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GRADUATE COLLEGE

AN INVESTIGATION OF ATTITUDES AND PRACTICES REGARDING BIBLE
READING AND PRAYER IN THE PUBLIC SCHOOLS OF OKLAHOMA

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF EDUCATION

BY

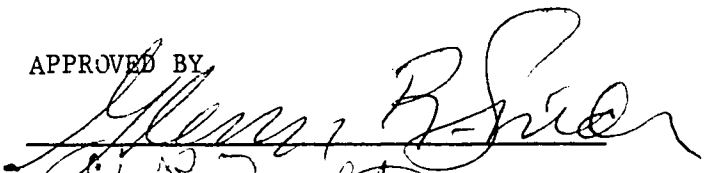
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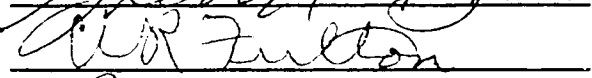
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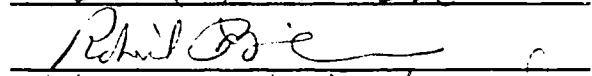
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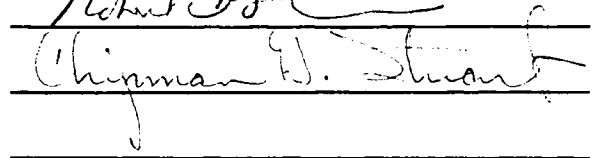
AN INVESTIGATION OF ATTITUDES AND PRACTICES REGARDING BIBLE
READING AND PRAYER IN THE PUBLIC SCHOOLS OF OKLAHOMA

APPROVED BY









DISSERTATION COMMITTEE

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AN INVESTIGATION OF ATTITUDES AND PRACTICES REGARDING
BIBLE READING AND PRAYER IN THE PUBLIC SCHOOLS OF OKLAHOMA

CHAPTER I

Introduction

When the Supreme Court of the United States, on June 25, 1962, outlawed a simple, non-denominational prayer used in the public schools of New Hyde Park, New York, many Americans treated the event as if it were a surprise attack upon religion by self-willed judges, who had acted without precedent. The prayer read:

"Almighty God, we acknowledge our dependencies upon thee and we beg Thy blessing upon us, our parents, our teachers, and our country."¹

This prayer, produced and adopted by the Board of Regents of New York State, was thought to be a satisfactory compromise which would please nearly all elements in the community. The Supreme Court decision banning this prayer set off the greatest public reaction ever known in America concerning a religious decision. The Supreme Court was flooded with mail; the newspapers devoted thousands of inches of column space to discussion of the decision; and legislators began to talk about

¹Paul Blanshard, Religion and the Public Schools (Boston: Beacon Press, 1963), p. 1.

passing a law that would make it legal to pray in the public schools. Many educators vowed to pray anyway.

The Supreme Court's decision was not a surprise to those who were familiar with the legal history of Church-State relations in this country. This controversy had its beginning in the colonies years before the founding of this nation. Many of the colonies had established churches, and dissenting sects were often denied by law to assemble publicly and to worship.

The Commonwealth of Virginia, however, by disestablishing the Anglican Church in 1779, laid the foundation for governmental neutrality in religion. The framers of the Constitution realized the importance of this concept when they included the "establishment" clause in the First Amendment to the Constitution of the United States. The Supreme Court, however, has been asked to rule on many cases concerning separation of church and state during the past 150 years.

The Supreme Court has dealt directly with the issue of religion in the public schools in four cases. Two of these cases, *McCollum v Board of Education* and *Zorach v Clauson*, involved the question of released time. The third case, *Engle v Vitale*, dealt with the Regents Prayer case in New York. The fourth case, *Abington School District v Schempp*, dealt with Bible reading and recitation of the Lord's Prayer.

The *Abington School District v Schempp* case actually included two cases, one in Pennsylvania and one in Maryland. The Pennsylvania case tested a state statute requiring Bible reading at the opening of each public school on each day. The Maryland case tested a school board regulation requiring Bible reading and/or recitation of the Lord's Prayer.

Since the two cases were so similar, the court treated them as one case. On June 17, 1963, the Supreme Court held such laws and practices violated the "establishment" clause of the First Amendment as applied to the states by the Fourteenth Amendment. Bible reading is prohibited only when it is used to advance or inhibit religion.

In September of 1966, Dr. Oliver Hodge, Oklahoma State Superintendent of Schools, requested the Attorney General for the State of Oklahoma to rule on the following question:

"Is it lawful for a teacher, when pupils are present in her classroom, to offer prayer or to read, or permit pupils to offer prayer or to read passages from the Holy Scriptures, so long as no sectarian or religious doctrine is taught or inculcated?"¹

Referring to *Cantwell v Connecticut*, *Engle v Vitale* and *Abington School District v Schempp*, the Attorney General issued the following opinion:

The Attorney General is therefore of the opinion that your question should be answered in the negative; that the United States Supreme Court, as it is now constituted, would hold that the Oklahoma City practice of Bible reading and prayer in public schools is unconstitutional; and that a school system may not in fact conduct religious activities as such, in the public schools under the guise that there is no school board rule specifically requiring such activities. A known tradition, an accepted practice, or even mere sufferance of religious activities, as such, in the public schools is as much a breach of neutrality upon religion as an explicit statute or official rules requiring them. It is the conduct of activities of a purely religious nature in public schools that the Supreme Court has condemned as in violation of the Establishment Clause of the First Amendment rather than the particular authority under which such observances are carried on.²

¹Opinion of the Oklahoma Attorney General, September 7, 1966

²Loc. Cit.

In February of 1967, Representative Pauline Tabor, Oklahoma House of Representatives, asked the newly elected Attorney General, G. T. Blankenship, for "a decision on whether it is constitutional to have voluntary prayer and Bible reading in our public schools." Referring to the First and Fourteenth Amendments to the Constitution, *Cantwell v Connecticut*, *Abington v Schempp*, and *State v Williamson*, the Attorney General stated:

The Attorney General is therefore of the opinion that the question be answered in the affirmative. That is, a public school teacher may, when pupils are present in the classroom, acting upon his or her own authority, without express permission, direction, or requirement of a superior whose authority is derived from the sovereign, recite or cause to be recited, a prayer and/or read or cause to be read, passages from the Holy Scriptures without exceeding the Constitutional limitations imposed by the First and Fourteenth Amendments to the United States Constitution.¹

Oklahoma educators thus had conflicting Attorney General opinions regarding Bible reading and prayer in the public schools. Many schools apparently decided to continue their traditional practices until the court instructs them to change. Many educators and lay board members also have been quoted as saying that Bible reading and prayer will continue to be a part of their school program, the Supreme Court notwithstanding. The following statement from the Attorney General for the State of Massachusetts provided an interesting answer for these attitudes and behaviors.

We must remember that we are here dealing with the Constitution of the United States. This greatest instrument of social organization ever devised by the mind of man cannot be lightly disregarded.

¹Opinion of the Oklahoma Attorney General, February 23, 1967.

Involved in the question are implications which go far beyond the issue of mere disagreement with the decisions in Schempp and Murry. Involved are nothing less than acceptance of the basic structure of our government and of the principal that, without adherence to law, there is and can be no liberty.

No official of government, of whatever situation, can in good conscience disobey the mandate of the Supreme Court. As a citizen, he is entitled to use such legal means as are available to effect a change in the law; but he cannot discharge his official functions otherwise than in legal fashion.¹

The questionable practice of Bible reading and prayer was thought to be widespread throughout the public schools of Oklahoma. It appeared important that the extent of these practices be determined and that attitudes of school principals be assessed regarding the problem area.

The Problem

The problem of this study was that of investigating attitudes and school practices of public elementary and secondary school principals regarding Bible reading and prayer in the public schools of Oklahoma. More specifically, it was intended to:

1. discover the degree to which these practices were being followed in the public schools of Oklahoma.
2. discover the relationship between school size and type of religious instruction
3. discover the attitudes of Oklahoma school principals regarding court decisions and practices relating to Bible reading and prayers in the public schools.

¹Opinion of the Massachusetts Attorney General, dated August 20, 1963.

Hypotheses to be Tested

HO₁ There is no significant difference, other than by chance, in practices of Bible reading and prayer employed in public elementary and secondary schools in Oklahoma.

HO₂ There is no significant difference, other than by chance, in attitudes of public elementary and secondary school principals regarding the problem area.

HO₃ There is no significant difference, other than by chance, in attitudes held and practices employed by secondary school principals who had sole authority to determine the practices to be used in their schools.

HO₄ There is no significant difference, other than by chance, in attitudes held and practices employed by elementary school principals who had sole authority to determine the practices to be used in their schools.

Definition of Terms

Attitude. Attitude is a predisposition to think, feel perceive, and behave toward a cognitive object.¹ Attitude may then be defined as the predisposition of a person to react in a certain way and may be inferred from a person's response to a professionally developed questionnaire.

Released time. Released time is the practice of releasing pupils from public school classes during part of the school day to attend religious classes in the public school building.

¹Fred N. Lerlinger, Foundations of Behavioral Research (New York: Holt, Rhinehart, and Winston, Inc., 1965), p. 483.

Dismissed Time. Dismissed time is the practice of dismissing students from public school classes during part of the school day to attend religious classes away from the public school building.

Free Time. Free time is 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 are dismissed and are free to leave school.

Shared Time. Shared time is defined as that practice whereby parochial school students are dismissed part of the school day to attend public school classes.

Establishment Clause. The "establishment clause" is defined as that portion of the First Amendment to the United States Constitution which prohibits Congress from passing a law establishing a religion.

Free Exercise Clause. The "free exercise clause" is defined as that portion of the First Amendment to the United States Constitution which prohibits Congress from passing a law prohibiting the free exercise of religion.

Elementary Principal. An elementary principal is defined as a person who devotes at least fifty percent of his time in administration of an organized elementary school.

Secondary School Principal. A secondary school principal is defined as a person who devotes at least fifty percent of his time to the administration of an organized secondary school. For the purpose of this study, participants in the survey and analysis were classified as elementary and secondary principals on the basis of their classification in the Oklahoma Educational Directory - 1968-69. Both junior high school and senior high

school principals were included in the secondary school population. Principals who served in both elementary and secondary schools were not included, since a study of significant difference was intended.

Limitations

This study was limited to the attitudes and practices of a random sampling of elementary and secondary school principals of Oklahoma public schools whose services were contracted for during the 1968-69 school year. The data analyzed were further limited by the effectiveness of the instrument used to ascertain the attitudes and practices of the groups mentioned above.

Only principals employed in independent elementary and secondary school districts in the State of Oklahoma were considered for this study. The names of these districts and principals were taken from the Oklahoma Educational Directory 1968-69. The sample was further limited in that principals who served in a dual role as elementary and secondary school principals were not included. Only principals who devoted at least fifty percent of their day to administration of an organized elementary or secondary school were included in the study. This information was obtained from the state accreditation applications on file in the Division of Instruction, Oklahoma State Department of Education.

Procedure

A thorough investigation of the background and history of the relationship between religion and education in America was made. The concept of "separation of church and state" in this country was reviewed from the time of its inception to the present.

A detailed study of the United States Supreme Court cases concerning the concept of separation of church and state as well as those dealing directly with religion in the public schools was made in an effort to determine past and present dispositions of the Court regarding the problem area.

A study of opinions of prominent educators, laymen, and lawyers who wrote on the subject was made in order to compare their feelings with those of the Supreme Court Judges. A careful review of the related research was made to determine what had been contributed in this area.

The Instrument

The questionnaire used in this study was developed by the investigator. It was a four page instrument that asked for information about 28 religious instruction practices that might exist in the participating schools and for information about principals' attitudes toward various aspects of religious instruction in the public schools.

Some helpful suggestions on format and structure of the questionnaire were obtained from the instrument used in Looft's study of "Religious Instruction Practices in Seven Mid-West States."¹ Both studies investigated many of the same practices; however, Looft was more concerned with the authority for the practice than with the degree to which the practice was being used in the public school.

¹Robert D. Looft, "Religious Instruction Practices in Public Schools of Seven Mid-West States, unpublished Ph.D. Dissertation, Iowa State University, 1966.

A rough draft of the questionnaire was prepared and distributed to 24 teachers at Yukon High School and to 48 school principals and superintendents in Canadian County, Oklahoma. Each respondent was asked to evaluate the questionnaire on clarity of expression as well as desirability of information sought. Respondents were asked to make suggestions for improvement of the instrument. After careful analysis of the information and suggestions obtained by the original questionnaire, the instrument was revised and re-submitted to the respondents of the original group for further validation. Returned questionnaires were again carefully analyzed and further revision was made, after which the instrument was submitted to members of the College of Education faculty for evaluation and suggestions. The members of the committee then evaluated and approved it for use. After obtaining committee approval, the questionnaire was printed and mailed, along with a cover letter, to the selected participants.

Statistical Analysis

The selection of the sample and sample size was patterned after the procedure outlined in the December, 1960, issue of the NEA Research Bulletin.¹ Since this procedure was designed nearly ten years ago, an inquiry was made of Glen Robinson, Director of Research for the National Education Association, as to the present usefulness of this formula. In a letter dated February 7, 1969, Mr. Robinson advised that the formula

¹"Small-Sample Techniques," The NEA Research Bulletin, XXXVIII (December, 1960), 99.

was still being used in sampling studies conducted by his department of the National Education Association.¹

The minimum standard, as determined by the NEA Research Division, was a sample of sufficient size to give an accuracy of ± 5 percentage points with a 90 percent level of confidence. This meant that the chances were at least 9 in 10 that the answers reported in the survey did not vary more than 5 percentage points from the true opinion of all principals in the population samples.²

The formula recommended by the NEA Research Division was applied to the secondary school principals, the smallest sub-group of the population to be sampled. A proportional relationship, established between the total number of eligible secondary schools principals and the sample size found by application of the formula, was used to determine the sample size necessary to sample the elementary principals and maintain the standards set. The formula used to determine the sample size needed so that the level of confidence and degree of accuracy met the required standard was:

$$n = \frac{X^2 N - (1 - \pi)}{d^2 (N - 1) + X^2 (1 - \pi)}$$

Where

n = the required sample size for the smallest subgroup

X^2 = the table value of chi-square for one degree of freedom and the desired confidence level (2.706)

¹Letter from Glen Robinson, Director of Research Division, National Education Association, Washington, D.C. (February 7, 1969).

²"Small-Sample Technique," The NEA Research Bulletin, XXXVIII (December, 1960), 99.

N = the population size; the size of the smallest sub-group being used.

π = the population proportion which was desired to estimate (assumed to be .50, since this would provide the maximum sample size)

d = the degree of accuracy expressed as a proportion (.05)¹

A simpler presentation of the preceding formula, with some substitution would be:

$$n = \frac{.6765 (N)}{.0025 (N-1) + .6765}$$

Computation by use of the formula revealed that a sample size of 161 was necessary to sample attitudes of secondary school principals in the public secondary schools of Oklahoma and maintain the standard of 90 percent level of confidence with \pm 5 percentage points. A proportional relationship of two in five was established between the total number of secondary school principals and the sample size required. This ratio of 2 in 5 when applied to the elementary principal subgroup revealed that 192 elementary principals were necessary to maintain the standards set. Thus a total of 353 questionnaires were sent to currently employed principals in the public schools of Oklahoma.

The selection of participants in each of the sub-groups was accomplished by random selection from a list of the total population of the sub-groups. Names of specific principals were taken from the listings in the Oklahoma Educational Directory, 1968-69. Principals who served in the dual role of elementary and secondary principals and principals who did not devote at least fifty percent of their school day to administration were not included on the list mentioned above.

¹"Small-Sample Techniques," loc. cit.

The data from the questionnaire were assembled into tables and charts and analyzed by use of percentages, percentiles and appropriate measures of central tendency. The Z test was used to determine significant difference where desired.

Organization of the Study

Chapter I contains a statement of the problem, the purpose of the study, the procedure to be followed and the sources of information. Chapter II consists of a review of the research and literature on the problem area. Chapter III reports and analyzes the data obtained by the instrument, and Chapter IV is comprized of a summary of the major findings, some conclusions reached from the study, and recommendations for further study.

CHAPTER II

REVIEW OF RESEARCH AND RELATED LITERATURE

The present status of Bible reading and prayer in the public schools is a result of turmoil and change over a period of 190 years. An extensive review of the historical background of church-state relations in this country was conducted in order to comprehend the present situation more intelligently. This chapter reviews court decisions, related research, and other professional literature on the problem area.

Bible Reading, Prayer, and the Courts

As the concept of separation of church and state and the concept of free public secular education became well established in America's ideals, the courts of the states and the nation were called on many times to settle disputes concerning religious practices in the public schools. Some of the questions most often raised were:

1. Does reading the Bible constitute sectarian instruction?
2. Is the Bible a sectarian book?
3. Does time spent in Bible reading or study by teachers constitute an appropriation of public funds for sectarian purposes?
4. Does reading the Bible, the singing of hymns and the reciting of the Lord's Prayer or other prayers constitute a religious service?

5. Is compulsory attendance during Bible reading and prayer a violation of religious liberty guaranteed by the state and federal constitutions?
6. Shall the Protestant, Jewish, or Catholic Bible be read if Bible reading is done?

Some of the more important state and national Supreme Court cases are reviewed on the following pages.

