision were (1) that the facts showed the use of public school buildings and school authorities in the promotion of religious education, and (2) that pupils compelled to go to school under the compulsory attendance law were being used as a "captive audience" from which to recruit for religious instruction (51, pp. 209-210).

This use "of the tax-established and tax supported school system to aid religious groups to spread their faith", according to the majority, falls under the prohibition of the First Amendment as made applicable to the states by the Fourteenth Amendment. The Court majority agreed that "neither a state nor the Federal Government can set up a church" (51, p. 210). The facts in McCullum indicated to the Court that there was a violation of the no-establishment clause of the First Amendment. In both the Everson and the McCullum cases the establishment of religion clause was at issue rather than the clause involving the freedom of religion. The Court in both cases emphasized that the "wall" be kept high and impregnable and that the establishment of religion by the state was unconstitutional. The Court majority in the Everson case did not consider the bus transportation law in New Jersey to be an establishment

of religion, while the Court in the McCullum case ruled that in the Champaign released time program that clause was being violated.

The argument of the counsel for the respondents was that "historically the First Amendment was intended to forbid only government preference of one religion over another, not an impartial governmental assistance of all religions" (51, p. 211). In answer to that argument Justice Black quoted the Everson case: ". . . the First Amendment has erected a wall between church and state which must be kept high and impregnable." In the instant case, wrote Black, the state provided an "invaluable aid" through its compulsory attendance law. "This is not separation of church and state" (51, p. 212).

Justice Frankfurter, in a concurring opinion, wrote, after a discussion of the possible clash of views as to what the "wall" separates, that to properly use the "wall of separation" metaphor, we must consider the relevant history of religious education in America, "dismissed time", and the "precise manifestations in this case before us" (51, p. 215). He went on to argue that the application of the Fourteenth Amendment to the First was merely a reflection of an already-accepted principle.

The upshot of these controversies, often long and fierce, is fairly summarized by saying that long before the Fourteenth Amendment subjected the states to new limitations, the prohibition of furtherance by the state of religious instruction became the guiding principle, in law and feeling of the American people . . .

Separation in the field of education, then, was not imposed upon unwilling states by force of superior law. In this respect the 14th Amendment merely reflected a principle then dominant in our national life. To the extent that the Constitution thus made it binding upon the states, the basis of the restriction is the whole experience of the people (51, p. 215).

Keeping the public schools secular was emphasized by Justice Frankfurter as being important. He pointed out that the secular school made it possible in this country to reconcile "freedom in general with religious freedom." The secular school atmosphere has been kept free from those pressures which lead to sectarian conflict (51, p. 216).

Designed to serve as perhaps the most powerful agency for promoting cohesion among a heterogeneous democratic people, the public school must keep scrupulously free from entanglement in the strife of sects. The preservation of the community from divisive conflicts, of government from irreconcilable pressures by religious groups, of religion from censorship and coercion however subtly exercised, requires strict confinement of the state to instruction other than religious, leaving to the individual's church and house, indoctrination in the faith of his choice (51, pp. 216-217).

Justice Jackson doubted that the court had jurisdiction in this case, but, because of concern about the magnitude of litigations that would be started by this decision, he believed the court should "place some bounds on the demands for interference with local schools that we are empowered or willing to entertain" (51, p. 232).

Only Justice Reed dissented, but his dissent was an impressive one.

Reed said:

From the tenor of the opinions, I conclude that [the majority's] teaching are that any use of a pupil's school time, whether that use is on or off the school grounds, with the necessary school regulations to facilitate attendance falls under the ban . . . (51, p. 240).

Justice Reed dissented because he was bothered by the failure of the majority to explain, to his satisfaction, what was unconstitutional and for what reason. He was disturbed that a rule of law should be based on the Jefferson figure of speech, contending that Jefferson actually

recommended a cooperative plan of religious education at the University of Virginia. He questioned the narrow construction placed on "aid" to religion when the government is very much involved in many instances in "aids" as was described earlier. He said "every friendly gesture between church and state" cannot be barred. "The court cannot be too cautious in upsetting practices imbedded in our society by many years of experience." The accepted habits of the people, to him, carried more weight than the court appeared to grant. He said that for him ". . . the history of past practices is determinative of the meaning of a constitutional clause, not a decorous introduction to the study of its text" (51, pp. 240-241).

Zorach The last of the three cases under major consideration will now be discussed. This is the Zorach v. Clauson case of 1952 (131) which was described briefly above. Here an analysis will be made of the opinions written in this case. As was reported above, the court decision made it legally permissible for school districts to allow students "dismissed time" to go to religious centers for instruction or devotions.

In writing for the court Justice Douglas concluded that the argument of the appellants reduced itself to:

. . . the weight and influence of the school is put behind a program for religious instruction; public school teachers police it, keeping tab on students who are released; the classroom activities come to a halt while the students who are released for religious instruction are on leave; the school is a crutch on which the churches are leaning for support of their religious training; without the cooperation of the schools this "released time" program . . . would be futile and ineffective . . . (131, p. 309).

This and other similar arguments and briefs were set aside with the phrase . . . "[these] matters are of no concern here . . ." (131, p. 310).

Justice Douglas said the concern was to determine if the New York plan was violating either the "free exercise" or the "establishment" clause. Since the students were not forced to go to the religious classrooms and were left to their own decision on the matter, he believed that it "takes obtuse reasoning to inject any issue of the 'free exercise' of religion into the present case . . . There is no evidence in the record before us" that supports the coercion argument (131, p. 311).

From there Justice Douglas carries the opinion from the point of emphasizing that the "separation must be complete and unequivocal . . . the prohibition is absolute" to what seems to be a definite contrast, that of saying that the First Amendment . . . "does not say that in every and all respects there shall be a separation of church and state" (131, p. 312). The Court majority could find no evidence that the no-establishment clause of the First Amendment had been violated. Teachers of the public school cooperating with the religious program and state encouragement of the religious authorities in scheduling, follow "the best of our traditions." He concluded by writing that the court could find nothing unconstitutional about the government having a cordial relationship with religion.

Justice Black wrote, in dissent, that he could see no difference that had a significant bearing on the issues, between the invalid Champaign released time program and that of New York. "As we attempted to make categorically clear, the McCollum decision would have been the same if

the religious classes had not been held in the school buildings" (131, p. 316).

In dissenting, Justice Black said he meant to give strong approval, again, to the fundamental philosophy of the McCullum and Everson decisions. He went on to argue that any use of the power of the state to coerce in order to "help or hinder some religious sects or to prefer all religious sects over non-believers or vice versa" (131, p. 318) is just what the First Amendment forbade. New York is using its laws to aid religious groups get pupils. "This is not separation but combination of church and state" (131, p. 318). He points out as well that the court drew unfairly discriminating distinctions between believers and those who do not believe in religion. This is a serious mistake, he believes, because "state help to religion . . . too often substitutes force for prayer, hate for love, and persecution for persuasion." In other words, government should be kept from getting surreptitiously into the area of religious selection (131, p. 320).

A different approach was taken by Justice Frankfurter in his dissenting opinion. He argued that the main problem, constitutionally, was that the school system did not close its doors and suspend operation when some of the children were dismissed. He was saying, then, that a "free time" plan was the only one that would not conflict with the Constitution. "Failure to discuss this issue does not take it out of the case . . ." (131, p. 321). There was evidence, too, that the promoters of released time themselves believed in the implicit coercive value of dismissed time, especially in their unwillingness to give up

the program. This unwillingness, Justice Frankfurter wrote, "betrays a surprising want of confidence in the inherent power of the various faiths to draw children to outside sectarian classes--an attitude that hardly reflects the faith of the greatest religious spirits" (131, p. 323).

Justice Jackson embraced the unconstitutional-because-of-coercion argument. An alternate to the dismissed time plan, that of freeing all children was ". . . rejected upon the ground that if they are made free many students will not go to the church. Hence, they must be deprived of freedom for this period . . ." (131, pp. 323-324). In this present program school is really a temporary jail for the pupil who does not go to the church. "It is as unconstitutional . . . when exerted by indirection as when exercised forthrightly" (131, p. 324).

Even though Justice Jackson sent his children to privately supported church schools, he opposed this type of dismissed time program. It was his firm belief that "we start down a rough road when we begin to mix compulsory public education with compulsory godliness" (131, pp. 324-325).

Reaction to the McCollum decision

The reactions to the McCollum decision were many and varied, from concern about how to "prevent the Establishment of Atheism" (103, pp. 581-582) to the concern of at least one, about the attitude of some religious leaders who wanted to keep religion out of education, who said that "if religion is something important enough for them to have dedicated their lives to, it seems important enough to occupy a vital place in the educative process" (48, p. 63).

Doctrine of religious freedom It is difficult, at best, to come to a sharp, reasonable conclusion on such a matter as released time, especially with the non-static nature of the Constitution. Sullivan said:

The language of the Constitution . . . is not static, but must be read in the light of the conditions existing at the time. The great guarantees of the First Amendment have been extended to new situations so there has been a gain in individual freedom. If the freedom of religion includes freedom from religion, then the McCullum case is consistent with this development, but the Everson case deviates from the pattern (122, p. 111).

The right to practice religion without any restriction but within Constitutional limits, is as fundamental as the "right of life, liberty or the pursuit of happiness" (19, p. 556). But to get at the crux of the matter, basic agreement must be reached on the meaning of the First Amendment. The McCullum decision still left unsettled other phases of released and dismissed time programs in the various forms, left them for the great continuing debate over the "wall of separation", "freedom of religion", and the "no establishment" clause. Johnson and Yost after the McCullum decision said

. . . it seems highly probable that the courts are not likely to question the practice of dismissed time [free time] for religious education, which in its simplest form consists of shortening one school day to allow all children to go where they please, leaving those who desire to go to the place of their choice for religious instruction or to go to their homes (57, p. 90).

Konvitz took issue with the Catholic view of the First Amendment. He contended that the Catholic argument was that Madison and Jefferson meant for the Amendment to be a doctrine of "distinction and cooperation" between the church and state. Of this he said that "it is as absurd for Catholics to cite Jefferson and Madison as authorities . . . [of that

novel doctrine] . . . as it is for Communists to name their schools after Jefferson and Walt Whitman" (74, p. 60). He argues further that Jefferson's metaphor speaks of a "wall", not some easily-stepped-over line.

In writing about the implications of the Everson and McCullum cases cases a writer for the Illinois Law Review concluded that the "American doctrine of religious freedom has not been weakened; it emerges, after these decisions, reaffirmed and strengthened" (128, p. 381).

Protection of minorities One needs only contemplate the great diversity of religion in the United States to appreciate the importance to minority groups of the McCullum decision. Noar reported "265 different sects and denominations" and in addition pointed out that "the Constitution extends equal liberty and protection to those who are athiests, agnostics, and otherwise not church affiliated" (82, p. 116).

Preserving the rights of minorities is basic to democracy. Those rights are not and cannot be determined by a majority. Mead wrote that ". . . the basic right of every minority . . . is the right to become a majority . . . [T]his right is protected in the Bill of Rights . . ." (72, p. 86).

In the Everson case both the majority of the court and the minority were agreed that the language of the First Amendment, if properly interpreted, had erected a "wall of separation" between church and state (36). Violating that "wall" creates problems such as the danger that the segregation of the children would lead to intolerance, hostility and lack of charity. Sullivan wrote that he "believed that the losses to our domestic

society from [religious instruction] classes so closely integrated into our public school system outweighed the gains to the children enrolled" (122, p. 111).

It is better for religion to be kept away from government, according to the view of Greenberg, since society is not best served if religion comes too closely identified with taxing powers. He also said that one of the most effective measures we can take to prevent a "totalitarian tyrannical society" from forming is make certain that we do not crush private initiative (57, p. 58). He was referring here to the importance of keeping our private schools private, and not snuffing out their effectiveness with government involvement.

Willard E. Givens, executive secretary of the National Education Association, in a statement on the role of the schools as affected by the McCullum decision, said that that action by the court did not "void the responsibility of the public schools to inculcate those moral and ethical principles which are the essence of the good life" (102, p. 209).

Application of Pierce Meiklejohn took issue with the McCullum decision, especially with Justice Black's statement that the compulsory law is used illegally "to aid religious groups to spread their faith" when students are released in part from their legal duty. This, according to Meiklejohn, contrasts "with the court's approval of the parochial school system" in Pierce where parents may send their children to a religious school rather than a public school if the secular educational requirements are met. He argued that the only difference between the two arrangements is that the latter is full time "release" from public school

attendance; so if that is constitutional why should not the partial release also be (73, pp. 67-68)?

A refutation of that argument was made by Pfeffer when he pointed out that the Pierce case was not based on religious liberty. As explained earlier a single opinion was written for two cases, one involving a Catholic school, the other, a non-religious military academy, and no distinction was made in the opinion in respect to the two schools. Because of this Pfeffer concluded that "it is clear that the liberty indicated by the Supreme Court was not religious liberty" (92, pp. 91-98). The effect of the improper application of the Pierce doctrine upon public school administration can be surmised rather easily, if it "were held applicable to all requests for time off for religious education from one to twenty-five hours weekly" (92, p. 94).

Application of McCollum uncertain Considerations entering into each released time program that bear upon the matter of constitutionality appear to be, according to McSwain, first, "whether tax supported property or public funds are used for religious instruction", and, second, "to what extent the local school system is involved in the program" (71, p. 81).

How far a state statute can go and not violate the First and Fourteenth Amendments, is difficult to determine. Based on the opinions expressed by the Justices in the McCollum case, acceptance of a dismissed time program by the court would "show a partial retreat from the theory of the McCollum case no matter what form of language is used to reach it" (61, pp. 409-410).

Brown concluded in writing about the McCullum case, that the decision is a very nebulous concept because it does not explain satisfactorily how high the "wall" is (11, pp. 79-81). Along this vein, Schmidt wrote that people cannot be united "by building impregnable walls between them" (109, p. 174). He was particularly disturbed because he felt the court had placed itself on the side of secularism, a "this-worldly religion."

The frustrating cry of those who have struggled and fought for released time seemed to be "Is there no way by which communities who endorse "released time" can save it?"

The Court provided an answer for them in its decision in the Zorach case. Before examining some of the reactions to that decision a summary of the arguments of Corwin against the McCullum decision is here given. He argued that the Court was not justified in intervening in this state matter and was exceeding the judicial review restrictions, that the decision was based on "a figure of speech", that the "establishment of religion" doesn't apply to the states unless somebody's religious freedom is affected, and that it does not solve the complex problem but is purely negative (22, pp. 20-21).

Zorach decision reactions

The Everson and McCullum decisions, calling for absolute separation of the spheres of government and religion, "is remote from the realities of the educational situation", wrote Johnson, but the Zorach decision does seem to support those realities (58, p. 188). This contention was not accepted by all writers in his book. Greenberg, speaking from a

Jewish educator's viewpoint, made it clear that an "overwhelming majority" of Jews were not happy over the plans "for both released and dismissed time, though dismissed time is more readily accepted as by far the lesser of the two dangers" (39, p. 55).

Kauper argued that these critical constitutional issues cannot be solved by the tricky use of the words "compulsion" and "coercion" or by terming the school a "jail" or "penal" in character. "It remains to be demonstrated that the optional released time privilege deprives anyone of these interests protected by the Fourteenth Amendment" (60, p. 233).

A writer in the Yale Law Journal wrote that the New York dismissed time program should be invalidated because of its constitutional implications and consequences. He believed that the "impairment of the free exercise principle would be less of an injury than the impairment of the no-aid principle represented by the quantum and effects of the released time system" (83, p. 405).

As one reads the opinions on both sides of the dismissed time question, it becomes apparent that the issues are being argued from many philosophical, religious, and political positions, so that very likely no consensus will soon be reached. From the argument that the removal of constraint upon the children would make dismissed time ineffective (92, p. 98), to the belief that to make democracy work the government should give economic aid to education in secular essentials to all schools, including parochial schools, (5, p. 15) one will find a continuum of beliefs and philosophies. One of these appears most basic to the whole discussion. It was set forth by Mead: ". . . the basic right of every minority in the democracy which must be protected is the right to become

a majority if it can through persuasion." Converted to other words, ". . . democracy cannot be defended with undemocratic means" (72, p. 86).

As Pfeffer wrote in reference to the Zorach decision, contending that it violated the free exercise of religion, "the state's compulsory school attendance laws operated to coerce children into participating in released time classes" (92, p. 96).

This part of the discussion will be concluded with a brief comment from a superintendent of schools and a professor of theology regarding their attitudes on dismissed time programs.

Superintendent Larson said that he believes the dismissed time programs "can be most successful with the proper attitudes, understanding and cooperation of all parties involved" (67, p. 572). Professor Tapp agreed that dismissed time programs for religious instruction were legal at present if conducted outside the schools and without coercion. Even though the practices are technically legal, however, does not necessarily make them either wise or moral. He, as a theologian, is against dismissed time because he believes it is bad for public schools, for democracy, and for religion (67, p. 573). He contends that an examination of attendance records will show how conformity has its effect. "The need for children to conform and be a part of the group is obviously the reason for higher attendance at weekday schools than at Sunday Schools" (67, p. 574).

Constitutionality of Bible Reading and Prayer

In recent years the Supreme Court has ruled on prayers and Bible reading (33, 110). Since the status of these practices is being examined

in this investigation, a brief summary of these cases is included.

New York Regents' prayer case

One aspect of prayer was ruled upon by the Supreme Court in Engel v. Vitale in 1962 (33). The Court had to decide the constitutionality of a prayer that had been written by the New York State Board of Regents, the agency in charge of the state's public schools. Justice Black delivered the majority opinion and said that

by using its public school system to encourage recitation of the Regents' prayer, the State of New York has adopted a practice wholly inconsistent with the Establishment Clause. There can, of course, be no doubt that New York's program of daily classroom invocation of God's blessings as prescribed in the Regents' prayer is a religious activity . . . [W]e think that the constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by the government (33, pp. 424-425).

Even though the Regents' prayer was considered by some to be "non-denominational" and students were not required to participate in its recitation, the Court believed that violation of the "establishment" clause was here evident.

When the power, prestige and financial support of government is placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain . . . The New York laws officially prescribing the Regents' prayer are inconsistent with both the purposes of the Establishment Clause and with the Establishment Clause itself (33, pp. 431-433).

Lord's Prayer and Bible reading case

In 1963 in what is commonly called the Schempp case (110) the

Supreme Court of the United States declared the religious practices of reading the Bible and the recitation of the Lord's Prayer in the public schools to be unconstitutional. Laws requiring such practices were also declared void. These religious practices, held the Court, violated the First Amendment "establishment" clause.

It was made clear, however, by the Court that the decision did not restrict using the Bible on a non-devotional basis to study about religion, as contrasted with the teaching of religion. References to the Deity in recitations would not be construed as unconstitutional, as the Court stated that

. . . it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such a study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment. But the exercises here [Bible reading and recitation of the Lord's prayer] do not fall into those categories. They are religious exercises, required by the States in violation of the command of the First Amendment that the government maintain strict neutrality, neither aiding nor opposing religion (110, p. 225).

Justice Clark, who wrote the majority opinion, closed with this statement:

The place of religion is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the State is firmly committed to a position of neutrality. Though the application of that rule requires interpretation of a delicate sort, the rule itself is clearly and concisely stated in the words of the First Amendment (110, p. 226).

Research on the Status of Religious Instruction

This concluding portion of the chapter is sub-divided into three parts. First, the legal status of religion and the public schools in the seven states is summarized. The second part is a report of selected studies of the status of religious instruction in the public schools. The last part includes brief reports of certain related literature not included elsewhere in the survey of literature.

Legal status of seven states

Doak (28) examined the legal foundations of religious and public education in the United States. For each state he examined the constitutional provisions, statutes, and legal interpretations that relate to religion and the public schools. From his findings are summarized the legal positions as of 1963 of the seven states included in this investigation.

Iowa The legal position of Iowa on religion and the public schools as compiled by Doak (28, p. 273) in 1963 is summarized as follows:

Constitution Iowa's constitution provides for religious freedom for the individual and prohibits religious tests as qualification for any office of public trust.

Statutes A statute calls for Bible reading in the public schools, attendance at which is on an elective basis. All children between the ages of seven and sixteen must attend school.

Legal interpretation Bible reading and Bible study are allowed. Parents cannot be compelled to send their children exclusively

to a public school or a private school. Released time off school premises [dismissed time] has been approved. Public funds may not be expended for the transportation of parochial school pupils. It is permissible to use church buildings for schools and school buildings for religious purposes. The expenditure of funds for sectarian schools is prohibited. A shared time program had been declared illegal but since Doak's study was completed such programs have been approved. In an opinion by the attorney general on November 4, 1965, it is stated that the law passed by the Iowa legislature earlier in the year permits shared time practices (118).

Missouri The legal position of Missouri on religion and the public schools, as compiled by Doak (28, p. 295) in 1963 is summarized as follows:

Constitution Missouri's constitution provides religious freedom for the individual and specifies that no public aid is to be provided for sectarian purposes.

Statutes All children between the ages of seven and sixteen must attend school. Public use of school buildings is legal if there is no interference with functions of the school. There must be no public aid to sectarian groups. A statute declares that public transportation may be used for public and private school children.

Legal interpretation It is illegal to teach the Bible in the public schools. Released [dismissed time] time programs are illegal. There can be no sectarian teaching in the public schools. No parochial

children may legally ride public school buses. School buildings may be used by churches if a majority of the voters approve. No public funds may be expended for sectarian schools. Baccalaureate exercises are acceptable if not compulsory. A study of the annotated code of Missouri since 1963 disclosed no changes pertinent to this study.

Kansas The legal position of Kansas on religion and the public schools, as compiled by Doak (28, p. 286) in 1963 is summarized as follows:

Constitution The Kansas constitution provides for religious freedom for the individual and prohibits religious tests as qualification for any office of public trust. It also forbids public aid for sectarian purposes.

Statutes The transportation of both public and parochial students is required. There may not be sectarian teaching, but Bible reading in the public schools is allowed.

Legal interpretations Bible reading is approved, if no comment is made about the scriptures. The compulsory attendance requirement can be satisfied at either a public or a parochial school. Both released and dismissed time are prohibited. Sectarian teaching is forbidden, but religious books are permitted in school libraries. Transportation of parochial students on public buses is legal. Public school buildings may be used for religious purposes if the voters approve. Repeating the Lord's Prayer or the Twenty-third Psalm in public schools is not prohibited. No changes since the time of Doak's study were noted in those Kansas laws that pertain to this investigation.

Nebraska The legal position of Nebraska on religion and the

public schools, as compiled by Doak (28, p. 302) in 1963, is summarized as follows:

Constitution Nebraska's constitution provides for religious freedom for the individual and prohibits religious tests for teachers. Sectarian instruction is not allowed in the public schools nor is public aid permitted for sectarian purposes.

Statutes Attendance at school is required for all children between the ages of seven and sixteen. Physical examinations are required unless there are objections for religious reasons. Religious tests for teachers are prohibited. Prohibited also is the wearing of religious garb by public school teachers.

Legal interpretation Bible reading, released time, transportation for parochial students, and public aid for sectarian purposes have all been ruled illegal in Nebraska, whereas compulsory flag salute, use of public school buildings for religious purposes, non-baccalaureate exercises, and shared time for driver education have been interpreted as being legal. A study of the annotated code of Nebraska since 1963 disclosed no changes in those laws pertinent to this study.

South Dakota The legal position of South Dakota on religion and the public schools, as compiled by Doak (28, p. 335) in 1963, is summarized as follows:

Constitution The South Dakota constitution provides for religious liberty for the individual and prohibits sectarian teaching and public aid to sectarian groups.

Statutes All children between the ages of seven and sixteen must attend school. Released time programs and the use of schools for

moral instruction are approved by law. A statute, however, prohibits sectarian teachings in the public schools. Children are required to have certain vaccinations before admittance to the public schools.

Legal interpretation Released time for religious instruction outside the school building, hiring nuns who wear religious garb, and requiring physical examinations as a condition for public school attendance were all declared legal in South Dakota. Bible reading in the public school classrooms, compulsory flag salutes, free texts to all children, transportation of parochial school children in public school buses, and public aid to sectarian schools or publics were all declared illegal in South Dakota. No changes since the completion of Doak's study were noted in those South Dakota laws which pertain to this investigation.

North Dakota The legal position of North Dakota on religion and the public schools, as compiled by Doak (28, p. 323) in 1963, is summarized as follows:

Constitution North Dakota's constitution guarantees religious freedom for the individual and prohibits public expenditures for sectarian schools.

Statutes All children from seven to sixteen years of age must attend school. The ten commandments must be displayed in every classroom in the public schools. Bible reading in the public schools is permitted by statute, with no comments. A North Dakota statute allows the use of school buildings for religious purposes. Released time for religious instruction is permitted, with the provision that parents may demand up to one hour per week. Teachers in the public schools cannot

wear religious garb. Compulsory vaccinations are prohibited.

Legal interpretation Bible reading, released time, use of public schools by religious groups, and transportation of parochial students, if no public funds are used, have all been declared legal. Sectarian teaching in the public schools is prohibited. A study of the North Dakota annotated code disclosed that no changes have been made in the laws of North Dakota since Doak's study was completed.

Minnesota The legal position of Minnesota on religion and the public schools, as compiled by Doak (28, p. 287) in 1963, is summarized as follows:

Constitution The Minnesota constitution provides for the religious freedom for the individual and prohibits religious tests as qualification for any office of public trust. It also prohibits public aid to sectarian schools.

Statutes Children from seven to sixteen years of age are required to attend school. Moral teaching and the teaching of patriotism are required by statute. Released time is permissible. Provision is made by statute for the transportation of parochial school pupils. Health examinations are required for children unless objected to on religious grounds.

Legal interpretation Reading the Old Testament is acceptable, if there is no comment and attendance is voluntary. Students are required to salute the United States flag. Released time is permissible if religious instruction takes place off the school grounds. The following practices have been interpreted as legal: display of the ten

commandments, use of school buildings after school hours for religious instruction, compulsory vaccination and health examinations, and non-sectarian baccalaureate services.

A study of the annotated code of Minnesota since the completion of Doak's study in 1963 disclosed no changes pertinent to this study.

Figure 1 contains a summary of the legal status of religion and the public schools in the seven-state area.

Research studies and data

National Education Association survey (1948) In 1948 the National Education Association conducted a survey of religious education in the public schools. A rather brief questionnaire was sent to 5100 local superintendents of schools throughout the United States. Of the nearly 3000 replies, 2639 arrived in time for tabulations. This represents a return of slightly less than sixty per cent with those processed representing 51.7 per cent (80, p. 610).

The report of the findings was released in June of 1949. Of the replying school systems 61.4 per cent reported that they used none of the formal plans of religious education, while 11.8 per cent had given up their programs, and 26.8 per cent had some type of religious instruction programs in effect.

Programs were found to be in effect most frequently in the largest cities. In cities over 100,000 in population, nearly 46 per cent responded that they had programs, while in places under 2500 population, the ratio was only 17 per cent. A positive relationship was found between city size and frequency of existing formal programs. That is, as popula-

Is the practice legal?

Practice	Missouri	Kansas	Nebraska	South Dakota	North Dakota	Minnesota	Iowa
Dismissed time	No	No	No	Yes	Yes	Yes	Yes
Transportation of parochial	No	Yes	No	No	Yes, but no funds	No	No
Teachers wear religious garb			No	Yes	No		No
Bible reading	Cannot teach	Yes; no comment	No	No	Yes	Yes	Yes
Lord's prayer		Yes	No	No		Yes	
Use of public funds for sectarian use	No	No	No	No	No	No	No
Shared time			Yes; driver education				Yes
Building use for religion	Yes, with vote	Yes, with vote	Yes		Yes	Yes	Yes
Sectarian teaching	No	No	No	No	No		
Baccalaureate	Yes; not required		Yes; non- sectarian			Yes; non- sectarian	
Moral instruc- tion				Yes		Yes	
Display ten commandments					Yes	Yes	

Figure 1. Summary of legal status of religion and the public schools in the seven-state area (28)

tion declined, so did the frequency of religious education programs.

