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### ABSTRACTS OF DOCTORAL DISSERTATIONS IN RELIGIOUS EDUCATION, 1972-1973

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# ABSTRACTS OF DOCTORAL DISSERTATIONS IN RELIGIOUS EDUCATION, 1972-1973

Assembled and Edited by David S. Steward

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A service provided by RELIGIOUS EDUCATION for many years has been the editing and publication of selected abstracts of doctoral dissertations of interest to religious educators. Criteria for selection have been: Inclusion of studies from the major religious groups in the country; representation from as large a group of schools as possible; relevance to the concerns and problems of religious education.

Included in this issue of the journal are 45 edited abstracts (Ph.D.-36; Ed.D.-8; Th.D.-1), which appeared in *DISSERTATION ABSTRACTS INTERNATIONAL*, Vol. 33-A, Numbers 6-12 and Vol. 34-A Numbers 1-5. The dissertations were completed between 1970 and 1973 at 33 different universities and seminaries.

Each abstract, in addition to citing year and institution, refers to the volume, number and page of *DISSERTATION ABSTRACTS INTERNATIONAL*, where the complete text can be found and information is given as to how to obtain microfilm or Xerox copies. All inquires should be addressed to: University Microfilms, Ann Arbor, Michigan, 48106.

For greater convenience, the abstracts have been organized in the following categories:

- Theory and History
- Curricula and Methods
- Age Group Issues
- Issues of Schooling

## THEORY AND HISTORY

CHUNG, II SOOK. "Marcel's Concept of Participation and Snyder's Phenomenological Approach: A Theoretical Model for Christian Education." Ph.D. Northwestern University, 1972. 230 ps. (33, 6, 3011-A)

The purpose of this dissertation was to compare Marcel's concept of "participation" and Snyder's phenomenological approach in order to determine critically points of agreement and difference, and to seek a theoretical model for Christian education based upon significant points of agreement found both in Marcel and Snyder.

Based upon the points of agreement found between Marcel and Snyder, an

interrelational-intentional model was proposed as an alternative for a new mode of Christian education. An application of the model was further made to Christian education in relation to its setting, scope, process, and objective.

COLLINS, WILLIAM EMMETT. "The Beginnings of Christian Education." Ph.D. Marquette University, 1973. 153 ps. (34, 55, 2350-A)

The purpose of this study is to provide a detailed description of the first Christian schools in regard to their origins, curricula, teaching methods, pupils, and teachers. The first Christian schools are understood to be the catechetical school and the school of theology at Alexandria. The study of these schools is limited to the time within the first three centuries. Primary sources are: the New Testament, books of the Christian community, and patristic writings.

From this detailed description of the first Christian schools, three generalizations are made: (1) These first Christian schools were created to meet the needs which were specific to the Christian communities. (2) These schools did not hesitate to borrow from non-Christian schools as long as such borrowing served their purposes. (3) They possessed the vitality to adapt to change.

CONVISER, RICHARD HOWARD. "A Theory of Interpersonal Trust." Ph.D. The Johns Hopkins University, 1970. 264 ps. (33, 11, 6446-A)

Although the concept of trust appears widely in explanations of sociological phenomena, no systematic theory of trust has been developed. This paper formulates an axiomatic theory of the determinants and consequences of trust, and describes a program of laboratory experimentation carried out to test several derivations from the theory. The theory asserts that the likelihood that a person will trust another is related most importantly to three characteristics of situations: (1) the person's perception of whether the other desires the same outcome as he in the same situation (2) his perception of the other's ability to bring about a desired outcome, and (3) his belief about the likelihood of future interaction with the other. Results of empirical tests of the derivations are in support of the theory.

DENYS, EDWARD PAUL. "Philip Melancthon's Unique Contribution to Education." Ph.D. Loyola University of Chicago, 1973. 427 ps. (34, 1, 154-A)

This dissertation investigated the life and writings of Philip Melancthon and isolated aspects of his life that showed the evolution of his educational thoughts and his distinctive contributions to education. The aim of this writer is to show that Melancthon, a humanist whose career in education led him into the service of the Lutheran reformers, advanced the cause of education through his own brilliant teaching, through the textbooks he wrote, through the schools and school systems he either organized or reorganized, and through the advice and assistance he gave to other educators.

DUNNING, JAMES BURKE. "Human Creativity: A Symbol of Transcendence in Contemporary Psychology and the Theology of Karl Rahner: Implications for Religious Education." Ph.D. The Catholic University of America, 1973. 403 ps. (34, 3, 1351-A)

The purpose of this study is to correlate research on human creativity in psychology, especially humanistic psychology, with Karl Rahner's theology of creation, insofar as this will suggest important implications for religious education. The study proceeds along the cognitional levels offered by Bernard Lonergan as a proper theological method: the empirical, intellectual, judgmental, and responsible. The empirical level presents recurring themes emerging from humanistic research which highlight important dimensions of the creative process. The intellectual level turns to Rahner's theology for an heuristic structure allowing us to understand why man is creative. The question of judgment results in basically positive critique: there is harmony between the psychology and the theology. The level of responsibility spells out the practical implications for religious education resulting from this study.

GARDNER, BOOKER T. "The Educational Philosophy of Booker T. Washington and its Implications for Social Mobility." Ph.D. Southern Illinois University, 1972. 280 ps. (33, 9, 4670-A)

This dissertation is a study of the educational philosophy of Booker T. Washington and its implications for increasing the effectiveness of the schools in promoting social mobility. Washington concluded that all experiences are educative and that education is a continual process throughout one's life. He believed that the school system should train its charges to be productive, employable, and useful citizens in society. The type of industrial and vocational programs advocated by Washington were designed to improve the economic, social, and educational conditions of any group or race.

GOLDSTEIN, STANLEY LEONARD. "The Influence of Marxism on the Educational Philosophy of W. E. B. Du Bois, 1897-1963." Ph.D. The University of Texas at Austin, 1972. 227 ps. (33, 9, 4672-A)

The purpose of this study is to describe the philosophy of education DuBois advocated during significant phases of his life and to analyze the character of the Marxian influence on this philosophy. During DuBois' teaching career at Atlanta University (1897-1910), his social goals were primarily integrationist, focused on bringing the Southern Negro into the mainstream of contemporary American life while allowing him to maintain his cultural identity. DuBois accorded education the principal role in combating race prejudice and in promoting integration.