Donahoe v Richards

In 1845, One Donahoe brought suit against the superintendent of the school committee of Ellsworth, Maine, for expelling his daughter from school for refusing to read from a Protestant Bible as ordered by her teacher, such reading being part of the general course of instruction.

The court held that the regulation adopting the King James version of the Bible as a textbook was constitutional and did not infringe upon the rights of conscience or the right of freedom of worship, and that it was binding on all members of the school, even though they were of different faiths.

In this case, the constitutionality of Bible reading hinged on the claim that the Bible was being used as a textbook for reading. The court upheld the legislation placing the power of book selection in the hands of the committee saying, "The power of selection is general and unlimited. It is vested in the committee of each town."¹

Spiller v Inhabitants of Woburn

The school committee of Woburn, Massachusetts, required that the

¹Donahoe v Richards, 38 Me. 379, 61 Am Dec. 256 (1854).

school be opened each morning with Bible reading and prayer. It also required that pupils bow their heads during the prayer. Ella Spiller objected to bowing her head, and her father refused to request that his daughter be excused from the exercise, whereupon she was dismissed from school.

The court held that the committee might lawfully pass an order requiring schools to be opened each morning by Bible reading and prayer and that during prayer each student bow his head unless his parents requested that he be excused. The court said, however, that it would not be within the power of the school committee to pass an order requiring pupils to conform to any religious observance or to participate in any religious ceremonies that were in conflict with their religious beliefs.¹

The position taken by the court was that the act prescribed was not one necessarily of devotional or religious ceremony and that it went no further than to require the observance of quite and decorum during the religious exercise at the beginning of school.

Pfeiffer v Board of Education of Detroit

In 1898, certain patrons of the Detroit Public Schools sought an order to compel the Detroit Board of Education to discontinue use in the public schools of a book entitled Readings From The Bible.²

¹Spiller v Inhabitants of Woburn, 12 Allen (Massachusetts) 127 (1866).

²Pfieffer v Board of Education, 117 Mich. 5601 77 N.W. 250, 42 L.R.A. 536 (1898).

This volume was made up primarily of extracts from the Bible emphasizing the moral precepts of the Ten Commandments. No comment was made on the reading, and attendance was not required.

The court ruled that no constitutional right of the complainant had been violated. It left the question of book selection to the discretion of the State Board of Education.

Billard v Board of Education of Topeka

This case was brought before the Kansas Supreme Court in 1904.¹ A public school teacher, for the stated purpose of quieting the pupils and preparing them for their regular studies, repeated the Lord's prayer and the Twenty-third Psalm as a morning exercise. One pupil was expelled because she continued to work during the exercise.

The constitution of the state of Kansas provided:

No money shall ever be given by law to any religion... nor shall any person by law be compelled to attend any place of worship....Nor shall any man be compelled to send² his child to a school which he is conscientiously opposed.

The court held that the teacher was not conducting a form of religious worship nor teaching sectarian doctrine and that the exercise in question did not constitute a misuse of public funds.

Hackett v Brooksville Graded School District

Thomas Hackett complained that religious services that included prayers, hymn singing, and reading from the King James version of the

¹Billard v Board of Education, 69 Kan. 53, 76 pac. 422 66 L. R. A. 166, 105 Am. St. Rep. 148 (1904).

²Constitution of Kansas, Bill of Rights, Article 6, Section 8.

Bible were required of his children during school hours. It was contended that these exercises constituted an appropriation of public funds in aid of sectarian schools and that the exercise violated the statutory provision that "no books or other publications of a sectarian...character shall be used or distributed in any common school, nor shall any sectarian doctrine be taught therein."¹

The reading of the Bible was without comment, and no child was required to read the Bible against the wishes of his parents. The prayer offered by the teacher which, it was urged, made the school sectarian was:

Our father who art in Heaven, we ask Thy aid in our day's work. Be with us in all we do and say. Give us wisdom, strength, and patience to teach these children as they should be taught. May teacher and pupil have mutual love and respect. Watch over these children both in the school-room and on the playground. Keep them from being hurt in any way, and when at last we come to die, may none of our number be missing around Thy throne. These things we ask for Christ's sake, Amen.

The court conceded that any prayer was worship and that public prayer was public worship. It held that the prayer offered and the reading of the Bible was not sectarian within the meaning of the constitution or the statutes, that the appellants children were not compelled to attend the worship exercise, that the school was not a place of worship, nor were its teachers ministers of religion, and that the Bible is not a sectarian book when read without comment.

¹Loc. Cit.

²Hackett v Brooksville Graded District, 120 Ky. 608, 87 S.W. 792, 69 L.R.A. 592, 117 Am St. Rep. 599 (1905).

Church v Bullock

Church and others brought suit against Bullock and other members of the school board of Corsicana, Texas.¹ They asked that the board be forced to abolish the practice of holding morning exercises consisting of Bible reading, reciting the Lord's Prayer, and singing religious songs. The students were required to be present and to behave in an orderly manner.

The court ruled that the practices complained of did not convert the school into a sectarian society and that it did not constitute an appropriation of public funds for religious purposes.

The court admitted that the right to instruct the young in morality of the Bible might be carried to such an extent in the public school as to make it obnoxious to the constitution, not because God is worshipped, but because, by the character of the services, the place would be made a place of worship.

Ring v Board of Education

In this case, tried in 1910, certain Roman Catholic taxpayers brought action against the Board of Directors for requiring children to listen to the reading of the King James version of the Bible.² Comments on the reading were made by the teacher. Pupils were required to stand and assume a devotional attitude as well as to answer questions on the passages read.

¹Church v Bullock, 104 Tex. 1, 109 S.W. 115, 16 L.R.A. (N.S.) 860 (1908).

²People ex. rel. Ring v Board of Education, 245 Ill. 334, 92 N.E. 251. 29 L.R.A. (N.S.) 442 (1910).

The court was asked to decide, first, whether or not such exercises constitute a violation of freedom of worship and, second, whether or not they were sectarian exercises for which public funds could not be used. The Illinois Constitution provided:

. . . no person shall be required to attend or support any ministry or place of worship against his consent.

Neither shall the general assembly . . . school district or any other public corporation, ever make any appropriation for aid of any church or sectarian purpose¹

The court ruled in this case that "the wrong arises not out of the version of the Bible or form of prayer used . . . but out of the compulsion to join in any form of worship." The court also held that reading the Bible, singing hymns, and reciting the Lord's Prayer constituted worship within the meaning of the constitution. It also pointed out that "the school, like the government, is secular and not religious in its purpose. The truths of the Bible are the truths of religion, which cannot come within the province of the public schools."²

Herold v Parrish Board of School Directors

Jewish and Catholic school patrons protested a school resolution that required the schools to be opened daily with exercises that included Bible reading and, when the teacher was willing, the Lord's Prayer.³

By unanimous vote, the court held that reading of the King James version of the Bible was not a discrimination against the Catholic,

¹Constitution of Illinois, Article 2, Section 3.

²People ex. rel. Ring v Board of Education Loc. Cit.

³Herold v Parrish Board, 136 La., 1034, 68 So. 116 (1915).

but was an invasion of the rights of conscience of the Jews. In disallowing the enforcement of the resolution, the court recognized the Rabinical Bible, but refused to recognize the differences in the Christian Bible.

Concerning attendance at the exercise, the Louisiana court said:

Excusing such children on religious grounds . . . would be distinct preference in favor of religious beliefs of the majority and would work a discrimination against those who were excused . . . It subjects them to a religious stigma . . .

Wilkerson v City of Rome, Georgia

The city commission of Rome, Georgia, passed an ordinance that required some portion of the Bible to be read and prayer to be offered in the presence of students during the regular school session. Upon written request by the parents, students may be excused from the exercises on the basis of conscientious objections. A mandamus was sought to require the Board of Education to enforce the ordinance.

The issue in this case was whether or not Bible reading and prayer was a violation of the rights of conscience within the meaning of the Georgia Constitution. This states:

All men have the natural and inalienable right to worship God, each according to the dictates of his own conscience, and no human authority should in any case control or interfere with such right of conscience.

The court held that the ordinance requiring Bible reading and prayer was not in conflict with the Constitution of Georgia, nor did

¹Loc. Cit.

²Constitution of Georgia, Article 1, paragraph 12.

this practice constitute the sectarian use of public funds. In its final statement, the court said, "In Georgia, as in other colonies, church and state were not completely separated, nor was it intended by the founders that it should be."¹

Justice Hines dissented in this case. He contended that the ordinance did violate the rights guaranteed by the constitution. He also contended that reading the King James version of the Bible offends both Catholics and Jews and that making a part of the worship service reading from this version in the school puts municipal favor of Protestant sects of the Christian religion.

Weiss v District Board of Wisconsin

The Bible appeared on the textbook list for the school. Portions of the King James version were read by the teacher. No comment was made, and students were not required to attend such reading.

The Wisconsin statutes provide that "no textbook shall be permitted in any free public school which would have a tendency to indicate sectarian ideas."

The court held that not only was the Bible a sectarian book, but also that its reading constituted sectarian instruction within the meaning of the Wisconsin Constitution which reads:

. . . and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years; and no sectarian instruction shall ever be allowed therein."²

¹Wilkerson v City of Rome, 152 Ga. 763, 110 S.E. 895, 20 A.L.R. 1935 (1921).

²Constitution of Wisconsin, Article 1, Section 18.

The court also held that reading the Bible constituted an interference with the rights of conscience of pupils and that it constituted appropriation of public moneys for the benefit of a religious school. The court was quick to point out that this was not a denial of the value of the Holy Scriptures, only a statement of belief that "religion needs no support from the state. It is stronger and much purer without it."¹

This court was very thorough in that it ruled on all phases of the question. This had not been done in any previous case. Points covered in this decision were:

1. It prohibited reading of the Bible even though such reading was without comment and students were not required to be present and no other exercises such as hymn singing or prayer was involved.
2. The court held that reading the Bible in the school, although unaccompanied by comment, is instruction (it did not banish books from the school that contain excerpts from the Bible).
3. The court concluded that even though students were allowed to absent themselves during the reading of the Bible, the practice tended to destroy the equality of pupils with which the constitution seeks to establish and protect, and puts a portion of them to serious disadvantage with respect to the others."

THE SUPREME COURT OF THE UNITED STATES

The Supreme Court of the United States has dealt directly with Bible reading and prayer in the public schools in four separate cases. Two other cases were appealed to the high court, but it refused to accept jurisdiction.

¹State ex rel Weiss v District Board, 76 Wis. 177, 44 N. W. 967 (1890).

The question of "released time" and "dismissed time" religious instruction came before the Supreme Court in the late 1940's and the early 1950's. The issue in these cases was much broader than mere reading of Scriptures and reciting of prayers. Dismissed time and released time were plans for excusing pupils for a certain period of time to obtain religious instruction. The practice usually consisted of excusing the children early one afternoon each week so they could obtain religious instruction either in the school building or away from the school. This plan, initiated in Indiana, became known as the Gary Plan, and found wide usage throughout the nation. Many educators were convinced that this plan satisfactorily answered complaints that the public schools were Godless.

McCullum v Board of Education

The first court test of a released time program began in Champaign, Illinois, in 1949.¹ In this case, Vashti McCollum objected to the religious instruction in the Champaign Public School where her son attended. This program, suggested by a committee of religious leaders, allowed students to be dismissed from class 30 minutes early one day per week to attend religious instruction being given in the school building by instructors employed by the churches and supervised by the school. Classes were taught in three groups by Catholic Priests, Jewish Rabbi, and Protestant ministers. Pupils who did not attend were sent to another part of the building to continue their secular studies.

Mrs. McCollum, in her suit, charged that the "released time" program constituted a use of public funds for sectarian purposes and

¹Illinois ex rel McCollum v Board of Education, 333 US. 203, (1948).

that the plan denied equal protection under the law. She also contended that segregating into sectarian groups for religious instruction violated state and federal guarantees of freedom of religion.

The circuit court denied the writ of mandamus, so McCollum appealed to the Illinois Supreme Court. This court unanimously affirmed the holding of the lower court. It explained that the "released time" program was not part of the public school program, and that it caused no additional expense to the school since the religious organizations bore all expenses. Judge Thompson of the court stated:

Our government very wisely refuses to recognize a specific religion, but they cannot mean that the government does not recognize or subscribe to religious ideals . . . to deny religious motivation is to deny the inspiration and authority of the constitution itself.¹

When the case came to the United States Supreme Court, the high court reversed the state court by an eight to one vote. The court, speaking through Justice Black, held that the program constituted the "use of tax-supported property for religious instruction."² The court also rejected the argument that the First Amendment was intended to forbid only governmental preference of one religion over another and not impartial governmental assistance to all religions. The court went on to say that "the First Amendment rests upon the premise that both religion and government can best work to achieve their lofty aims if each is left free from the other within their respective sphere."³

¹Loc. Cit.

²Loc. Cit.

³Loc. Cit.

The court concluded their decision by saying:

Here not only are the state's tax supported public school buildings used for dissemination of religious doctrines, the state also affords sectarian groups an invaluable aid in that it helps provide pupils for the religious classes through the use of the state's compulsory school machinery. This is not separation of church and state.¹

An important feature of this decision was the unwillingness of the court to declare illegal all forms of religious instruction programs similar to the Champaign plan. Justice Frankfurter made it clear that the court was dealing with one phase of "released time" and left the door open for a different decision regarding dismissed time. In his concurring opinion, Frankfurter stated:

We do not consider . . . school programs not before us which, though colloquially characterized as "released time," present situation differing in aspects that may well be constitutionally crucial. Different forms which "released time" have taken . . . include programs which, like that before us, would not withstand the test of the constitution; others may be found exceptional.²

Justice Reed, dissenting, pointed out the many instances of cooperation between church and state in American society. He found it difficult to believe that the constitution prohibited religious instruction in the public schools. He commented:

. . . the prohibition of enactments respecting the establishment of religion does not bar every friendly gesture between church and state. It is not an absolute prohibition against every conceivable situation where the two may work together Devotion to the great principles of religious liberty should not lead

¹Loc. Cit.

²Loc. Cit.

us into a rigid interpretation of the constitutional guarantees that conflict with accepted habits of our people.¹

The decision in the McCollum case was very disappointing to Roman Catholics and Protestant Evangelicals. Most Jewish groups, Unitarians, and some liberal Christian groups approved the decision. The Supreme Court left little doubt that "released time" programs were unconstitutional; therefore, the question of "dismissed time" was logically the next to be decided. "Dismissed time" programs were more common than "released time" programs; therefore, a ruling on this practice would be far more far-reaching than the McCollum decision.

Zorach v Clauson

The most widely known Federal case involving "dismissed time," Zorach v Clauson, was originally filed in New York and eventually reached the United States Supreme Court in 1952.² In this case, Zorach and other filed a petition alleging:

1. that public schools cooperate closely with religious organizations in the management of a program promoting religious instruction.
2. that the administration of the program entails the use of the tax-supported public school system.
3. that the compulsory attendance laws were employed to insure attendance at religious instruction.
4. that released time programs had accentuated differences in religious beliefs in the school and community.

¹Loc. Cit.

²Zorach v. Clauson 343 U.S. 306 (1952).

After a period of legal fencing the New York Court of Appeals upheld the constitutionality of the practice. The petitioners appealed to the United States Supreme Court.

On April 26, 1952, the United States Supreme Court, by a vote of 6 to 3, upheld the decision of the New York Court of Appeals. Justice Douglass, speaking for the majority, ruled that New York's "dismissed time program" had neither prohibited the free exercise of religion nor made a law "respecting an establishment of religion within the meaning of the First Amendment."¹ He went on to explain that the First Amendment does not say that in every and all aspects there shall be separation of church and state or churches could not be required to pay property taxes, nor could police and fire protection be given churches by cities.

Douglass expressed the belief that "we were a people tolerant of the religion of others. The government may show no partiality to any sect, however, when the state encourages religious instruction or cooperation with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions."²

The court noted that there was no evidence that students were forced to attend. It indicated, however, that if coercion did exist, it would be a wholly different case.

Justices Black, Frankfurter, and Jackson all wrote dissenting opinions in this case. Black could see no difference in the illegal

¹Loc. Cit.

²Loc. Cit.

system of Champaign, Illinois, and the New York system held legal by the court. He hinted that some members of the court had reversed their position because of attacks on the court after the McCollum decision. Frankfurter agreed with the court's decision, but he objected to the fact that some students were required to remain at school during the "dismissed time" program. He also criticized the court for denying that coercion existed. Jackson discussed the indirect aid given to religious denominations under the program. He also argued that coercion existed and that the indirect actions of the program violated the constitution. Jackson concluded by saying:

The day this country ceases to be free for irreligion, it will cease to be free for religion -- except for the sect that can win political power.¹

In summary of the Supreme Court rulings in the McCollum and Zorach cases, it appears the court outlawed "released time" programs and upheld "dismissed time" programs. The First and Fourteenth Amendments were violated if public schools released students from classes to attend religious instruction in the public school buildings, but it was legal for schools to dismiss pupils to attend religious instruction away from the public school buildings.

Engle v Vitale

The Board of Regents of New York recommended to the Board of Education that each school day be opened with the following prayer:

¹Loc. Cit.