Six types of programs were reported (80, p. 610) by a total of 708 school systems. The types of programs and their frequencies are as follows:

1. Formal classes in public schools during regular school hours [released time]: 108 school systems or 15.3 per cent.

2. School buildings used after school hours with no official school participation: 29 school systems or 4.1 per cent.

3. Pupils dismissed individually to attend religious-education exercises outside of school, but school kept attendance records [dismissed time with official school responsibility]: 248 school systems or 35 per cent.

4. Pupils dismissed individually to attend religious-education exercises outside of school, but school kept no records [dismissed time with no official responsibility]: 234 school systems or 33.1 per cent.

5. Pupils dismissed on a given day presumably for religious training outside of school, but school assumed no responsibility for that time [free time]: 30 school systems or 4.2 per cent.

6. Other programs with varying degrees of school participation, but not readily classified: 59 school systems or 8.3 per cent.

Of the 708 school systems reporting these programs, 68.1 per cent were using the dismissed time type of practice. This represents 482 school systems or 18.3 per cent of the 2639 respondent systems used in the tabulations. Also of interest is the fact that 73.2 per cent of these 2639 systems had no formal religious education program associated

with the schools, and 11 per cent had little or no direct school involvement with existing programs.

On the basis of the study it was estimated that five per cent of the elementary- and secondary-school pupils were attending formal religious-education classes in the 2639 communities whose superintendents responded.

As for activities of non-attending pupils superintendents reported that 40 per cent attended regular classes while religious activities were being conducted, 28 per cent remained in the study hall or library, 17 per cent did remedial and supplementary work, while three per cent were placed in courses in citizenship- and character-education.

The reasons given most frequently for abandonment or alteration of a religious-education program were shortage of good teachers, lack of interest, too few pupils, conflict with school schedules, and the ineffectiveness of the practices. Of 310 school systems that reported abandonment of a program, 52.3 per cent cited the McCollum decision as the main reason. About ten per cent of the 708 communities conducting these programs reported they had made revisions to decrease or erase official school participation.

The superintendents were asked in the questionnaire to indicate the prevailing community point of view relative to religious education. Of the 2639 superintendents who replied, 59.2 per cent thought that formal religious instruction has no place in the public school and that what they were then doing in moral and spiritual emphasis was sufficient. Twenty-two and seven-tenths per cent of those responding believed that some formal type of religious instruction should be worked out. The

remainder did not respond. As estimated by the superintendents, communities with no formal religious education in the public schools were opposed to its introduction while there was a favorable attitude in communities that had active programs (80, p. 611).

The superintendents responding to the questionnaire suggested certain procedures which they believed might supplement existing practices or make unnecessary school involvement in religious instruction. These suggestions included more emphasis in teaching upon moral and spiritual values, greater teacher-sensitivity to their own conduct and attitudes as they affect ethical standards of youth, more guidance of youth in systemic character-building, expansion of extra-curricular activities which have character-building influences, preparation of units of work or even complete courses about various religions, development of definite sequential units or courses for a program of character instruction, and encouragement of churches and the home in the area of basic religious education.

Lewiston study in Iowa (1955) Lewiston (70) in 1955, selected two hundred Iowa high schools for an investigation to determine what religious instruction procedures were followed. A questionnaire was sent to each principal with questions about religious instruction, the place of the Bible in school activities, prayer, school building use, hymn singing, and opinions of the administrators about what they thought should be done about such procedures. Sixty-two and five-tenths per cent of the principals responded. Of these one hundred one questionnaires were included in the tabulations.

Nine per cent of the administrators reported that their schools permitted religious instruction during the school day. Dismissed time was permitted by ten per cent of the high schools while six per cent reported that such instruction was permitted in school buildings after school hours. In contrast 70 per cent reported that no religious instruction was permitted in the school.

Of the principals who responded to the questionnaire 57 per cent reported that clergymen speak to the students on religious topics during school hours. Twenty-seven per cent stated that limitations were placed on the topics. Forty per cent indicated that their students were required to attend the assemblies where these religious talks were given.

Four questions were asked about the use of the Bible in the public high schools. Lewiston reported that of the Iowa high schools included in the final tabulations 69 per cent of the administrators reported that the New Testament was distributed, 22 per cent reported that the Bible was read in an assembly or home room, and about nine out of ten reported that the library had a copy of the Bible on its shelves. Over 56 per cent of the responding schools were reported as using the Bible as a reference in such courses as English, history, and literature.

Hymn singing was reported by 71 per cent of the administrators as accepted practice outside music classes.

Prayer during school hours was reported by 21 per cent of the schools used in the tabulations.

Seventy-five per cent of the school districts allowed the use of the school building after school hours by religious groups.

Lewiston asked for the opinions of the administrators regarding

certain aspects of religion in the public schools. Following are some of the results:

1. Thirty-five per cent were of the opinion that some type of religious education should be followed in school while 25 per cent had reservations about such practices. Forty per cent were against any such practices.

2. In answer to the question, When should religion be taught?, nine per cent favored dismissed time, 30 per cent favored released time, 16 per cent favored such teaching after school hours, while 22 per cent were uncertain. The remainder failed to answer the question.

3. In answer to the question, On what basis should religious instruction be taught?, a majority favored instruction about ethical and spiritual values with emphasis given to acquainting the child with all religions.

Jochumsen survey in Iowa (1958) Jochumsen conducted a survey of the public schools in Iowa in 1958 (55). His purposes were: to discover the thinking of school administrators on some basic questions relating to religion in education, to determine the role they thought the public schools should assume, and to determine the policies and practices then current in Iowa elementary and secondary schools. A questionnaire was prepared which classified religious education practices into three types: complete avoidance of religion, planned religious activity, and factual study of religion. These categories were used in a study in 1953 by the American Council on Education (2).

Jochumsen divided the state into six districts. The schools in these districts were stratified into five groups by enrollment size.

Based on this study Jochumsen concluded that Iowa administrators believe that the factual and objective discussion of religion in the classroom is the best policy to follow. Some administrators doubted that all communities would accept the factual study of religion. Even if it were accepted, few teachers would be qualified for such an assignment. Some other points that were brought out by the study were: no uniform state policy seemed possible; classroom discussion of religion must be factual, objective, and non-sectarian; the avoidance of religion was not the pattern; released time programs resembled the legal type [dismissed time]; Bibles and religious pictures were found in the public schools; and homogeneity of community seemed to help in planning and carrying out religious activities in the public school.

Jochumsen's sample included all public school districts that had enrollments of 200 or more, 50 per cent of those with enrollments of 100 to 199, and 20 per cent of districts with enrollments below 100 pupils. He received a response to his questionnaire from 87.8 per cent of the 300 school districts in the sample. Of those who returned the questionnaire 36 completed only the first page. They were asked to give their chief reason for not completing the entire form. Most of them stated that it is not the place for the school to teach religion and that a study of religion in the public schools is a controversial issue.

Nine opinion-seeking questions were asked of the school administrators. Of those who responded 72.6 per cent thought religion of a non-sectarian, non-denominational nature should be taught and expressed in the public schools. Studies of religious heritage and culture, said 86.9 per cent,

should be provided. One half (50.4%) the respondents thought their communities would favor the study about religion in the classroom. Fewer than one in seven (13.9%) believed that public school teachers had received the preparation necessary to discuss factually and objectively religious questions that arise in the classroom. Nearly three out of four (73%) of the public school administrators who responded thought the teacher training institutions should provide courses to prepare prospective teachers to treat religion in the classroom in an objective way.

In response to a question on what policy public schools should follow concerning religion in education, only 7.8 per cent of the responding administrators advocated complete avoidance while 26.9 per cent favored planned religious activities and 55.2 per cent thought the factual study of religion was the best policy to follow. Four and four-tenths per cent recommended a combination of planned activities and the factual study of religion. No answer was given by 5.7 per cent.

In answer to the question, Do you think each community should solve the problem as it sees best?, 87.4 per cent indicated "yes". Seventy-eight and seven-tenths per cent of the respondents thought it was possible to teach about religion without presenting a sectarian point of view and almost as many (76.1%) believed that the historic principle of the separation of church and state permits teaching about religion in the public schools.

Questions about high school practices in Iowa produced the following results (55):

1. Avoidance of religion is not the policy of 81.3% of the high schools tabulated in the study.

2. Planned religious activities, as reported:

Daily devotional activities (Bible reading, prayer, etc.)	5.7%
Weekly assembly programs with clergy participating	10.4%
Religious programs celebrating holidays	69.1%
Grace before meals	12.5%
Prayers before athletic contests	2.6%
Religious clubs meeting in school building	27.0%
Taking Sunday School and Church census	11.3%
Credit towards graduation for Bible study outside of school	0.0%
Religious books in the school library	60.0%
Baccalaureate service	95.2%
Miscellaneous activities	10.4%

3. Factual and objective discussion about non-sectarian religion was permitted by 80 per cent of the schools, according to the responding administrators, whenever and wherever it arose in the classroom. Eleven of the 230 schools, or 4.8 per cent, offered elective courses on religion. Four schools offered a course about major world religions, six offered a history of the Christian religion, and eight schools offered courses in which the Bible was treated from a literary standpoint.

4. Released time was practiced by 19.6 per cent of the high schools, of which 93.3 per cent characterized their programs as sectarian.

Dismissed time was practiced by seven per cent of the high schools.

Questions about elementary school practices in Iowa produced the following results (55):

1. Avoidance of religion is not the policy of 81.3 per cent of the elementary schools tabulated in the study.

2. Planned religious activities, as reported:

Daily devotional activities (Bible reading, prayer, etc.)	22.2%
Singing hymns other than during assemblies or music periods	27.4%
Religious programs celebrating holidays	78.2%
Grace before meals	23.0%
Field trips to churches	5.7%
Reading Bible stories	41.3%
Ministers invited to speak	27.4%
Respondents marking none of these activities	5.2%

3. In response to the question, Are your elementary teachers permitted to answer any religious questions which students may have in the classroom?, 91.3 per cent answered in the affirmative.

4. Released [dismissed] time was reported as being practiced in 21.3 per cent of the elementary schools of Iowa. Of those 90.0 per cent said that this practice was for sectarian religious instruction.

Texas study by Humble (1960) In a study of religious instruction activities in the public schools of Texas in 1960 by Humble (50), 3000 schools were sent a questionnaire. This included all public high schools and junior high schools and a select group of elementary schools. No Negro schools were included. After two follow-up efforts were made to get responses, 1700 usable replies were tabulated. Of these respondent schools 102 (6%) indicated that they taught the Bible for credit. Humble surveyed this group of schools about their Bible-teaching programs. Only 49 schools replied to this questionnaire. Of those 30 high schools taught a Bible course for credit. Thirty-two of these high schools had some form of released time. Humble reports that his survey results as compared with others conducted in Texas over the years

. . . indicates that there has been relatively little change in the number of high schools in Texas using released time over the last thirty years. While a number of schools are authorized to teach Bible each year, practically as many drop their Bible program or never begin it (50, p. 67).

The released time referred to is actually the so-called "Dallas Plan" which, according to Humble, is a type of dismissed time (50, p. 60). Under that plan the Bible is taught in the churches, but all tests are prepared and given by the public school administration.

In 1926, Humble reports, 40 students were enrolled in the "Dallas Plan" of Bible instruction (50, p. 70-71). Over the years there has been a gradual increase. In 1958-59 180 classes enrolled 1508 students in the Dallas area. Participating churches included a number of different Protestant denominations. No Catholic churches, however, were involved.

Humble concluded (50, pp. 73-74) that probably not more than 40 schools have religious instruction for credit. A few more schools have non-credit religious instruction. He expressed surprise that the plan had gone unchallenged for so long.

The marvel is that this plan has gone for thirty years unchallenged by court action. With at least 1,666 students taking Bible in one semester on a released time [dismissed time] basis, it may be safely assumed that at least 3,000 high school students received Bible credit from the high schools of Texas on a released time basis during one year . . . (50, p. 74).

A summary of the results of the Humble survey (50) is listed below, with the frequency of activity represented by per cent of the 1700 school districts.

Bible instruction on dismissed time	2.4%
Bible reading	79.9%
Prescribed version of Bible	less than 2.0%
Prayers offered	89.5%
Assemblies with religious speakers invited	82.5%
Protestant ministers invited to speak	82.5%
Catholic priests invited to speak	38.1%
Jewish rabbis invited to speak	21.6%
Christmas observance in school	95.2%
Pupils excused to attend religious services	64.5%
Administrative policy stressing moral and spiritual teaching	58.8%
Church night observed during week	90.5%
Wednesday as church night	88.9%

Tennessee case study by Harrison (1961) A case study approach was employed by Harrison in 1961 (44) in analyzing religious instruction in the public schools of Knoxville and Knox County, Tennessee. His approach was to interview a judgment sample of principals and teachers. In all, 28 principals and 79 teachers were interviewed (44, p. 69).

A summary of the pertinent results of the Harrison survey is listed below, with the frequency of activity represented by per cent of the 28 principals for part one and by per cent of the 79 teachers for part two (44, pp. 69-103).

Part one--"yes" responses from principals

Daily Bible reading	96.4%
King James version used	75.0%
Special projects for religious holidays	60.7%
Distributed religious information	32.1%
Talks by ministers	71.4%
Faith of minister Protestant only	50.0%
Religious chapels, attendance required	67.9%
Dismissed time allowed	17.9%
Elective Bible course	7.1%
Maintain religious activities as is	64.3%

Part two--"yes" responses from teachers on activities in elementary classrooms

Recitation of prayer	30.4%
Religious plays	17.7%
Religious notebooks	3.8%
Religious art	22.8%
Religious maps	2.5%
Bible memory drills	1.3%
Discussion of religious subjects	11.4%
Religious movies	8.9%
Chapels or religious programs	34.2%
Use of Bible in class	13.9%

Table 1 summarizes the studies reported in this chapter under research studies and data. It should be realized that comparisons of results, because these studies varied in research methods, area covered, means of gathering data, and in analysis of the results, should be made with caution. In addition, many of the categories were not covered by more than one or two of the studies.

Other related literature

In this concluding portion of Chapter II, certain other writings and reports on the status of religious practices in the public schools are reviewed. Included are two on dismissed and free time, several on shared time, three on other religious practices, and several dealing with the factual study of, or about, religion.

Dismissed and free time Churches and the public schools in Clarinda, Iowa cooperated in developing a dismissed time plan for religious instruction (125, p. 1). Nearly 60 per cent of the students in grades six, seven, and eight began the trial program in October of 1965.

In a series of articles about parochial schools in Nebraska, Herman

Table 1. Summaries of studies of religion and the public schools, in per cent of school districts

Practices	Nation NEA 1948	Iowa Lewiston 1955	Iowa Jochumsen 1958	Texas Humble 1960	Tennessee Harrison 1961
Released time	4.1	9.0	19.6	--	--
Dismissed time	18.3	10.0	7.0 ^a	2.4	17.9
Pupils released to attend religious services	--	--	--	64.5	--
Free time	1.1	--	--	--	--
Shared time	--	--	--	--	--
School building used after hours by religious groups	1.1	75.0	--	--	--
Church night observed	--	--	--	90.5	--
Formal elective classes	5.0 ^b	--	4.8	6.0	7.1
Some type of religious instruction in effect	26.8	--	81.3	95.2 ^c	60.7

^aHigh school only

^bPer cent of students

^cChristmas programs

Table 1. (Continued)

Practices	Nation NEA 1948	Iowa Lewiston 1955	Iowa Jochumsen 1958	Texas Humble 1960	Tennessee Harrison 1961
No formal plans of religious instruction	61.4	70.0	18.7	--	--
Gave up formal plans	11.8	--	--	--	--
Formal programs:					
cities of 100,000	46.0	--	--	--	--
towns under 2500	17.0	--	--	--	--
Factual, non-sectarian study	--	--	80.0	--	--
Bible used as reference	--	56.0	60.0	--	--
Clergymen speak during school hours	--	57.0	10.4	82.5	71.4
Required attendance	--	40.0	--	--	67.9
Bible read in assembly or home room	--	22.0	5.7	79.9	96.4
Hymn singing	--	71.0	27.4	--	--
Prayer during school	--	21.0	5.7	89.5	--
Bible and other religious books in library	--	90.0	60.0	--	--
Religious clubs	--	27.0	--	--	--

Table 1. (Continued)

Practices	Nation NEA 1948	Iowa Lewiston 1955	Iowa Jochumsen 1958	Texas Humble 1960	Tennessee Harrison 1961
Baccalaureate	--	95.2	--	--	--
New Testament distributed	--	69.0	--	--	32.1
<u>Opinions:</u>					
Should not have formal religion in public school	59.2	40.0	7.8	--	--
Should work out some formal type of religious instruction in the school	22.7	35.0	26.9	--	--
Released time (yes)	--	30.0	--	--	--
Dismissed time (yes)	--	9.0	--	--	--
After school (yes)	--	16.0	--	--	--
Teach non-sectarian religion (yes)	--	--	75.1	58.8	--
Teach "about" religion (yes)	--	--	55.2	--	--

(47) reported a free time practice at Dodge in that state. In that city

. . . all students are dismissed at 3:20 p.m. Tuesdays and Fridays. Catholic students go to church for instructions by the priest. Dodge is about 90% Catholic.

Other students are free to do what they will.

This system, [Superintendent] Wolz says, is working very well. 'The people here decided that rather than build a parochial school, they will try this,' the superintendent said.

To meet state requirements school hours on Monday, Wednesday, and Thursday run a total of 80 minutes longer than usual (47).

Shared time Shared time has been in the news recently because of the action of the 1965 Iowa lawmakers.

The law enacted by the 1965 Legislature says the State Board of Public Instruction 'shall establish standards, regulations and rules' for all schools, private as well as public . . .

The new law allows private school students to take courses in public schools under certain circumstances. Thus, a parochial student may take chemistry in the district public high school . . .

[State Superintendent Johnston] said the law says a school district first must receive notice from the State Board of Public Instruction . . .

He added that Burlington is the only district thus far to request approval of such 'dual' enrollments.

Fifteen parochial students at DeWitt . . . are taking chemistry and physics in the DeWitt Central Community High School (75, p. 1).

According to a survey conducted by the National Education Association (101, p. 49) 2.5 per cent of public schools of 300 enrollment or over, cooperated in shared-time programs including ". . . at least 183 public school systems . . . in thirty-five states . . . [and] involving about 18,000 parochial school students."

The original report of the study (79) included a review of literature of the background of shared time, arguments for and against the practices and descriptions of shared time programs. The findings included data on enrollments, subjects offered, length of time in operation, and some advantages and disadvantages of shared time programs.

The United States Office of Education released a study of dual enrollment programs [shared time] in 1965. The report was based on nine case studies of dual enrollment practices in communities in West Virginia, Connecticut, Pennsylvania, Michigan, and Wisconsin (37). Table 2 (49), p. 12) summarizes the findings of these case studies. One community, Warren, Michigan, was not included in the table since its program was still in the planning stages.

This study also examined the general reaction to dual enrollment, its advantages and disadvantages, administrative problems, conditions that helped to make dual enrollment work, and unresolved problems.

Other religion practices in public schools Davids (25) pointed to a number of illegal practices still being carried out in the public schools. Although no study was identified, he wrote:

In Indiana last year, half the schools were still reciting the Lord's Prayer, a third were having daily Bible reading--all of this illegal. In Kentucky, only a third had discontinued Bible reading . . .

Nation-wide, a survey reported 'wide-spread compliance' along with 'wide-spread introduction of substitute practices' like silent meditations, silent prayers and increased moral and patriotic exercises (25, p. 50B).

A recent United Press International news item reported the results of a survey of religious observances during the Christmas-Hannukkah

Table 2. Dual enrollment in eight selected communities, school year 1963-64 (49, p. 12)

Community and time when dual enrollment was initiated	Enrollment in public schools	Number dually enrolled	Number of schools participating		Public school subjects for the dually enrolled	Time spent in public schools
			Public	Non-public		
Cabel County, W. Va. (before 1933)	22,500	95	1	1	Homemaking and industrial arts, grades 7 and 8	One hour a day, 5 days a week.
Hartford, Conn. (before 1934)	24,918	822	8	9	Homemaking, industrial arts, drafting, grades 7 and 8	Two 45-minutes periods, 1 day a week.
Pittsburgh, Pa. (1914)	77,531	4,831	17	47	Home economics and industrial arts, grades 6 and 7; swimming, grades 5 and 6	Four 45-minute periods, 1 day a week
Allegheny County, Pa. (1962)	117,561	36	1	3	Technical subjects such as data processing and electronics, grades 11 and 12	Three hours a day, 5 days a week.
Cherry Hill, Mich. (1963)	3,836	180	1	1	Science, mathematics, art, music, homemaking, industrial arts, grades 7 and 8	Three 55-minute periods a day, 5 days a week.
Flint, Mich. (1963)	43,853	25	1	1	Chemistry, algebra, Spanish, French, physics, trigonometry, grades 11 and 12	Two or three 55-minute periods a day, 5 days a week.

Table 2. (Continued)

Community and time when dual enroll- ment was initiated	Enrollment in public schools	Number dually enrolled	Number of schools participating		Public school subjects for the dually enrolled	Time spent in public schools
			Public	Non- public		
Kearsley, Mich. (1963)	4,503	199	1	2	Science, mathematics, French, shop, gym, arts and crafts, vocal music, business, drafting, grades 7 through 10	Three hours a day, 5 days a week.
Kimberly, Wis. (1963)	1,763	264	1	1	English, mathematics, science, home economics, industrial arts, grades 7 and 8	Three 50-minute periods, 5 days a week.

season. The survey indicated that

. . . the trend toward non-sectarian school observances has been growing in the last several years.

Nativity scenes are banned in New York City. Cincinnati does not allow stars on school Christmas trees and programs in Houston and San Francisco are specifically designed to be non-sectarian . . . Pittsburg goes without manger scenes, but allows carols, decorations and trees (127a, p. 13).

Doak reported (27, p. 23) that a survey by the Associated Press indicated "that most schools merely continued practices followed before the [Schempp] decision." The survey disclosed that religious practices were handled in these ways: continued to require Bible reading and prayer, local discretion used for non-compulsory Bible reading and prayer, "moments of meditation", inspirational readings, and study of the Bible and religious literature as part of the regular courses of study.

Doak quoted a United Press International survey on the same topic, as follows:

School officials in Kansas and Missouri said they did not issue special instructions on prayer or Bible reading. They said it was left on a voluntary basis and left up to the individual teacher (27, p. 24).

Teaching about religion The Americans Council on Education made an inquiry into the function of the public schools in the area of religion. It was a study (2) of religion in the public schools in which they divided patterns of practice into three categories: avoidance of religion, planned religious activities, and factual study of religion. These patterns were identified after an analysis of responses to a questionnaire which was sent to chief state school officers, superintendents of schools, presidents of institutions of higher education, and deans of schools of education or heads of departments of education. Of a total

of 1,233 questionnaires distributed, 45 per cent were returned. Since the questionnaire was designed for exploration the committee recognized that virtually no generalizations of the results could be made. They did provide the following summary, in answer to the question, How are the public elementary schools dealing with religion?

A few school systems appear to avoid religion deliberately, but they are a very small minority of those participating in this inquiry. However, avoidance of a part of the responsibility of the public school inadvertently through neglect or failure to deal with the facts and implications of religion intrinsic to the curriculum, was found in greater or lesser degree in all the replies and materials received. Nearly all the school systems participating in this study make some provision for planned religious activities. This pattern varied in both character and extent, but it appears to be almost universal. It should be pointed out, however, that such activities as we have classified as falling within this category may, and perhaps often do, give a false impression that the schools are doing all that needs to be done about religion. A considerable number of public school systems are experimenting with factual study of religion in one or more areas, particularly in the social studies program. Often a single school system, and even a single school, exhibits all three patterns of practices (2, p. 38).

The consensus on religion in the public schools seems to be towards teaching about religion, as contrasted with teaching sectarian religion (86, p. 147). Parker summarized the judgment of a conference of educators as follows:

. . . the American public schools have a responsibility for communicating religious values to youth in all grades. These values should include:

1. Religion in an individual's life, including an awareness of and a reverence for a supreme being.
2. A respect for the religious beliefs of others.
3. An appreciation of the importance of religious institutions in family and community life.

Specific recommendations included the following:

1. Creedal religion should not be taught in the schools.
2. Schools should teach about religion whenever it is a part of the curriculum in such subjects as social studies, English, art, and music.
3. Students who ask questions about a specific religion or a religious belief should be referred to their minister, priest, or rabbi.

. . .

5. The Bible should be used in our English classes as a source book and for examples of literature.

. . .

8. Character education is a responsibility of the home, church, and school, with all three cooperating.

The Iowa Department of Public Instruction adopted a handbook on human values in which it was stated that

[t]he answer for more religious education is not to be found in making the public schools the handmaiden of any religious group (54, p. 57).

It goes on to say that creedal education lies in the province of the home and the church. Even so, the public schools

recognize that religion plays a significant role in our lives but that theirs is an informative rather than a promotional function. For instance, in the school studies the impact of religious and religious groups on the history of mankind is carefully considered . . . In all aspects of school life religion is given attention without the advocacy of any one religion (54, p. 57).

The National Education Association stated the following regarding the role of the public schools in the matter of moral education:

Originally, moral training was a main objective of education, pursued through the reading of the Bible and other religious works. With the passage of time, however, subject matter was greatly expanded beyond the religious curriculum. Furthermore, after the establishment of the principle of separation of church and state, the tenets of specific religious groups could not be presented in public schools. Nevertheless, it has always been believed that even without sectarian emphasis, the public schools can and should teach the moral and social ideals of conduct which contribute to harmonious human relations (78, p. 1).

The National Congress of Parents and Teachers published in 1964 a booklet designed to aid parents in the character and spiritual education of their children (52). One of its objectives was to provide aid to public school teachers as well.

In a speech at a conference on religion and the public schools, Dr. Arthur Flemming, president of the University of Oregon,

urged school officials to offer objective studies about religion instead of avoiding such instruction for fear of public controversy . . .

'A student can't get a well-rounded education unless he is exposed to objective teaching about religion and the Bible,' he said . . .

Although advocating objective religion and Bible study, he stressed the need for continued church-state separation and denounced any school or governmental power which would compell students to participate in religious activities (123, p. 2).

This emphasis on teaching about religion was discovered by Davids (26) when he examined the status of religion in the public schools. He wrote, in reference to the Engel decision of 1962, that much of the tumult had died down.

Most surprising of all, many top religious leaders now think the ruling was really a blessing in disguise. Contrary to the early fears of many, the Bible is still being used in many schools--entirely lawfully and more meaningfully than

ever before--as one of our richest and most basic textbooks to help explain literature, history, art and music (25, p. 50B).

Guide for schools Davids (25) referred to the "excellent summary"

(1) prepared by a commission of the American Association of School Administrators in 1964, as a guide for action for school and church authorities. In that study the commission concluded that

There are still large gray areas in which the principal guidance to date may be the tests of 'purpose and primary effect,' in the words of the decision in the Schempp case (1, p. 25).

Summary

The survey of the literature that had a bearing on the problem of religious instruction in the public schools was presented in this chapter in three parts. First, a history of released and dismissed time was presented that covered the background of the modern problem, state and federal legal limitations, and reactions to the United States Supreme Court decisions, McCollum (1948) and Zorach (1952). Secondly, the constitutionality of Bible reading and prayer in the schools was covered by briefly presenting the opinions of the United States Supreme Court in the Engel v. Vitale case (1962) and Schempp case (1963). The third and concluding portion of the survey of literature was a report of research on the status of religious instruction in the public schools. Included was a summary of the legal status of such instruction in the seven states under investigation, research studies of the status of policies, practices, and opinions about religious instruction practices, and a review of other literature that had a bearing on the subject being studied.

Conclusions

Determination of the restrictions of the First Amendment is a matter for the courts to decide. To date only limited definitive determinations have been set down by the Supreme Court. In Everson the court said that the State should be neutral in the matter of religion, while keeping the "wall of separation" high, so that public funds, public property or public aid would not be appropriated for religion.