During DuBois' twenty-four years of editing *The Crisis* for the NAACP (1910-1934), his social and educational philosophies changed as he became more firmly convinced of the correctness of facets of Marx's thought. When the depression brought inordinate suffering to American Negroes, DuBois broke with his integrationist goals and advocated a form of socialism within a voluntarily segregated Negro nation as the only means by which Negroes could insure their survival in a racist society. He modified his philosophy of education to make it supportive of his now Marxist influenced social conceptions, stressing the educational means by which higher education could help augment the economic reorganization of Negro sociality.

GOODBLATT, DAVID MORDECAI. "Rabbinic Academic Institutions in Sasanian Babylonia." Ph.D. Brown University, 1972. 310 pages. (33, 8, 4288-A)

This dissertation studies rabbinic academic institutions in Sasanian Babylonia, particularly during the Amoraic period, i.e., the third through the sixth centuries. The major part of the study consists of an examination of words appearing in the Babylonian Talmud which designate some kind of academic institution. All the occurrences of these words are examined so as to determine the precise meaning(s). The chronological and geographical provenance of the pericopae in which the terms occur are determined. The examination yields both lexicographical and historiographical conclusions.

GREENEBAUM, MICHAEL L. "System: An Approach to Educational Problems and Issues." Ed.D. University of Massachusetts, 1972. 215 ps. (33, 9, 5034-A)

This paper attempts to develop a general theory of concrete systems and to apply it to educational problems and issues at both the organization level (schools) and the organismic level (students in schools). Part I presents the need for a general theory which is applicable at different levels.

Part II develops the general theory. First, closed and open systems are distinguished. Open systems are then classified into three types: 1) non-adjusting systems which have unchanging lines of behavior; 2) adjusting systems which can change their behavior in pre-determined ways; and 3) learning systems which can change both their behavior and their organization through self-regulation.

Part III applies the theory to schools and students. As concrete learning systems, both the school and the student are seen to share certain general characteristics; they are open, they control their own transformations, and they are probabilistic. They are well-adapted to their concrete environments. They tend towards increasing complexity; including more differentiation of subsystems, more decentralization of decision-making, more interdependence of subsystems, and more elaborate adjustment processes. Their capacity to learn depends upon the quantity and variety of information stored in the system, the structure of their communications network, the pattern of subsystem allocation, the function of feedback loops, the memory facility, and the program determining the systems structure and behavior.

These general characteristics are developed with reference to common problems and issues faced by educators including the development of appropriate learning environments, the relationship between learning and behavior, and the capacity of both school and student to learn under different environmental conditions.

MC PHERSON, CATHERINE MARY. "Changing View of Religious Liberty: Reflections on Tax Support for Church-Related Elementary and Secondary Education from 1945 to July 1, 1971." Ph.D. Temple University, 1972. 357 ps. (33, 10, 5821-2-A)

The purpose of this study was directed to the manner in which religious li-

berty both influenced and reflected the thinking of the American people towards the use of public monies for church-related schools.

It was conjectured that an advance in a growing awareness of religious liberty may have been a contributing factor in permitting the passage of parochial programs in several states. The base for dialogue on the issue was broadened beyond that of separation of church and state to include religious freedom of parents and children. Perhaps the most significant observation was the recognition that desirability rather than constitutionality was relevant to the issue and afforded the opportunity for debate on the grounds of reasonable policy rather than on strict ideology.

MURPHY, MAUREEN MARY. "The Contribution of the Psychological Approach of Lewis Joseph Sherrill to the Twentieth Century American Religious Educational Scene." Ph.D. The Catholic University of America, 1973. 389 ps. (33, 12, 7015-A)

The purpose of this dissertation is critically to examine the thought of the prominent twentieth-century Protestant theologian and religious educator, Lewis Joseph Sherrill, by tracing the influences upon his thought from the field of psychology, and by assessing his contribution to the twentieth-century American religious educational scene. Sherrill's understanding of the human self, the nature of revelation and of the Christian community provides the foundation upon which his philosophy of Christian education rests. Noticeable in his writings is the stress on the relationship between evangelism and education, the importance of adult education, and the insistence that parents lay the basic foundation for Christian experience in their children. One of Sherrill's most noteworthy contributions to the field of Christian education in general was his unceasing concern for integration among the various disciplines. In this regard he succeeded in bringing together an understanding of man from the theological and psychological points of view all the while preserving the integrity of both disciplines.

NOLAN, RICHARD THOMAS. "The Significance of the Religious Thought of Edmond La B. Cherbonnier for a Basic Objective for Religious Education." Ph.D. New York University, 1973. 231 ps. (34, 2, 856-A)

The significance of the study rests upon the established importance of the basic objective to religious education, and the thesis that Cherbonnier's religious thought further clarifies relationships between religious thought and religious education. The investigation sought to show that Cherbonnier's writings sort out what he claims to be the two basic religious perspectives, mystical religion (or perennial philosophy) and biblical religion. Both consist of contrasting theories of knowledge, reality, and value, stated or implied. For Cherbonnier, the historical intrusion of the mystical into biblically based traditions is an error. It was proposed that the conceptual development of specific religious concepts is pivotal to the actual meaning of any basic objective.

RINGER, FRANCIS ELLSWORTH. "Para-Cultures and the Dominant Social Order: A Study of the Use of Power to Effect Change." Ph.D. Temple University, 1972. 352 ps. (33, 10, 5822-3-A)

The theme of this study is that the dominant social order tends to deteriorate and that para-cultural groups continually supply corrective and regenerative powers which effect changes in that dominant culture. The principal interest of the author is in the church as a para-culture capable both of surviving in the contemporary world and of exercising responsible power: to effect change in the larger society in order to counter entropic tendencies. The study attempts to describe the contemporary culture against the background of which para-cultures have arisen. Then a variety of para-cultural groups are examined to discover their strengths and weaknesses. Finally, anticipating the nature of the technological society at the close of the twentieth century, an attempt is made to draw conclusions which suggest the most promising characteristics which the church as a paraculture should develop to survive and to effect salutary changes in the dominant society.

