

AN ABSTRACT OF THE THESIS OF

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Title: A COMPARISON OF THE ATTITUDES OF THREE GROUPS
TOWARD RELEASED TIME FOR RELIGIOUS INSTRUCTION
IN OREGON

Abstract Approved: Signature redacted for privacy.

Dr. Carver Wood

Objectives of the Study

On June 30, 1977, Oregon passed a law authorizing five hours per week of released time for religious instruction on the high school level. The purpose of this study was to seek answers to five general questions: (1) What was the level of awareness of released-time programs? (2) What level of interest existed for the establishment of extended programs of released time for religious instruction? (3) What might be the impact of extended released time on the public high school? (4) What might be the impact of establishing extended released-time programs on churches? (5) What impact might released-time programs have on church-school interaction?

Research Procedures

Three groups selected from Polk and Marion counties were administered a questionnaire which was developed for this research. The three groups were: citizens, public high school teachers, and

church leaders. Of the 1,978 questionnaires distributed, 830 useable returns were received. This was a response rate of 43.4 percent. Because of this low response rate, generalizations beyond the actual respondents should be made with extreme care. The one-way analysis of variance statistic (F test) was used to determine significant differences among the responses of the three groups to the questionnaire.* The Least Significant Difference (LSD) statistic was used to identify where these differences occurred.

An analysis of variance according to selected demographic data was also conducted. The demographic areas were: sex, age, marital status, annual income, highest education level completed, personal enrollment in released time programs, enrollment of children in released time programs, religious preference, and extent of church activity. For teachers, an analysis was conducted based on size of faculty at the high school where they were teaching.

Conclusions

All five of the null hypotheses were rejected at the .05 level of significance. There were significant differences among the three groups for each of the five areas of this study. Specifically this study found:

*The .05 level was used as the level of significance.

1. Teachers are less in favor of released time than are citizens or church leaders.

2. Church leaders are more in favor of released time than are teachers or citizens.

3. There was a general lack of awareness of released time programs.

4. There was considerable interest expressed toward the implementation of released time programs.

5. Males were more favorable toward released time programs than were females.

6. Those with children currently enrolled in released time programs were more favorable toward these programs than those who did not have children currently enrolled in released time programs.

7. Latter-Day Saints were more favorable toward released time programs than were other religious groups.

8. Respondents who were very active in their churches were more favorable toward released time programs than were those who were moderately active, slightly active, or inactive.

9. There were no differences in the responses of teachers toward released time programs based on the size of the faculty where they taught.

A Comparison of the Attitudes of Three Groups Toward
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A COMPARISON OF THE ATTITUDES OF THREE GROUPS TOWARD RELEASED TIME FOR RELIGIOUS INSTRUCTION IN OREGON

CHAPTER I

INTRODUCTION

Statement of the Problem

In the early history of the United States, considerable attention was given to the place of religion as part of the educational scene. The three "R's" often were accompanied by the fourth "R," religion. Early universities were established by religious groups, and a major focus of the academic training provided at these universities was the preparation of individuals to serve in the ministry.

The establishment of the Constitution of the United States, and the adoption of the First and Fourteenth amendments to the Constitution (see Appendix C), began the separation of Church and State. Great statesmen aided in the establishment of this separation. Thomas Jefferson is known for his statement that there should be a "wall of separation" (92:24) erected between Church and State.

With the passage of legislation separating Church and State, and with the development of divergent religious backgrounds, there arose the establishment of tax supported public schools which were secular in nature. This trend toward secularization caused concern for religious groups who desired to see a continuation of religious instruction in the school setting. Several possible solutions to the concern with

secularization developed. One of these solutions was the establishment of private schools supported by religious groups. A difficulty with this approach was the additional cost. Those with children enrolled in the private school supported the private school through their personal funds and the public school through their taxes.

Another solution to the trend toward secularization which occurred in the public school was the establishment of released-time programs. The first released-time program was established by The Church of Jesus Christ of Latter-Day Saints in 1912. Students who were attending Granite Public High School in Salt Lake City were released for one period during the day to attend "seminary," which was the term applied to this released-time program (8:345).

In 1913, Dr. William Wirt, while functioning as superintendent of schools in Gary, Indiana, perceived the need for children to receive religious instruction. Dr. Wirt, therefore, offered to release elementary school children from their regular school curriculum so they might receive such instruction. This program has generally been recognized as the first released-time program in the United States (18:4).

The program of released time, which was often called "Weekday Religious Education," grew rapidly from the time of its inception and continued to grow steadily until the great depression during the 1930's. The economic conditions during the depression curtailed the growth of

released-time programs, and there was a decline in these programs during this period. When the economic conditions of the depression were relieved, there was a return to the steady growth of released-time programs which had occurred previously.

The development of released-time programs were also affected by the courts. Some individuals, McCollum, Zorach and Gluck, for example, felt that released-time programs were unconstitutional and challenged their existence in the courts. The released-time program, initially challenged by the McCollum case, was found to be unconstitutional. The principal reasons given for the unconstitutionality of this released-time program were: (1) school facilities were used to house the classes, and (2) school "machinery," i.e. compulsory attendance laws, were used to enroll students in the program.

The next major challenge occurred in New York City where the Zorach case was heard on the District Court level. In this case students were taught in church-owned facilities which were apart from, but close to, the public school building. This type of released-time program was found to be in harmony with the principle of separation of Church and State. The eventual Supreme Court decision (*Zorach v. Clauson*, 1952) gave legitimacy to this type of released-time program, and new growth began to take place in released-time programs.

Since 1931 the state of Oregon has made provision for the religious education of public school students by allowing released time for

religious instruction (Oregon School Laws for 1931, Chapter 35, Section 1; 14:86). This provision has allowed 120 minutes per week of released time for religious instruction and has generally been adopted only on the elementary level. During the 1977 session of the Oregon State Legislature, efforts were made to extend the amount of released time from 120 minutes per week to five hours per week. Specifically, Senate Bill 651 (see Appendix B) was sponsored by The Church of Jesus Christ of Latter-Day Saints and was introduced into the legislature by Senator Wallace Carson. This bill was approved by the legislature and on June 30, 1977, was signed by Governor Robert Straub, thus becoming law in the state of Oregon. This new law continued to provide for 120 minutes of released-time religious instruction for grades 1-8 and created a new provision allowing five hours per week of released time for religious instruction for students in grades 9-12.

The passage of this new law may have significant impact on (1) the public schools and (2) the churches in the state of Oregon. The schools may be affected because of the need to provide released time allowances for student schedules. The dismissal of students from the school building to attend a class in religious instruction could result in truancy or attendance problems. Students attending released-time programs may reduce the teacher load at the high school in such a manner as to necessitate a reduction in the public school staff. Attendance at released-time programs, rather than causing the need to

reduce the staff at the high school, may simply reduce the pupil-teacher ratio, thus resulting in the opportunity for more individual attention for public school students. Changes may be desired by the community as far as the curriculum is concerned. For example, extensive implementation of released time might result in parents requesting that family life courses be taught in the released-time setting rather than in the public school environment. A feeling of divisiveness may occur among released students as they are dismissed to attend released-time programs sponsored by different religious groups. A feeling of divisiveness may also occur between released and non-released students.

The impact of the recently passed released-time legislation may also affect the churches in several ways. As churches begin to implement released-time programs, they may find themselves interacting with school boards in new ways. Churches may also find themselves striving to work together more in an effort to provide released-time instruction on a mutually benefitting basis. Housing released-time programs may present a challenge to churches because of the need to locate such facilities near public high schools. The costs of maintaining and equipping a released-time facility may present a substantial challenge to the churches. Obtaining trained, competent teachers for released-time programs may be a problem for churches in implementing their programs.

This study has relevance to educational theory as well. Specifically, this study may shed light on the decision-making processes followed by school administrators. The study will focus on the possible pressures brought about by particular groups, namely citizens, school teachers, and church leaders on the high school administration.

With the above perspective in mind, the purpose of this study was to identify the attitudes of three groups toward programs of released time for religious instruction. These three groups were: a systematic random sample of citizens in Oregon, all public high school teachers in Oregon, and all church leaders in Polk and Marion counties. Specifically, answers to five general questions were sought:

- (1) What was the level of awareness to the recent expansion of released time for religious instruction?
- (2) What level of interest existed for the actual establishment of extended programs of released time for religious instruction?
- (3) What might be the impact on the public high school of establishing released-time religious education programs?
- (4) What impact might the establishment of released-time religious education programs have on the churches?
- (5) What impact might the establishment of released-time programs have on church-school relationships?

Purpose and Importance of the Study

The purpose of this study was to develop a data base which would provide information to those interested in implementing released-time programs for religious instruction. This information might also assist those in public schools who could be faced with the prospect of assimilating released-time programs into their school routines.

This study was important because it provided those who are planning to implement released-time programs with data which might facilitate implementation. The data provided by this study may be helpful to members of the state legislature by providing feedback to them on the effect of their passing of Senate Bill 651. They may find that there was little need for the extended amount of released time and that churches are content with the 120 minutes of release time per week previously provided. They may find that there was a great deal of response to the extended released time opportunity and that the passage of this legislation was well received. The entire study could be meaningful to the state legislators as they observe the impact of this legislation on schools and churches.

Data generated in this study may be helpful to public high school personnel by allowing them to anticipate some of the impact which the implementation of extended released-time programs may have on the schools. Some of these potential impacts were mentioned earlier. This study may prove helpful to church leaders as they consider the

implementation of released-time programs and particularly as they consider the characteristics of the released-time programs which they design. For example, it may be that churches would want to combine their efforts in implementing released-time programs; they may decide how much time per week to devote to released-time programs; and they may determine curriculum content based upon data generated from this study.

Limitations of the Study

The sample selected for this study was limited to two counties in the state of Oregon. While these counties were selected in such a manner as to attempt to have them be representative of the state, still generalizations from these counties to the rest of the state may not be justified. This same limitation was true of efforts to generalize from this sample to the national population. Such a generalization may not be valid.

The low response rate obtained from the sample population makes generalization beyond those actual respondents tenuous.

The selection of the sample was limited to three groups within two counties of Oregon. These three groups were: (1) the general population, (2) public high school teachers, and (3) church leaders.

A systematic random sample of the general population in the two counties was selected for this study. All public high school teachers

who could be contacted in the two counties were given the opportunity to participate in this study. All the religious leaders who could be identified in the two counties were included in this study.

The questionnaire was designed to be easily read and understood; however, the use of a questionnaire to obtain data has built in limitations. For example, a mental set may develop as questions related to each other. A random ordering of questions was performed in order to minimize this occurrence. The return rate of questionnaires is often quite low. This limitation was experienced in this study. Those who fail to return questionnaires may have some common characteristic which can not be observed because questionnaires are not returned. There may also be some common, unknown characteristics of those who do return questionnaires which influence data gathered by this method. While question wording has been deliberately kept simple, there is always the possibility of misunderstanding when dealing with written questions. There is no opportunity to clarify the meaning of questions as there could be in an interview situation.

Hypothesis

Five general research hypotheses, each stated in the null form, were tested in this research. If these general research null hypotheses were rejected, the Least Significant Difference (LSD) statistic was used to determine where the differences occurred.

General Research Hypotheses

1. There are no significant differences among the mean value scores of three groups relative to their awareness of the allowance for five hours of released time for religious instruction at the high school level in the state of Oregon as measured by the awareness items used in the questionnaire developed for this research.

2. There are no significant differences among the mean value scores of three groups relative to their interest in the implementation of five hours of released time for religious instruction as measured by the interest items used in the questionnaire developed for this research.

3. There are no significant differences among the mean value scores of three groups relative to the impact five hours of released time for religious instruction will have on the public school as measured by impact on the public school items included in the questionnaire developed for this research.

4. There are no significant differences among the mean value scores of three groups relative to the impact five hours of released time for religious instruction will have on churches as measured by impact on churches items included in the questionnaire developed for this research.

5. There are no significant differences among the mean value scores of three groups relative to the impact of five hours of released

time for religious instruction on church-school interaction as measured by church-school interaction items included in the questionnaire developed for this research.

For those general hypotheses which are rejected, the least significant difference statistic will be applied to identify where the differences occur. The least significant difference (LSD) statistic is a multiple comparison test to differentiate among means where the F statistical test has indicated that differences exist.

Definition of Terms

The terms used in the research may be defined as follows:

Public high school: A public, tax supported school open to all students who are enrolled in grades nine through twelve.

Public elementary school: A public, tax supported school open to all students who are enrolled in grades one through eight.

Released time: The arrangement whereby a public school student, whose parents request it, is released from the custody of the public school for the purpose of receiving religious instruction.

Religious instruction: Instruction in religious doctrine or practice given by one or more religious organizations. For purposes of this study this instruction is given in a released-time setting.

School personnel: Public high school teachers.

General public: A group of adults selected systematically and

randomly from the white pages of the telephone directories of Polk and Marion counties.

Church leader: A minister, priest, rabbi, or other full-time professional clergy. In cases where there is no professional clergy, then, the counterpart in the lay church organization.

Weekday church schools: Released-time religious instruction programs carried out by the religious group or groups.

Dismissed time: The released-time arrangement where students are released during the last period of the day to receive religious instruction.

Simultaneous released time: The released-time arrangement where all students desiring to participate in released-time programs are released at the same period during the regular schedule of school classes.

Staggered released time: The released-time arrangement where some students are released from one period and other students are released from different periods. Students could be released from any period during the day according to the student's schedule of classes.

A review of literature was useful in identifying areas which were important in considering the response and attitude of various groups toward the implementation of released-time religious education programs.

CHAPTER II

REVIEW OF RELATED LITERATURE

The United States of America was founded largely by those who were seeking religious freedom. Education in the early history of America was largely ecclesiastical in nature. Particular efforts were made to provide training for individuals to serve in the ministry. For this reason universities were established primarily to train individuals for the ministry who would then serve the people in their ministerial roles.

On the elementary and secondary level, much of our early educational effort was also focused on religious education. Peterson et al. pointed this out in their article when they said:

Religious instruction in the public schools is not of recent origin; controversy over its rightful place has been voiced from the earliest days of public education in the United States. Horace Mann was forced to defend himself against the charge of being anti-religious when he attempted to restrict religious instruction in the public schools to Bible reading without interpretation and comment. The early issue was not whether religion should be taught in the public schools. It was an accepted part of the curriculum and its teaching was a fact. Actually, the major purpose of education was to teach reading so the Bible could be read, as witnessed by the "Old Deluder Satan" Act of Massachusetts in 1647. The issue was which particular secretarian religion was to be taught in the public schools and to what extent (103:466).

Early in our nation's history there were efforts to accommodate the study of religion in our public schools. The establishment of our national Constitution, and the religious pluralism which developed in this country, caused our law makers to establish what Thomas Jefferson called "a wall of separation between Church and State" (92:24). This wall of separation was formed initially with the acceptance of the First Amendment and later by the Fourteenth Amendment of the Constitution which indicate that there will be no interference on the part of government with the religious worship of the people. These amendments, also, prohibit the government from assuming a role to assist religious groups in their religious activities.

With the adoption of the Constitution and the separation between Church and State, there developed a separation between church and schools. Many churches conducted private schools, but as public, tax-supported schools became more in vogue, there was a decrease in the number of private schools perhaps because of the difficulty of supporting, financially, both public and private schools.

Speaking of this time, Burke said:

The early colonial school was taught by the parish minister. The catechism and the religious content of the New England primer met the felt need of the times for religious instruction. It was not until after the Revolutionary War, when tax-supported schools were inaugurated, and when the doctrine of separation of church and state removed

the formal teaching of religion from the tax-supported schools, that the Sunday school became a real factor in America. With religion removed from the public schools, Protestant churches were in need of an agency for religious education which would not conflict with the secular schools (14:14).

The public school movement in the United States has had important impact on society. It has raised the general level of educated intelligence, resulting in significant material well being. Equally important, it has created one people out of diverse elements (142:227). It has, however, also been a contributor to the decline of the study of religion on a regular daily basis, at least on an in-school basis.

Concerning these trends in American education, Butts observed:

Compulsory-attendance legislation began in Massachusetts in 1852 and had spread to most states by 1900.

It had become clear to many, however, that with the great variety of religious backgrounds present in the United States the public schools could not hold to a specific kind of religious instruction. Therefore, the compulsory-attendance idea ran head on into the problem of sectarian and public schools.

The United States ensured freedom for private and religious schools for those who preferred them but proceeded to provide public secular schools at public expense (15:461).

From the early history of the country this change in the public school has occurred to such an extent that there is a concern today about what is seen as the deepening secularism in America. An article in The Oregonian, dated April 1, 1978, stated there is a "deepening secularism" descending over the land. This article

quotes individuals who feel that our public schools have imposed a doctrine of "secular humanism" which denies the existence of God. These individuals are raising objections to using tax monies to support this doctrine of "secular humanism."

Perhaps as a response to this feeling of growing secularism, there have been increased efforts recently to establish private elementary and secondary schools. Many of these schools have a religious orientation and discipline.

Shared time, a current concept in the field of education, may be another effort to counteract the perceived encroachment of secularism. This arrangement allows a student to attend a public school part of the day and a private school for the remainder of the day.

Another major contribution to the area of church and school relationship has been the development of the released-time religious education program. Since this study focuses primarily on released time, a brief history of this program, which is also referred to as weekday religious education or weekday church schools, will next be presented.

Historical Development of Released Time

Butts indicates that the modern released-time programs we have in the United States today were foreshadowed by a plan known as the Forster Act which was developed in England in 1870 (15:367).

One of the factors which contributed to the separation of church and state, and hence to the eventual establishment of released-time programs, was the religious pluralism which developed in this country. Reference to this pluralism by Burke was previously cited (14:14).

Speaking of the effect of the pluralistic nature of our society and the effect which this may have had on the educational system, Gorenfeldt said:

There was a time when most public schools included a good deal of religious content in the regular school curriculum. In meeting the demands of a pluralistic society, however, the public school has found it necessary to curtail what some groups felt to be a sectarian approach to religion. In many cases, this came to mean that our public school avoided the subject entirely for fear of becoming embroiled in sectarian conflicts. The resulting almost complete divorce between a child's "regular" education and his religious education has been a matter of real concern for religious people who thought seriously about the ultimate goals and purposes of education (48:17).

The efforts toward released time began early in the Twentieth Century. These efforts were influenced by the development of the vacation church school programs and by programs where high school and college credit were given for Bible study classes. Comey indicated that plans were presented as early as 1905 to encourage church and school cooperation "to make possible religious education classes on a released-time basis." Such a program was begun in 1906 (18:4).

Another individual by the name of Miller was an early pioneer in the released-time movement. While serving as Secretary of the

Reformed Church in the United States in 1908, he issued a pamphlet on the subject of weekday church schools. This publication attracted wide attention and stimulated many experiments (153:41).

A next major effort was the establishment of the "seminary" program of The Church of Jesus Christ of Latter-Day Saints. This released-time program was initiated in 1912. Students attending Granite Public High School in Salt Lake City were released on a staggered schedule basis from regular school class periods to attend a class in religion sponsored by the church. This program has grown and today extends throughout the world (8:345).

The movement generally cited as the first released-time program was begun by William Wirt. Comely said:

The real start of the program came at the initiation of William Wirt, superintendent of schools in Gary, Indiana. In the fall of 1913, Superintendent Wirt offered to release pupils for religious instruction. In 1914 several churches began classes. By December 1915, 619 pupils were receiving instruction in denominational classes. In 1918 five Protestant denominations united to form a board of religious education for carrying on weekday classes as a cooperative Protestant venture (17:5).

One of the men who had a significant influence with regard to weekday religious education was Dr. Erwin Shaver. Dr. Shaver served for some time as the director of the department of weekday religious education of the National Council of Churches. In a brief summary of the development of weekday religious education (18:5),

Dr. Shaver characterized the years from 1914-1922 as a period of beginnings. The period from 1922-1932 was seen as a time of mushroom growth with rapid expansion of released-time programs. Slower development occurred between 1932-1942 because of the effects of the economic depression. The period from 1942-1952 was described as a period of legal opposition. The *Zorach* decision in 1952 had a major impact on the question of the legality of released-time programs.

More will be said about the legal aspect of released time in the following section of this chapter.

An indication of the accuracy of Shaver's comment about the period of rapid growth between 1922 and 1932 was the fact that by 1932 there were 255,377 students enrolled in released-time programs in thirty of the then forty-eight states of the Union (18:6).

In commenting on weekday religious education, Groenfeldt suggests four principal reasons for the growth of those programs. They were: (1) the legal question had been pretty well settled; (2) Americans have a growing concern for the total education of their children; (3) both parents and church leaders want more time for Christian education; and (4) large numbers of unchurched children may be reached through released-time programs (48:16).

Comey states that the weekday church school is now an integral, established part of the church's educational ministry (18:6).

In 1956, a week long workshop-type meeting to which ministers, educators, and local government officials were invited, was held at Oberlin College in Oberlin, Ohio. In greeting the delegates to this workshop, Dr. Gerald Knoff made the following observation about released-time programs.

The weekday movement may be entering into a bright new day. The legal situation has been clarified, as we all know. Our national denominational educational leaders are deeply and intelligently aware of the opportunities. Fresh curriculum activity is seen in several quarters. Local eagerness and ingenuity are observable everywhere (18:6).

Edward Huang, who wrote his doctor's thesis on the history and analysis of released-time programs in New York City, concluded his thesis with nine statements, as presented below, which seem to serve well as a summary to the general historical aspect of the released-time program.

1. Released-time programs have proven themselves pragmatically as well as constitutionally.
2. Released-time programs have persisted and flourished.
3. Interfaith sponsorship has promoted cooperation and understanding.
4. Parents have developed a sense of responsibility for religious instruction.
5. Enrollment has gradually increased.
6. Roman Catholic groups have occupied a dominant place in released-time programs.

7. People's opinions remain divided over the question of the constitutionality of released-time programs.
8. The greatest area of concern is the lack of central authority for controlling attendance and truancy problems and for handling administrative difficulties.
9. Released students fear they may miss substantial work while they are dismissed from the public school (63: Abstract).

Oregon, like other states, followed the trends mentioned earlier in this chapter. The first released-time programs were started in Oregon in 1921. The original law authorizing released time in Oregon was passed in 1931.

According to Oregon School Laws for 1931, Chapter 35, Section 1, "Any child attending the public school, on application of his guardian or either of his parents, may be excused from such school for a period of not to exceed one hundred and twenty (120) minutes in any week to attend weekday schools giving instruction in religion" (14: 86).

During the 1977 session of the Oregon State legislature, The Church of Jesus Christ of Latter-Day Saints sponsored legislation which provided for five hours of released time for religious instruction per week at the high school level. This legislation was sponsored by Senator Wallace P. Carson, Jr., and was identified as Senate Bill 651.

As this bill was discussed in the Education Committee of the Oregon State Senate, the questions raised by this committee dealt with: (1) the potentially disruptive nature of this type of program to student schedules; and (2) the availability of released-time programs to all

religious groups. A concern was expressed as to what other churches, presumably those other than The Church of Jesus Christ of Latter-Day Saints, might think about this legislation.

During the discussion of this bill, the legal council for one of the school boards was called upon for comment. His comment was that if this bill were passed, the allowance of extended released time is essentially the establishment of extended released time, for to say that such a program "may" be established is to say that such a program "shall" be established. Punke writes about the precedent for this statement when he comments on the case of *Dilger v. School District 24*, 532 P.2d 564 (1960).

"Released time" was held to be compulsory if parents requested it, under an Oregon statute which provided that upon a parent's application a child "may be excused" from the public school for a certain amount of time "to attend weekday schools giving instruction in religion" The ruling stipulated that "may" is to be read as "shall," with the parent having the discretion to request release, but the board having no prerogative to reject a request (109:225).

Reference to this decision is also made by Peterson (103:469).

In its original form Senate Bill 651 requested five hours of released time per week (see Appendix B). In its final form, Senate Bill 651 authorized 120 minutes of released time per week on the elementary school level (grades 1-8) and five hours of released time per week on the secondary school level (grades 9-12)(see Appendix B).

This legislation was signed by Governor Robert Straub on

June 30, 1977, and thus became the new released-time law for the state of Oregon.

The trend of released-time education suggests a bright future; however, there are those who would suggest that the future may not be as radiant as has been suggested. Huang suggests a limited future for released time. "It is assessed as a logical outcome that within about ten years, Released Time will be concerned primarily with students in grades Three and Four" (63:175). In making this statement, Huang does not say why this could be the case.

In addition to this comment, Pfeffer said:

The Released Time program contains within itself the needs of its own dissolution. When religious education becomes so attractive as to constitute a real competitor of public school education, it will be found that encroachment upon public school time will not be necessary and that children will be willing to visit the church school for religious instruction after public school hours. Then religious education will be truly voluntary, and the religious liberty issue truly absent (104:164).

Having presented a brief history of released time in the United States and particularly in the state of Oregon, we now turn our attention to some of the specific questions associated with the establishment of released-time programs.

The Legal Question

Several different types of court cases have occurred in the area of public school and church relationships. These cases have dealt

with such subjects as scripture reading in public schools, offering prayers in public schools, reciting the Lord's Prayer in public schools, the transportation of students to parochial schools, the providing of textbooks to parochial schools, the wearing of religious garb while teaching in the public school setting, and questions relative to the legality of released time for religious instruction.

The entire question of the legality of church-state relationships rests upon the First and Fourteenth amendments to the Constitution. Essentially, the questions of church-state relationships revolve around these statements:

First Amendment-- "Congress shall make no laws respecting an establishment of religion (establishment clause) or prohibiting the free exercise thereof (free exercise clause) . . ." Held applicable to the States by:

Fourteenth Amendment-- "No state shall make or enforce any law which shall abridge the privilege or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws" (21:5).

As various types of religious programs developed, the question concerning the legality of any particular type of program was raised.

In 1925 the case of *Pierce v. The Society of The Sisters of the Holy Names of Jesus and Mary* (268 U.S. 510/1925) was decided by the Supreme Court of the United States. This ruling determined that children need not attend public schools so long as private schools developed competent and intelligent citizens. Koob noted this decision

as one of the most important ever handed down in the area of citizen's rights, for it provided under the Constitution the freedom of choice in selecting the educational opportunities of children (72:164-165).

From this court decision has come a generally accepted guideline concerning the right of the parents to direct the educational experience of children. In stating its opinion in this case, the Supreme Court held that the statute requiring student attendance at public school

. . . unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control (146:329).

In another released-time case (Stein v. Brown, 211 N.Y.S. 822, 1925), the question centered around compulsory attendance laws and the use of school printing facilities to printing released-time registration cards.

In this case the court decided that students may not be released from public school to attend released-time programs of religious instruction. The reason given by the court was that the state prescribed the curriculum for the public school and to substitute religious instruction for required instruction could not be justified, and therefore it was illegal (59:374-375).

In 1927 another New York case involving released time occurred. Known as the White Plains case, it was concerned with the time spent passing out released-time cards, excusing pupils, and

determining if parents' wishes were being carried out (153:101). The court upheld the released-time program in this particular case. In rendering their decision, the judges quoted from the *Pierce v. The Society of The Sisters* case of 1925 to support their judgment. They concluded that it was the right of the parent to direct the training and nurture of the child: "That moral growth and intellectual growth go hand in hand to make the essential elements of character and good citizenship" (146:329).

This matter of the right of parents to direct the educational experience of their children was mentioned again in the *Champaign* case. The brief of defendant and interveners filed in the Circuit Court of Champaign County, Illinois, contains this statement:

The above authorities (referring to the *Oregon* case of 1925) are ample support for the absolute right of parents to direct the excusing of their children from public school classes to attend religious education classes.

If a parent has the money and the inclination, he may without interference from the state send his child to a private or parochial school where religion is taught. If the state does not interfere with the parent's decision to give his child a full-time education of that type, how may it interfere with the parent's decision to have his child take thirty minutes or forty-five minutes a week of religious instructions? (146:330)

The brief which was presented to the Supreme Court of the United States in the *Champaign* case contained a similar statement. This statement pointed out that parents have the right to wholly withdraw their children from the public school system and to control and

vary the culture of their child in the matter of religion. Since parents have this "greater right," to wholly withdraw their child from the public school, they certainly have the "lesser right" to request their release for a limited amount of time each week (146:330).

Two major Supreme Court cases have primarily determined the complexion of released-time programs. The first of these was the McCollum case (Illinois ex rel. McCollum v. Board of Education). This case was first brought before the court in Champaign, Illinois, in 1945.

Mrs. Vashti McCollum complained that the released-time program in Champaign, Illinois, caused embarrassment and ridicule to her son. She asked "that the school board discontinue the classes in public school buildings on the grounds of alleged infringement of religious freedom and the expenditure of public funds for sectarian teaching" (122:35).

This particular program had been placed in operation in 1940 by the Champaign Council on Religious Education. In this released-time program:

. . . , the instruction was given by clergymen in public school classrooms; the clergymen were approved by the superintendent of schools; pupils who were released from their regular classes were required to attend the religious classes, and pupils who did not attend religious classes were required to leave their usual classrooms and continue secular studies in other rooms (109:223).

Classes were composed of pupils whose parents signed printed cards requesting that their children be permitted to attend these classes. The classes were held weekly--thirty minutes for the lower grades,

forty-five minutes for the higher grades. The Council employed the teachers of these classes, at no expense to the school authorities, but the instructors were subject to the approval of the superintendent of schools (59:436).

Specifically:

Three religious groups were established, using Protestant teachers, Catholic priests, and a Jewish rabbi. Reports of attendance and absences went to the regular teachers of the school.

Speaking of this type of released arrangement, Morrison observed

In the Champaign released-time case, the issue was more clean-cut. It involved the activity of the churches within the public school system in giving religious instruction to public school pupils on school time which the school authorities "released" to the churches for this purpose. In this practice, the pupils are not "released" from school; it is the "school time" that is "released," and it is released to the churches (95:708).

After hearing the McCollum case, the Sixth Illinois Circuit Court on January 26, 1946, declared the existing program legal (153:109).

This case was then referred to the Supreme Court of the United States. Prior to the decision of the Supreme Court, in the McCollum case, Shaver wrote concerning some possible effects of their decision.

If the decision is entirely against weekday religious education on released time, in or out of public school buildings, what shall we do? This is our answer: The concept of religious education on the weekday, . . . , is

here to stay. It will be carried on in some form or forms, difficult and undesirable as these may be. . . .

If the decision is partially favorable--for example, if it upholds the principle of released time but bans the holding of classes in public school buildings--we must adopt and maintain a policy of holding classes elsewhere. . . .

If the decision is wholly favorable! This too will bring us problems. We will have to put on the brakes to keep additional thousands of communities from rushing into unwise programs. We will have to find many more qualified teachers. Our present curriculum materials will need to be multiplied (123:66-67).

On March 8, 1948, the ruling on the McCollum case was rendered. This type of released-time program was determined to be in violation of the Constitution. The decision of the judges was 8 to 1. Hodgdon in commenting on the judges' decision said:

This practice was considered by the United States Supreme Court--beyond any question--to be utilization of the tax-established and tax-supported public-school system to aid religious groups to spread their faith, and thus fell squarely under the ban of the First Amendment, made applicable to the states by the Fourteenth Amendment (60:436).

Rosenfield summarized this McCollum decision by saying:

The court's opinion was rendered by Justice Black. He said that the facts "show the use of tax-supported property for religious instruction and the close cooperation between the school authorities and the religious council in promoting religious education. The operation of the state's compulsory education system thus assists and is integrated with the program of religious instruction carried on by separate religious sects. Pupils compelled by law to go to school for secular education are released in part from their legal duty upon the condition that they attend the religious classes. This is beyond all question a utilization of the tax established and tax supported public

school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment! . . .

This program, said Justice Black, breached the wall which must separate Church from State. Not only are school buildings used for "the dissemination of religious doctrines," but "the State also affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through use of the State's compulsory public school machinery. This is not separation of Church and State" (114:46).

Mitchell made essentially this same conclusion (92:29).

Four years elapsed between the Supreme Court decision in the McCollum case and the next major released-time Supreme Court decision, that of the Zorach case which will be discussed later in this chapter. During this period of time there was some re-thinking on the part of those who were associated with released-time programs. Hartnett wrote an article in which he discussed five alternate possibilities to compensate for the loss of the type of released-time program which had been functioning in Champaign, Illinois.

1. The proposal to establish religious centers, conducted by church organizations, near each public school.
2. Have public-school teachers deal with religion in an objective and analytical manner.
3. Offer all public-school children a course in the beliefs common to "all forms of religion," with "sectarian" doctrine left out.
4. Teach religion as entirely "functional," its function being to bring the human mind into harmony with the "cosmic forces ruling the universe." This approach to religion is entirely psychological.

5. The establishment of Protestant parochial schools. . . .
(55:37-38)

In an article entitled, "Three Years After the Champaign Case," Shaver makes several comments by way of summary concerning this case. He suggested:

1. The first reaction to the decision were those of astonishment.
2. The vast majority of the legal fraternity have been extremely critical of the opinion.
3. The vast majority of opinion is against the extreme interpretation and application of the Court opinion.
4. Those who were operating weekday religious programs have for the most part kept them going.
5. A portion of the communities suspended their programs.
6. The change which seemed most necessary was to find a place to meet which was off public school property.
7. A few weekday systems are now holding their classes after school hours.
8. Practices involving public school machinery have generally been abandoned.
9. This type of program, or one closely akin to it, is here to stay.
10. To the extent that the churches believe in and are willing to support morally and financially released-time programs, their chances of survival are good (125:33-38).

Patric conducted a study to identify the impact of the McCollum case. The following are his observations:

1. The McCollum decision was put into effect in diverse ways, and "obeyed" to varying degrees. In some states and communities, it was simply not put into effect at all.
2. In a great number of instances, it led to the termination or extensive modification of weekday programs held during school hours in school buildings.
3. In others, it was considered as pertaining to programs using public school time only.
4. In a few other cases, no change was made in weekday programs regardless of their status with reference to public school time and property.
5. There were a few instances in which weekday religion programs involving only public school time were ended because of the McCollum decision.
6. It appears that the advocates of weekday religion decided that only on-premises weekday programs had to be ended or altered because of the McCollum decision.
7. If any single generalization can be made from the McCollum discussion, it is that the impact nationwide of a Supreme Court decision is by no means uniform (102:455-464).

In summary the following results of the McCollum case may be noted:

1. Released-time programs were not allowed to occur using public school facilities.
2. School machinery, i.e. attendance laws, were not to be relied upon to obtain students for released-time programs. Thus released-time registration materials were not to be distributed through public school channels. A blanket-type release of all students at the same time would not be authorized.

3. Approximately 20 percent of the released-time programs in the United States were terminated as a result of the McCollum decision. These programs were in violation of the Constitution on the same basis as the Champaign program had been; namely, items 1 and 2 above.

4. Finally it can be said that there were a variety of reactions to the McCollum decision. These reactions ranged from elimination of programs as noted in point three, to complete ignoring of this decision. Other released-time programs were modified so as to not be in direct violation of the characteristics of the Champaign program which were identified as a violation of the Constitution.

The Zorach case came before the Supreme Court in 1952. The decision from this case continues as the most recent word on released-time programs.

In the Zorach case, students were released from the public school to attend classes in religious instruction. These classes were conducted in church-owned buildings. The school received reports of the attendance of the students to these released-time programs. This case was first considered by the Supreme Court of the State of New York which held that this program was not in violation of the Constitution.