Almighty God, we acknowledge our dependencies upon Thee, and we beg Thy blessing upon us, our parents, our teachers, and our country.¹

This prayer was published as part of a statement on "moral and spiritual training" in the school. The Regents commented, "We believe that this statement will be subscribed to by all men of good will."²

Parents of children in the New Hyde Park schools filed suit alleging that use of the prayer was contrary to beliefs and practices of both themselves and their children. They challenged the constitutionality of both the state law and the local school district regulation ordering the recitation on the grounds that this official government action violated the Establishment Clause of the First Amendment to the Constitution. The New York trial court rejected the allegations, and the decision was appealed to the United States Supreme Court.

The Supreme Court, in an 8 to 1 decision, overruled the state court. Justice Black, speaking for the court, made it clear from the outset that the court agreed that New York state had adopted a practice that was inconsistent with the Establishment Clause of the First Amendment. It also agreed with the petitioners contention that the law permitting the Regents prayer was unconstitutional because the prayer itself was composed by governmental officials and was part of a government program to promote religious belief. The court stated that the constitutional prohibition against the establishment of religion must at

¹Donald E. Boles, The Bible, Religion, and the Public Schools (Ames: Iowa State University Press, 1965), p. 187.

²Loc. Cit.

least mean, "It is no part of the business of government to compose official prayers for any group of American people to recite as a part of a religious program carried on by the government."¹ The court rejected the argument that the practice should be upheld on the grounds that it was not compulsory. Concerning this point, Justice Black expressed the court's opinion that the "Establishment Clause," unlike the "Free Exercise Clause," does not depend on showing direct governmental compulsion. This clause is violated by the enactment of laws which establish an official religion, whether or not those laws operate directly to cover non-observing individuals.

The Supreme Court recommended that all government stay out of the business of writing and sanctioning official prayer and leave that purely religious function to the people themselves or to those the people chose to look to for religious guidance.

The court closed its opinion by refuting the argument that since the prayer was so brief and general there could be no danger to religious freedom in its use. The court felt Madison came to grips with this argument when he wrote:

It is proper to take alarm at the first experiment on our liberties Who does not see that the same authority which can establish Christianity . . . may establish with the same ease one particular sect of Christianity in exclusion of all others."²

The majority opinion seemed to rest primarily on the concept that any official government enactment requiring or permitting a specific

¹Engle v Vitale, 82 S. ct. 1261 (1962).

²Loc. Cit.

religious practice violated the Establishment Clause. It indicated that the government on any level had no business legislating on matters of religion and that it was immaterial whether or not such governmental programs require an expenditure of public funds even to the smallest extent.

Justice Stewart dissented in the Engle Case. He felt the court misapplied a great principle of freedom by rejecting the prayer program on the basis that it interfered with the free exercise of anyone's religion. In his opinion, the issue in the case was not establishment of a state church, but whether public school children who want to begin their day by joining in prayer be prohibited from doing so.

The decision handed down in Engle v Vitale set off the greatest public reaction ever known in America concerning a religious decision. In one month, Senator Jacob Javits received 6,146 letters opposed to the court's decision and only 389 supporting it. Legislators rushed to introduce bills - 74 in the House, 3 in the Senate - that would amend the Constitution to permit such prayer by school children in the classroom. Prominent clergymen, legislators, and educators were quoted widely. Views were divergent, but a majority seemed to disagree with the ruling.

Roman Catholics and some Protestants expressed shock and regret at the ruling. Cardinal Spellman was especially critical. He said, "I am shocked and frightened that the Supreme Court has declared unconstitutional a simple and voluntary declaration of belief in God by public school children. The decision strikes at the very heart of

the Godly traditions in which America's children have long been raised."¹

Billy Graham, evangelist, expressed shock and disappointment with the decision. In his opinion, "It is simply another step toward secularism in the United States."² Rt. Reverend James A. Pike, Bishop of the Episcopal Diocese of California, said he was surprised that the court had extended to an obviously non-sectarian prayer the prohibition against the establishment of religion clearly intended by our forefathers to bar official status to any particular denomination or sect.

Dean M. Kelley, director of the National Council of Churches' department of religious liberty, said, "Many Christians will welcome the decision. It protects the religious rights of minorities and guards against the development of 'public school religion', which is neither Christianity nor Judaism but something less than either."³

Dr. Sterling McMurrin, United States Commissioner of Education, said, "I believe it is no loss to religion but may be a gain in clarifying matters. Prayer that is essentially a ceremonial classroom function has not much religious value."⁴

Senator Jacob Javits said there is plenty of opportunity afforded to parents to inculcate religious faith in their children at home and at week-end religious schools. Representative Frank J. Becker, New York, called the decision the most tragic in the history

¹New York Times, June 26, 1962.

²Loc. Cit.

³Loc. Cit.

⁴Loc. Cit.

of the United States. Representative John Williams, Mississippi, said it was a deliberate and carefully planned conspiracy to substitute materialism for spiritual values.

Senator Herman Talmadge, Georgia, called the decision "an outrageous edict which has numbed the conscience and shocked the sensitivity of the nation."¹ Representative Emanuel Celler, of Brooklyn, said he did not see that the court had any other choice. All parties agreed that the prayer was religious in nature. This being so, it ran contrary to the First Amendment.

Dr. Oliver Hodge, Oklahoma Superintendent of Public Instruction, said he hoped it would not affect Oklahoma, but in all probability it would. Dr. Jack Parker, Superintendent of the Oklahoma City public schools, said they had no instructions on a system-wide basis, but most schools open each day with Bible reading and prayer. He said Oklahoma City would obey the implication of the ruling.

George E. Randquist, executive director of the New York Civil Liberties Union, made comments that were most pertinent and have proven to be quite accurate. He said the case represented a milestone in the separation of church and state. He predicted that the decision would reach across the country with a tremendous effect. In his opinion, it would rule out any prayer in the public schools. He said, "This will open up a whole new series of court cases, and it will affect religious instruction in the schools and leave such instruction to the churches."²

¹Loc. Cit.

²Loc. Cit.

Randquist's prediction proved to be correct when less than a year later the court was called upon to render a decision concerning the constitutionality of Bible reading and prayer practices in the public schools. This decision involved two cases--Schempp v Abington Township, originally filed in Pennsylvania,¹ and Murry v Curlett, filed in Maryland.² A review of these cases will promote understanding of the legal position of Bible reading and prayer at the time of this investigation.

Schempp v Abington Township

The complainants, Edward and Sidney Schempp, as parents of children who attended the public schools in Abington Township, Pennsylvania,³ attacked as a violation of the First Amendment the Pennsylvania statute which provided for reading of ten verses of the Holy Bible by teachers or students and sought a permanent injunction enjoining the practice.

The Schempp children testified that items of religious doctrine conveyed by a literal reading of the Bible, particularly the King James version, were contrary to their religious beliefs. One complainant testified that he did not believe in the divinity of God, the Immaculate Conception, or the Trinity, all of which are found in the King James version.

Dr. Soleman Grayzel, editor of the Jewish publication society, in his testimony for the complainants, emphasized the difference between

¹Schempp v School District of Abington, 177 Fed. Supp. 398 (1959).

²Murry v Curlett, 179 A 2d. 698 (1962).

³Loc. Cit.

the Jewish Holy Scripture and the Christian Holy Bible. He also testified that portions of the New Testament were offensive to Jewish traditions, and he pointed out instances which tended to "bring the Jews into ridicule and scorn." In Grayzel's opinion, this material could be psychologically harmful to the child. He also felt that the practice caused a divisive force in the social media of the school.

Dr. Luther Weigle of the Yale Divinity School, testifying for the school board, expressed the belief that the Bible was non-sectarian. He later explained that he meant non-sectarian within the Christian faith. He stated that his definition of the Holy Scripture would include the Jewish Holy Scripture as well as the New Testament. He also expressed the belief that reading the Holy Scripture without including the New Testament would be a sectarian practice. Weigle emphasized the great moral, historical and literary value of the Bible.

The attorneys for the school board denied that the program violated the First Amendment. They contended that the practice did not, in effect, favor or establish a religion or prohibit the free exercise thereof. They also contended that reading the Bible without comment was a substantial aid in developing minds and morals of school children and that schools have the right to incorporate such practices in the education program.

The court restricted itself to the constitutional issues presented by reading ten verses of the Bible. The court felt it would not be realistic to consider the Bible as a work of literary or historical significance and to refuse to admit its essential character as a religious document. The court acknowledged the Bible's literary merit, but noted

that these verses were embodied in a book of worship regardless of version and that the main purpose of the Bible is to bring man in touch with God.

The court felt that daily reading of the Bible, with approval by the state and the teacher, would promote the inculcation of various religious doctrines in childish minds. The court also believed that the Pennsylvania law required a daily reminder of man's relationship to God in such a way that the practices aids and prefers the Christian religion.

The trial court ruled that the Pennsylvania statute requiring the reading of the Bible was unconstitutional based on the points discussed above. The decision was appealed to the United States Supreme Court, but the high court refused to accept jurisdiction in the case because the Pennsylvania legislature had passed a law that permitted but did not require reading of the Holy Scripture. The trial court reheard the case, and once again the statute was declared unconstitutional. The court enjoined and restrained the defendants from reading, or permitting to be read, to the students of Abington Senior High School, any work or book known as the Holy Bible.

The decision was again appealed to the United States Supreme Court where it was heard concurrently with a similar case originally filed in Baltimore, Maryland.

Murry v Curlett

This case filed in Baltimore, Maryland, tested the constitutionality of a Baltimore regulation providing for the holding of opening exercises in the Baltimore public schools. Those exercises consisted primarily of

reading a chapter of the Holy Bible and/or use of the Lord's Prayer.¹

The petitioners, Madelyn Murry and her son, William, stated that they were atheists and the exercises, as practiced, violated their rights:

In that it threatens their religious liberty by placing a premium on belief as against non-belief, and subjects their freedom of conscience to the rule of the majority. It pronounced belief in God as a source of all moral and spiritual values, equating those values with religious values, and thereby renders sinister, alien, and suspect the belief and ideals of . . . the petitioners, promoting doubt and question of their morality, good citizenship, and good faith.²

The Maryland Trial Court and, on appeal, the Maryland Supreme Court upheld the regulation requiring Bible reading and prayer. Mrs. Murry appealed the decision to the United States Supreme Court. The Schempp Case, designated as No. 119, and the Murry Case, designated as No. 142, were so similar that the high court agreed to hear them at the same time.

On June 17, 1963, the Supreme Court handed down its landmark decision, which, by a vote of 6 to 3, held that such laws and practices violated the Establishment Clause of the First Amendment to the Constitution of the United States.

Justice Clark wrote the majority opinion for the court. In his writing, he discussed the reach of the First and Fourteenth Amendments in an effort to establish a basis for the decision. He also reviewed

¹Murry v Curlett, 179 A.2d. 698 (1962).

²Loc. Cit.

the testimony and decision of the lower courts as well as decisions in other Supreme Court cases in an effort to establish a basis for the decision. The court then fashioned a test to determine if a state law or practice violated the "Establishment Clause." The test, as the court saw it, was, "What are the purposes and primary effect of the enactment? The First Amendment is violated if either is the advancement or inhibition of religion."¹

Clark was careful to explain the court's thinking on the values of religion. In his opinion, he stated:

One's education is not complete with a study of comparative religion and the relationships to the advancement of civilization. It certainly must 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 a part of a secular program of education may not be effected consistent with the First Amendment. The exercises here do not fall under those categories. They are religious exercises required by the state in violation of the command of the First Amendment that the government maintain strict neutrality, neither aiding or opposing religion.²

The court would not accept the concept of neutrality which permits a state to require religious exercises even with consent of the majority of those affected and even though it collides with the majority's right to free exercise of religion. This idea was set forth in Jackson's majority opinion in the case Board of Education v Burnett:

The very purpose of a Bill of Rights was to withdraw certain subjects from the vicissitudes of the political controversy, to place them beyond the reach of majorities and officials, and to establish them as

¹School District of Abington v Schempp and Murry v Curlett, 374 U.S. 203 (1963).

²Loc. Cit.

legal principals to be applied by the courts.
 One's right to . . . freedom of worship . . .
 and other fundamental rights may not be sub-
 mitted to vote . . .¹

Justice Stewart wrote a dissenting opinion in this case. In his remarks he indicated that records in the case were not fundamentally solid enough to make possible a responsible determination of the constitutional issues presented. Stewart observed that the majority opinion was based on establishment of religion and not free exercise. He preferred to base his decision on the free exercise clause which required proof of coercion. He felt no coercion existed in the case since the schools had opportunity to choose from different versions of the Bible and since no student was compelled to attend. Stewart recommended that the case be remanded to the state courts.

Public reaction to the Supreme Court decisions in the Bible reading and prayer cases was calm compared to the reaction triggered by the ruling of the New York Prayer case in 1962. In these opinions the court was careful to acknowledge the part religion still plays in our national heritage. It was also careful to explain that the decision outlawed only religious worship in the public school classroom--this and no more. As a result there was less tendency to extrapolate its point of view to cover other areas of church-state issues.

Although Cardinal Spellman and Billy Graham reaffirmed their displeasure with such rulings, many religious leaders and religious groups who had reacted negatively to the prayer decision supported the court's ruling in the Bible reading and prayer cases. Ten days before

¹Loc. Cit.

these decisions were handed down, the National Council of Churches released a policy statement concerning religious instruction in the public schools. That statement said in part, "Neither the church nor the state should use the public school to compel acceptance of any creed or conformity to any religious practice."¹

Dr. Franklin Fry, president of the Lutheran Church in America, said, "Reading the Bible without comment was of dubious value, either as an educational or religious experience. When we insist on common denominator religious services in the public schools, we run the risk of diluting our faith and contributing to a vague religiosity which identifies religion with patriotism and becomes a national folk religion."²

Dr. Blaine Power of the National Council of Churches said, "It gave us a kind of shock therapy. It forced us to think exactly what role belonged to the church and what to the school. We began to see that we could not pass the buck and push off on someone else the job of religious instruction."³

PERTINENT RESEARCH

The controversy of religious instruction in the public schools has been the subject of much research over the years. A few studies had been done before the "Dismissed Time" and "Released Time" decisions

¹Richard C. Davids "Schools Don't Have to Ban the Bible" Farm Journal LXXXIV (October, 1965) 50-54.

²New York Times, June 18, 1963.

³Loc. Cit.

were handed down by the United States Supreme Court in the 1940's. Since that time, there have been a number of studies done in this area. This portion of Chapter III will review some of the research and literature pertinent to this investigation.

National Education Association Survey

In 1948, the National Education Association conducted a survey to determine the religious education practices being used in the public schools of the United States.¹ A rather brief questionnaire was sent to 5,100 superintendents of public schools throughout the nation. Of the nearly 3,000 replies, 2,639 arrived in time for tabulation. This represented a return of slightly less than sixty percent, with those tabulated representing 51.7 percent.

The report was released in November of 1949. Of the responding schools, 61.4 percent reported they used none of the formal plans of religious education; 11.8 percent reported they had given up their program, while 26.8 percent reported such plans were in use in their schools.

Religious education programs were found to be in effect most frequently in the largest cities. In cities of 100,000 population, nearly 46 percent responded that they had such programs, while in cities under 2,500 population the ratio was only 17 percent. A positive relationship was found between city size and frequency of existing formal

¹National Education Association. Status of Religious Education in the Public Schools: research report, Washington, D. C. The Association, November, 1949.

programs. That is, as population declined, so did the frequency of religious education programs.

Five types of programs were reported by a total of 708 school systems. The types and their frequencies are as follows:

1. Formal classes in the public school during regular hours: 108 school systems comprising 15.3 percent of the sample.
2. School buildings used for programs after school hours with no official school participation: 29 systems, or 4.1 percent.
3. Pupils dismissed individually to attend religious education exercises outside the school building, but school kept attendance records: 248 systems, or 35 percent.
4. Pupils dismissed individually to attend religious education exercises outside the school building, but school kept no records: 234 systems, or 33.1 percent.
5. Pupils dismissed on a given day presumably for religious training outside the school, but the school assumed no responsibility for that: 30 systems, or 4.2 percent.

Of the 708 school systems reporting these programs, 68.1 percent were using the "dismissed time" type practice. This represented 482 school systems, or 18.3 percent of the 2,639 responding systems included in the tabulation. Also of interest was the fact that 73.2 percent of these 2,639 school systems had no formal religious education programs associated with the schools, and 11 percent had little or no direct school involvement with the existing program.

On the basis of the survey it was estimated that 5 percent of the elementary and secondary school pupils were attending formal religious education classes in 2,639 communities whose superintendent responded to the survey questionnaire.

Lewiston Study in Iowa

In 1955 Lewiston investigated the religious instruction procedures in 200 selected high schools in the state of Iowa.¹ A questionnaire containing questions about religious instruction, the place of the Bible in school activities, prayer, school building use, hymn singing, and opinions of principals about what should be done about such practices was administered. Sixty-two percent of the principals responded to the questionnaire. One hundred of these were included in the analysis of data.

Religious instruction during the school day was permitted in 9 percent of the schools. Dismissed time was permitted by 10 percent, while 6 percent reported that such instruction was permitted in school buildings after school hours. In contrast, 70 percent reported that no religious instruction was permitted in the school.

Of the principals responding to the questionnaire, 57 percent reported that clergymen were invited to speak to students on religious topics during school hours. Twenty-seven percent stated that limitations were placed on the topics and 40 percent indicated that their students were required to attend assemblies where religious talks were being given.