Use of the school buildings, public funds, and the compulsory attendance law to aid the released time program for religious instruction, were held by the court, in McCullum, to violate establishment clause of the First Amendment. From the court came the warning that the use of buildings and personnel, the "machinery" of the school district, was an aid to religion, thus not separation of church and state. Keep the secular school free, was the plea, and leave religious instruction to the church and home.

One cannot with certainty say more about the legal status of "released time" than that the McCullum decision restricts school boards from authorizing programs of released time under which students are released from their secular classes to attend religious exercises in the public school buildings.

It seems apparent from the writings of the Court in the Zorach case that there must be no coercion in the dismissed time programs, that the separation of the church and state must be complete and unequivocal, and that an unfair distinction cannot be made between believers and non-believers.

School boards may, it seems fairly clear in the Zorach decision, authorize its schools to dismiss their students from classes to attend religious instruction outside of the public school buildings.

A "shared time" plan has been ruled constitutional by a state court. Only time will tell us what subsequent action the court will take in this program as well as in the released time plans.

It seems quite certain that the plan least objectionable, constitutionally, is that of "free time", where all students are dismissed at the same time, free to go where they wish and do what they want. This plan has been given some encouragement by the Court.

Apparently the Court considers it important in any cooperative plan between the public school and churches, that the role of school authorities be kept to a minimum.

The McCollum rule should be extended, if it means complete and unequivocal separation, to cover the "dismissed time" programs, for the reasons that the latter use compulsion and "captive" restraint to aid various religions. Also, this aid is bound to be unequal just by the nature of such things as distance of the church from school, the educational philosophy of the religious sects (for example, Catholics have trained full-time teachers), and the disagreement by sects on the value and validity of the programs.

The only plan described in this background study that appears to stay within the limitations set down by the Constitution is that of "dismissed time, with the free time principle", that of dismissing all students at some specified time each week at the end of an abbreviated

day of school, at which time the students are free to do what they, or their parents, want.

The Engel case and Schempp case decisions have made clear the limitations placed upon Bible reading and prayer in the public schools. In the former case it is concluded that no government-composed prayer, even though non-denominational and non-compulsory, can be legally used in the public schools of the United States. Justice Douglas, in writing about this decision in his recent book, The Anatomy of Liberty, wrote:

America is a religious nation and its people believe in prayer. But the First Amendment bars the communities from having a government official do their praying for them. For the prescription by government of a prayer is one step toward establishing a religion; and when government takes that step it exerts a divisive influence, as no one prayer can satisfy all sects (29, p. 24).

From the Schempp decision one can conclude that the practices of reading from the Bible and reciting the Lord's Prayer in unison by students in the public schools, as well as the laws which require such activities, are unconstitutional. It was apparent that the Court did not mean to remove the Bible from the schools completely for it gave encouragement to the use of the Bible for its literary value.

One of the assumptions of this study was that all seven states, regardless of the legal status of religion and the schools, had school districts within their borders which employed at least some religious instruction practices. A perusal of selected literature disclosed practices in many states to lend support to that assumption. The studies reported in this chapter were of such diverse nature that it was difficult

to make meaningful comparisons. While the National Education Association study in 1948 was a national survey, the other investigations reported by Lewiston (1955), Jochumsen (1958), Humble (1960), and Harrison (1961) were studies of states or smaller areas.

One could sense in the literature since 1948 that less emphasis was being given to those activities which were oriented to sectarian religious teachings and more emphasis was directed to teaching of "moral and spiritual values," to teaching "about" religion or religions, and to teaching an understanding of our religious heritage.

It was evident from the studies examined that little had been done to examine the practices in a multi-state area. Consolidating of the results of numerous studies did not seem to provide many answers. A comparative study of the practices, policies, trends, and administrators' opinions of the seven states seemed necessary as a first step in the study of religion in the public schools.

METHODS AND PROCEDURES

Introduction

It was the intent of this study to determine the status of selected religious instruction practices in the public schools of a seven-state area that included Missouri, Kansas, Nebraska, South Dakota, North Dakota, Minnesota, and Iowa, and to investigate the trends, official school board policies, and administrators' opinions regarding these practices. The need for the study, the scope of the problem, the hypotheses to be tested, the definition of terms, the sources of data, and the delimitations of the study were considered in the first chapter. A history of released and dismissed time, the legality of certain practices, and research on the status of religious instruction were included in the survey of literature in the second chapter.

This chapter contains a description of the methods and procedures employed in this investigation. It has been divided into six parts: description of the population, explanation of the sampling procedure, development of the questionnaire, description of the variables, organization of the data, and analysis of the data.

Population

The seven-state population consisted of 2762 public school districts, each of which offered classes from kindergarten or first grade through grade twelve in 1964-1965. No school district was intentionally included that was exclusively vocational or technical in nature, nor were districts

knowingly included that were located on federally-owned property, such as military bases. In one sense the population could be interpreted as school superintendents since they were the persons, in most cases, who completed the questionnaires. Their responses, however, represented data about their school districts, except for those dealing with opinions.

The names, addresses, and enrollments needed to determine complete lists of the school districts making up the population were obtained from the state departments of education in the seven states.

The distribution of the school districts by states is indicated in Table 3.

Table 3. Distribution of school districts by state for 1964-1965, that comprised the population

State	Number of school districts in 1964-1965
Iowa	459
Kansas	459
Minnesota	451
Missouri	510
Nebraska	366
North Dakota	283
South Dakota	234
Total	2762

Sample

School districts making up the population were arranged into lists by enrollment size for sampling purposes. A separate list was prepared for each state. The school districts in each state were stratified by pupil enrollment. Six strata were used in preparing the sample. These strata were: 0-999, 1000-1499, 1500-1999, 2000-4999, 5000-9999, and 10,000 and over. These strata were combined for tabulation and analysis into: 0-1499, 1500-4999, and 5000 and over. As is shown in Table 4 a total of 489 school districts were included in the sample. In the same table it should be noted that certain states had small numbers of school districts for the larger-enrollment strata. Because of this it was necessary to include all school districts in the sample from several states at these enrollment levels. Once the sizes of the sub-samples were set, a table of random numbers (129, pp. 416-417) was used to select the school districts. Within each enrollment group by state simple random sampling was employed. Table 4 lists the number of public school districts used in this investigation and the number of these districts drawn for the sample by state and enrollment size.

Questionnaire

Data were collected from the superintendents or someone designated by him by means of a mailed questionnaire. This questionnaire sought the following information about the school district: type of community, existence of parochial schools, and the estimated per cent of Protestants.

Table 4. Number of public school districts and number sampled by state and enrollment

Strata	Enrollment size	Missouri		Kansas		Nebraska		South Dakota		North Dakota		Minnesota		Iowa		Total	
		N ^a	n ^b	N	n	N	n	N	n	N	n	N	n	N	n	N	n
1	10,000-over	11	11	4	4	2	2	2	2	0	0	9	9	6	6	34	34
2	5,000-9,999	17	9	6	6	4	4	1	1	4	4	21	11	11	6	64	41
3	2,000-4,999	42	26	24	14	9	9	6	6	3	3	37	23	32	20	153	101
4	1,500-1,999	26	12	7	7	10	10	3	3	3	3	23	11	33	15	105	61
5	1,000-1,499	61	20	16	11	12	8	12	8	7	7	54	17	53	17	215	88
6	0- 999	353	26	402	30	329	25	209	16	266	20	307	23	324	24	2190	164
	Total	510	104	459	72	366	58	233	36	283	37	451	94	459	88	2761	489
			(88)		(58)		(53)		(31)		(34)		(86)		(83)		(433)

^aN = stratum population.

^bn = number sampled from the stratum.

^cFigures in parentheses indicate the number of usable returns received. For example, 104 Missouri school districts were sent questionnaires. Of those that responded, 88 were usable.

Answers to questions about the selected religious instruction practices were also sought. The religious instruction practices identified as bearing upon the problem were grouped as follows:

1. Released time, dismissed time, free time, and shared time.
2. General policies regarding school building use by religious groups, church nights, Sunday activities, and religious holidays.
3. Academic offerings: Bible history, courses "about" religion, and handling of religious questions and references in the classroom.
4. General activities such as opening exercises, assemblies and chapels, baccalaureate, religious clubs and organizations, and distribution of religious materials.

From these four groups were identified thirty-one practices. Data were obtained about each of these practices by questionnaire. Four questions were asked about each of these practices. They were:

1. Does your official school board policy permit this practice?
2. Has your school district use this practice during 1953-1963?
3. Has your school district used this practice during 1964-1965?
4. Should school boards be encouraged to establish and/or maintain this practice?

In addition to these questions certain specific questions were asked about baccalaureate, religious clubs and organizations, and the distribution of religious materials in schools.

A copy of the questionnaire has been placed in the Appendix.

Pilot study The first draft of the questionnaire was tested in a pilot study. Twenty-one school superintendents whose school districts

were not included in the random sample, were selected. They were asked to complete the form and to constructively criticize the items so that they could be made more meaningful. Seventeen questionnaires were returned, several with helpful criticisms.

Seminar After the results of the pilot study had been examined, the proposed study was presented to a group of educators and graduate students at a seminar. Participants in the seminar were provided with copies of the questionnaire several days in advance and were asked to evaluate it. At that stage the questionnaire was fifteen pages long. It was the concensus of the seminar participants that the instrument should be shortened. Several expressed concern about the controversial nature of the information being sought and the effect that that might have on the number of returns.

Final The questionnaire was shortened by removing detailed questions about released time, dismissed time, free time, and shared time. These items had been included originally to obtain answers about enrollments in these practices by grade, the activities of the non-participating pupils, the types of teachers used in the practices, costs associated with the practices, and problems caused by the practices. It was decided, after the pilot study and seminar, to eliminate these items from the final questionnaire. This decision was made for two reasons; to shorten the instrument and to narrow the study.

To further streamline the questionnaire and reduce its formidable appearance, photo-reduction was used so that the cover letter and the complete questionnaire required only four pages.

The first questionnaire was mailed to the 489 school districts on November 1, 1965. A follow-up was sent to the 132 school districts who had not responded by November 18, 1965. A special delivery letter, individually typed, was sent to ten school districts in the top two enrollment strata who had not responded. This last effort was considered important since there were so few large school districts that a high percentage of returns was necessary to provide more information about the status of these practices among districts in the large enrollment strata. Of the 489 questionnaires sent out, 438 were returned, a response of 89.5 per cent. Since five were not usable, 433 were reported.

Variables

Variables in this investigation that relate to the school district include enrollment, type of community, existence of parochial schools, and the estimated per cent of Protestants. It was assumed that these characteristics were of significance in a study of this nature.

Enrollments

School districts in the study were stratified by enrollment size as published in the state directories for the school year 1964-1965. The six strata by pupil enrollment were 0-999, 1000-1499, 1500-1999, 2000-4999, 5000-5999, and 10,000 and over.

Type of community

In order to identify a possible source of variation, the type of each community in which the school district was located, was obtained.

Five classifications were used to distinguish these types. They were: city of 50,000 people or more, outside but next to a city of 50,000 people or more, separate city of 10,000-49,999, town with 2500-9999 people and separate from other urban areas, and rural or town below 2500 people.

Parochial-nonparochial

The interest with this variable was to determine if practices differed between communities with and without parochial schools.

Protestant population

This variable was obtained by asking the superintendent, About what per cent of your school district population is Protestant? Since the responses were considered no more than educated estimates, the data were grouped into broad classifications.

Although the primary interest in this investigation centered on the released time, dismissed time, free time, and shared time practices, data on twenty-seven other practices were gathered. The main variable for each practice was its status during the school year 1964-1965. Each practice also had three other variables: status of official school board policy, use of the practice during 1953-1963, and the opinion of the administrator about the practice.

Official school board policy

Official school board policy status was determined by asking each administrator the question, Does your official school board policy permit this practice? about each of the thirty-one practices. Responses were

recorded as "yes", "no", or "uncertain".

Status of practice

Status of each religious instruction practice was obtained by asking the question, Has your school district used this practice during any of these years? for both the period 1953-1963 and for the school year 1964-1965. Responses were recorded as "yes" or "no" to the question.

Trends

Trends were determined by combining the responses to the status of practice question into three classifications: practice dropped, no change in practice, and practice added.

Opinions

The opinions of the superintendents were sought for each of the thirty-one practices. They were asked to respond to the question, Should school boards be encouraged to establish and/or maintain this practice? by circling one of these responses: strongly agree, agree, neutral, disagree, or strongly disagree. For purposes of analysis these were consolidated into three categories: agree, neutral, and disagree.

Organization of Data

Data from the school districts whose superintendents responded were coded and placed on punched cards. All data received were placed on the cards except the enrollment figures reported on the questionnaire. Since the school districts already had been stratified by enrollment, it was not necessary to include further enrollment data.

Frequency counts were made by utilizing the 7074 IBM computer. Counts were made of practices, school board policies, trends, and opinions while controlling on states, enrollments, parochial-nonparochial, per cent of Protestants, and type of community, in various combinations of two controls per count.

Analysis of Data

After the frequencies were tabulated, the analysis of the data was carried out as follows: (1) The status of each religious instruction practice was determined. (2) The status of school board policies regarding each practice was determined. (3) The trend of each practice was determined. (4) The opinions of school administrators about each practice were determined. (5) The data were analyzed statistically.

Status of practices

The status of each religious instruction practice was determined by state, enrollment, community type, parochial-nonparochial, and by per cent of Protestants. Status of each practice was expressed as the per cent of all school districts responding to the question, who reported

using that practice.

Status of official school board policies

Official school board policy status within the seven-state area was expressed as the per cent of all school districts who responded "yes" to the official policy question, for each practice.

Trends

In order to identify religious instruction trends in the public schools, the status of each practice was examined to determine how many school districts dropped the practice, added the practice, or made no change in the practice from the ten-year period 1953-1963 to the school year 1964-1965.

Opinions

Opinions of the school administrators regarding each religious instruction practice were categorized into agree, neutral, and disagree. The status of opinion about each practice was considered to be the per cent of administrators who responded "agree" to the opinion question.

Analysis

The chi-square test was employed to compare the responses to questions about certain practices with those results that were hypothesized. It was assumed that this statistical technique was adequate to test the hypotheses stated in Chapter I. Comparisons were made, employing this statistical technique. Tests of the hypotheses were made for each of the thirty-one practices when testing was possible. In the computing of

chi square, the actual frequencies were used. Statistically significant chi square values were determined by the Table of Chi Square in Wert (129, p. 423). The degrees of freedom for the chi square values were determined by $(r-1)(c-1)$, where "r" equals the number of rows and "c" equals the number of columns in the contingency table.

Summary

The analysis of the data included the estimation of the status of each religious instruction practice, the status of official school board policies, the trends of these practices, and the opinions of school administrators regarding these practices. Comparisons of the sample distributions with those expected on the basis of the hypotheses were made by the chi square technique.

FINDINGS

The purpose of this study was to determine the status of selected religious instruction practices during the school year 1964-1965 in the public schools of seven mid-west states, and to disclose trends, official school board policies, and administrators' opinions pertaining to these practices. The findings reported were based on data obtained from questionnaires completed by administrators representing the public school districts in the sample. Of 489 questionnaires sent out, 438 were returned, or 89.5 per cent. Since five were not usable, 433 were reported. Status of each religious instruction practice was expressed as the per cent of all school districts responding to the questionnaire, that reported using the practice. The school board policy status was expressed as the per cent of all school districts that responded "yes" to the official policy question. Evidence of a trend was sought for each practice by determining the number of school districts that dropped the practice, made no change of status, or added the practice, from the ten-year period 1953-1963 to the school year 1964-1965. Administrators' opinions obtained for each practice were reported for the seven-state area by number who agreed, disagreed, or were neutral about the practice and the per cent who agreed with its use.

The report of the findings has been arranged into four groupings based upon the type of practice. The first section includes the released and dismissed time practices. The second reports academic courses relating to religious instruction. Section three contains a group of practices broadly classified as general policies. The last section

contains general activities associated with religious instruction practices.

Released and Dismissed Time Practices

Data on released time, dismissed time, free time, and shared time practices were obtained from school administrators by questionnaire. Answers to four questions comprised the information. The questions covered official school board policy, status of each practice in 1953-1963, status of each practice in 1964-1965, and the administrators' opinions regarding each practice.

School board policy

In answer to the question, Does your official school board policy permit this practice? the respondents were asked to check "yes", "no", or "uncertain". Responses to this question indicated that policies in force in the public schools permitted the released time practice in 18, or 4.2 per cent, of the school districts, permitted the dismissed time practice in 108, or 24.9 per cent of the school districts, permitted the free time practice in nine, or 2.1 per cent of the school districts, and permitted the shared time practice in 28, or 6.5 per cent, of the school districts. Figures in Table 5 indicated that no school district respondent in Missouri reported policies that permitted released, dismissed, or free time practices, while 69, or 80.2 per cent of the Minnesota respondents reported policy permitting the practice of dismissed time. Thirty-five and five-tenths per cent of the reporting districts in South Dakota and 20.6 per cent of the respondents in North Dakota declared the existence of policies permitting dismissed time.

Table 5. Released and dismissed time: frequency and per cent, by state, of "yes" responses to the question, Does your official school board policy permit this practice?

States	Practices							
	Released time No.	Per cent	Dismissed time No.	Per cent	Free time No.	Per cent	Shared time No.	Per cent
Missouri	0	0.0	0	0.0	0	0.0	3	3.4
Kansas	2	3.4	8	13.8	1	1.7	6	10.4
Nebraska	1	1.9	4	7.5	1	1.9	4	7.5
South Dakota	4	12.9	11	35.5	2	6.5	1	3.2
North Dakota	1	2.9	7	20.6	1	2.9	1	2.9
Minnesota	7	8.9	69	80.2	3	3.5	8	9.3
Iowa	3	3.6	9	10.8	1	1.2	5	6.0
Total	18	4.2	108	24.9	9	2.1	28	6.5

Status during 1964-1965

Data on the status of practices were obtained from the responses to the question, Has your school district used this practice during 1964-1965? Figures found in Table 6 represent the responses by number of school districts that answered "yes" to the question and the per cent of practice use by state. See the Appendices for complete data distributed by each of the five stratifications used.

Ten respondents reported that their school districts used the released time practice. This represents 2.3 per cent of the 433 schools used in the tabulations. Six and five-tenths per cent of the South Dakota

public school districts were reported using released time, the highest among the seven states. No Missouri school reported its use.

Dismissed time was reported in use during 1964-1965, by 99 school districts, or 22.9 per cent of those responding. This percentage was inflated by Minnesota's 64 dismissed time school districts, which were 74.4 per cent of that state's responding districts. South Dakota with 25.8 per cent, North Dakota, with 14.6 per cent, Kansas with 13.8 per cent, Nebraska with 13.2 per cent, and Iowa with 8.4 per cent of their respective school districts using the practice indicated that this practice was most popular of the four being reported in this section. No Missouri school district was reported to have used dismissed time during 1964-1965.

Free time appeared least often as a practice. Only five schools in the seven-state sample reported its use. This represents just 1.2 per cent of the 433 school districts. Three states, Missouri, North Dakota, and Iowa had no participating schools, according to the survey results.

Shared time was employed by at least one school district in all states except South Dakota. For the whole seven-state area, twenty-two school districts were reported using a shared time practice. This was 5.1 per cent of the responding schools. The percentage was higher when calculated using only school districts which had parochial schools within their boundaries. Of 433 districts used in the study 249 contained at least one parochial school. Twenty-one, or 8.4 per cent, of these districts used shared time.

The frequencies and per cent of practice use, by enrollment size,

Table 6. Released and dismissed time: frequency and per cent, by state, of "yes" responses to the question, Has your school district used this practice during 1964-1965?

State	Practices							
	Released time		Dismissed time		Free time		Shared time	
	No.	Per cent	No.	Per cent	No.	Per cent	No.	Per cent
Missouri	0	0.0	0	0.0	0	0.0	3	3.4
Kansas	1	1.7	8	13.8	1	1.7	5	8.6
Nebraska	1	1.9	7	13.2	1	1.9	4	7.5
South Dakota	2	6.5	8	25.8	1	3.2	0	0.0
North Dakota	1	2.9	5	14.7	0	0.0	1	2.9
Minnesota	2	2.3	64	74.4	2	2.3	7	8.1
Iowa	3	3.6	7	8.4	0	0.0	2	2.4
Total	10	2.3	99	22.9	5	1.2	22	5.1

were placed in Table 7 for each practice. A slightly higher percentage of school districts with 5000 and over enrollment used the dismissed time practice. Free time was not reported at all by the largest schools. The shared time practice was used by 12.7 per cent of the largest districts while only 5.4 per cent of those in the 1500-4999 classification reported its use. The small enrollment districts reported shared time in use by just 2.3 per cent of the 213 schools in that classification. When the status of shared time was examined by enrollment size among only those public school districts that had parochial schools there was still evidence of differences by strata. Thirteen per cent of the large districts, 7.2 per cent of the medium-sized districts, and 5.8 per cent

Table 7. Released and dismissed time: frequency and per cent, by enrollment size, of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Enrollment size	Practices							
	<u>Released time</u>		<u>Dismissed time</u>		<u>Free time</u>		<u>Shared time</u>	
	No.	Per cent	No.	Per cent	No.	Per cent	No.	Per cent
5000-over	1	1.4	18	25.4	0	0.0	9	12.7
1500-4999	4	2.7	36	24.2	2	1.3	8	5.4
0-1499	5	2.4	45	21.1	3	1.4	5	2.3
Total	10	2.3	99	22.9	5	1.2	22	5.1

of the small school districts indicated use of the practice.

Trends in use of practices

Data were gathered about the status of each practice for the ten-year period from 1953-1963 as well as the 1964-1965 school year. These were combined so that the data were in such form that each district's status was categorized into one of three conditions for each practice. The status of each practice was classified as "dropped" if it had been used any year during 1953-1963 but not used during 1965-1966. If its status had not changed from one period to the next, it was classified as "no change". Those districts which started the practice during 1964-1965 were classed as "added". In Table 8 the distributions by these categories were listed for released time, dismissed time, free time, and shared time.

In placing school districts in one of these categories each was required to have specified the status of the practice in question for both 1953-1963 and 1964-1965. In the absence of "yes" or "no" responses

Table 8. Number of school districts and change of status of released, dismissed, free, and shared time practices by the categories "dropped", "no change", and "added", from 1953-1963 to 1964-1965

Practice	Change from 1953-1963 to 1964-1965			Total
	Number of school districts			
	Dropped	No change	Added	
Released time	4	428	1	433
Dismissed time	6	425	2	433
Free time	1	433	0	433
Shared time	3	426	4	433

to both periods the district was placed in the "no change" classification. Released time was dropped by four districts while one added the practice in 1964-1965. Six school districts dropped dismissed time while two started its use. Free time was dropped by one and added by none of the school districts investigated. Shared time was dropped by three districts and added by four.

A different comparison of status was indicated by the figures in Table 9. By calculating the net per cent of school districts using the practice during 1953-1963 that dropped or added the practice, evidence of trends was disclosed. Using this comparison released time was dropped by 23.1 per cent of those using the practice during the 1953-1963 period, while dismissed time was dropped by four, or 3.9 per cent, of the 102 districts that used it during the same period. A net decrease of one district using free time represented a 16.7 per cent change. Shared time was added by one district, a net gain of 4.8 per cent.

Table 9. Released and dismissed time: number of schools districts in seven-state area using practice during 1953-1963 and net number and per cent that dropped or added practice by 1964-1965

Practice	Number of school districts		Per cent of (1) that dropped
	Used practice sometime during 1953-63 (1)	Dropped practice by 1964-1965, net ^a (2)	
Released time	13	3	23.1
Dismissed time	102	4	3.9
Free time	6	1	16.7
Shared time	21	1 (+) ^b	4.8 (+)

^aNet equals the difference between dropped and added practice use.

^bA plus (+) means a net gain of practices.

Administrators' opinions

The administrators to whom the questionnaires were sent answered the question, Should school boards be encouraged to establish and/or maintain this practice? about each practice being studied. Their answer about each practice was either strongly agree, agree, neutral, disagree, or strongly disagree. These answers were combined for tabulation into agree, neutral, and disagree. Figures in Table 10 indicated the frequencies of response by the administrators for each practice examined in this section.

Eight and five-tenths per cent of the responding administrators agreed that school boards should be encouraged to establish and/or maintain the practice of released time for religious instruction in the public schools, while 13.6 per cent were neutral and 68.4 per cent

Table 10. Dismissed and released time: number and per cent of administrators of public schools of the seven-state area who answered "agree", "neutral", or "disagree" to the question, Should school boards be encouraged to establish and/or maintain this practice?

Practice	Responses of administrators								Total no.
	Agree		Neutral		Disagree		No response		
	No.	Per cent	No.	Per cent	No.	Per cent	No.	Per cent	
Released time	37	8.5	59	13.6	296	68.4	41	9.5	433
Dismissed time	84	19.4	83	19.2	232	53.6	34	7.8	433
Free time	40	9.2	72	16.6	273	63.1	48	11.1	433
Shared time	72	16.6	109	25.2	204	47.1	48	11.1	433

disagreed. In response to the same question about dismissed time 19.4 per cent agreed, 19.2 per cent were neutral, and 53.6 per cent disagreed. The opinions of these administrators about the free time practice were: agree, 9.2 per cent; neutral, 16.6 per cent; and disagree, 63.1 per cent. Shared time received 16.6 per cent "agree" responses.

Tests of hypotheses

The purpose of this study was to determine the status of selected religious instruction practices in the public schools of seven mid-west states, and to analyze the data to discover trends, to determine the status of school board policies, and to determine the administrators' opinions about each practice. Data about released time, dismissed time, free time, and shared time were reported in the first parts of this section of this chapter. The relationship of state, enrollment,

community type, parochial-nonparochial, and per cent of Protestantism to the status of each practice will be reported in this section.

The chi square test was employed to compare the responses for 1964-1965 to the status question about each practice with those results that were hypothesized. The chi square value was required to equal or exceed the five per cent level of confidence before the differences were considered significant enough to reject the null hypothesis. It was assumed that the chi square technique was adequate to test the hypotheses stated in the first chapter. In computing the chi square, the actual frequencies were used. Statistically significant chi square values were determined by the table of chi square in Wert (129, p. 423). Hypotheses were not tested in certain cases because of low responses to certain practices. Wert (129, p. 157) reported that chi square is not satisfactory when any cell in a multi-cell contingency table contains a value less than five.

Hypothesis 1 There are no differences in practices among states.

Released time Figures on released time status in Table 6 indicated that there were insufficient numbers in the "yes" category to test the hypothesis.

Dismissed time The chi square value of 165.4 with five degrees of freedom calculated from the data in Table 11 was found to be significant at the one per cent level. The null hypothesis that there was no difference in dismissed time practices among states has been disproven. The actual number of districts using dismissed time compared with the expected figures indicated that Minnesota reported 44 more than expected while Missouri-Kansas, Nebraska, and Iowa reported fewer school

Table 11. Number of dismissed time practices, actual and expected, by state, in public school districts during 1964-1965, without non-response districts

State	Practiced in 1964-1965				Total	
	Yes		No		No.	Per cent
	Actual	Expected	Actual	Expected		
Missouri-Kansas	8	(33)	136	(111)	144	34
Nebraska	7	(12)	45	(40)	52	12
South Dakota	8	(7)	23	(24)	31	7
North Dakota	5	(8)	29	(26)	34	8
Minnesota	64	(20)	21	(65)	85	20
Iowa	7	(19)	75	(63)	82	19
Total	99		329		428	100

districts using the practice than expected.

Free time There were insufficient numbers to test the hypothesis, as the figures in Table 6 indicated.

Shared time The hypothesis of no differences in status of shared time practices by state could not be tested because an insufficient number of school districts participated per state.

Hypothesis 2 There are no differences in practices among schools of different enrollments.

Released time and free time Because of insufficient numbers, no test of the hypothesis could be made for released time or free time.

Dismissed time No significant enrollment size difference

in status of dismissed time was demonstrated from the available data.