In reviewing the type of weekday religious education provided for by law in the State of New York, the justice pointed out that the program had "none of the objectionable

features of the plan in that (the Champaign) case." The New York plan provides solely for the excusal of pupils, during the school day, if their parents so request it, to enter classes in religion conducted by "duly constituted bodies." It involves no use of either public school buildings or "machinery" (99:36).

Punke reinforced this statement by this comment:

In the Zorach Case, instruction was given at religious centers, attendance and costs were responsibilities of religious organizations, and pupils who were not released continued in their regular classrooms. The Zorach Case differed from the McCollum Case mainly in that the religious instruction was not given on public property or with any direct public cost. The use of compulsory attendance machinery was not resolved, as dissenting judges emphasized (109:223).

The Zorach case was heard by the Supreme Court on January 31 and February 1, 1952. The decision of the Court was reached on April 28, 1952. In this 6 to 3 decision, it was held by the judges that this type of released-time religious education program was legal and could be continued. The reactions of those who favored released time were highly favorable. Indeed, this decision was hailed by some as the "Magna Carta" for the weekday religious education movement (128:43).

In his statement for the majority opinion, Justice Black said:

We are a religious people whose institutions presuppose a Supreme Being. We guarantee the freedom to worship as one chooses. . . . When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual

needs. To hold that it may not would be to find in the Constitution a requirement that the government shows a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe. . . . But we find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence. . . . (153:129)

This comment, since it represents the decision of the majority, is cited in much of the literature dealing with this particular court case (132:6, 129:22, 90:14, 35:23, 134:32).

Shaver suggests the Zorach case opened wide the opportunity for expanded released-time programs.

It is now the "unalienable right" of every parent of a public school child, if he so requests it, to have his child excused for "religious observance and education." In no state or local community can this right be denied. The Court, in its governing opinion, and in upholding the New York law and practice, has made this clear.

On the basis of this now "secured" right, it is possible for every American community to set up a weekday religious education program on school time (121:8).

Not everyone has responded to the Zorach decision with the enthusiasm of Dr. Shaver. Garber indicated that, while the McCollum case riled the waters, the Zorach case really muddied them. He suggests that: "Perhaps the Zorach case, too, will pass 'like a storm in a teacup'" (43:72). As summary to his article, Garber said:

Of only three things can he (meaning the school administrator) be certain: (1) the Illinois plan has been held

unconstitutional; (2) the New York plan has been held constitutional; and (3) the legality of all other plans that are different from either of these two is still a moot question (43:72).

Hill's comments on the Zorach decision are worth noting. He observed:

Justice Douglas in Zorach felt that since "no one is forced to go to the religious classroom and no religious instruction is brought to the classroom of public schools, " children could be released to attend religious exercise off the school premises. Justice Douglas is no doubt guilty of torturing testimony taken by the tribunal prior to the Zorach decision. Obviously, "influence" and coercion were used to gain participants in the released-time program. . . .

The real test of such an assumption can easily be carried out--simply release all children at the same time so that those who wish may attend religious instruction whereas the rest may select other activities. If there is no coercion, how can one explain that "where released time systems have been abandoned, attendance at religious classes has declined?"

Such an experiment should convince teachers that without their support released time would fall by its own weight (58:563).

As a result of the New York decision, it is "clear that a measure of cooperation between schools and churches in religious instruction programs will be sustained as legal" (51:30).

In 1966, Duker commented: "It can thus be seen that even though only two actual plans were considered, for all practical purposes the whole issue of the legality of "released-time" programs has been effectively determined" (29:147-148).

Even though the legality of released time has apparently been

settled as an issue, there has been little done in the area of legislative authorization of released-time programs.

The ability of local authorities to begin released-time programs may depend to some extent on the willingness of state legislatures to authorize or tolerate them. Yet no new legislation on the subject has been enacted by any state since the *Zorach* case decision. Bills to authorize released-time programs in New Hampshire were beaten down in the 1953, 1955, and 1957 legislative sessions. Similar proposals have also been introduced in the Michigan and Arizona legislature with similar results. Evidently, the Court's permissive opinion has failed to influence legislative policy-making in the states. However, enabling legislation is not usually necessary; only 13 states have laws expressly permitting absence for religious instruction. In most states the localities simply begin their programs under the regular educational authority with some vague assurances that they are not violating any statutory or constitutional restrictions on religious education. . . . (135:783)

The thirteen states which have passed legislation authorizing released-time religious education programs are: California, Indiana, Iowa, Kentucky, Maine, Massachusetts, Minnesota, New York, North Dakota, Oregon, Pennsylvania, South Dakota, and West Virginia.

Having considered the question of the legality of released-time programs, we next will look at the potential of released-time programs on churches.

Released Time and the Churches

Generally churches favor released-time opportunities. There are several reasons for their interest in these programs: (1) they

provide the opportunity for more frequent contact than that which is provided solely through a Sunday school program, (2) there are many pupils who attend weekday religious education classes who do not attend regular Sunday church services, (3) released time provides an environment of scholarship which the churches appreciate, (4) by having released time, churches feel that the pupil will begin to see his religious experience as a central part of his life, not something which is peripheral to other activities.

On the other hand, there are aspects of the released-time program which are seen as real challenges to churches having such programs. Some of these challenges include: (1) providing adequate facilities for released-time programs, (2) developing a curriculum program for these released-time classes, (3) staffing released-time classes with qualified teachers, (4) developing supervision procedures for these programs, (5) coordinating the ecumenical efforts which may be associated with the establishment of these programs, and (6) developing objectives for these programs.

Receptivity

Not all churches respond positively to the opportunity of released time. Hartnett indicates that Jews have never been enthusiastic about released time. While there were initially three groups giving instruction in Champaign, Illinois, the Jewish group had

discontinued their participation in this program after a short time. They had not held classes for several years before the legality of this program was questioned (56:197). Hartnett says: "Jewish leaders seem to have an instinctive dislike, even an abhorrence, of anything in public life which tends to identify Jews as Jews, Christians as Christians, etc." (56:197)

Concerning the responsiveness of various religious groups to released-time religious education, McKibben observed:

The movement has been known from its beginning as pre-eminentlly a Protestant experiment. But the attitude of many denominations and of representatives of inter-church agencies has been one of uncertainty and at best of half-hearted support. . . . It is well known that Catholics have consistently attempted to solve the problem of the relation of religion to education by maintaining their own church-controlled parochial school system. Catholics have been either non-committal, indifferent, or hostile to weekday religious education during most of its development. However, during the last decade there has been a noticeable growth of interest and cooperation on their part in certain phases of weekday religious education, especially on the high school level. The Jewish community has, for the most part, been highly critical of and vigorously opposed to the movement from the beginning, especially with respect to plans for releasing children at various hours of the school day. Despite endorsement and cooperation in a few instances, this seems still to be their dominant attitude (86:526-527).

These tendencies for different religious groups to respond with different amounts of enthusiasm for programs of released-time religious instruction are re-affirmed by Huang, who indicated that:

Of the three faiths, Catholics seem to have the largest enrollment. From impressions gained in

interviews and other sources, it can be fairly established that there has been an average of approximately 110,000 pupils participating in the New York Released Time program annually; of these 80% are Catholics, 15% Protestants, and 5% Jews (63:86).

Huang indicated that Jewish groups are not in favor of released time. They would prefer dismissed time to released time. Huang also notes that if released time is operative in an area, Jewish leaders stress that this opportunity should be utilized to its fullest (63:136).

This willingness to utilize released time has not, however, curtailed their opposition to released-time programs. "The larger organized Jewish groups in New York City have openly opposed the program since its inception" (85:137).

There are some religious groups who have taken particularly active roles in the establishment of released-time programs. Others have been particularly opposed to the establishment of such programs. Kelly observed,

Except for the American Lutheran Church, which stood neutral and critical toward the program, and the Unitarian Church, which has consistently opposed the program, the denominational boards of religious education of the major denominations have led their churches in support of this program (70:28).

Along this same line are the following comments of Shaver:

Certain other religious groups, not operating in the Protestant church council--The Church of Jesus Christ of Latter-Day Saints, the Christian Scientists, the Missouri Synod Lutherans, and others--have taken a great interest in the possibilities of weekday church

schools and have organized their churches to operate classes.

On the other hand, there are a few religious groups which have had less interest in this program, some of whom have vigorously opposed its use by other groups. Among these opposition groups are large numbers of Jewish leaders and organizations, Seventh Day Adventists, and Unitarians, and in addition some individual clergymen and laymen within the favoring Protestant denominations (120:30).

We can see from these studies that the Catholic and most Protestant Churches seem to favor released-time programs for religious instruction, while these programs are discouraged by Jewish leaders and some Protestant groups.

Ham did a study of the released-time program in Rochester, New York. As part of his study he asked pastors of Protestant churches what they thought about their released-time programs. He found 68.3 percent favorable, 24.1 percent unfavorable, and 7.6 percent without comment toward their programs. Eighty-seven percent of the pastors had children under their ministry in these programs (50:11).

Not only are ministers favorable in their attitude toward released-time programs, but the continued expansion, growth in enrollment, and increased percentage of students who take part in these programs, are also indications of the desirability of these programs on the part of parents and students (75:43, 53:12).

In studies dealing with some of the social and religious factors

associated with those who participate in released-time programs, the following observations were made.

In Rochester, the released time effort drew large enrollments from the middle class. These are people concerned about achievement and control, people who value the use of today in preparation for tomorrow. Where lower-class or upper-class values prevail, released time enrollments are lower. Where social deterioration is highly visible, where simple survival is the rule, consistent support for and participation in released time was lacking.

In mental ability, the students in released-time classes approximate a random sampling of the total population of schools. . . . The released-time program does not seem to attract students of a type than can be differentiated from those who are not enrolled in the program (50:5-6).

Nelsen did a study to determine the "Attitudes Toward Religious Education in Appalachia." His review of literature led him to conclude:

The church school education program is de-emphasized because the people are less related to formal church activity than are urban or metropolitan dwellers and because they tend to be more oriented to revivalism and sectarianism (97:51).

As Nelsen conducted his own study, his conclusions were a substantiation of that which he expected as a result of his review of the literature (97:54).

In his research effort Nelsen developed a scale for what he called the involvement ethic. This ethic endorsed the following:

Ministers should take a public stand on public issues facing the community; the Ten Commandments are to be interpreted to fit the situation; ministers are not to preach

more on the Bible and less on politics; and heaven and hell are rejected as being very real (97:54).

Having developed this definition of the involvement ethic, Nelsen stated, "There was a positive relationship between involvement ethics and receptivity toward Christian education" (97:54). Nelsen summarized his research by concluding

Area of residence appeared to be the most important variable associated with receptivity toward religious education. When this variable was controlled, many of the other apparent relationships disappeared, such as the positive association between education and receptivity. The variable of fundamentalism, involvement ethics, and preception of the purpose of the church school program (characteristics of the ideal teacher) retained their relationship to receptivity. The more liberal culture most commonly found in the metropolitan area was conducive to a high receptivity toward Christian education. The isolated and revivalistic cultures were more characterized by a lack of receptivity (97:55).

Implementing Released-Time Programs

The National Council of Churches of Christ in the U.S.A. met in 1960 and adopted a statement of purpose for weekday religious education. Their statement was:

We believe that the contemporary situation makes more necessary than ever before reinvigorated, extended and expanded programs of Christian education through the week. Churches and communities should be aware that such programs may take many forms including dual school enrollment, released or dismissed time, after school and free time approaches, as well as experimental patterns not now employed. Those churches and communities now maintaining programs should improve, extend and expand them, in accordance with high standards,

and those that do not have such programs are urged to proceed with the establishment of them (35:23).

The National Council of Churches developed a guidebook for "through the week" Christian education programs. They established a Ten Point Platform for Weekday Christian Education Programs.

These ten points are:

1. A year of planning before launching the program.
2. All religious groups working closely together.
3. Parents accepting their responsibility for the school and supporting it in every way.
4. Cooperation with the public-school system without using its building or machinery.
5. A representative, reliable Through-the-Week church school board continuously on the job.
6. A course of education in religion as well-planned and implemented for its purposes as the courses in public schools are in theirs.
7. Teachers as well-trained for teaching religion as the public school teachers are trained for their work.
8. A supervisor--trained, experienced, and with religious orientation and commitment--working with every school.
9. An expenditure per pupil (in proportion to the teaching time) equal to that for his public-school education.
10. The spirit, as well as the letter of the law, preserved in all relationships (134:25).

Lindecker mentioned these ten points in writing about the establishment of released-time programs. He expanded on the need to

have adequate planning prior to implementing released-time programs by saying:

It is essential that the organizers build the right foundations by taking the time to explore all the possibilities and educating key persons in the community on the values of weekday. Allow at least a year for thorough preparation. In some communities a longer time may be required to bring about support and good working relations with public school educators and, in particular, the local board of education (79:11).

McClure concluded her study on "Weekday Religious Education at the High School Level" with several recommendations. In summary, her recommendations for the establishment of released-time programs, were:

1. Standards must be adopted for weekday religious education at the high school level.
2. National supervision of the program must be extended through the services of the Department of Weekday Religious Education of the National Council.
3. Cooperative administration at the local level should be extended.
4. Increased moral and financial support should be given to this program.
5. More effective educational promotion of the program should be given.
6. Consideration should be given to adequate housing of classes.
7. More advantageous scheduling of classes should be provided.
8. Elective credit or some other form of recognition should be given to students who complete the courses.

9. Weekday religious education teachers should be certified.

10. Adequate curriculum materials must be provided (85).

Shaver, on the basis of his extensive experience with released-time programs, provided suggestions of some things which should and should not be done in sponsoring weekday programs. His lists include:

Specific "Do's" for weekday sponsors . . .

1. All costs should be cared for by the churches, including transportation, leadership and other expenses . . .
2. Classes should be held in a church or in some other building or a trailer provided by the churches . . .
3. The churches should provide any and all equipment used in the weekday classes . . .
4. Distribution of parent request cards is a responsibility of the churches through their own channels . . .

Some practices are wrong . . .

1. There should be no supervision of the weekday program by the public school officials, for the program is strictly a church program . . .
2. Teachers should be recruited by the churches from outside of public school . . .
3. The public schools, at the elementary level, should not give any form of credit to pupils for work done in weekday classes of religion . . .
4. Where reports of any kind are made to parents, they are the responsibility of the churches . . .
5. It is the responsibility of the public school authorities to decide what kind of activity should be made available for children not excused for religious education . . .
(129:23)

In writing about the establishment of released-time programs in the Los Angeles area, Frasher indicates that an interfaith committee should be established. She indicated that this committee would make the formal request to the local school board for released-time programs.

The interfaith committee would also fulfill the following responsibilities:

1. It furnishes release cards, letters, and other required materials for distribution. Costs of these items are to be cared for by the participating religious groups--no cost to be assumed by the school.
2. It serves as a liaison between faith groups and schools. Only one member of the interfaith committee calls on a particular school, interviews the principal, determines day and hour of release after consultation with all faith groups, and constantly furnishes needed supplies.
3. It maintains a good relationship with schools by occasional calls, courtesies, and giving of information.
4. It officiates as a "clearing house" for all matters of administration in school-church area.
5. It conducts regular meetings, usually once a month, with officers from the group rotating yearly.
6. Wherever it is permissible (and in most areas it is), a member of the public school administrative staff is named by the school board to serve as consultant to the interfaith committee. This has proven extremely helpful, averting many problems and legal difficulties before they occur (38:17).

These recommendations of Frasher are in harmony with the general rule relative to the establishment of released-time programs.

Chaffee indicates that "the majority of weekday church schools held on time released by the public school are interchurch in character" (17:23).

Some challenges to be kept in mind as released-time programs are established, have to do with transportation, financing facilities, and maintaining relationships with public schools. Concerning transportation, Frasher said:

The committee in charge of the Protestant classes has the responsibility of securing adequate and convenient meeting places. According to legal opinions in various sections, the classes must not convene on school property. This is important, even though school people occasionally urge the holding of classes in the school buildings. A nearby church with proper facilities needs to be secured if at all possible. . .

The mobile classroom is becoming popular. Many areas now use trailer buses for part or all of their classes. It is costly, but most convenient, since the pupils walk only from school grounds to the trailer.

Transportation of the children by bus to a church is another possibility. While necessary in some instances, it has not proved as satisfactory as meeting places near the school (38:18-19).

Shaver presented the following possible solutions to transportation problems:

1. A system of private transportation by parents.
2. Parents and other persons volunteered for escort service to see that students traveled to and from the church building uninterrupted.
3. Arrangements were made for other buildings which were located nearer to the school--libraries, social

centers, nearby private homes, etc.

4. Build a suitable building adjacent to the public school.
5. Mobile classrooms on trailers which could be moved from one school to another (127:44-45).

Commenting on his research, Ham suggested that better use needs to be made of the transition time from the public school to the released-time programs (50:11).

The Virginia Council of Churches has taken a far reaching approach to solve the problem of transition time between the public school and the released-time facilities. By official action in January of 1955, they determined that any churches undertaking to build a building within the next twenty-five years would build as close to public schools as possible to facilitate the establishment of weekday religious schools adjacent to those schools (90:14).

Financing released-time programs is an indication of the commitment of religious groups toward these programs. Shaver observed:

The financial support of a program is often the measure of a community's interest in it, although inadequate finances may also be due to lack of ability. There is no doubt that lack of adequate financial support curtails the weekday religious education program (127:60).

Having considered some factors to be used in implementing released-time programs, our attention is now turned to the advantages of released-time programs as they are observed by those associated with these programs.

Advantages of the Released-Time Program

Some of the advantages of the released-time program as seen by religious leaders are the opportunities of more time for religious instruction, the desirability of making these programs part of the regular student's day, the opportunity for parents to effect the religious development of their children, and the improvement of church-school relationships. Butts pointed out:

The most promising way to insert sectarian religious instruction into the public school has come to be the week-day released-time plan. This gave parents the opportunity to have their children receive instruction in their preferred faith by approved instructors for certain hours set aside each week to allow children to leave their regular classes and attend religious classes (15:535-536).

There are unique characteristics of the released-time program which make its function particularly desirable to religious leaders.

Shaver identified some of these as:

1. Released time provides a stronger teaching impact because of additional teaching time.
2. Released time provides the opportunity for repetition which facilitates Christian character growth.
3. Released time brings into focus the importance of religion in "daily life and conduct."
4. Released time allows for a significant correlation of the study of religion with public school studies.
5. Released-time programs provide a school atmosphere which tends to strengthen the pupils' respect for the study of religion.

6. Released time makes it possible to reach a high proportion of children unrelated to the church and lead them to "participate in the organized society of Christians--the Church" (127:6, 7).

These and similar advantages of released-time programs have been noted by Chaffee (17:22), Comey (18:84), and Vieth (144:38-40).

The ability of the weekday religious education program to reach those not associated with a church organization is observed by many. Hanna indicated: "Approximately 35 percent of those enrolled have no other church contact" (52:8). Longwell, in discussing the Virginia released-time programs said: "Over 52,000 pupils are enrolled. This represents 96 percent of the pupils in the grades where the program is offered. Nearly one third of these pupils have little or no connection with the church" (105:9). Pfleiderer pointed out the effect of released-time programs in Indianapolis on Sunday school enrollment:

The children attending the weekday classes are urged to go to the church of their choice, with the result that during the last four years 4,198 children who had not before gone to Sunday school, have enrolled in Sunday school (105:12).

The focus of the released-time program in Dayton, Ohio, apparently was on enrolling those children not associated with a church in Sunday school. Allston indicated:

Some weekday schools which have well-planned procedures for helping pupils get started to Sunday church school, succeed in reaching as many as 90% of enrolled unchurched children in the course of the year (2:18).

Pfleiderer quoted the Chief Probation Officer of the Juvenile Court of Indianapolis who said: "Juvenile delinquency has decreased in Indianapolis and Marion County at almost the same rate that the attendance upon weekday religious education classes, Sunday schools and churches has increased" (105:12).

Another advantage of released time is the effect it has on religious groups as they work together. Shaver indicated: "It has demonstrated that the various faiths can work together to an extent not thought possible heretofore" (126:368). This same conclusion is borne out by a study conducted in New York by the Public Education Association. "There was no evidence," the report said, "that the program made for group disrespect. Only 26 of the 327 principals and teachers interviewed opposed the plan. Some believed that released time made for inter-group respect."

In conclusion, the statements of Lindecker and West seem to summarize another advantage of the released-time program; namely, the relationship which may be developed between the released-time program and the public school. Lindecker stated:

Weekday education is one method of incorporating religion in the general educational scheme that has proved to be entirely feasible. At the same time it permits continued support of the public school as an undergirding foundation of the democratic system (79:10).

West states that unlike parochial schools, which are competitive with public schools, the released-time-type program has a

strengthening influence as it brings cooperatively together the home, the church, and the school (146:331).

Having looked at the perceived advantages of the released-time program, we will now look at some of the perceived disadvantages of the released-time program.

Disadvantages of the Released-Time Program

Some disadvantages have been commented on earlier as we discussed the feelings of Jewish leaders toward released-time programs. Another concern, particularly on the elementary level where simultaneous releases are common, is what to do with non-released students. Nelson commented:

One of the main problems involved in the program is what to do with those pupils who do not go to the released-time program. If they are given important work to do, the pupils who have been excused for religious instruction miss the work. If they are not given important work to do, those pupils who remain in school are more or less wasting their time (98:40).

Thayer speaks of this same concern of curtailing significant learning while some students are released from the public schools (143:130).

Tapp went beyond the problem associated with what instruction to give while students were released from the public school. He indicated that released time was bad for the public schools, for democracy, and for religion. Tapp said:

Released time is bad for the public school because:

1. Schools relinquish valuable time which is needed by them to accomplish their educational objectives.
2. To permit sectarian religion a place in public education lends at least implicit credence to the frequent charge that the public schools are "secular," i.e., "godless," i.e. "evil."
3. The schools should not abdicate to a variety of churches their crucial role in communicating moral and spiritual values.
4. If the released-time program does not improve the behavior of our children or improve the functioning of the schools, we feel justified in concluding that it is detrimental to public education.

Released time is bad for democracy because:

1. The great bulk of Christians throughout almost 2,000 years have been hostile or indifferent to the tolerance and respect for difference that are necessary for democratic living. . . .
2. When our public schools are used to divide rather than unite us, the balance becomes destroyed. This is what the released-time program does when students are segregated into denominational camps and sent off in their respective directions.

Released time is bad for religion because:

1. Religion has to do with all of man's life and therefore cannot be taught for one hour a week.
2. The major issue that religious groups must face is the matter of coercion in various forms. The charge of coercion is denied by many of the program's proponents. However, the public schools have the power of "academic coercion" over the attendance of their students, and since churches in most states are required to furnish weekly attendance reports on pupils released to them, the churches that participate in the program share in this possession of coercive power.

Nor can the churches escape responsibility for the concomitant coercion growing out of the social and psychological pressures that the released-time program creates. The need of children to conform and be a part of the group is obviously the reason for higher attendance at weekday schools than at Sunday schools (139:573-574).

Being aware of what some of the perceived disadvantages of the released-time program are, the study considered characteristics which are viewed by church leaders as being part of quality released-time programs.

Quality of Released-Time Programs

In discussing the released-time program in southern California, Frasher indicated, "Today, after eighteen years, the program on released time is well established. It continued to grow (although at times growth has been slowed down to maintain quality) and is respected by both church and school officials in this huge area (39:16)." While writing on the weekday religious education program in 1956, Shaver said: "The 'accent on quality' should be the next stage in the story of the weekday religious education movement" (124:9).

As part of establishing a quality program, there must be adequate attention given to planning for these programs. As was noted earlier, a year's planning is suggested before implementation efforts are made. McKibben indicates that the initiation of some released-time programs before adequate preparation had been made resulted

in some programs being "dropped, bringing discredit to the whole movement" (86:525). Shaver pointed out that the establishment of released-time programs should be a correlated effort. He said that "certain religious groups start programs immediately, much to the embarrassment of other groups, which are not ready to start." Unless better correlation in establishing released-time programs can occur between the start-at-once and the more cautious planners, both groups will be the ultimate losers (128:43).

Swain discussed the early efforts to establish a released-time program in Florence, Massachusetts. She indicated that the concern of the planning group was to establish a program which was educationally sound and that had professionally trained teachers. The planning group stated:

If children are coming to us during school hours for their instruction, what is offered by the church must be comparable in quality to that which they are receiving in the public school building, . . . , this presupposes professionally trained teachers (138:12-13).

Indeed, as Swain identified, a primary concern of many who are associated with released-time programs is the qualification of the teachers.

Gillis pointed out that "the qualifications of the religious teachers and the curriculum followed are the responsibilities of the several church authorities" (44:378). While it is true that "volunteer teachers still play a major role in weekday religious education" (120:26), there

are increased efforts to have released-time teachers be full-time professionals.

Longwell pointed out that in Virginia "the 98 teachers in the program have degrees in Christian education and are paid on the same salary scale as the public school teachers" (52:10). In North Carolina "the weekday religious education teachers are required by the North Carolina Board of Education to hold certificates" (52:10). Helene Suiter, in her work as secretary of the United Churches and director of the children's work in Lackawanna County, Pennsylvania, supervises the weekday religious education classes. Speaking of teacher qualifications in this program, she said: "All teachers are required to have had at least two years of normal school or college; we prefer that they have a degree" (52:11). In Cincinnati: "To qualify for this work a teacher must have training equivalent to that necessary for public school teaching plus the religious background that will enable her to guide children in Christian growth" (52:8).

Shaver, in commenting on the released-time program of the Church of Jesus Christ of Latter-Day Saints, said:

The teachers in this weekday religious education program meet the accepted standards for public school teachers in the states where the program is being conducted and are paid at a comparable rate (127:102).

The need to obtain qualified teachers in released-time programs is also commented on by Grasher (38:19) and Goddard (45:290).

Shaver, in commenting on the need for competent weekday religious education teachers, said: "It is to be hoped that within a few years the supply of competent weekday teachers and supervisors can catch up with the demand" (128:42).

Other questions concerning released-time programs deal with costs, scheduling and curriculum matters.

Shaver's study of weekday church schools presents one of the most complete considerations of the curriculum patterns for released-time programs. Shaver sent questionnaires to 450 weekday school workers. He received 152 responses. Of these, 26 used the Cooperative Series of Weekday Church School Texts entirely, another 30 used this series in combination with other series. Thirty-six systems used the Virginia Council of Churches Curriculum, and 15 groups used the Massachusetts State Council's Curriculum. Shaver said: "The tendency to stick to the tried and true manifests itself in the length of time texts have been used" (120:22). Shaver went on to say the following relative to the released-time curriculum:

Changes of materials seem to be approved, when better courses are produced and when the materials being used do not meet the needs of the children. . . .

It is obvious . . . that persons charged with the responsibility of choosing curricular materials do so on the basis of several criteria, with the need of the pupils being given the reason for choice most often . . . Correlation with the public school curriculum and with the Sunday church school material, are also considered by a significant number. . . .

Generally, people seem to be well-satisfied with the courses they are using.

Of the problems created by curriculum . . . the largest number seemed to be the refusal of the more conservative churches to enter into a community program because the curriculum used did not meet their approval, and the other churches would not or could not accept the texts favored by them. Another complaint . . . was that the materials overlapped with the Sunday school materials.

It must be said in fairness . . . that the curriculum is not generally a source of problems (120:23).

While curriculum is not generally a source of problems, there are curriculum challenges facing weekday church schools. Shaver identifies three of these as:

One is whether it is desirable to try to have a single "national" curriculum. Another is whether councils of churches should be encouraged to compete with the denominational publishing houses. A third, and the most important curriculum problem is how to help local weekday curriculum committees plan a locally satisfactory course of study (128:42).

In addition to curriculum, scheduling is a matter of importance to those associated with released-time programs. Since many of the released-time programs are on the elementary level, pupils often are released once a week; and most of these releases occur in the afternoon. Wednesdays and Thursdays were most frequently used. The method of releasing students from the public school is of vital importance as Shaver explained:

As we note the rapid extension of the released-time programs, we see a tendency toward the use of a schedule of simultaneous excusal for pupils of all ages and all areas

of the school district. To the extent that this becomes the predominant schedule of excusal, the quality of the program will deteriorate. The use of full-time trained workers will not be possible, and the churches will find it increasingly difficult, if not impossible, to maintain the standards of work which are inherent in the philosophy of the movement. The most successful weekday systems, with a few exceptions, have been those in which pupil excusals have been on a completely staggered time schedule (128:43).

Dorothy Dixon, in reporting on a weekday religious education program, noted that the students in grades one through three met three times a week for one-half hour each class period. The pupils in grades four through six met for a one-hour session twice a week. Dixon observed:

The teachers felt that the frequency of these class periods was just about right. Weekly Sunday school classes they felt were too infrequent, and daily religious instruction they felt made that type of educational experience too common (26:23).

In his study of released-time programs, Shaver found that 94 percent of those reporting indicated their released-time class met once a week. Sixty-four percent met for a period between forty-five and sixty minutes. "One might suppose that those who have more than one class period have short periods, but such is not the case. There seems to be little correlation between frequency of meeting and the length of the class periods" (120:21-22).

In his Guidebook for Through-the-Week Christian Education Programs, Smith commented on some of the scheduling arrangements which have been made for released-time programs. He said:

The usual arrangement is for one class period, one hour or less, per week, but Michigan has recently approved a two-hour per week release, and Minnesota permits three hours. Recent proposals would permit release for one period a day.

In some schools and cities, all the children were released at the same hour and on the same day; these are called simultaneous released time. If release is provided at different hours of the day or on various days of the week, the program is called staggered, alternating, or free-schedule released time. The latter method permits the employment of full-time teachers whose services and skills are utilized all day and all through the week (134:8).

In McClure's study of Weekday Religious Education at the High School Level, there were several observations made relative to the type of scheduling, the frequency of class meetings, and the length of class periods. McClure found:

Almost three-fourths of the classes reported are held as a part of the regular schedule of the public school. . . . A few of those reporting the use of released time and the inclusion of the course in the regular school program were making use of marginal time as well . . .

Of the 131 questionnaires considered, 118 answered the question regarding the number of times the class met each week. The replies were mostly evenly divided between classes meeting five times (57) and those meeting once a week (53). Of the remaining 8, only one met less frequently than once a week. In the majority of cases, where the class was an elective in the public school schedule, the class met five times a week (85:350-351).

In an effort to establish quality released-time programs, churches would do well to take into account the growth rate of these programs; the acquiring of competent teachers; and the type of curriculum, scheduling pattern, and length of class periods which would be most desirable.

This section of the Churches View on Released Time is concluded with the following from McKibben:

It is impossible to say that weekday religious education is a form of church-state cooperation in education that is entirely satisfactory and destined to be permanent. It would be nearer to fact to say that it represents the oldest, most pervasive, and most effective effort that has yet been made here in the United States to bring religion into articulation with public education. It had best be regarded as an experiment in the larger evolution of a pattern of total education in our American democracy (86:527).

Having seen that churches view released time in a generally favorable way, we now turn our attention to the relationship between released time and the public school.

Released Time and the Public School

Most of the literature concerned with weekday church schools occurred in the late 1940's and the early 1950's. This is perhaps because of the litigation which had released time-programs very much in the public eye. There have been other church-state considerations more recently, such as Bible reading in schools, transportation to parochial schools, prayer in school, and determining what religious instruction is acceptable in the public school. A potentially significant development of late, is the establishment of private schools which are established principally to give greater religious latitude in the school environment. An article in the Gazette-Times,

Corvallis, Oregon, Monday, May 1, 1978, makes these comments:

So many church-sponsored grammar and high schools have been opened in the United States in the last decade that education officials in some states are now beginning to monitor their effectiveness, thereby precipitating serious church-state conflict.

The schools, estimated by some churchmen to number more than 5,000, are an attempt by deeply disturbed parents and preachers, many of them fundamentalist Baptists, to avoid what they consider to be rampant secularism, permissiveness and unrest in the country's public education system (5:6).

It will be interesting to note the effect, if any, of these programs on public schools and on released-time religious education programs.

The current operation of released-time programs creates some concern as these programs interact with the public school. These concerns have primarily to do with scheduling, truancy, divisiveness, granting of credit, and the general receptivity of the school personnel to the released-time program. Dealing with these areas individually, we will first consider the matter of scheduling released-time programs.

Scheduling

The method of scheduling released-time programs was one of the significant questions raised at the education sub-committee hearing of Senate Bill 651 in the Oregon State Senate. There was discussion about the amount of time and the distribution of the time during

the week which was to be granted to the released-time program. The comment was made that the scheduling of released-time programs would have to be worked out agreeably between the sponsoring church or churches and the school. These scheduling arrangements were also to come before the superintendent and the school board. In part, the legislators supported released-time programs because such programs would allow students to receive religious instruction and still participate in extra-curricular activities before and after school. The legislators saw this aspect of the released-time program in a very positive light.

School personnel have responded both positively and negatively to released-time programs. Some negative responses probably occurred because of the changes which were made in school schedules to accommodate released-time programs. There was a feeling that these changes were disruptive to the regular working school schedule. Also, there was the feeling that schools already had too little time to accomplish their task and that released-time programs would be an additional encroachment on school time. This idea is expressed by Shaw who indicated:

Public school people have pretty generally taken the position that for about 900 hours a year youngsters should receive a common education without the religious content which is presumably to be furnished in the other 4200 waking hours by home and church (130:30).

Other educators have suggested that the released-time program is worthwhile and that school schedules can be modified to accommodate released-time programs. Chaffee said:

We of the public schools are convinced that such a program is worthwhile and justifiable. Whatever inconvenience we may experience in modifying the public school schedule to provide an hour of released time for weekday church school is well worthwhile, counter-balanced as it is by benefits to the children of our community (17:4).

Kraus, in discussing weekday religious education program scheduling, indicated: "The successful construction of a master schedule is a fundamental problem; it is difficult and each school is unique, but it is solvable, particularly where there is general agreement on the need to do so" (73:48).

Reutter speaks of schedule accommodation and suggests that dismissed time is preferable to released time. He said:

Furthermore, schools can accommodate any religious-education desires of their constituents by utilizing released-time or dismissed-time programs. Dismissed time is far preferable. Under released time the students not participating must be cared for in the schools in a way that does not academically disfavor those participating. Also those students who belong to churches which sponsor programs are visibly separated from other students on a regular basis. Under dismissed time the public school simply closes early or suspends after-school activities one day a week and returns all students to their parents who can send them to religious institutions if they desire (113:27).

While Reutter suggested that the dismissed time arrangement is best for the schools, Shaver indicated that religious leaders favored the staggered release method.

If the simultaneous schedule is employed, all children whose parents so request it are excused at the same time. If the staggered schedule is used, the children of several grades are excused at different times of the day, so that all through the day and week classes in religion are meeting. The use of a staggered schedule makes possible the employment of full-time professionally trained teachers of religion (127:42).

Having briefly treated some of the scheduling considerations, we now look at the potential problems associated with the dismissal of students, particularly the potential for truancy which such dismissal presents.

Truancy

The literature gives relatively little attention to the problem of truancy as a result of released-time programs. Shaver made the comment that it was the responsibility of the church, and not the school, to follow up with parents on those who are truant from released-time programs (129:22).

Greenbaum, a senior member of a New York law firm, is opposed to released time and sees this program as a crutch for the churches. He cited three studies of the released-time program conducted by the Public Education Association, and indicated that:

These studies reveal an increase in truancy in the cooperating schools while the program is in progress. They cite numerous instances in which teachers, despite instructions to the contrary, have exercised pressure upon the children to enroll in religious classes. They show the waste of teachers' and pupils' time during the absence of

the released timers. And while, according to the most recent report, little evidence was found that "the released-time program, as it operates here, makes for disrespect" of religious differences, it is significant that this conclusion could be stated only negatively (143:131).