Four questions were asked about the use of the Bible in the public school. Lewiston reported the answers to these questions as follows: (1) 69 percent of the principals acknowledged that the New Testament was distributed to students; (2) 22 percent reported the Bible

¹James P. Lewiston, *Religious Education in Selected High Schools of Iowa, 1955*. Unpublished M.S.E. Field Report, Des Moines, Iowa, Library, Drake University, 1955.

was read in assemblies or home rooms; (3) 9 of 10 reported that the library had a copy of the Bible on its shelves, and (4) 56 percent of the responding schools used the Bible as a reference in such classes as English, History, and Literature.

Hymn singing outside of music class was reported as an accepted practice by 71 percent of the principals. Prayers during school hours were reported by 21 percent of the schools tabulated.

Lewiston asked for opinions of principals regarding certain aspects of religion in the public schools. Responses to some of the questions are listed below:

1. Thirty-five percent were of the opinion that some type of religious education should be followed in the school, while 25 percent had reservations about such practices.
2. In answer to the question, "When should religion be taught?" 9 percent favored dismissed time, 30 percent favored released time, 16 percent favored such teaching after school hours, while 22 percent were uncertain.
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.

Humble Study in Texas

Dr. Earl Humble of Southwestern Baptist Theological Seminary, did a study on the practices of religious instruction in the public schools of Texas.¹ His study was designed specifically to determine the status of the practice of teaching the Bible for credit; however,

¹Earl R. Humble. Religious Instruction Activities in the Public Schools of Texas: A contemporary Survey. Unpublished Th.D. Thesis, Fort Worth, Texas, Library, Southwestern Baptist Theological Seminary, 1960.

his questionnaire did obtain other information that is important to this study.

Humble sent questionnaires to all public high schools in the State of Texas with the hope of securing leads on schools teaching Bible for credit. Three thousand questionnaires were sent out in the initial mailing. Responses were received from 1,700 schools, including 102 that indicated they taught Bible for credit. A second questionnaire was mailed to the 102 schools. Forty-nine responded to this mailing, 30 of which granted credit for religious instruction.

The total enrollment in programs of religious instruction for credit in the 30 schools was 1,483, an average of 52 per school. Three schools had over 100 students enrolled; 25 schools had from 3 to 98 students in the program.

Humble's original questionnaire gathered a great deal of other information that is worthwhile to this study. Of the 1,700 schools responding, 1,358 had Bible reading in some form. The Bible was read daily in 444 schools and less often in 939 schools. Seven hundred and fifty-three schools had Bible reading in the classroom, and 704 read the Bible in assemblies or chapels. In 796 schools, the Bible was read by teachers, and in 962 schools the students read the Bible.

In 66 schools the administration required Bible reading as compared to 1,609 schools where the teachers were charged with administering the general policy. Twenty-four schools specified the version of the Bible to be read. Twenty-one prescribed the King James version; 1 school prescribed the Duoay version, and two schools indicated they prescribed a version but did not identify the version prescribed. Both

the Old and the New Testaments were used in 1,016 schools. Six hundred and sixty-two schools allowed Bibles or Testaments to be distributed as gifts.

One thousand four hundred and three of the 1,700 schools responding had invited Protestant ministers to speak at assemblies; 647 had invited Catholic priests, but only 377 had invited Jewish Rabbis.

Religious instruction practices involving prayer were widely used in the public schools investigated by Humble. Over fifty percent of the schools had prayer offered by teachers, offered by students, and offered in assemblies. Forty-two percent offered prayer in the classroom, and thirty percent offered prayer over the public address system. In all, 1,521 of the 1,700 schools responding to the questionnaire used some prayer practice.

Looft's Study in Seven Mid-West States - 1965

Looft investigated the religious education practices in the public schools of seven mid-west states.¹ His study included the states of Kansas, Iowa, Minnesota, Missouri, Nebraska, North Dakota, and South Dakota. He stratified the 2,762 schools in the seven states according to enrollment and drew a sample from each strata. His total sample of 489 was drawn from a population of 2,762 schools.

Looft received 433 responses to his questionnaire. The questionnaire, completed by the superintendents of the selected schools,

¹Robert D. Looft. Religious Instruction Practices in Public Schools of Seven Mid-West States, Unpublished Ph. D. Dissertation, Iowa State University, 1966.

asked for responses to four questions about each of 31 religious instruction practices that might exist in the public schools of these states. These questions were:

1. Does official school board policy permit this action?
2. Was this practice used in 1953 to 1963?
3. Was this practice used in 1964-1965?
4. Should boards of education be encouraged to establish or maintain this practice?

Formal instruction programs were not widely used in the schools investigated by Looft. Dismissed time programs, the only type used to a significant degree, were used in approximately twenty-three percent of the schools.

Academic offerings had limited use in the schools investigated. Over half of the schools taught units about religion as parts of other courses, and slightly over sixty percent allowed teachers freedom to comment on religious references and questions. Only twenty percent of the schools taught about religion in a separate course.

General activities used in the schools studied by Looft were quite varied. Less than twenty-five percent of those reporting used daily opening meditations, group prayer recitations, group listening to prayer, Bible reading with or without comment, and moral or spiritual assemblies. Over fifty percent of the schools had brief non-religious reading or talks on moral and ethical values, singing of religious hymns, playing religious music, baccalaureates, and religious themes for plays.

It should be pointed out that this study was made almost a year after the Supreme Court of the United States handed down the

decision in the prayer and Bible reading cases in the summer of 1963. A comparison of the practices used in 1953-63 and in 1964-65 showed little change in procedure since the Supreme Court ruling. The comparison between administrator opinions and actual practices used was very close. In most categories, a greater percentage of the administrators felt the practice should be encouraged than were actually using the practice.

PROFESSIONAL LITERATURE

Moral and Spiritual Values in the Public Schools

As early as 1951 the National Education Association and the American Association of School Administrators were concerned about developing moral and spiritual values as they relate to religion in the schools. Their educational policies commission prepared a statement that is applicable to the present situation.¹

The commission pointed out that since the public schools are financed from the public purse, and their policies are determined by public officials, they must be non-denominational. They can have no part in securing acceptance of any one of the numerous systems of belief regarding a supernatural power and the relation of mankind thereto. The policy of the public school is hospitable to all religious opinions and partial to none. The commission believed that the public schools can, and do, effectively promote moral and spiritual values and by doing so create a climate friendly to religion.

¹Moral and Spiritual Values in the Public Schools, Educational Policies Commission, National Education Association and the American Association of School Administrators, Washington, D. C., 1951.

In view of differing religious faiths, a common education consistent with the American concept of freedom must be based, not on the inculcation of any religious creed, but on a decent respect for all religious opinions. Such education must be derived, not from a patchwork of many religious views, but from the moral and spiritual values which are shared by the members of all religious faiths. Teaching of moral and spiritual values in the public schools of the United States must be done without endangering religious freedom and without circumventing the policy of separation of church and state.

Development of Moral and Spiritual Values Through the Curriculum of California High Schools

The California Association of Secondary School Administrators appointed a committee to study methods of developing moral and spiritual values through the high school curriculum. Their report was published in September of 1952 by the California State Department of Education.¹

The committee recognized the scope of the problem in the widespread conviction that disaster faces the world unless moral and spiritual insights and controls keep pace with industrial and scientific development. The whole culture should bring its resources to such an end.

Most agree that public education is to prepare for a well-rounded life. Schools have a tendency to teach to the problem, whether it be

¹Committee on Moral and Spiritual Values of California Association of Secondary School Administrators, Development of Moral and Spiritual Values Through the Curriculum of California High Schools (California State Department of Education: Sacramento, 1952).

family life, crime, or democracy. Therefore, it is only natural to turn to the schools when society is convinced that existing provisions and procedures have failed to supply the needed moral and spiritual growth. The solution to the problem is difficult because the problem involves bias, prejudice, suspicion, and vested interests.

After much deliberation, the committee developed the following positions:

1. The social order undergirding democracy is based on a body of moral and spiritual values which are indispensable to the existence and growth of democratic culture at all levels.
2. "Moral and spiritual values" is a comprehensive term. The statements below characterize it:
 - a. Every tribute of God-truth, life, knowledge - is such a value.
 - b. One might find these values by striving for "the true, the beautiful, the good."
 - c. Democracy has its own core of values, peculiarly its own and indispensable to it:
 - (1) All have inalienable rights of life, liberty, pursuit of happiness, and government by consent of the people.
 - (2) Freedom from fear and want, freedom of worship, expression, and conscience are worthy goals for all people.
 - (3) Supreme law is stated in a Constitution established by the people and changeable only by the people.
 - (4) The supreme power is vested in the people.
 - (5) Each individual is a unit of unique and supreme value held inviolate, subject only to such provisions as the people themselves shall make through democratic process.

3. The American, free, public school is the single unique educational instrument set up by our social order as a whole for teaching those moral and spiritual values so that they may become a core of loyalties whose formative and cohesive powers reach to the heart, the mind, and soul of every American.
4. The secular public school must not indicate hostility to any religious faith or belief.
5. The churches and the public schools are co-ordinate institutions. Each has its separate responsibility for education of our youth.
6. Separation of church and state is, and must remain, a basic point of American philosophy.
7. The public schools should emphasize moral and spiritual values in better human relations through the experience of day-to-day living.¹

A committee comprized of members of the California Education Association and the California Association of Secondary School Administrators was appointed to study the practices regarding teaching moral and spiritual growth in the schools. Some of those opportunities discovered are listed below:

1. Teachers, administrators, pupils, and parents are devising many ways of promoting the more adequate acceptance of every individual as a person of worth and dignity, with some contribution to make to the group.
2. The feelings of pupils are understood and dealt with constructively.
3. Pupils are sensitized to the feelings and needs of other people.
4. The intellectual needs of the pupils are met.
5. Pupils learn skills in human relations.
6. Religion is included as one of the great humanities; important in the life of nations and of individuals. Respect for different religions is shown.

¹Loc. Cit.

7. Pupils have opportunities for experiencing faith and reverence.

Religion in the Public School

The executive committee of the American Association of School Administrators appointed a committee or commission to examine the effect of recent decisions of the Supreme Court on the issues of Bible reading and prayer in the public schools and to suggest constructive means by which public school administrators could guide development of local policies and practices, in accordance with the court's interpretation of the constitution on the subject.

The burden of the message in their report was the affirmative confrontation of the law concerning religious practices in the public schools, and the intent of the commission was to provide guidelines for those who administer and teach within such policy. The commission was quick to point out their support for the Supreme Court decisions respecting prayer and Bible reading in the public schools of the nation.

The Commission clarified its position concerning the Constitution and the Supreme Court decision by saying, "The Constitution means what the Supreme Court says it means -- it's as simple as that. This principal is a fundamental characteristic of government by law in our democratic society."¹ The public schools have a special responsibility to guard and transmit our governmental heritage to the oncoming generations. That responsibility carries with it three clearly defined obligations:

1. To support and defend the Constitution as so many have sworn themselves so often to do.

¹Commission on Religion in the Public Schools, Religion in the Public Schools, American Assoc. of School Admin., June 30, 1964.

2. To understand and teach what loyalty to the United States and support for its constitutional form of government involved in citizens' rights and duties.
3. To distinguish clearly between the citizen's obligation to obey existing laws on the one hand and his inherent right to seek to repeal or amend the law through due process on the other.

The commission studied various religious instruction practices in the public schools and made recommendations for policy makers concerning these practices. These practices and the commission's suggestions are summarized in the following paragraphs.

Christmas in the Schools - The commission recommended the policy that encourages reasonable recognition of Christmas in the schools in the spirit of exposition of the differing rites and customs of families, cultures, and creed -- each with a deep meaning for its adherents, and in total revealing the many different religious, philosophical, and cultural practices and beliefs held by Americans.

School Calendars - The commission recommended that policies under which school calendars are established be such as to guarantee to the maximum the possibility of appropriate religious observances by all children and staff members while providing at least the legal requirements for number of full days in uninterrupted session.

Cooperation in Out-of School and After-School Activities - Sound policy requires that schools seek actively to adapt their after-school activities and out-of-school requirements to minimize conflict of children's time and interest with such church oriented activities such as late afternoon religious classes, youth programs, and other obligations and opportunities provided by churches to children outside

The formal school day or week. Unnecessary conflict is avoided when communications are kept open between school officials and religious leaders of the community.

Baccalaureate - Baccalaureates used throughout the country vary from the school-sponsored worship service held in the school building to substitute programs that include reading of poetry rather than scripture and inspirational talks rather than religious sermons. The commission recommended that religious groups represented by students of the graduating class conduct baccalaureate services in their own churches and synagogues. The school should not sponsor the event nor should it require attendance.

The commission recognized three distinct policy areas:

(1) recognition must be given to the role of religion and the religious in literature, in history, in humanities, and in the arts; (2) ways must be found to portray the part played by religion in establishing and maintaining the moral and ethical values that the schools seek to develop and transmit; (3) public schools are called on to build an understanding of the relationship between civil government and religious freedom, and to prepare youth for citizenship in a multi-faith society.

The commission urged that building understanding and support for the Bill of Rights with their attendant obligations be a requirement of public schools that should be reflected in policy and practice.

The February, 1964, Theory Into Practice magazine devoted the entire issue to a discussion of religion in the public schools. In that issue, Rabbi Arthur Gilbert, in an article entitled "Major Problems

Facing Schools in a Pluralistic Society"¹ discussed a statement issued in 1964 by the National Study Conference on Church and State of the National Council of Churches. In his opinion, ideas expressed in this statement indicated that Christians recognize that authentic religion does not depend on public school prayer rites or devotional exercises. They also acknowledged that when the use of religious liturgy in school violates the freedom of others, it is not a religious way of spreading the "word." Finally, they recognized that schools have a deeper and more profound opportunity to deal with religion within the context of curriculum.

Gilbert suggests that we begin to experiment with courses in the history of religion, which could be offered at the secondary level. Educators and religious leaders should work at experimental courses in the Bible itself, to be given on an elective basis within the public school curriculum. Schools should call religious leaders, professors, and parents together to take a look at the curriculum and ask their help to institute new programs. There is also a need to train teachers to handle the material. This must be done both through courses in colleges of education and in-service training for teachers who are new in the school system.

Gilbert thinks it is also the responsibility of the public schools to communicate and inculcate the basic values that are shared by all of us in this country. Some would suggest that values should not be taught in the public schools since many of them are derived from

¹ Arthur Gilbert, "Major Problems Facing Schools in a Pluralistic Society," Theory Into Practice, No. 1, (February, 1965), 23-28.

Judeo-Christian tradition. It is impossible not to teach values. We must accept the fact that schools teach values and be more concerned with what values are taught and how to go about teaching them.

In Gilbert's opinion, good education can and should open all points of view for discussion and deliberation so that those children who bring God as the source for their values will feel that their view is heard and understood and dealt with just as those children who bring into the classroom humanistic, pragmatic, or any other sanction for their values.

Culbertson, in his article "Religion and the Schools - Some Issues and Action Guides,"¹ discussed some interesting developments in religious instruction. He pointed out that twelve religious orders are presently involved in a movement that calls for building special religious schools near public schools that have released time programs. Some of these buildings are already in use; in some places they are substitutes for parochial schools. This trend will require many public schools throughout the country to take greater educational responsibility.

Culbertson reports that according to a recent study conducted by the National Education Association, shared time or "dual" enrollment arrangements existed in 183 communities in 25 different states. Industrial arts, vocational education, and home economics are the subjects most often provided to non-public school students in shared time arrangements. Music, physics, chemistry, and other non-religious subjects which require expensive equipment are also popular offerings.

¹Jack A. Culbertson, "Religion and the Public Schools - Some Issues and Action Guides," Theory Into Practice, IV, No. 1 (February, 1965), 33-39.

Marvin Fox, professor of philosophy at Ohio State University, presented a philosopher's analysis of religion in the public school. Among his more pertinent statements was this one concerning compliance with the Supreme Court decision:

People who talk about agreeing or disagreeing with a decision of the Supreme Court are speaking a very curious language indeed--unless they happen to be legal scholars talking of scholarly agreement or disagreement, for the rest of us, such a decision is in principle, the law of the land. One must stress, as vigorously as possible, that deliberate efforts to avoid, circumvent or openly violate the decisions of the Supreme Court are morally deleterious and civically irresponsible. I cannot understand how any public school system can, by its religious practices, deliberately teach its students to violate the law and still claim to be fulfilling its proper functions as an educational system.¹

In Fox's opinion, the present religious crisis in the field of education is a reflection of the general state of religion in our society. Families that do not pray at home and churches whose members are religiously illiterate may seek to hide their failures and to salve their troubled consciences by forcing religious exercises on the public schools.

Much of the writing on the problem area during the past four years had dealt with (1) how well schools are abiding by the Supreme Court decisions and (2) how the Bible may be legally used in the public school program of studies. There is ample evidence that the rulings are being ignored or being deliberately violated in some parts of the nation. William G. Howard, in an article in Nation's Schools¹, stated

¹ Marvin Fox, "Religion and the Public Schools - A Philosopher's Analysis," Theory Into Practice, IV, no. 1 (February, 1965), 40-44.

² William G. Howard, "Florida Schools Ignore Bible Ban, Study Shows," Nation's Schools, LXXVX, No. 5 (May, 1967), 122.

that public schools in Florida were ignoring the Supreme Court ban on Bible reading and prayer in the public schools. His survey indicated that eighty-one percent of the public school districts in the state still read the Bible in the classroom, and the Lord's Prayer was recited in sixty percent of the schools. A large majority of the school administrators felt that devotionals were within the law; therefore, they felt no need to change their practices. The school's position was supported by a 1964 Florida Supreme Court decision which overruled the 1963 United States Supreme Court ban on religious exercises in the public schools. This "overrule" was based on the lawmakers intent--not on practices resulting from the law. With this background, it is not difficult to understand why continued use of religious exercises in the public schools was believed to be lawful.