The chi square value of 0.87 with two degrees of freedom was calculated from values found in Table 12.

Table 12. Number of dismissed time practices, actual and expected, by enrollment, in public school districts during 1964-1965, without non-response districts

Enrollment size	Practiced in 1964-1965				Total	
	Yes		No		No.	Per cent
	Actual	Expected	Actual	Expected		
5000-over	18	(16)	52	(54)	70	16
1500-4999	36	(35)	111	(112)	147	35
0-1499	45	(48)	166	(163)	211	49
Total	99		329		428	100

Shared time The chi square value of 11.65 with two degrees of freedom calculated from data in Table 13, was found to be significant at the one per cent level. Because one expected value was only four, the chi square was calculated with the two large strata pooled. The chi square value of 5.89 with one degree of freedom was significant at the five per cent level. The null hypothesis was rejected. From the data available it has been demonstrated that there were differences in the status of shared time practices among school districts with different enrollments. More school districts among those in the 1500 and over enrollment category used the shared time practice than expected, while

Table 13. Number of shared time practices, actual and expected, by enrollment, in public school districts during 1964-1965, without non-response districts

Enrollment size	Practiced in 1964-1965				Total	
	Yes		No		No.	Per cent
	Actual	Expected	Actual	Expected		
5000-over	9	(4)	62	(67)	71	17
1500-4999	8	(7)	139	(140)	147	34
0-1499	5	(11)	206	(200)	211	49
Total	22		407		429	100

fewer districts in the smaller enrollment group (0-1499) used the practice. This difference may be attributed to the fact that only 69 of the 211 districts among those with enrollments under 1500 had parochial schools while 69 out of 71 districts 5000 and over and 111 out of 147 districts 1500-4999 enrollment had parochial schools, as the figures in Table 14 indicated.

Table 14. Number of shared time practices by enrollment in public school districts with parochial schools

Enrollment size	Practiced in 1964-1965				
	Yes	No	No response	Total	
				No.	Per cent
5000-over	9	60	0	69	28
1500-4999	8	102	1	111	44
0-1499	4	64	1	69	28
Total	21	226	2	249	100

Hypothesis 3 There are no differences in practices among schools of different community types.

Released time and free time No test of the hypothesis for either of these practices was made because of insufficient values in the cells by community type.

Dismissed time The chi square value of 1.548 with four degrees of freedom was calculated from the values found in Table 15. The null hypothesis was not rejected, since no community type difference in status of dismissed time was demonstrated from the available data.

Shared time The chi square value of 12.85 with two degrees of freedom calculated from the data in Table 16 would have been considered significant at the one per cent level except for the low expected values for the two large strata. Because of these small hypothetical frequencies the chi square value was not considered valid and the null hypothesis was not rejected. The apparent differences may be attributed to the fact that the nonparochial districts that are included make it appear that the small school districts have a disproportionate paucity of shared time practices. Table 17 contains the distribution of the shared time programs among the districts that have parochial schools by community type.

Hypothesis 4 There are no differences between practices and per cent of Protestant population.

Released time, free time, and shared time No tests of the hypothesis were made for released time, free time, or shared time because of insufficient values in the cells by per cent of Protestant population.

Dismissed time The chi square value of 24.22 with four

Table 15. Number of dismissed time practices, actual and expected, by community type, in public school districts during 1964-1965, without non-response districts

Community type	Practiced in 1964-1965					
	Yes		No		Total	
	Actual	Expected	Actual	Expected	No.	Per cent
City of 50,000 people or more	6	(6)	20	(20)	26	6
Areas outside, but next to, city of 50,000 people or more	9	(11)	39	(37)	48	11
City 10,000-49,999, a separate city	17	(17)	57	(57)	74	17
Town with 2,500-9,999 people, separate from other urban areas	32	(29)	90	(93)	122	29
Rural, or town below 2,500 people	35	(37)	123	(121)	158	37
Total	99		329		428	

degrees of freedom calculated from data in Table 18, was found to be significant at the one per cent level. The null hypothesis was rejected. From the data available it was demonstrated that there were differences in the status of dismissed time practices among school districts with varying Protestant population. School districts which were reported to have 90 per cent or more Protestant population contributed most to the chi square value. In those districts fewer school districts than expected used the dismissed time plan. Based on a distribution proportional to the number of school districts in each stratum, 29 districts in

Table 16. Number of shared time practices, actual and expected, by community type, in public school districts during 1964-1965, without non-response districts

Community type	Practiced in 1964-1965				Total	
	Yes		No		No.	Per cent
	Actual	Expected	Actual	Expected		
City of 50,000 people or more--areas outside, but next to, city of 50,000 people or more	6	(4)	69	(71)	75	18
City 10,000-49,999, a separate city	9	(4)	65	(70)	74	17
Towns and rural areas below 10,000 people, separate from other urban areas	7	(14)	273	(266)	280	65
Total	22		407		429	100

Table 17. Number of shared time practices by community type, in public school districts with parochial schools

Community type	Practiced in 1964-1965				
	Yes	No	No response	Total	
				No.	Per cent
City of 50,000 people or more-- areas outside, but next to, city of 50,000 people or more	6	55	0	61	25
City of 10,000-49,999, a separate city	9	61	1	71	28
Towns and rural areas below 10,000 people, separate from other urban areas	6	110	1	117	47
Total	21	226	2	249	100

Table 18. Number of dismissed time practices, actual and expected, by per cent of Protestants, in public school districts during 1964-1965, without non-response districts

Per cent of Protestants	Practiced in 1964-1965				Total	
	Yes		No		No.	Per cent
	Actual	Expected	Actual	Expected		
Below 60	15	(8)	19	(26)	34	8
60-69	17	(13)	39	(43)	56	14
70-79	28	(22)	68	(74)	96	23
80-89	25	(24)	77	(78)	102	25
90-100	11	(29)	115	(97)	126	30
Total	96		318		414	100

the 90-100 per cent group were expected to have used dismissed time, while only 11 so indicated. Districts that were reported to have below 70 per cent Protestants used the dismissed time practice more often than expected.

Hypothesis 5 There are no differences between practices and the parochial-nonparochial characteristic.

Released time The chi square value of 0.65 with one degree of freedom was calculated from the data in Table 19, using the Yates correction (129, p. 154) to compensate for the small frequency in the "yes" column. No parochial-nonparochial difference in released time status was demonstrated from the available data. The null hypothesis could not be rejected.

Dismissed time The chi square value of 1.34 with one degree of freedom was calculated from the data in Table 20. This value indicated no significant parochial-nonparochial difference in dismissed time status,

Table 19. Number of released time practices, actual and expected, by parochial-nonparochial characteristic, in public school districts during 1964-1965, without non-response districts

Parochial school status	Practiced in 1964-1965				Total	
	Yes		No		No.	Per cent
	Actual	Expected	Actual	Expected		
Parochial	4	(6)	243	(241)	247	58
Nonparochial	6	(4)	176	(178)	182	42
Total	10		419		429	100

Table 20. Number of dismissed time practices, actual and expected, by parochial-nonparochial characteristic, in public school districts during 1964-1965, without non-response districts

Parochial school status	Practiced in 1964-1965				Total	
	Yes		No		No.	Per cent
	Actual	Expected	Actual	Expected		
Parochial	62	(56)	184	(190)	246	57
Nonparochial	37	(43)	145	(139)	182	43
Total	99		329		428	

as determined from the available data. The null hypothesis could not be rejected.

Free time There were insufficient numbers to test the hypothesis regarding free time practices.

Shared time Testing of the hypothesis for shared time status differences between parochial districts and nonparochial districts was

inappropriate since the practice depended upon the presence of parochial schools.

Hypothesis 6 There is no difference between practices during 1953-1963 and 1964-1965.

The hypothesis could not be tested because there were insufficient numbers in the "dropped" and "added" categories. Figures in Table 9 indicated that there were differences between the status of these practices during 1953-1963 and 1964-1965, but no rejection of the null hypothesis could be stated.

Academic Course Practices

Six religious instruction practices were classified under the academic courses heading. They included teaching the Old Testament, the New Testament, courses "about" religion, Bible history, units "about" religion as parts of other courses, and the practice of allowing classroom freedom for teachers to make religious reference and comment on religious questions. Data on these practices were obtained from school administrators by questionnaire. Answers to questions about board policies, status of the practices, and administrators' opinions regarding each practice comprised the information for the analysis.

School board policy

In answer to the question, Does your official school board policy permit this practice? the respondents were asked to check "yes", "no", or "uncertain". Responses to this question indicated that school district policies in force in the sample of public schools of the seven-state area

permitted the teaching of the Old Testament in 28, or 6.5 per cent, of the school districts and permitted teaching the New Testament in 25, or 5.8 per cent, of the school districts. Bible history could be taught in 64 public school districts, or 14.8 per cent, according to the respondents. Teaching about religion in a separate course was allowed by the school boards in 104 districts, representing 24.0 per cent of the 433 districts used in the tabulations, while 61.7 per cent of the districts responded that their policies allowed teaching units about religions as a part of other courses. Figures in Table 21 indicated that 266 districts had official board policies allowing classroom teachers freedom to comment on religious reference and questions. This represented 61.4 per cent of the districts in the sample. Notice should be given to the frequency of "uncertain" as a response. For every practice under academic courses at least 47 districts, or more than 10 per cent of the respondents, expressed uncertainty about whether board policies permitted the practices under consideration.

Status during 1964-1965

Data on the status of academic religious instruction practices were obtained from the responses to the question, Has your school district used this practice during 1964-1965? Figures found in Table 22 represent the responses by number of school districts and per cent of practice use for the public school districts in the seven-state area. See the Appendices for complete data distributed by each of the five stratifications used.

Thirty respondents, or 6.9 per cent, reported that their school

Table 21. Academic courses: frequency of responses in school districts of seven-state area and per cent of "yes" responses to the question, Does your official school board policy permit this practice?

Practice	<u>Responses to policy question</u>				Per cent yes	Total
	Yes	No	No response	Uncertain		
Teaching the Old Testament	28	347	3	55	6.5	433
Teaching the New Testament	25	353	3	52	5.8	433
Teaching "about" religion in a separate course	104	261	3	65	24.0	433
Teaching Bible history	64	298	3	68	14.8	433
Teaching units "about" religions as part of other courses	267	114	5	47	61.7	433
Allowing classroom teachers freedom to comment on religious reference and questions	266	108	5	54	61.4	433

districts taught the Old Testament. One less district taught the New Testament during the 1964-1965 school year. Nineteen and seven-tenths per cent offered courses teaching about religion while just 11.6 per cent taught Bible history. Including units about religions as parts of other courses was practiced by 61.0 per cent of the public school districts. Teacher freedom to comment on religion in the classroom was permitted in 63.5 per cent of the 433 school districts.

Table 22. Academic courses: frequency of responses for school districts in seven-state area and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Practice	Responses to status question			Per cent yes	Total
	Yes	No	No response		
Teaching the Old Testament	30	390	13	6.9	433
Teaching the New Testament	29	390	14	6.7	433
Teaching "about" religion in a separate course	86	330	17	19.9	433
Teaching Bible history	50	360	23	11.6	433
Teaching units "about" religions as part of other courses	264	147	22	61.0	433
Allowing classroom teachers freedom to comment on religious references and questions	275	126	32	63.5	433

Trends in use of practices

Data were gathered about the status of each practice for the ten-year period from 1953-1963 as well as the 1964-1965 school year. These were combined so that the data were in such form that each district's status was categorized into one of three conditions for each practice. The status of each practice was classified as "dropped" if it had been used during 1965-1966. If its status had not changed from one period to the next, it was classified as "no change". Those districts which started the practice during 1964-1965 were classed as "added". In Table 23 the distributions by these categories were listed for the six academic

Table 23. Academic courses: number of school districts that dropped, made no change, or added the practice from 1953-1963 to 1964-1965

Practice	Dropped	No change	Added	Total
Teaching the Old Testament	2	431	0	433
Teaching the New Testament	2	431	0	433
Teaching "about" religion in a separate course	1	428	4	433
Teaching Bible history	1	428	4	433
Teaching units "about" religions as part of other courses	1	428	4	433
Allowing classroom teachers freedom to comment on religious references and questions	1	430	2	433

course practices.

In placing school districts in one of these categories each was required to have specified the status of the practice in question for both 1953-1963 and 1964-1965. In the absence of "yes" or "no" responses to both periods the district was placed in the "no change" classification. The figures in Table 23 indicated virtually no change occurring in the status of these six academic course religious instruction practices. When the status of each practice for the 1953-1963 period was compared with the net gain or loss in practices, a higher percentage gain or loss became apparent. The figures in Table 24 indicated that over six per cent of the districts teaching the Old and New Testaments in 1953-

Table 24. Academic courses: number of school districts in seven-state area using practice during 1953-1963 and net number and per cent that dropped or added practice by 1964-1965

Practice	<u>Number of school districts</u>		Per cent of (1) that dropped
	Used practice sometime during 1953-1963 (1)	Dropped practice by 1964-1965, net ^a (2)	
Teaching the Old Testament	32	2	6.3
Teaching the New Testament	31	2	6.4
Teaching "about" religion in a separate course	87	3(+) ^b	3.4(+)
Teaching Bible history	53	3(+)	5.7(+)
Teaching units "about" religions as part of other courses	257	3(+)	1.2(+)
Allowing classroom teachers freedom to comment on religious references and questions	270	1(+)	0.4(+)

^aNet equals the difference between dropped and added practice use.

^bA plus (+) means a net gain of practices.

1963 had dropped the practice by 1964-1965. The other practices were used by more schools in 1964-1965. The teaching of Bible history was practiced by 5.7 per cent more than those which so indicated for 1953-1963.

Administrators' opinions

The administrators to whom the questionnaires were sent answered

Table 25. Academic courses: frequency of responses and per cent of "agree" responses to the question, Should school boards be encouraged to establish and/or maintain this practice?

Practice	Responses			No response	Per cent agree	Total
	Agree	Neutral	Disagree			
Teaching the Old Testament	97	87	217	32	22.4	433
Teaching the New Testament	95	87	218	33	21.9	433
Teaching "about" religion in a separate course	174	107	120	32	40.2	433
Teaching Bible history	162	110	130	31	37.4	433
Teaching units "about" religions as part of other courses	288	69	48	28	66.5	433
Allowing class-room teachers freedom to comment on religious references and questions	259	74	71	29	59.8	433

the question, Should school boards be encouraged to establish and/or maintain this practice? about each practice under consideration in this section. Each answer was either strongly agree, agree, neutral, disagree, or strongly disagree. These answers were combined for tabulation into agree, neutral, and disagree. Figures in Table 25 indicated the frequen-

cies of response by the administrators for each practice examined in this section. Slightly over one in five respondents agreed with the teaching of the Old and New Testaments in the public schools. Less than two out of five (37.4%) agreed with the teaching of Bible history. Two out of five administrators responding answered that they agreed with teaching about religions in a separate course, while two out of three were of the opinion that school boards should be encouraged to offer teaching units about religions as part of other courses. Three out of every five (59.8%) administrators favored the practice of allowing classroom teachers freedom to comment on religious references and questions.

Tests of hypotheses

The relationship of state, enrollment, community type, parochial-nonparochial, and per cent of Protestantism to the status of each practice will be reported in this section. Data about the six academic course practices of religious instruction were reported in the first parts of this section of the chapter.

The chi square test was employed to compare the responses for 1964-1965 to the status question about each practice with those results that were hypothesized. The chi square value was required to equal or exceed the five per cent level of confidence before the differences were considered significant enough to reject the null hypothesis. It was assumed that the chi square technique was adequate to test the hypotheses stated in the first chapter. Chi square values, after computation using actual frequencies, were checked for statistical significance by comparison

with those values found in the chi square table in Wert (129, p. 423). Hypotheses were not tested in certain cases because of low responses to certain practices. In a number of cases values of two or more strata were pooled to permit statistical analysis. Wert (129, p. 157) reported that chi square is not satisfactory when any cell in a multi-cell contingency table contains a value less than five. The frequencies of responses used to calculate the chi square values were placed in the Appendices. Non-response data were not used in the calculation of the chi square values.

Hypothesis 1 There are no differences in practices among states.

The hypothesis was tested after pooling the data on status for each practice, with Missouri-Kansas, Nebraska-Iowa, and South Dakota-North Dakota-Minnesota comprising the pooled states. The null hypothesis could not be rejected, based on the chi square values listed in Table 26, for any of the six academic practices by states.

Hypothesis 2 There are no differences in practices among schools of different enrollments.

The null hypothesis could not be rejected for teaching the Old Testament, teaching the New Testament, teaching Bible history, and allowing teachers freedom to comment on religious references and questions. The chi square test did not disclose differences at the significance level required among schools of different enrollments in the status of these four practices.

In the practice of teaching about religion in a separate course the chi square value of 7.66 with two degrees of freedom was significant at the five per cent level. This indicated that, at that confidence level,

there were differences among schools of different enrollments in the status of the practice under discussion. The null hypothesis was rejected. An examination of the data disclosed that more school districts in the two largest enrollment groups offered courses about religion during the 1964-1965 school year than expected while fewer of those below 1500 enrollment than expected offered such courses.

The chi square value of 8.44 with two degrees of freedom for the practice of teaching units about religion was significant at the five per cent level of confidence. The null hypothesis was rejected. The status of this practice varied in school districts with different enrollments. School districts in the two large-enrollment strata reported using this practice more frequently than expected while the school districts below 1500 enrollment reported its use less often than expected.

Hypothesis 3 There are no differences in practices among schools of different community types.

The hypothesis was tested after pooling the data on the status of each practice for cities of 50,000 or more and areas outside but next to those cities. The chi square values of 13.03 and 14.63, each with three degrees of freedom, for the practices of teaching about religion in a course and of teaching units about religion were significant at the one per cent level. The null hypothesis was rejected for each of these practices. From the data available it was demonstrated that there were differences in the status of these practices among communities of different types. For both practices the large cities combined with suburban areas reported higher use, while the schools in rural areas used them less often than expected. In the case of the units-about-

Table 26. Chi square values^a, with degrees of freedom, obtained from data regarding status of academic course religious instruction practice by state, enrollment size, community type, per cent Protestants, and parochial-nonparochial

Practices	Chi square values				
	State	Enroll- ment	Community type	Per cent Protestant	Parochial non- parochial
Teaching the Old Testament	2.76(2) ^b	0.45(2)	2.52(2)	0.38(3)	0.24(4)
Teaching the New Testament	2.16(2)	0.18(2)	2.71(2)	1.13(3)	0.42(1)
Teaching "about" religion in a separate course	4.20(2)	7.66*(2)	13.03**(3)	0.34(3)	5.07*(1)
Teaching Bible history	1.64(2)	0.53(2)	1.82(3)	2.41(3)	0.89(1)
Teaching units "about" religions as part of other courses	0.25(2)	8.44*(2)	14.63**(3)	2.11(3)	6.39*(1)
Allowing class-room teachers freedom to comment on religious references and questions	0.29(2)	5.50(2)	2.12(3)	1.06(3)	6.33*(1)

^aThese values were calculated from "yes" and "no" responses as found in Appendices D and E.

^bNumber in parentheses is degrees of freedom.

^cThe symbol X means that there were insufficient numbers to test the hypothesis.

*Chi square values significant at or beyond the five per cent level of confidence, but which did not reach the one per cent level.

**Chi square values significant at or beyond the one per cent level of confidence.

religion practice, the community type with population 2500-9999 used the practice more often than expected.

The chi square values in Table 26 indicated that the null hypothesis

for the other four practices under academic course practices of religious instruction could not be rejected.

Hypothesis 4 There is no difference between practices and per cent of Protestant population.

For purposes of analysis the school districts were stratified by the per cent of Protestants as follows: 0-69, 70-79, 80-89, 90-100 per cent. The chi square values of none of the academic practices were large enough to reject the null hypothesis. The values of chi square with three degrees of freedom were placed in Table 26.

Hypothesis 5 There are no differences between practices and the parochial-nonparochial characteristic.

Figures in Table 26 indicated the chi square values for the status of the six academic religious instruction practices which were calculated by parochial and nonparochial districts. In three cases the null hypothesis could not be rejected. They were teaching the Old Testament, teaching the New Testament, and teaching Bible history. From the data available no significant parochial-nonparochial differences were indicated in the status of each of these practices.

The chi square values, with one degree of freedom, determined for teaching about religion in a separate course, teaching units about religions, and allowing classroom teachers freedom to comment on religious references and questions, were all significant at the five per cent level. From the data available it was demonstrated that there were differences in the status of these three practices between communities that had parochial schools and those that had none. More public school districts with parochial schools reported using these three practices than did

those without parochial schools.

Hypothesis 6 There is no difference between practices during 1953-1963 and 1964-1965.

The hypothesis could not be tested because there were insufficient numbers in the "dropped" and "added" categories. Figures in Table 24 indicated that there were differences between the status of these practices during 1953-1963 and 1964-1965, but no rejection of the null hypothesis could be stated.

General Practices

Data on six general practices regarding school building use by religious groups, church night, Sunday activities, and religious holidays were classified under general practices. Answers to four questions comprised the information. The questions covered official school board policy, status of each practice in 1953-1963, status of each practice in 1964-1965, and the administrators' opinions regarding each practice.

School board policy

In answer to the question, Does your official school board policy permit this practice? the respondents were asked to check "yes", "no", or "uncertain". Responses to this question indicated that school policies in force in the sample of public school districts of the seven-state area permitted public school building use for religious purposes after school hours in 175, or 40.4 per cent, of the districts. Three hundred forty-eight districts, or 80.4 per cent were reported using a

policy permitting the designation of church night, during which no school activities were scheduled. Seven out of every ten districts by policy were, according to the responses as shown in Table 27, scheduling no school events on Sunday. Ninety-eight and four-tenths per cent of the districts reported policies that allowed the dismissal of all pupils for Christmas vacation, while 91.5 per cent declared policies that permitted dismissal of all students on Good Friday. About one of every two districts indicated their official board policies excused student absence for religious holidays not on the school calendar.

Status during 1964-1965

Status of practices data were obtained from the responses to the question, Has your school district used this practice during 1964-1965? Figures found in Table 28 represent the responses by number of school districts and the per cent that answered "yes" to the status question in the seven-state area. See the Appendices for complete data distributed by each of the five stratifications used.

The practice of permitting school building use after school hours by religious groups for religious activities was used by 169, or 39.0 per cent of the districts in the sample. Three hundred sixty-two school districts designated a night during the week as church night when no school activities were scheduled. Table 29 contains the data obtained in response to the question about which night was used as church night. Three hundred eighty-seven schools' responses were recorded, indicating that some respondents not using the practice answered the question. Of

Table 27. General practices: frequency of responses for school districts in seven state area and per cent of "yes" responses to the question, Does your official school board policy permit this practice?

Practice	Responses				Per cent yes	Total
	Yes	No	No response	Uncertain		
Using school buildings <u>after</u> school hours for religious activities by religious groups	175	222	11	25	40.4	433
Designating a night during the week as "church night" when no school activities are scheduled	348	72	3	10	80.4	433
Scheduling no school events on Sunday	306	113	1	13	70.7	433
Dismissing all students for Christmas vacation	426	7	0	0	98.4	433
Dismissing all students for Good Friday	396	30	0	7	91.5	433
Excusing student absence for religious holidays not on school calender	208	177	6	42	48.0	433

these districts 68.0 per cent reported using Wednesday night and 20.4 per cent, Thursday night. Only six, according to the survey, selected Monday or Tuesday nights. Friday was not reported.

Scheduling no school events on Sunday was reported as a practice

Table 28. General practices: frequency of responses for school districts in seven state area and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

	Responses			Per cent yes	Total
	Yes	No	No response		
Using school buildings <u>after</u> school hours for religious activities by religious groups	169	238	26	39.0	433
Designating a night during the week as "church night" when no school activities are scheduled	362	67	4	83.6	433
Scheduling no school events on Sunday	321	106	6	74.1	433
Dismissing all students for Christmas vacation	426	3	3	98.6	433
Dismissing all students for Good Friday	397	29	7	91.7	433
Excusing student absence for religious holidays not on school calender	222	181	30	51.3	433

by 321, or 74.1 per cent, of the 433 school districts analyzed. All but six districts in the sample responded affirmatively to the survey question about Christmas vacation, while 397 of the 433 districts indicated use of the practice of Good Friday dismissal for all students. Just over half of the responding districts reported using the practice of excusing student absence for religious holidays not on the school calender.

Table 29. Responses to the question about night of week designated as church night, by state

State	Responses by number of school districts							Totals
	Monday	Tuesday	Wednesday	Thursday	Friday	No response	Doesn't apply	
Missouri	0	0	53	1	0	9	25	88
Kansas	1	1	40	0	0	8	8	58
Nebraska	1	1	34	10	0	4	3	53
South Dakota	0	0	16	12	0	2	1	31
North Dakota	1	0	20	8	0	2	3	34
Minnesota	0	0	59	16	0	9	2	86
Iowa	1	0	41	32	0	7	2	83
Totals	4	2	263	79	0	41	44	433

Trends in use of practices

Data were gathered about the status of each practice for the ten-year period from 1953-1963 as well as the 1964-1965 school year. These were combined so that the data were in such form that each district's status was categorized into one of three conditions for each practice. The status of each practice was classified as "dropped" if it had been used any year during 1953-1963 but not used during 1964-1965. If its status had not changed from one period to the next, it was classified as "no change". Those districts which started the practice during 1964-1965 were classed as "added". In Table 30 the distributions by these categories are listed for the six general practices reported in this section.

In placing school districts in the "dropped" or "added" categories each was required to have specified the status of the practice in question for both 1953-1963 and 1964-1965. In the absence of "yes" or "no" responses to both periods the district was placed in the "no change" classification.

School building after-hour use for religious purposes by religious groups was dropped by five districts but added as a practice by eight in 1964-1965. Five dropped the designation of church night, while four started its use. Control of Sunday scheduling of school events was dropped by one, added by five, in 1964-1965. No change was reported by any district in the practice regarding Christmas vacation dismissal, while one dropped and two added the Good Friday dismissal practice. The practice of excusing student absence for religious holidays not on the

Table 30. General practices: number of school districts that dropped, made no change, or added the practice from 1953-1963 to 1964-1965

Practice	Dropped	No change	Added	Total
Using school buildings <u>after</u> school hours for religious activities by religious groups	5	420	8	433
Designating a night during the week as "church night" when no school activities are scheduled	5	424	4	433
Scheduling no school events on Sunday	1	426	5	433
Dismissing all students for Christmas vacation	0	433	0	433
Dismissing all students for Good Friday	1	430	2	433
Excusing student absence for religious holidays not on school calendar	2	429	2	433

school calendar was dropped by two school districts and added by two during 1964-1965.

The comparison of status of these six practices indicated by the figures in Table 31 was made by calculating the net per cent of school districts using the practice during 1953-1963 that dropped or added the practice by 1964-1965. Using this comparison none of the practices showed a loss or gain of as much as two per cent.

Administrators' opinions

Each administrator who completed the questionnaire was asked to respond to the question, Should school boards be encouraged to establish

Table 31. General practices: number of school districts in seven-state area using practice during 1953-1963 and net number and per cent that dropped or added practice by 1964-1965

Practice	Number of school districts		Per cent of (1) that dropped
	Used practice sometime during 1953-1963 (1)	Dropped practice by 1964-1965, net ^a (2)	
Using school buildings <u>after</u> school hours for religious activities by religious groups	164	3(+) ^b	1.8(+)
Designating a night during the week as "church night" when no school activities are scheduled	358	1	0.3
Scheduling no school events on Sunday	315	4(+)	1.3(+)
Dismissing all students for Christmas vacation	425	0	0.0
Dismissing all students for Good Friday	394	1(+)	0.3(+)
Excusing students absence for religious holidays not on school calendar	221	0	0.0

^aNet equals the difference between dropped and added practice use.

^bA plus (+) means a net gain of practices.

and/or maintain this practice? about each practice being studied. Their answers were tabulated as agree, neutral, or disagree. Figures in Table 32 indicated the frequencies of response by the administrators for each practice examined in this section and the per cent of "agree" responses.