Greenbaum's final comment leads us into the next area of general consideration--the area of divisiveness.

Divisiveness

Since students who are enrolled in released-time programs often attend programs sponsored by particular religious groups, the assumption is sometimes made that a feeling of division occurs among students as a result of their participation in these programs. This assumption was not substantiated in the literature. Perhaps the most thorough study of this question was done by Corcoran, as part of her doctoral research in education at Stanford University in 1960. Corcoran found there was no significant difference in the attitudes of teachers who favored or who opposed released-time programs in their citizenship ratings of students who participated or who did not participate in released-time programs (21:Abstract).

While Corcoran helps us understand the relationship between teachers and students, the question remains whether or not there is a divisiveness felt among students. Concerning this, Suiter pointed out that students certainly are aware of religious differences but indicates that this knowledge "need not be divisive" (137:8).

Along this same line, Howlett stated:

Then, there are those who say it (released time for religious instruction) creates divisiveness to have children know that there are such differences as Catholics, Jews and Protestants. How ignorant do they think we can keep our children? Is it not true that all intelligent children must learn there are such differences? . . . Knowing these differences makes a good teaching situation. Released-time schools use it to teach respect and practice brotherhood across faith and color lines (61:372).

Harris added that a common concern of released-time programs are divisive. He states that this concern has proven to have no basis where released-time programs are operative (54:383).

Not only had released time been assessed as not being divisive; but on the other hand, it had apparently improved some interaction relationships. Howlett indicated:

Released time for religious education has helped amazingly to bring practical brotherhood into the community. It has been splendid for the leaders to work together. It has helped the children to appreciate each other. In fact, very practical lessons along this line have been introduced in Released-Time schools" (62:524).

Fulcher found that while children in released-time programs developed "a deeper understanding and appreciation of their own religious heritage, it still remains true that at least among Protestant groups attitudes toward Catholic and especially toward Jewish groups have definitely improved" (41:386).

The general comments taken from the literature then, tend to

substantiate the idea that released-time programs are not divisive in their nature.

Granting of Credit

Perhaps one of the more current and important considerations with regard to released-time programs is that concerned with the granting of credit. This question was less of a concern on the elementary level than it was on the high school level. Shaver, in summarizing various aspects of the released-time program, observed: "Credit is not given at the elementary school level. At the secondary level credit toward high school graduation is the general rule" (126:367).

Granting of credit seems to be determined largely on a local basis. Provost, in his research, recommended "Each local organization should determine the attitude of the public school officials on awarding credit for courses in religious education" (107:Abstract). Various patterns of granting credit exist. "The New York Board of Regents gives one-fourth credit per year for completion of a year's study in the high school released-time class" (52:9). The pattern in North Carolina was to grant two units of credit-- "One a survey of the Old Testament, the other a survey of the New Testament" (52:10-11).

In the program sponsored by The Church of Jesus Christ of Latter-Day Saints: "There is little or no supervision by the public

school. Credit is usually granted toward graduation and college entrance" (84:14). This released-time program recently came under attack when the American Civil Liberties Union filed a suit against the Logan, Utah School Board for granting credit for Old and New Testament courses taught in this program. One news article reported:

The American Civil Liberties Union filed a suit in the Federal District Court of Utah to stop the granting of credit for "released time" seminary courses in Old and New Testament taught by the Church. The suit against the Logan City (Utah) Board of Education claims that granting credit is an unconstitutional "entanglement" of church and state, gives academic sanction to Mormon beliefs, pressures young Mormons into attendance, and discriminates against non-Mormons and the taxpayers.

The executive director of the Utah ACLU, Shirley Pedler, suggests that the suit is the first step in "dismanteling" the seminary system in Utah (77:18).

Garry Williams, in his master's thesis, examined the influence granting of credit had on the seminary system of The Church of Jesus Christ of Latter-Day Saints. His findings were:

1. There seems to be an indication that giving high school graduation credit to students who complete LDS Seminary classes is an influential factor in causing them to enroll for LDS Seminary classes.
2. Credit seems to be more of an influential factor in the enrollment of boys than girls.
3. Students whose parents are not active in the Church seem to be influenced by credit in their enrollment more than students whose parents are active in the Church.

4. Credit seems to be more of an influential factor in the enrollment of students whose parents were married outside the temple than students whose parents were married or sealed in the temple (148:Abstract).

In her report on Weekday Classes for Senior Highs, McClure pointed out that the granting of credit is rather extensive on the high school level. She indicated some advantages to the granting of such credit. These advantages were:

It necessitates the meeting of certain standards by the weekday religious education sponsors. It also gives the course a dignity and standing equal to other public school subjects. Granting credit is the public school's recognition that religion is as important as mathematics, history, or English (84:15).

Fallow suggested that if credit is not granted toward graduation, then some other method for giving recognition to those who have successfully completed courses in religious education must be devised (34:39-40).

Shaver pointed out that only the state of Washington has made a legal decision indicating that credit is not to be granted for released-time classes. He suggested that the final determination of the matter may need to be made by the Supreme Court (128:43). There is every indication that the case currently being considered in Logan, Utah, will be taken to the Supreme Court level before it is resolved.

Having considered the matter of granting credit for released-time programs, we will now turn our attention to the general

receptivity of those associated with the schools toward released-time programs.

Receptivity of Public School Personnel Toward Released-Time Programs

Many statements have been made by educators indicating a favorable attitude toward released-time programs. One principal said:

There is no question in my mind, but that most children who have been and are enrolled in the weekday program of religious education are benefited. It does make a difference! Often times and in many instances, it is true, pupils do not immediately manifest any marked change. But the seed has been planted and like the proverbial acorn that requires many years to develop into the perfection of the massive oak, so the full value of religious education can never be completely and immediately demonstrated or evaluated. Yet there are many illustrations that every principal has observed and would delight to tell (117:11-12).

A broader look at the responsiveness of principals is presented by Ham. He interviewed 57 principals about their feelings concerning released-time programs. He found:

The majority of the principals, both in the interviews and in writing, supported the released-time program.

Of 57 principals interviewed, 17 expressed strong favorable attitudes toward the program of released time; 34 indicated general approval; and 6 principals expressed outright hostility to the program. . . .

In the written evaluations, 26 in number, 15 principals said the program should be continued, 8 more favored

continuance with expression of preference for some change, and 3 principals said the program should be discontinued.

Study of the responses from the principals led to the discovery that the attitude of the principal is a major factor related to the enrollment of students in the released-time classes. Where principals favor the system, enrollments enlarge. Where principals are hostile, enrollments diminish (50:11).

Nelson indicated in a study of principal responses to released-time programs that about half the principals felt that the released-time program was worthwhile (120:41).

Shaver reported on a National Education Association survey made in 1949. Part of this survey had to do with the attitudes of teachers toward released-time programs. The survey indicated:

In the case of those 708 public school systems which reported such a plan in operation in their communities, 17 percent did not report the attitudes of their teaching staff. Eighty-three percent did so. Of the answers received to this question, 82 percent indicated that the teaching staff is favorable toward the religious education program and 18 percent unfavorable. (125:36)

This study by the National Education Association apparently has had little effect on the attitude of the National Education Association toward released time. Shaver mentioned, in his presentation of this data, that the NEA has not looked favorably upon released-time programs (125:36). This same opinion is substantiated by Harnett, who said:

The National Education Association had never taken kindly to RT, either. The chief reason, in my opinion, is that RT publicizes the great vacuum in the public-school

system. RT practically says: "Since the public schools cannot fully educate a child, religionists must take over to make up for the deficiency." Much of the talk about "moral and spiritual values in the public schools" has been an attempt to sell the American people a secularistic substitute for religious instruction (56:197).

Carmichael spoke out strongly in opposition to released-time programs. He sees them as a step backwards. He said:

My own present convictions are that under existing conditions we shall have to bow to this demand for released time in localities where it is greatly demanded. I regret this for I feel it is a step backwards. We can be comforted with the realization that this "released time" program will separate our children for but one short hour or two out of a total week and therefore cannot do the damage to their personalities within the group process which the more complete separation of parochial and nonparochial children does. Nevertheless, inasmuch as it is obvious from history that super-rationally revealed religions are in part not too consistent with our democratic principle, it is hoped that not too many Protestant communities will demand that the police power of the state be used to reinforce this separate sectarianism (16:164).

Writing in 1973, Dierenfield indicated that interest in released-time programs appeared to be diminishing. He observed:

Released-time religious instruction has been a part of American public education for approximately half a century. It continues, but does not seem to evidence too much dynamism or vitality. . . .

While a small increase is shown in the number of systems with released-time instruction, interest appears to be decreasing and support from school administrators does not seem strong (25:112).

The review of literature indicated that church leaders generally favor released-time programs and also that there are particular

concerns with regard to implementing released-time programs.

These concerns are in areas of providing the following: facilities, competent teachers, transportation, and an ecumenical approach to such programs.

Principals and teachers seem to favor released-time programs but less vigorously than church leaders. The National Education Association does not appear to favor released-time programs.

Concerns of public school personnel seem to center around: scheduling, truancy, disruption of school procedures, and divisiveness.

It seems reasonable from the review of literature that church leaders will favor released-time programs while teachers will not favor such programs. Citizens as a heterogeneous group would perhaps be located between the teachers and the church leaders in their feelings toward released-time programs. The attitude of individuals may be different from the actual pressure brought to bear on a particular issue, in this case released time.

The actual effect of the pressures of citizens, teachers, and church leaders on school boards and school administrators to implement released-time programs are not dealt with in this study. Only attitudes regarding released time are investigated. A follow up study determined to identify the effect of these various groups on the implementation of released-time programs could prove profitable.

To make certain predicted differences in attitude exist, the hypotheses are stated in the most conservative fashion, namely the null form. These hypotheses are:

1. There are no significant differences among the mean value scores of three groups relative to their awareness of the allowance for five hours of released time for religious instruction at the high school level in the state of Oregon as measured by the awareness items used in the questionnaire developed for this research.

2. There are no significant differences among the mean value scores of three groups relative to their interest in the implementation of five hours of released time for religious instruction as measured by the interest items used in the questionnaire developed for this research.

3. There are no significant differences among the mean value scores of three groups relative to the impact five hours of released time for religious instruction will have on the public school as measured by impact on the public school items included in the questionnaire developed for this research.

4. There are no significant differences among the mean value scores of three groups relative to the impact five hours of released time for religious instruction will have on churches as measured by impact on churches items included in the questionnaire developed for this research.

5. There are no significant differences among the mean value scores of three groups relative to the impact of five hours of released time for religious instruction on church-school interaction as measured by church-school interaction items included in the questionnaire developed for this research.

Hypotheses one and two seemed to be necessary background for this study. The author is indebted to members of his graduate committee for these insights. Hypotheses three, four, and five were developed from the review of the literature.

Having gained some perspectives concerning the questions to be asked regarding released-time religious education programs, the research procedures used in this study were developed. These research procedures are presented in Chapter III.

CHAPTER III

DESIGN OF THE RESEARCH

The review of literature presented in Chapter II was conducted to identify research which had previously been done in the area of released time for religious instruction. This review helped clarify those areas which have become the focus of this research effort.

Five general areas were identified for purposes of research. The five areas were: (1) general awareness of the provision for released time for religious instruction. More specifically, this general area dealt with the question of awareness of the legislation, which has become law, in the state of Oregon authorizing the release of public high school students for five hours per week for religious instruction; (2) the level of interest in the implementation of released-time programs on a five-hour per week basis; (3) the potential impact which the authorization of five hours of released time per week for religious instruction may have on the public school; (4) the potential impact which the authorization of five hours of released time per week for religious instruction may have on the churches; (5) the potential impact which the authorization of five hours of released time per week may have on the relationship between schools and the churches.

Development of the Questionnaire

The review of literature provided the background for the questions which were formulated and developed into the questionnaire used in this study.

The original questionnaire contained thirty-nine items. This original document was sent to two groups in an effort to: (1) test its content validity; that is, to determine if the questions identified correctly the areas the author intended for them to identify; (2) determine the readability of the questions; the effort here was to see that wording of the questions was not too complicated; (3) to determine the clarity of meaning for the various questions. Here the concern was that there was a single meaning to each question.

The two groups selected for accomplishing the above procedures were 23 Protestant ministers from churches in the Corvallis, Oregon area, and 25 professional religious educators of the Department of Seminaries and Institutes of The Church of Jesus Christ of Latter-Day Saints in Washington, Oregon, and Alaska. Using these two groups to standardize the questionnaire had a potential weakness in that these two groups may comprehend questions concerning released time differently than teachers or citizens who were included in the study.

Of the 48 questionnaires sent to these two groups, 33 were

returned. Twenty-one of these 33 were from the group of LDS educators, the other 12 were from the protestant ministers in the Corvallis area. These individuals were asked to: (1) Read each question for clarity of meaning and understanding, modifying unclear questions to make them more understandable; (2) Place each question in one of the five categories; (3) Add questions which did not appear but which they felt should be included in the study; (4) Respond to the questionnaire themselves; and (5) Comment as desired on the quality of the various questions.

The comments of those who received the original instrument were very helpful. Based on these comments, seven items which did not fit into a particular research area, were discarded. In its final form, the instrument consisted of 32 items which were grouped into the five areas previously mentioned. Three versions of the questionnaire were printed, each version was identical except for the salutation (see Appendix D). One group was identified as Dear Citizen of the State of Oregon; a second group was identified as Dear Public School Teacher; and the third group was identified as Dear Church Leader.

The questionnaire was presented to the Committee for Protection of Human Subjects at Oregon State University, along with a brief proposal for this research. It was determined by the Committee for

Protection of Human Subjects that the questionnaire met the requirements of the Department of Health, Education and Welfare.

The final form of the questionnaire was approved by the author's graduate committee.

Selection of the Sample and Data Collection

Three groups were identified for inclusion in this study. The first group to be considered was the general sample. This group was selected by obtaining copies of all the telephone directories in Polk and Marion counties. The white pages of these telephone directories were then divided in half horizontally. The name above this horizontal line which occurred in each of the columns was then selected for inclusion in this study. The sample of the general population of these two counties in the state of Oregon consisted of 931 individuals with telephone book listings.

The second group included in this study was the public high school teachers in Polk and Marion counties. These teachers were identified through the State Department of Education in Salem, Oregon. This department provided the name and teaching location for faculty members at each of the public high schools in Polk and Marion counties. A total of 776 public high school teachers were included in this research. This was the total number of public high

school teachers in these two counties.

The effort was made to include, in the third group, the entire population of Church leaders in Polk and Marion counties. The yellow pages of telephone directories for these two counties were consulted for purposes of identifying these church leaders. There was a total population of 271 church leaders identified and included in this study.

The questionnaire was distributed to the general population sample through the mail. A return self-addressed stamped envelope was included for convenience in returning the completed questionnaire. Of the 931 questionnaires sent to this sample, 300 were returned. Of those returned, 282 were useable. This was a useable return of 30.4 percent.

The questionnaires were distributed to public school teachers through the mail system of each high school in the two counties. Permission to distribute the questionnaire in this way was first obtained from the principal or his representative.

In each high school there were discrepancies between the actual faculty of the high school and the faculty names which had been given by the State Department of Education. These discrepancies reduced the preciseness of accounting for the actual number of questionnaires which were received by the teachers. The maximum number of

questionnaires which could have been presented to teachers was 776.

There were return, self-addressed stamped envelopes provided to the teacher for convenience in returning the questionnaire. There were 406 of the 776 questionnaires returned. This represented 52% of the population. Of the 406 returned, 395 were useable, or 51% of the total population.

The questionnaire was mailed to church leaders in Polk and Marion counties. As with the other two groups, a self-addressed, stamped envelope was included for convenience in returning the completed questionnaire. There were 271 questionnaires sent to church leaders in Polk and Marion counties. Of this number, 153 were returned. This represents a return of 56% of this group.

Overall, there were 1,978 questionnaires sent out with 830 returned in useable condition. This represents an average return rate of 41.9%.

While the questionnaire was principally designed to deal with five areas associated with released time for religious instruction, some demographic information was also considered. The relationship between the demographic information requested and responses to the five areas of this study are noted later in this chapter. The following demographic information was included in this study: (1) sex, (2) age, (3) marital status, (4) annual income, (5) level of education, (6) personal experience with released-time programs, (7)

religious preference, (8) extent of church activity, and for public school teachers, (9) size of faculty and student body.

In using these demographic factors, an effort was made to identify an area of the state of Oregon which would be as representative as possible for these factors.

A comparison of state-wide averages with county averages resulted in the selection of Polk and Marion counties as those counties which appeared most representative of the state for the demographic items considered in this study.

A comparison of the county averages with those of the respondents in this study, however, indicated a wide difference. Specifically, the 1970 census records indicated that 47.4 percent of Marion county was male and 52.6 percent was female. In Polk county 46.6 percent was male and 53.4 percent was female. The respondents to this study were 68.9 percent male and 31.1 percent female.

According to the 1970 census record, the medium age for residents of Marion county was 43.28. In Polk county the median age was 33.98. The respondents in this study had a median age of 44.53.

Percentages of marital status is shown in Table 1.

The 1970 annual income level for Marion county was \$9,014 while that for Polk county was \$8,891. The median income for the respondents in this study was \$17,781.

The average years of schooling represented by both Marion and Polk counties was 12.3 years. The average number of years of

Table 1. Percentage of Marion County, Polk County, and respondents included in this study and their marital status.

Marital Status	Marion County	Polk County	Study
Single	23.7	25.6	10.6
Married	63.5	64.3	79.7
Separated	1.2	.7	1.1
Widowed	7.4	6.6	2.8
Divorced	4.2	2.8	5.5
Total	100.0	100.0	100.0

schooling in this study needed to be estimated because the first and last responses are open ended. Assigning eight years of schooling for the category "Grade school or less, " and eighteen years of schooling for the category "More than four years of college, " resulted in an average of 16.4 years of schooling for the respondents to this study.

Statistical Analysis

The data collected was key punched and verified by personnel at the Oregon State University computer center. The Statistical Package for the Social Sciences was used in electronic analysis of the data.

The F statistic was used in testing each general hypothesis stated in the null form. A one-way analysis of variance was used in computing the F statistic. The .05 level of significance was selected prior to analysis of the data. Prior to analysis, the responses to

questions 4, 6, 7, 8, 9, 10, 11, 14, 15, 17, 18, 24, and 27 were reversed so that all questions were in the same direction, i.e. the Likert Scale from 1-5 represented a continuum from unfavorable to favorable in attitude toward released time for all questions.

The thirty-two questions included on the questionnaire were grouped into five areas in order to test the following five general hypotheses, each stated in the null form.

In Analysis I the general hypothesis tested was: "There are no significant differences among the mean value scores of three groups relative to their awareness of the allowance for five hours of released time for religious instruction at the high school level in the state of Oregon as measured by the awareness items used in the questionnaire developed for this research."

In Analysis II the general hypothesis tested was: "There are no significant differences among the mean value scores of three groups relative to their interest in the implementation of five hours of released time for religious instruction as measured by the interest items used in the questionnaire developed for this research."

In Analysis III the general hypothesis tested was: "There are no significant differences among the mean value scores of three groups relative to the impact five hours of released time for religious instruction will have on the public school as measured by impact on

the public school items included in the questionnaire developed for this research. "

In Analysis IV, the general hypothesis tested was: "There are no significant differences among the mean value scores of three groups relative to the impact five hours of released time for religious instruction will have on churches as measured by impact on churches items included in the questionnaire developed for this research. "

In Analysis V, the general hypothesis tested was: "There are no significant differences among the mean value scores of three groups relative to the impact of five hours of released time for religious instruction on church-school interaction as measured by church-school interaction items included in the questionnaire developed for this research. "

The hypotheses in Analysis I, Analysis II, Analysis III, Analysis IV, and Analysis V are represented as follows:

$$H_x: u_1 = u_2 = u_3$$

where

H_x = one of the five general hypothesis of the study.

u_1 = mean value score for citizens of the state of Oregon, hereafter referred to as citizens.

u_2 = mean value score for public high school teachers, hereafter referred to as teachers.

u_3 = mean value score for church leaders, hereafter referred to as church leaders.

Upon rejection of any of the general hypotheses in Analysis I, Analysis II, Analysis III, Analysis IV, or Analysis V, a test for significant differences was used to determine where the differences between the mean scores lay. The Least Significant Difference (LSD) test was chosen for this part of the analysis. This test is a multiple comparison test to differentiate among means where the F statistical test has indicated that differences exist.

Table 2 has been designed to correlate specific questions from the questionnaire with each of the general hypotheses.

Table 2. Identification of specific questions used for each of the general hypotheses.

Hypothesis 1--Awareness of released time for religious instruction.

- | | |
|-------------|--|
| Question 12 | Most people are generally aware of the opportunity for released time for religious education. |
| Question 23 | People generally are aware of the recently provided opportunity for five hours per week of released time religious education on the high school level in the state of Oregon. |
| Question 30 | <p>Prior to receiving this questionnaire I:</p> <p>_____ had never heard of released time programs.</p> <p>_____ was somewhat aware of released time programs.</p> <p>_____ was very aware of released time programs.</p> |
| Question 31 | <p>As compared with people generally, I feel I am</p> <p>_____ more aware; _____ equally aware; _____ less aware; of legislation authorizing five hours of released time for religious instruction on the high school level.</p> |

Table 2 (continued)

Hypothesis 2--Level of interest in released time for religious instruction.

- Question 1 I am pleased that the 1977 Oregon State Legislature passed a law allowing for five hours per week of released time for religious education.
- Question 5 Released time is an excellent way for parents to exercise their right to guide the religious educational experience of their children.
- Question 9 Students must sacrifice a public school class to participate in released time programs and in doing so, lose more than they gain.
- Question 13 Released time for religious education is essential if churches are to provide effective religious education for their youth.
- Question 16 Religious education is an essential part of a total educational experience.
- Question 20 Churches should implement released time religious education programs on the high school level.
- Question 28 The appropriate amount of released time per week for religious education at the high school level should be:
- | | |
|--------------------------------------|-------------------------------------|
| <input type="checkbox"/> none | <input type="checkbox"/> four hours |
| <input type="checkbox"/> one hour | <input type="checkbox"/> five hours |
| <input type="checkbox"/> two hours | <input type="checkbox"/> more than |
| <input type="checkbox"/> three hours | <input type="checkbox"/> five hours |
- Question 32 I (do) (do not) Please circle one--favor the implementation of released time for religious education because:

Hypothesis 3--The impact of released time for religious instruction on public schools.

- Question 3 Credit for successful completion of released time courses should be applied toward high school graduation.

Table 2 (continued)

-
- | | |
|-------------|--|
| Question 7 | Allowing for five hours of released time per week will significantly reduce the staffing needs of public high schools where such religious education programs are established. |
| Question 10 | Released time programs will cause significant scheduling problems for the public school. |
| Question 14 | Keeping track of student attendance at released time programs will present significant problems for religious groups sponsoring such programs. |
| Question 18 | Released time programs will be disruptive to daily school routines. |
| Question 21 | Courses in family life and sex education should be taught in religious education classes rather than in the public school. |
| Question 24 | Segregating students into different religious groups creates a feeling of division among students. |
| Question 25 | Moral and ethical instruction should be given in religious education classes rather than in the public school. |

Hypothesis 4--The impact of released time for religious instruction on churches.

- | | |
|-------------|---|
| Question 4 | A major challenge churches face in implementing released time programs is obtaining competent, qualified teachers. |
| Question 8 | Locating adequate facilities for released time programs close to public high schools will present a major problem for churches. |
| Question 11 | The cost of sponsoring a released time program is more than most churches can afford. |

Table 2 (continued)

-
- | | |
|-------------|--|
| Question 15 | Maintaining and equipping facilities for a released time program will present major problems for religious groups sponsoring such programs. |
| Question 19 | Religious leaders should work together in establishing released time programs in their local areas. |
| Question 22 | Released time religious education teachers should be full time and salaried. |
| Question 26 | Youth of different religious faiths should be grouped together for released time programs. |
| Question 29 | <p>If there were to be a released time program in your high school, would you prefer:</p> <p>_____ Simultaneous released time (where all students are released at the same period during the day.)</p> <p>_____ Staggered released time (where some students are released from regular school classes during each period of the day).</p> <p>_____ Dismissed time (where all students are released from the last class period of the day).</p> |

Hypothesis 5--The impact of released time for religious instruction on church-school interaction.

- | | |
|-------------|---|
| Question 2 | Released time programs will result in more favorable attitudes between public school personnel and local religious leaders. |
| Question 6 | It seems unfair for churches to take advantage of the public school system by seeking to have released time education programs. |
| Question 17 | The establishment of released time programs will create competition between those programs and public school personnel. |

Table 2 (continued)

Question 27	Local school boards should have the right to refuse released time programs in their school districts.
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CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

The general characteristics of respondents, statistical summaries and analysis of data, and analysis of demographic data are presented in this chapter. The data was compiled from responses to the questionnaire used in this study. The questionnaire was sent to three groups in Polk and Marion counties in Oregon as described in Chapter III. The three groups included in this study were (1) citizens of Polk and Marion counties (hereafter called "citizens"), (2) public high school teachers (hereafter called "teachers"), and (3) church leaders.

General Characteristics of Respondents

Following usual research procedures, the anonymity of subjects participating in this study was maintained throughout the statistical research and reporting of the data.

The following statistics illustrate the general characteristics of those individuals who participated in the study conducted during the spring of 1978. Table 3 presents the sample distribution based on sex. The sample was composed predominantly of males. For the

Table 3. Sample distribution by sex.

Sex	Citizens	Teachers	Church Leaders	Total
Male				
No. of Responses	193	226	147	566
% of Responses	69.2	57.8	96.7	68.9
Female				
No. of Responses	86	165	5	256
% of Responses	30.8	42.2	3.3	31.1
Number ^a	279	391	152	822

^aNumber of missing observations = 8.

number of respondents in the sample, the percentage was 68.2 percent males as compared to 30.8 percent females. The widest difference in the male-female population was among church leaders where 96.7 percent were males and 3.3 percent were females. The teachers had the least amount of difference of population based on sex. Of the teachers who responded, 57.8 percent were males while 42.2 percent were females. Table 4 presents the sample distribution by groups and by age categories. This table shows a higher concentration of younger respondents from the teachers' group. Older respondents are observed within the citizens' group. There are no respondents from teachers or church leaders over age 70. Retirement requirements would account for this circumstance. Computations of the mean age score for the three groups showed citizens with a mean age

Table 4. Age distribution by groups and percentages within groups.

Age	Citizens	Teachers	Church Leaders	Total
14-29				
No. of Responses	50	86	12	148
% of Responses	18.1	23.2	8.1	18.6
30-39				
No. of Responses	47	150	50	247
% of Responses	17.0	40.4	33.6	31.0
40-49				
No. of Responses	48	86	40	174
% of Responses	17.4	23.2	26.8	21.8
50-59				
No. of Responses	51	40	29	120
% of Responses	18.5	10.8	19.5	15.1
60-69				
No. of Responses	46	9	18	73
% of Responses	16.7	2.4	12.1	9.2
70-98				
No. of Responses	34	0	0	34
% of Responses	12.3	0	0	4.3
Number	276	371	149	796

of 49.17, with a standard deviation of 18.25; teachers had a mean age of 40.99, with a standard deviation of 17.5; and church leaders had a mean age of 45.13, with a standard deviation of 14.08. The mean age score for the three groups combined was 44.53.

An analysis of the sample distribution based on marital status is presented in Table 5. The percentages for the citizens are very similar to those of teachers. The largest percentage difference between those two groups is in the area of those who are widowed--the difference is 5 percent. The reason for this is perhaps because the citizens included in this study were generally older than the public high school teachers included in this study. The church leaders are predominantly married with 92.8 percent being in this group. The eight non-married ministers, which represented 5.2 percent of the church leader sample, were Catholic priests. Of the 823 respondents, who identified their marital status, three indicated they were living together without being married and individuals who were divorced came from the citizens' and teachers' groups.

Table 6 presents the sample distribution by annual household income. This table shows citizens as comprising a larger segment of both lower and higher income brackets. Teachers and church leaders

Table 5. Sample distribution by marital status.

Marital Status	Citizens	Teachers	Church Leaders	Total
Single				
No. of Responses	28	51	8 ^a	87
% of Responses	10.0	13.1	5.2	10.5
Married				
No. of Responses	211	303	142	656
% of Responses	75.1	77.9	92.8	79.0
Divorced				
No. of Responses	21	24	0	45
% of Responses	7.4	6.2	0	5.4
Separated				
No. of Responses	3	5	1	9
% of Responses	1.1	1.3	.7	1.1
Widowed				
No. of Responses	17	4	2	23
% of Responses	6.0	1.0	1.3	2.8
Living Together				
No. of Responses	1	2	0	3
% of Responses	.4	.5	0	.4
Number ^b	281	389	153	823

^a Church leaders not married are Catholics.

^b Number of missing observations = 7.

Table 6. Sample distribution by annual income.

Annual Income	Citizens	Teachers	Church Leaders	Total
Less than \$10,000				
No. of Responses	60	11	26	97
% of Responses	22.4	2.8	17.1	11.7
\$10,000-19,000				
No. of Responses	120	260	97	477
% of Responses	44.8	66.8	63.8	57.5
\$20,000-29,000				
No. of Responses	54	97	25	176
% of Responses	20.1	24.9	16.4	21.2
\$30,000-39,000				
No. of Responses	19	17	3	39
% of Responses	7.1	4.5	2.0	4.7
\$40,000-49,000				
No. of Responses	8	4	0	12
% of Responses	3.0	1.0	0	1.4
\$50,000-above				
No. of Responses	7	0	1	8
% of Responses	2.6	0	.7	1.0
Number ^a	268	389	152	809

^aNumber of missing observations = 21.

are clustered in the middle income areas with teachers being more inclined toward the upper levels of the middle income group. One church leader indicated an annual income of over \$50,000. This difference between this and other church leaders suggests this may be

a combined husband and wife annual income. Teachers indicating a \$40,000-\$49,000 annual income are also probably representing more than one income.

The professional requirements of teachers is readily observable from Table 7. This table indicates that 91.8 percent of the teachers surveyed in this study have completed additional study beyond the bachelor's degree. Church leaders were next highest in terms of educational levels completed, with 76.3 percent having completed some college study beyond the bachelor's degree. Eleven of the 12 individuals who had less than a high school education were from the citizens sample. Combining this group with the next group, those who had from one to three years of high school, the citizens group included 42 of the 43 individuals in these combined categories. Again, perhaps this may be attributed to the older nature of the citizen group. Those within these two categories may represent older individuals who withdrew from school because of events associated with the depression of the 1930's. It may also be that there was less emphasis on education during the 1920's and 30's than there has been in the recent past. The professional standard for teachers and for church leaders would require that those in these groups have at least a high school education. One exception to this observation was noted among the church leaders.

Table 7. Highest education level completed by groups, showing percentage of level within each group.

Education Level	Citizens	Teachers	Church Leaders	Total
Less than high school				
No. of Responses	11	0	1	12
% of Responses	3.9	0	.7	1.5
1-3 years high school				
No. of Responses	32	0	0	32
% of Responses	11.6	0	0	3.9
High school graduate				
No. of Responses	68	2	3	73
% of Responses	24.5	.5	2.0	8.9
1-3 years college				
No. of Responses	64	2	11	77
% of Responses	22.9	.5	7.2	9.4
College graduate				
No. of Responses	34	28	21	83
% of Responses	12.3	7.2	13.8	10.1
Post graduate				
No. of Responses	69	359	116	544
% of Responses	24.8	91.8	76.3	66.2
Number	278	391	152	821

Table 8 shows the number and percentage of those who personally were enrolled in released-time programs. Of the 819 who responded to this question 120, or 14.5 percent, had been enrolled in released-time programs at some time. The citizen group had been least enrolled in released-time programs (10.7 percent). The

Table 8. Sample distribution for those who were involved in released-time programs.

Response	Citizens	Teachers	Church Leaders	Total
Yes				
No. of Responses	30	54	36	120
% of Responses	10.7	14.0	23.5	14.5
No				
No. of Responses	250	332	117	699
% of Responses	89.3	86.0	76.5	84.2
Number ^a	280	386	153	819

^aNumber of missing observations = 11.

church leaders were the group most involved personally in released-time programs, 23.5 percent of them indicating they had been involved in these programs. Fourteen percent of the teachers had personally been enrolled in released-time programs.

Of those who were personally enrolled in released-time programs, the question was asked at which level they were enrolled, elementary, secondary or both. The overall average showed 64.1 percent enrolled at the elementary level, 23.9 percent enrolled at the secondary level, and 12.0 percent enrolled on both levels. The differences between the groups appeared to be only slight with a higher percentage of teachers being enrolled on the elementary level, a higher percentage of citizens being enrolled on the secondary

level, and a higher percentage of church leaders having been enrolled on both levels. Statistics were not developed to identify if significant differences occurred among those enrolled on the elementary level as compared with those enrolled on the secondary level. Statistics to determine if there were significant differences between those who were enrolled in released time and those who were not enrolled with released time are presented later in this chapter.

Table 9. Sample distribution for level of released time on which individuals were involved.

Level	Citizens	Teachers	Church Leaders	Total
Elementary school				
No. of Responses	18	35	22	75
% of Responses	62.1	66.0	62.9	64.1
Secondary school				
No. of Responses	8	12	8	28
% of Responses	27.4	22.6	20.3	23.9
Both elementary and secondary schools				
No. of Responses	3	6	5	14
% of Responses	10.5	11.4	16.8	12.0
Number ^a	29	53	35	117

^aNumber of missing observations = 3.

Subjects sampled in this study were asked if they had children currently enrolled in released-time programs. Their responses presented as Table 10 show that 4.0 percent of the teachers had children currently enrolled in released-time programs. This was the lowest percentage. Church leaders indicated that 9.5 percent of their children were currently enrolled in released-time programs. Of the citizens group 6.3 percent had children currently enrolled in released-time programs.

Of those with children currently enrolled in released-time programs, the great majority (88 percent) were enrolled on the elementary level. Of the teachers' children enrolled in released-time programs, 92.8 percent were enrolled on the elementary level. Of the church leaders' children enrolled in released-time programs, 92.3 percent were enrolled on the elementary level. The citizens' group indicated that one student or 6.7 percent of their group was enrolled on

Table 10. Sample distribution by groups for children currently enrolled in released-time programs.

Response	Citizens	Teachers	Church Leaders	Total
Yes				
No. of Responses	17	15	14	46
% of Responses	6.3	4.0	9.5	5.5
No				
No. of Responses	252	362	134	748
% of Responses	93.7	96.0	90.5	90.1
Number ^a	269	377	148	794

^aNumber of missing responses = 36.

the secondary level, while 2 or 13.3 percent of their children were involved on both levels. General observations from these samples were difficult because of the small numbers involved. Table 11 presents the statistics of those with children currently enrolled in released-time programs.

Table 11. Sample distribution of class level for children currently enrolled in released-time programs.

Level	Citizens	Teachers	Church Leaders	Total
Elementary school				
No. of Responses	12	13	12	37
% of Responses	80.0	92.8	92.3	88.0
Secondary school				
No. of Responses	1	1	1	3
% of Responses	6.7	7.2	7.7	7.1
Both elementary and secondary schools				
No. of Responses	2	0	0	2
% of Responses	13.3	0	0	4.9
Number ^a	15	14	13	42

^aNumber of missing observations = 4.