Educational and religious leaders have both devoted much time and effort in an attempt to determine how the Bible may legally be used in the public schools. Frank Greenberg, general counsel for the National Parent Teacher Association, discussed this topic in an article entitled "To Pray or Not to Pray - Is That the Question?" published in the PTA Magazine in February of 1964.¹ In this article Greenberg reviewed the Supreme Court decisions and reaffirmed that the court had no intention of establishing a Godless public school. He said, "The Supreme Court has denied neither the existence of God, nor the efficacy of prayer" Speaking of the court ruling he said, "So little seems to have been lost and perhaps so much gained - by the reaffirmation that

¹Frank Greenberg, "To Pray or Not to Pray -- Is That the Question?", PTA Magazine, LVIII (February, 1964), 22-25.

government should not meddle in our religious affairs, that it seems hardly worth the mourning. To those who take their religion passionately and zestfully and personally, the pale shadow of observance practiced in the schools of New York must seem less than nothing. Not even the most ecuminically minded among us wants his religion watered down to the point of being offensive to none and satisfying to none."¹

Hunt, writing in Nation's Schools,² outlined five specific ways that schools may legally include the Bible in public education.

1. Give pupils the knowledge necessary to understand American literature and culture, history and institutions.
2. Give pupils knowledge of the Bible and religious institutions and practices to help prepare them as citizens for a life in a society where people of many religious faiths must learn to get along.
3. Give pupils, engaged in the developmental tasks of defining their own personal philosophies and systems of values, a knowledge of religious literature and ideas that permit them to compare their viewpoints of faith with those other experiences.
4. Acquaint students with knowledge of Biblical and other religious literature for personal enrichment and enjoyment.
5. Acquaint students with information about religious viewpoints relevant to political issues and national and international policies upon which citizens of the United States may have to vote.

Hunt then listed some activities that seemed to be in line with the Supreme Court rulings. These activities were:

1. Study the Bible for literary and historic qualities.

¹Loc. Cit.

²R. L. Hunt, "How Schools Can Teach Religious Values--Legally," Nation's Schools, LXXIII no. 2, (February, 1964), 48-49.

2. Use the Bible as a reference book when studying secular subjects.
3. Study comparative religion.
4. Study the relation of religion to the advancement of civilization.
5. Recite historical documents, such as the Declaration of Independence, which contains references to God.
6. Study history of religion.
7. Sing officially espoused anthems which contain the composer's profession of faith in God.
8. Make references to God in patriotic or ceremonial occasions.
9. Be excused from classes to go to religious sanctuaries for worship.

Snider, professor of education at the University of Oklahoma, suggested guidelines that schoolmen and school boards may use in making policy on the question of Bible reading and prayer in the school.

Among these guidelines was suggested a policy statement which, if adopted by boards of education, would do much to clarify the question.

This suggested policy statement reads:

This public school system, in compliance with the recent decisions of the United States Supreme Court affecting Bible reading and prayers in school, holds no religious activities or exercises. The decisions of the court, which are the highest law of the land, should not be regarded as evidence of hostility or antagonism toward religion or churches, because these decisions rest on the convictions that the ends of both good government and true religion are best served by the separation of church and state and the preservation of neutrality on the part of government toward all religion.

The prohibition of religious activities and exercises in no way interferes with the legitimate responsibility of our school to deal objectively with the history and development of religious movements and their relationship to the advancement of civilization as a part of the regular

instructional program. Included also is the opportunity to raise and discuss questions regarding religion.

Of even more importance, however, is the responsibility of our school to further understanding and appreciation of the fundamental moral, ethical, and political values which lie at the root of the American democratic society, and to teach basic human rights which stem from them. These fundamental values include: belief in and respect for the worth and importance of the individual; the concept of brotherhood; individual and social justice; cooperation among equals; the application of reason to the solution of problems; freedom to pursue goals which do not infringe on the rights of others; and the values of moral responsibility and truth.

Some human rights based on these values are: freedom of speech, press, and religion; equality of opportunity for all; the right to privacy; the right of due process; freedom of assembly; the exercise of the franchise; the right of dissent; freedom from self-incrimination and security of person. The responsibilities which accompany each of these rights must also be emphasized.

As an educational institution charged with the perpetuation and improvement of our society, we believe this school must preserve these values and rights as the nucleus of an adequate educational program.¹

In other guidelines, Snider pointed out that school leaders must face the issue squarely, rather than trying to circumvent the Court's ruling by shifting the responsibility of decision-making on the religious instruction practices to be used to the individual teacher, by having voluntary Bible reading and prayer while ignoring the fact that an element of coercion will always exist from peer groups and teachers, by allowing students to hold worship services without a supervisor present, or by establishing shared time programs that will further congest an already overcrowded curriculum.

¹Glenn R. Snider, "Bible Reading and School Prayers - Some Guidelines," Phi Delta Kappan (June, 1967), 516-517.

Snider's final statement identified the position that public schools must assume in this problem area. The statement reads:

Thousands of public schools are now assuming a new posture regarding Bible readings and prayers. This posture must be consistent with the human relationships purpose of American education. It must demonstrate a serious concern for teaching the generally accepted moral, ethical, and political values and human rights which are the basis for effective living in our democratic society. That the schools have not done well enough at this task is evident. Yet, to teach these values and rights effectively, to have schools exemplify them, is the noblest challenge of our time.¹

¹Loc. Cit.

CHAPTER III

ANALYSIS OF THE DATA

The purpose of this study was to determine the status of religious instruction practices in the public schools of Oklahoma and to compare practices in selected elementary and secondary schools of the state. An attempt was also made to determine attitudes of school principals toward the basic concept of religious education in the public schools and to assess their attitudes about certain United States Supreme Court decisions affecting the problem area.

This chapter described the population for the study, the sampling procedure, the procedure of the study, and reports the findings. The data obtained was computed, converted into percentages, and placed into tables for comparison. Conclusions and generalizations were drawn from the data as presented in the tables.

The Sampling Procedure

The population of this study was made up of all elementary and secondary school principals whose services were contracted for during the 1968-69 school year and who served at least half time in administration. Information needed to determine the principals to be included was taken from applications for accreditation for the 1968-69 school year,

which were on file in the Division of Instruction of the Oklahoma State Department of Education. Principals who taught more than half-time or who served as principal for both elementary and secondary schools were not included in the population. Using these limitations, a secondary principal population of 392 and an elementary principal population of 487 was established. Thus the total population for the study was 879.

The small sample technique recommended by the Research Division of the National Education Association was used to determine sample size. This technique makes use of a formula applied to the smallest sub-group to determine the sample size needed for that sub-group. A ratio of sample size to sub-group population was established. The ratio was then applied to all other sub-groups in the study. When the formula was applied to the secondary principal sub-group a sample size of 161 was computed. A ratio of 2:5 was established and applied to the elementary principal sub-group giving a sample size of 192. Thus the total sample size of 353 was established.

Once the size of the sample was established, a table of random numbers was used to select the principals to participate in the study.

The Questionnaire

Data was collected from the principals by means of a mailed questionnaire. Section "A" of the four page questionnaire sought information about the principal and the school in which he worked. Section "B" asked for information about twenty-eight religious education practices that might exist in the participating schools. Principals were asked to respond to these items by selecting "C" if the practice was in

general use throughout the school, "L" if the practice was limited to a small percent of the student body or to one or more classrooms, "no" if the practice was not used in the school, and "uncertain" if the principal was not sure if the practice was used in his school. Two questions in this section concerned the principal's plans to add or eliminate practices from the school's present program of religious instruction.

Section "C" of the questionnaire asked for "agree," "Disagree" or "no opinion" responses to questions about principals' attitudes toward various aspects of religious instruction in the public schools.

The initial mailing consisted of questionnaires and cover letters mailed to 352 randomly selected principals in 71 counties in the State of Oklahoma. Illustration I gives a participation distribution by counties. After an interval of three weeks, a post card reminder was sent to each member of the sample. At the end of another three weeks, the information obtained was counted, converted to percentages, and placed into tables for further analysis.

At the time of the tabulation, 136, or 84 percent, of the secondary principals and 135, or 70.3 percent, of the elementary principals had returned the completed instrument. A total response of 76.6 percent was obtained. Questionnaires from two secondary principals and four elementary principals were incomplete and therefore not usable in the study.

The remainder of this chapter will be devoted to a presentation and analysis of the data obtained by the questionnaire.

The age of the responding elementary principals ranged from 29 to 65 years, with a median age of 50 years. Secondary principals ranged in age from 26 to 66 years, with a median age of 43. The greatest number of both elementary (30.5 percent) and secondary (29.7 percent) principals fell into the 41 to 50 years age group. The next largest category of elementary principals was the 51 to 60 age group, while the second largest age group of secondary principals was the 31 to 40 years level. It should be noted that 16 percent of the elementary principals, as compared to 5 percent of the secondary principals, belonged in the 61 years and over group. Table 1 gives a complete analysis of the ages of the responding principals. In general, elementary principals were older than secondary principals.

TABLE 1
AGE OF RESPONDENTS

Age in Years	Number Percent	Secondary Principals	Elementary Principals	Total
21 - 30	no. %	7 5.2	5 3.8	12 4.5
31 - 40	no. %	33 24.6	16 12.2	49 18.4
41 - 50	no. %	41 30.5	39 29.7	80 30.1
51 - 60	no. %	25 18.6	35 27.4	61 23.0
61 - 70	no. %	7 5.2	21 16.0	28 10.6
Age not shown	no. %	21 15.6	14 10.6	35 13.2
Totals	no. %	134 100	131 100	265 100

Tables 2, 3 and 4 deal with the educational and administrative experience of the participating principals. Table 2 gives a summary of experience as an educator. Table 3 shows a summary of experience as a school administrator, and Table 4 provides a summary of the number of years the respondents had been in their present positions.

TABLE 2
YEARS EXPERIENCE AS AN EDUCATOR

Experience in Years	Number Percent	Secondary Principals	Elementary Principals	Total
1 - 5	no. %	3 2.2	2 1.5	5 1.8
6 - 10	no. %	21 15.6	13 9.9	34 12.8
11 - 15	no. %	24 17.9	11 8.3	35 13.2
16 - 20	no. %	41 30.5	24 18.3	65 24.5
21 - 25	no. %	13 9.7	19 14.5	32 12.0
26 - 30	no. %	10 7.4	20 15.2	30 11.3
31 - 35	no. %	13 9.7	11 8.3	24 9.0
36 - 40	no. %	5 3.7	22 16.7	27 10.2
41 - up	no. %	3 2.2	9 6.8	12 4.5
Not shown	no. %	1 .7	0 0	1 .3
Total	no. %	134 100	131 100	265 100

Principals responding to the questionnaire ranged in years of experience from 1 to 42 years. Secondary principals, as a group, had fewer years of educational experience than the elementary principals. Almost 65 percent of the secondary principals had less than twenty one years total experience, while only 38 percent of the elementary principals fell into this category. Almost 25 percent of the elementary principals had more than 35 years experience, while only 7 percent of the secondary principals had this much experience in education. Table 2 gives a summary of the educational experience of the responding principals.

Secondary principals also had fewer years of experience as administrators than did elementary principals as shown in Table 3.

TABLE 3
YEARS EXPERIENCE IN SCHOOL ADMINISTRATION

Experience in Years	Number Percent	Secondary Principals	Elementary Principals	Total
1 - 5	no. %	34 25.3	27 20.6	61 23.0
6 - 10	no. %	34 25.3	20 15.2	54 20.3
11 - 15	no. %	23 17.1	25 19.0	48 18.1
16 - 20	no. %	20 14.9	18 13.7	38 14.3
21 - 25	no. %	22 16.4	15 11.4	37 13.9
26 - up	no. %	1 .7	26 19.8	27 10.2
Total	no. %	134 100	131 100	265 100

Over 50 percent of the secondary principals had been in administration no more than 10 years. Only 35 percent of the elementary principals had this little experience. Almost twice as many elementary as secondary principals had more than twenty years experience in administration.

Secondary principals had also been in their present positions a fewer number of years than the elementary principals. Sixty-five percent of the secondary principals had been in their present positions no more than five years as compared to 38 percent of the elementary principals belonging in this category. Almost 80 percent of the secondary principals had been in their present positions ten years or less.

TABLE 4
YEARS EXPERIENCE IN PRESENT POSITION

Experience in Years	Number Percent	Secondary Principals	Elementary Principals	Total
1 - 5	no. %	88 65.6	50 38.1	138 52.0
6 - 10	no. %	18 13.4	34 25.9	52 19.6
11 - 15	no. %	15 11.1	21 16.0	36 13.2
16 - 20	no. %	7 5.2	14 10.6	21 7.5
21 - up	no. %	5 3.7	12 9.1	17 6.4
Not shown	no. %	1 .7	0 0	1 .3
Total	no. %	134 100	131 100	265 100

The elementary and secondary school principals had almost identical percentages on highest degree held. Seven secondary principals and four elementary principals held bachelor's degrees. Master's degrees were held by 92 percent of the secondary principals and 96 percent of the elementary principals. Four secondary principals and one elementary principal held a doctor's degree.

Although the schools were not stratified according to enrollment before the sample was drawn, the principals were asked to give the enrollment of their school. Table 5 shows that a good balance of all sizes was included in the sample. The enrollment was stratified into 200

TABLE 5
ENROLLMENT OF RESPONDING SCHOOLS

Number of Students	Number Percent	Secondary Principals	Elementary Principals	Total
1 - 200	no. %	14 10.4	6 4.5	20 7.5
201 - 400	no. %	41 30.5	38 29.0	79 29.8
401 - 600	no. %	26 19.4	54 41.2	80 30.1
601 - 800	no. %	15 11.1	17 12.9	32 12.0
801 - 1000	no. %	11 8.2	10 7.6	21 7.9
1001 - 1500	no. %	10 7.4	4 3.0	14 5.2
1501 - up	no. %	16 11.9	0 0	16 6.0
Did not respond	no. %	1 .7	2 1.5	3 1.1
Total	no. %	134 100	131 100	265 100

student intervals until an enrollment of 1,000 was reached; then the strata ranged from 1,001 to 1,500 enrollment. The largest enrollment category included schools whose enrollment was above 1,500. It should be noted that secondary schools had a much greater percentage of the smallest and largest strata than did the elementary schools. Seventy percent of the elementary schools fell into the two strata that ranged from 201 to 600 students. This compared with 50 percent of the secondary schools belonging in these categories. Nineteen percent of the secondary schools had enrollments over 1,000. Only 3 percent of the elementary schools had enrollments this large.

Grade level organization of responding schools is shown in Table 6 and Table 7. As was expected, the majority of the secondary

TABLE 6
SECONDARY SCHOOL ORGANIZATION BY GRADES

Grades Included	Number Percent	Secondary Schools
10 - 12	no. %	42 31.4
11 - 12	no. %	9 6.7
7 - 12	no. %	38 28.3
7 - 9	no. %	40 29.8
Other	no. %	5 3.7
Total	no. %	134 100

schools had the traditional 10 - 12 (42 for 31%), 7 - 12 (38 for 28%), and 7 - 9 (40 for 29%) grade organizations. Some 9 - 12, 8 - 12, 7 - 8, and 8 - 9 grade arrangements were reported, but their combined total was only 14 schools for 10.4 percent of the responses.

The most commonly reported grade organizations in the elementary schools were kindergarten through sixth grade and first grade through sixth grade. Forty-two percent and forty-three percent, respectively, were reported for these patterns. Other organizational patterns were reported in about 12 percent of the questionnaires returned.

TABLE 7
ELEMENTARY SCHOOL ORGANIZATION BY GRADES

Grades Included	Number Percent	Elementary Schools
K - 6	no. %	56 42.7
1 - 6	no. %	57 43.5
1 - 7	no. %	4 3.0
4 - 6	no. %	5 3.8
Other	no. %	9 6.8
Total	no. %	131 100

Do School Policies Exist ?

The final three questions in section "A" of the questionnaire dealt with school policy regarding practices of Bible reading and prayer in the schools. Only 22 schools reported having a written policy

on the matter. In some cases, two or more schools were part of the same school district; therefore, the same policy applied. A total of eight schools districts enclosed a copy of their written policy. Some of these policies are given below.

Policy I

Rule 9: Supreme Court Bars Laws Requiring Bible-Reading and Prayer in Schools.

In the final session of the 1962-63 term, the United States Supreme Court ruled on June 17 that it is unconstitutional for a state or any governmental unit to require Bible-reading and recitation of the Lord's Prayer in public schools. The ban applies even to those schools that excuse from the religious exercise any student who objects to participating.

The Court ruled 8 to 1, with Justice Stewart dissenting, that such required religious exercises violate the First Amendment's guarantee of freedom of religion and also the Fourteenth Amendment's guarantee of equal protection under the law. Justice Clark, who delivered the decision, said such religious practices violate a Constitutional requirement that the state must be completely "neutral" in its approach to religious matters. Justice Clark said the Bible is worthy of study for its literary and historic qualities, and the study of religion, when studied objectively in a secular education program, may be done without violating the First Amendment.