Slightly more than one-third of the administrators agreed with the question about school building use, while 72.8 per cent agreed with church

Table 32. General practices: frequency of responses for school districts in seven-state area and per cent of "agree" responses to the question, Should school boards be encouraged to establish and/or maintain this practice?

Practice	Responses				Per cent agree	Total no.
	Agree	Neutral	Disagree	No response		
Using school buildings <u>after</u> school hours for religious activities by religious groups	154	83	166	30	35.6	433
Designating a night during the week as "church night" when no school activities are scheduled	315	49	34	35	62.6	433
Scheduling no school events on Sunday	335	46	33	18	77.4	433
Dismissing all students for Christmas vacation	396	15	3	18	91.7	433
Dismissing all students for Good Friday	362	41	13	17	83.6	433
Excusing student absence for religious holidays not on school calendar	223	102	83	25	51.5	433

night designation, and 77.4 per cent agreed with the no-scheduling policy on Sunday. Their "agree" responses to the dismissals of all students for Christmas vacation and for Good Friday were, respectively, 91.7 per cent and 83.6 per cent. Just 51.5 per cent responded in agreement with

the practice of excusing student absence for religious holidays not on the school calendar.

Tests of hypotheses

The purpose of this study was to determine the status of selected religious instruction practices in the public schools of seven mid-west states, and to analyze the data to discover trends, to determine the status of school board policies, and to determine the administrators' opinions about each practice. Data about each of the six practices listed under the general practices heading were reported in the first four parts of this section of the chapter. The relationship of state, enrollment, community type, parochial-nonparochial, and per cent of Protestantism to the status of each practice will be here reported.

The chi square test was employed to compare the responses for 1964-1965 to the status question about each practice with those results that were hypothesized. The chi square was required to equal or exceed the five per cent level of confidence before the differences were considered significant enough to reject the null hypothesis. It was assumed that the chi square technique was adequate to test the hypotheses stated in the first chapter. In computing the chi squares, the actual frequencies were used. Statistically significant chi square values were determined by the table of chi square in Wert (129, p. 423). Hypotheses were not tested in certain cases because of low responses to the practices. Wert (129, p. 157) reported that chi square is not satisfactory when any cell in a multi-cell contingency table contains a value less than five. The

frequencies used to calculate the chi square values were placed in the Appendices. No-response data were not used in the calculation of the chi squares values.

Hypothesis 1 There are no differences in practices among states.

The hypothesis was tested after pooling the data on status for each practice, with Missouri-Kansas, Nebraska, Iowa, and South Dakota-North Dakota-Minnesota comprising the pooled states. The chi square values of 14.01 and 38.08 with three degrees of freedom were both significant at the one per cent level of confidence, respectively, for the practices of using school buildings after school hours for religious activities by religious groups and the designating of a week night as church night. The null hypothesis that there are no differences among states in the status of each of these practices, was rejected. It has been demonstrated that there were differences in the status of these practices among the states, based upon the data available. An examination of the data used to calculate the chi square values indicated for school building use that Minnesota and North Dakota were high while Iowa was low in practice use. The church night practice was used least by Missouri and most by Iowa school districts.

The null hypothesis could not be rejected based on the pooled chi square values listed in Table 33, for the practices of scheduling no school events on Sunday and excusing student absence for religious holidays not on the school calendar. An examination of the raw data revealed differences that were not disclosed by the pooled chi square values, so chi square values were determined by state, without pooling, for both

of these practices. The chi square value of 14.32 with five degrees of freedom for the practice of scheduling no school activities on Sunday, by state, was significant at the five per cent level. South Dakota was not included since only four school districts responded "no". The null hypothesis was rejected. It has been demonstrated that there were differences in the status of this practice among the states. Kansas, Minnesota, and Iowa school districts used this practice more frequently than expected from a proportional distribution, while Nebraska and North Dakota were lower.

The chi square value of 17.62 with six degrees of freedom for the practice of excusing student absence for religious holidays not on the school calendar, by state, was significant at the one per cent level. Missouri had fewer and Minnesota had more school districts reporting the use of this practice than expected from a proportional distribution.

No test of the hypothesis could be made for the practices of dismissing all students for Christmas vacation and dismissing all students for Good Friday because of insufficient numbers in the "no" category.

Hypothesis 2 There are no differences in practices among schools of different enrollments.

The chi square value of 5.22 with two degrees of freedom was calculated from the data obtained about the status of school building use by school enrollments. The null hypothesis was not rejected, since this value was not sufficient to demonstrate enrollment differences in status from the available data. The chi square values as listed in Table 33 for church night and Good Friday dismissal were not large enough to reject the null

Table 33. Chi square values,^a with degrees of freedom obtained from data regarding status of general practices of religious instruction by state, enrollment size, community type, per cent Protestants, and parochial-nonparochial

	Chi square values and degrees of freedom				
	State	Enrollment	Community type	Per cent Protestants	Parochial-nonparochial
Using school buildings after school hours for religious activities by religious groups	14.01**(3) ^b	5.22(2)	7.18(3) 10.55*(4)	6.56(3)	0.6668(1)
Designating a night during the week as "church night" when no school activities are scheduled	38.08**(3)	3.60(2)	16.56**(3)	6.23(3)	2.429(1)
Scheduling no school events on Sunday	5.44(3) 14.32*(5)	7.21*(2)	4.16(3)	1.85(3)	0.04(1)
Dismissing all students for Christmas vacation	X ^c	X	X	X	X

^aThese values were calculated from "yes" and "no" responses as found in Appendices F and G.

^bNumber in parentheses is degrees of freedom.

^cThe symbol X means that there were insufficient numbers to test the hypothesis.

*Chi square values significant at or beyond the five per cent level of confidence, but which did not reach the one per cent level.

**Chi square values significant at or beyond the one per cent level of confidence.

Table 33. (Continued)

	State	Chi square values and degrees of freedom			
		Enrollment	Community type	Per cent Protestants	Parochial-nonparochial
Dismissing all students for Good Friday	X	0.43(1)	2.98(2)	X	6.930**(1)
Excusing student absence for religious holidays not on school calendar	5.77(3)	14.59**(2)	13.14**(3)	9.42*(3)	3.69(1)

hypothesis. No differences in status of these practices in school districts of different enrollments were proven.

The chi square value of 7.21 with two degrees of freedom for the practice of scheduling no school events on Sunday was significant at the five per cent level. The chi square value of 14.59 with two degrees of freedom for the practice of excusing student absence for religious holidays not on the school calendar was significant at the one per cent level of confidence. In both cases the null hypothesis was rejected. There were differences in these practices among school districts of varying enrollments. More school districts scheduled no school activities on Sunday among those in the 1500-4999 enrollment sizes than would be expected while fewer in the small enrollment category used the practice. The practice of excusing student absence for religious holidays not on the school calendar was reported more often than would be expected by a proportional distribution among school districts with 5000 or more students, while fewer districts in the smallest enrollment category reported the practice.

No test of the hypothesis was made for the Christmas vacation dismissal practice since there were not enough numbers in the "no" category.

Hypothesis 3 There are no differences in practices among schools of different community types.

The hypothesis was tested after pooling the data from cities of 50,000 and over with that from areas adjoining those cities. The chi square value of 7.18, with three degrees of freedom, was found insufficient to reject the null hypothesis. An examination of the data indicated

differences that apparently were not disclosed by the chi square determined from the pooled strata, so the chi square was calculated for the five types of communities without pooling. The chi square value of 10.55 thus obtained, with four degrees of freedom, was significant at the five per cent level of confidence. The null hypothesis was rejected. The status of the practice of school building use after hours for religious instruction varied among communities of different types, based on the data available. Those school districts in the areas outside, but next to, the largest cities reported more school building use than expected, while districts with populations of from 2500-9999 population indicated the least use of that practice.

The chi square values of 16.56 for church night and 13.14 for excuse of students for non-calendar religious holidays, with three degrees of freedom were significant at the one per cent level. The null hypothesis was rejected for each of these practices. From the data available it has been demonstrated that there are differences in the status of these practices among communities of different types. Church night as a practice was least used in cities 50,000 and over and most used in cities and towns between 2500-49,999 population. Figures found in Appendix F indicated this variation.

The chi square values in Table 33 indicated that the null hypothesis for the other three practices under academic course practices could not be rejected. No test of the hypothesis was made for the dismissal practice for Christmas vacation because of insufficient "no" responses.

Hypothesis 4 There is no difference between practices and per

cent of Protestant population.

For purposes of analysis the school districts were stratified by the per cent of Protestants as follows: 0-69, 70-79, 80-89, and 90-100 per cent. Districts that did not report the per cent of Protestants or did not respond to the status questions were ignored in the calculation of chi square values. The chi square values for school building use, church night, and Sunday schedule were not large enough to reject the null hypothesis with an acceptable level of confidence. These values were placed in Table 33. No test of the hypothesis was made for either the Christmas dismissal or Good Friday dismissal practices because of insufficient numbers.

The chi square value of 9.42 for the practice of excusing student absence for non-calendar religious holidays, with three degrees of freedom, was significant at the five per cent level of confidence. Based on this value the null hypothesis was rejected. There were differences in the status of this practice among school districts with different proportions of Protestants, according to the data available. Those districts reported to have 90 per cent or more Protestant population used the practice less than expected, while those below 80 per cent Protestant population reported its use more often.

Hypothesis 5 There are no differences between practices and the parochial-nonparochial characteristic.

No test of the hypothesis was made for Christmas dismissal practices. Of the five tests of this hypothesis on the status of the general practices being analyzed in this section, the chi square of 6.93 with

one degree of freedom for the practice of dismissing all students for Good Friday was significant at the one per cent level, as indicated by the figures in Table 33. The null hypothesis that there was no difference in the Good Friday dismissal practice among public school districts with or without parochial schools was rejected. The data in Appendix G indicated that a significantly greater proportion of the school districts with parochial schools dismissed all students for Good Friday.

Hypothesis 6 There is no difference between practices during 1953-1963 and 1964-1965.

The hypothesis could not be tested because there were insufficient numbers in the "dropped" and "added" categories. Figures in Table 31 indicated that there were differences between the status of these practices during 1953-1963 and 1964-1965, but no rejection of the null hypothesis could be stated.

General Activities

Data on the fifteen practices were classified under general activities. Included were the activities of opening exercises, assemblies and chapels, baccalaureate, religious clubs and organizations, and distribution of religious materials. Answers to four questions comprised the information gathered about each practice. The questions covered official school board policy, status of each practice in 1953-1963, status of each practice in 1964-1965, and the administrators' opinions regarding each practice.

School board policy

In answer to the question, Does your official school board policy permit this practice? the respondents were asked to check "yes", "no", or "uncertain". Responses to this question indicated that school policies in force in the sample of public school districts of the seven-state area permitted daily opening meditation in fewer than one out of five of the school districts. Figures in Table 34 indicated that group prayer recitations were permitted by policy in just 46, or 10.6 per cent, of the responding districts. Silent prayer was acceptable in 127, or 29.3 per cent, of the districts, while 68, or 15.7 per cent, officially sanctioned groups of students listening to prayer.

Bible reading, with comment, was approved by only 13 districts of the 433 used in the tabulations, while six times as many reported official approval of Bible reading with no comment. The percentages were 3.0 and 18.0, respectively. Two hundred eighty-five school district respondents indicated that brief non-religious readings or talks on moral and spiritual values were permissible. This represents nearly two of every three districts among the respondents.

Religious assemblies were acceptable by policy in one of every four school districts, while assemblies classed as moral and spiritual in nature were so accepted by 253, or 58.4 per cent of the sample respondents. The singing of religious hymns in the public schools was permitted by school board policy in 61.2 per cent of the districts, while the playing of religious music was acceptable in 330, or 76.2 per cent, of the districts. Religious themes for operettas, plays, and other presenta-

Table 34. General activities: frequency of responses in school districts of seven-state area and per cent of "yes" responses to the question, Does your official school board policy permit this practice?

Practice	Responses				Per cent yes	Total
	Yes	No	No response	Uncertain		
Daily opening meditation	80	291	8	54	18.5	433
Group prayer recitations	46	332	7	48	10.6	433
Silent prayer	127	229	11	66	29.3	433
Group listens to prayer	68	290	12	63	15.7	433
Bible reading, with comment	13	360	12	48	3.0	433
Bible reading, no comment	78	295	9	51	18.0	433
Brief non-religious reading or talk on moral and spiritual values	285	107	11	30	65.8	433
Religious assemblies	109	271	7	46	25.2	433
Moral and spiritual assemblies	253	117	11	52	58.4	433
Singing religious hymns	265	118	6	44	61.2	433
Playing religious music	330	62	6	35	76.2	433
Religious themes for operettas, plays	290	74	9	60	67.0	433
Baccalaureate	391	36	3	3	90.3	433
Religious clubs, such as Hi-Y, Y-teens, Youth for Christ, etc.	202	171	6	54	46.7	433

Table 34. (Continued)

Practice	Responses			Per cent yes	Total
	Yes	No	No response		
Distribution of religious materials to students in public schools	89	294	4	20.6	433

tions were permitted by official policies in 67.0 per cent of the school districts in the seven-state area surveyed.

Baccalaureate was officially approved by nine of every ten districts that returned questionnaires acceptable for inclusion in the study. Only 36 districts declared policies that did not permit the practice. Forty-six and seven-tenths per cent of the districts permitted religious clubs, by policy. Just 20.6 per cent of the districts had official policy allowing the distribution of religious materials to students in the public schools.

Status in 1964-1965

Data on the status of general activities practices were obtained from the responses to the status question for 1964-1965. Figures found in Table 35 represent the responses by the number of school districts and the per cent of practice use in the seven-state area. See the appendices for complete data distributed by each of the five stratifications used.

Seventy-seven respondents reported that their school districts used

Table 35. General activities: frequency of responses for school districts in seven-state area and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

	Responses			Per cent yes	Totals
	Yes	No	No response		
Daily opening meditations	77	343	13	17.8	433
Group prayer recitations	58	361	14	13.4	433
Silent prayer	128	265	30	29.6	433
Group listens to prayer	80	331	22	18.5	433
Bible reading, with comment	21	388	24	4.8	433
Bible reading, no comment	86	325	22	19.9	433
Brief non-religious reading or talk on moral and spiritual values	295	119	19	68.1	433
Religious assemblies	118	294	21	27.3	433
Moral and spiritual assemblies	264	141	28	61.0	433
Singing religious hymns	279	133	21	64.4	433
Playing religious music	346	67	20	79.9	433
Religious themes for operettas, plays	288	109	36	66.5	433
Baccalaureate	396	34	3	91.5	433
Religious clubs, such as Hi-Y, Y-Teens, Youth for Christ, etc.	189	229	15	43.6	433
Distribution of religious materials to students in public schools	109	311	13	25.2	433

the practice of daily opening meditations, representing 17.8 per cent of the 433 districts used in the tabulations. Thirteen and four-tenths per cent used group prayer recitations during 1964-1965, while 29.6 per cent practiced silent prayer. In 18.5 per cent of the districts groups listening to prayers was practiced. The religious instruction practice of Bible reading, with comment, was reported in use in 1964-1965 by only 21 school administrators, less than five per cent of the total reportable districts. In contrast, the practice of Bible reading with no comment, was employed by 86, or nearly one district out of every five.

Religious assemblies were reported used by 27.3 per cent, while the two practices that specified moral and spiritual values received "yes" responses from 68.1 per cent and 61.0 per cent of the districts, respectively.

Musical performances and religious themes for operettas and plays were reported used by about two of three districts or more. The singing of religious hymns in the public schools was practiced by 64.4 per cent of the school districts used in the study. The playing of religious music was reported in use in their school districts by 79.9 per cent of the respondents. Religious themes for operettas and plays were used by 66.5 per cent of the 433 school districts involved in the analysis, according to the responses to the status question.

Baccalaureate, one of the most used religious instruction practices, was reported in use during 1964-1965, in 396, or 91.5 per cent, of the school districts studied. Religious clubs were active in 189, or 43.6

per cent, of the school districts, while the practice of distribution of religious material to public school students was conducted, as reported by the respondents, in only one district in four.

Trends in use of practices

Data were gathered about the status of each practice for the ten-year period from 1953-1963 as well as the 1964-1965 school year. These were combined so that the data were in such form that each district's status was categorized into one of three conditions for each practice. The status of each practice was classified as "dropped" if it had been used any year during 1953-1963 but not used during 1964-1965. If its status had not changed from one period to the next, it was classified as "no change". Those districts which started the practice during 1964-1965 were classed as "added". In Table 36 the distributions by these categories are listed for the fifteen general activities reported in this section.

In placing school districts in the "dropped" or "added" categories each was required to have specified the status of the practice in question for both 1953-1963 and 1964-1965. In the absence of "yes" or "no" responses to both periods the district was placed in the "no change" classification.

Daily opening meditation was dropped by 18 school districts. This represents a decrease of 18.9 per cent of those districts that used the practice sometime during 1953-1963, as the figures in Table 37 indicated. The practice of group prayer recitations was dropped by 12, or 16.0

Table 36. General activities: number of school districts that dropped, made no change, or added the practice from 1953-1963 to 1964-1965

Practice	Dropped	No change	Added	Total
Daily opening meditations	18	415	0	433
Group prayer recitations	12	421	0	433
Silent prayer	7	426	0	433
Group listens to prayer	14	419	0	433
Bible reading, with comment	10	423	0	433
Bible reading, no comment	15	418	0	433
Brief non-religious reading or talk on moral and spiritual values	5	426	2	433
Religious assemblies	12	421	0	433
Moral and spiritual	4	425	4	433
Singing religious hymns	4	429	0	433
Playing religious music	2	431	0	433
Religious themes for operettas, plays	7	426	0	433
Baccalaureate	10	422	1	433
Religious clubs, such as Hi-Y, Y-teens, Youth for Christ, etc.	11	417	5	433
Distribution of religious materials to students in public schools	21	410	2	433

per cent, of 75 practicing districts in the 1953-1963 period. Silent prayer was eliminated as a practice by a net of seven districts, or 5.2 per cent of the 134 that had used it during the earlier period. Of the 93 districts that used the practice of "group listens to prayer" during the ten year period, 14, or 15.1 per cent, dropped it. Ten of the 30 districts that used Bible reading, with comment, dropped the practice from the 1953-1963 to the 1964-1965 period, while 15 out of 99 ceased to use the practice of the Bible reading with no comment.

Figures in Tables 36 and 37 indicated that religious assemblies were dropped by 12 school districts, or 9.3 per cent of the 129 districts that were reported using that practice. There was a net loss of three districts using the brief non-religious reading or talk on moral and spiritual values indicating a drop in practice use of one per cent. A gain of four districts using moral and spiritual assemblies was offset by a decrease of four.

Four districts dropped the singing of religious hymns in the public schools, two dropped the playing of religious music, and seven ceased using religious themes for operettas and plays. None of these represented more than a 2.4 per cent decline in practices by those districts employing the practice during 1953-1963.

Baccalaureate was dropped by ten and added by one district for a net decline of nine, or 2.3 per cent of the 400 that reported using the practice during the earlier period. The use of religious clubs as an activity was dropped by 11 and added by five, for a net loss of six districts, or 3.1 per cent of the 191 districts involved. The practice

Table 37. General activities: number of school districts in seven-state area using practice during 1953-1963 and net number and per cent that dropped practice by 1964-1965

	Number of school districts		Per cent of (1) that dropped ^b
	Used practice sometime during 1953-1963 (1)	Dropped practice by 1964-1965, net ^a (2)	
Daily opening meditations	95	18	18.9
Group prayer recitations	75	12	16.0
Silent prayer	134	7	5.2
Group listens to prayer	93	14	15.1
Bible reading, with comment	30	10	33.3
Bible reading, no comment	99	15	15.2
Brief non-religious reading or talk on moral and spiritual values	294	3	1.0
Religious assemblies	129	12	9.3
Moral and spiritual assemblies	257	0	0.0
Singing religious hymns	280	4	1.4
Playing religious music	341	2	0.6
Religious themes for operettas, plays	391	7	2.4
Baccalaureate	400	9	2.3
Religious clubs, such as Hi-Y, Y-Teens, Youth for Christ, etc.	191	6	3.1
Distribution of religious materials to students in public schools	126	19	15.1

^aNet equals the difference between dropped and added practice use.

^bA plus (+) means a net gain of practices.

of distributing religious materials to students in the public schools was dropped by 21 districts and added by two, for a net loss of 19. When compared with the 126 districts that reported its use during 1953-1963, there was a 15.1 per cent net drop in the practice.

Details about baccalaureate, religious clubs, and distribution of religious materials

Specific questions were asked about baccalaureate exercises, religious clubs, and the distribution of religious materials. The responses to these questions are reported here.

Baccalaureate In answer to the question, Where was baccalaureate held? during the 1965 commencement, 360 districts indicated a school facility, or 83.1 per cent of the districts in the sample. Figures in Table 38 indicated that a church facility was reported used by just 3.0 per cent, while 6.5 per cent of the respondents answered that other public buildings or grounds were used. Two district administrators did not respond and 30 indicated that the question was not applicable to their districts. One hundred forty-two school districts, according to the results of the survey, required senior attendance at baccalaureate, just under one out of every three schools surveyed. This and the other responses are recorded in Table 39.

In response to the question, What elements were included in baccalaureate? the administrators indicated, as shown by the data in Table 40, that 382 baccalaureate services included prayer, 197 included hymns, 327 included religious vocal music, 377 included sermons, and 284

Table 38. Facilities used for baccalaureate services in sample of public school districts of seven-state area for 1964-1965, by number and per cent of school districts

	Responses	
	Number of school districts	Per cent
School facility	360	83.1
Church facility	13	3.0
Other public building or grounds	28	6.5
No response	2	0.5
Not applicable	30	6.9
Total	433	100.0

Table 39. Responses to the question, Were graduating seniors required to attend baccalaureate?

	Responses				Per cent yes	Total
	Yes	No	No response	Not applicable		
Seven-state area	142	246	15	30	32.8	433

included reading of the scriptures. Of these elements listed in Table 40 hymn-singing was least-mentioned, with just 45.5 per cent reporting the practice.

Responses to the question about the religious faith of the baccalaureate speaker indicated that 65.4 per cent of them were Protestant, 5.1 per cent Catholic, 18.2 per cent indicated rotation of speakers by faith, and the remainder either Jewish, other, unknown, no response, or not applicable, as shown by the figures in Table 41.

Table 40. Number and per cent of responses to the question, What elements were included in bacculaureate? in the school districts of the seven-state area

Elements	School districts	
	Number	Per cent
Prayer	382	88.2
Hymn(s)	197	45.5
Religious vocal music	327	75.5
Sermon	377	87.1
Reading of scripture	284	65.6

Table 41. Number and per cent of responses to the question, What was the faith of the speaker at bacculaureate?

Faith of speaker	School districts	
	Number	Per cent
Protestant	283	65.4
Catholic	22	5.1
Jewish	1	0.2
Other	1	0.2
Unknown	10	2.3
Rotate each year	79	18.2
No response	4	1.0
Not applicable	33	7.6
Total	433	100.0

In districts where bacculaureate is not school-sponsored 37, or 8.5 per cent of the administrators, declared that the churches hold separate exercises.

Religious clubs and organizations In response to the question about religious clubs and organizations 87, or 20.1 per cent of the administrators indicated the use of Hi-Y clubs in the public schools. One more than that indicated the presence of Y-Teens. Youth for Christ

was reported by just 9.5 per cent of the respondents as being active in their schools. Thirty-two districts, or 7.4 per cent of the 433 in the survey, designated that other religious clubs were active during 1964-1965. Ninety-eight districts, or 22.6 per cent, were reported to have public school teachers who sponsored these clubs. Of the 189 districts claiming religious club activities, 98, or 51.9 per cent of them, had public school teachers sponsor the clubs. Club meetings in 63, or 14.5 per cent of the responding districts, were held during the school day. This represents one out of every three of the 189 districts that had active religious clubs in 1964-1965.

Distribution of religious materials in school One hundred nine school districts indicated that this practice was used in 1964-1965. Of this number 63, or 57.8 per cent of them, allowed the material to be distributed personally by representatives of religious groups. This number represents 14.5 per cent of all districts in the seven-state sample. Twenty-one school districts permitted an oral presentation to be made during the distribution of the religious materials.

Administrators' opinions

This section contains the data compiled from the responses of the administrators to the question, Should school boards be encouraged to establish and/or maintain this practice? about each of the general activities practices being studied. Their answers were tabulated as agree, neutral, and disagree. Figures in Table 42 indicated the opinions of administrators and the per cent of "agree" responses.

Table 42. General activities: frequency of response and per cent of "agree" responses to the question, Should school boards be encouraged to establish and/or maintain this practice?

Practice	Responses				Per cent agree	Total
	Agree	Neutral	Disagree	No response		
Daily opening meditations	125	106	173	29	28.87	433
Group prayer recitations	98	91	214	30	22.63	433
Silent prayer	153	125	117	38	34.64	433
Group listens to prayer	105	112	177	39	24.25	433
Bible reading, with comment	92	69	236	36	21.28	433
Bible reading, no comment	128	93	176	36	29.56	433
Brief non-religious reading or talk on moral and spiritual values	291	63	44	35	67.21	433
Religious assemblies	150	87	164	32	34.64	433
Moral and spiritual assemblies	264	84	51	34	60.97	433
Singing religious hymns	241	99	65	28	55.66	433
Playing religious music	303	75	25	30	69.98	433
Religious themes for operettas, plays	253	104	44	32	58.43	433
Baccalaureate	261	94	51	27	60.28	433
Religious clubs, such as Hi-Y, Y-Teens, Youth for Christ, etc.	215	93	89	36	57.97	433

Table 42. (Continued)

Practice	Responses			No response	Per cent agree	Total
	Agree	Neutral	Disagree			
Distribution of religious materials to students in public schools	121	88	193	31	27.94	433

About one of every four administrators agreed that daily opening meditations, group prayer recitations, and group listening to prayer should be used in the public schools. Silent prayer was encouraged by over one-third of the respondents. One of five, or 21.28 per cent, of the administrators agreed with the practice of Bible reading, with comment, while 29.56 per cent favored Bible reading in the public schools, with no comment.

Two out of three respondents indicated support for the practice of a brief non-religious reading or talk on moral and spiritual values. Religious assemblies were favored by just 34.64 per cent of the administrators, while moral and spiritual assemblies were encouraged by 60.97 per cent.

Singing religious hymns, playing religious music, and performing operettas and plays with religious themes, in the public schools, were agreed upon by 55.66 per cent, 69.98 per cent, and 58.43 per cent of the administrators, respectively. Six out of every ten agreed that the use of bacculaureate should be encouraged. Only 51 administrators disagreed with the encouragement of bacculaureate services. Religious clubs were

favorable by 59.97 per cent of the respondents. One hundred twenty-one administrators or 27.94 per cent of those included in the study, agreed that school boards should be encouraged to permit the distribution of religious materials to students in the public schools.

Tests of hypotheses

The relationship of state, enrollment, community type, parochial-nonparochial, and per cent of Protestantism to the status of each practice will be reported in this section. Data about the fifteen general activities practices of religious instruction were reported in the first parts of this section of the chapter.

The chi square test was employed to compare the responses for 1964-1965 to the status question about each practice with those results that were hypothesized. It was assumed that the chi square technique was adequate to test the hypotheses stated in the first chapter. Chi square values, after computation using actual frequencies, were checked for statistical significance by comparison with those values found in the chi square table in Wert (129, p. 423). For the null hypotheses to be rejected the chi square value was required to equal or exceed the five per cent level of confidence. Hypotheses were not tested in certain cases because of low responses to the practices. In a number of cases values of two or more strata were pooled to permit statistical analysis. Wert (129, p. 157) reported that chi square is not satisfactory when any cell in a multi-cell contingency table contains a value less than five. The frequencies used to calculate the chi square values were placed in the

appendices. No-response data were not used in the calculation of the chi square values.

Hypothesis 1 There are no differences in practices among states.