Table 12 presents the distribution of the samples based on religious preference. Table 13 presents the absolute frequency of those responding from the various religious groups and the percentage of each group as part of the total sample. From Table 12 it may be observed that the greatest number of respondents came from Protestant groups. These groups represented 72.5 percent of the sample population. There were 115 Catholics who responded to the questionnaire,

Table 12. Sample distribution by religious groups.

Religious Groups	Citizens	Teachers	Church Leaders	Total
None				
No. of Responses	26	47	0	73
% of Responses	9.6	12.3	0	9.1
Catholic				
No. of Responses	43	65	7	115
% of Responses	15.9	17.0	4.6	14.3
Protestant				
No. of Responses	185	264	135	584
% of Responses	68.3	69.1	88.8	72.5
Jewish				
No. of Responses	2	0	0	2
% of Responses	.7	0	0	.2
Other				
No. of Responses	15	6	10	31
% of Responses	5.5	1.6	6.6	3.9
Number ^a	271	382	152	805

^a Number of missing responses = 25.

resulting in a representation of 14.3 percent of the sample population.

There were 73 respondents who indicated no religious preference.

They represented 9.1 percent of the sample. Because members of The Church of Jesus Christ of Latter-Day Saints consider themselves as neither Protestants or Catholics, they responded in the "other" category. Of the 31 respondents in this category, 25 were members of The Church of Jesus Christ of Latter-Day Saints. This total group comprised 3.9 percent of the sample population. Two Jews,

Table 13. Group breakdown by religious preference

Group	Absolute Frequency	Relative Frequency Percent
Apostolic Christian	2	.25
Assembly of God	19	2.36
"Baptist"	54	6.70
Christian (Disciples of Christ)	28	3.48
Christian Missionary	14	1.73
Church of Christ	15	1.86
Church of Christ Scientist	5	.63
Church of God	4	.50
Church of Jesus Christ of Latter-Day Saints	25	3.10
Church of the Nazarene	13	1.61
Congregational (UCC)	9	1.11
Episcopalian	24	2.98
Evangelical Church on North America	7	.86
Foursquare Gospel	2	.25
Free Methodist	2	.25
"Jewish"	2	.25
"Lutheran"	55	6.83
Lutheran, ALC	3	.38
Mennonite Brethren	11	1.36
Open Bible	1	.13
Pentecostal Full Gospel	6	.75
"Presbyterian"	36	4.47
Religious Science International	2	.25
Reorganized Church of Jesus Christ of Latter-Day Saints	2	.25
Roman Catholic	115	14.28
Salvation Army	2	.25
Seventh-Day Adventist	5	.63
Society of Friends	5	.63
Taoist	1	.13
"Trans-Denominational"	1	.13
Unitarian Universalist Fellowship	4	.50
United Covenant Church	3	.38
United Methodist	60	7.44
Unidentified Protestants	190	23.60
Unidentified Others	5	.63
None	73	9.06
TOTAL	805	100.00

representing 0.2 percent of the total population, completed the sample distribution by religious groups.

From Table 12 it may be observed that there was a slightly higher percentage of teachers indicating no religious preference than of the citizen group. No church leaders indicated a lack of religious preference. The two respondents who indicated their religious preference was Jewish were from the citizen sample of the population.

The rate of church activity of the sample is presented in Table 14. This table shows comparable types of percentages between citizens and teachers. The differences between these two groups is 4 percentage points or less for active, moderately active and slightly active. The widest difference is in the category of inactive where the teachers are 8 percentage points higher than the citizen group. Church leaders are considerably different from citizen and teacher groups. Of the church leaders, 98 percent responded by indicating very active category relative to extent of church activity.

The material just presented represents general characteristics of those who participated in this study. The statistical analysis of the respondents to the questionnaire developed for this study is presented in the following pages.

Table 14. Sample distribution and church activity.

Church Activity	Citizens	Teachers	Church Leaders	Total
Very Active				
No. of Responses	50	68	148	266
% of Responses	18.5	17.9	90.0	32.2
Moderately Active				
No. of Responses	93	116	2	211
% of Responses	34.4	30.5	1.3	26.3
Slightly Active				
No. of Responses	52	60	1	113
% of Responses	19.3	15.8	.7	14.1
Inactive				
No. of Responses	75	136	0	211
% of Responses	27.8	35.8	0	26.3
Number ^a	270	380	151	801

^aNumber of missing responses = 29.

Statistical Summary and Analysis of Data

The philosophy underlying the construction of the questionnaire used in this study was discussed in Chapter II. The field testing, revision process and validation of the instruments was discussed in Chapter III. Nineteen hundred seventy-eight copies of the final instrument were distributed to the three groups included in this study. Of this number 859 were returned. Of those returned 830 were useable

and were included in the study. The lowest percentage of useable returned questionnaires were from citizens. The rate of useable questionnaires returned by citizens was 30.4 percent, by teachers 51 percent, and by church leaders 56 percent. There were a total of 282 useable questionnaires returned by the citizen group, 395 useable questionnaires were returned by teachers, and 153 useable questionnaires were returned by church leaders. The complete description of the number of questionnaires sent, the number and percent of useable questionnaires returned is presented in Table 15.

Table 15. Questionnaires sent and returned.

Distribution	Citizens	Teachers	Church Leaders	Total
Number Sent	931	776	271	1978
Number Returned	300	406	153	859
Percent Returned	32.2	52.0	56.0	43.4
Number Useable Returned	282	395	153	830
Percent Useable Returned	30.4	51.0	56.0	41.9

A presentation of the total sample responses to the questions on the questionnaire, from Strongly Disagree to Strongly Agree, is given in Appendix G. These responses are presented by frequency

and by percentage.

Analysis Hypothesis I:

The hypothesis tested in Analysis I was: "There are no significant differences among the mean value scores of three groups relative to their awareness of the allowance for five hours of released time for religious instruction at the high school level in the State of Oregon."

The hypothesis in Analysis I is represented as follows:

$$H_a: u_1 = u_2 = u_3$$

where

H_a = awareness of released time

u_1 = mean value score for citizens

u_2 = mean value score for teachers

u_3 = mean value score for church leaders

The F statistic, using the one-way analysis of variance, was used in testing Analysis I. The analysis of variance table is shown in Table 16.

The mean score for citizens on the awareness items included in the questionnaire was 2.2568. The mean score for teachers on the awareness items was 2.3606. The mean score for church leaders on the awareness items was 2.6166.

The computed F value was 12.455 and the tabular F value was

Table 16. Analysis of variance table for the area of Awareness of Released Time in Analysis I.

Source	DF	SS	MS	F
Between Groups	2	12.318	6.159	12.445 ^a
Within Groups	776	383.728	.494	
Total	778	396.046		

^aSignificantly different at .05 level.

2.99, indicating that the null hypothesis in Analysis I was rejected.

There was a significant difference among the scores of the citizens, teachers, and church leaders as measured by the awareness questions on the questionnaire.

The LSD statistic, a multiple comparison test used to differentiate among means where significant differences occur, was computed at the .05 level of significance. This test indicated no difference between the citizen group and teachers. There was a significant difference between these two groups and the church leaders. The mean score of the church leaders on awareness of released time items was significantly higher than the mean scores of the citizen and teacher groups.

Table 17 presents the mean scores of each group for the awareness area. The mean scores for the individual questions in the

Table 17. Mean scores of group responses to the area and to individual items in the area of awareness of released time.

Area	Citizens	Teachers	Church Leaders
AWARENESS			
Question 12 ^a People's awareness of released time	2.18	2.07	1.90 ^b
Question 23 Aware of Oregon legislation	1.97 ^b	1.81 ^b	1.65 ^b
Question 30 ^c Personal awareness	2.20 ^b	2.54 ^b	3.43 ^b
Question 31 ^c Awareness as com- pared with others	2.69 ^b	3.01 ^b	3.42 ^b
Total	2.25	2.36	2.61 ^b

^a Complete questions are presented in questionnaire, Appendix D.

^b Significantly different at .05 level.

^c Not based on 1-5 Likert scale. Scored 1 = 1, 2 = 3, 3 = 5

awareness area are also given. The wording of the various questions may be read in their entirety in Appendix D.

The following observations are made from Table 17:

1. From Table 17 it may be seen that there was little awareness of released-time programs. Only in the area of church leaders assessing their own awareness of released-time programs (Question 30), and teachers and church leaders comparing themselves with people generally (Question 31), does the mean score on awareness

pass the 3.0 midpoint of the Likert scale.

2. People in each of the three groups acknowledged very limited awareness of Senate Bill 651. None of the mean scores for group respondents was above 2.0 on the Likert scale (Question 23).

3. Church leaders see people generally as less aware of released time than do teachers or citizens (Question 12).

4. Citizens see themselves as less aware of released time than do teachers, who in turn see themselves as less aware of released time than do church leaders (Question 30).

5. Citizens see themselves as less aware of released time, when compared with others, than do teachers. Teachers see themselves as less aware of released time, when compared with others, than do church leaders (Question 31).

Analysis Hypothesis II:

The hypothesis tested in Analysis II was: "There are no significant differences among the mean value scores of three groups relative to their interest in the implementation of released time for religious instruction."

The hypothesis in Analysis II is represented as follows:

$$H_i: u_1 = u_2 = u_3$$

where

H_i = the level of interest in the implementation of released time

u_1 = mean value score for citizens

u_2 = mean value score for teachers

u_3 = mean value score for church leaders

The F statistic, using the one-way analysis of variance, was used in testing Analysis II. The analysis of variance table is shown in Table 18.

Table 18. Analysis of variance table for the area of Interest in the Implementation of Released Time in Analysis II.

Source	DF	SS	MS	F
Between Groups	2	145.7	72.85	57.186 ^a
Within Groups	692	881.6	1.274	
Total	694	1027.3		

^aSignificant at the .05 level.

The mean score for citizens on the interest in the implementation of released time items included in the questionnaire was 3.3776. The mean score for teachers on the interest in implementation items was 2.7824. The mean score for church leaders on the interest in implementation items was 3.965.

The computed F value was 57.1826 and the tabular F value was 2.99, indicating that the null hypothesis in Analysis II was rejected. There was a significant difference among the scores of the citizens, teachers, and church leaders as measured by the interest in implementation items on the questionnaire.

The LSD statistic was computed at the .05 level of significance to see where the differences among the three groups, on the interest in the implementation of released time, occurred. The LSD test indicated that each of the three groups were significantly different from each other. The teachers were least interested in the implementation of released-time programs. The church leaders were most interested in the implementation of released-time programs.

Table 19 presents the mean scores of each group for the interest in implementation area of the questionnaire. The mean scores for the individual questions in the interest in implementation area are also given. The complete wording of various questions included in this area may be found in Appendix D.

The following observations are made from Table 19:

1. Teachers are not pleased with the legislation authorizing five hours per week of released time. They are the only group not pleased with the passage of this legislation (Question 1).
2. Teachers are the only group who feels that students do not

Table 19. Mean scores of group responses to the area and to individual items in the area of the level of interest in implementing released-time programs.

Area	Citizens	Teachers	Church Leaders
INTEREST			
Question No. 1			
Pleased legislature passed	3.46 ^a	2.91 ^a	4.40 ^a
Question No. 5			
Parents direct education experience	3.44 ^a	3.15 ^a	3.74 ^a
Question No. 9 ^b			
Released time students gain more than they lose	3.37 ^a	2.99 ^a	3.97 ^a
Question No. 13			
Essential for effective religious education	2.75	2.19 ^a	2.78
Question No. 16			
Religious education essential to total education	3.84 ^a	3.49 ^a	4.60 ^a
Question No. 20			
Churches should implement	3.42 ^a	2.93 ^a	3.92 ^a
Question No. 28 ^c			
Number of hours per week	2.77 ^a	1.87 ^a	3.39 ^a
Question No. 32 ^d			
I do/do not favor released time	3.61 ^a	2.87 ^a	4.54 ^a
Total	3.37 ^a	2.78 ^a	3.96 ^a

^aSignificantly different at .05 level.

^bQuestion has been stated in positive rather than negative terms because statistical values were reversed for this question.

^cNumber 28 represents number of hours per week: 0 = None, 1 = 1, 2 = 2, 3 = 3, 4 = 4, 5 = 5, 6 = more than 5.

^dNumber 32, do or do not favor, 1 = do not favor, 5 = favor.

gain more than they lose through participation in released-time programs (Question 9).

3. All groups recognize a parental right to direct the educational experience of their children (Question 5).

4. Released time is not seen as essential to having an effective religious education program (Question 13).

5. All groups agree that religious education is an essential part of total education (Question 16).

6. Teachers are on the positive side (higher than 3) of the Likert scale on only two items. They are the right of parents to direct the educational experiences of their children and that religious education is essential to total education (Questions 5 and 16).

7. Teachers are significantly different from citizen and church leader groups on every item in the interest scale.

8. The only time church leaders go on the negative side of the Likert scale is for the question which suggests that released time is essential for an effective religious education program (Question 13).

9. The new legislation was necessary in order to provide the amount of time church leaders and citizens felt would be appropriate for released-time programs (Question 28).

Analysis Hypothesis III:

The hypothesis tested in Analysis III was: "There are no significant differences among the mean value scores of three groups

relative to the impact released time for religious instruction will have on the public school. "

The hypothesis in Analysis III is represented as follows:

$$H_s : u_1 = u_2 = u_3$$

where

H_s = impact of released time on public schools

u_1 = mean value score for citizens

u_2 = mean value score for teachers

u_3 = mean value score for church leaders

The F statistic, using the one-way analysis of variance, was used in testing Analysis III. The analysis of variance table is shown in Table 20.

Table 20. Analysis of variance table for the area of Impact on Public Schools of Released Time in Analysis III.

Source	DF	SS	MS	F
Between Groups	2	61.994	30.997	66.427 ^a
Within Groups	764	356.506	.466	
Total	766	418.500		

^aSignificant at .05 level.

The mean score for citizen groups on the impact of released time on public high schools was 2.9964. The mean score for teachers

on the impact of released time on public high schools was 2.6488.

The mean score for church leaders on the impact of released time on public high schools was 3.3974.

The computed F value was 66.4271 and the tabular F value was 2.99, indicating that the null hypothesis in Analysis III was rejected.

There was a significant difference among the scores of the citizens, teachers, and church leaders as measured by the impact on public schools items on the questionnaire.

The LSD statistic was computed at the .05 level of significance to see where the differences among the groups on the impact of released time on public high schools occurred. The LSD test indicated that each of the three groups were significantly different from each other. The teachers felt that released time would have more of a negative effect on the public high school than either of the other two groups. The church leaders felt that released time would have a more positive effect on the public high school than did either of the other two groups. The responses of the citizens group indicated a neutral attitude toward released time and its impact on the public high school.

Table 21 presents the mean scores of each group for the impact on the public high school area of the questionnaire. The mean scores for each question forming this general area are also given. The

Table 21. Mean scores of group responses to the area and to individual items in the area of the impact of released time on public high schools.

Area	Citizens	Teachers	Church Leaders
IMPACT ON SCHOOLS			
Question No. 3			
Granting credit	2.96 ^a	2.34 ^a	3.32 ^a
Question No. 7 ^b			
Will not reduce high school staff needs	3.61	3.66	3.54
Question No. 10 ^b			
Will not cause scheduling problems	2.98 ^a	2.67 ^a	3.23 ^a
Question No. 14 ^b			
Attendance records will not be a problem	2.88 ^a	2.45 ^a	3.43 ^a
Question No. 18 ^b			
Not disruptive to school schedules	3.17 ^a	2.64 ^a	3.50 ^a
Question No. 21			
Sex education and family life taught in released time	2.72 ^a	2.14 ^a	3.58 ^a
Question No. 24 ^b			
Does not create divisiveness	2.94	2.88	3.53 ^a
Question No. 25			
Moral and ethical teaching released time	2.70	2.42 ^a	2.93
Total	2.99 ^a	2.64 ^a	3.39 ^a

^aSignificantly different at .05 level.

^bQuestion has been stated in positive rather than negative terms because statistical values were reversed for this question.

Complete wording for the various questions included in this area may be found in Appendix D.

The following observations are made from Table 21:

1. Only Question 7, which suggests released-time programs would create significant high school staffing problems, shows no difference among the three groups.
2. Of the three groups, only church leaders favor granting high school credit for courses completed in released-time programs (Question 3).
3. Church leaders are the only group who feel courses in family life and sex education should be taught in the released-time setting rather than in the public school (Question 21).
4. None of the three groups thought moral and ethical instruction should be given in the released-time program rather than in the public school (Question 25).
5. Only church leaders feel that released-time programs do not cause scheduling problems, attendance problems, or divisiveness among students (Questions 10, 14 and 24).
6. Teachers are the only group which sees released-time programs as being disruptive of public school schedules (Question 18).

Analysis Hypothesis IV:

The hypothesis tested in Analysis IV was: "There are no significant differences among the mean value scores of three groups relative

to the impact released time for religious instruction will have on churches."

The hypothesis in Analysis IV is represented as follows:

$$H_c : u_1 = u_2 = u_3$$

where

H_c = impact of released time on churches

u_1 = mean value score for citizens

u_2 = mean value score for teachers

u_3 = mean value score for church leaders

The F statistic, using the one-way analysis of variance, was used in testing Analysis IV. The analysis of variance table is shown in Table 22.

Table 22. Analysis of variance table for the area of Impact on Churches of Released Time in Analysis IV.

Source	DF	SS	MS	F
Between Groups	2	8.102	4.051	13.782 ^a
Within Groups	708	208.102	.293	
Total	710	216.204		

^aSignificant at .05 level.

The mean score for citizens on the impact of released time on churches was 3.0199. The mean score for teachers on the impact of

released time on churches was 2.8391. The mean score for church leaders on the impact of released time on churches was 3.0912.

The computed F value was 13.7828 and the tabular F value was 2.99, indicating that the null hypothesis in Analysis IV was rejected.

There was a significant difference among the mean scores of the citizens, teachers, and church leaders on the impact of released-time programs on churches.

The LSD statistic was computed at the .05 level of significance to see where the differences among the groups on the impact of released time on churches occurred. The LSD test indicated no difference between the citizen group and the church leaders. There was a significant difference between these two groups and the teachers. The teachers see released time as having more of a negative effect on churches than do the other two groups.

Table 23 presents the mean scores of each group for the impact on churches area of the questionnaire. The mean scores for each question forming this general area are also given. The complete wording for the various questions included in this area may be found in Appendix D.

The following observations were made from Table 23:

1. All three groups feel finding qualified released-time teachers will be a problem (Question 4).

Table 23. Mean scores of group responses to the area and to individual items in the area of the impact of released-time programs on churches.

Area	Citizens	Teachers	Church Leaders
IMPACT ON CHURCHES			
Question No. 4 ^a Finding qualified teachers will not be difficult	2.41	2.39	2.41
Question No. 8 Locating facilities a challenge	2.83	2.67 ^b	3.05 ^b
Question No. 11 ^a Does not cost too much	3.16	3.06	3.61 ^c
Question No. 15 ^a Maintaining facilities not a major problem	3.02	2.88	3.40 ^c
Question No. 19 Religious leaders should work together	3.72	3.59 ^b	3.86 ^b
Question No. 22 Released time teachers full time and salaried	2.66	2.74	2.75
Question No. 26 Group different faiths for released time	2.85	2.76	2.43 ^c
Question No. 29 ^d Method of release	3.13	2.65 ^c	3.20
Total	3.01	2.83 ^c	3.09

^a Question has been stated in positive rather than negative terms because statistical values were reversed for this question.

^b Teachers and church leaders significantly different from each other at .05 level. Neither group was significantly different from citizens.

^c Significantly different at .05 level.

^d Number 29 represents method of release: 1 = Dismissed time, 3 = Simultaneous time, 5 = Staggered time.

2. Church leaders are more opposed to grouping students of different religious faiths for released-time purposes than are teachers or citizens (Question 26). Church leaders are, however, also more in favor of church leaders working together to establish released-time programs than are teachers. All three groups favor church leaders working together to establish released-time programs (Question 19).

3. Church leaders tend to favor staggered time as a method for released time. Teachers, on the other hand, tend to favor dismissed time as the method for release (Question 29).

4. None of the three groups favor full-time salaried released-time teachers (Question 22).

5. Church leaders are more concerned with costs and with the maintaining of released-time programs than are citizens or teachers (Questions 11 and 15).

6. Church leaders are more concerned with locating facilities than are teachers (Question 8).

Analysis Hypothesis V:

The hypothesis tested in Analysis V was: "There are no significant differences among the mean value scores of three groups relative to the impact of released time for religious instruction on church-school interaction."

The hypothesis in Analysis V is represented as follows:

$$H_r: u_1 = u_2 = u_3$$

where

H_r = impact of released time on church-school interactions

u_1 = mean value score for citizens

u_2 = mean value score for teachers

u_3 = mean value score for church leaders

The F statistic, using the one-way analysis of variance, was used in testing Analysis V. The analysis of variance table is shown in Table 24.

Table 24. Analysis of variance table for the area of impact of released time on church-school interactions in Analysis V.

Source	DF	SS	MS	F
Between Groups	2	78.774	39.387	43.343 ^a
Within Groups	797	724.246	.908	
Total	799	803.020		

^aSignificant at the .05 level.

The mean score for citizens for the impact of released time on church-school interaction items included in the questionnaire was 3.3487. The mean score for teachers on the impact of released time on church-school interaction was 2.9608. The mean score for church leaders in the impact of released time on church-school interaction was 3.7900.

The computed F value was 43.3438 and the tabular F value was

2.99, indicating that the null hypothesis in Analysis V was rejected.

There was a significant difference among the scores of the citizens, teachers, and church leaders toward the impact of released time on church-school interaction.

The LSD statistic was computed at the .05 level of significance to see where the differences among the groups on the impact of released time on church-school interaction occurred. The LSD test indicated a significant difference between all three groups on the impact of released time on church-school interaction items. Teachers saw released time as having a more negative effect on church-school interaction than did either citizens or church leaders. Church leaders saw released time as having a more positive effect on church-school interaction than did either citizens or teachers.

Table 25 presents the mean scores of each group for the impact of released time on church-school interaction area of the questionnaire. The mean scores for each question forming this general area are also given. The complete wording for the various question included in this area may be found in Appendix D.

The following observations are made from Table 25:

1. While none of the three groups feels released time creates competition, teachers see these programs as more competitive than do citizens or church leaders (Question 17).

Table 25. Mean scores of group responses to the area and to individual items in the area of the impact of released-time programs on church-school relationships.

Area	Citizens	Teachers	Church Leaders
CHURCH-SCHOOL INTERACTION			
Question No. 2 Favorable attitude between school and church personnel	3.25 ^a	2.97 ^a	3.58 ^a
Question No. 6 ^b Churches do not take unfair advantage of schools	3.41 ^a	2.93 ^a	4.19 ^a
Question No. 17 ^b Released time will not create competitiveness	3.40	3.18 ^a	3.57
Question No. 27 ^b School boards do not have right to refuse	3.22 ^a	2.78 ^a	3.78 ^a
Total	3.34 ^a	2.96 ^a	3.79 ^a

^aSignificantly different at .05 level.

^bQuestion has been stated in positive rather than negative terms because statistical values were reversed for this question.

2. Teachers feel churches take advantage of schools when they operate released-time programs. Church leaders and citizens do not feel churches take unfair advantage of schools by operating released-time programs. Each group is significantly different from every other group (Question 6).

3. Teachers feel school boards should have the right to refuse

released-time programs. Citizens and church leaders do not feel school boards have this right (Question 27).

4. Teachers do not feel released-time programs will create favorable attitudes between school and church personnel. Church leaders and citizens feel released-time programs will develop favorable attitudes between school and church personnel (Question 2).

Summary:

There were significant differences among the three groups for all five areas considered in this study. The areas of interest in implementation, impact on schools and impact on church-school interaction showed a difference at the .05 level of significance among all three groups, each group being significantly different from each of the other groups.

The area of awareness showed greater awareness of released time by church leaders, than by citizens or teachers. There was no difference between the awareness of citizen and teacher groups.

The area of impact on churches of released-time programs showed that teachers have a mean score significantly different than those of citizens or church leaders. Teachers saw released time as having a more negative impact on churches than did citizen or church leaders. There was no difference between citizens and church leaders concerning the impact of released-time programs on churches.

While comments were invited to each question on the questionnaire

(see Appendix H for a sample of the comments received), question 32 was designed as an open ended question in order to elicit statements from the respondents. Respondents were asked to give reasons why they favored or did not favor the implementation of released time for religious instruction. There were 244 respondents who gave 288 reasons favoring the implementation of released time for religious instruction. These reasons were grouped into eight categories. The number and percentage of responses in each category are presented in Table 26.

There were 174 respondents who gave 239 reasons for not favoring the implementation of released time for religious instruction. The reasons for not favoring released time for religious instruction were also grouped into eight categories. The number and percentage of responses in each category are presented in Table 27.

The statistical data from a one-way analysis of variance based on demographic data is presented in the next section.

Statistical Analysis by Demographic Data

This section of Chapter IV presents the results of a one-way analysis of variance for the demographic data (sex, age, marital status, annual income, highest education level completed, enrollment in released-time program, children enrolled in released-time program,

Table 26. Reasons given for favoring the implementation of released-time programs.

Reason	No. of Times Comment Occurred	Percent of Responses
1. Religious education provides a full balanced education. Student's complete education should have instruction in the Bible and spiritual matters.	90	31.3
2. Released time fills void of instruction in religion, morals, ethics, and other important areas not taught in the school or the home.	61	21.2
3. Released time should be available to meet the perceived needs of youth.	60	20.8
4. Released time religious instruction is important as a deterrent to moral decadence.	25	8.7
5. Released time religious instruction will strengthen the home and the nation.	19	6.6
6. Provides more time for religious education (miscellaneous items are also included here).	15	5.2
7. Release time religious instruction will improve church-school relationships.	14	4.9
8. Released time religious instruction improves social relationships.	4	1.4
Total	288	100.0

Table 27. Reasons given for not favoring the implementation of released-time programs.

Reason	No. of Times Comment Occurred	Percent of Responses
1. Released time for religious instruction is an unconstitutional encroachment on the separation of church and state.	70	29.3
2. Schools have enough vital functions to perform without releasing their students for religious instruction.	44	18.4
3. There is not sufficient interest among students for released-time programs.	38	15.9
4. Released time creates problems for the public school: scheduling burdens, disruption of schedules, attendance and truancy problems.	35	14.6
5. Religious instruction should be taught in the home (miscellaneous items are also included here).	29	12.1
6. Churches are not adequately prepared to implement released-time programs.	9	3.8
7. Released time creates prejudice, discrimination and persecution among religious faiths.	8	3.3
8. There is great peer pressure placed on youth to attend released-time programs. Churches use released time to gain converts to their religious faith.	6	2.5

religious preference, extent of church activity, and faculty size) in terms of the five areas which were considered in this study. The F statistic was used for this analysis in each case. When significant differences at the .05 level occurred, the LSD statistic was used to identify where these differences lay.

Sex:

A significant difference was found between men and women in each of the five areas considered in this study. The result of the LSD statistic showed that women were consistently lower in their mean scores than were men for all five areas considered in this study (awareness, interest, impact on schools, impact on churches, impact on church-school interaction).

Age:

In order to conduct an analysis by age, the respondents were arranged into six groups. The groups were: 14-29, 30-39, 40-49, 50-59, 60-69, and 70-98.

The analysis indicated there was a significant difference between those aged 14-29 and the other five age groupings. The 14-29 age group was significantly less aware of released-time programs than were the other five groups.

There were no other differences among the six age groups and

their response to the questionnaire.

Marital Status:

Singles and unmarried couples living together were found to be significantly less aware of released-time programs than were widowed individuals.

Unmarried individuals living together were significantly less interested in the implementation of released-time programs than were widowers. Since only three respondents comprised the entire unmarried living together group, generalizations concerning this group probably cannot be very meaningful.

There was a significant difference among marital status groups and their responses to the impact of released-time programs on the schools and on churches. Separated and divorced groups saw released-time programs as having a more negative impact on schools and churches than did widowers.

In the area of the impact on church-school interaction, significant differences among marital status groups were noted. LSD statistics, however, were unable to identify where these differences occurred.

Annual Income:

There were no differences among respondents based on annual

income to the area of awareness of released-time programs.

Significant differences were identified according to annual income and the level of interest in released-time programs. Those making over \$40,000 were significantly less interested in seeing released-time programs implemented than were those with annual incomes of less than \$10,000. There were no differences among the four middle range income groups, i.e. \$10,000-\$49,999 in their level of interest in the implementation of released-time programs. Those with annual incomes of over \$50,000 see released time as having a significantly more negative impact on public schools than do those with annual incomes of less than \$10,000. There were no differences among the other annual income groups and their responses to the impact of released time on public schools.

For the next two areas, i.e. the impact of released-time programs on churches and the impact of released-time programs on church-school interaction, the one-way analysis of variance indicated no difference among the annual income groups.

Highest Education Level Completed:

There was a significant difference among groups according to educational level completed and their awareness of released-time programs; however, the LSD statistic was unable to identify where the differences occurred.

For the level of interest in implementing released-time programs area, there was a significant difference based on education level completed. Those who indicated educational attainments beyond a bachelor's degree were significantly less interested in released-time programs than were any other educational group. There was a significant difference among the responses of those with an education level of grade school or less and four of the other educational level groups; namely, high school graduates, one to three years of college, college graduate, and more than a bachelor's degree. Those with grade school education or less are more interested in seeing released-time programs implemented.

Those who have completed work beyond the bachelor's degree were significantly more negative concerning the impact of released-time programs on public schools than were any of the other educational level groups.

A significant difference among the six educational groupings was identified in terms of their responses to the impact of released-time programs on churches; however, statistical procedures were unable to determine where these differences occurred.

In their responses to the impact of released-time programs on church-school interaction, a significant difference was noted, based on highest education level completed. Those who had completed

educational levels beyond the bachelor's degree were significantly different from those who had completed grade school or less, were high school graduates, or were college graduates. Those who had done college work beyond the bachelor's degree were more negative in their view of impact of released time on church-school interaction than any other educational level group. Those who had completed grade school or less were significantly different from those who had one to three years of high school, were high school graduates, had one to three years of college, or had completed college work beyond the bachelor's degree. Those with grade school education or less were more favorable toward the impact of released-time programs on church-school interaction than were any other group.

Personally Ever Enrolled in Released-Time Programs:

In this analysis comparisons were made between those who had personally been involved in released-time programs and those who had not been personally involved in released-time programs.

A significant difference was observed between these two groups and their awareness of released-time programs. Those who had personally been enrolled in released time were significantly more aware of these programs than were those who had not been previously enrolled in such programs.

There was no difference between these two groups and their level of interest in the implementation of released-time programs.

There was a significant difference between those who had previously been enrolled in released-time programs and those who had not previously been enrolled. Those who had not been previously enrolled in released time felt these programs would have a more negative effect on the public schools than did those who had been enrolled in released-time programs.

There were no differences between these two groups and their feelings concerning the impact of released-time programs on churches or on church-school interaction.

Children Currently Enrolled in Released Time:

There were significant differences between those who had children currently enrolled in released-time programs and those who did not have children currently enrolled in released-time programs.

These differences occurred between the two groups for each of the five areas considered in this study. In each area it was found that the mean value score for those with children currently enrolled in released-time programs was significantly higher than the mean value score for those who did not have children currently enrolled in released-time programs.

Religious Preference:

Before performing a one-way analysis statistic, the religious denominations were grouped according to guidelines established by the Social Science Research Council (see Appendix E). This federal government agency groups religious denominations into the following categories: (1) Protestant, General; (2) Protestant, Reformation Era; (3) Protestant, Pietistic; (4) Protestant, Neo-Fundamentalist; (5) Non-Traditional Christian; (6) Catholic; (7) Jewish. Other groupings not pertinent in this study may be noted in Appendix E. The Church of Jesus Christ of Latter-Day Saints is placed by the Social Science Research Council in the Non-Traditional Christian group. Because of personal interest in the responses of Latter-Day Saints to this study, this religious group was considered independently.

The group composition developed for this study was: General Protestant, which included: Transdenominational, Christian Missionary Alliance, Religious Science International, and the Reorganized Church of Jesus Christ of Latter-Day Saints; Reformation Era Protestant, which included: Congregational, Episcopal, Evangelical, Lutheran, Lutheran (ALC), Presbyterian, and United Presbyterian; Pietistic Protestant, which included: Apostolic Christian, Baptist, Christian, Disciples of Christ, Foursquare Gospel, Free Methodist, Mennonite Brethren, Methodist, and United Methodist; Neo-Funda-

mentalist Protestant, which included: Assembly of God, Conservative Baptist, Church of Christ, Church of Christ Scientist, Church of God, Church of the Nazarene, Open Bible Church, Pentacostal (Full Gospel), Salvation Army, and Seventh-Day Adventists; Non-Traditional Christians, which included: Friends and Unitarians; Catholics; and The Church of Jesus Christ of Latter-Day Saints, hereafter referred to as Latter-Day Saints. There were two respondents who indicated Jewish for their religious preference; however, they did not complete all the items in any of the five categories and therefore could not be included in this analysis.

Latter-Day Saints were significantly more aware of released-time programs than were any of the other religious groups.

There were no differences between Reformation Era Protestants and Non-Traditional Christians in terms of the level of interest in the implementation of released-time programs. The Reformation Era Protestants were, however, significantly different from each of the other religious groups, being significantly less interested in seeing released-time programs implemented than are other religious groups. There were no differences between Latter-Day Saints and General Protestants in their level of interest toward the implementation of released-time programs. There were significant differences between Latter-Day Saints and the other religious groups, with Latter-Day

Saints being significantly more interested in the implementation of released-time programs than were other religious groups.

Latter-Day Saints saw the impact of released-time programs on public high schools as being more positive than did other religious groups. There was a significant difference among the mean value scores of General Protestants; and Catholics, Reformation Era Protestants, and Non-Traditional Christians. The General Protestant group felt the impact of released time on the public school would be more positive than did the other three religious groups.

Catholics see released-time programs as having a more negative impact on churches than do Latter-Day Saints. Latter-Day Saints see released-time programs as having a more positive impact on churches than do Catholics. There were no differences between Catholics and the other religious groups nor between Latter-Day Saints and the other religious groups with regard to the impact of released time on churches.

Latter-Day Saints saw released-time programs as having a positive effect on church-school interaction more than did any of the other religious groups.

Extent of Church Activity:

The mean value scores for the four groups (Very Active, Moderately Active, Slightly Active, and Inactive) were different from each

other for three of the five areas of this study. The three areas were: level of interest in the implementation of released time, the impact of released time on schools and the impact of released time on church-school interaction. In each of these three areas the mean value score was lowest for respondents who indicated "inactive" in the extent of the church activity section. The next lowest score was for respondents who had indicated slightly active in this section. The respondents indicating moderately church activity had the next highest mean value score. Those respondents who identified themselves as very active had the highest mean value score on the three areas mentioned above.

In the area of awareness of released time, those who indicated very active were more aware than are the other three groups of released-time programs. Those who indicated moderately active are significantly more aware of released time than are the slightly active and inactive groups. There were no differences between the slightly active and the inactive respondents in the area of awareness of released-time programs.

The one-way analysis of variance indicated there were significant differences among the four religious activity groups and their responses to items dealing with the impact of released-time programs on churches included in the questionnaire. The LSD statistic showed

no differences between the inactive group and the slightly active group and their responses to items dealing with the impact of released time on the churches. There were no differences between the mean value scores of slightly active and moderately active on these same scales. Also, there were no differences between the moderately active and the very active. There was a significant difference in the responses of those who marked inactive and those who marked very active, toward the impact of released-time programs on the churches. The very active group saw released-time programs as having a more positive effect on the churches than did the inactive group.