Also, the court, as in its 1962 ruling, declared unconstitutional officially sponsored prayers. The court did not attempt to bar religious exercises that aren't prescribed by a creature of government, but are conducted by teachers or groups of students on their own.

The most recent ruling of the Attorney General of Oklahoma seems to allow these non-prescribed religious exercises.

Policy II

Section 11. SECTARIAN TEACHING --- The teaching of spiritual and moral values has long been accepted as a duty of the public school teacher. The existance of a Diety and the basic value of the scriptures are concepts which all teachers should foster. At the same time, it is the duty of every public school to see that no child is ever urged toward any particular denomination

by his teacher. The interpretation of the Bible by a teacher in a manner favoring a particular sect or denomination is totally out of place before any school group. Rather, it is the teacher's duty to see that no child is embarrassed because of his creed.

Deviation from this policy by teachers in the _____ Schools will not be defended by the administration, and, if persisted in, will result in dismissal.

Policy III

Bible reading: Oklahoma law permits the Bible to be read, without comment, in the public schools of Oklahoma.

Policy IV

On June 17, 1963, the Supreme Court of the United States of America handed down the ruling that required prayer and Bible reading in the public schools are in violation of the First Amendment to the Constitution. In compliance with the above ruling, the _____ Board of Education has instructed that required Bible reading and prayer shall no longer be conducted in the public schools of _____.

These instructions do permit periods of silent meditation and do not relate to other school activities such as Christmas and Easter programs not involving required Bible reading and prayer.

Policy V

The daily flag ceremony in each classroom will include the "Salute to the Flag," a thoroughly standardized procedure which is in almost universal use.

It is suggested that each home room or first hour class in junior and senior high schools and each classroom in the elementary schools will be opened each day with appropriate devotional exercises. This includes reading from the Holy Bible, either by the teacher in charge or by a pupil. An atmosphere of reverence should be maintained during the period, and there is less likelihood of failure in this respect if the teacher remains in charge. In case pupils have a direct part, the teacher should be certain the text selected is appropriate, and that the pupils are able to perform creditably.

Some of the principals responding to the questionnaire did not send a written policy, but they did comment on the policy that was being used in their school. Some of these comments are given below:

The policy is on file at the central office. I interpret it to mean we cannot recite prayers, but we can read the Bible.

Our policy is not available for distribution.

Our policy is to have permissive reading of the Bible if the students want to.

The present policy of the _____ Board of Education is allowing voluntary prayer and Bible reading. The board will not condone overt efforts by any employees to teach denomination concepts to pupils.

My school does not have a written policy. The school system has a general policy which was outlined by the President of the Board of Education several years ago. This has not been a problem in this community. I believe we could have daily Bible reading and/or prayer without objection from any parent.

We do not need a policy. We abide by the Supreme Court ruling.

None of the responding schools had a policy that prohibited Bible reading or voluntary prayer. Most policies seemed to center on the assumption that as long as no compulsion was involved the practice was constitutional.

A close look at the particular schools and their parent school districts revealed that not all principals in their district were in agreement on the matter of written policy. It was possible, but highly unlikely, that individual schools within the same district had written policies. In one large school system, three secondary principals reported they did not have a written policy, while five elementary principals in the same school district indicated they had

a written policy. The responses seem to reveal a lack of knowledge on the part of the principals as to the true nature of their school policy. In fact, it can be assumed that several principals simply did not know that a policy existed. This being true, the religious education practices were not governed by written policy but by the principal in charge or whoever he designated to assume the responsibility.

Principals whose schools did not have a written policy were asked to indicate the person or persons responsible for determining the practices that could be used in his school. Choices of response to this item were school board, superintendent, principal, teacher, student council, and uncertain. Respondents were asked to select one or a combination of the choices. The data obtained by this item is reported in Table 8.

TABLE 8
DECISION MAKERS ON PRACTICES TO BE USED

Decision Maker	Number Percent	Secondary Schools	Elementary Schools	Total
School Board	no. %	11 8.2	13 9.9	24 9.0
Superintendent	no. %	14 10.4	10 7.6	24 9.0
Principal	no. %	46 34.3	20 15.2	66 24.9
Teacher	no. %	12 8.9	29 22.1	41 15.4
Student Council	no. %	2 1.4	0 0	2 .7

TABLE 8--Continued

Decision Maker	Number Percent	Secondary Schools	Elementary Schools	Total
Superintendent and Principal	no. %	13 9.7	3 2.2	16 6.0
Principal and Teacher	no. %	4 2.9	15 11.4	19 7.1
Principal and Student Council	no. %	1 .7	0 0	1 .3
School Board, Superintendent and Principal	no. %	8 5.9	6 4.5	14 5.2
School Board, Superintendent, Principal and Teacher	no. %	2 1.4	3 2.2	5 1.8
School Board, Superintendent, Principal, Teacher and Student Council	no. %	3 2.2	1 .7	4 1.5
School Board and Student Council	no. %	1 .7	0 0	1 .3
Teacher and Student Council	no. %	1 .7	0 0	1 .3
School Board, Superintendent, Principal and Student Council	no. %	1 .7	0 0	1 .3
School Board and Principal	no. %	0 0	1 .7	1 .3
Superintendent and teacher	no. %	0 0	1 .7	1 .3
School Board and Teacher	no. %	0 0	1 .7	1 .3

TABLE 8--Continued

Decision Maker	Number Percent	Secondary Schools	Elementary Schools	Total
School Board, Principal and Teacher	no. %	0 0	1 .7	1 .3
Superintendent, Principal and Teacher	no. %	0 0	1 .7	1 .3
Uncertain	no. %	4 2.9	1 .7	5 1.8
Total	no. %	130 97.0	110 83.9	240 90.5

It was significant to note that 34 percent of the secondary principals, as compared to 15 percent of the elementary, decided which practices could be used in their school. This statistic was influenced by the fact that secondary schools tended to employ religious education practices that included the entire student body, while elementary school practices tended to be carried out in the individual classroom. Teachers in the elementary schools played a much greater role than teachers in secondary schools in determining practices to be used. School boards and superintendents were both listed as the decision makers in about 10 percent of both elementary and secondary schools. Other people, or other groups of people, were listed, but their total percentage of response was negligible.

The data collected by Section "B" of the questionnaire are reported in Table 9 for secondary schools and Table 10 for elementary schools. A brief survey of these tables show that at least 50 percent

of the public elementary and secondary schools in Oklahoma were using some religious instruction practices that included Bible reading and prayer.

Daily opening exercises and daily devotionals, 38 percent and 26 percent respectively, were used in the secondary schools responding to the questionnaire, although more than one-half of these schools reported using these practices on a limited basis only.

Three types of religious instruction practices involving prayer were investigated. Groups of students listening to prayer was most commonly used. This practice was used in 44, or 32.8 percent, of the schools. Silent prayer was almost as popular with 42 schools, or 31 percent, utilizing this practice. Only 23 percent of the secondary schools asked students to recite prayers, and over half of those that did, did so on a limited basis. In the majority of the secondary schools using prayer, the students were hearers only. Many principals felt that listening to prayer was within the Supreme Court ruling, while asking students to recite a prayer could possibly come under the Supreme Court ban.

Bible reading was reported in more than one-half of the secondary schools. Forty-four percent read the Bible without comment, while 15 percent allowed comment on a general basis. About 60 percent of the principals responding to the questionnaire reported using Bible reading in their schools. It was interesting to note that 60 percent of the secondary principals responding to the attitude items in Section "C" of the questionnaire expressed the opinion that Bible reading did not violate the Supreme Court Ruling in the Schempp and Murry cases. A close

TABLE 9

RELIGIOUS INSTRUCTION PRACTICES IN SECONDARY SCHOOLS

Question		Yes Responses			No	Uncer.	No ans.	Total
		Gen.	Lim.	Total				
Daily opening exercises that include Bible reading and prayer	no.	22	29	51	82	0	1	134
	%	16.4	21.6	38.0	61.1	0	.74	100
Daily devotionals or meditations that include Bible reading and prayer	no.	13	22	35	94	0	5	134
	%	9.7	16.4	26.1	70.1	0	3.7	100
Group prayer recitations	no.	12	19	31	102	1	0	134
	%	8.9	14.1	23.1	76.1	.74	0	100
Group listening to prayer	no.	18	26	44	88	1	1	134
	%	13.4	19.4	32.8	65.6	.74	.74	100
Silent prayer	no.	12	30	42	84	7	1	134
	%	8.9	22.3	31.3	62.6	5.2	.74	100
Bible reading with comment	no.	3	18	21	112	1	0	134
	%	2.2	13.4	15.6	83.5	.74	0	100
Bible reading without comment	no.	22	38	60	73	1	1	134
	%	16.4	28.3	44.7	54.4	.74	.74	100
Religious assemblies or chapels	no.	39	30	69	65	0	0	134
	%	29.1	22.3	51.4	48.5	0	0	100
Moral and spiritual assemblies	no.	52	35	87	46	0	1	134
	%	38.8	26.1	64.9	34.3	0	.74	100

TABLE 9--Continued

Question		Yes Responses			No	Uncer.	No ans.	Total
		Gen.	Lim.	Total				
Playing religious music	no.	41	39	80	49	3	2	134
	%	30.5	29.7	59.7	36.5	2.2	1.4	100
Is attendance required at religious assemblies	no.	30	2	32	102	0	0	134
	%	22.3	1.4	23.8	76.1	0	0	100
Students are required to remain in the classroom while Bible reading or prayer is taking place	no.	33	3	36	94	3	1	134
	%	24.6	2.2	26.8	70.1	2.2	.74	100
A course in religion or comparative religion is included in your program of studies	no.	1	1	2	132	0	0	134
	%	.74	.74	1.4	98.5	0	0	100
Religion is taught about in a separate course	no.	6	10	16	117	1	0	134
	%	4.4	7.4	11.9	87.3	.74	0	100
A course in Bible history is taught	no.	1	1	2	132	0	0	134
	%	.74	.74	1.4	98.5	0	0	100
Units "about" religions are taught as parts of other courses	no.	28	29	57	72	4	1	134
	%	20.8	21.6	42.5	53.7	2.9	.74	100
Released time	no.	3	6	9	124	1	0	134
	%	2.2	4.4	6.7	92.5	.74	0	100
Dismissed time	no.	1	10	11	122	1	0	134
	%	.74	7.4	8.2	91.0	.74	0	100

TABLE 9--Continued

Question	Yes Responses			No	Uncer.	No ans.	Total	
	Gen.	Lim.	Total					
Free time	no.	1	0	1	133	0	0	134
	%	.74	0	.74	99.2	0	0	100
Shared time	no.	0	2	2	130	2	0	134
	%	0	1.4	1.4	97.0	1.4	0	100
Religious clubs sponsored by school (Hi-Y, Y-Teens, Youth for Christ)	no.	24	20	44	86	4	0	134
	%	17.9	14.9	32.8	64.1	2.9	0	100
Baccalaureate (school sponsored)	no.	107	0	107	27	0	0	134
	%	79.8	0	79.8	20.1	0	0	100
Invocations at public meetings sponsored by school (athletic contests, etc.)	no.	108	11	119	14	1	0	134
	%	80.5	8.2	88.8	10.4	.74	0	100
Banners or plaques used to recognize or promote church attendance	no.	12	10	22	112	0	0	134
	%	8.9	7.4	16.4	83.5	0	0	100
A night during the week is designated as "church" night when no school activities are scheduled	no.	104	1	105	27	1	1	134
	%	77.6	.74	78.3	20.1	.74	.74	100
School events scheduled on Sunday	no.	0	9	9	125	0	0	134
	%	0	6.7	6.7	93.2	0	0	100
All students dismissed for Christmas vacation	no.	133	0	133	1	0	0	134
	%	99.2	0	99.2	.74	0	0	100
All students dismissed for Good Friday	no.	75	1	76	57	1	0	134
	%	55.9	.74	56.7	42.5	.74	0	100

TABLE 9--Continued

Question		Yes Response			No	Uncer.	No ans.	Total
		Gen.	Lim.	Total				
Plans are being made to eliminate some current practices in your school.	no.	0	0	0	134	0	0	134
If the answer is yes please list the practices you plan to eliminate.	%	0	0	0	100	0	0	100
Plans are being made to include some new practices in your school. Please list the practices you plan to include.	no.	2	0	2	132	0	0	134
	%	1.4	0	1.4	96.9	0	0	100

correlation was shown between attitudes held and practices employed by principals in the secondary schools of Oklahoma. This correlation is explained in part by the fact that 34 percent of the secondary principals made the decision as to the religious instruction practices that could be used in their schools. It seemed that practices employed were overt expressions of the attitudes held by the principals.

Religious assemblies or chapels and moral and spiritual assemblies were held in a majority of the secondary schools of Oklahoma. Fifty-one percent of the schools had religious assemblies or chapels. An even greater percent (64 percent) had moral and spiritual assemblies. These were the most widely-used religious instruction practices in the public secondary schools of Oklahoma.

Students were required to attend religious assemblies in 23.8 percent of the secondary schools responding to the questionnaire. In 26.8 percent of the schools, students were required to remain in the room while Bible reading and prayer was taking place. Those requirements were, without doubt, in open violation of the "Free Exercise Clause" of the First Amendment to the Constitution as well as a number of Supreme Court decisions outlawing compulsory attendance at religious exercises. No court in the history of litigation on religion in the public schools has upheld a statute or regulation that does not allow a student to absent himself from such exercises.

Academic offerings in religious instruction were very limited in the secondary schools of Oklahoma. Only two schools had courses in Bible history and/or comparative religion. Sixteen schools reported that religion was taught "about" in a separate course. The most common

academic offering, teaching units "about" religion as parts of other courses, was found in 42 percent of the schools. These secondary schools have, to a large degree, ignored the recommendations of the Supreme Court made in the majority opinion of the Bible reading and prayer cases in 1963. This opinion made it clear that objective teaching "about" religion in a secular matter can be conducted in the public school without fear of reprisal.

Formal religious instruction programs were not widely used in the secondary schools of Oklahoma. The "Dismissed Time" type program was most often used (8.2 percent) in the schools responding to the questionnaire. Released Time, Free Time and Shared Time programs had 6.7 percent, .74 percent, and 1.4 percent, respectively.

In most schools there were practices or activities that were religiously oriented. About a third of the secondary schools sponsored religious clubs such as Hi-Y, Y-Teens, and Youth for Christ, although a few principals expressed surprise that organizations sponsored jointly with the YMCA or YWCA should come under this heading. Baccalaureate, primarily a religious service sponsored by the school in honor of graduating seniors, was held in 60 percent of the schools. Invocations were given at school-sponsored public meetings in 98 percent of the schools. Sixteen percent presented banners or plaques to encourage and/or promote church attendance.

Activities and holiday schedules of many schools were religiously oriented. Seventy-eight percent of the secondary schools designated a night during the week as "church" night when no school activities were scheduled. Only 6.7 percent of the schools scheduled school activities

on Sunday, all on a limited basis only. Dismissing all students for Christmas vacation was the most universal practice investigated; however, one principal reported that this was not a practice in his school. Fifty-seven percent of the schools dismissed all students for Good Friday.

Only two schools planned to change the religious instruction practices that they were using. Both planned to add daily devotionals.

The data obtained from the elementary principals, as reported in Table 10, showed that daily opening exercises and daily devotionals or meditations that included Bible reading and prayer were used extensively in the public elementary schools of Oklahoma. Opening exercises were held in 71.1 percent of the schools, and daily devotionals were held in 44.2 percent.

In the elementary schools, groups of students reciting prayer was the most commonly used prayer practice. This practice was reported in 56 percent of the schools. Silent prayer was offered in 50 percent of the schools, while students listening to prayer was found in only 34 percent of the schools responding to the questionnaire.

Bible reading was reported in a majority of the elementary schools. Sixty percent read the Bible without comment. Ten percent of the principals reported that in their schools comment on the reading was permitted. Religious assemblies or chapels had limited use in the elementary schools. About one in four had exercises of this type. Compulsory attendance at religious assemblies was reported in 25 percent of the schools. Ten percent of the elementary schools required students to remain in the classroom while Bible reading and prayer were taking place.