The hypothesis was tested after pooling the data on status for each practice, with Missouri-Kansas, Nebraska, Iowa, and South Dakota-North Dakota-Minnesota comprising the pooled states. The first chi square value listed in Table 43 represents that value obtained from the pooled data. A second chi square value was listed for some practices, with five or six degrees of freedom. These chi square values were calculated after an examination of the actual frequencies indicated that the pooling of the state strata prevented adequate disclosure of differences. One practice, Bible reading with comment, could not be included in this test of the hypothesis, since there were not sufficient responses in the "yes" category.

The chi square value of 15.90 with three degrees of freedom for the practice of daily opening meditations was significant at the one per cent level of confidence. On the basis of that value the null hypothesis was rejected. It was proven, from the data available, that the status of that practice varied among the states. Examination of the frequencies for the practice in Appendix H indicated that Kansas school districts employed this practice most often while Minnesota and the Dakotas, pooled, use it less frequently than expected.

The group prayer recitation chi square value of 13.24 with three degrees of freedom was significant at the one per cent level. The null hypothesis of no difference in status by state was rejected. Kansas

school districts reported the practice in use more frequently than expected, while the three northern-most states, the Dakotas and Minnesota, used the practice less often than hypothesized.

When the states were pooled for the silent prayer practice, the chi square of 4.59 with three degrees of freedom was not large enough to reject the hypothesis. The chi square of 15.62 with six degrees of freedom when no states were pooled, was significant for that practice at the five per cent level. The null hypothesis was rejected when each state was treated as a stratum. An examination of the frequencies by state, in Appendix H, indicated that Missouri and Nebraska school districts used the silent prayer practice less often than hypothesized and Kansas districts reported its use more often than expected.

The chi square value of 28.04 for the practice of group-listens-to-prayer, with three degrees of freedom, was significant at the one per cent level of confidence. The null hypothesis was rejected. There were differences in the status of this practice among the states as pooled. An examination of the frequencies indicated that Iowa, Missouri, and Kansas public school districts reported using the practice more often than hypothesized, while Nebraska, the Dakotas, and Minnesota used the practice less often than expected.

As indicated in Table 43 the chi square values, with three degrees of freedom, for the practices of Bible reading with no comment, religious assemblies, and moral and spiritual assemblies, were significant at the one per cent level of confidence. For each practice the null hypothesis was rejected. For the practice of Bible reading with no comment the

districts of the three northern states and Nebraska indicated the least usage, while Kansas school districts used the practice more than twice as often as hypothesized. Religious assemblies were used more often than hypothesized, based on the responses, in Missouri and Kansas, and less often in Nebraska, South Dakota, and Minnesota. Moral and spiritual assemblies were used more frequently in Missouri, Kansas, and Nebraska and less frequently than expected in the Dakotas and Minnesota.

Neither the status of the practice of a brief non-religious reading or talk on moral and spiritual values nor the status of the singing of religious hymns in the public schools varied enough among the states, according to the chi square values indicated in Table 43, to reject the null hypothesis.

The chi square value of 1.51 with three degrees of freedom, determined on the basis of pooling of states, for the playing of religious music, was not of sufficient size to reject the null hypothesis. When all states were treated separately except for the pooling of Missouri and Kansas data, a chi square value of 14.21 with five degrees of freedom was calculated and found significant at the five per cent level. The null hypothesis was rejected. South Dakota's school districts indicated the use of this practice much less frequently than hypothesized. The other states deviated from the expected only by small amounts.

The status of religious themes as a practice varied by states. When each state was used as a separate stratum, a chi square value of 16.29 with six degrees of freedom resulted. This value was significant at the five per cent level and indicated that the null hypothesis should

Table 43. Chi square values,^a with degrees of freedom, obtained from data regarding status of general activities of religious instruction by state, enrollment size, community type, per cent Protestants, and parochial-nonparochial

Practice	Chi square values and degrees of freedom				
	State	Enrollment	Community type	Per cent Protestant	Parochial-nonparochial
Daily opening meditations	15.90**(3) ^b	1.02 (2)	0.89(3)	6.00(3)	0.78 (1)
Group prayer recitations	13.24**(3)	1.62 (2)	0.86(3)	3.54(3)	0.08 (1)
Silent prayer	4.59(3) 15.62*(6)	2.51(2)	4.86(3)	0.85(3)	0.87(1)
Group listens to prayer	28.04**(3)	0.82 (2)	1.65(3)	1.44(3)	0.10(1)
Bible reading, with comment	X ^c	0.09(1)	1.24(2)	0.17(2)	2.00(1)
Bible reading, no comment	18.96**(3)	4.51(2)	10.01*(3)	4.78(3)	0.35(1)

^aThese values were calculated from "yes" and "no" responses as found in Appendices H-L.

^bNumber in parentheses is degrees of freedom.

^cThe symbol X means that there were insufficient numbers to test the hypotheses.

*Chi square values significant at or beyond the five per cent level of confidence, but which did not reach the one per cent level.

**Chi square values significant at or beyond the one per cent level of confidence.

Table 43. (Continued)

Practice	Chi square values and degrees of freedom				
	State	Enrollment	Community type	Per cent Protestant	Parochial-nonparochial
Brief nonreligious reading or talk on moral and spiritual values	3.85(3)	7.31*(2)	8.74*(3)	1.57(3)	7.30**(1)
Religious assemblies	48.83**(3)	4.08(2)	1.94(3)	27.61**(3)	0.97(1)
Moral and spiritual assemblies	23.14**(3)	14.09**(2)	18.23**(3)	0.44(3)	3.70(1)
Singing religious hymns	5.14(3) 12.34(6)	0.31(2)	0.72(3)	0.42(3)	0.56(1)
Playing religious music	1.51(3)	1.33(2)	2.34(3)	1.51(3)	0.33(1)
Religious themes for operettas, plays	3.24(3) 16.29*(6)	5.01(2)	3.44(3)	2.17(3)	1.46(1)
Baccalaureate	6.22*(2)	1.07(2)	6.34(3)	19.37**(3)	5.34*(1)
Religious clubs, such as Hi-Y, Y-Teens, Youth for Christ, etc.	4.13(3) 30.89**(6)	51.78**(2)	50.17**(3)	3.26(3)	18.23**(1)
Distribution of religious materials to students in public schools	3.32(3) 10.53(6)	3.91(2)	0.68(3)	0.18(3)	1.30(1)

be rejected. An examination of the frequencies in Appendix K for this practice disclosed that South Dakota school districts reported using religious themes for plays and operettas less frequently than hypothesized. Kansas and Nebraska used the practice more often than expected.

The chi square value of 6.22 with two degrees of freedom was significant at the five per cent level for baccalaureate status by states. The states were pooled in a different combination for this calculation. The groupings were: Missouri-Kansas, Nebraska-South Dakota-North Dakota, and Minnesota-Iowa. The null hypothesis of no differences in baccalaureate status among these groups of states was rejected. Nebraska-South Dakota-North Dakota school districts reported more frequently than expected, that baccalaureate was used during 1964-1965, while Minnesota-Iowa reported its use less frequently than hypothesized.

The chi square value of 30.89 with six degrees of freedom was significant at the one per cent level for religious club status by states, where each state was a separate stratum. The null hypothesis was rejected. The status of the practice of using religious clubs in the public schools has been proven to vary among the seven states, based upon the data available. Religious clubs were reported used least often in the public schools of Missouri and South Dakota and more often than hypothesized in Kansas.

When each state was treated as a separate stratum for the distribution of religious materials, a chi square value of 10.53 with six degrees of freedom, resulted. This value was not large enough to reject the null hypothesis.

Hypothesis 2 There are no differences in practices among schools of different enrollments.

The chi square value of 14.09 with two degrees of freedom for the moral and spiritual assemblies practice was significant at the one per cent level. From the data available it was demonstrated that there were differences in the status of this practice among school districts with different enrollments. The null hypothesis was rejected. Fewer school districts in the smallest enrollment category reported using the practice than hypothesized, while those in the two large categories of enrollment used it more than expected.

Religious club status differed significantly among the school districts of varying enrollments. The chi square value of 51.78 with two degrees of freedom was significant at the one per cent level. The null hypothesis was rejected. Fewer school districts used the religious clubs in the 0-1499 enrollment stratum than hypothesized, while more reported them being used in the two large enrollment groups with by far the greatest proportion of schools in the 5000 and over category using religious clubs.

The chi square value of 7.31 with two degrees of freedom was significant at the five per cent level for the practice of a brief non-religious reading or talk on moral and spiritual values. The null hypothesis was rejected. There were differences in the status of this practice among school districts of varying sizes. An examination of the actual compared to the hypothesized frequencies indicated that the school districts with enrollments 5000 and over reported practice use according

to the hypothesis, while those in the 1500-4999 enrollment range used the practice more than expected and the small-enrollment districts employed the practice less often than hypothesized.

None of the remaining practices varied in status among school districts of varying sizes, based on the chi square values obtained. These chi square values are found in Table 43.

Hypothesis 3 There are no differences in practices among schools of different community types.

The null hypothesis could not be rejected for any of the fifteen practices except Bible reading with no comment, brief non-religious reading or talk on moral and spiritual values, moral and spiritual assemblies, and religious clubs. The chi square values for these practices, each with three degrees of freedom, were significant at or beyond the five per cent level of significance, as indicated by the figures in Table 43. For each of these four practices the null hypothesis of no differences in status of practices among communities of varying types was disproven. Examination of the actual frequency distributions disclosed which community types accounted for deviations from the hypothesized status of each practice. Bible reading with no comment was used in the rural area of town below 2500 population less often than expected, while cities of 10,000-49,999 used the practice more often than had been hypothesized.

Fewer of the school districts in the rural communities and more in towns between 2500-9999 population used the brief non-religious talk or reading on moral and spiritual values than had been hypothesized.

The rural and small town communities used the moral and spiritual

assemblies less often and the communities with populations from 2500-9999, separate from other urban areas, used the practice more often than expected from the hypothesis.

Religious clubs were used most often in the communities with 10,000 or more population, while they were found less than expected in the school districts in towns under 2500 enrollment and rural places.

Hypothesis 4 There are no differences between practices and per cent of Protestant population.

For purposes of analysis the school districts were stratified by the per cent of Protestants as follows: 0-69, 70-79, 80-89, and 90-100 per cent. Districts that did not report the per cent of Protestants or did not respond to the status questions were ignored in the calculation of chi square values.

The chi square value of 27.61 with three degrees of freedom for religious assemblies status by per cent of Protestants was significant at the one per cent level of confidence. The null hypothesis was rejected. There were differences in status of the practice of religious assemblies among the school districts with varying percentages of Protestant population. Those school districts that classified in the 90 per cent or higher stratum used religious assemblies more often than any other stratum. Those districts with fewer than 80 per cent Protestants used the practice less often than had been hypothesized.

The chi square value of 19.37 with three degrees of freedom for baccalaureate status by per cent of Protestants was also significant at the one per cent level. The null hypothesis was rejected. From the

available it has been demonstrated that there were differences in the status of religious assemblies and of religious clubs among school districts with varying proportions of Protestant population. An examination of the actual frequencies of baccalaureate status by per cent of Protestants indicated that those in the 90 per cent and over stratum reported the use of baccalaureate more often than expected, while those below 70 per cent used it less than was hypothesized.

The chi square values of the remaining thirteen practices were not large enough to demonstrate that the differences in status by per cent of Protestants in the school districts could be attributed to a factor or factors other than would be expected from the sampling procedure. For these thirteen practices the null hypothesis could not be rejected.

Hypothesis 5 There are no differences between practices and the parochial-nonparochial characteristic.

Only for three practices were chi square values of sufficient size to allow rejection of the null hypothesis. They were brief non-religious reading or talk on moral and spiritual values, baccalaureate, and religious clubs.

The chi square value of 7.30 with one degree of freedom for the status of the non-religious reading or talk on moral and spiritual values practice by parochial-nonparochial characteristic, was significant at the one per cent level of confidence. The null hypothesis was rejected for this practice. A difference in status of the practice among school districts that have or do not have parochial schools, was proven. Those public school districts with parochial schools used the practice more

often than the districts with no parochial schools.

The chi square value of the 5.34 with one degree of freedom for the status of baccalaureate was significant at the five per cent level of confidence. The null hypothesis that there is no difference in the status of baccalaureate among school districts with the parochial or nonparochial characteristic was disproven. Baccalaureate was practiced more often in nonparochial school districts than was hypothesized.

The value of chi square for the status of religious clubs by the parochial-nonparochial characteristic was 18.23 with one degree of freedom. This was significant at the one per cent level of confidence. The null hypothesis was rejected. As determined from the available data that chi square value indicated a significant parochial-nonparochial difference in the status of religious clubs. An examination of the actual and expected frequencies indicated that more public school districts with parochial schools used religious clubs than was expected.

The remaining twelve practices, status-wise, were not significantly different in school districts with parochial schools from those without them, based on their chi square values with one degree of freedom. In the case of none of these remaining twelve practices was the null hypothesis rejected.

Hypothesis 6 There is no difference between practices during 1953-1963 and 1964-1965.

The hypothesis could not be tested because there were insufficient numbers in the "dropped" and "added" categories. Figures in Table 37 indicated that there were differences between the status of these practices

during 1953-1963 and 1964-1965, but no rejection of the hypothesis could be stated.

Summary

The findings about thirty-one religious instruction practices were reported in four groups. Data within each group were subdivided as follows: status of school board policy, status of practices in 1964-1965, trends in use of practices, administrators' opinions about the practices, and tests of hypotheses. The status of school board policy was defined as the per cent of school districts with official policies that permitted the use of the practice in question. Status of practice was defined as the per cent of school districts that actually used the practice in their schools. Practice trends were examined by determining the per cent of districts using a practice sometime during 1953-1963 that dropped or added the practice by 1964-1965. Administrators' opinions were reported as agree, neutral, or disagree. In this summary only the per cent of administrators who indicated agreement with a practice were considered.

To properly summarize the data Table 44 was prepared. Figures for the status of school board policies, usage, administrators' opinions, and trends were placed in that table for each of the thirty-one practices. Only the percentages representing the status of each practice for the entire seven-state area were reported. Figures on status by state, by enrollment, by community type, by per cent of Protestants, and by the parochial-nonparochial characteristic were placed in the appendices.

To adequately examine the status of the practices in this summary

Table 44. Summary of status of policies, usage, opinions, and trends of religious instruction practices in 433 public school districts of seven state area

Practice	Status in per cent			Administrator agrees with practice	Net drop in practice use from 1953-1963 to 1964-1965, in per cent ^a
	Policy permits practice use	Practice used			
		1953-1963	1964-1965		
Released time	4.2	3.0	2.3	8.5	23.1
Dismissed time	24.9	23.6	22.9	19.4	3.9
Free time	2.1	1.3	1.2	9.2	16.7
Shared time	6.5	4.8	5.1	16.6	4.8(+) ^b
Teaching Old Testament	6.5	7.4	6.9	22.4	6.3
Teaching New Testament	5.8	7.2	6.7	21.9	6.4
Teaching "about" religion in a separate course	24.0	20.1	19.9	40.2	3.4(+)
Teaching Bible history	14.8	12.2	11.6	37.4	5.7(+)
Teaching units "about" religions as part of other courses	61.7	59.4	61.0	66.5	1.2(+)

^a Net drop percentage is calculated by dividing net decrease by the number of districts that used the practice sometime during 1953-1963.

^b A plus (+) means net gain in practice over number using practice sometime during 1953-1963.

Table 44. (Continued)

Practice	Policy permits practice use	Status in per cent		Administrator agrees with practice	Net drop in practice use from 1953-1963 to 1964-1965, in per cent
		Practice used			
		1953-1963	1964-1965		
Allowing classroom teachers freedom to comment on religious reference and questions	61.4	62.4	63.5	59.8	0.4(+)
Using school buildings <u>after</u> school hours for religious activities by religious groups	40.4	37.9	39.0	35.6	1.8(+)
Designating a night during the week as "church night" when no school activities are scheduled	80.4	82.7	83.6	72.8	0.3
Scheduling no school events on Sunday	70.7	72.7	74.1	77.4	1.3(+)
Dismissing all students for Christmas vacation	98.4	98.2	98.6	91.7	0.0
Dismissing all students for Good Friday	91.5	91.0	91.7	83.6	0.3(+)
Excusing student absence for religious holidays not on school calendar	48.0	51.0	51.3	51.5	0.0
Daily opening meditations	18.5	21.9	17.8	28.9	18.9
Group prayer recitations	10.6	17.3	13.4	22.6	16.0
Silent prayer	29.3	30.9	29.6	34.6	5.2

Table 44. (Continued)

Practice	Policy permits practice use	Status in per cent		Administrator agrees with practice	Net drop in practice use from 1953-1963 to 1964-1965, in per cent ^a
		Practice used			
		1953-1963	1964-1965		
Group listens to prayer	15.7	21.5	18.5	24.3	15.1
Bible reading, with comment	3.0	6.9	4.8	21.3	33.3
Bible reading, no comment	18.0	22.9	19.9	29.6	15.2
Brief non-religious reading or talk on moral and spiritual values	65.8	67.9	68.1	67.2	1.0
Religious assemblies	25.2	29.8	27.3	34.6	9.3
Moral and spiritual assemblies	58.4	59.4	61.0	61.0	0.0
Singing religious hymns	61.2	64.7	64.4	55.7	1.4
Playing religious music	76.2	78.8	79.9	70.0	0.6
Religious themes for operettas, plays	67.0	67.2	66.5	58.4	2.4
Baccalaureate	90.3	92.4	91.5	60.3	2.3
Religious clubs, such as Hi Y, Y-Teens, Youth for Christ, etc.	46.7	44.1	43.7	58.0	3.1
Distribution of religious materials to students in public schools	20.6	29.1	25.2	27.9	15.1

five categories denoting level of acceptance were selected. These categories, with the percentages representing the status of practice in 1964-1965, were: very high acceptance (90.0-100%), high acceptance (70.0-89.9%), moderate acceptance (30.0-69.9%), low acceptance (10.0-29.9%), and very low acceptance (0.0-9.9%).

Those practices that had, by this classification, very high acceptance were:

1. Dismissing all students for Christmas vacation (98.6%).
2. Dismissing all students for Good Friday (91.7%).
3. Baccalaureate (91.5%).

Those practices that were classified as having high acceptance were:

1. Designating a night during week as "church night" (83.6%).
2. Playing religious music (79.9%).
3. Scheduling no school events on Sunday (74.1%).

Nine practices were classified as having moderate acceptance by public schools, as follows:

1. Brief non-religious reading or talk on moral and spiritual values (68.1%).
2. Religious themes for operettas, plays (66.5%).
3. Singing religious hymns (64.4%).
4. Allowing classroom teachers freedom to comment on religious references and questions (63.5%).
5. Teaching units "about" religion as part of other courses (61.0%).
6. Moral and spiritual assemblies (61.0%).

Table 45. Frequencies above and below hypothesized values for religious instruction practices whose statuses differed significantly among states

Practices	Missouri	Kansas	Nebraska	South Dak.	North Dak.	Minnesota	Iowa	Per cent of practice use, seven states
Dismissed time	below			above		above	below	23
School building use			below		above	above	below	39
Church night	below	below			above		above	84
No Sunday events		above	below	above	below			74
Excuse student absence	below		below	above		above		51
Daily opening meditation	above	above		below	below	below		18
Group prayer recitation		above		below		below	above	13
Silent prayer		above	below	below			above	30
Group listens to prayer	above	above		below	below			18
Bible reading, no comment	above	above	below	below		below		20
Religious assemblies	above	above		below		below		27
Moral and spiritual assemblies	above	above		below	below	below		61
Playing religious music	below		above	below		above		80
Religious themes		above	below	below	above			67
Baccalaureate		above		above	below	below		91
Religious clubs	below	above	above	below				44
Distribution of religious materials	below	above			above		below	25

7. Excusing student absence for religious holidays not on school calendar (51.3%).

8. Religious clubs, such as Hi-Y, Y-Teens, and Youth for Christ (43.7%).

9. Using school buildings after school hours for religious activities by religious groups (39.0%).

Those practices that were classified as having low acceptance were:

1. Silent prayer (29.6%).

2. Religious assemblies (27.3%).

3. Distribution of religious materials to students in public schools (25.2%).

4. Dismissed time (22.9%).

5. Teaching "about" religion in a separate course (19.9%).

6. Bible reading, no comment (19.9%).

7. Group listens to prayer (18.5%).

8. Daily opening meditations (17.8%).

9. Group prayer recitations (13.4%).

10. Teaching Bible history (11.6%).

Six practices were classified in the very low acceptance group, as follows:

1. Teaching the Old Testament (6.9%).

2. Teaching the New Testament (6.7%).

3. Shared time (5.1%).

4. Bible reading, with comment (4.8%).

5. Released time (2.3%).

6. Free time (1.2%).

Table 46. Frequencies above and below hypothesized values for religious instruction practices whose statuses differed significantly among districts of varying enrollments

Practices	Enrollments			Per cent of practice use, seven states
	5000 and over	1500-4999	0-1499	
Scheduling no Sunday events		above	below	74
Excusing student absence, special religious observances	above		below	51
Course "about" religion	above		below	20
Units "about" religion	above	above	below	61
Reading or talk on moral and spiritual values		above	below	68
Moral and spiritual assemblies	above	above	below	61
Religious clubs	above	above	below	44

The data on the frequency of use for seventeen practices were found to vary significantly among the states. These practices, for which in each case the null hypothesis was rejected, are listed in Table 45. In most cases two states with frequencies above and two states with frequencies below the hypothesized values were indicated by "above" and "below" designations.

The seven religious instruction practices that varied significantly by school enrollment were listed in Table 46. For every practice the school districts with enrollments below 1500 students were below the expected frequencies.

Nine practices varied significantly among community types when their frequencies of use were compared. These practices were listed in Table 47 by community type with "above" and "below" designations for

Table 47. Frequencies above and below hypothesized values for religious instruction practices whose statuses differed significantly among districts in different types of communities

Practices	Community type					Per cent of practice use, seven states
	50,000 & over	Next to city of 50,000- over	Separate city of 10,000- 49,999	Separate city of 2,500- 9,999	Rural and towns to 2,500	
School building use	below	above	above	below		39
Church night	below		above	above		84
Excuse student absence		above	above		below	51
Course "about" religion	above	above			below	20
Units "about" religion	above	above		above	below	61
Bible reading, no comment			above		below	20
Reading or talk on moral and spiritual values				above	below	68
Moral and spiritual assemblies	above			above	below	61
Religious clubs	above	above	above		below	44

those frequencies that deviated from the hypothesized values.

In Table 48 are listed the four practices whose frequencies differed significantly among districts with varying Protestant populations.

The data on the frequency of use for seven practices were found to vary significantly among the parochial and nonparochial districts. These practices are listed in Table 49 with the "above" and "below" designations for frequencies that deviated from the hypothesized values.

Table 48. Frequencies above and below hypothesized values for religious instruction practices whose statuses differed significantly among districts of varying Protestant populations

Practices	Per cent of Protestants reported				Per cent of practice use, seven states
	0-69	70-79	80-89	90-100	
Dismissed time	above	above		below	23
Excusing student absence	above	above		below	51
Religious assemblies	below	below		above	27
Baccalaureate	below			above	91

Table 49. Frequencies above and below hypothesized values for religious instruction practices whose statuses differed significantly among parochial and nonparochial districts

Practices	Parochial	Nonparochial	Per cent of practice use, seven states
Good Friday dismissal	above	below	92
Course "about" religion	above	below	20
Units "about" religion	above	below	61
Teacher freedom to comment	above	below	64
Reading or talk on moral and spiritual values	above	below	68
Baccalaureate	below	above	91
Religious clubs	above	below	44

DISCUSSION

A survey of the literature was carried out to provide a background for the investigation and to disclose research results of studies on the status of religious instruction in the public schools. A history of released and dismissed time practices was presented, which included experiences with such programs and the legal problems that have resulted. State and federal constitutional limitations were reviewed and reactions to those limitations from different perspectives were presented. Two Supreme Court cases dealing with Bible reading and prayer in the public schools were reviewed.

A study of the legal status of states regarding religion in the public schools, was reported. This study revealed lack of agreement on what aspects of religion in the public schools were legal. The only aspect that was unanimously agreed upon by the seven states was that none permitted the use of public funds for sectarian purposes.

Several studies were reported, but generalizations from them were difficult to obtain, because various research methods were employed, different geographic areas were covered from the nation to just one county, data were gathered in diverse ways, and the results were analyzed differently. Another complicating factor was that many of the practices examined were not covered by more than one or two studies.

There was evidence that religious practices in some areas were being curtailed, while in other sections of the country illegal practices were still being conducted in the public schools. If a trend is developing, that of favoring teaching objectively about religions seemed most

pronounced. Under this approach, if the Bible is used, it is treated as history or literature.

One could sense in the literature since 1948 that less emphasis was being given to those activities which were oriented to sectarian religious teachings and more emphasis was directed to teaching of "moral and spiritual values," to teaching "about" religion or religions, and to teaching an understanding of our religious heritage.

Fifteen practices were selected by the investigator as the most questionable of the thirty-one studied. They were: baccalaureate, religious hymns, religious clubs, silent prayer, religious assemblies, distribution of religious materials, Bible reading with no comment, religious themes for operettas and plays, group listens to prayer, daily opening meditations, group prayer recitations, teaching the Old Testament, teaching the New Testament, Bible reading with comment, and released time. These will be referred to in the discussion and summary statements as the "questionable" practices. This distinction was made to facilitate the discussion of certain implications.

Implications

Review of literature

1. The public schools should be neutral in the matter of religion and should keep the wall of separation high, so that public funds, public property, or public aid would not be used for religion.

2. School boards cannot legally release students from their secular classes to attend religious exercises in the public school buildings.

3. School board may authorize its schools to dismiss students from their classes to attend religious instruction outside of the public school buildings, if there is no coercion, if there is no unfair distinction made between believers and non-believers, and if the separation of the church and state is complete and unequivocal.

4. The least objectionable plan of religious instruction, constitutionally, is that of "free time", where all students are dismissed at the same time, at the end of an abbreviated day of school, at which time the students are free to do what they, or their parents, want.

5. No government-composed prayer, even though non-denominational and non-compulsory, can be legally used in the public schools of the United States.

6. Reading from the Bible and reciting the Lord's Prayer in unison by students in the public schools, as well as the laws which require such activities, are unconstitutional.

7. The Bible may be used in the public schools as a library reference for its literary and historical values.

8. The literature reviewed indicated that less emphasis was being given to sectarian religious teachings and more emphasis was directed to teaching of "moral and spiritual values", to teaching "about" religion or religions, and to teaching an understanding of our religious heritage. This survey of the public schools in the seven-state area disclosed a trend away from sectarian religious activities, but no substantial evidence was found to support the thesis that the teaching of "moral and

spiritual" values, the teaching of an understanding of our religious heritage, or the teaching "about" religion or religions were being given greater emphasis in the public schools.

Limitations

The study had certain limitations. It was designed to survey the status of religious instruction practices in the public schools in seven states. Since thirty-one practices were being studied it was considered beyond the scope of this study to exceed the objectives as heretofore explained.

Certain assumptions were made that may be considered limitations.

They were:

1. It was assumed that the questionnaire items were clear to all respondents and that the responses to those items represented accurately the true situation in each school district.
2. It was assumed that each administrator who completed a questionnaire did so thoughtfully and honestly.
3. It was assumed that the sample of school districts drawn for this study generated responses that were representative of the public school district population in the seven states.
4. It was assumed that the administrators' estimates of the percentage of Protestants in the school districts were sufficiently accurate to disclose differences among the strata that were selected.

School board policy

The percentages of school districts with official school board

policies that permitted the practices were nearly the same as the percentages of districts that used the practices. This may indicate that religious instruction practices used by the public schools were generally officially sanctioned by the school boards. Some administrators did report practices in use without official school board policy sanction.

Status of practice

1. The public schools in all seven states used religious instruction practices, including some practices which were legally questionable.