SWANSON, ROBERT GLEN. "The Changing Word: A Media Analysis of the Writings of Martin Luther." Ph.D. University of Pittsburgh, 1972. 170 ps. (33, 12, 7018-A)

Previous media investigations by Harold Innis and Walter Ong provide the means of identifying the interaction of the press beginnings and its surrounding cultural events. It is shown how Luther participated in both exterior and interior elements of this typographic environment. The exterior dimension of the typographic environment traces the easily observable changes in sixteenth century society. The interior dimension of the typographic environment employs Ong's concept of the sensorium to trace the less obvious perceptual transformations arising from the new medium. Results of this study move in three directions. The Reformation: Other helpful media investigations could be undertaken pertaining to Luther and various elements of his theology and practical reform efforts. Contemporary religious efforts: Awareness of contemporary media mentality could inform the church's theology, strategy and action. Media analysis as a critical method: Study of media could be used as another research perspective to bring insight to disciplines in the arts and sciences.

WHITNEY, RUTH. "An Understanding of Person in the Tillichian Dialectic and its Implications for Women in American Society: An Interdisciplinary Study." Ph.D. The Catholic University of America, 1973. 694 ps. (34, 3, 1357-A)

The purpose of this dissertation is twofold: first, to develop an understanding of the human person by bringing into a unity the theories of contemporary psychologists, sociologists, and theologians, and second, to discover the implications of this contemporary, interdisciplinary understanding of person for women in American society. Theories of person held by Tillich, Maslow, Erikson, Berger, Bellal, Rahner and Buber are synthesized into an understanding of person which is dialectical, hierarchical, and multidimensional. After describing the seven authors' understanding of women, the ninth chapter draws out the implications of this synthetic understanding of person for women in American society.

## CURRICULA AND METHODS

ADAMS, ROBERT JESSE. "Social Identity of a Japanese Storyteller." (Volumes I and II) Ph.D. Indiana University, 1972. 706 ps. (33, 8, 4279-80-A)

A social identity as storyteller is achieved through extensive exposure to folktales and through the adoption of tales as a means of personal expression by the storyteller. This study reconstructs the development of Mrs. Tsune Watanabe of Njigata prefecture, Japan, as an expert raconteur. In analyzing the development of a storyteller, a thorough discussion was made of the influence of a social identity as a listener on the ultimate social identity as storyteller. Among these influences are those of the extent of passive exposure to stories, the degree of identification with storytellers, the amount of activity in precipitating storytelling events as a listener, and the strength of the desire to replace a social identity as listener with that of storyteller. After a story listener has made a decision to become a storyteller, he goes through a number of steps in actually becoming a storyteller. An important step is the acceptance of stories as valid embodiments of culture values and beliefs.

Once the individual has made a firm decision to become a storyteller, he must meet a number of technical requirements in order to be accepted by his community as a raconteur. He must be able completely to control the outline of the tale as he has received it in either oral or written form. He must be able to incorporate elements from other tales into the tale being told, and must be able to make competent use of the stylistic features demanded by a well formulated tale, such as repetitive exchanges of dialogue, opening and closing formulas, skillful characterization of tale protagonists, and full development of dramatic tension.

CAMPBELL, DAVID COLIN. "A Group Laboratory Approach to Love Training in the United Methodist Church: An Evaluation." Ph.D. Boston University Graduate School, 1973. 151 ps. (34, 4, 2011-12-A)

The purpose of this dissertation is to study and evaluate the Love Training Program conceived and developed by David B. Chamberlain. Chamberlain defines Love Training as "a serious attempt to teach Christians how to obey the new commandment of Jesus to ' . . . love one another . . . as I have loved you.' " The Love Training Program is designed as a Group Laboratory. The activities in which the individuals participate are designed to teach them how to manifest Tending, Self-Giving, and Truth-Seeking. Self-Giving is described as expressing oneself to others in such a way as to describe one's real thoughts and feelings. Tending is described as listening and observing with sensitivity and awareness to communications from another person. Truth-Seeking is described as attempting to discover the reality of one's life specifically in terms of one's relationships with others.

The conclusions of the study include the following:

1. The Love Training Program Laboratory changed the participants' Tending behavior in the direction of the desired change.
2. The Love Training Program Laboratory showed a tendency to increase Self-Giving behavior.
3. The Love Training Program Laboratory produced no significant change in Truth-Seeing behavior.

4. The use of Biblical material and references to Jesus' way of loving proved to be a problem in the program. Many of the participants found it difficult to accept Chamberlain's exegesis.

5. The amount of physical interchange during the course of the program produced some sexual feelings on the part of the participants. Such is only natural. A real weakness of the program was its failure to provide an opportunity for the participants to acknowledge the sexual feelings and to deal with them.

HAMMANN, LOUIS JOHN 3rd. "The Story: A Primary Datum of Religious Traditions." Ph.D. Temple University, 1973. 346 ps. (34, 2, 854-A)

The aim of the essay is to lay the foundation for a phenomenology of religious literature that is not committed to a particular theological position. The hermeneutical principle that must be established is that religious literature appears as a story. The story may be preserved in a traditional narrative or may function as the substratum upon which parts of the scripture depend. In either case, the story is to be taken as the primary datum of religious traditions.

A myth/story may be understood to be a dramatic representation arising out of the human experience of natural or historical moments. As such, a myth appears as an expanded metaphor. Critical focus upon the story may then help us to avoid searching out a kerygma as the meaning of the myth or working merely to establish the "historicity" of the narrative as a criterion of authority. The story/myth is not merely an expressive medium; it constitutes a responsive mode that allows "man-who-speaks" to "establish himself" imaginatively in a world that often baffles efforts to eliminate the experience of ambiguity.

If a kerygma gives way to the story as the primary focus of hermeneutics, theology's task will change. It may operate, then, to assimilate and comment upon the controlling images generated by the religious story, thought of not merely as the medium of revelation but as itself what is revealed.