Size of Faculty:

The effort was made to determine if there were differences among the teacher respondents to the questionnaire based on the size of the faculty at the high school where they taught. Group 1 consisted of those on faculties of 5-24; there were 31 respondents from this group. Group 2 consisted of those on faculties of 25-49; there were 108 respondents from this group. Group 3 had a faculty size of 50-74; there were 61 respondents from this group. Group 4 had a faculty size of 75-99; there were 101 respondents from this group. Group 5 consisted of a faculty size of 100-126; there were 50 respondents in this area.

The one-way analysis of variance statistic was used to determine if there were significant differences among these faculty size groups on the five areas considered in this study. It was discovered that there were no differences on any of the five scales in this study according to faculty size.

Each of the null hypothesis in Analysis I through V of this study were rejected indicating there were significant differences among the three groups; citizens, teachers, and church leaders, in their responses to the five areas: awareness of released time, interest in the implementation of released time, the impact of released time on schools, churches, and church-school interaction, considered in this study.

The summary, conclusions and recommendations developed from this study are discussed in Chapter V.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

One of the principal objectives of educational institutions in the early history of the United States was to teach Christian religious principles. Correspondingly, early universities were viewed as training institutes to prepare men for the ministry. But with the passage of the First and Fourteenth amendments to the Constitution, the development of religious pluralism, and the development of tax supported public education the emphasis of earlier schools shifted from a religious to a more secular orientation.

Efforts to counteract this secularism included the development of private parochial schools as well as the later development of released-time religious education programs. These released-time programs were begun in 1912 and have experienced alternating periods of public acceptance and notoriety ever since. Released-time programs provide for public school students to be released from the school environment, with parental permission, for the purpose of receiving religious instruction.

In 1931 Oregon passed a law authorizing 120 minutes per week

of released time for religious instruction. That law continued in effect until June 30, 1977, at which time modifications to the law were made which allowed for 120 minutes of released time per week on the elementary level and five hours of released time per week on the high school level. The provision for five hours of released time for high schools is a potentially significant departure from past public policy, and the potential impact of this new law may be far reaching.

This study was conceived with the intent that it would collect data regarding people's attitudes toward the potential impact of the new public policy and with the hope that this data base would be of assistance to various groups as they make adjustments to the effect of this new law.

More specifically, the study was designed to answer five questions.

1. Is there a significant difference in the level of awareness of the general public, public high school teachers and church leaders toward released-time programs for religious instruction?

2. Do the above-named groups show a significant difference in their level of interest in the implementation of released-time programs?

3. Is there a significant difference in the perceptions of the three groups relative to the anticipated impact released-time programs will have on public schools if they are implemented?

4. Is there any significant difference in the perceptions of the three groups as to the likely impact released-time programs will have on churches if they are implemented?

5. Finally, is there a significant difference in the perceptions of the three groups concerning the likely impact released-time programs will have on church-school interactions if they are implemented?

In terms of educational theory, this study accumulated data which may be useful in viewing the impact of various interest groups (citizens, teachers, and church leaders) on school administrators as efforts are made to implement released-time programs.

For purposes of sampling the study limited itself to residents of Polk and Marion counties, and representation from each of the three groups were taken from those two counties.

The review of literature concentrated on the historical and legal development of released time and identified several issues involving the implementation of released-time programs. For example, issues of concern to the public schools were identified as: scheduling, truancy, granting of high school credit for courses completed in released-time programs, and the potential divisiveness of released-time programs. The scheduling concern was not simply with the mechanics of scheduling but also with the disruptive nature of released-time programs as a result of their being scheduled during the school day.

Issues of concern to churches included such matters as: the need

to provide adequate facilities for released-time classes, the need to provide competent teachers, considerations of the goals and objectives of the released-time program, curriculum considerations, transportation, relationships with the public school, and the potentially ecumenical nature of such programs.

Some issues related to the potential impact of released-time programs on church-school interaction were: the right of the school board to restrict released-time programs, and developing favorable attitudes between church leaders and public school personnel.

These issues became the subject of focus in the study and constituted the subject matter in the questionnaire used in collecting data. The pilot questionnaire was sent to two groups for validation and field testing. These two groups were: professional educators in The Church of Jesus Christ of Latter-Day Saints church school system, and Protestant ministers in the Corvallis, Oregon area. Based on an analysis of their responses, the pilot questionnaire was revised and readied for administration to the sample selected for the study.

The questionnaire was distributed to three groups in Polk and Marion counties. The three groups were: citizens, from which a systematic random sample was selected; public high school teachers, all of whom were included in the study; and church leaders, again all of whom were included in the study. Of the 1,978 questionnaires distributed to these three groups, 830 useable returns were received.

The analysis of the data obtained for this study was done using the computer program identified as the Statistical Package for the Social Sciences. The F statistic was computed for a one-way analysis of variance. The .05 level was selected prior to analysis of the data as the level of significance to be used in the study.

The hypotheses in the study were stated in the null form as follows:

1. There are no significant differences among the mean value scores of the three groups relative to their awareness of released time for religious instruction at the high school level.
2. There are no significant differences among the mean value scores of the three groups relative to their interest in the implementation of released time.
3. There are no significant differences among the mean value scores of the three groups relative to the impact released time for religious instruction will have on the public schools.
4. There are no significant differences among the mean value scores of the three groups relative to the impact released time will have on churches.
5. There are no significant differences among the mean value scores of the three groups relative to the impact of released time on church-school interactions.

In each case the null hypothesis was rejected, indicating that there were significant differences among the responses of the three groups toward each of the five areas.

Conclusions

In any empirical, objective and quantitative study, there is potential for error not only in the mechanics of the statistical but also in the interpretation of the data and in the conclusions drawn from the study. Every effort was made in this study to be as objective as possible. The author's experience in the area of religious education may, however, have resulted in unrecognized biases. Also the low rate of response for those included in this study makes conclusions beyond the actual input of respondents tenuous at best.

Being aware of these limitations, it is thought that the following conclusions may be drawn from the research:

1. There was a general lack of awareness of released-time programs for religious instruction. This lack of awareness was more pronounced with regard to the passage of Senate Bill 651. There was little awareness of this piece of legislation.
2. There was considerable interest expressed toward the implementation of released-time programs. There was a feeling of receptivity toward the implementation of released-time programs.
3. Church leaders should work together to establish released-

time programs with regards to the impact of released time on churches. Question 19, which suggested that church leaders work together to implement released-time programs, was the question receiving the most favorable responses.

4. Teachers are generally opposed to released time, church leaders generally favor released time.

5. There was no difference in the attitudes of teachers toward released time based on the size of the high school faculty to which they belonged.

6. Male respondents were more favorable toward released time than were female respondents.

7. The only area showing a significant difference for respondents based on age was on the awareness scale. Those in the age group 14-29 indicated less awareness of released time than did the other groups.

8. Respondents with children currently enrolled in released-time programs were more favorable to these programs than were those without children currently enrolled.

9. Respondents who were members of The Church of Jesus Christ of Latter-Day Saints were more favorable toward released time than were other religious groups.

10. Respondents who said they were very active in their church attendance were more favorable toward released time than were the

three other activity level groups (moderately active, slightly active, inactive).

Recommendations

Any single study is limited in the amount of information it will generate. It is, therefore, difficult to confidently use one study as the basis for implementing programs, procedures, or changes. With this in mind, the following recommendations are made.

1. This study should be replicated using other counties, cities, or other geographical units in the state of Oregon. A replicated study, using a different geographical sample, may provide additional information which would be helpful in further understanding the impact of recent released-time legislation.

2. This study could be replicated using other interest groups. For example, comparisons might be made between parents of high school students and high school students to see if there were differences in their feelings toward released-time programs. Such a study may result in additional data which would enable those interested in establishing released-time programs to know how best to proceed.

A comparison among teachers, based on their number of years of experience as teachers, may indicate useful information by identifying when the generally negative feelings of teachers toward released-time programs occur. Such a study might include college students in

training to become public school teachers.

3. A longitudinal study begun at a public high school some time before the implementation of a released-time program and concluded after a released-time program had been in operation for two or three years could be valuable. Such a study may consider any change in attitude of students, parents, and teachers as the result of such a program being established.

4. Another longitudinal type study which would be valuable would be to analyze the actual impact which released programs do have in the state of Oregon. In essence such a study would be a follow up of this research to see if the anticipated impacts actually occurred.

5. A study might be conducted to identify the efforts of churches to implement released-time programs on an extended basis on the high school level. The types of programs developed might constitute a worthwhile study. Some considerations of such a study would be: the number of hours per week released-time programs actually operated; what efforts were made to secure facilities; how scheduling, truancy, and transportation consideration were handled; and the ability of churches to work together in establishing released-time programs.

6. A study to determine whether or not the concerns of the secondary school teacher are different from those of elementary teacher with regards to released-time programs would be worthwhile. Perhaps because high school students may now be excused for released-

time programs on a daily basis, the scheduling problems for released-time programs would be more difficult for the elementary level teacher than they would for the secondary level teacher.

7. This study was an investigation of the attitudes of three groups toward released-time programs. A follow up study determined to identify the actual effect of these groups on the implementation of released time could prove profitable.

This study represents one effort to analyze some of the potential impact the passage of Senate Bill 651 may have in the state of Oregon. Numerous other studies could be developed as additional considerations are given to the effect the passage of this legislation may have in Oregon.

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APPENDICES

APPENDIX A

September 8, 1977

Department of Weekday Religious Education
National Council of Churches
475 Riverside Drive
New York 27, New York

Dear Sirs:

During this legislative year a bill was passed in the State of Oregon allowing for an increase of time allowed for released time for religious instruction. The law now allows for five hours of released time for religious instruction on the high school level.

I am interested in this legislation, and am striving to assess the responsiveness of the religious community toward this new law.

In the process of reviewing literature concerning released time I read an article by Helene M. Suiter in the "International Journal of Religious Education", June 1960. At the end of the article she suggested that if we would like more information on released time program we could obtain it from you.

This study is for the dissertation on my doctoral work at Oregon State University and I would appreciate anything you might send me which would be helpful.

Thank you very much.

Sincerely yours,

/s/ Richard J. Arnold

Richard J. Arnold
1435 NW 14th Place
Corvallis, Oregon 97330

APPENDIX B

Corvallis, Oregon
February 7, 1978

Senator Wallace Carson, Jr.
Oregon State Senate
Oregon State Capital
Salem, Oregon 97302

Dear Senator:

During the 1977 session of the Oregon State Legislature, a bill was introduced by you which had to do with increasing the amount of release time for religious instruction in the school from 120 minutes per week to five hours per week. That bill, which was identified as Senate Bill 651, was passed and subsequently signed into law.

I am, currently, involved in a research project to determine the awareness of interest in, and potential impact of that legislation in the State of Oregon.

If possible, I would appreciate receiving a copy of that legislation in its final form. This would be an important document as an appendix to my research endeavor.

Thank you very much.

Sincerely yours,

/s/ Richard J. Arnold

Richard J. Arnold

RJA:mr



CIRCUIT COURT OF OREGON
THIRD JUDICIAL DISTRICT
MARION COUNTY COURTHOUSE
SALEM, OREGON 97301

170

WALLACE P. CARSON, Jr., Judge
Room 251
(503) 588-5027

February 21, 1978

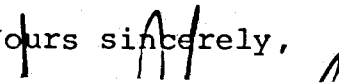
Mr. Richard J. Arnold
1435 N. W. 14th Place
Corvallis, Oregon 97330

Dear Mr. Arnold:

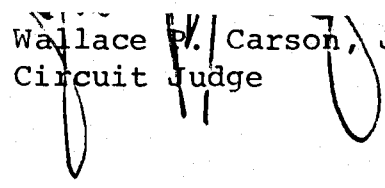
In response to your letter of February 7, 1978, enclosed is a copy of Enrolled Senate Bill 651, relating to release time for religious instruction.

If it would be convenient for you, I would be interested in seeing a copy of your research when it is completed.

Good luck in your endeavor.

Yours sincerely, 

Signature redacted for privacy.


Wallace P. Carson, Jr.
Circuit Judge

WPC:kr

ORIGINAL BILL

OREGON LEGISLATIVE ASSEMBLY--1977 Regular Session

SENATE BILL 651

Sponsored by Senator CARSON

SUMMARY

The following summary is not prepared by the sponsors of the measure and is not a part of the body thereof subject to consideration by the Legislative Assembly. It is an editor's brief statement of the essential features of the measure as introduced.

Extends to five hours weekly time excused for religious instruction during public school hours.

SB 651

[2]

1

A BILL FOR AN ACT

2

Relating to attendance at religious instruction; amending ORS 339.420.

3

Be It Enacted by the People of the State of Oregon:

4

Section 1. ORS 339.420 is amended to read:

5

339.420. Upon application of his parent or guardian, or,

6

if the child has attained the age of majority, upon application

7

of the child, a child attending the public school may be excused

8

from school for periods not exceeding [120 minutes] five hours

9

in any week to attend weekday schools giving instruction in

10

religion.

NOTE: Matter in bold face in an amended section is new; matter [italic and bracketed] is existing law to be omitted; complete new sections begin with SECTION.

FINAL BILL

OREGON LEGISLATIVE ASSEMBLY--1977 Regular Session

Enrolled

SENATE BILL 651

Sponsored by Senator CARSON

CHAPTER 276

AN ACT

Relating to attendance at religious instruction; amending ORS 339.420.

Be It Enacted by the People of the State of Oregon:

Section 1. ORS 339.420 is amended to read:

339.420. Upon application of his parent or guardian, or, if the child has attained the age of majority, upon application of the child, a child attending the public school may be excused from school for periods not exceeding [120 minutes] two hours in any week for elementary pupils and five hours in any week for secondary pupils to attend week-day schools giving instruction in religion.

Approved by the Governor June 30, 1977.

Filed in the office of Secretary of State June 30, 1977.

APPENDIX C

The First and Fourteenth Amendments to the Constitution
of the United States

Amendment I. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

Amendment XIV (1868), Section 1, Civil Rights. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

APPENDIX D

RELEASED TIME EDUCATION STUDY

For Research Purposes Only

CONFIDENTIAL

Dear Citizen of the State of Oregon:

The most recent session of the Oregon State Legislature passed a law allowing five hours per week of released time for religious instruction at the high school level. This study is designed to determine the feelings of various groups toward this new law and its potential impact upon churches and public schools.

You were chosen for this survey by random methods and, since you are a vital part of our cross section, your participation is essential for the accuracy of the study. All information that you give is strictly confidential and will be released only as summary results, not for any one person or family.

Please return the completed questionnaire in the pre-addressed, stamped envelope which is provided by April 20, 1978.

You will see that your questionnaire is numbered. This is to provide a way by which reminders may be sent, if necessary, without further imposing upon those who have completed and returned their questionnaire. Let us assure you that your response is confidential and will not, in any way, be linked to your name.

If you have any questions concerning the nature of the study, please feel free to contact the Department of Education at Oregon State University, 754-3648.

Thank you very much for your help.

While you have many roles, you are being asked to complete this questionnaire in terms of your role as a citizen of the State of Oregon.

Definition: Released time means that students, whose parents request it, are released for a period of time during the day from the public school for purposes of receiving religious instruction.

For this study, please answer the following questions as they apply to released time on the high school level.

Please respond to each of the following questions by circling the number which best represents your feelings. 1 = Strongly disagree, 2 = Disagree, 3 = Neither agree nor disagree, 4 = Agree, and 5 = Strongly agree. Space is also provided for you to make comments.

	SD	D	N	A	SA
1. I am pleased that the 1977 Oregon State Legislature passed a law allowing for five hours per week of released time for religious education. Comment:	1	2	3	4	5
2. Released time programs will result in more favorable attitudes between public school personnel and local religious leaders. Comment:	1	2	3	4	5
3. Credit for successful completion of released time courses should be applied toward high school graduation. Comment:	1	2	3	4	5

	SD	D	N	A	SA
4. A major challenge churches face in implementing released time programs is obtaining competent, qualified teachers. Comment:	1	2	3	4	5
5. Released time is an excellent way for parents to exercise their right to guide the religious educational experience of their children. Comment:	1	2	3	4	5
6. It seems unfair for churches to take advantage of the public school system by seeking to have released time education programs. Comment:	1	2	3	4	5
7. Allowing for five hours of released time per week will significantly reduce the staffing needs of public high schools where such religious education programs are established. Comment:	1	2	3	4	5
8. Locating adequate facilities for released time programs close to public high schools will present a major problem for churches. Comment:	1	2	3	4	5
9. Students must sacrifice a public school class to participate in released time programs and in doing so, lose more than they gain. Comment:	1	2	3	4	5
10. Released time programs will cause significant scheduling problems for the public school. Comment:	1	2	3	4	5
11. The cost of sponsoring a released time program is more than most churches can afford. Comment:	1	2	3	4	5
12. Most people are generally aware of the opportunity for released time for religious education. Comment:	1	2	3	4	5
13. Released time for religious education is essential if churches are to provide effective religious education for their youth. Comment:	1	2	3	4	5
14. Keeping track of student attendance at released time programs will present significant problems for the public high school. Comment:	1	2	3	4	5
15. Maintaining and equipping facilities for a released time program will present major problems for religious groups sponsoring such programs. Comment:	1	2	3	4	5
16. Religious education is an essential part of a total educational experience. Comment:	1	2	3	4	5

17. The establishment of released time programs will create competition between those programs and public school personnel.
Comment: 1 2 3 4 5
18. Released time programs will be disruptive to daily school routines.
Comment: 1 2 3 4 5
19. Religious leaders should work together in establishing released time programs in their local areas.
Comment: 1 2 3 4 5
20. Churches should implement released time religious education programs on the high school level.
Comment: 1 2 3 4 5
21. Courses in family life and sex education should be taught in religious education classes rather than in the public school.
Comment: 1 2 3 4 5
22. Released time religious education teachers should be full time and salaried.
Comment: 1 2 3 4 5
23. People generally are aware of the recently provided opportunity for five hours per week of released time religious education on the high school level in the State of Oregon.
Comment: 1 2 3 4 5
24. Segregating students into different religious groups creates a feeling of division among students.
Comment: 1 2 3 4 5
25. Moral and ethical instruction should be given in religious education classes rather than in the public school.
Comment: 1 2 3 4 5
26. Youth of different religious faiths should be grouped together for released time programs.
Comment: 1 2 3 4 5
27. Local school boards should have the right to refuse released time programs in their school districts.
Comment: 1 2 3 4 5
28. The appropriate amount of released time per week for religious education at the high school level should be:
 _____ none _____ four hours
 _____ one hour _____ five hours
 _____ two hours _____ more than five hours
 _____ three hours
29. If there were to be a released time program in your high school would you prefer:
 _____ Simultaneous released time (where all students are released at the same period during the day)
 _____ Staggered released time (where some students are released from regular school classes during each period of the day).
 _____ Dismissed time (where all students are released from the last class period of the day).

30. Prior to receiving this questionnaire I:

- ☐ had never heard of released time programs.
☐ was somewhat aware of released time programs.
☐ was very aware of released time programs.

31. As compared with people generally, I feel I am _____ more aware; _____ equally aware; _____ less aware; of legislation authorizing five hours of released time for religious instruction on the high school level.

32. I (do) (do not) Please circle one--favor the implementation of released time for religious education because:

PLEASE COMPLETE THE FOLLOWING INFORMATION

Sex:

- ☐ Male
☐ Female

Age:

_____ on your last birthday

Marital Status:

- ☐ Single
☐ Married
☐ Divorced
☐ Separated
☐ Widowed
☐ Living together

Annual Income:

- ☐ Under \$10,000
☐ 10,000 - 19,999
☐ 20,000 - 29,999
☐ 30,000 - 39,999
☐ 40,000 - 49,999
☐ 50,000 - over

Highest education level completed:

- ☐ Grade school or less
☐ 1-3 years of high school
☐ High school graduate
☐ 1-3 years of college
☐ College graduate
☐ More than four years of college

Have you ever, personally, been enrolled in released time religious education programs?

- ☐ No
☐ Yes. If yes, on which level
☐ Elementary school (grades 1-8)
☐ High school (grades 9-12)

Are any of your children currently enrolled in released time religious education programs?

- ☐ No
☐ Yes. If yes, on which level
☐ Elementary school (grades 1-8)
☐ High school (grades 9-12)

What is your religious preference?

- ☐ None
☐ Catholic
☐ Protestant

_____ Title of religious affiliation

- ☐ Jewish
☐ Other

_____ Title of religious affiliation

Extent of church activity:

- ☐ Very active
☐ Moderately active
☐ Slightly active
☐ Inactive

To be completed by public high school teachers and principals only:

How many members do you have on your faculty?

_____ Number

What is the size of your student body?

_____ Number (approximation is fine)

Are there any released time programs currently in operation which involve students at your high school?

_____ Yes _____ No _____ Don't know

If yes, what percentage of your student body would you estimate are enrolled in these programs?

_____ percent _____ Don't know

APPENDIX E

BASIC BACKGROUND ITEMS FOR U.S. HOUSEHOLD SURVEYS

Edited by

ROXANN A. VAN DUSEN

NICHOLAS ZILL

SOCIAL SCIENCE RESEARCH COUNCIL

Center for Coordination of Research on Social Indicators

1755 Massachusetts Avenue, N.W.

Washington, D. C. 20036

PROTESTANT, GENERAL

- 100. Protestant. No denomination given
- 101. Non-denominational Protestant church
- 102. Community church (no denominational basis)
- 109. Other Protestant (not listed below)

PROTESTANT, REFORMATION ERA

- 110. Presbyterian
- 111. Lutheran
- 112. Congregational
- 113. Evangelical and Reformed
- 114. Reformed, Dutch Reformed, or Christian Reformed
- 115. United Church of Christ
- 116. Episcopalian, Anglican, Church of England

PROTESTANT, PIETISTIC

- 120. Methodist
- 121. African Methodist Episcopal
- 122. United Brethren or Evangelical Brethren
- 123. Baptist
- 124. Disciples of Christ
- 125. "Christian"
- 126. Mennonite, "Amish"
- 127. Church of the Brethren

PROTESTANT, NEO-FUNDAMENTALIST

- 130. United Missionary or Protestant Missionary
- 131. Church of God
- 132. Nazarene or Free Methodist
- 133. Church of God in Christ
- 134. Phymouth Brethren
- 135. Pentecostal or Assembly of God
- 136. Church of Christ
- 137. Salvation Army
- 138. Primitive Baptist or Free Will Baptist
- 139. Seventh Day Adventist
- 140. Southern Baptist
- 141. Missouri Synod Lutheran
- 142. Other Fundamentalist

NON-TRADITIONAL CHRISTIAN

- 150. Christian Scientist
- 151. Spiritualist
- 152. Latter Day Saints, Mormons
- 153. Unitarian or Universalist
- 154. Jehovah's Witness
- 155. Quaker
- 156. Unity

CATHOLIC

- 200. Catholic

JEWISH

- 300. Jewish

GREEK RITE CATHOLIC

- 700. Greek Rite Catholic

EASTERN ORTHODOX

- 710. Greek Orthodox
- 711. Russian Orthodox
- 712. Roumanian Orthodox
- 713. Serbian Orthodox
- 719. Other Orthodox

NON-CHRISTIAN, OTHER THAN JEWISH

- 720. Mohammedans, Muslims
- 721. Buddhist
- 722. Hindu
- 723. Bahai
- 728. Agnostic, Atheist
- 729. Other non-Judeo-Christian religions
- 790. Other Religions
- 998. Don't know
- 999. No answer
- 000. No preference

*This material was taken from the CPS [Center for Political Studies] American National Election Study [1972], page 194-96.

APPENDIX F

The one-way analysis of variance showed a significant difference among the three groups and their responses to each question in the questionnaire except for questions 4, 7, and 22 where there were no differences.

The LSD statistic for the other questions gave the patterns of differences for each question. Those patterns and the following particular patterns were as follows.

There were significant differences among each of the three groups with citizens having the lowest mean score, teachers having the middle mean score and church leaders having the highest mean score for questions 30 and 31. The reverse of this is true with church leaders having the lowest mean score and citizens having the highest mean score for question 23.

The most frequent pattern to emerge from the analysis of each individual question was for teachers to have the lowest mean score, citizens to have the middle mean score and church leaders to have the highest mean score. This was the case for questions 1, 2, 3, 5, 6, 9, 10, 14, 16, 18, 20, 21, 27, 28, and 32.

The responses to questions 8 and 19 indicated no difference between teachers and citizens; and no difference between citizens and

church leaders. There was a significant difference between church leaders and teachers--teachers having a lower mean score and church leaders having a higher mean score.

There were no differences between citizens and teachers for questions 11, 15, and 24. There was a significant difference between these two groups and church leaders in their responses to these three questions. Church leaders had a significantly higher mean score.

Again, with questions 12 and 26, there were no differences between citizens and teachers. Church leaders were significantly different from the other two groups and had a lower mean score.

Teachers had a lower mean score and were significantly different from church leaders and citizens for questions 13, 17, 25, and 29. Church leaders and citizens were not different from each other on these questions.

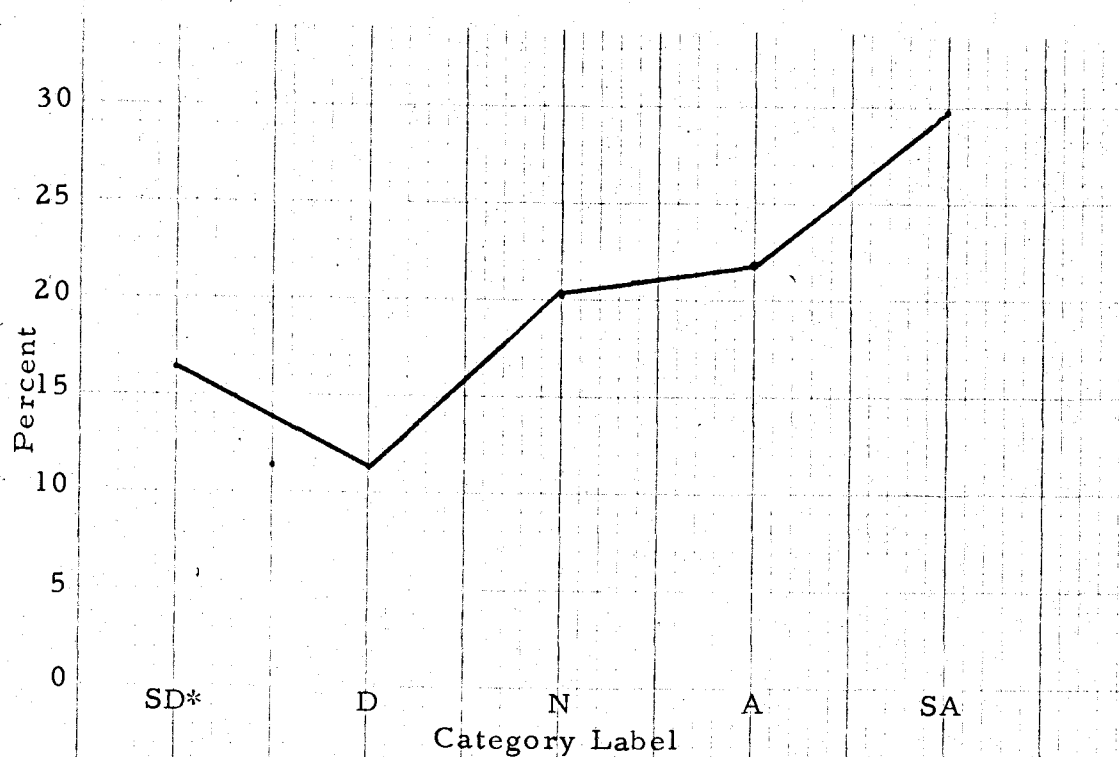
APPENDIX G

Frequency of responses Strong Disagree to Strongly Agree for each question by entire sample. Questions 4, 6 to 11, 14, 15, 17, 18, 24, and 27 have been reversed so all responses are in the same direction with Strongly Agree being favorable to released time programs.

Graphs are presented according to adjusted frequency percentages.

Question 1--I am pleased that the 1977 Oregon State Legislature passed a law allowing for five hours per week of released time for religious education.

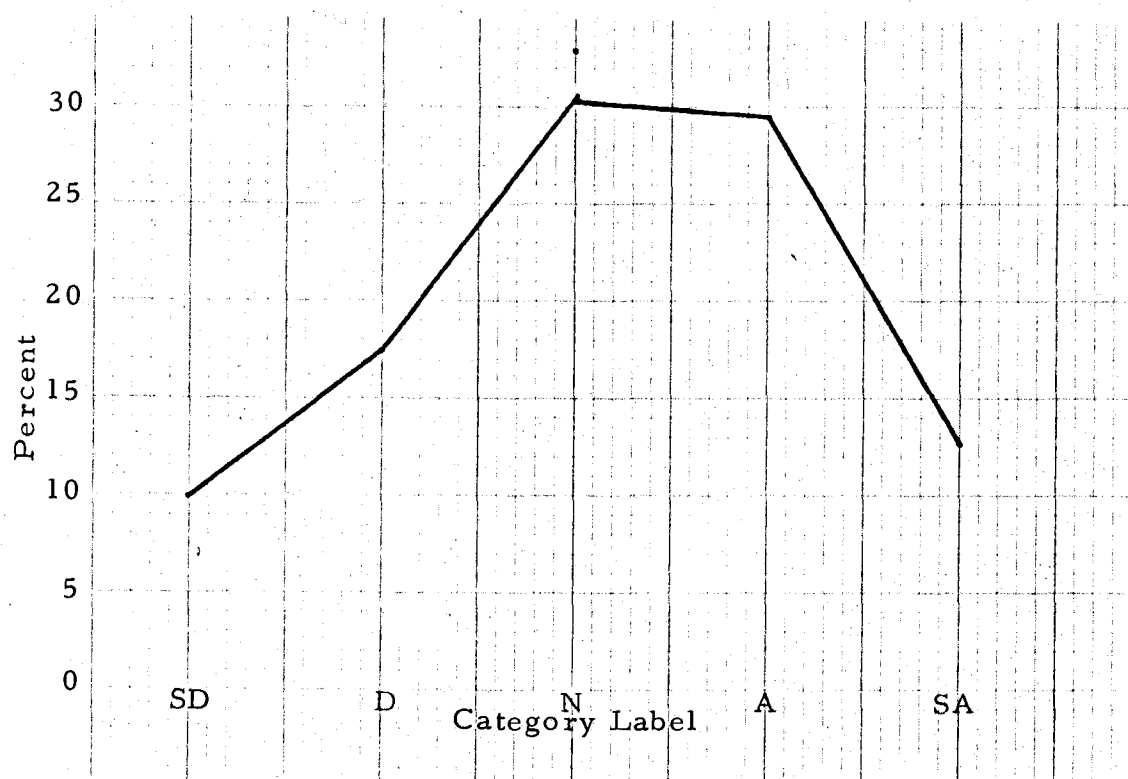
<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	135	16.3	16.4
Disagree	94	11.3	11.4
Neither Agree Nor Disagree	168	20.2	20.4
Agree	181	21.8	22.0
Strongly Agree	246	29.6	29.9



*SD = Strongly Disagree
D = Disagree
N = Neither Agree Nor Disagree
A = Agree
SA = Strongly Agree

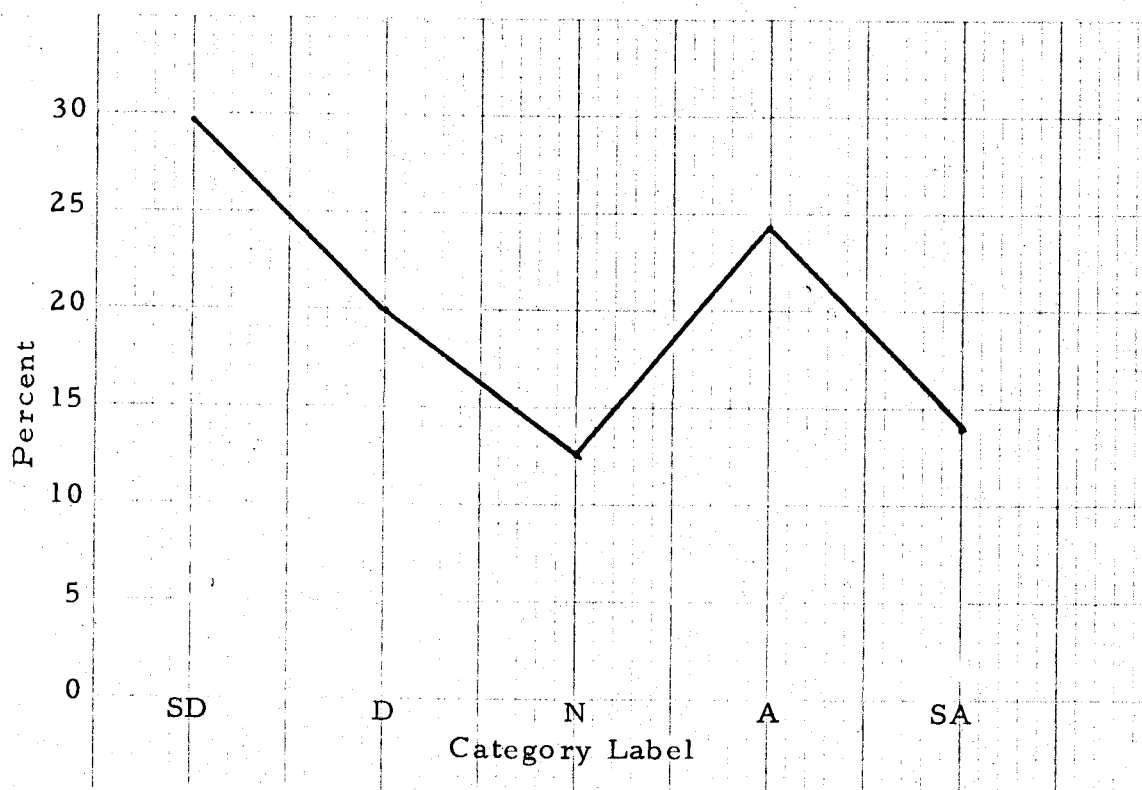
Question 2--Released time programs will result in more favorable attitudes between public school personnel and local religious leaders.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	82	9.9	10.0
Disagree	143	17.2	17.5
Neither Agree Nor Disagree	248	29.9	30.3
Agree	241	29.0	29.4
Strongly Agree	104	12.5	12.8