2. Questionable practices were classified most often in the low and very low acceptance categories. There were four exceptions: baccalaureate, singing religious hymns, religious clubs, and religious themes for operettas and plays.

3. All practices in the low and very low acceptance categories had greater net drops in usage than any of those in the other three categories, with the exception of shared time which showed an increase of 4.8 per cent in usage from the 1953-1963 period to 1964-1965.

4. All of the practices in the low and very low acceptance categories received larger percentages of "agree" responses from administrators than the respective status percentages, with the exception of dismissed time. For that practice 19.4 per cent of the administrators expressed agreement, while 22.9 per cent of the districts employed the practice in 1964-1965.

Trends

The criterion of at least a 10 per cent net drop or net gain was used as minimum evidence of a trend.

1. On the basis of the 10 per cent criterion, data from the school districts of the seven states indicated a trend towards decreased use of these practices: released time, free time, daily opening meditations, group prayer recitations, group listens to prayer, Bible reading with comment, Bible reading with no comment, and distribution of religious materials.

2. In no case was there evidence of a trend towards adding any of the thirty-one practices, based upon a net gain of at least 10 per cent.

Significant differences

1. One pattern indicated from the contents of Table 45 was that those states that had frequencies above the hypothesized values for dismissed time, South Dakota and Minnesota, were below those values in some of the questionable practices such as opening meditations, group prayer recitations, Bible reading with no comment, and religious assemblies. In contrast, Missouri school districts reported no dismissed time practices but were above the hypothesized frequencies in use of the questionable practices of daily opening meditations, group listens to prayer, Bible reading without comment, and religious assemblies.

2. For the seventeen practices whose statuses varied significantly among the states, Kansas school districts most often were above the hypothesized frequencies while South Dakota districts were most often below.

3. The above-and-below designations in Table 46 clearly indicated that for all practices that varied significantly among districts of vary-

ing enrollments, those in the 0-1499 stratum were consistently below the hypothesized frequencies. This same phenomenon was indicated in Table 47 for community types, where fewer rural and small town districts than hypothesized used the practices.

4. The statuses of just four practices varied significantly among districts of varying percentages of Protestant populations. Districts that reported less than 80 per cent Protestants used dismissed time and excusing student absence more often than hypothesized while those with 90 per cent or more Protestants used those practices less often than expected. The reverse was indicated in Table 48 for religious assemblies and baccalaureate. Those districts with 90 per cent or more Protestant population used religious assemblies and baccalaureate more often, while those below 80 per cent Protestants employed those practices less often than expected.

5. When status of practice was compared by the parochial-nonparochial characteristic seven practices were found to vary significantly. For every practice except baccalaureate those districts with parochial schools, as indicated in Table 49, used the practices more often than hypothesized. It was noted that only one of the low acceptance practices varied significantly between those districts that had parochial schools and those that did not. That practice was the offering of courses "about" religion.

Administrators' opinions

1. For just four of the fifteen questionable practices did over

half the administrators express agreement. Those practices were baccalaureate, using religious themes for operettas and plays, singing religious hymns, and religious clubs.

2. The percentages of administrators who agreed with the low and very low acceptance questionable practices were higher in all cases than the percentages of practice use in 1964-1965. This may indicate that more administrators would, if the decisions were theirs, have school districts use these questionable practices.

3. Over fifty per cent of the administrators in the seven state area agreed with the use of fourteen of the practices in the public schools. They were: teaching units "about" religions, allowing classroom teachers freedom to comment on religious reference and questions, designating a night during the week as "church night", scheduling no school events on Sunday, dismissing all students for Christmas vacation, dismissing all students for Good Friday, excusing student absence for special religious holidays not on the school calendar, brief non-religious reading or talk on moral and spiritual values, moral and spiritual assemblies, singing religious hymns, playing religious music, religious themes for operettas and plays, baccalaureate, and religious clubs.

SUMMARY AND RECOMMENDATIONS

Summary

The purpose of this study was to determine the status of selected religious instruction practices in the public schools of seven mid-west states, and to disclose trends, official school board policies, and administrators' opinions pertaining to these practices. Status of each religious instruction practice was expressed as the per cent of all school districts responding to the questionnaire, that reported using the practice. Evidence of a trend in the use of a practice was sought by determining the percentage of those districts using the practice during 1953-1963 that had dropped or added the practice by 1964-1965. Administrators' opinions obtained for each practice were reported by number who agreed, disagreed, or were neutral about the practice.

Data were obtained from questionnaires completed by administrators representing 433 school districts in Missouri, Kansas, Nebraska, South Dakota, North Dakota, Minnesota, and Iowa. The status of each practice was examined to determine if there were differences by state, by enrollment, by community type, by per cent of Protestants, and by parochial-nonparochial characteristic. The chi square test for independence was employed to evaluate the probability that the sample distribution differed from the null hypothesis by more than would have been expected from sampling fluctuation. A significance level of 0.05 was used in testing all hypotheses.

Summary of the findings

The following summary was organized around the practices that were studied. Status, trends, and significant differences were reported for each practice. If there were pronounced differences between status of school board policy and the status of practice use or between the per cent of administrative agreement about a practice and the status of practice use, these were discussed.

Released time Released time was reported used by 2.3 per cent of the school districts. There appeared to be a trend away from the practice based on the net drop in practice of 23.1 per cent. Since so few districts reported the practice the testing of the null hypothesis for the five district variables could not be made.

Dismissed time This practice was reported in use by 22.9 per cent of the districts. The range in status was from 0.0 per cent in Missouri to 74.4 per cent in Minnesota. The null hypothesis of no differences among states was rejected. The null hypothesis of no differences among school districts with varying Protestant populations was also rejected. Those districts below 80 per cent Protestant population used dismissed time more often and those in the 90 per cent and above stratum used it less often than hypothesized. A net drop of 3.9 per cent in practice use was indicated by the data.

Free time Only 1.2 per cent of the school districts used the free time practice, while 9.2 per cent of the administrators agreed it should be used. There was a net drop of 16.7 per cent in use of the

practice. No hypotheses were tested for free time since there were too few districts using the practice.

Shared time During 1964-1965, according to the responses, only 5.1 per cent of the school districts used this practice. Three times as many administrators agreed with its use (16.6%). An increase in practice use of 4.8 per cent over those using it during the preceding 10 year period was noted. None of the null hypotheses were rejected even though there was evidence that the large communities used the practice most often. This latter phenomenon was expected since parochial schools were more often found in large communities.

Teaching Old Testament and New Testament For these practices there were comparable results. The Old Testament was taught in 6.9 per cent of the public schools while the New Testament was taught in 6.7 per cent. Slightly over one of every five administrators agreed with the practices. The trend appears to be away from their use, since in each case there was a net drop of slightly over six per cent. None of the hypotheses were rejected for these practices, indicating that the practice use did not vary significantly for any of the district variables.

Teaching "about" religion in a separate course Nineteen and nine-tenths per cent of the districts used this practice and over twice as many administrators expressed agreement (40.2%) with its use. There was a slight net increase in use over that from the 1953-1963 period (3.4%). The null hypothesis of no differences between districts with parochial schools and those without, was rejected. Those with parochial schools more frequently taught such courses. This practice was found to

vary significantly by enrollment size and by community type, also. In both cases the null hypotheses were rejected. Most frequent practice use was found among the districts with large enrollments and those located in the larger communities.

Teaching Bible history This practice was reported in use by 11.6 per cent of the districts, but 37.4 per cent of the administrators agreed that the practice should be encouraged. There had been a net increase in practice use by 1964-1965 of 5.7 per cent over the preceding ten-year period. No significant differences were evident from the various distributions.

Teaching units "about" religions as part of other courses Sixty-one per cent of the districts were reported using this practice. Two-thirds of the administrators expressed agreement with the practice. Only a very slight net gain (1.2%) in its use was indicated. This practice was found to vary significantly among districts by enrollment size, by community type, and by the parochial-nonparochial characteristic. Large enrollment districts, large population community types, and districts with parochial schools reported its use more often than was hypothesized.

Allowing classroom teachers freedom to comment on religious reference and questions This practice was used by 63.5 per cent of the public school districts. A slightly smaller percentage of administrators (59.8%) agreed with the practice. Virtually no trend was evident. The null hypothesis of no differences in status of this practice between parochial and nonparochial districts was rejected. Those public school districts with parochial schools more often used this practice than those without them. Vanden Branden concluded (127b) from his study that

religious attitudes of pre-service teachers could be measured. The Teacher Attitude Inventory he developed may have application to this practice.

Using school buildings after school hours for religious activities by religious groups This practice was reported in use by 39 per cent of the school districts. There was a small net increase (1.8%) in the use of the practice in 1964-1965 over that reported during the preceding ten-year period. The status of this practice varied significantly by state by type of community. Public school districts in Iowa used the practice least while those in Minnesota and North Dakota used it most often. Suburban communities next to cities with over 50,000 people used the practice more often than the other types of communities while separate towns with 2500-9999 population used the practice least often.

Designating a night during the week as "church night" when no school activities are scheduled This practice was used by 83.6 per cent of the school districts, while 72.8 per cent of the administrators favored the practice. No trend was indicated by the data. Status of this practice varied significantly by state and by type of community. North Dakota and Iowa used this practice more often, while Missouri and Kansas used the practice less often than expected. By community type, separate cities of from 2500 to 50,000 population were above the hypothesized frequencies while communities 50,000 and over use the practice less often.

Scheduling no school events on Sunday About three of every four school districts (74.1%) used this policy. This practice varied significantly among states and among districts of different enrollments. Kansas and South Dakota used the practice more often while Nebraska and

North Dakota were below the expected frequencies. Those districts with enrollments from 1500 to 4999 more often used the practice of scheduling no school events on Sunday, while districts under 1500 used it less often.

Dismissing all students for Christmas vacation Nearly all districts reported using this practice (98.6%). Ninety-one and seven-tenths per cent of the administrators agreed with the practice. No tests of hypotheses were made because of insufficient "no" responses. No trend was indicated.

Dismissing all students for Good Friday Over nine of every ten public school districts (91.7%) used this practice, while fewer administrators (83.6%) favored its use. No change of practice trend was indicated. Only one null hypothesis was rejected. That was for the parochial-nonparochial characteristic. It was found that more districts with parochial schools dismissed all students for Good Friday than those without.

Excusing student absence for religious holidays not on school calendar Fifty-one and three-tenths per cent of the school districts used this practice. No trend was evident from the data available. Significant differences in practice use were found by state, by enrollment, by community type, and by per cent Protestants. South Dakota and Minnesota were above the expected frequencies while Missouri and Nebraska were below those expected for this practice. Large enrollments and large communities were characteristics of school districts that most frequently used this special dismissal practice. Also, districts with fewer than 80 per cent Protestants used the practice most often while those with

90 per cent or more Protestants used it less often than hypothesized.

Daily opening meditations This practice was used by 17.8 per cent of the districts. Twenty-eight and nine-tenths per cent of the responding administrators agreed with having such meditations. The trend, however, was markedly towards less use, with a net drop of 18.9 per cent from the preceding ten-year period. The status of this practice varied significantly by states, with Missouri and Kansas having higher frequencies than hypothesized, while the Dakotas and Minnesota had fewer.

Group prayer recitations Just 13.4 per cent of the school districts reported using group prayer recitations, even though 22.6 per cent of the administrators agreed that the practice should be encouraged. The net drop in practice use by 1964-1965 was 16.0 per cent. Significant differences in frequency of use were found by state, with Kansas and Iowa above and South Dakota and Minnesota below the hypothesized frequencies.

Silent prayer Silent prayer was reported used by 29.6 per cent of the school districts. Slightly over one-third (34.6%) of all the administrators agreed with the practice. There was a net drop of 5.2 per cent in its use from the preceding ten-year period. There were significant differences in the frequency of use of silent prayer among the states. Kansas and Iowa used the practice more often than expected while Nebraska and South Dakota used it less often.

Group listens to prayer Eighteen and five-tenths per cent of the districts were reported using this practice during 1964-1965. Nearly one-fourth of the administrators (24.3%) agreed that the practice should be encouraged. There was a pronounced net drop in the use of this

practice (15.1%) from the preceding decade. A significant difference was found among states in the frequency with which the practice was used. Missouri and Kansas were above the hypothesized frequencies and the Dakotas were below.

Bible reading with comment Less than one school district in twenty (4.8%) used this practice, even though over one of every five administrators (21.3%) agreed with the practice. One-third (net) of those districts that had used the practice of Bible reading with comment sometime during 1953-1963 had dropped its use by 1964-1965. No hypotheses were tested because of insufficient frequencies.

Bible reading, no comment One of every five school districts was reported using this practice (19.9%), while 29.6 per cent of the administrators favored encouragement of the practice. There was evidence of a net drop in use of Bible reading with no comment, of 15.2 per cent, from the preceding decade. There were significant differences in the frequency of use of this practice among states and among communities of different types. Kansas and Missouri frequencies were above those hypothesized while Nebraska, South Dakota, and Minnesota were below. Separate cities of from 10,000 to 49,999 population used this practice more often while those below 2500 used it less often than expected by the null hypothesis.

Brief non-religious reading or talk on moral and spiritual values
Over two-thirds (68.1%) of the public school districts used this practice during 1964-1965. Administrators indicated that they agreed with the practice to about that same extent (67.2%). There was only a slight net

drop (1%) in practice use by 1964-1965 compared with those districts that used the practice during the previous ten years. Significant differences in frequency of use of this practice were found by enrollment, by community type, and by the parochial-nonparochial characteristic. Districts that enrolled from 1500 to 4999 used the practice more often while those with enrollments below 1500 used the practice less often than hypothesized. Separate cities with populations from 2500 to 9999 more frequently used this practice while towns under 2500 and rural areas used the practice less frequently than expected. Public school districts with parochial schools used the practice more often while nonparochial districts used it less often than hypothesized in the null form.

Religious assemblies Religious assemblies were used by 27.3 per cent of the districts, while over one-third of the administrators (34.6%) agreed that the practice should be encouraged. A net drop of 9.3 per cent was indicated by the data from the preceding decade to 1964-1965. Significant differences were found in the frequency of use of religious assemblies by state and by per cent of Protestant population. Missouri and Kansas were above the expected frequencies while South Dakota and Minnesota were below those stated in the null hypothesis. Religious assemblies were used more often among school districts with 90 per cent or more Protestants and less often than hypothesized among school districts with fewer than 80 per cent Protestants.

Moral and spiritual assemblies Sixty-one per cent of the school districts were reported using this practice. There was no evidence of a trend in its use. Significant differences were discovered in the

frequency of use of the practice by state, by enrollment, and by community type. Missouri and Kansas were above the hypothesized frequencies, while the Dakotas and Minnesota were below those expected values. Districts with enrollments 1500 and over used moral and spiritual assemblies more frequently than the null hypothesis stated while districts with enrollments under 1500 students used the practice less than expected. Communities with over 50,000 people and those separate cities with 2500 to 9999 used the practice more frequently than the null hypothesis indicated while those communities below 2500 people used moral and spiritual assemblies less than hypothesized.

Singing religious hymns Nearly two out of every three school districts (64.4%) were reported using this practice. Fifty-five and seven-tenths per cent of the administrators agreed that the practice should be used. Only a 1.4 per cent net drop was indicated from the data available. No differences were found in the frequency of use of the practice by any of the district variables.

Playing religious music Eight out of ten districts (79.9%) used this practice during 1964-1965. Seven out of ten administrators agreed that the practice should be encouraged. No trend was evident from the data. The frequency of use of this practice varied significantly among states. Nebraska and Minnesota districts used the practice more frequently than expected while Missouri and South Dakota districts used it less often than was expected from the null hypothesis.

Religious themes for operettas, plays Two-thirds of the school districts were reported using religious themes for operettas and plays.

There had been a net drop of 2.4 per cent in practice use from the preceding decade. The status of this practice varied significantly by state. Kansas and North Dakota districts were reported using this practice more often while Nebraska and South Dakota districts used it less often than had been hypothesized.

Baccalaureate This practice was used by 91.5 per cent of the school districts in 1964-1965. There had been a net drop of 2.3 per cent in the use of baccalaureate from the preceding ten-year period. Only 60.3 per cent of the administrators agreed with the use of the practice in the public schools. The frequency of baccalaureate use varied significantly by state, by per cent of Protestants, and by parochial-non-parochial characteristic. Kansas and South Dakota districts used the practice more often than hypothesized while North Dakota and Minnesota used it less often than one would expect. School districts with fewer than 70 per cent Protestants used baccalaureate less often than hypothesized while those with 90 per cent or more Protestants used the practice more frequently than was indicated by the null hypothesis. Eighty-three and one-tenth per cent of all districts reported that baccalaureate was held in a school facility, three per cent held the service in a church facility, and 6.5 per cent held it in other public facilities. Thirty-two-districts required graduating seniors to attend baccalaureate. The elements included in baccalaureate were (with percentage of districts using): prayer (88.2%), hymns (45.5%), religious vocal music (75.5), sermon (87.1%), and reading of scripture (65.6%). The faith of the speaker was, for the 1964-1965 baccalaureate: Protestant (65.5%),

Catholic (5.1%), Jewish (0.2%), rotate speaker each year (18.2%), and other responses (11.1%). In 8.5 per cent of the districts churches held separate exercises for seniors.

Religious clubs Religious clubs were used in the public schools of 43.7 per cent of the districts. Most administrators favored using these clubs (58.4%). There had been a net drop of 3.1 per cent in the use of this practice from those that had used it the preceding ten years. Significant differences in the frequency of use of religious clubs were found by state, by enrollment, by community type, and by the parochial-nonparochial characteristic. Kansas and Nebraska districts were above the hypothesized frequencies, while Missouri and South Dakota were below. The frequency of use of the practice was higher among districts with enrollments 1500 and higher and lower than the null hypothesis indicated for districts below 1500 enrollment. Towns below 2500 population and rural areas used religious clubs in their public schools less often while cities and suburban areas 10,000 and larger used them more often than hypothesized. These clubs were found in use more frequently in districts with parochial schools. About 20 per cent of the school districts used Hi-Y and Y-Teens. Over half the districts that had religious clubs had public school teachers sponsor them. Club meetings were held during the school day in 14.5 per cent of all districts.

Distribution of religious materials to students in public schools

One out of every four districts (25.2%) used this practice during 1964-1965. A trend, however, was indicated by the net drop of 15.1 per cent from the earlier ten-year period. A significant difference in use of

the practice by states was found. Kansas and North Dakota school districts more often used the practice than the null hypothesis indicated while Missouri and Iowa used the practice less often than expected. Fourteen and five-tenths per cent of all districts allowed the material to be personally distributed by representatives of religious groups.

Recommendations

The recommendations have been divided into the following three parts: (1) use of the findings, (2) improvement of techniques, and (3) further research.

Use of the findings

It is recommended that public school boards and administrators examine the statuses of the religious instruction practices reported, in the light of what has been determined to be legal. An examination of the trends should provide information about the direction school boards in the seven state area have taken. This study has disclosed that public school boards in each state have permitted the use of numerous questionable religious instruction practices. Careful analysis of each practice should be made by administrators and school boards to bring all aspects of it within the law. No matter what one's convictions are, the law should be obeyed. Public school personnel, religious leaders, and interested citizens are all charged with certain responsibilities. Noar concisely points up these responsibilities in a statement, with which the investigator agrees.

No matter how the cases before the court are decided, public school personnel, all of whom are state employees charged with responsibility for teaching democratic values, for upholding the Bill of Rights, and for teaching respect for and obedience to the law, have a clear path to follow. Their answer to questions from all sides must be, "We shall obey the law of the land" (82, p. 117).

Since it is difficult to determine what the "law of the land" is, an intelligent analysis of the law, of the intent of the Constitution, and of the interpretation of that intent by the Supreme Court, should be the basis for future policy making in the area of the relationship between the public schools and religious instruction. It may well be that the future success of our democratic society will depend upon the ability of our policy making bodies to properly implement the "law of the land" and upon the extent to which religious freedom is preserved by the Supreme Court of the United States.

Improvement of techniques employed

The use of a mailed questionnaire to obtain data has limitations. One of the greatest of these limitations is that the respondent may misunderstand the questions. Another is the absence of any personal contact between the person requesting the information and the respondents. Based on the experience gained from this study it is recommended that fewer practices be studied and that more detailed information be obtained about each practice. School districts should be identified which employ the practices to be studied. A sample of these should then be drawn on a random basis for study with a case study technique. Each school district would be visited by an interviewer who would aid the respondent in

completing a schedule of questions.

Further research

The results of this study should provide a basis for further research through which religious practices might be studied to determine how they are conducted, at what levels they are employed, the number of pupils involved, who teaches and administers them, how effective they are, and what limitations and problems have been encountered.

Replication of this study should be made in ten years to determine the status of religious instruction practices and to determine the trends in their use.

A study of dismissed time practices should be made in depth by employing a case study technique whereby investigators would visit the public schools and interview administrators, teachers, students, religious leaders, and parents about all pertinent aspects of the practices.

Studies of the effectiveness of religious instruction in the public schools upon the students should be conducted to determine if their behavior and attitudes differ from students who have not been exposed to such instruction.

Additional studies should be conducted to determine those practices which contain only legally acceptable elements and to analyze the best acceptable ways to provide instruction in morals, ethical behavior, and the place of religion in society.

The Elementary and Secondary Act of 1965 provided encouragement for dual or shared time programs in the public schools. Since this study

determined the status of shared time in 1964-1965, it should be possible to determine what effect this legislation will have on the frequency of its use. A study of shared time practices in 1970 should be valuable.

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APPENDIX A

IOWA STATE UNIVERSITY
OF SCIENCE AND TECHNOLOGY
Ames, Iowa 50010

DEPARTMENT OF EDUCATION

November 1, 1965

Code No. _____

Dear Mr.

The attached questionnaire is part of a research study to determine the status and nature of religious instruction practices in the public schools of seven midwest states. It is hoped that this study will disclose information and practices that will be helpful to you and to other school administrators and school boards in establishing policy in these matters. Your assistance is crucial at this stage of the research since your school district is one of a very carefully selected sample.

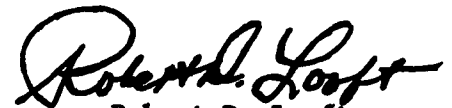
No individual or school district will be identified in this study. The returns will be treated as confidential and in total and not individually.

We cannot over-emphasize the importance of your response. Your co-operation is urgently needed. Will you please return the questionnaire so that it will be in our hands by November 24, 1965? Completion of the form requires about 15 minutes of your time. If you request it, a summary of the results will be sent to you.

Sincerely,



Ray Bryan
Head, Department of Education



Robert D. Looft
Researcher

RELIGIOUS INSTRUCTION PRACTICES IN PUBLIC SCHOOLS OF SEVEN MIDWEST STATES

Questionnaire

The questionnaire asks, basically, three types of questions. They are questions about (1) school board policy; (2) practices carried on in your school district; and (3) your opinion.

The opinion questions have five possible answers. You are to circle only one for each question. The answers are:

SA Strongly agree. A Agree. N Neutral. D Disagree. SD Strongly disagree.

The other questions should be self-explanatory. If not, please write your comments on the margin.

Part I

- A. Your name _____ Position _____ Address _____
- B. Type of community: (Check one.)
1. City of 50,000 people or more _____ 1
 2. Outside, but next to, city of 50,000 people or more _____ 2
 3. City 10,000-49,999, a separate city _____ 3
 4. Town with 2,500-9,999, separate from other urban areas _____ 4
 5. Rural, or town below 2,500 people _____ 5
- C. Do you have parochial schools in your school district? Yes ___ No ___
- D. About what per cent of your school district population is Protestant? ___%
- E. What is your public school enrollment, K-12? _____. [Check here if you want summary of results:___]

Part II

- A. Released or dismissed time practices for religious instruction. In this section please answer the questions with the following definitions in mind:

Type 1. Released time is defined as that practice of releasing pupils from public school classes during a part of the school to attend religious classes in the public school building.

Type 2. Dismissed time is defined as that practice of dismissing pupils from public school classes during a part of the school day to attend religious instruction classes away from the public school building.

Type 3. Free time is defined as that practice of shortening the school day (generally one day per week) for all pupils at certain grade levels, so they may go to a church or religious center for instruction. All pupils of the grade level involved are dismissed and free to leave school.

Type 4. Shared time is defined as that practice whereby parochial school pupils are dismissed part of a school day to attend public school classes.

Practice	Does your official school board policy permit this practice? (check one, each part)	Has your school district used this practice during any of these years?	Should school boards be encouraged to establish and/or maintain this practice? (circle <u>one</u> for each part)
Type 1. <u>Released time</u> (see definition above)	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
Type 2. <u>Dismissed time</u> (see definition above)	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
Type 3. <u>Free time</u> (see definition above)	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
Type 4. <u>Shared time</u> (see definition above)	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD

B. General practice

<u>Practice</u>	Does your official school board policy permit this practice? (check one, each part)	Has your school district used this practice during any of these years?	Should school boards be encouraged to establish and/or maintain this practice? (circle <u>one</u> for each part)
1. Using school buildings <u>after</u> school hours for religious activities by religious groups.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
2. Designating a night during the week as "church night" when no school activities are scheduled.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD Which night(s)? M ___ T ___ W ___ Th ___ F ___
3. Scheduling no school events on Sunday.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
4. Dismissing all students for Christmas vacation.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
5. Dismissing all students for Good Friday.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
6. Excusing student absence for religious holidays not on school calendar.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD

C. Academic courses

<u>Practice</u>	Does your official school board policy permit this practice? (check one, each part)	Has your school district used this practice during any of these years?	Should school boards be encouraged to establish and/or maintain this practice? (circle <u>one</u> for each part)
1. Teaching the Old Testament.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
2. Teaching the New Testament.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
3. Teaching "about" religion in a separate course (e.g., World Religions).	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
4. Teaching Bible History.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
5. Teaching units "about" religions as part of other courses (e.g., a unit on "Our Religious Heritage").	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD
6. Allowing classroom teachers freedom to comment on religious reference and questions.	Yes ___ No ___ Uncertain ___	1953-63? Yes ___ No ___ 1964-65? Yes ___ No ___	SA A N D SD

(Continued next page)

D. General activities

<u>Practice</u>	Does your official school board policy permit this practice? (check one, each part)	Has your school district used this practice during any of these years?	Should school boards be encouraged to establish and/or maintain this practice? (circle <u>one</u> for each part)
1. Daily opening meditations.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
2. Group prayer recitations.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
3. Silent prayer	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
4. Group listens to prayer.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
5. Bible reading, with comment.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
6. Bible reading, no comment.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
7. Brief non-religious reading or talk on moral and spiritual values	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
8. Religious assemblies.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
9. Moral and spiritual assemblies.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
10. Singing religious hymns.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
11. Playing religious music.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
12. Religious themes for operettas, plays.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
13. Baccalaureate.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
14. Religious clubs, such as Hi-Y, Y-teens, Youth for Christ, etc.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD
15. Distribution of religious materials to students in public schools.	Yes__No__Uncertain__	1953-63?Yes__No__ 1964-65?Yes__No__	SA A N D SD

E. Specific questions about certain practices

1. Baccalaureate 1964-65, if school sponsored:
 - a. Where was it held? (check one)
 1. School facility__ 2. Church facility__ 3. Other public building or grounds__
 - b. Were graduating seniors required to attend? Yes__No__
 - c. What elements were included? (check all appropriate items)
 1. Prayer__ 2. Hymn(s)__ 3. Religious vocal music__ 4. Sermon__ 5. Reading of scripture__
 - d. What was the faith of the speaker? (check one)
 1. Protestant__ 2. Catholic__ 3. Jew__ 4. Other__ 5. Unknown__
2. Baccalaureate 1964-65, if not sponsored by school:
 - a. Do the individual churches hold separate services for their own public school graduates? Yes__No__
3. Religious clubs and organizations, if active, during 1964-65:
 - a. What were they?
 - Hi-Y?__ Y-Teens?__ Youth for Christ?__ Others__ Names: _____
 - b. Do public school teachers sponsor? Yes__No__
 - c. Are the club meetings held during the school day? Yes__No__
4. If distribution of religious materials is permitted, please answer the following:
 - a. Were these religious materials personally distributed by representatives of religious groups? Yes__No__
 - b. If yes, did they make an oral presentation? Yes__No__

APPENDIX B

IOWA STATE UNIVERSITY
OF SCIENCE AND TECHNOLOGY

Ames, Iowa 50010

Department of Education

December 10, 1965

Superintendent of Schools

Dear _____:

As you know we are conducting a survey of religious instruction practices in the public schools of the seven mid-west states of Iowa, Missouri, Kansas, Nebraska, South Dakota, North Dakota, and Minnesota. Questionnaires were sent to 489 superintendents in these states. Your name was among those in the sample. As yet we have not received your completed questionnaire.