The concept of religion contains the concept of revelation. It is argued, however, that revelation ought to be understood as "transactional" rather than "informative." But it is the religious story that is to be understood as the *immediate* locus of revelation, the narrative context in which the functions of indication (objective) and signification (subjective) are merged.

HANDEL, JUDITH DIANE. "Learning to Categorize: A Socialization Study in an Elementary School." Ph.D. University of California, Santa Barbara, 1972. 216 ps. (33, 10, 5837-A)

In order to cope with the complex world and to communicate with others, people categorize. They group items into classes and respond to them in terms of the items' class membership. Studies of categorization processes to date, based largely on the work of Jerome Bruner, view learning to categorize as the mastery of a specific body of knowledge.

An alternative theory, developed out of ethnomethodology, proposes that learning to categorize involves learning a set of interactional techniques. From this perspective, rules which are stable across situations cannot exist, since all meaning is indexical (i.e., context-bound), but members overcome

indexicality by constructing a sense of order. To cope with the practical purposes of a situation, members negotiate with each other a sense of order; then, orienting to this sense of order, they treat it as stable and representing a factual world. Through the definition of the situation to which the participants are oriented, an authority structure is created which provides a means for making definitive judgments. The judgments are always situation-bound but, within a situation, they can be viewed as though they were definitive.

HARDY, SISTER MARIE PAULA. "Drama as a Tool in Education." Ph.D. University of Illinois at Urbana-Champaign, 1972. 275 ps. (34, 2, 512-A)

Drama, as a tool in education, differs from drama, as an art form leading to theater. This study uses a descriptive method to explain the effectiveness of educational drama and argues why it should be used in the classroom. Investigation included observations, reflection upon and analysis of Dorothy Heathcote's multifaceted uses of drama. Drama is shown to be a viable and soundly-based educative tool that all children should experience and employ. All teachers can in some degree learn dramatic techniques and applications appropriate to their own artistic personalities and to their specific classroom circumstances. Criteria for evaluating progressions in drama-growth are discussed.

RICHARDS, LAWRENCE O. "Pre-Evaluative Research on a Church/Home Christian Education Program." Ph.D. Northwestern University, 1972. 165 ps. (33, 10, 5575-A)

The dissertation reports pre-evaluative research on development of a Christian education system which might stand as an alternative to the traditional "Sunday School" in religious education. Primary objectives of the proposed alternative system, which is concerned only with the nurture of 1st through 6th graders (children aged six through eleven) are (1) to shift the recognized location of Christian education from the church to the home, and (2) to provide support for parents in accepting and fulfilling a role as communicators of Christian faith. Secondary objectives of the system include (3) the provision, in an in-church setting, of additional adult models for communication of faith's life, and (4) the development of a peer setting in which faith can be shared on the child's own level.

The basic theory on which the system is constructed is derived from a socialization model of education, in order that cognitive religious learnings might take place within the attitudinal and behavioral frameworks appropriate to them so that Christian faith will be communicated and perceived as an experiential life, rather than as a belief system with only theoretical linking to experience.

SCHIMPF, ALICE LOUISA. "An Analysis of the Functions of Narrative Forms in Biblical Literature and Their Relationship to Religious Education." Ph.D. University of Pittsburgh, 1972. 123 ps. (33, 12, 6743-4-A)

Lack of communication and understanding is a much discussed phenomenon of the twentieth century. But when seen in its historical perspective, communication has been a continuous problem for mankind. Although a perplexing

problem for all communities, it seems to be especially acute in the Judaeo-Christian community which has the Bible, an ancient Near Eastern text, as its basic document. To cope with the situation, some members of the religious community have either subscribed unquestionably to the usage of biblical terms or have been tempted to bypass biblical language. This thesis examines the utilization of a literary typology developed from contemporary analysis to clarify the function of biblical stories for modern man.

Central to the study were four questions: How did the various narrative forms in the Bible function to communicate religious knowledge in light of contemporary literary understanding? What characteristics are inherent in the story enabling it to function in different eras and cultures? How does the narrative as a pedagogical tool relate to religious education? Does an analysis of biblical usage clarify outlooks in the Bible that relate to the world view of man today?

By placing an emphasis on the commonalities (language and learning) of the biblical and modern culture, the narrative is seen to relate to the basic needs of man in the present as well as in the past, a first and important step in effective religious education.

SINGER, NORMAN MARVIN. "Personal and Public Knowledge and the Curriculum." Ed.D. The University of Tennessee, 1972. 259 ps. (33, 8, 4075-A)

The purpose of this developmental study was to examine issues and propose resolutions of the apparent conflict in education between: (1) the treatment of public knowledge which is widely shared and culturally determined, and (2) the treatment of personal knowledge which is individually derived and internalized. The problem which gave rise to this study involves rapidly changing perspectives in education and society-at-large regarding the goals of education, the nature of knowledge, and the interaction between the individual and his culture.

This study provides an analysis of the sources of incompatibility between personal and public knowledge, a discussion of the necessary interdependence between personal and public knowledge as well as an extensive rationale for heightening both the quantity and quality of personal relationships as part of the school curriculum.

#### AGE GROUP ISSUES

ANDERSON, DOUGLAS ANDREW. "Guidelines for the Theory and Practice of the Family Growth Group in the Local Church." Ph.D. Boston University Graduate School, 1973. 386 ps. (34, 4, 2010-A)

The family growth group was defined as a group of three to five families who meet together regularly and frequently for mutual care and support and for the development of family potential. Utilizing its valuing function, the church is able to formulate a normative view of the family from a theological perspective. Such a normative view was proposed as the goal of a family growth group program. Characteristics include enabling members to participate (a) fully in each other's lives through a rich interchange of caring and

communication, (b) openly with other systems, including caring for other families, and (c) actively in the salvatory process on the level of transcendental systems, in trustful relationship with the Divine Participant and Source of all growth. Contributions from the literature, the responses of family growth group program originators, and the ratings and comments of the family education professionals were compiled, discussed, synthesized and incorporated into guidelines, which are proposed as a theoretical framework for guiding the practice of, and further research upon the family growth group in the local church.