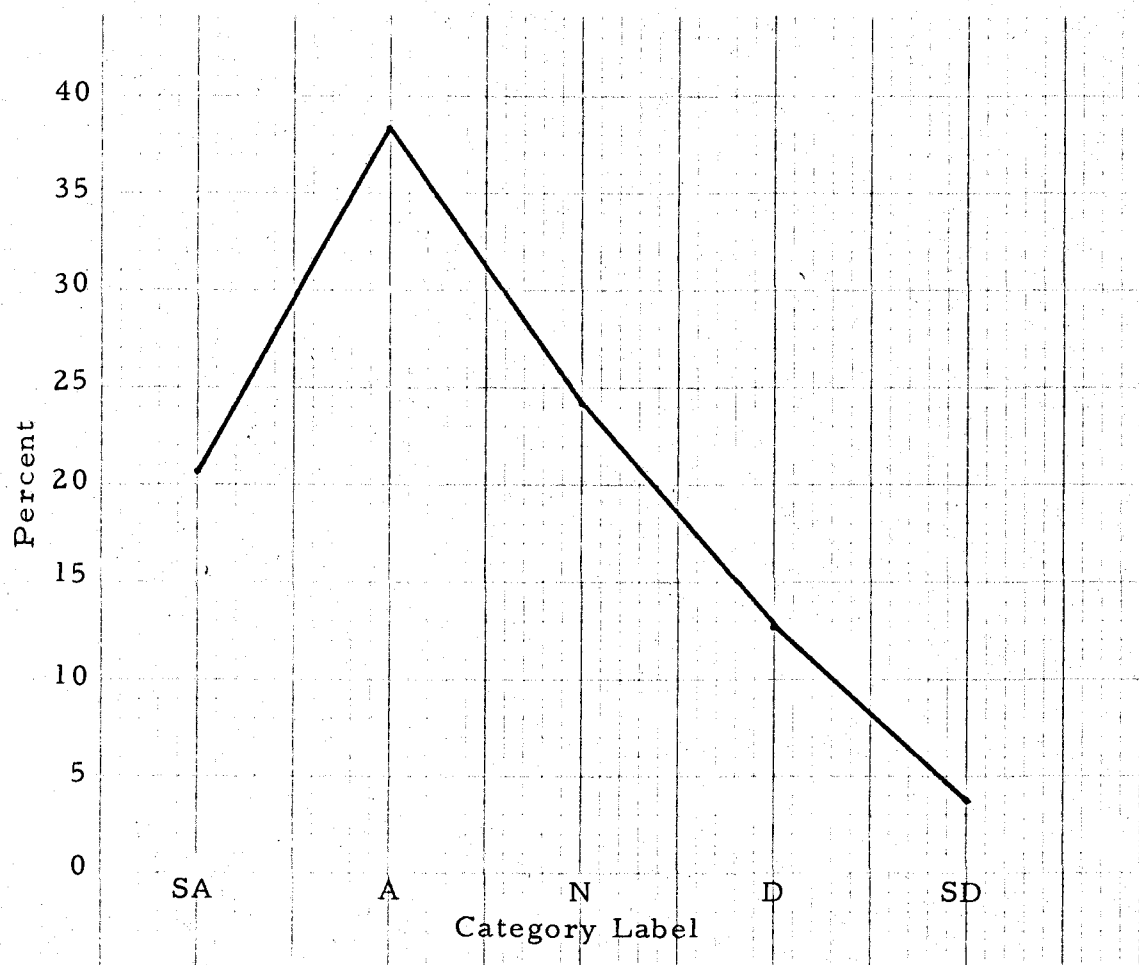
Question 3--Credit for successful completion of released time courses should be applied toward high school graduation.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	239	28.8	29.3
Disagree	163	19.6	20.0
Neither Agree Nor Disagree	104	12.5	12.7
Agree	197	23.7	24.1
Strongly Agree	114	13.7	14.0



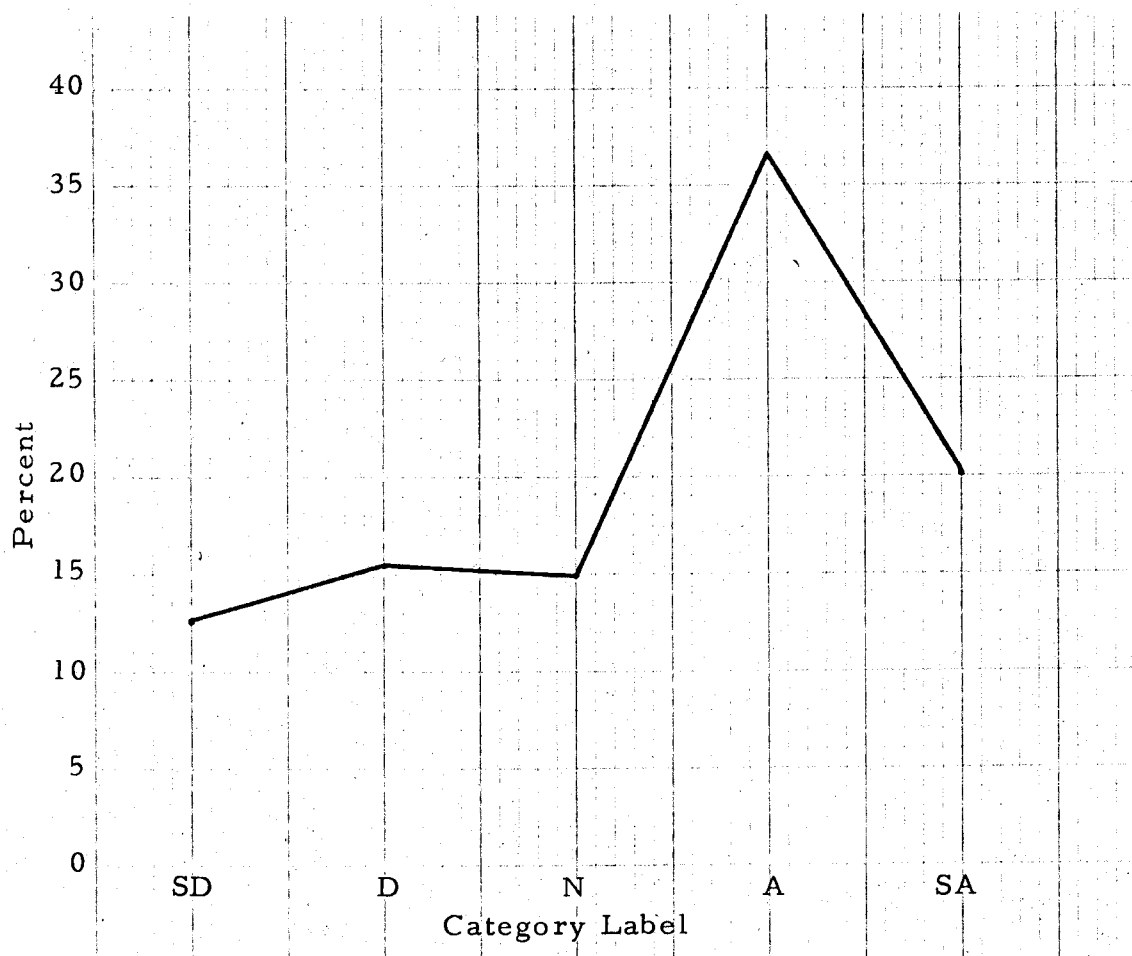
Question 4--A major challenge churches face in implementing released time programs is obtaining competent, qualified teachers.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	170	20.5	20.8
Agree	313	37.7	38.3
Neither Agree Nor Disagree	198	23.9	24.2
Disagree	104	12.5	12.7
Strongly Disagree	32	3.9	3.9



Question 5--Released time is an excellent way for parents to exercise their right to guide the religious educational experience of their children.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	104	12.5	12.7
Disagree	127	15.3	15.5
Neither Agree Nor Disagree	123	14.8	15.0
Agree	300	36.1	36.6
Strongly Agree	165	19.9	20.1



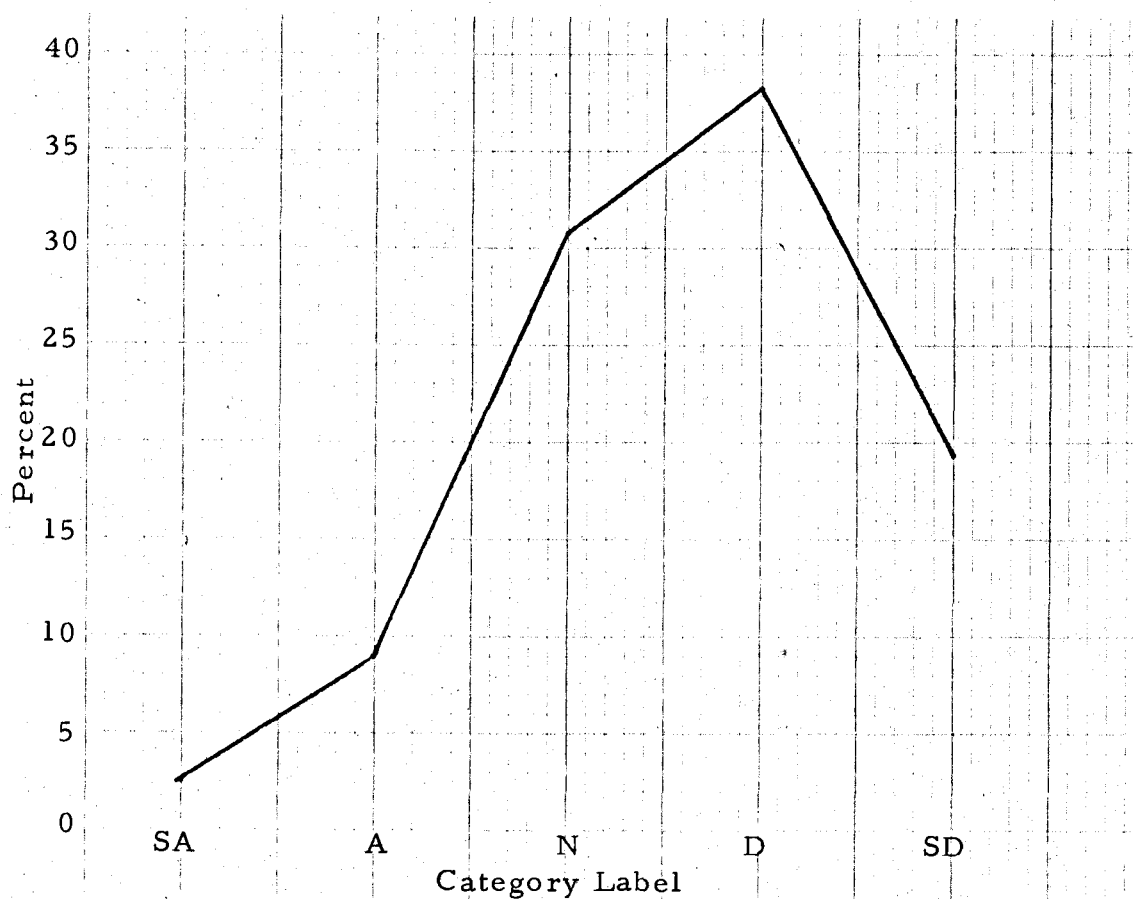
Question 6--It seems unfair for churches to take advantage of the public school system by seeking to have released time education programs.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	133	16.0	16.2
Agree	117	14.1	14.2
Neither Agree Nor Disagree	129	15.5	15.7
Disagree	235	28.3	28.6
Strongly Disagree	208	25.1	25.3



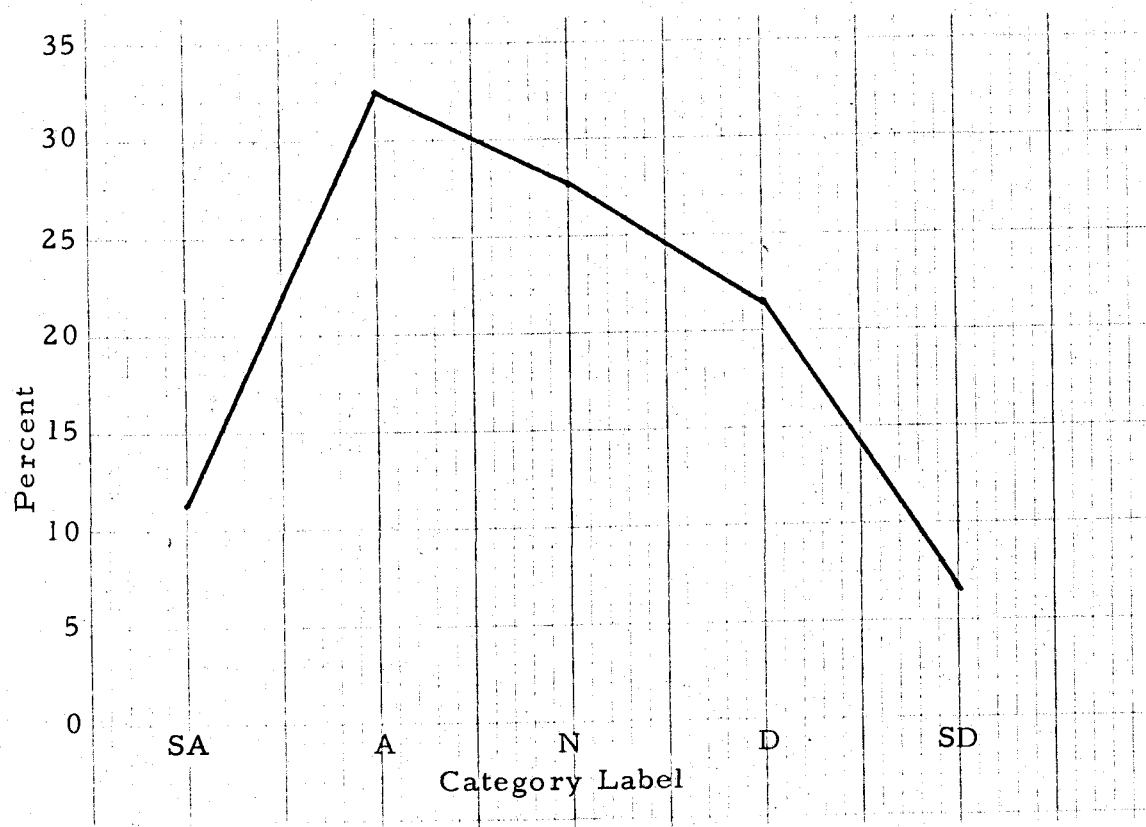
Question 7--Allowing for five hours of released time per week will significantly reduce the staffing needs of public high schools where such religious education programs are established.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	22	2.7	2.7
Agree	73	8.8	9.0
Neither Agree Nor Disagree	250	30.1	30.7
Disagree	311	37.5	38.2
Strongly Disagree	158	19.0	19.4



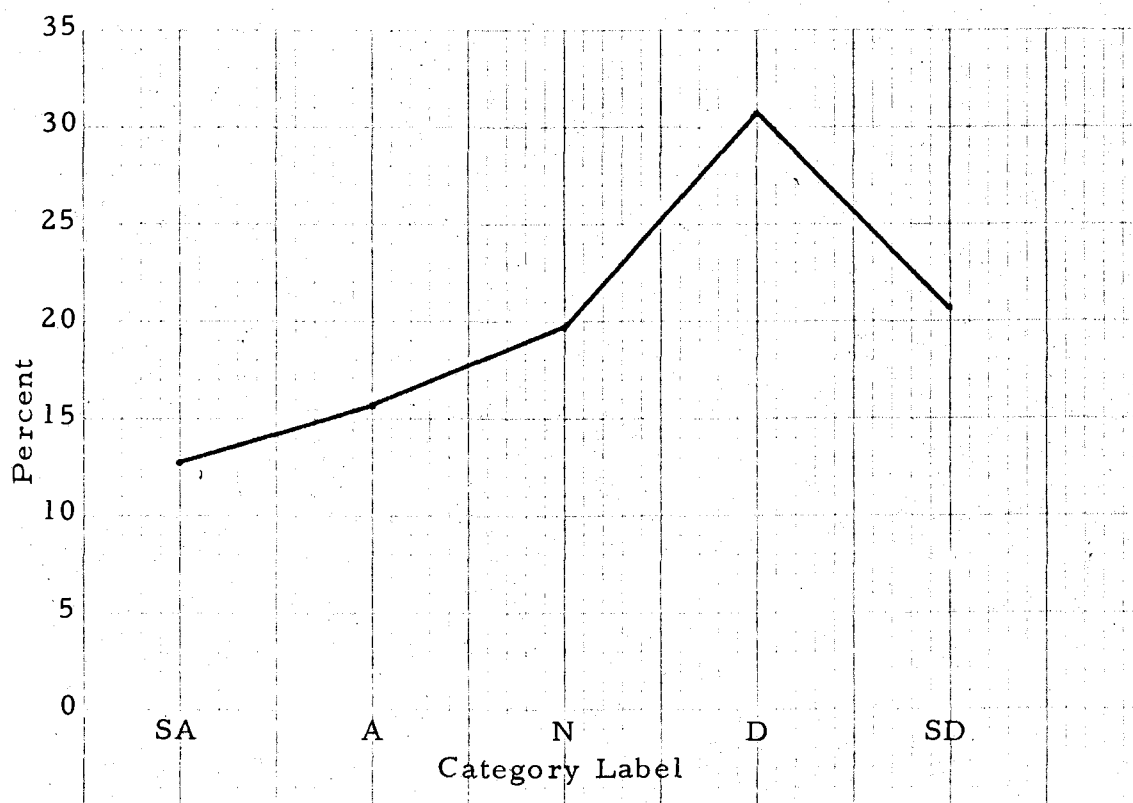
Question 8--Locating adequate facilities for released time programs close to public high schools will present a major problem for churches.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	92	11.1	11.3
Agree	265	31.9	32.5
Neither Agree Nor Disagree	228	27.5	27.9
Disagree	175	21.1	21.4
Strongly Disagree	56	6.7	6.9



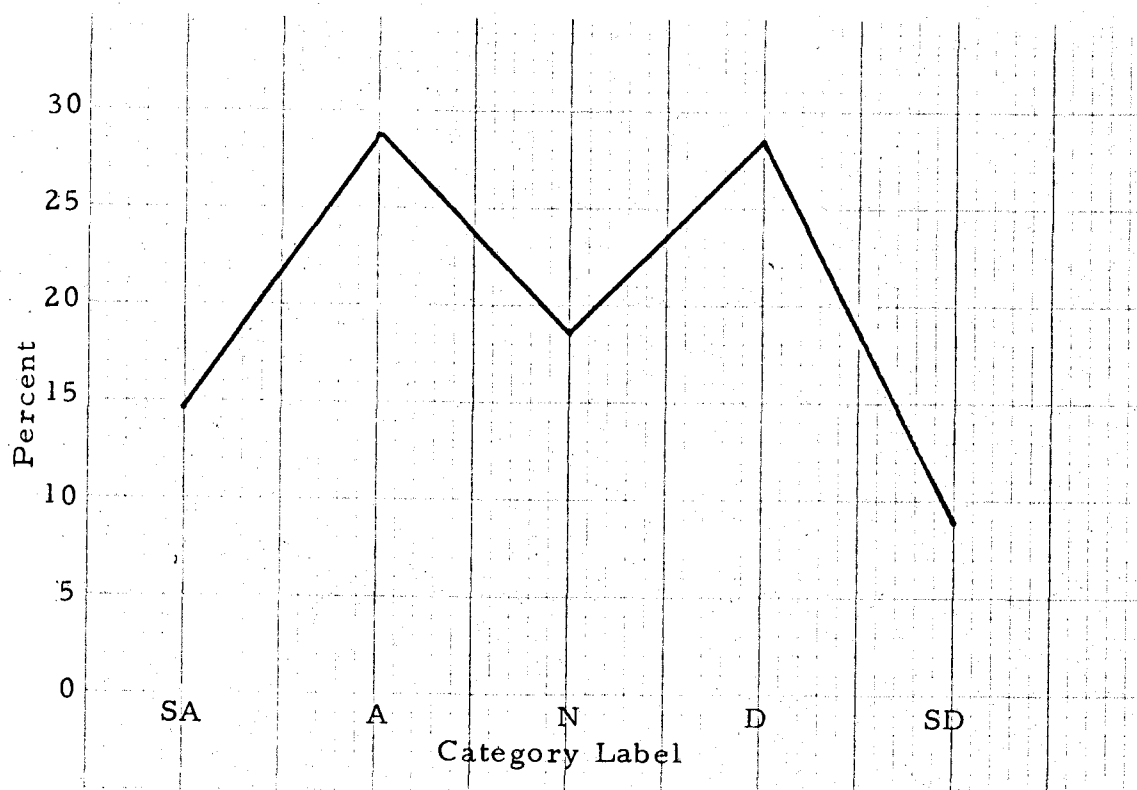
Question 9--Students must sacrifice a public school class to participate in released time programs and in doing so, lose more than they gain.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	106	12.8	12.9
Agree	130	15.7	15.8
Neither Agree Nor Disagree	162	19.5	19.7
Disagree	254	30.6	30.9
Strongly Disagree	169	20.4	20.6



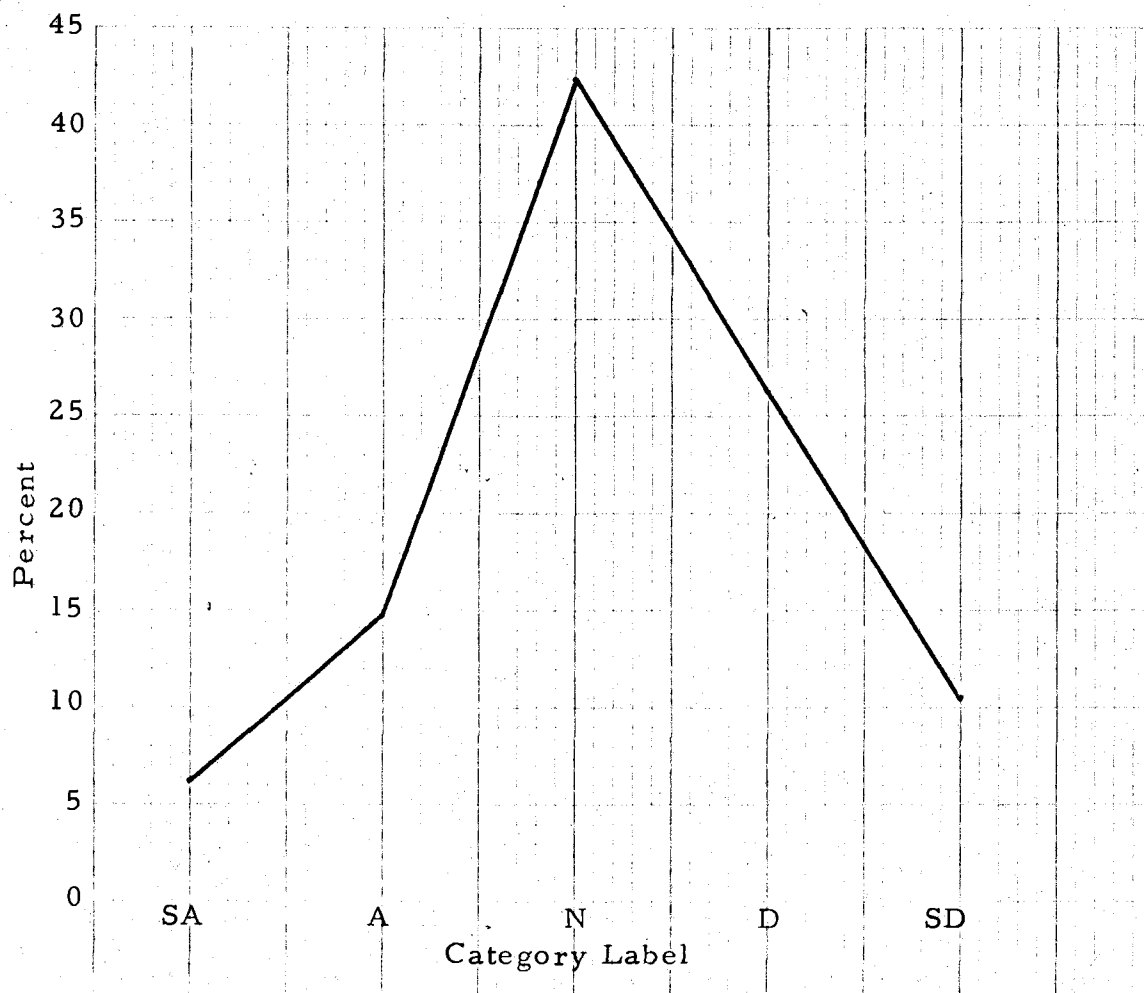
Question 10--Released time programs will cause significant scheduling problems for the public school.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	121	14.6	14.8
Agree	236	28.4	28.8
Neither Agree Nor Disagree	154	18.6	18.8
Disagree	234	28.2	28.6
Strongly Disagree	74	8.9	9.0



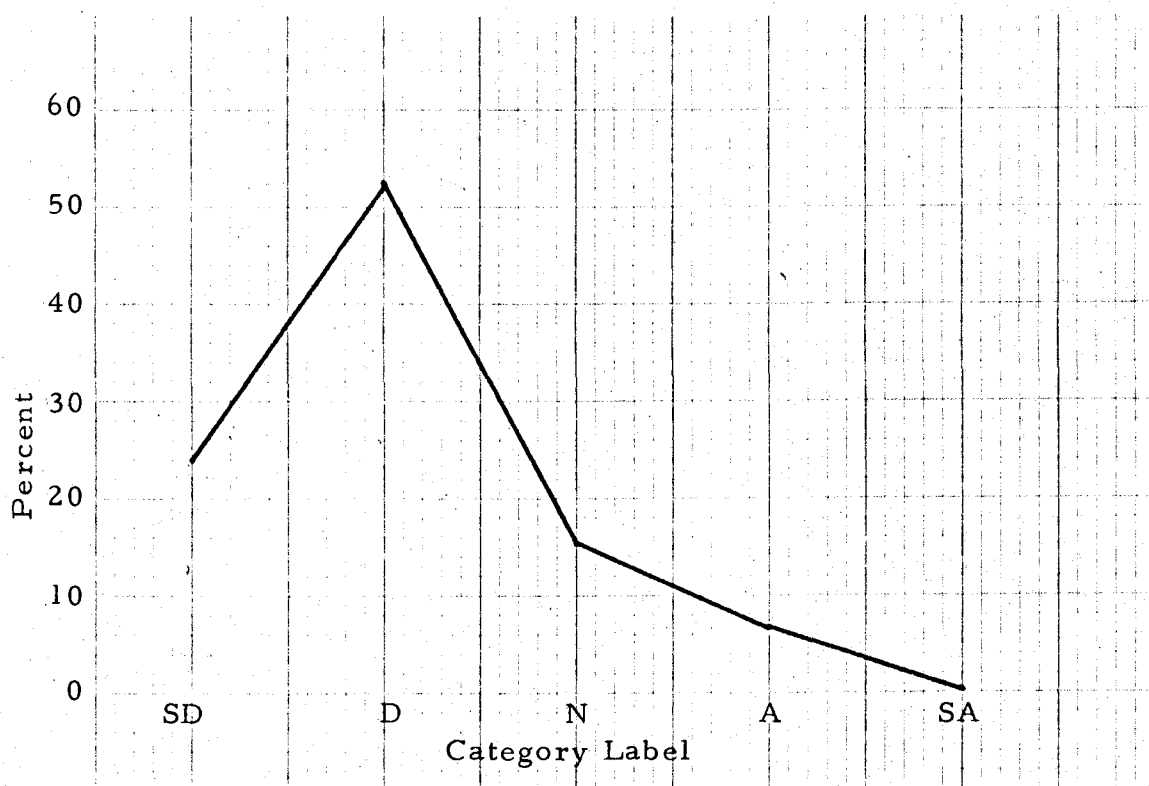
Question 11--The cost of sponsoring a released time program is more than most churches can afford.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	50	6.0	6.2
Agree	120	14.5	14.8
Neither Agree Nor Disagree	344	41.4	42.4
Disagree	213	25.7	26.2
Strongly Disagree	85	10.2	10.5



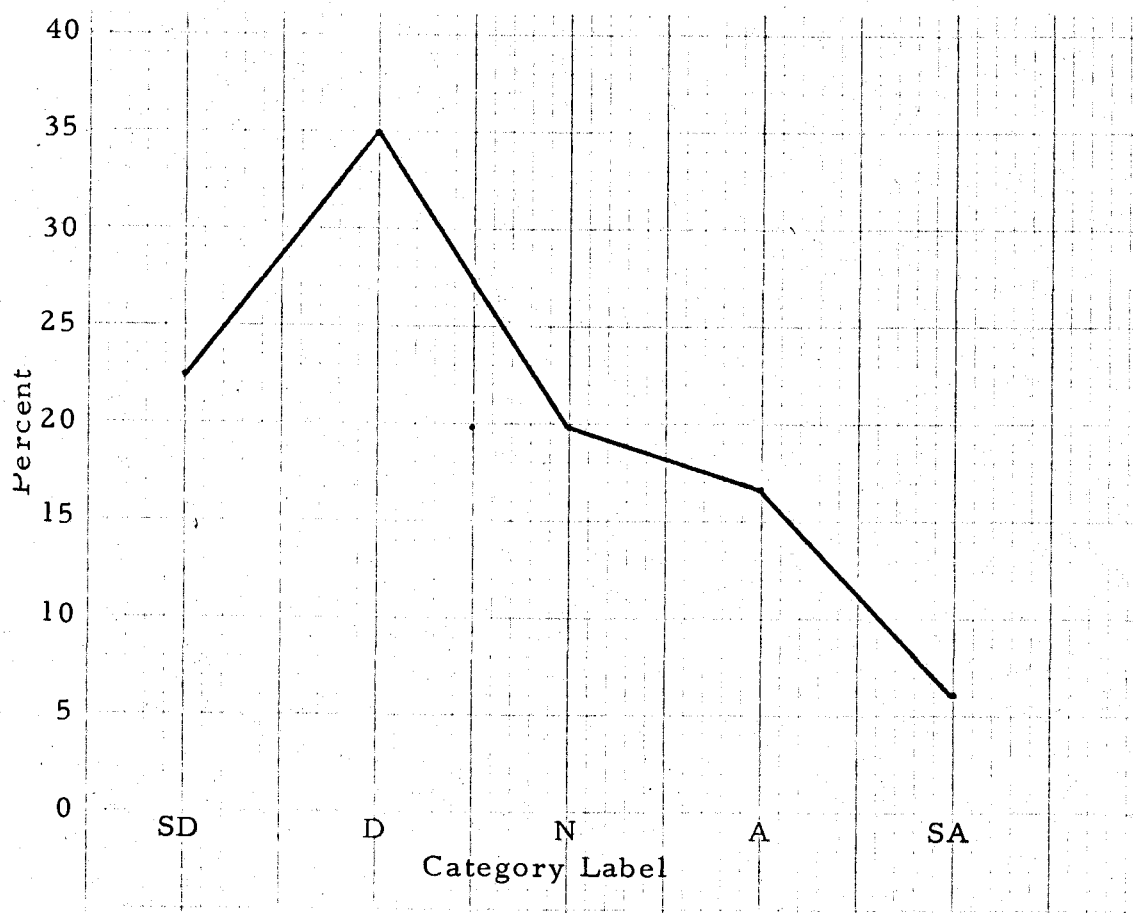
Question 12--Most people are generally aware of the opportunity for released time for religious education.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	197	23.7	24.0
Disagree	434	52.3	52.8
Neither Agree Nor Disagree	127	15.3	15.5
Agree	55	6.6	6.7
Strongly Agree	9	1.1	1.1



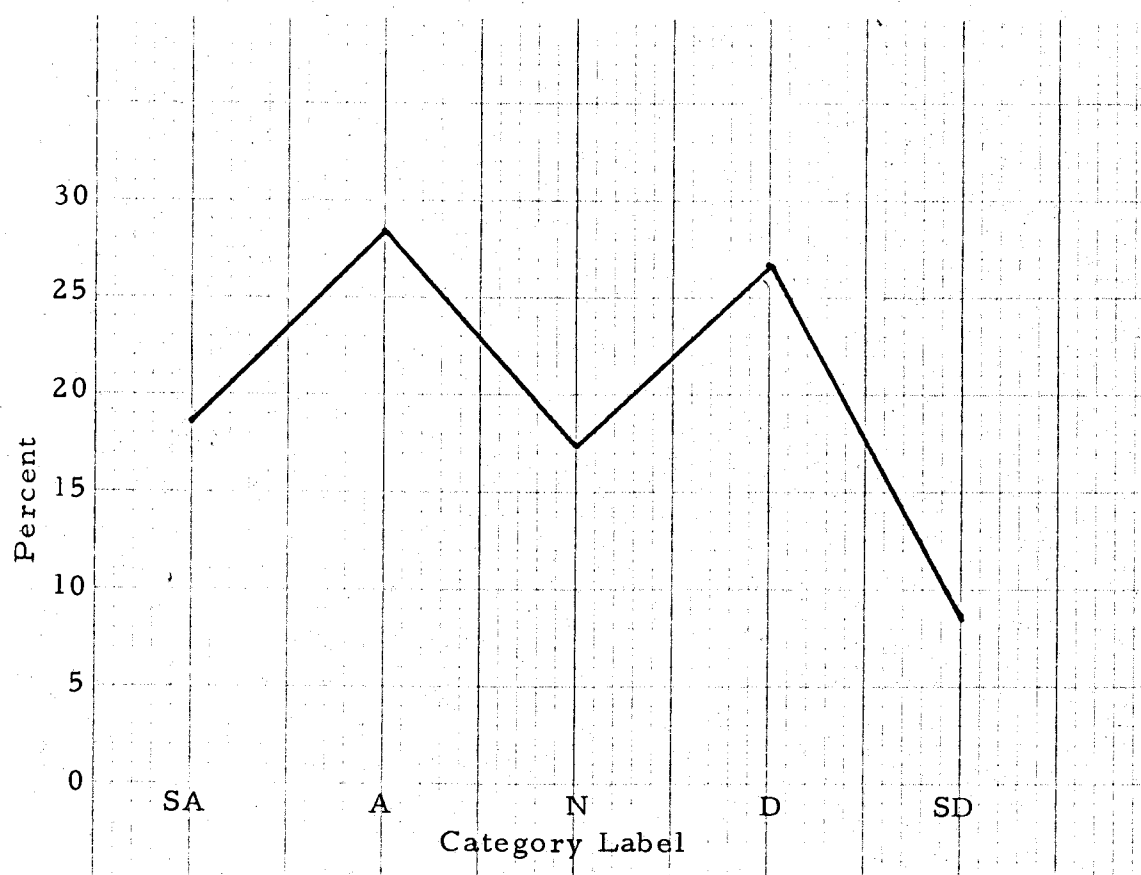
Question 13--Released time for religious education is essential if churches are to provide effective religious education for their youth.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	185	22.3	22.4
Disagree	289	34.8	35.0
Neither Agree Nor Disagree	164	19.8	19.9
Agree	138	16.6	16.7
Strongly Agree	50	6.0	6.1