We know you are very busy and that you are deluged with requests of this type. Still we are sure you realize the importance of research in accumulating knowledge that will help all of us do a better job in our public schools.

Although we are very pleased with the response to date (423 returns out of 489, or 86%), we still need your questionnaire. Would you please complete it and return to the undersigned as soon as possible? Be assured that your response will not be disclosed to anyone or identified by school.

Sincerely,

Robert D. Looft
Researcher

APPENDIX C

Table 50. Frequency of responses for released and dismissed time practices, by five different stratifications, and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Released time				Dismissed time				Free time				Shared time			
	Yes	No	NR ^a	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>States</u>																
Missouri	0	86	2	0	0	86	2	0	0	86	2	0	3	84	1	3
Kansas	1	57	0	2	8	50	0	14	1	57	0	2	5	53	0	9
Nebraska	1	51	1	2	7	45	1	13	1	51	1	2	4	48	1	8
South Dakota	2	29	0	7	8	23	0	26	1	30	0	3	0	30	1	0
North Dakota	1	33	0	3	5	29	0	15	0	34	0	0	1	33	0	3
Minnesota	2	84	0	2	64	21	1	74	2	83	1	2	7	78	1	8
Iowa	3	79	1	4	7	75	1	8	0	82	1	0	2	81	0	2
Totals	10	419	4	2	99	329	5	23	5	423	5	1	22	407	4	5
<u>Enrollment</u>																
5000-over	1	69	1	1	18	52	1	25	0	70	1	0	9	62	0	13
1500-4999	4	144	1	2	36	111	2	24	2	145	2	1	8	140	1	5
0-1499	5	206	2	2	45	166	2	21	3	208	2	1	5	205	3	2
Totals	10	419	4	2	99	329	5	23	5	423	5	1	22	407	4	5

^aNR = No response.

Table 50. (Continued)

Strata	Released time				Dismissed time				Free time				Shared time			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Per cent Protestants</u>																
Not reported	0	14	1	0	3	11	1	20	0	14	1	0	2	3	0	13
0-69	3	88	0	3	32	58	1	35	1	89	1	1	6	84	1	7
70-79	1	95	0	1	28	68	0	29	2	94	0	2	7	89	0	7
80-89	3	99	0	3	25	77	0	25	0	102	0	0	4	98	0	4
90-100	3	123	3	2	11	115	3	19	2	124	3	2	3	123	3	2
Totals	10	419	4	2	99	329	5	23	5	423	5	1	22	407	4	5
<u>Parochial characteristic</u>																
Parochial	4	243	2	2	62	184	3	25	3	243	3	1	21	226	2	8
Nonparochial	6	176	2	3	37	145	2	20	2	180	2	1	1	182	1	1
Totals	10	419	4	2	99	329	5	23	5	423	5	1	22	408	3	5
<u>Community type</u>																
City of 50,000 people or more	0	26	1	0	6	20	1	22	0	26	1	0	5	22	0	19
Area outside, but next to city of 50,000 people or more	0	48	0	0	9	39	0	19	0	48	0	0	1	47	0	2
City 10,000-49,999, a separate city	1	74	0	1	17	57	1	23	0	74	1	0	9	65	1	12
Town with 2500-9999 people, separate from other urban areas	5	117	1	4	32	90	1	26	2	120	1	2	5	117	1	4

Table 50. (Continued)

Strata	Released time				Dismissed time				Free time				Shared time			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
Rural or town below 2500 people	4	154	2	3	35	123	2	22	3	155	2	2	2	156	2	1
Totals	10	419	4	2	99	329	5	23	5	423	5	1	22	407	4	5

APPENDIX D

Table 51. Frequency of responses for academic practices, by five stratifications, and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Old Testament				New Testament				Course "about" religion			
	Yes	No	NR ^a	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>States</u>												
Missouri	11	76	1	12	10	75	3	11	23	61	4	26
Kansas	3	49	6	5	3	49	6	5	12	40	6	21
Nebraska	2	50	1	4	2	50	1	4	10	42	1	19
South Dakota	2	28	1	6	2	28	1	6	5	26	0	16
North Dakota	1	33	0	3	2	32	0	6	3	30	1	9
Minnesota	6	78	2	7	5	79	2	6	16	68	2	19
Iowa	5	76	2	6	5	77	1	6	17	63	3	20
Totals	30	390	13	7	29	390	14	7	86	330	17	20
<u>Enrollment</u>												
5000-over	6	63	2	8	5	64	2	7	22	46	3	31
1500-4999	9	136	4	6	9	136	4	6	30	114	5	20
0-1499	15	191	7	7	15	190	8	7	34	170	9	16
Totals	30	390	13	7	29	390	14	7	86	330	17	20
<u>Per cent Protestants</u>												
Not reported	1	13	1	7	1	13	1	7	3	10	2	20
0-59	3	30	1	9	3	30	1	9	5	28	1	15
60-69	4	51	2	7	3	52	2	5	13	40	4	23
70-79	6	85	5	6	6	85	5	6	21	71	4	22
80-89	8	92	2	8	9	90	3	9	20	80	2	20
90-100	8	119	2	6	7	120	2	5	24	101	4	19
Totals	30	390	13	7	29	390	14	7	86	330	17	20

^aNR = No response.

Table 51. (Continued)

Strata	Old Testament				New Testament				Course "about" religion			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Community type</u>												
City of 50,000 people or more	4	22	1	15	3	23	1	11	8	17	2	30
Area outside, but next to, city of 50,000 people or more	5	41	2	10	5	42	1	10	16	30	2	33
City 10,000- 49,999, a separate city	1	72	2	1	1	71	3	1	16	56	3	21
Town with 2500- 9999 people, separate from other	12	107	4	10	12	107	4	10	26	94	3	21
Rural, or town below 2500 people	8	148	4	5	8	147	5	5	20	133	7	13
Total	30	390	13	7	29	390	14	7	86	330	17	20
<u>Parochial characteristic</u>												
Parochial	16	226	7	6	15	226	8	6	59	182	8	24
Nonparochial	14	164	6	8	14	164	6	8	27	148	9	15
Total	30	390	13	7	29	390	14	7	86	330	17	20

APPENDIX E

Table 52. Frequency of responses for academic practices, by five stratifications, and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Teaching Bible history				Teaching units about religion				Allowing teachers freedom to comment on religious reference and questions			
	Yes	No	NR ^a	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>States</u>												
Missouri	17	63	8	19	55	26	7	63	55	22	11	63
Kansas	3	50	5	5	34	20	4	59	32	20	6	55
Nebraska	8	45	0	15	32	20	1	60	32	18	3	60
South Dakota	2	29	0	6	20	11	0	65	21	9	1	68
North Dakota	0	32	2	0	17	14	3	50	20	13	1	59
Minnesota	9	72	5	10	54	28	4	63	61	22	3	71
Iowa	11	69	3	13	52	28	3	63	54	22	7	65
Total	50	360	23	12	264	147	22	61	275	126	32	64
<u>Enrollments</u>												
5000-over	9	57	5	13	47	19	5	66	47	18	6	66
1500-4999	19	125	5	13	102	42	5	68	103	35	11	69
0-1499	22	178	13	10	115	86	12	54	125	73	15	59
Totals	50	360	23	12	264	147	22	61	275	126	32	64
<u>Per cent Protestants</u>												
Not reported	0	11	4	0	6	7	2	40	7	4	4	47
0-59	5	28	1	15	21	12	1	62	25	9	1	71
60-69	8	44	5	14	39	12	6	68	37	15	5	65
70-79	7	81	8	7	59	33	4	61	59	31	6	61
80-89	13	88	1	13	61	37	4	60	65	32	5	64
90-100	17	108	4	13	78	46	5	60	83	35	11	64
Totals	50	360	23	12	264	147	22	61	275	126	32	64

^aNR = No response.

Table 52. (Continued)

Strata	Teaching Bible history				Teaching units about religion				Allowing teachers freedom to comment on religious reference and questions			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Community type</u>												
City of 50,000 people or more	3	20	4	11	20	5	2	74	17	8	2	63
Area outside, but next to, city of 50,000	5	40	3	10	33	9	6	69	30	11	7	63
City 10,000-49,999, a separate city	9	63	3	12	44	28	3	59	50	21	4	67
Town with 2500-9999 people, a separate urban area	18	100	5	15	84	36	3	68	83	33	7	67
Rural, or town below 2500	15	137	8	9	83	69	8	52	95	53	12	59
Totals	50	360	23	12	264	147	22	61	275	126	32	64
<u>Parochial characteristic</u>												
Parochial	32	205	12	13	165	73	11	66	172	62	15	69
Nonparochial	18	155	11	10	99	74	11	54	103	64	17	56
Total	50	360	23	12	264	147	22	61	275	126	32	64

APPENDIX F

Table 53. Frequency of responses for general practices, by five stratifications, and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Using school buildings for religious activities				Designating a night during week as "church night"				Scheduling no school activities on Sunday			
	Yes	No	NR ^a	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>States</u>												
Missouri	36	50	2	41	55	32	1	63	60	27	1	68
Kansas	25	26	7	43	45	12	1	78	46	10	1	81
Nebraska	18	33	2	34	46	7	0	87	33	19	1	62
South Dakota	11	19	1	35	28	2	1	91	27	4	0	87
North Dakota	16	15	3	47	31	3	0	91	20	14	0	59
Minnesota	43	36	7	50	70	6	1	81	68	16	2	79
Iowa	20	59	4	24	78	5	0	94	66	16	1	80
Totals	169	238	26	39	362	67	4	84	321	106	6	74
<u>Enrollment</u>												
5000-over	37	32	2	52	54	16	1	76	54	17	0	76
1500-4999	55	87	7	37	129	19	1	87	121	26	2	81
0-1499	76	120	17	36	179	33	1	84	146	63	4	69
Totals	168	239	26	39	362	68	3	84	321	106	6	74
<u>Per cent</u>												
<u>Protestants</u>												
Not reported	4	9	2	27	9	5	1	60	9	4	2	60
0-59	14	19	1	41	27	7	0	79	21	12	1	62
60-69	24	32	1	42	49	8	0	86	44	13	0	77
70-79	46	43	7	48	76	19	1	79	75	21	0	78
80-89	32	63	7	31	94	8	0	92	73	28	1	72
90-100	48	73	8	37	107	20	2	83	99	28	2	77
Totals	168	239	26	39	362	67	4	84	321	106	6	74

^aNR = No response.

Table 53. (Continued)

Strata	Using school buildings for religious activities				Designating a night during week as "church night"				Scheduling no school activities on Sunday			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Community type</u>												
City of 50,000 people or more	9	17	1	33	14	22	1	52	18	9	0	67
Area outside, but next to, city of 50,000	28	18	2	58	38	10	0	79	34	12	2	71
City 10,000-49,999, a separate city	34	39	2	45	68	6	1	91	61	13	1	81
Town with 2500-9999 people, a separate urban area	38	77	8	31	111	12	0	90	94	27	2	76
Rural, or town below 2500	59	88	13	37	132	27	1	83	114	45	1	71
Total	168	239	26	39	362	67	4	84	321	106	6	74
<u>Parochial characteristic</u>												
Parochial	102	135	12	41	206	41	2	83	185	60	4	74
Nonparochial	66	104	14	36	156	26	2	85	136	46	2	74
Total	168	239	26	39	362	67	4	84	321	106	6	74

APPENDIX G

Table 54. Frequency of responses for general practices, by five stratifications and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Dismissing all students for Christmas vacation				Dismissing all students for Good Friday				Excusing student absence for religious holidays not on school calendar			
	Yes	No	NR ^a	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent Yes
<u>States</u>												
Missouri	85	3	0	97	71	14	3	81	32	52	4	36
Kansas	57	0	1	98	51	6	1	88	30	22	6	52
Nebraska	50	0	1	94	49	3	1	92	24	25	4	45
South Dakota	31	0	0	100	31	0	0	100	17	12	2	55
North Dakota	34	0	0	100	33	1	0	97	18	14	2	53
Minnesota	86	0	0	100	85	1	0	99	56	27	3	65
Iowa	82	0	1	99	77	4	2	93	45	29	9	54
Total	427	3	3	99	397	29	7	92	222	181	30	51
<u>Enrollments</u>												
5000-over	70	1	0	99	67	4	0	94	50	18	3	70
1500-4999	148	0	1	99	136	9	4	91	78	58	13	52
0-1499	209	2	2	98	194	16	3	91	94	105	14	44
Totals	427	3	3	99	397	29	7	92	222	181	30	51
<u>Per cent</u>												
<u>Protestants</u>												
Not reported	14	0	1	93	13	1	1	81	8	4	3	53
0-59	34	0	0	100	34	0	0	100	19	13	2	56
60-69	57	0	0	100	55	2	0	96	33	21	3	58
70-79	96	0	0	100	93	2	1	97	56	35	5	58
80-89	100	1	1	98	92	8	2	90	54	40	8	53
90-100	126	2	1	98	110	16	3	85	52	68	9	40
Totals	427	3	3	99	397	29	7	92	222	181	30	51

^aNR = No response.

Table 54. (Continued)

Strata	Dismissing all students for Christmas vacation				Dismissing all students for Good Friday				Excusing student absence for religious holidays not on school calendar			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Community type</u>												
City of 50,000 people or more	26	1	0	96	24	3	0	89	14	10	3	52
Area outside, but next to, city of 50,000	47	0	1	98	46	1	1	96	29	16	3	60
City 10,000-49,999, a separate city	74	0	1	99	71	3	1	95	48	23	4	64
Town with 2500-9999 people, a separate urban area	123	0	0	100	113	7	3	92	65	49	9	53
Rural, or town below 2500	157	2	1	98	143	15	2	89	66	83	11	41
Totals	427	3	3	99	397	29	7	92	222	181	30	51
<u>Parochial characteristic</u>												
Parochial	247	1	1	99	236	10	4	95	140	97	12	56
Nonparochial	180	2	2	98	161	19	3	88	82	84	18	45
Total	427	3	3	99	397	29	7	92	222	181	30	51

APPENDIX H

Table 55. Frequency of responses for general activities, by five stratifications, per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Daily opening meditations				Group prayer recitations				Silent prayer			
	Yes	No	NR ^a	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>States</u>												
Missouri	17	65	6	19	11	70	7	13	22	57	9	25
Kansas	22	32	4	38	19	37	2	33	28	24	6	48
Nebraska	8	45	0	15	5	47	1	9	12	38	3	23
South Dakota	2	29	0	6	2	29	0	6	6	24	1	19
North Dakota	4	29	1	12	3	28	3	9	10	22	2	29
Minnesota	10	75	1	12	6	79	1	7	25	56	4	29
Iowa	14	68	1	17	12	71	0	14	25	53	5	30
Totals	77	343	13	18	58	361	14	13	128	275	30	30
<u>Enrollment</u>												
5000-over	13	55	3	18	7	61	3	10	25	41	5	35
1500-4999	30	116	3	20	24	122	3	16	47	92	9	32
0-1499	34	172	7	16	27	178	8	13	56	142	16	26
Totals	77	343	13	18	58	361	14	13	128	275	30	30
<u>Per cent Protestants</u>												
Not reported	1	12	2	7	0	14	1	0	2	10	3	13
0-59	4	30	0	12	5	27	2	15	9	23	2	26
60-69	10	46	1	18	10	46	1	18	19	33	5	33
70-79	14	79	3	15	12	80	4	13	28	62	6	29
80-89	16	84	2	16	9	89	4	9	34	62	6	33
90-100	32	92	5	25	22	105	2	17	36	75	8	28
Totals	77	343	11	18	58	361	14	13	128	275	30	30

^aNR = No response.

Table 55. (Continued)

Strata	Daily opening meditations				Group prayer recitations				Silent prayer			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Community type</u>												
City of 50,000 people or more	4	21	2	15	2	24	1	7	9	16	2	33
Area outside, but next to, city of 50,000 people or more	8	37	3	17	7	40	1	15	17	25	6	35
City 10,000-49,999, a separate city	16	58	1	21	12	61	2	16	26	43	6	35
Town with 2500-9999 people, separate from other urban areas	23	98	2	19	17	102	4	14	34	82	7	28
Rural, or town below 2500 people	26	129	5	16	20	135	6	13	42	109	9	26
Totals	77	343	13	18	58	361	14	13	128	275	30	30
<u>Parochial characteristic</u>												
Parochial	48	195	6	19	34	206	9	14	78	154	17	31
Nonparochial	29	148	7	16	24	155	5	13	50	121	13	27
Totals	77	343	13	18	58	361	14	13	128	275	30	30

APPENDIX I

Table 56. Frequency of responses for general activities practices, by five stratifications, per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Group listens to prayer				Bible reading, with comment				Bible reading, no comment			
	Yes	No	NR ^a	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>States</u>												
Missouri	21	61	6	24	3	78	7	3	20	64	4	23
Kansas	22	31	5	38	4	50	4	7	25	29	4	43
Nebraska	6	46	1	11	1	49	3	2	7	42	4	13
South Dakota	1	30	0	3	1	29	1	3	2	29	0	6
North Dakota	2	30	2	6	1	31	2	3	6	26	2	18
Minnesota	9	74	3	10	6	77	3	7	10	72	4	12
Iowa	19	59	5	23	5	74	4	6	16	63	4	19
Totals	80	331	22	18	21	388	24	5	86	325	22	20
<u>Enrollment</u>												
5000-over	11	56	4	15	3	64	4	4	15	53	3	21
1500-4999	30	109	10	20	7	134	7	5	37	104	7	25
0-1499	39	166	8	18	11	190	13	5	34	168	12	16
Totals	80	331	22	18	21	388	24	5	86	325	22	20
<u>Per cent</u>												
<u>Protestants</u>												
Not reported	0	13	2	0	0	13	2	0	0	13	2	0
0-59	7	26	1	21	2	30	2	6	3	30	1	9
60-69	10	45	2	18	4	50	3	7	13	41	3	23
70-79	15	77	4	16	6	85	5	6	17	75	4	18
80-89	22	74	6	22	2	95	5	2	25	71	6	25
90-100	26	96	7	20	7	115	7	5	28	95	6	22
Totals	80	331	22	18	21	388	24	5	86	325	22	20

^aNR = No response.

Table 56. (Continued)

Strata	Group listens to prayer				Bible reading, with comment				Bible reading, no comment			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Community type</u>												
City of 50,000 people or more	5	20	2	19	1	24	2	4	5	21	1	19
Area outside, but next to, city of 50,000 people or more	12	32	4	25	2	43	3	4	11	34	3	23
City 10,000- 49,999, a separate city	13	59	3	17	4	68	3	5	23	49	3	31
Town with 2500- 9999 people, separate from other urban areas	23	93	7	19	8	107	8	7	26	91	6	21
Rural, or town below 2500 people	27	127	6	17	6	146	8	4	21	130	9	13
Totals	80	331	22	18	21	388	24	5	86	325	22	20
<u>Parochial characteristic</u>												
Parochial	47	188	14	19	9	227	13	4	52	185	12	21
Nonparochial	33	143	8	18	12	161	11	7	34	140	10	18
Totals	80	331	22	18	21	388	24	5	86	325	22	20

APPENDIX J

Table 57. Frequency of responses for general activities practices, by five stratifications, and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Brief non-religious talk or reading on moral and spiritual values				Religious assemblies				Moral and spiritual assemblies			
				Per cent				Per cent				Per cent
	Yes	No	NR ^a	yes	Yes	No	NR	yes	Yes	No	NR	yes
<u>States</u>												
Missouri	62	20	6	70	32	49	7	36	61	19	8	69
Kansas	39	15	4	67	36	20	2	62	43	10	5	74
Nebraska	40	12	1	75	9	43	1	17	36	17	0	68
South Dakota	21	10	0	68	3	28	0	10	11	19	1	35
North Dakota	22	10	2	65	8	23	3	24	17	15	2	50
Minnesota	52	30	4	60	9	75	3	10	43	35	8	50
Iowa	59	22	2	71	21	56	6	25	53	26	4	64
Totals	295	119	19	68	118	294	21	27	264	141	28	61
<u>Enrollment</u>												
5000-over	48	20	3	68	13	56	2	18	47	17	7	66
1500-4999	114	30	4	77	44	94	10	30	102	35	11	68
0-1499	133	68	12	62	61	144	9	29	115	89	10	54
Totals	295	119	19	68	118	294	21	27	264	141	28	61
<u>Per cent</u>												
<u>Protestants</u>												
Not reported	5	8	2	33	4	10	1	27	6	3	6	40
0-59	21	13	0	62	6	27	1	18	19	15	0	56
60-69	44	9	4	77	10	44	3	18	38	17	2	67
70-79	63	30	3	66	14	76	6	15	56	32	8	58
80-89	72	24	6	71	29	69	4	28	64	35	3	63
90-100	90	35	4	70	55	68	6	43	81	39	9	63
Totals	295	119	19	68	118	294	21	27	264	141	28	61

^aNR = No response.

Table 57. (Continued)

Strata	Brief non-religious talk or reading on moral and spiritual values				Religious assemblies				Moral and spiritual assemblies			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Community type</u>												
City of 50,000 people or more	19	7	1	70	4	22	1	15	19	4	4	70
Area outside, but next to, city of 50,000 people or more	33	10	5	69	13	31	4	27	31	14	3	65
City 10,000- 49,999, a separate city	54	2	1	72	19	55	1	25	49	22	4	65
Town with 2500- 9999 people, separate from other urban areas	94	26	3	76	38	78	7	31	86	29	8	70
Rural, or town below 2500 people	95	56	9	59	44	108	8	28	79	72	9	49
Totals	295	119	19	68	118	294	21	27	264	141	28	61
<u>Parochial characteristic</u>												
Parochial	184	57	8	74	64	175	10	26	161	72	16	65
Nonparochial	111	62	11	60	54	119	11	29	103	69	12	56
Totals	295	119	19	68	118	294	21	27	264	141	28	61

APPENDIX K

Table 58. Frequency of responses for general activities practices, by five stratifications, per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?

Strata	Singing religious hymns				Playing religious music				Religious themes for operettas, plays			
	Yes	No	NR ^a	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>States</u>												
Missouri	58	23	7	66	65	16	7	74	57	20	11	65
Kansas	40	14	4	69	49	4	5	84	44	10	4	76
Nebraska	29	22	2	55	45	8	0	85	33	18	2	62
South Dakota	14	17	0	45	18	12	1	58	13	15	3	42
North Dakota	23	10	1	68	27	6	1	79	26	6	2	76
Minnesota	58	24	4	67	73	10	3	85	62	17	7	72
Iowa	57	23	3	69	69	11	3	83	53	23	7	64
Totals	279	133	21	64	346	67	20	80	288	109	36	67
<u>Enrollment</u>												
5000-over	44	22	5	62	54	10	7	76	51	10	10	72
1500-4999	98	43	7	66	121	19	8	81	99	37	12	66
0-1499	137	68	9	64	171	38	5	80	138	62	14	65
Totals	279	133	21	64	346	67	20	80	288	109	36	67
<u>Per cent</u>												
<u>Protestants</u>												
Not reported	6	4	5	40	10	1	4	67	9	2	4	60
0-59	18	16	0	53	26	8	0	76	24	9	1	71
60-69	40	14	3	70	48	6	3	84	40	12	5	70
70-79	61	30	5	64	71	17	8	74	59	30	7	61
80-89	68	32	2	67	87	13	2	85	71	25	6	70
90-100	86	37	6	67	104	22	3	81	85	31	13	66
Totals	279	133	21	64	346	67	20	80	288	109	36	67

^aNR = No response.

Table 58. (Continued)

Strata	Singing religious hymns				Playing religious music				Religious themes for operettas, plays			
	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes	Yes	No	NR	Per cent yes
<u>Community type</u>												
City of 50,000 people or more	17	7	3	63	21	3	3	78	18	4	5	67
Area outside, but next to, city of 50,000 people or more	31	14	3	65	37	7	4	77	36	8	4	75
City 10,000-49,999, a separate city	48	25	2	64	58	12	5	77	50	20	5	67
Town with 2500-9999 people, separate from other urban areas	84	36	3	68	104	15	4	85	79	33	11	64
Rural, or town below 2500 people	99	51	10	62	126	30	4	79	105	44	11	66
Totals	279	133	21	64	346	67	20	80	288	109	36	67
<u>Parochial characteristic</u>												
Parochial	164	73	12	66	199	36	14	80	170	57	22	68
Nonparochial	115	60	9	63	147	31	6	80	118	52	14	64
Totals	279	133	21	64	346	67	20	80	288	109	36	67

APPENDIX L

Table 59. Frequency of responses for general activities practices, by five stratifications, and per cent of "yes" responses to the question, Has your school district used this practice during 1964-1965?"

Strata	Baccalaureate				Religious clubs				Distribution of religious materials			
	Yes	No	NR ^a	Per cent	Yes	No	NR	Per cent	Yes	No	NR	Per cent
				yes				yes				yes
<u>States</u>												
Missouri	81	7	0	92	27	57	4	31	17	68	3	19
Kansas	57	1	0	98	42	16	0	72	20	36	2	34
Nebraska	50	3	0	94	27	24	2	51	17	35	1	32
South Dakota	31	0	0	100	7	24	0	23	9	22	0	29
North Dakota	30	3	1	88	13	17	4	38	12	20	2	35
Minnesota	67	18	1	78	37	48	1	43	19	66	1	22
Iowa	80	2	1	96	36	43	4	43	15	64	4	18
Totals	396	34	3	91	189	229	15	44	109	311	13	25
<u>Enrollment</u>												
5000-over	63	7	1	89	54	16	1	76	12	58	1	17
1500-4999	135	13	0	91	74	68	6	50	37	107	4	25
0-1499	198	14	2	93	61	145	8	29	60	146	8	28
Totals	396	34	3	91	189	229	15	44	109	311	13	25
<u>Per cent</u>												
<u>Protestants</u>												
Not reported	11	3	1	73	5	9	1	33	0	14	1	0
0-59	28	6	0	82	11	21	2	32	10	23	1	29
60-69	46	10	1	81	32	23	2	56	13	42	2	23
70-79	89	6	1	93	47	45	4	49	25	69	2	26
80-89	96	6	0	94	43	55	4	42	26	74	2	25
90-100	126	3	0	98	51	76	2	40	35	89	5	27
Totals	396	34	3	91	189	229	15	44	109	311	13	25

^aNR = No response.

Table 59. (Continued)

Strata	Baccalaureate				Religious clubs				Distribution of religious materials			
	Yes	No	NR	Per cent	Yes	No	NR	Per cent	Yes	No	NR	Per cent
				yes				yes				
<u>Community type</u>												
City of 50,000 people or more	24	3	0	89	20	7	0	74	3	24	0	11
Area outside, but next to, city of 50,000 people or more	38	8	2	79	28	17	3	58	14	29	5	29
City 10,000-49,999, a separate city	70	5	0	93	50	24	1	67	20	55	0	27
Town with 2500-9999 people, separate from other urban areas	116	7	0	94	50	68	5	41	29	92	2	24
Rural, or town below 2500 people	148	11	1	93	41	113	6	26	43	111	6	27
Totals	396	34	3	91	189	229	15	44	109	311	13	25
<u>Parochial characteristic</u>												
Parochial	222	26	1	89	130	110	9	52	58	185	6	23
Nonparochial	174	8	2	95	59	119	6	32	51	126	7	28
Totals	396	34	3	91	189	229	15	44	109	311	13	25