COOK, JOHN WILLIAM. "An Application of the Disengagement Theory of Aging to Older Persons in the Church." Th.D. Boston University School of Theology, 1971. 183 ps. (33, 6, 3011-A)

The purpose of the dissertation was to discover whether older persons who retire and move to Florida disengage from the church and expressions of piety more than those who retire and remain in their home community. Disengagement, as defined by the theorists Elaine Cumming and William E. Henry, is a decrease in the number and variety, through inevitable mutual withdrawal, of social ties between an older individual and others, together with some qualitative changes in the style of relationships and the personality. Hypotheses tested in the study were: 1) that the disengagement theory of aging is valid; 2) that piety increases with age; 3) that church attendance and involvement decrease with age; and 4) that moving to a new community will speed the disengagement process.

Of the four hypotheses mentioned, one, three, and four were supported by the findings of the study; the support for the second was inconclusive, perhaps because religious piety is difficult to measure. The problem of norms for successful aging were dealt with thus moving the study beyond the purely descriptive. The findings indicated that activity is not the panacea for all problems of aging. Not all older adults want to be kept busy; some are happy to disengage from the pressures of middle age. There was some evidence that the oldest respondents in the two groups studied had a tendency to disengage from normal expressions of piety and to become more idiosyncratic in their expressions of piety.

DAMRELL, JOSEPH DAVID. "Improvisational Youth Groups and the Search for Identity: A Study of an Urban Religious Sect in the Youth Culture." Ph.D. University of California, Davis, 1972. 308 ps. (33, 10, 5834-5-A)

The Church of the Cosmic Liberty is a small religious sect in urban Los Angeles whose youthful members have improvised a Hindu way of life to attain "God-realization." Although the original intention of the founding members was to establish marijuana as a bonafide religious (and therefore legal) sacrament, the group eventually turned away from drug use altogether and embraced a pietistic, introversionist, gnostic and ascetic life-style. An ethnography of the sect shows it to be highly egalitarian, structurally complex, but, at the same time, highly vulnerable. The sect has provided the members with the necessary skills, ideologies and experiences which should enable them to remain in the youth culture on a more or less permanent basis.

Besides providing an ethnography of group life and a comparison between the Church of Cosmic Liberty and marijuana dealing groups and rock and roll bands, the study lays the foundation for a sociological theory of improvisational youth groups. The groups are characterized by spontaneous, ideosyncratic participation of members, by a lack of emphasis on group history, egalitarianism, the absence of adult authority, structural vulnerability, an emphasis on knowledge of a direct, intuitive sort, a concern for the playing of character-implicating, non-instrumental roles, the development of pro-youth and anti-adult ideologies, and a paramount concern for the discovery of the proverbial Self.

GILLESPIE, VIRGIL BAILEY. "Religious Conversion and Identity: A Study in Relationship." Ph.D. Claremont Graduate School, 1973. 301 ps. (34, 4, 1724-A)

The concern of this dissertation was to observe the fundamental relationships that exist between the two phenomena in experience of religious conversion and identity formation and crisis as defined by Erik Erikson. The methodology of the study included extensive review of the literature of the psychology of conversion. Special consideration was given to the role of adolescence, personality, suggestion, culture, and revivalism in the occurrence of this experience. These contexts were seen to form the fabric of experience wherein the conversion takes place and posed the framework wherein identity could be studied. Conversion serves as a primary identity experience. However, relationships to moratorium negative identity and identity confusion were postulated as unsuccessful attempts at conversion experience. Brief suggestion as to the value and implications of this kind of study for religious educators dealing with areas of student relations, learning theory, and curriculum are given.

GURAK, DOUGLAS THOMAS. "Religiosity and Radicalism: The Case of the University Christian Movement." Ph.D. The University of Wisconsin, 1973 313 ps. (34, 3, 1373-A)

This study examined the relationship between religiosity and radicalism among participants at a national conference of the University Christian Movement (UCM). Two competing theoretical perspectives were evaluated. The first claims that religiosity and radicalism are "mutually corrosive," while the second argues that, in certain contexts, religiosity can reenforce radicalism. The function of the UCM in the student movement was evaluated in terms of whether it was a repetitive, alternative or transforming organization.

The results were interpreted as evidence against the thesis that religiosity and radicalism are mutually corrosive. Within the context of involvement in varied organizations related to radical politics, participation in religious organizations can serve to mobilize radical activity and beliefs. It was concluded that the UCM served as an alternative organization, which provided an organizational network for radicals in institutions and regions not reached by other radical organizations and which resocialized less radical students in a radical direction.

PIERCE, STERLING L. "The Effect of Groups Discussion on Statements of Moral Judgment of Seventh Graders." Ed.D. State University of New York at Albany, 1972. 152 ps. (34, 3, 1085-A)

The purpose of the study was to determine whether discussion among students who represent differing levels of maturity in moral judgment will effect significant change to a greater extent than no discussion. Two hypotheses were tested. Hypothesis 1 stated that there would be a significant difference (.05) in the amount of change in statements about moral judgment occurring between pre-test and immediate post-test results for groups of seventh grade students participating in discussion as compared to groups of seventh grade students not participating in discussion. Hypothesis 2 stated that there would not be a significant difference (.05) in statements about moral judgment between groups of seventh grade students varying in numbers of mature and immature subjects.

Results indicate that it was possible to accept both hypotheses. It was suggested that discussion involving students representing different levels of maturity could be a useful technique in the educational process particularly as it relates to the development of values.

POWERS, EDWARD ALTON. "On Keeping One's Balance — Church Education, History, and Adolescents." Ed.D. Columbia University, 1973 162 ps. (34, 5, 2409-10-A)

The dissertation deals with programmatic options important to the national staff of the United Church of Christ to deal with policy issues concerning the role of historical material in Christian education particularly with adolescents. A major question is, "Why use historical material at all?" Several answers are given: *self-defense* — the traps of the mythmaker can be avoided; *faith and its context* — the Christian faith is set in a historical context; *functional* — historical material is used in liturgy, organization, and authoritative documents; *identity* — historical understanding helps shape one's individual and corporate identity. Several program models are analyzed: The Shalom Curriculum, a new project under development in the United Church of Christ which draws upon the biblical notion of *shalom* for its integrating concept; a paradigmatic event approach; and issue education. Conclusions are drawn regarding optimum policy directions for the U.C.C.