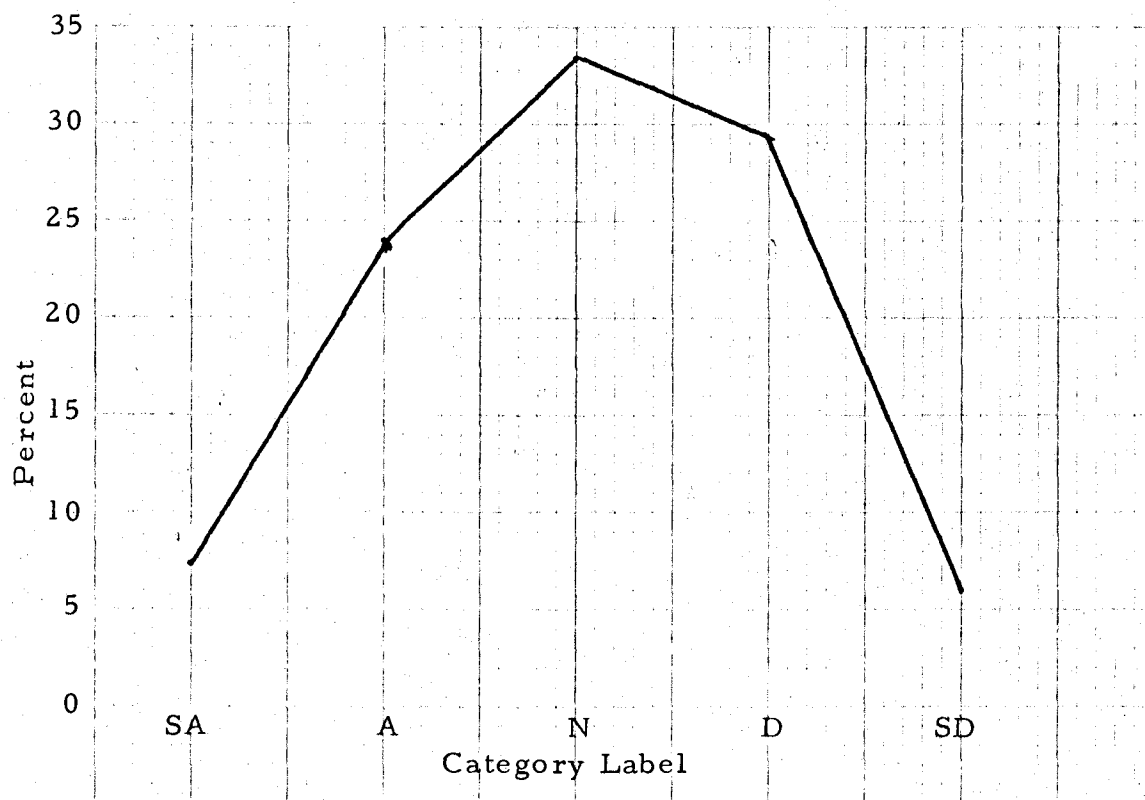
Question 14--Keeping track of student attendance at released time programs will present significant problems for the public high school.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	153	18.4	18.7
Agree	232	28.0	28.4
Neither Agree Nor Disagree	142	17.1	17.4
Disagree	220	26.5	26.9
Strongly Disagree	70	8.4	8.6



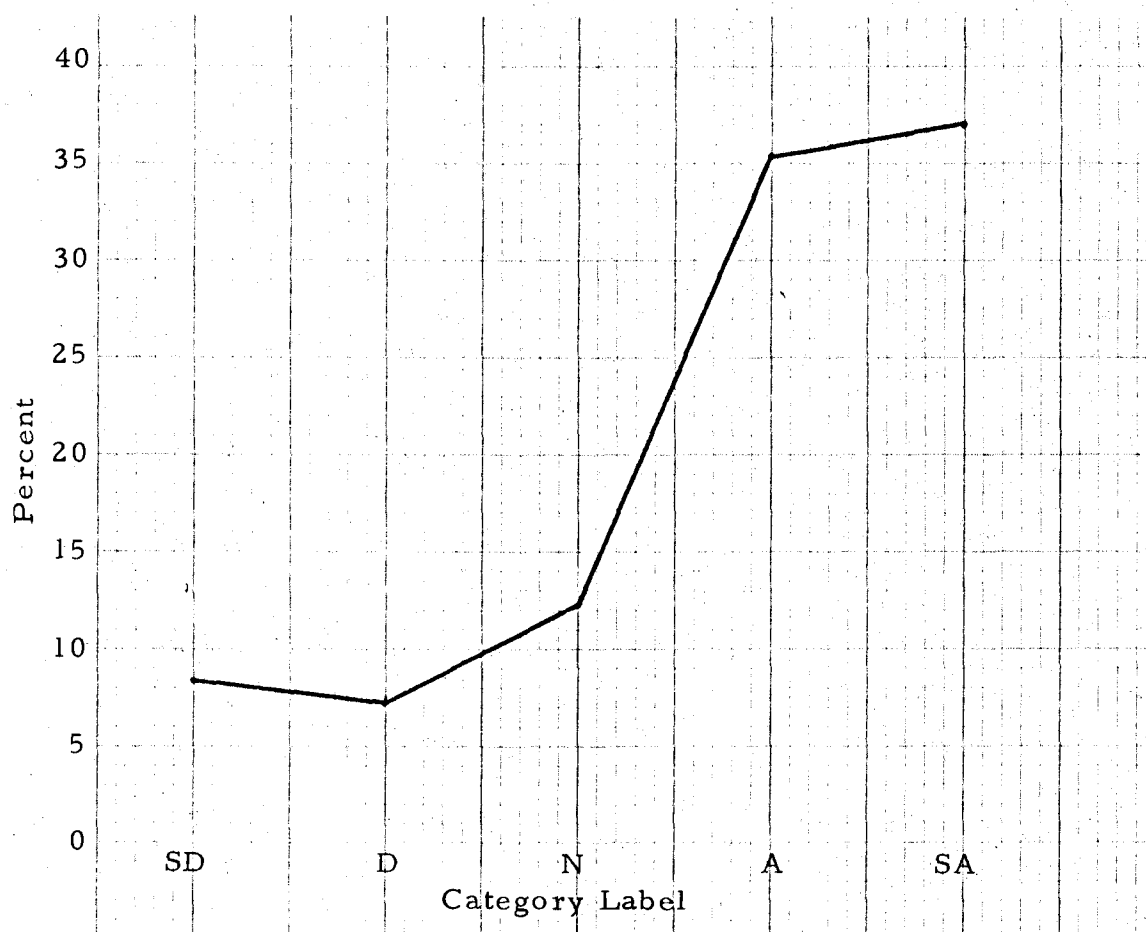
Question 15--Maintaining and equipping facilities for a released time program will present major problems for religious groups sponsoring such programs.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	59	7.1	7.3
Agree	195	23.5	24.0
Neither Agree Nor Disagree	272	32.8	33.5
Disagree	238	28.7	29.3
Strongly Disagree	49	5.9	6.0



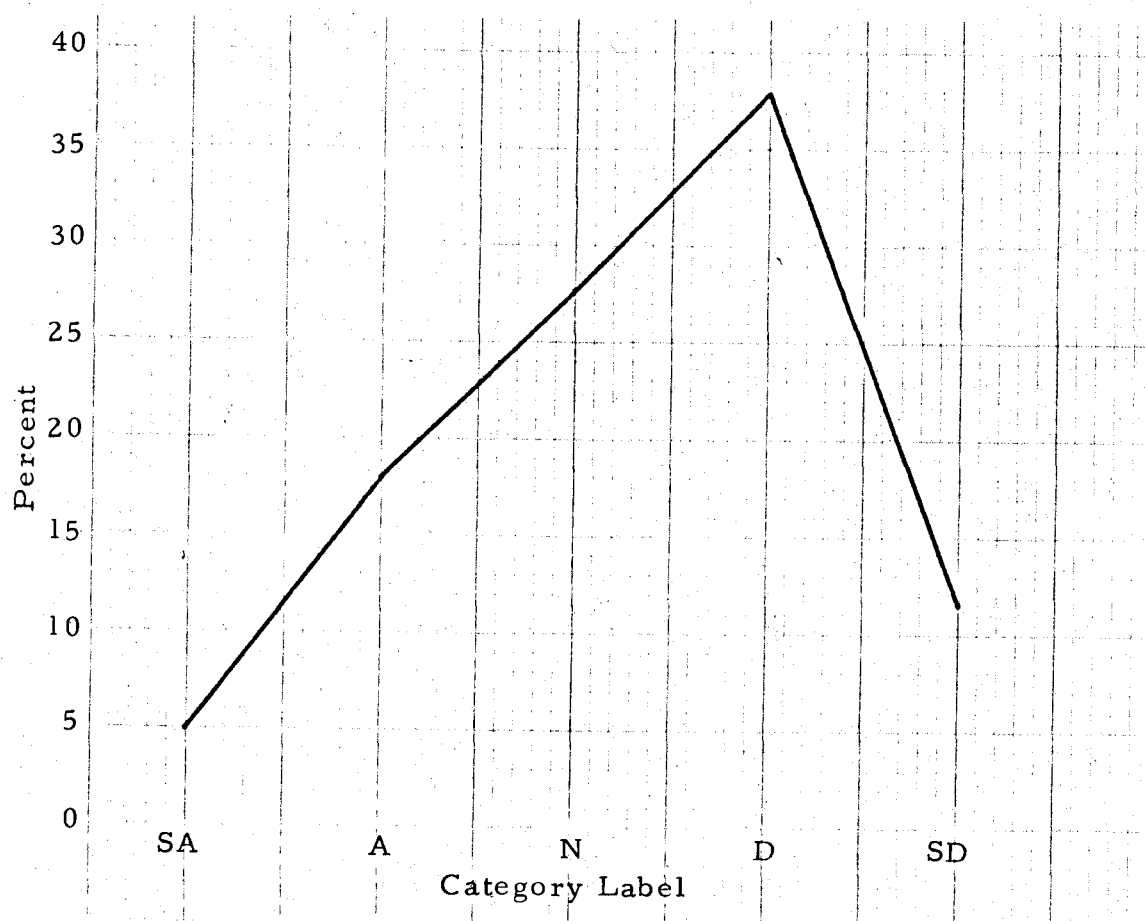
Question 16--Religious education is an essential part of a total educational experience.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	68	8.2	8.3
Disagree	59	7.1	7.2
Neither Agree Nor Disagree	101	12.2	12.3
Agree	288	34.7	35.2
Strongly Agree	303	36.5	37.0



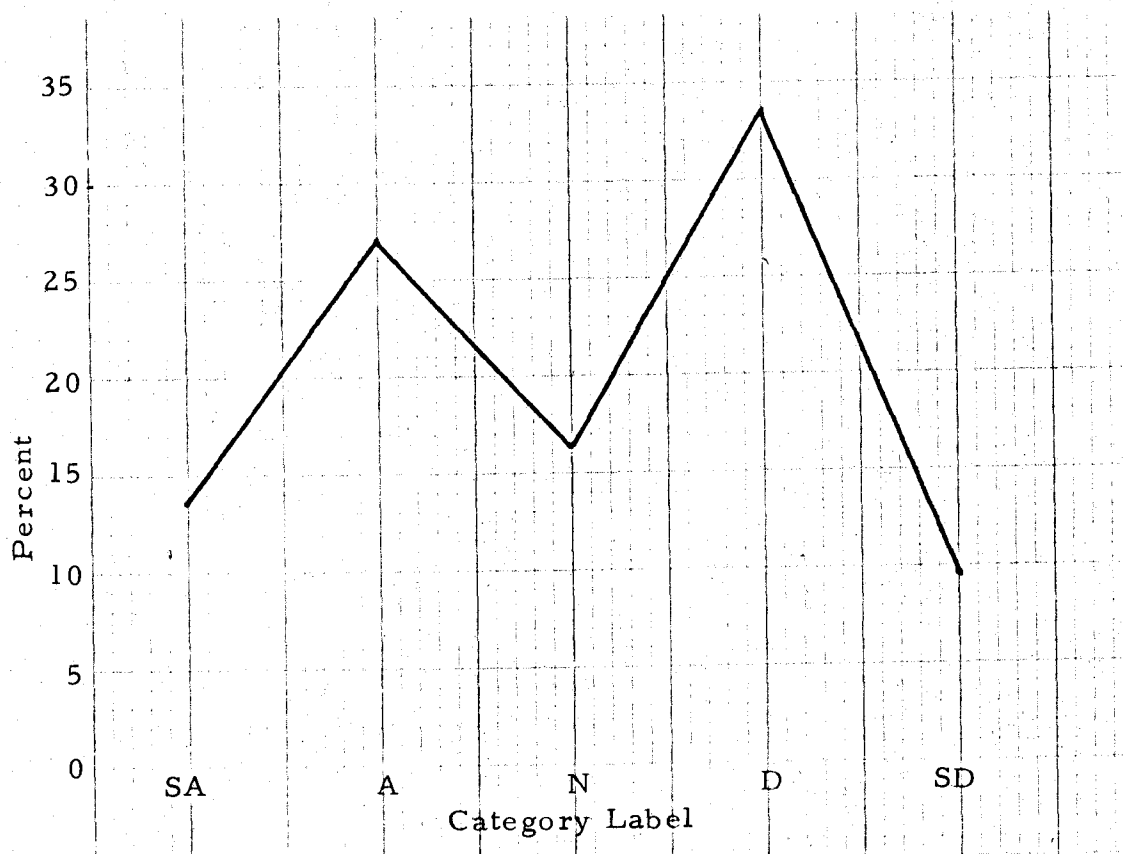
Question 17--The establishment of released time programs will create competition between those programs and public school personnel.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	41	4.9	5.0
Agree	147	17.7	18.0
Neither Agree Nor Disagree	225	27.1	27.6
Disagree	308	37.1	37.7
Strongly Disagree	95	11.4	11.6



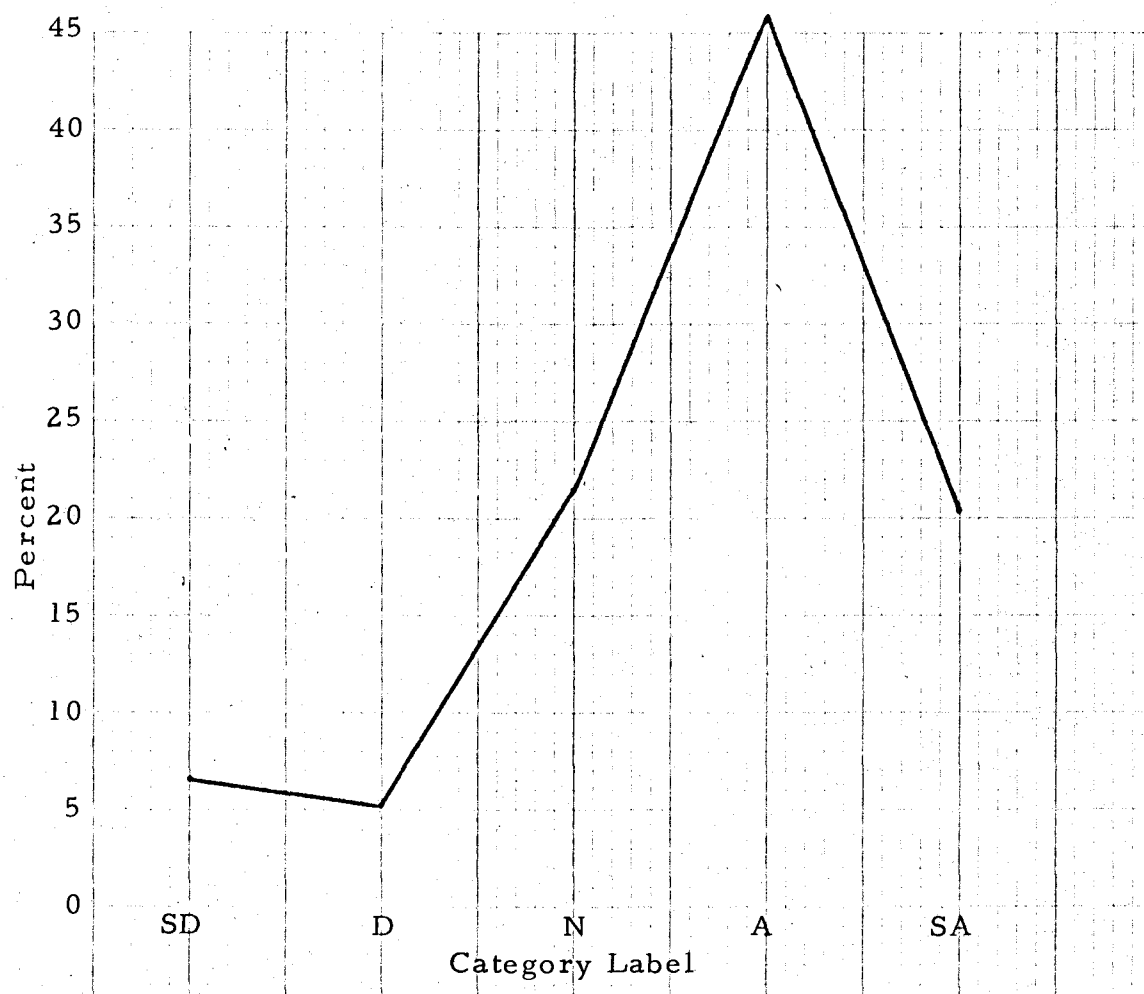
Question 18--Released time programs will be disruptive to daily school routines.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	112	13.5	13.7
Agree	221	26.6	27.0
Neither Agree Nor Disagree	134	16.1	16.4
Disagree	272	32.8	33.3
Strongly Disagree	79	9.5	9.7



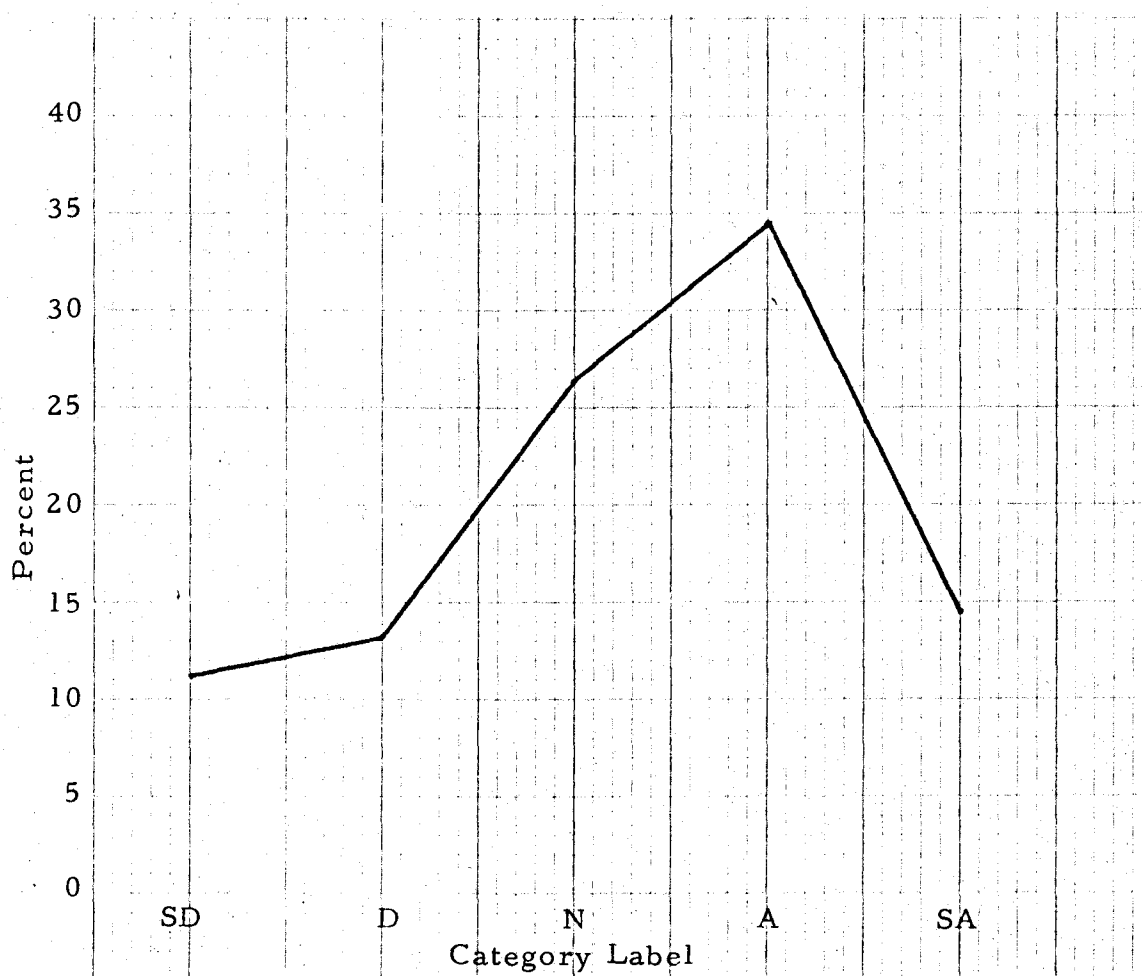
Question 19--Religious leaders should work together in establishing
released time programs in their local areas.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	53	6.4	6.5
Disagree	43	5.2	5.3
Neither Agree Nor Disagree	175	21.1	21.4
Agree	381	45.9	46.6
Strongly Agree	165	19.9	20.2



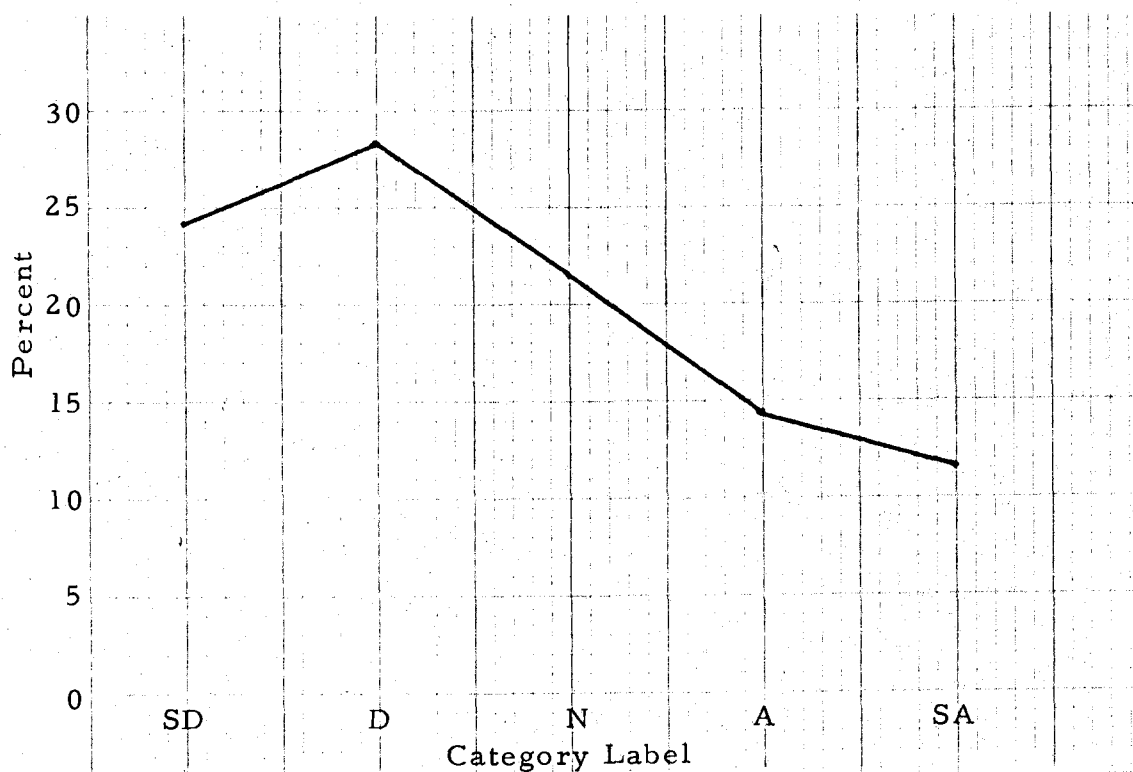
Question 20--Churches should implement released time religious education programs on the high school level.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	91	11.0	11.2
Disagree	106	12.8	13.1
Neither Agree Nor Disagree	215	25.9	26.5
Agree	280	33.7	34.5
Strongly Agree	119	14.3	14.7



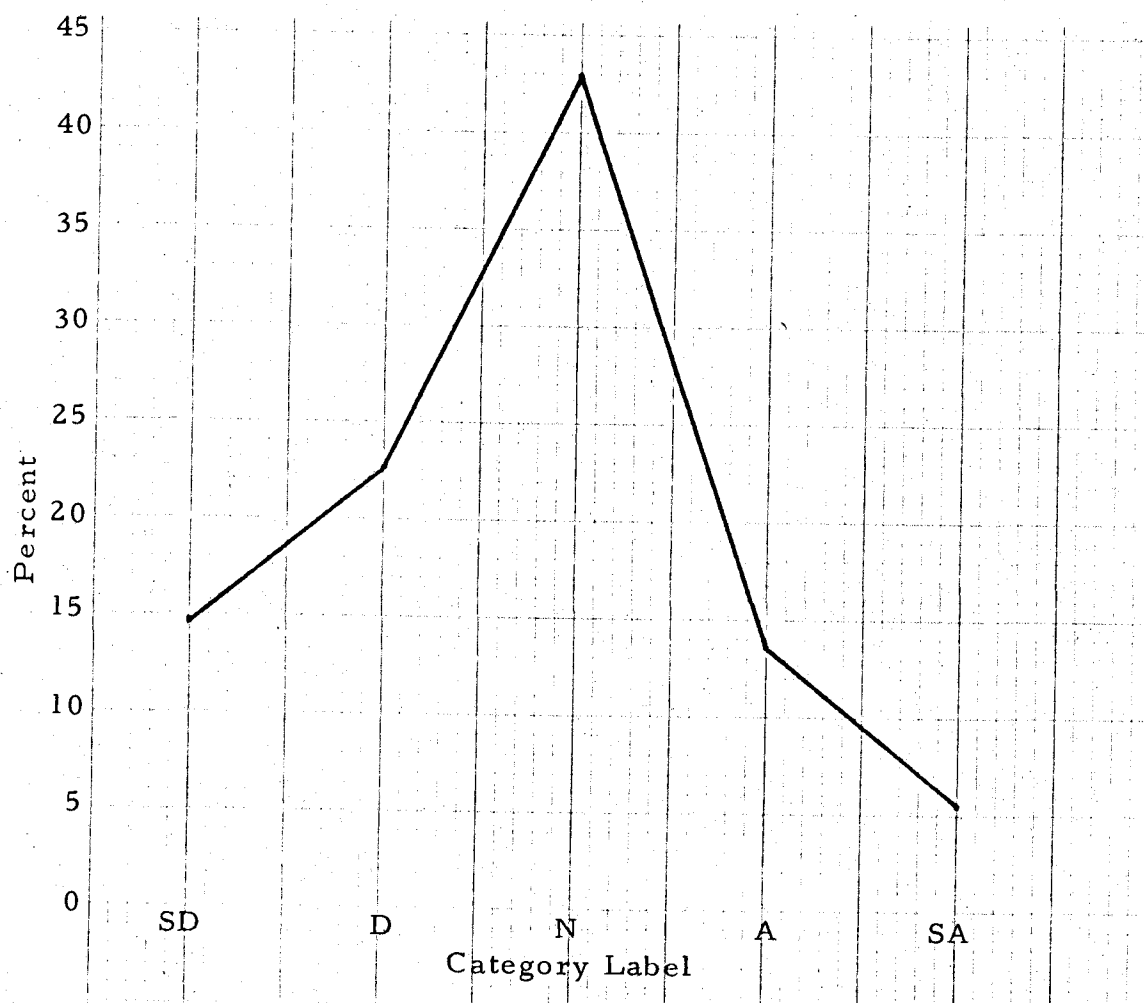
Question 21--Courses in family life and sex education should be taught in religious education classes rather than in the public schools.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	197	23.7	24.1
Disagree	231	27.8	28.3
Neither Agree Nor Disagree	175	21.1	21.4
Agree	120	14.5	14.7
Strongly Agree	94	11.3	11.5



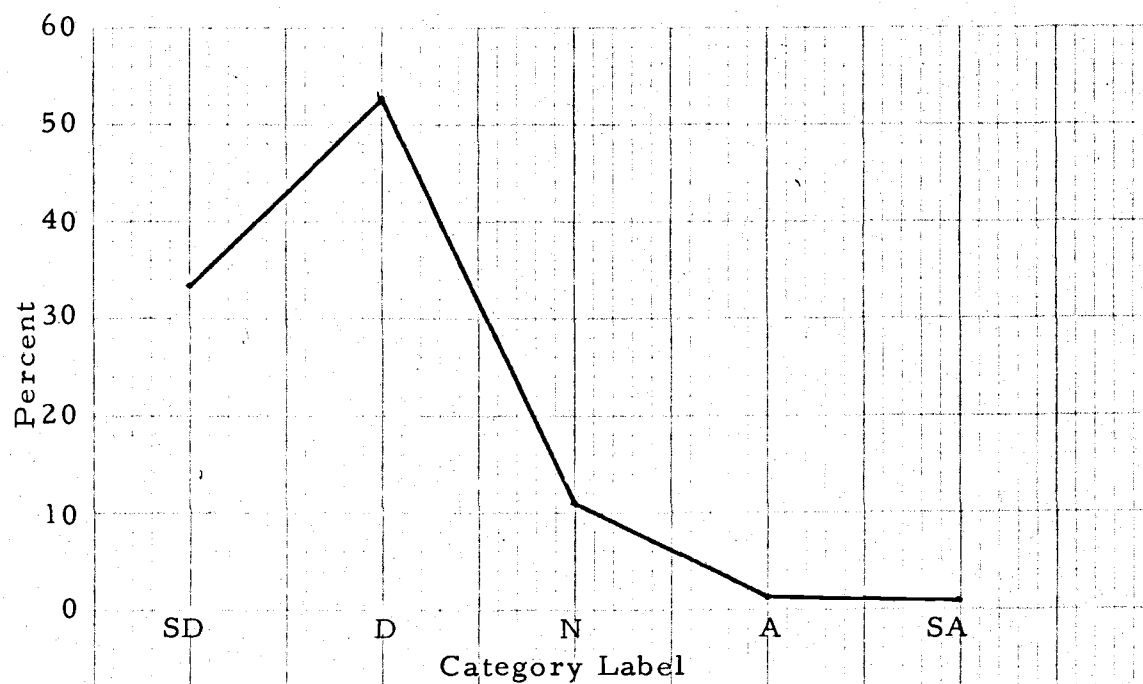
Question 22--Released time religious education teachers should be full time and salaried.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	121	14.6	14.9
Disagree	185	22.3	22.8
Neither Agree Nor Disagree	349	42.0	43.0
Agree	111	13.4	13.7
Strongly Agree	45	5.4	5.5



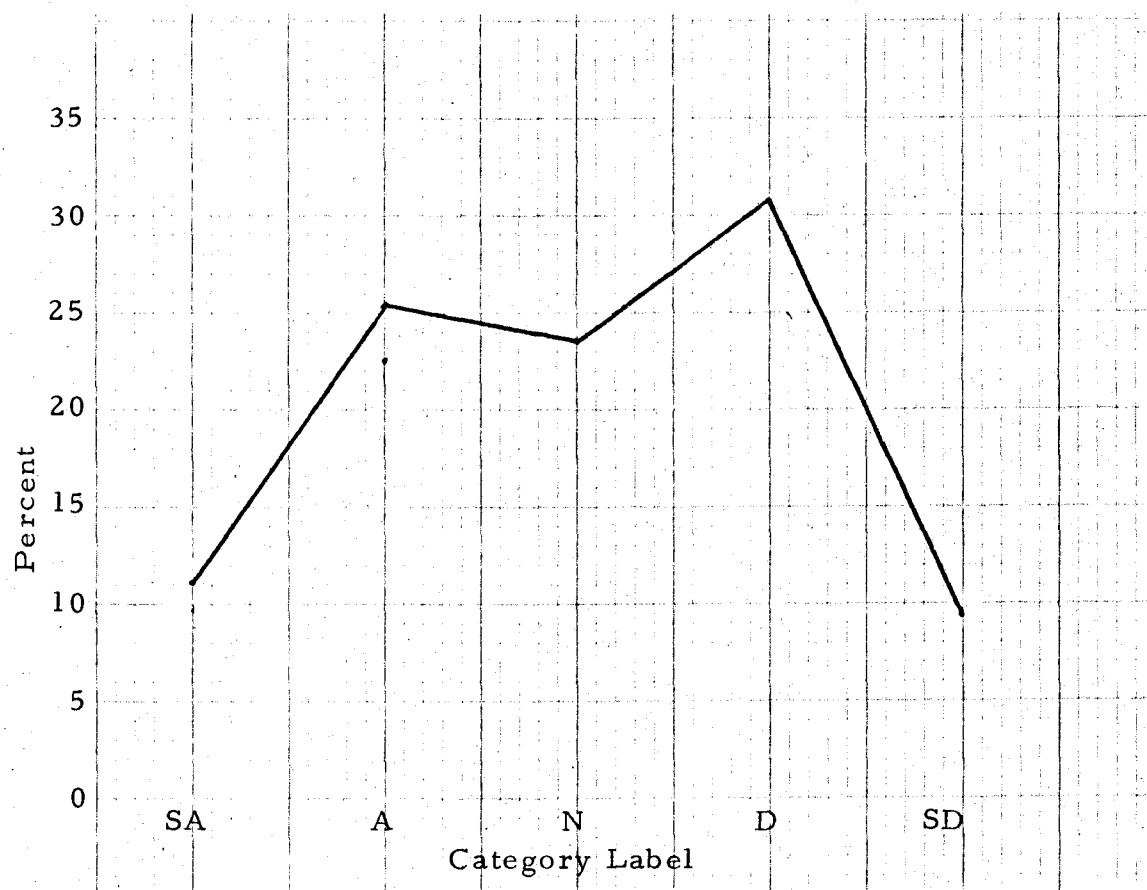
Question 23--People generally are aware of the recently provided opportunity for five hours per week of released time religious education on the high school level in the State of Oregon.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	275	33.1	33.7
Disagree	426	51.3	52.3
Neither Agree Nor Disagree	93	11.2	11.4
Agree	13	1.6	1.6
Strongly Agree	8	1.0	1.0



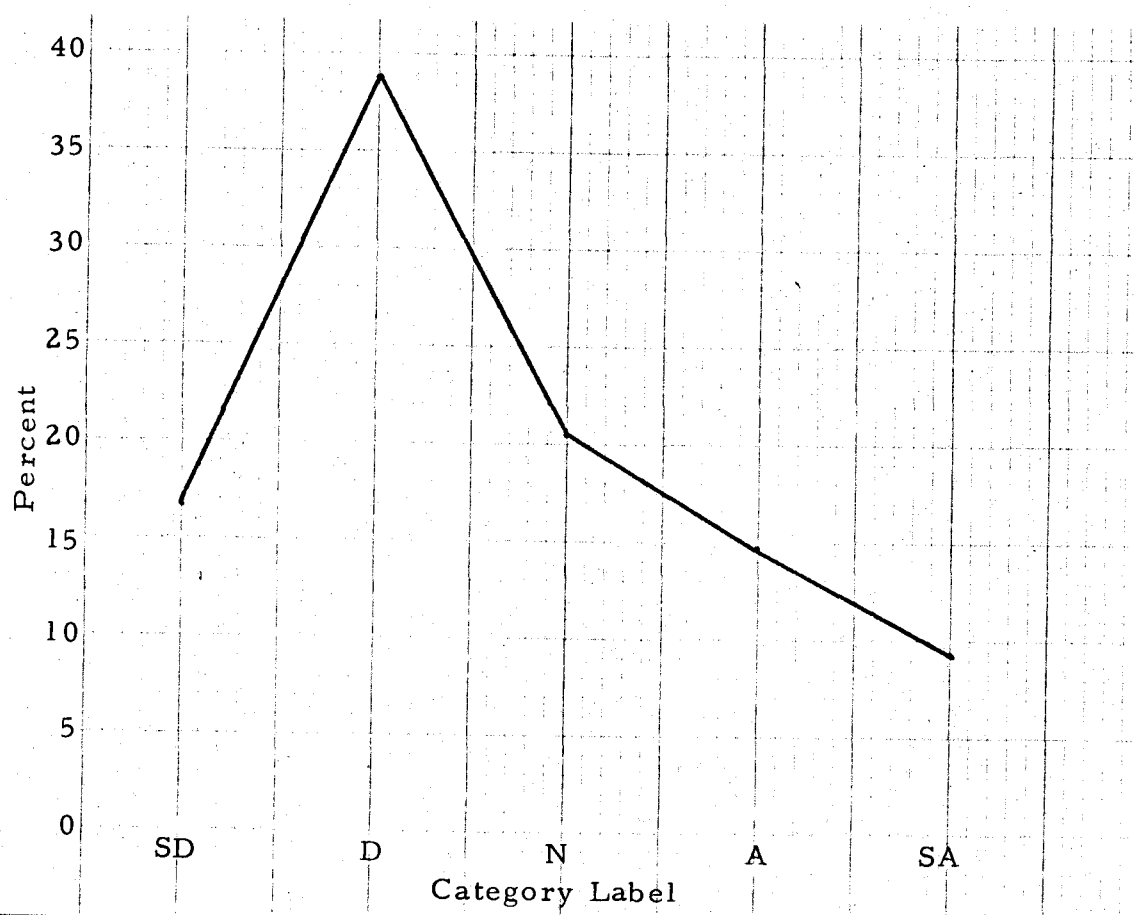
Question 24--Segregating students into different religious groups
creates a feeling of division among students.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	91	11.0	11.1
Agree	207	24.9	25.2
Neither Agree Nor Disagree	192	23.1	23.4
Disagree	254	30.6	30.9
Strongly Disagree	77	9.3	9.4