TABLE 10

RELIGIOUS INSTRUCTION PRACTICES IN ELEMENTARY SCHOOLS

Question		Yes Responses			No	Uncer.	No ans.	Total
		Gen.	Lim.	Total				
Daily opening exercises that include Bible reading and prayer	no.	66	28	94	37	0	0	131
	%	50.3	21.3	71.7	28.24	0	0	100
Daily devotionals or meditations that include Bible reading and prayer	no.	28	30	58	73	0	0	131
	%	21.3	22.9	44.2	55.7	0	0	100
Group prayer	no.	42	32	74	56	1	0	131
	%	32.0	24.4	56.4	42.7	.74	0	100
Group listening to prayer	no.	19	26	45	64	1	1	131
	%	14.5	19.8	34.3	64.1	.74	.74	100
Silent prayer	no.	27	39	66	64	1	0	131
	%	20.6	29.7	50.3	48.8	.74	0	100
Bible reading with comment	no.	2	12	14	117	0	0	131
	%	1.4	9.6	10.6	89.3	0	0	100
Bible reading without comment	no.	52	29	81	50	0	0	131
	%	39.6	22.1	60.4	38.6	0	0	100
Religious assemblies or chapels	no.	11	13	24	107	0	0	131
	%	8.3	9.9	18.3	81.6	0	0	100
Moral and spiritual assemblies	no.	14	20	34	92	2	2	131
	%	10.6	15.2	25.9	70.2	1.5	1.5	100

TABLE 10--Continued

Question		Yes Responses			No	Uncer.	No ans.	Total
		Gen.	Lim.	Total				
Playing religious music	no.	27	44	71	59	1	0	131
	%	20.6	33.5	54.1	45.0	.76	0	100
Is attendance required at religious assemblies	no.	7	6	13	115	3	0	131
	%	5.3	4.5	9.9	87.7	2.2	0	100
Students are required to remain in the classroom while Bible reading or prayer is taking place	no.	29	5	34	95	2	0	131
	%	22.1	3.8	25.9	72.5	1.5	0	100
A course in religion or comparative religion is included in your program of studies	no.	0	0	0	128	2	1	131
	%	0	0	0	97.7	1.5	.76	100
Religion is taught about in a separate course	no.	3	0	3	127	1	0	131
	%	2.2	0	2.2	96.9	.76	0	100
A course in Bible history is taught	no.	0	0	0	130	1	0	131
	%	0	0	0	99.2	.76	0	100
Units "about" religion are taught as parts of other courses	no.	14	21	35	92	2	2	131
	%	10.6	16.0	26.7	70.2	1.5	1.5	100
Released time	no.	0	0	0	131	0	0	131
	%	0	0	0	100	0	0	100
Dismissed time	no.	4	1	5	125	0	1	131
	%	3.0	.76	3.8	95.4	0	.761	100
Free time	no.	1	1	2	129	0	0	131
	%	.76	.76	1.5	98.4	0	0	100

TABLE 10--Continued

Question		Yes Responses			No	Uncer.	No ans.	Total
		Gen.	Lim.	Total				
Shared time	no.	0	0	0	131	0	0	131
	%	0	0	0	100	0	0	100
Religious clubs sponsored by school (Hi-Y, Y-Teens, Youth for Christ)	no.	5	4	9	122	0	0	131
	%	3.8	3.0	6.8	93.1	0	0	131
Baccalaureate (school sponsored)	no.	36	4	40	88	2	1	131
	%	27.4	3.1	30.5	68.1	1.5	.76	100
Invocations at public meetings sponsored by school (athletic contests, etc.)	no.	84	7	91	40	0	0	131
	%	64.1	5.3	69.4	30.5	0	0	100
Banners or plaques used to recognize or promote church attendance	no.	7	7	14	117	0	0	131
	%	5.3	5.3	10.6	89.3	0	0	100
A night during the week is designated as "church" night when no school activities are scheduled	no.	80	4	84	47	0	0	131
	%	61.0	3.0	64.1	35.8	0	0	100
School events scheduled on Sunday	no.	1	6	7	124	0	0	131
	%	.76	4.5	5.3	94.6	0	0	100
All students dismissed for Christmas vacation	no.	128	0	128	2	1	0	131
	%	97.7	0	97.7	1.5	.76	0	100
All students dismissed for Good Friday	no.	75	0	75	56	0	0	131
	%	57.2	0	57.2	42.7	0	0	100

TABLE 10--Continued

Question		Yes Responses			No	Uncer.	No ans.	Total
		Gen.	Lim.	Total				
Plans are being made to eliminate some current practices in your school.	no.	0	0	0	131	0	0	131
If the answer is yes, please list the practices you plan to eliminate.	%	0	0	0	100	0	0	100
Plans are being made to include some new practices in your school. Please list the practices you plan to include	no.	0	0	0	131	0	0	131
	%	0	0	0	100	0	0	100

Academic offerings and formal religious instruction programs were almost non-existent in the elementary schools. Twenty-six percent taught units "about" religion as parts of certain courses; three schools taught about religion in a separate course, and none of the responding elementary schools taught courses in Bible history or comparative religion. Only seven of the 131 elementary schools included in the tabulation had a formal religious instruction program. Five of the seven had Dismissed Time programs, and the other two had Free Time programs.

The use of religiously-oriented practices were quite varied in the elementary schools of Oklahoma. Playing religious music and invocations at school-sponsored public meetings were most often used, with 54 percent and 69 percent, respectively. Approximately 10 percent of the elementary schools sponsored religious clubs or awarded banners or plaques for church attendance. School sponsored baccalaureate was primarily a secondary school practice and therefore was not applicable to the elementary school group.

Seven elementary schools scheduled school events on Sunday, six on a limited basis only. A night during the week designated as "church" night, when no school events were scheduled, was observed by 64 percent of the schools. Only two schools reported that they did not dismiss all students for Christmas vacation. Slightly more than one-half of the elementary schools dismissed all students for Good Friday. None of the elementary schools planned to change any of the religious instruction practices now being used.

Table 11 provides a percentage comparison of practices used in elementary and secondary schools. Percentages used in the table were

total "yes" responses, which included practices of both general and limited use. Column three of the table shows the difference in percent of use by elementary and secondary schools.

The Z statistic was used to determine significant difference in use of the practices in elementary and secondary schools. Each item was tested individually, and the hypothesis that no significant difference existed between elementary and secondary schools in use of the practice was accepted or rejected at the 5 percent level of confidence.

Significant differences were found in 13 of the 23 practices tested. Five items were not tested, since none of the responding elementary schools used the practices. Of the thirteen practices found to have significant differences, five were used to a significantly greater degree in the elementary school than in the secondary school.

These practices were:

1. Daily opening exercises that include Bible reading and prayer
2. Daily devotionals or meditations that include Bible reading and prayer
3. Group prayer recitation
4. Silent prayer
5. Bible reading without comment

Eight practices were used to a significantly greater degree in the secondary schools than in the elementary schools. These practices were:

1. Religious assemblies or chapels
2. Moral and spiritual assemblies
3. Required attendance at religious assemblies

TABLE 11

COMPARISON OF RELIGIOUS INSTRUCTION PRACTICES IN
ELEMENTARY AND SECONDARY SCHOOLS

Practice		Sec. Prin.	Elem. Prin.	Differ. in % & no.
Daily opening exercises that include Bible reading and prayer	no.	51	94	43
	%	38.0	71.7	33.7
Daily devotionals or meditations that include Bible reading and prayer	no.	35	58	18
	%	26.1	44.2	18.1
Group prayer recitation	no.	31	74	43
	%	23.1	56.4	33.3
Group listening to prayer	no.	44	45	1
	%	32.8	34.3	1.5
Silent prayer	no.	42	66	24
	%	31.3	50.3	19.0
Bible reading with comment	no.	21	14	7
	%	15.6	10.6	5.0
Bible reading without comment	no.	60	81	21
	%	44.7	60.4	15.7
Religious assemblies or chapels	no.	69	24	45
	%	51.4	18.3	33.1
Moral and spiritual assemblies	no.	87	34	53
	%	64.9	25.9	39.0
Playing religious music	no.	80	71	9
	%	59.7	54.1	5.6
Is attendance required at religious assemblies	no.	32	13	19
	%	23.8	9.9	13.9
Students are required to remain in the classroom while Bible reading or prayer is taking place	no.	36	34	2
	%	26.8	25.9	.9

TABLE 11--Continued

Practice		Sec. Prin.	Elem. Prin.	Differ. in % & no.
A course in religion or comparative religion is included in your program of studies	no.	2	0	2
	%	1.4	0	1.4
Religion is taught about in a separate course	no.	16	3	13
	%	11.9	2.2	9.7
A course in Bible History is taught	no.	2	0	2
	%	1.4	0	1.4
Units "about" religion are taught as parts of other courses	no.	57	35	22
	%	42.5	26.7	15.8
Released time	no.	9	0	9
	%	6.7	0	6.7
Dismissed time	no.	11	5	6
	%	8.2	3.8	4.4
Free time	no.	1	2	1
	%	.74	1.4	.74
Shared time	no.	2	0	2
	%	1.4	0	1.4
Religious clubs sponsored by school (Hi-Y, Y-teens, Youth for Christ)	no.	44	9	35
	%	32.8	6.82	6.0
Baccalaureate (school sponsored)	no.	107	0	107
	%	79.8	0	79.8
Invocations at public meetings sponsored by school (athletic contests, PTA meetings)	no.	119	91	28
	%	88.8	69.4	19.4
Banners or plaques used to recognize or promote church attendance	no.	22	14	8
	%	16.4	10.6	5.8
A night during the week is designated as "church" night when no school activities are scheduled	no.	105	84	21
	%	78.3	64.1	14.2

TABLE 11--Continued

Practice		Sec. Prin.	Elem. Prin.	Differ. in % & no.
School events scheduled on Sunday	no.	9	7	2
	%	6.7	5.3	1.5
All students dismissed for Christmas vacation	no.	133	128	5
	%	99.2	97.7	1.5
All students dismissed for Good Friday	no.	76	75	1
	%	56.7	57.2	.5
Plans are being made to eliminate some current practices in your school. If yes, please list the practices you plan to eliminate	no.	0	0	0
	%	0	0	0
Plans are being made to include some new practices in your school. Please list the practices you plan to include.	no.	2	0	2
	%	1.4	0	1.4

4. Religion taught about in a separate course
5. Units about religion taught as parts of other courses
6. Invocations at public meetings sponsored by the school
7. Religious clubs sponsored by the school
8. A night during the week is designated as "church" night when no school events are scheduled

It may be observed from the significant differences found that practices involving the entire student body and academic offering practices were most commonly used in the secondary schools, while practices that were carried out in the individual classroom were most commonly used in the elementary schools.

Section "C" of the questionnaire sought information concerning the principals' attitudes toward religious instruction practices in the schools and toward the Supreme Court's decisions regarding these practices. Tables 12 and 13 report this data obtained from the secondary and elementary principals, respectively.

These tables show that a majority of both elementary and secondary school principals felt the Supreme Court erred in its interpretation of the First and Fourteenth Amendments to the Constitution. About 25 percent of both groups agreed with the court's position.

Seventy-one percent of the secondary principals held the attitude that some form of religious instruction or acknowledgement was necessary in public school education. About 18 percent of each group felt that such practices were not necessary. The remainder stated they had no opinion or failed to respond to the item.

Fifty-eight percent of the secondary principals and 64 percent of the elementary principals felt that the Supreme Court rulings dealt

TABLE 12

ATTITUDES OF SECONDARY PRINCIPALS REGARDING THE 1963 COURT DECISIONS

Question		Agree	Disagree	No Opinion	No Answer	Total
The Supreme Court correctly interpreted the First and Fourteenth Amendments to the constitution	no.	34	81	15	4	134
	%	25.3	60.4	11.1	2.9	100
Some type of religious instruction or acknowledgement is necessary in public school education	no.	96	25	6	7	134
	%	71.6	18.6	4.4	5.2	100
The Supreme Court dealt only with prescribed prayer	no.	78	20	22	4	134
	%	58.2	14.9	16.4	2.9	100
The practice of reading the Bible by teacher or students violates the Supreme Court rulings	no.	26	83	21	4	134
	%	19.4	61.9	15.6	2.9	100
Reciting the Lord's prayer, or any prayer that is not a prescribed prayer is in violation of the Supreme Court rulings	no.	31	81	15	6	134
	%	23.1	60.0	11.1	4.4	100
The legislature should pass a law that specifically allows Bible reading and prayer in public schools	no.	77	36	15	6	134
	%	57.4	26.8	11.1	4.4	100
Practices in your school do not violate the Supreme Court ruling	no.	103	16	14	1	134
	%	76.8	11.9	10.4	.74	100
Public schools are morally right in continuing practices that were declared unconstitutional by the United States Supreme Court	no.	39	62	25	8	134
	%	29.1	46.2	18.6	5.9	100

TABLE 13

ATTITUDES OF ELEMENTARY PRINCIPALS REGARDING THE 1963 COURT DECISIONS

Question		Agree	Disagree	No Opinion	No Answer	Total
The Supreme Court correctly interpreted the First and Fourteenth Amendments to the constitution	no.	33	75	22	1	131
	%	25.1	57.2	16.7	.76	100
Some type of religious instruction or acknowledgement is necessary in public school education	no.	97	23	10	1	131
	%	74.0	17.5	7.6	.76	100
The Supreme Court dealt only with prescribed prayer	no.	85	28	17	1	131
	%	64.8	21.3	12.9	.76	100
The practice of reading the Bible by teacher or students violates the Supreme Court rulings	no.	18	98	14	1	131
	%	13.7	74.8	10.7	.76	100
Reciting the Lord's prayer, or any prayer that is not a prescribed prayer is in violation of the Supreme Court rulings	no.	26	89	16	0	131
	%	19.8	67.9	12.2	0	100
The Legislature should pass a law that specifically allows Bible reading and prayer in the public schools	no.	84	32	15	0	131
	%	64.1	24.4	11.4	0	100
Practices in your school do not violate the Supreme Court rulings	no.	101	9	20	1	131
	%	77.0	6.8	15.2	.76	100
Public schools are morally right in continuing practices that were declared unconstitutional by the United States Supreme Court	no.	53	54	21	3	131
	%	40.4	41.2	16.0	2.2	100

with prescribed prayer only. This attitude was reinforced by the fact that 67.9 percent and 60 percent of the elementary and secondary principals, respectively, disagreed with the statement that "Reciting the Lord's Prayer or any other prayer that is not a prescribed prayer is in violation of the Supreme Court rulings."

Only 13 percent of the elementary principals and 19 percent of the secondary principals considered the practice of reading the Bible by teacher or students to be unconstitutional. Fifteen percent and ten percent of the elementary and secondary principals, respectively, indicated they had no opinion concerning the constitutionality of this practice.

A majority, 64 percent of the elementary principals and 57 percent of the secondary principals, indicated that the legislature should pass a law that specifically allows Bible reading and prayer in the public schools. About 25 percent of each group saw no need for such legislation.

Principals' attitudes toward practices in their schools were almost identical among elementary and secondary principals responding to the questionnaire. Seventy-seven percent of each group believed that their practices did not violate the Supreme Court rulings. Eleven percent of the secondary principals and 7 percent of the elementary principals believed they were using practices that were banned by the court.

A surprising 29 percent of the secondary principals and 40 percent of the elementary principals held the attitude that public schools were morally right in continuing practices that were outlawed by the United States Supreme Court. This attitude, shared by many Americans, has contributed a great deal to the lack of compliance with the

Supreme Court rulings. It is a serious situation, indeed, when such a large percent of the state's educational leaders feel it is right to ignore or deliberately disregard the rulings of the highest court in the land. Public schools, who have been given and have accepted the responsibility of educating for citizenship in a democracy, cannot accomplish their objectives with leadership of this type.

An important 18 percent and 24 percent of elementary and secondary principals, respectively, stated they had no opinion about this item or they failed to respond to the item. Straight-thinking administrators should have no trouble forming an opinion on the matter of breaking a law as it is interpreted by the Supreme Court.

A summarization of the data reported in Tables 12 and 13 shows that a majority of both secondary and elementary principals held the attitude that religious instruction practices involving Bible reading and prayer were necessary in public education, and, moreover, they felt that these practices were within the legal limitations set by the statutes and by the Supreme Court decisions.

Table 14 shows a comparison of agree responses of elementary and secondary principals to the attitude items of the instrument. A test for significant difference was run on each item. No significant difference was found; therefore, it was assumed that attitudes held by elementary and secondary school principals were essentially the same at the 5 percent level of confidence. The greatest difference found concerned the moral rightness of continuing a practice that was declared unconstitutional by the United States Supreme Court, and this difference was well within the set standards.

TABLE 14

COMPARISON OF ATTITUDES OF SECONDARY AND ELEMENTARY SCHOOL PRINCIPALS
REGARDING THE 1963 COURT DECISIONS

Question		Secondary Principal	Elementary Principal	Percentage Difference
The Supreme Court correctly interpreted the First and Fourteenth Amendments to the constitution	no.	34	33	1
	%	25.3	25.1	.2
Some type of religious instruction or acknowledgement is necessary in public school education	no.	96	97	1
	%	71.6	74.0	2.4
The Supreme Court dealt only with prescribed prayer	no.	78	85	7
	%	58.2	64.8	6.6
The practice of reading the Bible by teacher or students violates the Supreme Court rulings	no.	26	18	8
	%	19.4	13.7	5.7
Reciting the Lord's Prayer or any prayer that is not a prescribed prayer is in violation of the Supreme Court ruling	no.	31	26	5
	%	23.1	19.8	3.3
The legislature should pass a law that specifically allows Bible reading and prayer in public schools	no.	77	84	7
	%	57.4	64.1	6.7
Practices in your school do not violate the Supreme Court ruling	no.	103	101	2
	%	76.8	77.0	.2
Public schools are morally right in continuing practices that were declared unconstitutional by the United States Supreme Court	no.	39	53	14
	%	29.1	40.4	11.3

A comparison of practices used in secondary schools of various sizes was made in an attempt to discover if the types of religious instruction practices varied with school size. For this comparison, the schools were divided into five size categories which included enrollments of 1 - 200, 201 - 400, 401 - 600, 601 - 1000 and 1001 - over. The number of schools in each category that responded to the questionnaire were 14, 41, 26, 26, and 26, respectively. Table 15 shows these comparisons.

Only two practices varied directly with school size. These were religious clubs sponsored by schools and dismissing all students for Good Friday. School sponsored baccalaureate and designating a night during the week as "church" night when no school events were scheduled were the only practices that varied inversely according to size of enrollment.