RUSSELL, HOWARD HERBERT. "A Comparison of the Effectiveness of a Systems Approach and a Conventional Approach for the Teaching of Christian Love to First- and Second-Grade Children in Church School." Ed.D. Boston University School of Education, 1973. 296 ps. (34, 4, 1595-6-A)

This study demonstrated that a course developed by the use of a systems model was more effective in achieving affective objectives than a conventional, activity centered course designed to meet the same objectives.

The major hypothesis tested was: "With children in the first and second grade there will be no significant difference in the scores on a measure of the desire and ability to express Christian love between those taught by a systems approach and those taught by a conventional approach." The behavioral definition of Christian love was based on the parable of the good Samaritan

(Luke 5: 25-37): "Discovering the needs of others and trying to meet them."

Data were collected by two instruments developed by the investigator — a rating scale and a story completion test. Data from the rating scale showed that the systems designed course was significantly more effective ( $P = .01$ ) than the conventional course in helping the subjects reach the objectives. The story completion test data were inconclusive and contradictory, reflecting the possible invalidity of the instrument in its present form.

The study contributed to affective education both in terms of design theory and technique of instruction. It has shown that a systems approach with measurable objectives is effective in affective education, especially in clarifying the goals of the curriculum and in selecting the techniques of instruction.

SAUL, SALAMITH. "An Album of Aging." Ed.D. Columbia University, 1972. 508 ps. (33, 8, 4074-5-A)

Like every stage of life, senescence presents both general and unique needs stemming from the social gestalt and requiring relevant services. A predominant deterrent to adequate service has been the prevalence of stereotyped views of aging based on a whimsical assortment of myths, undiscerned ignorance and a range of emotional attitudes derived from the notion that "It is a 'waste' as 'they' are going to die anyway." To many, old age is synonymous with mental and physical illness, dependency and other unpalatable conditions. Teachers and students of the service professions, among others, are often limited in both motivation and learning by such stereotyped concepts.

This dissertation, conceived in two parts, offers a compilation of teaching materials aimed at mitigating the stereotypes of senescence. Based on the premise that an art form encompasses the emotional, as well as the intellectual, dimensions of learning, the "Album" (Part II) offers short stories, descriptive accounts, verses and taped excerpts of live case experiences. Part I presents an overview of the problem of aging in modern times. It includes a review of literature which provides the conceptual underpinning for the "Album," and discusses the use of literary media as an educational method.

SIEGEL, BEATRICE KRONGELB. "Planning and Development of an Adult Education Program: A Case Study." Ed.D. University of California, Los Angeles, 1973. 215 ps. (34, 1, 115-A)

The voluntary nature of most adult education programs places control over the phenomenon of participation in the hands of the potential learner. The challenge for the program planner lies in so designing and constructing the program that a public will attend. This study examines the case of a carefully designed and constructed program, which failed to attract participants, by testing the hypothesis that there is a relationship between the program development process and the participation pattern of the target clientele. The hypothesis is examined in view of the theoretical constructs of adult program development, with particular emphasis on the andragogical process of program development proposed by Malcolm S. Knowles.

Findings of the study show that the following variables affected the program development programs to the extent that it was not effective in achieving the stated goal.

1. The period devoted to program development was structured to meet

several agency needs, which then became the dominant foci for the planning group.

2. The planning group included professional staff from the administrative and supervisory levels of both agencies, rather than lay members and professional staff concerned primarily with program planning.

3. The program was structured without any involvement of the potential clientele and was based on needs and interests projected by the planners for the public and reflecting the planners' own value sets.

SLEEPER, MARTIN ELIHU. "A Study of the Uses of History in Adolescence." Ed.D. Harvard University, 1972. 151 ps. (33, 6, 2698-A)

The major problem which this study explores is the extent to which an adolescent utilizes a perception of history as he undergoes the psychological process of development. Analysis of recent psychological literature suggests that a youth's view of societal history, as well as that of his individual past, is bound up with the developmental tasks of adolescence. This analysis, along with an epistemological assumption of existentialist education which construes meaning in a body of knowledge like history as not pre-existent but instead defined by the individual as he subjectively confronts that knowledge, serves as a theoretical framework within which to investigate the nature of the historical perspective and the role it appears to play in the processes of identity formation and cultural socialization.

The study consisted of an extensive interview with each of thirty high school seniors. The interviews with the students suggested the existence in their minds of two categories of past reality. The first included a sense of the autobiographical past. This included a portrait of grand-parent, parent and oneself as products of distinctly different generations, an understanding of the impact of particular experiences in the individual past, and recognition of the influence of societal history at crucial junctures in one's autobiography which irrevocably affected development in the present and the future. The second category was understood as history; a body of knowledge both intrinsically interesting and socially valuable, and yet separate from individual concerns. Only direct, experiential connection through particular events seen as salient in both the individual past and history brought the two categories together. In that case, the understanding of that event was taken out of the category of formal history and assimilated into the framework of autobiography.

In the final section, several current curricula in the social studies are reviewed; particularly their exclusive concentration upon an analytic mode of historical study which all but ignores the adolescent's psychological and epistemological tendencies to fashion his own meaning from the past. The task of secondary school history educators is not to dispense with this mode, but rather to offer it in a manner which will permit the adolescent to put the analysis and interpretation of historical knowledge in the service of more general concerns of his own development.

WHITEMAN, RAYMOND GERARD. "An Analysis of the Relationship Between Selected Interpersonal and Institutional Variables and the Value Systems of Youth." Ph.D. University of Notre Dame, 1973. 160 ps. (34, 5, 2410-A)

This dissertation was undertaken in order to examine the relationships that existed between an adolescent's positive Christian social beliefs and values and (1) the subject's interpersonal relations and (2) the type of religious education experienced by the subject. The sample of 376 subjects (male and female) used for this study were chosen at random from a stratified data bank population of Minneapolis high school students maintained by the Youth Research Center. Equal numbers (94) were chosen for each of the cells representing Catholic parochial schools, Public Schools (and C.C.D. classes), Public schools (and Sunday School), Public schools only. The instrument used was the Y.R.C. instrument of 420 items.