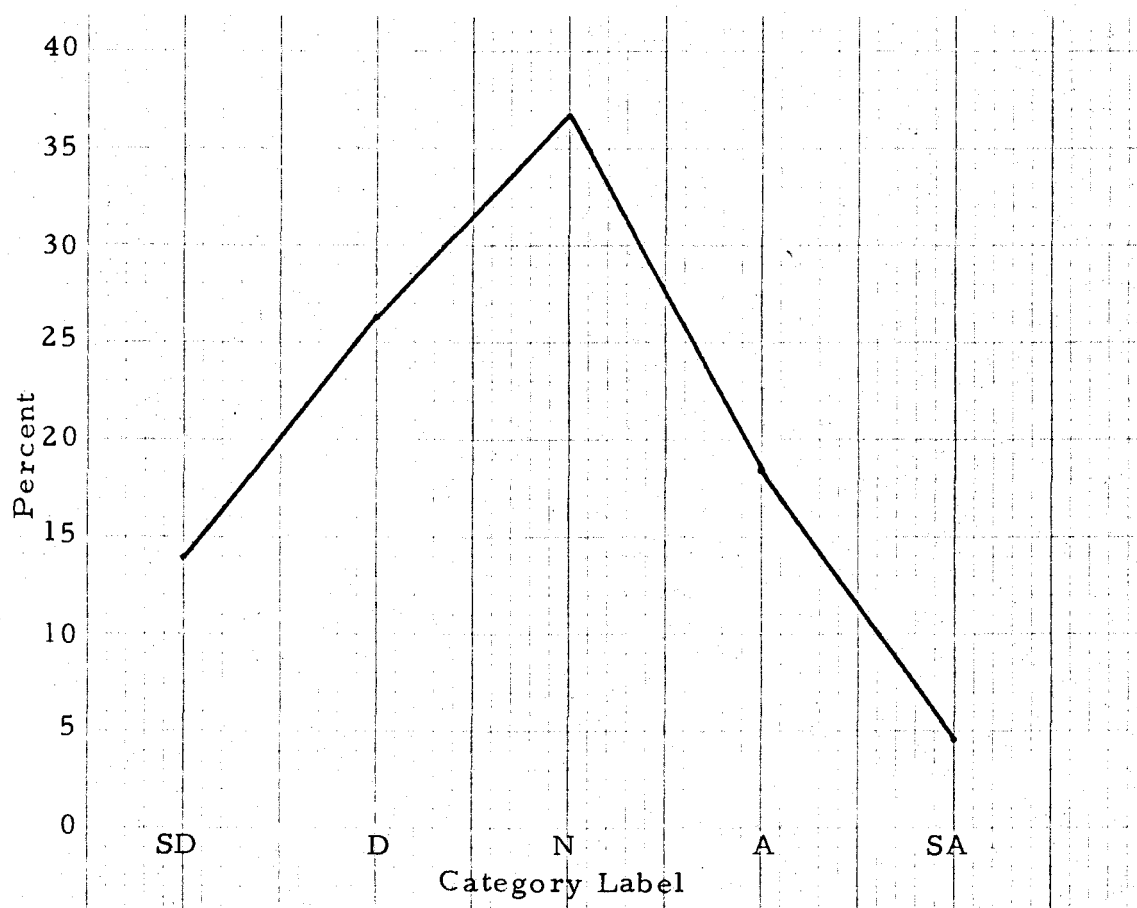
Question 25--Moral and ethical instruction should be given in religious education classes rather than in the public school.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	135	16.3	16.7
Disagree	313	37.7	38.8
Neither Agree Nor Disagree	165	19.9	20.4
Agree	119	14.3	14.7
Strongly Agree	75	9.0	9.3



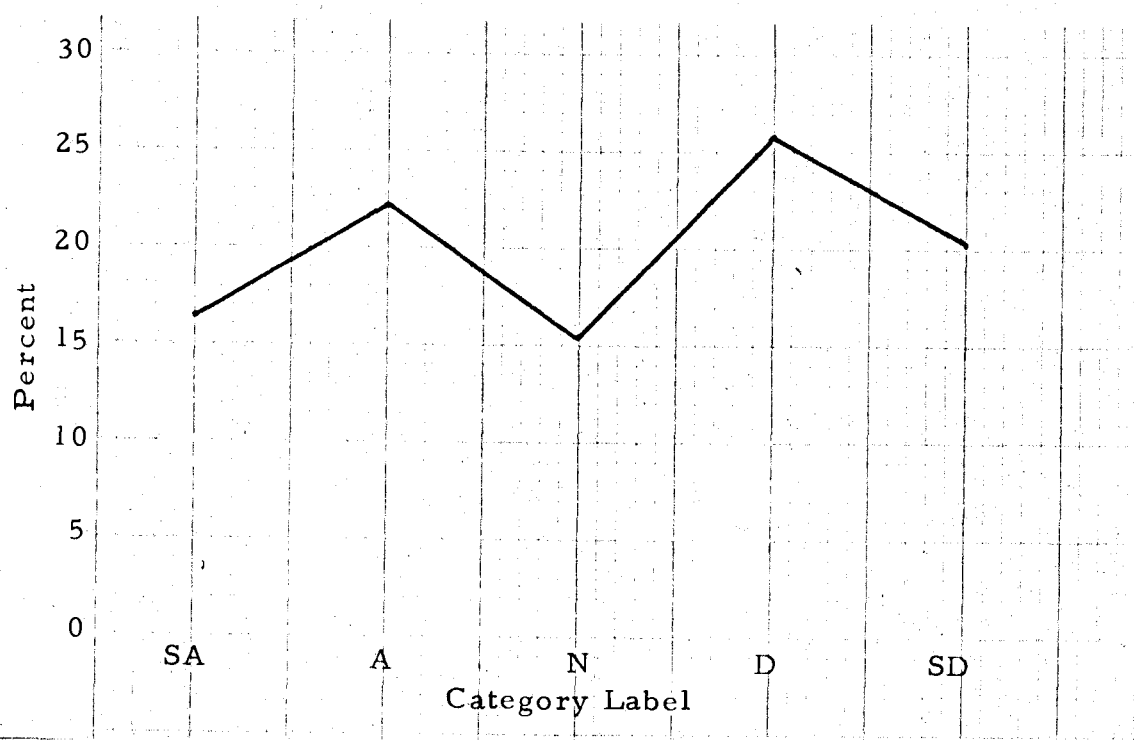
Question 26--Youth of different religious faiths should be grouped together for released time programs.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Disagree	113	13.6	14.0
Disagree	211	25.4	26.2
Neither Agree Nor Disagree	296	35.7	36.8
Agree	147	17.7	18.3
Strongly Agree	38	4.6	4.7



Question 27--Local school boards should have the right to refuse re-
leased time programs in their school districts.

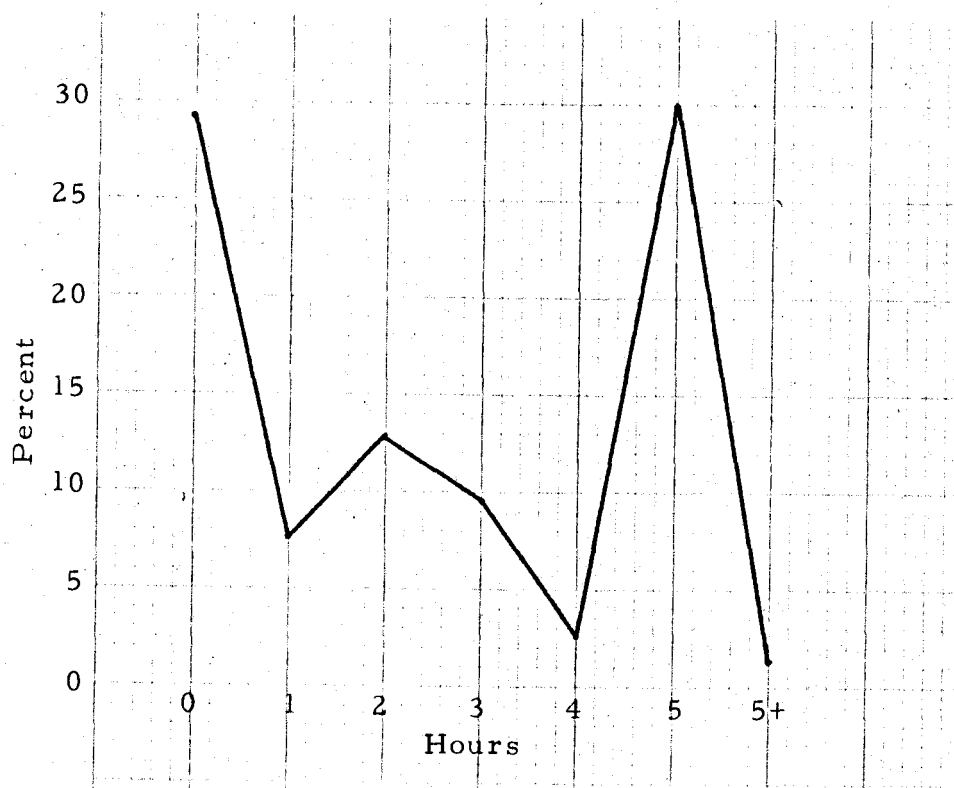
<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Strongly Agree	133	16.0	16.3
Agree	181	21.8	22.2
Neither Agree Nor Disagree	125	15.1	15.3
Disagree	211	25.4	25.9
Strongly Disagree	165	19.9	20.2



Question 28--The appropriate amount of released time per week for religious education at the high school level should be:

☐ none ☐ four hours
☐ one hour ☐ five hours
☐ two hours ☐ more than five hours
☐ three hours

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
None	242	29.2	
One Hour	65	7.8	12.2
Two Hours	107	12.9	20.0
Three Hours	80	9.6	15.0
Four Hours	22	2.7	4.1
Five Hours	249	30.0	46.6
More Than Five	11	1.3	2.1



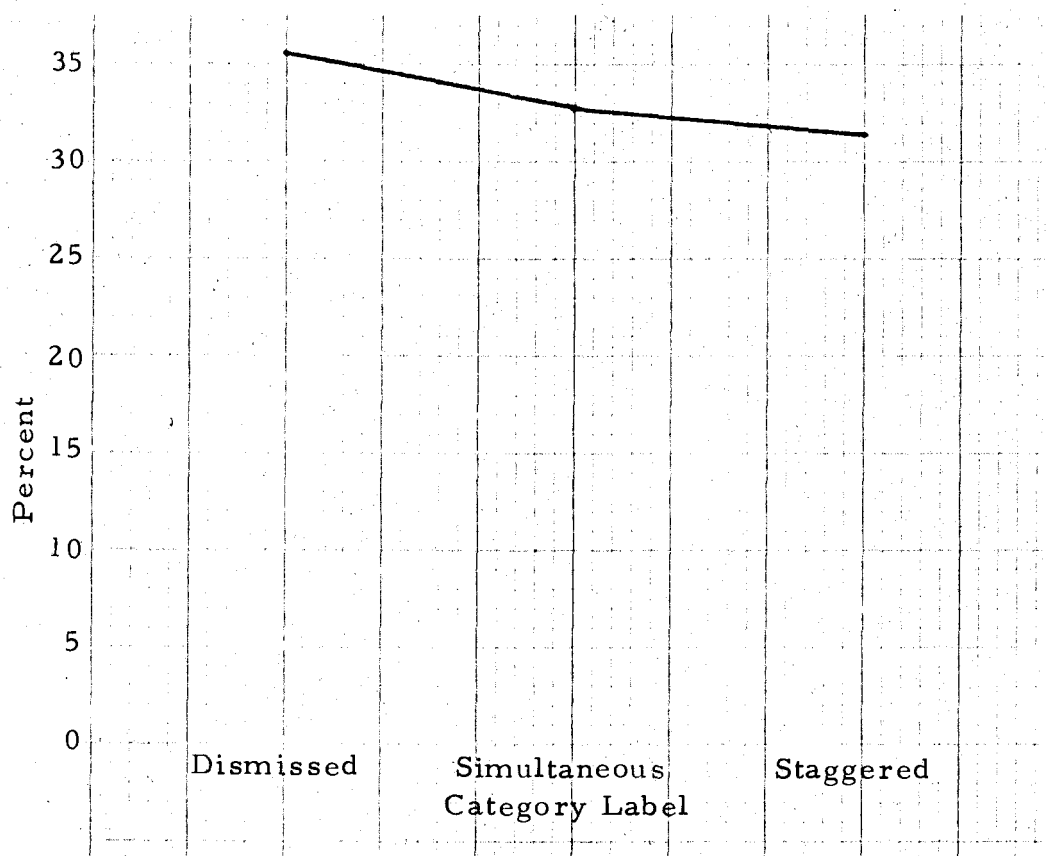
Question 29--If there were to be a released time program in your high school would you prefer:

___ Simultaneous released time (where all students are released at the same period during the day).

___ Staggered released time (where some students are released from regular school classes during each period of the day).

___ Dismissed time (where all students are released from the last class period of the day).

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Dismissed	265	31.9	35.6
Simultaneous	245	29.5	32.9
Staggered	233	28.1	31.3



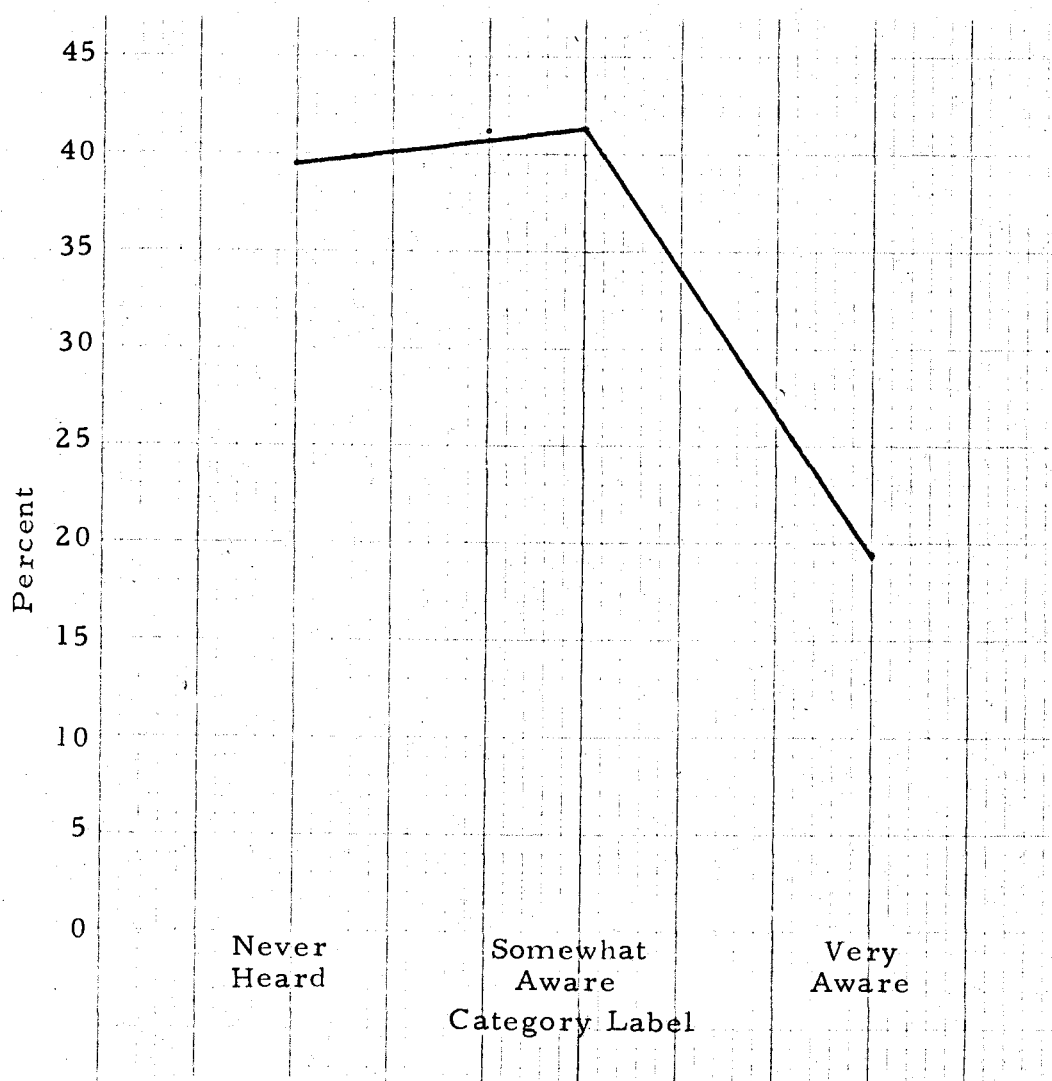
Question 30--Prior to receiving this questionnaire I:

___ had never heard of released time programs.

___ was somewhat aware of released time programs.

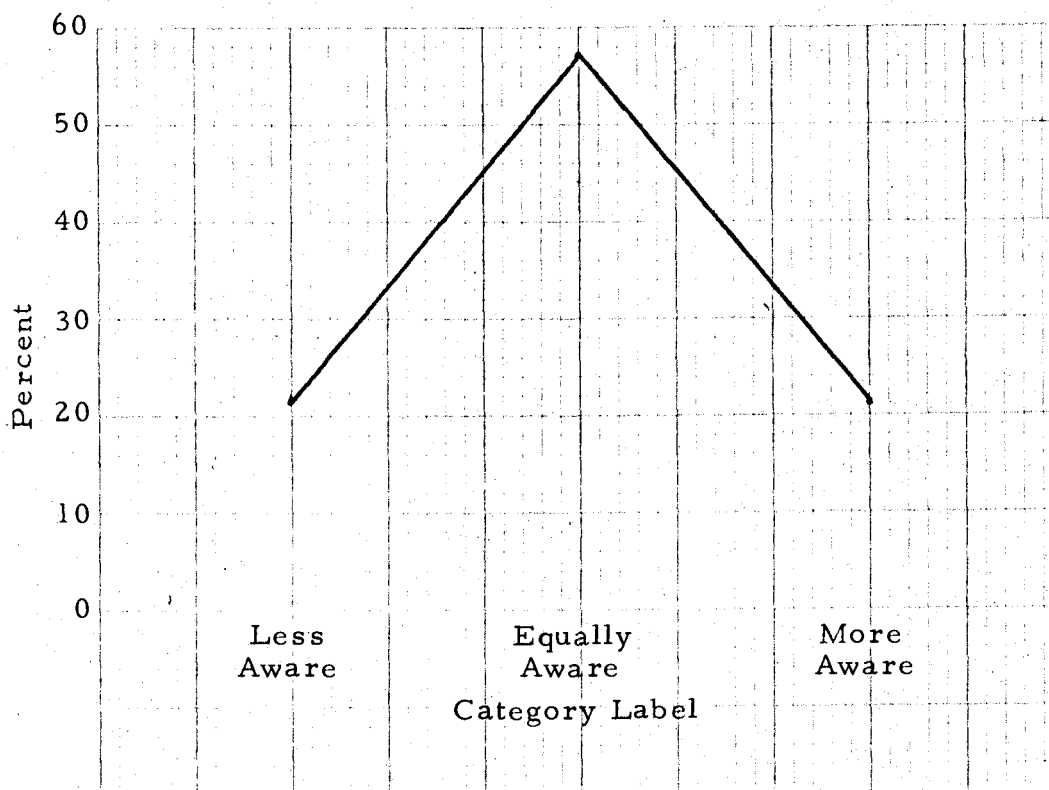
___ was very aware of released time programs.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Never Heard	322	38.8	39.5
Somewhat Aware	336	40.5	41.2
Very Aware	158	19.0	19.4



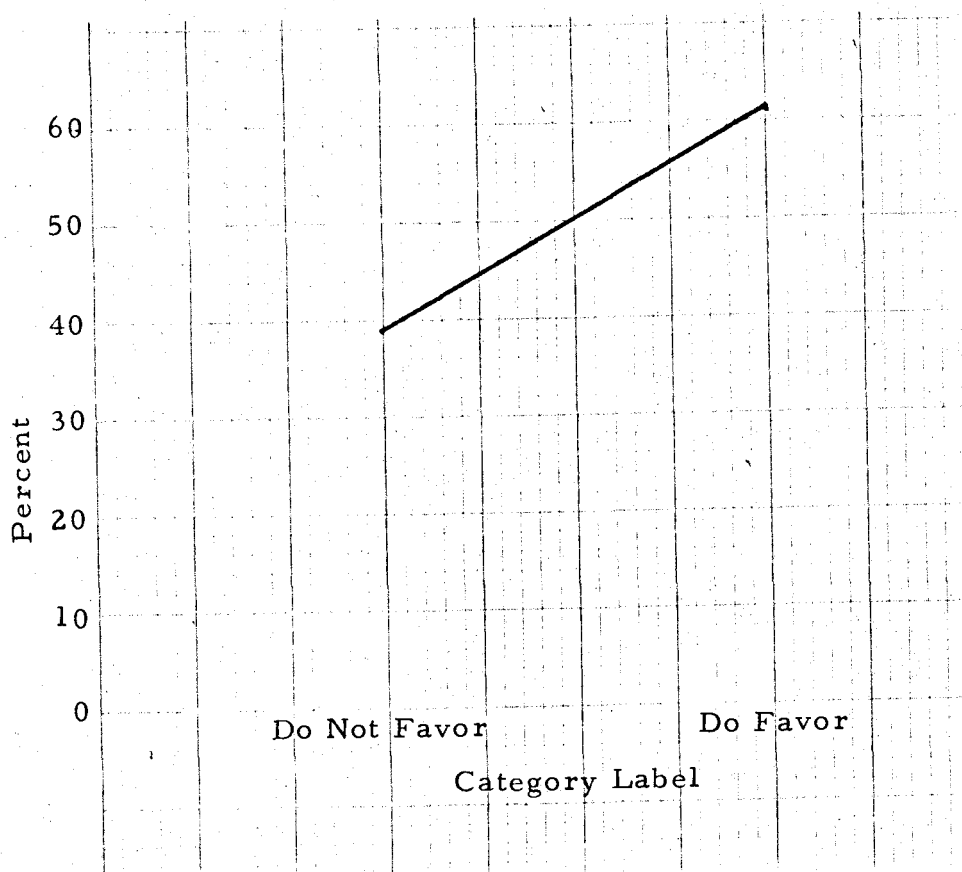
Question 31--As compared with people generally, I feel I am _____ more aware; _____ equally aware; _____ less aware; of legislation authorizing five hours of released time for religious instruction on the high school level.

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Less Aware	173	20.8	21.8
Equally Aware	452	54.5	57.0
More Aware	168	20.2	21.2



Question 32--I (do) (do not) Please circle one--favor the implementation of released time for religious education because:

<u>Category Label</u>	<u>Absolute Frequency</u>	<u>Relative Frequency (Percent)</u>	<u>Adjusted Frequency (Percent)</u>
Do Not Favor	293	35.3	38.6
Do Favor	466	56.1	61.4



APPENDIX H

Some Comments by Respondents to Particular
Questions in the Questionnaire

Question 1--I am pleased that the 1977 Oregon State Legislature passed a law allowing for five hours per week of released time for religious education.

1. They should have never passed such a law.
2. Another example of too much legislation.
3. Religious training is preferable to what is being taught in schools, on the whole, in that it is disciplined.
4. If we can get students involved in religious instruction it will improve our society.
5. Religious education would be a comparative religion class or Bible as Literature. This is indoctrination--school time should not be given.
6. The goal is great but released time for secondary students will cause conflict with the academic program.
7. Had two hours--that was enough.
8. Secularism has all but killed any spiritual emphasis in our nation.
9. I feel the children are losing out in not having spiritual teaching as well as mental education.
10. The legislature has no duty or right to foster organized religion. The purpose of our public schools should be to educate children in secular subjects.
11. I feel every school should have this program available to their students who wish it. I wish my high school had had it!!!
12. This is a law we have long needed.

13. These extra rules will raise the cost of education.

Question 2--Released time programs will result in more favorable attitudes between public school personnel and local religious leaders.

1. Any contact is beneficial between the two groups.
2. Will open more channels--more understanding.
3. Rather a point of irritation.
4. School becomes less important in lives of students as they are released more and more for other things.
5. I feel that it will create friction as students will be torn as to loyalties.
6. This will open door to religious groups competing to attract kids--in my area, only Baptist church offers activities and I resent their advertisements.

Question 3--Credit for successful completion of released time courses should be applied toward high school graduation.

1. Credit requires a grading system and it seems a bit far fetched to apply a grade to the wide variety of beliefs.
2. Another means to ROB our children of a good basic education. Too many already exist in our public schools.
3. Depends on number of hours per week involved. Seems to me high school students have plenty of free time in school already so wouldn't cut into their needed credit hours for graduation.
4. Students could be given choice between Sex Education or Religious Education.
5. The point is that the participating student should not be penalized by non-credit.

6. This provides the wrong student motivation. This is not the intended end for religious education.
7. We give credit for everything from work experience to choir. Surely religious education and perhaps some emphasis on morals would be more valuable learning for life adjustment and thus valuable education.
8. To allow such credit the schools should be in control of the class which is not desirable. To do otherwise opens possibilities of abuse of public schools by churches.
9. Requirements are too few already.
10. If the goals and objectives are clearly stated and agreed upon by the State Department of Education. Guidelines should be given that satisfy the academic qualifications.
11. They should enroll in a private Christian school if they want credit for such time.
12. If it is used for much needed instruction, encourage it, don't let it be used to "get out of class" as kids will enroll in anything to escape work.
13. As long as such courses are designed around graduation requirements. If they do not, credit for such courses may create problems. Teachers are held accountable for meeting district guidelines.

Question 4--A major challenge churches face in implementing released time programs is obtaining competent, qualified teachers.

1. Some programs in California resulted in vandalism in the churches, etc.--discipline is a problem.

Question 5--Released time is an excellent way for parents to exercise their right to guide the religious educational experience of their children.

1. It should be the choice of the student--not parent.

2. Parents have the right to expose kids to religious teachings at home and church, but not at school.
3. At this level I don't think they have this "right".
4. The public school system has pre-empted too much of the high school student's time. This law corrects an imbalance and gives home and church an opportunity.
5. Agree. I know of several people who are seeking private schools in order for students to receive moral guidance and religious training.

Question 6--It seems unfair for churches to take advantage of the public school system by seeking to have released time education programs.

1. It doesn't seem unfair for two institutions to work together.
2. The point is that the released time programs offer desirable options which the public schools are forbidden to provide directly.
3. Students having a strong church commitment are usually better students.
4. Public education has no values as such it is amoral.
5. Students have released time in our school for many reasons, surely this would be an acceptable one.
6. If churches can request released time, other religions and programs not religious in origin should be allowed equal opportunity.
7. Too much released time already for school related field trips and athletics!
8. Anyone else can work their way into the school system and teach there, we are so sensitive to separation of church and state that we make churches have released time.

Question 7--Allowing for five hours of released time per week will significantly reduce the staffing needs of public high schools where such religious education programs are established.

1. It will reduce the class size so it will be more beneficial to the students present.
2. Schools are crowded now. Released time may lighten the load so those that remain can get the proper individual attention they need.
3. It won't make even a dent in the understaffing.

Question 8--Locating adequate facilities for released time programs close to public high schools will present a major problem for churches.

1. I presume that no one church will be offering programs on high school campuses.
2. It can be overcome, however, by determined and sacrificial effort by church people. One answer is mobile trailers.
3. OSHA will drive them wild.

Question 9--Students must sacrifice a public school class to participate in released time programs and in doing so, lose more than they gain.

1. Religious, moral and ethical instruction I believe will make them better students.
2. Can use free period--learning about life and religion most important thing they can learn.
3. I think many classes are "filler" and not all that useful.
4. Usually they can skip study hall and what is learned in released time will have a longer life-time value than 90% of public school classes.

5. For 5 hours, Yes!!
6. Many students have study periods during the school day. In any case, people need to make choices throughout their life. If the student elects to take church (religious) instruction, that is simply a choice they have elected.
7. With current high school curriculum it would appear the reverse.
8. We need all of the time in class we can get.
9. Many leave school early each day or graduate early.
10. If they lose a class time--so what? Religious training is important.
11. Is it more important to learn those things that are pertinent to approximately 70 years of one's life, or the "eternal" issue.
12. Especially for motivated students who already have a hard time fitting in all classes they want.
13. These classes are as important and sometimes more important than many classes now offered.
14. They have many elective classes that don't meet their needs in our school.

Question 10--Released time programs will cause significant scheduling problems for the public school.

1. Only if the churches try to dictate the times.
2. Here is a major problem. The school day can be lengthened.

Question 11--The cost of sponsoring a released time program is more than most churches can afford.

1. We can't afford, not to afford it.
2. They may not want to afford but it is worth it.

Question 12--Most people are generally aware of the opportunity for released time for religious education.

1. This isn't exactly a hot potatoe with the media.

Question 13--Released time for religious education is essential if churches are to provide effective religious education for their youth.

1. No, it simply reduces the conflict a student might encounter between participating in his church's religious education program vs. extracurricular school activities.

Question 14--Keeping track of student attendance at released time programs will present significant problems for the public high school.

1. If they are "released" it's not the school's problem.
2. Several responded to question 14 by saying something like "Keeping track of students is a major problem anyway." Also many responded to questions 21 and 25 by saying "Both."
3. The law should provide for this. If the student gets out of line, he should lose this right.
4. I was in one for 12 years in New York State as a student. This was a huge problem.
5. Especially for tardies on their return to school unless it is a last period release which will strongly adversely affect activity programs (sports, etc.).

Question 15--Maintaining and equipping facilities for a released time program will present major problems for religious groups sponsoring such programs.

1. Only if we are required to maintain the luxury-laden type of facilities the public schools maintain.

Question 16--Religious education is an essential part of a total educational experience.

1. But not a part of educational experience offered by school.
2. The spiritual aspect of man's being is quite often neglected in the public school system.
3. Yes, that's why a separate church school program is more ideal than released time programs.
4. Depends what you mean as education. Public education is pagan.
5. Our country was built with religious experience guaranteed and valued. We have done everything possible to destroy such value in our schools. By ignoring religious education we have put the stamp of death on it.

Question 17--The establishment of released time programs will create competition between those programs and public school personnel.

1. May the best teaching win.
2. No reason to if "released time" people do not become militant, and patiently deal with school personnel's "anxieties" (ex. released time alienating students).

Question 18--Released time programs will be disruptive to daily school routines.

1. Not if run like a class. I had it in grade school and it was not a problem and I looked forward to it.
2. I anticipate lots of kids taking advantage of the released time to hang around either the school or church and make pests of themselves.

Question 19--Religious leaders should work together in establishing released time programs in their local areas.

1. I see problems of conservative vs. liberal.
2. It would be nice to see these groups work together for the common good.

Question 21--Courses in family life and sex education should be taught in religious education classes rather than in the public school.

1. Public school instruction may have contributed to immorality today.
2. I'd be glad for anyone to take these off the school's hands--especially the parents.
3. Good idea. That's a better place for it.
4. Sex has no place in education in the schools.
5. I very much agree!
6. Family life--yes. Sex education will probably arouse too much controversy!
7. The moral standard underpinning the public school system is not good nor pure enough to have this responsibility.
8. NO WAY! People qualified should teach sex education, not church Sunday School teachers.
9. Most churches have a very emotionally based bias on these subjects which I believe to be less than healthy.
10. OK by me. They have too many facts now.
11. I believe the public school would produce a "fact" oriented course; which is desperately needed. Rather than a "belief" code of behavior.

Question 23--People generally are aware of the recently provided opportunity for five hours per week of released time religious education on the high school level in the State of Oregon.

1. I wasn't and I faithfully read newspapers.
2. I was unaware, and I try to keep informed.
3. I wasn't aware of the law--and I really try to keep abreast of education legislation.

Question 24--Segregating students into different religious groups creates a feeling of division among students.

1. Nonsense, let them exercise some independence in their thinking.
2. So what? Students should recognize differences and be trained in toleration.
3. No more than ability grouping in math, English.

Question 25--Moral and ethical instruction should be given in religious education classes rather than in the public school.

1. I was not aware of it being given anywhere in today's education.
2. Moral and ethical instruction is futile in our Watergate culture.
3. Should be given in both. Morals and ethics are not taught on a systematic basis in our school system, but are implied through teacher attitudes and values. Based on religious training, they should be systematically taught.
4. Almost every discipline touches on moral and ethical questions, and discussion of such issues is an integral part of the study of the discipline.

Question 26--Youth of different religious faiths should be grouped together for released time programs.

1. They will group themselves based upon their religious preference--mixing would destroy the purpose of released time courses.
2. Since it is voluntary anyway, this is a good idea. Unless the released time education is considered "indoctrination," which I do not.
3. Great idea!
4. I think this might lead to overcompetition, rivalry.
5. It's the only way if we have to live with it.

Question 27--Local school boards should have the right to refuse released time programs in their school districts.

1. And parents should have the right to refuse to support public schools if they choose to support religiously sponsored schools.
2. State should rescind law!
3. Local school boards should not be allowed to defy the law.
4. Local boards must comply with law, even badly written law.
5. I don't think they should refuse, but I do feel they have the right to.
6. Yes, if demands by churches are unreasonable.
7. School boards are too often old fashioned!
8. There should be a uniform policy throughout the state.
9. Agree, if minimum standards are not met and maintained.
10. They maybe should have the right to set some standards or require changes in a program that was causing problems but not to refuse.

11. If local programs which are satisfactory cannot be worked out then local boards should be allowed to cancel.
12. This should be state operated, not school district! Districts mess things up!
13. Not if it is State law. To do so would deny citizen's rights and be high handed. School boards must protect rights of minorities.

Question 29--If there were to be a released time program in your high school, would you prefer:

- ☐ Simultaneous released time (where all students are released at the same period during the day).
- ☐ Staggered released time (where some students are released from regular school classes during each period of the day).
- ☐ Dismissed time (where all students are released from the last class period of the day).

1. Not if that is the law.
2. Checked dismissed time. Comment--Students released during middle of day would be less likely to return to school.

Question 32--I (do) (do not) Please circle one--favor the implementation of released time for religious education because:

1. The kids would be a captive audience--forced by their peers to attend even if they had no desire to do so. The public education system should not be used to bring church attendance up.
2. If the parent and student desire religious education from a certain source, they should have some time in which to obtain this, without going to a private school.

No comments on questions 20, 22, 28, 30, 31.