The general trend in most of the remaining practices was one of greatest use by schools in the 401 - 600 enrollment category, with decreased use in both smaller and larger schools. This trend was noted in nine practices, although thirteen practices were used to the greatest degree in schools with this enrollment.

Religion taught about in a separate course, units "about" religion taught as parts of other courses, Dismissed Time, and a night designated as "church" night when no school activities are scheduled were the practices used to the greatest degree in small schools.

Requiring students to remain in the classroom while Bible reading and prayer were taking place was the only practice used to the greatest degree in the 201 - 400 size category. School events

TABLE 15

RELIGIOUS PRACTICES COMPARISON IN SECONDARY SCHOOLS ACCORDING TO SCHOOL SIZE

School Enrollment		1 to 200	201 to 400	401 to 600	601 to 1000	1001 and over
Number of Schools Responding		14	41	26	26	26
Daily opening exercises that include Bible reading and prayer	no.	2	19	16	13	7
	%	14.2	46.1	61.4	50.0	26.8
Daily devotional or meditations that include Bible reading and prayer	no.	2	14	15	9	4
	%	14.2	34.0	57.6	34.5	15.3
Group prayer recitations	no.	1	12	13	8	3
	%	7.1	29.1	50.0	30.7	11.5
Group listening to prayer	no.	1	14	17	13	7
	%	7.1	34.0	65.2	50.0	26.8
Silent prayer	no.	2	13	14	13	7
	%	14.2	31.5	53.7	50.0	26.8
Bible reading with comment	no.	2	7	6	2	5
	%	14.2	17.0	23.0	7.6	19.2
Bible reading without comment	no.	3	18	22	14	12
	%	21.4	43.7	84.4	53.7	46.0
Religious assemblies or chapels	no.	5	19	26	15	11
	%	35.7	46.1	100	57.6	42.2

TABLE 15--Continued

School Enrollment		1 to 200	201 to 400	401 to 600	601 to 1000	1001 and over
Number of Schools Responding		14	41	26	26	26
Moral and spiritual assemblies	no.	6	27	19	17	18
	%	42.8	65.6	72.9	65.2	69.1
Playing religious music	no.	8	23	16	15	18
	%	57.1	55.8	61.4	57.6	69.1
Attendance required at religious assemblies	no.	2	9	9	5	7
	%	14.2	21.8	34.5	19.2	26.8
Students are required to remain in the classroom while Bible reading and prayer is taking place	no.	1	14	7	8	6
	%	7.1	34.0	26.8	30.7	23.0
A course in religion or comparative religion is included in the program of studies	no.	0	1	0	0	1
	%	0	2.4	0	0	3.8
Religion is taught in a separate course	no.	4	4	3	2	3
	%	28.5	8.7	11.5	7.6	11.5
A course in Bible history is taught	no.	0	1	0	0	1
	%	0	2.4	0	0	3.8
Units "about" religion are taught as parts of other courses	no.	8	15	12	11	11
	%	57.1	36.4	46.0	42.2	42.2
Released time	no.	1	2	3	1	2
	%	7.1	4.8	11.5	3.8	7.6

TABLE 15--Continued

School Enrollment		1 to 200	201 to 400	401 to 600	601 to 1000	1001 and over
Number of Schools Responding		14	41	26	26	26
Dismissed time	no.	3	3	1	1	3
	%	21.4	7.29	3.8	3.8	11.5
Free time	no.	0	0	0	1	0
	%	0	0	0	3.8	0
Shared time	no.	0	0	1	0	1
	%	0	0	3.8	0	3.8
Religious clubs sponsored by school (Hi-Y, Y-teens, Youth for Christ)	no.	1	13	6	11	13
	%	7.1	31.5	23.0	42.2	50.0
Baccalaureate (school sponsored)	no.	13	38	25	14	17
	%	92.9	92.3	96.1	53.7	65.2
Invocation at public meetings sponsored by school (athletic contests, etc.)	no.	14	41	26	19	19
	%	100	100	100	72.9	72.9
Banners or plaques used to recognize or promote church attendance	no.	1	10	8	2	1
	%	7.1	24.3	30.7	7.6	3.8
A night during the week is designated as "church" night when no school activities are scheduled	no.	13	35	19	21	17
	%	92.9	85.0	72.9	80.6	65.2

TABLE 15--Continued

School Enrollment		1 to 200	201 to 400	401 to 600	601 to 1000	1001 and over
Number of Schools Responding		14	41	26	26	26
School events scheduled on Sunday	no.	1	2	1	3	2
	%	7.1	4.8	3.8	11.5	7.6
All students dismissed for Christmas vacation	no.	14	41	25	26	26
	%	100	100	96.1	100	100
All students dismissed for Good Friday	no.	4	21	15	17	19
	%	28.5	51.0	57.6	65.2	72.9

scheduled on Sunday was the only practice used to the greatest degree in the 601 - 1000 enrollment category.

Five religious instruction practices were most often used in the largest enrollment category. Those practices were playing religious music, a course in religion or comparative religion included in the program of studies, a course in Bible history taught, religious clubs sponsored by the school, and all students dismissed for Good Friday. The remaining practices were used equally in two or more of the size categories. All students dismissed for Christmas vacation was used in 100 percent of the school in four size categories. Only one school in the 401 - 600 enrollment size did not use this practice. Invocation at public meetings sponsored by the school was found in 100 percent of the schools in the three smallest size categories. The other practice, Shared Time, was used in 3.8 percent of the 401 - 600 and 1001 - over enrollment categories. This practice was not used in the other three size categories.

CHAPTER IV

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

The problem of this study was that of investigating attitudes and practices of public elementary and secondary school principals regarding Bible reading and prayer in the public schools of Oklahoma.

More specifically it was intended to:

1. Discover the degree to which these practices were currently being followed in the public schools of Oklahoma.
2. Discover the relationship between school size and types of religious instruction practices used.
3. Discover the attitudes of public elementary and secondary school principals regarding Bible reading and prayer in the public schools.

The hypotheses tested in the study were:

H_{0_1} There is no significant difference in practices of Bible reading and prayer employed in public elementary and secondary schools in Oklahoma.

H_{0_2} There is no significant difference in attitudes of elementary and secondary school principals regarding the problem area.

H_{0_3} There is no significant difference in attitudes held and practices employed by elementary principals who had sole authority to determine the practices to be used in their schools.

H₀₄ There is no significant difference in attitudes held and practices employed by secondary principals who had sole authority to determine the practices to be used in their schools.

This chapter lists the major findings of the study, the conclusions drawn from the findings, and some recommendations based on the findings and conclusions.

Findings

Eight religious instruction practices were used to a significantly greater degree in the secondary school than in the elementary schools of Oklahoma. These practices were:

1. Religious assemblies or chapels
2. Moral and spiritual assemblies
3. Attendance required at religious assemblies
4. Religion taught about in a separate course
5. Units about religion taught as parts of other courses
6. Religious clubs sponsored by the school
7. Invocation at school sponsored public meetings
8. A night during the week is designated as "church" night when no school events are scheduled.

Five religious instruction practices were used to a significantly greater degree in the elementary schools than in the secondary schools of Oklahoma. They were:

1. Daily opening exercises that include Bible reading and prayer
2. Daily devotionals or meditations that include Bible reading and prayer
3. Group prayer recitation

4. Silent prayer

5. Bible reading without comment.

No significant difference was found in attitudes held by elementary and secondary school principals regarding the problem area.

No significant difference was found in attitudes held and practices employed by principals who had sole authority in deciding which practices were to be used in their schools. There was 100 percent agreement in attitudes held and practices employed in both elementary and secondary schools.

Less than 10 percent of the public schools in Oklahoma had written policies concerning religious instruction, prayers, or Bible reading.

In the absence of a written policy, various individuals or groups of individuals were given the responsibility of deciding which practices could be used. Thirty-four percent of the secondary principals had sole responsibility for this decision, while only 15 percent of the elementary principals were so authorized. In 22 percent of the elementary schools, the teacher determined the practices to be used in her classroom.

The generally denounced practice of compulsory attendance at religious exercises was found in 27 percent of the secondary schools and in 25 percent of the elementary schools of Oklahoma.

Formal religious instruction programs were reported in less than 10 percent of all public schools in Oklahoma.

Religiously oriented practices such as baccalaureate and invocations at school-sponsored public meetings were reported in a

majority of the public schools. Religious holidays such as Christmas and Good Friday were also observed in a large majority of the schools.

Only two of the 265 schools responding to the questionnaire planned to change the religious instruction used in their schools. Both planned to add daily opening exercises that included Bible reading and prayer.

Attitudes held by elementary and secondary principals concerning Bible reading and prayer strongly favored including these practices in the schools' programs of activities. About 75 percent agreement was found among all principals responding concerning the attitudes listed below:

1. The Supreme Court erred in its interpretation of the First and Fourteenth Amendments to the Constitution.
2. Some type of religious instruction or acknowledgement is necessary in public school education.
3. The practices of reading the Bible by teacher or students does not violate the Supreme Court rulings.
4. Reciting the Lord's Prayer or any other prayer that is not a prescribed prayer does not violate the Supreme Court rulings.
5. Practices in your school do not violate the Supreme Court rulings.

Over 50 percent of the principals agreed that the Supreme Court ruling dealt with prescribed prayer only and that a law should be passed that specifically allows Bible reading and prayer in public schools.

Twenty-nine percent of the secondary and forty percent of the elementary principals believed that schools were morally right in

continuing practices that were declared unconstitutional by the United States Supreme Court.

Religious instruction practices had their greatest use in secondary schools of the 401 - 600 enrollment size. Two practices varied directly with school size, and two practices varied inversely with enrollment. Thirteen practices were most commonly used in the 401 - 600 enrollment category.

Conclusions

Many public schools in Oklahoma at the time of this investigation, according to many authorities were not abiding by the Supreme Court rulings in the New York Regent's Prayer case of 1962 or the Bible reading and prayer cases of 1963.

Many educators in the public schools were apparently teaching, by example, disrespect for the Constitution and for the Supreme Court by openly permitting or encouraging opposition to these interpretations.

Public schools were making no effort to develop programs of instruction dealing with religion in the ways suggested by the Supreme Court.

Public school principals were not professionally knowledgeable in the area explored in this investigation, and many had apparently given little thought to the proper place of Bible reading and prayer in public school education.

The type of religious instruction practices used in public schools was determined more by the attitudes of administrators than by any other factor.

Recommendations

It is recommended that public schools in Oklahoma be made aware of the scope and complexity of the problem area through appropriately developed informational efforts from the State Department of Education.

It is recommended that all public schools in Oklahoma adopt a written policy concerning the place of religion, Bible reading and prayer in the public school. This policy should be formulated through cooperative efforts of parents, religious leaders and educational leaders. The policy described on page 62 might serve as a model.

It is recommended that public schools in Oklahoma discontinue religious instruction practices that were declared unlawful by the Supreme Court and immediately begin preparation of carefully formulated and lawful programs designed to accomplish the desired results.

It is recommended that every school district develop a program which provides an opportunity for children and youth to study the basic moral, ethical, and political values of the American Democratic society and the human rights which stem from them. There appears to be a minimal amount of disagreement regarding the responsibility of the school in discharging this task.

It is recommended that experimental programs be established in the schools to determine the most effective procedures in developing understanding and commitment to the basic values identified above.

It is further recommended that some teachers, particularly in the social science and humanities area, be prepared to teach "about" religion and the effect it has had on our society. When an issue

in this area arises, the teacher must feel free to provide opportunity for its study.

It is recommended that the State Department of Education for the State of Oklahoma assume its leadership role in this important problem area.

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APPENDIX

Yukon, Oklahoma
February 28, 1969

Dear Fellow Principal:

I am presently involved in a research project for my Doctoral Dissertation. I have decided to survey the practices of Bible reading and prayer in the public schools of Oklahoma.

Your name has been chosen from a random sample of Elementary and Secondary school principals in our state. Would you please complete the questionnaire and return it to me. Let me assure you that you personally or your school will not be identified in the analysis of the data. If you would like a summary of the information gathered by the survey please sign in the appropriate place on the questionnaire.

Thank you for any consideration given this request. Your prompt co-operation is extremely important to the completion of this study.

Sincerely yours,

Don Graves
Principal
Yukon High School

Enclosures:

- (a) questionnaire
- (b) return envelope

B. INFORMATION CONCERNING CURRENT PRACTICES: Please check the response that applies to this practice in your school. Please circle the "G" if the practice is a general practice in your school. Please circle the "L" if the practice is limited to a small per cent of the students or one or more classrooms.

- | | | | |
|---|-------------|----------|-----------------|
| 1. Daily opening exercises that include Bible reading and Prayer. | Yes — G — L | No ----- | Uncertain ----- |
| 2. Daily devotionals or meditations that include Bible reading and Prayer. | Yes — G — L | No ----- | Uncertain ----- |
| 3. Group prayer recitations | Yes — G — L | No ----- | Uncertain ----- |
| 4. Group listening to prayer | Yes — G — L | No ----- | Uncertain ----- |
| 5. Bible reading with comment | Yes — G — L | No ----- | Uncertain ----- |
| 6. Bible reading without comment | Yes — G — L | No ----- | Uncertain ----- |
| 7. Silent prayer | Yes — G — L | No ----- | Uncertain ----- |
| 8. Religious assemblies or chapels | Yes — G — L | No ----- | Uncertain ----- |
| 9. Moral and Spiritual assemblies | Yes — G — L | No ----- | Uncertain ----- |
| 10. Playing religious music | Yes — G — L | No ----- | Uncertain ----- |
| 11. Religious clubs sponsored by school (Hi-Y, Y-Teens, Youth for Christ) | Yes — G — L | No ----- | Uncertain ----- |
| 12. Baccalaureate (school sponsored) | Yes — G — L | No ----- | Uncertain ----- |
| 13. Invocation at public meetings sponsored by school (athletic contests and etc.) | Yes — G — L | No ----- | Uncertain ----- |
| 14. Banners or plaques used to recognize or promote church attendance. | Yes — G — L | No ----- | Uncertain ----- |
| 15. Is attendance required at religious assemblies? | Yes — G — L | No ----- | Uncertain ----- |
| 16. Students are required to remain in the classroom while Bible reading or prayer is taking place. | Yes — G — L | No ----- | Uncertain ----- |

- | | | | |
|---|--------------|----------|-----------------|
| 17. A night during the week is designated as "church" night when no school activities are scheduled | Yes — G — L | No ----- | Uncertain ----- |
| 18. School events scheduled on Sunday | Yes — G — L | No ----- | Uncertain ----- |
| 19. All students dismissed for Christmas vacation | Yes — G — L | No ----- | Uncertain ----- |
| 20. All students dismissed for Good Friday | Yes — G — L | No ----- | Uncertain ----- |
| 21. A course in religion or comparative religion is included in your program of studies. | Yes -- G — L | No ----- | Uncertain ----- |
| 22. Religion is taught "about" in a separate course. | Yes — G — L | No ----- | Uncertain ----- |
| 23. A course in Bible history is taught. | Yes — G — L | No ----- | Uncertain ----- |
| 24. Units "about" religions are taught as parts of other courses. | Yes — G — L | No ----- | Uncertain ----- |

The next four questions should be answered with the following definitions in mind:

Released Time is defined as that practice of releasing pupils from public school classes during part of the school day to attend religious classes in the public school building.

Dismissed Time is defined as that practice of dismissing students from public school classes during part of the school day to attend religious instruction classes away from the public school building.

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 that they may go to a church or religious center for instruction. All pupils of the grade level are dismissed and are free to leave school.

Shared Time is defined as that practice whereby parochial school pupils are dismissed part of a school day to attend public school classes.

- | | | | |
|--------------------|-------------|----------|-----------------|
| 25. Released time | Yes — G — L | No ----- | Uncertain ----- |
| 26. Dismissed time | Yes — G — L | No ----- | Uncertain ----- |
| 27. Free time | Yes — G — L | No ----- | Uncertain ----- |
| 28. Shared time | Yes — G — L | No ----- | Uncertain ----- |

29. Plans are being made to eliminate some current practices in your school. If answer is yes please list the practices you plan to eliminate. Yes ----- No ----- Uncertain -----

30. Plans are being made to include some new practices in your school. Please list the practices you plan to include. Yes ----- No ----- Uncertain -----

C. Please check the response that most nearly expresses your opinion about the statement in question.

1. The Supreme Court correctly interpreted the First and Fourteenth Amendments to the constitution. Agree ----- Disagree ----- No Opinion -----

2. Some type of religious instruction or acknowledgment is necessary in public school education. Agree ----- Disagree ----- No Opinion -----

3. The Supreme Court ruling dealt only with prescribed prayer. Agree ----- Disagree ----- No Opinion -----

4. The practice of reading the Bible by teacher or students violates the Supreme Court rulings. Agree ----- Disagree ----- No Opinion -----

5. Reciting the Lord's Prayer, or any prayer that is not a prescribed prayer is in violation of the Supreme Court rulings. Agree ----- Disagree ----- No Opinion -----

6. The legislature should pass a law that specifically allows Bible reading and prayer in the public schools. Agree ----- Disagree ----- No Opinion -----

7. Practices in your school do not violate the Supreme Court Rulings. Agree ----- Disagree ----- No Opinion -----

8. Public schools are morally right in continuing practices that were declared unconstitutional by the United States Supreme Court. Agree ----- Disagree ----- No Opinion -----

If you would like to have a summary of the information obtained in this survey, please sign your name here.

Address -----