This study revealed that subjects who experience warm, interpersonal relationships with others, irrespective of the type of religious education received, had developed more in comparison with the "low mutuality" group: (i) a sense of God awareness; (ii) a maturity of values; (iii) a regard for themselves; (iv) a life style that has meaning and purpose. The research suggests to religious educators that they give more attention to the warmth of atmosphere created in the school and to the development of Christian community rather than placing too much reliance on the religion period itself.

#### ISSUES OF SCHOOLING

BERG, THOMAS ROBERT. "The Modern Romantic Critics of Education." Ph.D. The Ohio State University, 1972. 133 ps. (33, 8, 4138-9-A)

The dissertation is an analysis of the modern romantic tradition in criticism of American public education. The foundation of philosophical romanticism is presented in the form of a discussion and criticism of the philosophical, political and educational writings of Rouseau. Against this background the modern romantic movement is analyzed through the works of selected writers, beginning with Paul Goodman as a representative of anarchism. Ensuing sections deal with Edgar Z. Friedenberg, who is seen as an elitist; John Holt, who represents a technological approach; and Jonathan Kozol, who is an advocate of the free-school alternative. These various schools of thought, forming the modern components of romantic criticism, are seen as inadequate as liberating alternatives because each fails to recognize the historical importance and cultural integrity of the schooling process and its basis in the ethos of American society.

BLACK, PAUL HUNTS. "The Black School Situation: An Analysis." Ph.D. Northwestern University, 1972. 129 ps. (33, 10, 5426-A)

The purpose of this investigation was to examine the nature, extent, and implications of problems found in predominantly Black inner-city schools. A review of literature and findings which described the Black school setting; an explanation of our primary analytical tool — the domestic colonialism model; and a review of literature and findings in the fields of Cultural Anthropology, Education, Behavioral Psychology, and Sociology was completed.

Conclusions drawn as a result of the investigation were as follows: (1) Black schools similar to colonial outposts retard the growth and development of the Black subculture; (2) dominant culture school models are not components of the Black subcultural system and, therefore, do not properly interface with many components of that system; (3) inner-city schools attempt to impose on Black children alien value orientations and other cultural elements which create social disorganization and personality derangement; (4) interfacing properly with the components of its system, dominant culture schools serve the interests of those who create them; (5) the concepts of legitimacy and authority are meaningless in the Black school setting; and (6) the push for integration without cultural representation may manifest the self-hate syndrome.

Recommendations posed as a result of the investigation were as follows: the character of schools should be determined by the members of the communities in which the schools exist; curricular objectives should be derived from the environments in which the curricula are used; higher education should place more stress on training and developing ethnic scholars who are highly knowledgeable about their respective subcultures; and Black elementary and high school students should be provided with regular and structured information about their subculture.

CHAPMAN, JIMMY CARL. "Changes in the Concepts of Childhood Education in America 1607-1860." Ph.D. The University of Texas at Austin, 1972. 235 ps. (34, 2, 592-A)

This dissertation was an analysis of changing concepts of childhood education that occurred between 1607 and 1860. These changes are revealed through educational legislation, educational leadership, development of schools, evolution of textbooks, policies of punishment, influence of religion and the labor movement. As changes occurred in these areas, concepts of childhood education changed. The history of American childhood education revealed that the concepts of childhood were a predominant force in the structuring of education. As children became accepted as individuals, education developed to provide for their needs. This study has pointed out changes in the concept of education and the educational developments resulting from this change.

DEMPSEY, MICHAEL J. "An In-Depth Study of Five Key Changes of Direction Indicated for Catholic Schools by Vatican II and Technology." Ph.D. Fordham University, 1973. 458 ps. (34, 5, 2409-10-A)

This study is an attempt to analyze five key areas within which new directions for religious education have been indicated by the Second Vatican Council and developments in technology. The intent was to describe in practical terms the nature of the changes involved for Catholic elementary and secondary schools, contrast them with past objectives and practices and from them extract specific guidelines by which progress in the new directions can be evaluated on the school level. Five areas of research were developed: 1. Faith as a Dimension of Life. 2. How the Church (and the Christian) Sees Herself. 3. Emphasis on Experiential Religious Learning and Designing the School as a Christian Community. 4. Emphasis on Freedom and the Individual. 5. Technology.

A generalization of conclusions includes: There have been extraordinary changes of direction for American Catholic elementary and secondary schools as a result of Vatican II and technology in all five areas studied. The implications of technology, and particularly the massive influence of communications media, are the least well understood of all the areas studied. The religious core of the new changes is distinctly different from new directions occurring in the wider educational field and represent a substantially deeper perception of the learning process.

FALLON, SISTER MARJORIE. "An Exploratory Study to Determine Attitudes of Young Women at St. Joseph College, West Hartford, Connecticut, Toward Their Future Role in the Church." Ph.D. New York University, 1973. 228 ps. (33, 10, 5573-4-A)

The purpose of this study was to examine the attitudes and aspirations of women in a selected Roman Catholic college in relation to their role in the Church as they envision it, particularly upon their graduation from college and return to the larger community. To arrive at this information it was necessary to explore certain related aspects of the problem: an investigation into how these young women see the place of the Church in today's world and their attitudes toward the role of women in the Church, presently and in the future. Among the changes to be hoped for is greater involvement of women in leadership and decision-making roles. Respondents gave evidence of willingness to assume greater responsibilities than are now open to them. This willingness exceeded any like willingness to say that these same responsibilities should be open to all women. No universal "women's liberation" theme was identifiable.

HOFTIEZER, ROBERT JOSEPH. "Zen as Educational Praxis: A Study of the Educational Characteristics of the Practice of Zen Buddhism." Ph.D. State University of New York at Buffalo, 1972. 202 ps. (33, 9, 4962-A)

This study was undertaken to describe the operational characteristics of the practice of Zen Buddhism in such a way that the educational qualities are clearly delineated. The following were discovered to be the basic characteristics of the Zen experience. Zen is (1) nonproblematic in its approach to the world, (2) non-reductive in its dialectical procedure, (3) neither a naturalism nor a supernaturalism; (4) Zen uses an apophatic (negative) dialectic as part of its operationalism, and (5) Zen is not a monism and therefore not a form of Idealism in either the absolutist (e.g., Vedanta) or rationalistic (analytic) manifestations. As world-view, Zen stresses union with nature, self-perfection and psychosomatic integration in cooperation with the normal activities of everyday life. These general values were perceived as the primary application of Zen experience to Western culture in general and American education in particular.

JOHNSON, WILLIAM IDESON. "Hermetic Alchemy as the Pattern for Schooling Seen by Ivan Illich in the Works of John Amos Comenius." Ph.D. The Ohio State University, 1973. 168 ps. (34, 2, 548-9-A)

The purpose of this thesis, in the light of the increased pressures on public schooling, was to examine the question of the value of the concept of educa-

tion. This thesis sought to examine the purposes of the institutional process by which children, youth and adults are educated and to ask whether education is for the purpose of fitting them into a modern industrial, technological society or of releasing the natural processes of fundamental growth within each individual.

Ivan Illich has raised the question of the monopoly of schools suggesting that schools will not survive in their present form. That form comes from the influence of alchemy on John Amos Comenius, who, according to Illich, adapted the pattern of alchemy to developing industrial needs. Schooling, as the result, is a highly manipulative process, not for the benefit of the growing, learning individual but to process men for the technological society. There was found a definite parallel between alchemy and education: groups of children in classes or the alchemist with his base materials in the retort, raising them from grade to grade until finally purified, graduation occurs and they reach the pure gold of enlightenment.

MC CREADY, WILLIAM CHARLES. "Faith of our Fathers: A Study of the Process of Religious Socialization." Ph.D. University of Illinois at Chicago Circle, 1972. 288 ps. (33, 11, 6472-A)

The theoretical perspective for this paper is based primarily on the work of Clifford Geertz concerning the place of religion in cultural systems. An individual acquires a meaning system within the growing process and expresses it in his behavior related to the transcendent. One form of behavior related to the transcendent is religious devotion. A national sample of American Catholics shows that there is a transmission of devotional behavior from one generation to the next and the father is the dominant source of influence. Parental influence outweighs any social class effect. The factor of marital tension has some impact on sons, but none on daughters. Social mobility influences positively the daughter's devotional behavior. Upward mobility is a slightly disrupting force for the sons. The ethnic origin of the family has a discernible effect on the devotional pattern of the family. And lastly, religious socialization is influenced by sex-linked variables. These findings are summarized into a theoretical perspective on the evolution of a cultural meaning system, and the contribution of religious socialization to the process is described.

MONAHAN, DANNO RICHARD. "Educating Women Religious: The History of Marillac College, 1955-69." Ph.D. St. Louis University, 1972. (33, 6, 2745-6-A)

The primary consideration of this study was to record and analyze the important issues which brought about the origin and development of Marillac College. This problem was pursued in order to illustrate how one institution of higher learning attempted to meet the needs of one specific educational group in the United States, i.e., Roman Catholic sisters. A brief recapitulation was made of the inferior educational experiences of most Roman Catholic sisters and the efforts to improve them. Marillac College has performed her functions in an admirable fashion by continuously improving its faculty, remaining flexible when it came to curricular innovations, and offering its students an imaginative liberal arts education.

PENTA, MARK R. "Education as a Function of Community: Paul Goodman's Concept of the Educative City." Ph.D. Michigan State University, 1972. 111 ps. (33, 11, 6240-A)

It was the intention of this study to organize and clarify Paul Goodman's proposals and plans for a Utopian Community. Goodman perceives the city as the physical background against which human activity occurs. A city plan must be one which is conducive to healthy human growth. Therefore, it must be a plan which considers the selection and use of technology, political and economic institutions, the education of people and the physical plant. The main concern of this study was to explicate Goodman's notion of education as a function of community.

Goodman's view was that any city plan that would facilitate the development of community would have to meet the following criteria: First, it must have a technology which is efficient in human terms. Second, it must provide for an economic arrangement that allows for local autonomy with national interdependence. Third, it must provide a physical plant which is catalytic to face-to-face contact without pressure of manipulation. Further, it must encourage local and national political initiation and discourse. And last, it must provide a city which is open to the self-initiated experimentation and inquiry of its youth.

## Briefly Noted

*Religious America.* By PHILIP GARVIN & JULIA WELCH. New York: McGraw-Hill, 1974, 189 pages, illustrated. \$12.95. This handsome book contains many stills from the motion pictures which appeared on TV. Julia Welch's text combines with Garvin's photos to provide a cross section of selected religious groups in various sections of the United States.

*Lutherans and Catholics in Dialogue, I-III.* Edited by PAUL C. EMPIE & T. AUSTIN MURPHY. Minneapolis: Augsburg, 1974, ii + 36 + 87 + 200 pages. \$2.95 paper. Three major studies, on the Nicene Creed, Baptism, and the Eucharist, with papers by outstanding Lutherans and Catholics, including George Lindbeck, John Courtney Murray, Krister Stendahl, Raymond Brown, S.S., Warren Quanke, and others.

*Howie Helps Himself.* By JOAN FASSLER. Picture by JOE LASKER. Chicago: Albert Whitman & Co., 1975, \$3.50. This is a sensitive portrayal of a crippled boy and how he responds to his limitations, written so that other small children will come to an understanding of what it means to be in a wheelchair.

*Explaining Judaism to Jews and Christians.* By SAMUEL M. SILVER. New York: Arco, 1973, 144 pages. \$1.50. A rabbi has provided a simple introduction to Judaism that will be valuable for high school and adult classes as a basis for discussion. It is sure to help Christians and Jews understand each other. It has a section on outstanding women of the Bible.