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A COMPARATIVE STUDY OF RELIGIOUS AUTHORITARIAN-PERMISSIVE ATTITUDES TOWARD CHILD TRAINING AND DEVELOPMENT

by
Roy Dixon Robinson

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Abstract

A COMPARATIVE STUDY OF RELIGIOUS AUTHORITARIAN-PERMISSIVE ATTITUDES TOWARD CHILD TRAINING AND DEVELOPMENT

by Roy Dixon Robinson

The purpose of this study is to test two hypotheses concerning the attitudes of Catholic, Jewish, and Protestant clergymen regarding the training of the child.

The first hypothesis is that Catholic, Protestant, and Jewish clergymen differ in degree of educational authoritarianism-permissivism toward child-training methods and goals, the Jewish being most permissive, the Catholic least permissive, with the Protestant intermediate to these two groups. The second hypothesis is that authoritarian attitudes toward child training and development are positively correlated with attitudes of religious conservatism, and permissive attitudes toward child training and development are positively correlated with attitudes of religious liberalism.

To test these hypotheses an opinion rating-scale was constructed containing statements dealing with most of the major issues in contemporary education. By means of the Thurstone "jury" method these statements were validated as either authoritarian or permissive statements about educational issues. A pilot study was made with Catholic, Protestant, and Jewish clergymen to discover if the statements differentiated among these groups. The statements appeared to reveal differences among the scores of the pilot-study subjects and a large sample was drawn for the experiment proper.

This sample was selected through the executive secretaries, bishops, etc., of eighteen denominations and subdenominations in metropolitan Detroit who appointed clergymen within their various denominations whom they felt were best qualified to represent the attitudes of their denominations toward educational aims and methods.

Fifty-eight such clergymen were interviewed individually and expressed their attitudes toward eighty-four statements measuring degrees of authoritarian and permissive attitudes toward the education of the child, and ten statements measuring religious conservatism-liberalism. The subjects indicated their attitudes by placing the statements, which were typed individually on cards, in a box with six compartments which were labeled "complete agreement or almost complete agreement," "essential agreement," "mild agreement," "mild disagreement," "essential disagreement," and "complete or almost complete disagreement."

The following results were obtained. The rank order of the eighteen denominations and subdenominations from most authoritarian to most permissive was: Missouri Synod Lutheran, Roman Catholic, American Lutheran, United Lutheran, United Presbyterian, Augustana Lutheran, Greek Orthodox, Episcopal, Suomi Lutheran, American Baptist, National Baptist, Presbyterian (USA), Methodist, Jewish Orthodox, Congregational, Jewish Conservative, Jewish Reform, and Unitarian. The rank order of the eighteen denominations and subdenominations from most religiously conservative to most religiously liberal was: Roman Catholic, Missouri Synod Lutheran, Greek Orthodox, Jewish Orthodox, Episcopal, American Lutheran, United Lutheran, Augustana Lutheran, National Baptist, Presbyterian (USA), American Baptist, Suomi Lutheran, Jewish Conservative, Jewish Reform, Methodist, United Presbyterian, Congregational, and Unitarian. A positive

correlation of .56, significant at the .01 level, was found between the authoritarianism-permissivism scores and the religious conservatism-liberalism scores.

An analysis of variance revealed significant differences among Catholics, Protestants, and Jews on both authoritarian-permissive attitudes and conservative-liberal attitudes. However, larger and more representative samples are necessary before broad generalizations can be made.

THE PHILOSOPHY OF AUTHORITARIANISM

He that loveth his son will continue (to lay) strokes upon him
That he may rejoice over him at the last.
He that disciplineth his son shall have satisfaction of him,
And among his acquaintance glory in him.
He that teacheth his son maketh his enemy jealous,
And in the presence of friends exulteth in him.
When his father dieth he dieth not altogether,
For he hath left one behind like himself.
In his life he saw and rejoiced,
And in death he hath not been grieved.
Against enemies he hath left behind an avenger,
And to friends one that requiteth favour.
He that pampereth his son shall bind up his wounds,
And his heart trembleth at every cry.
An unbroken horse becometh stubborn,
And a son left at large becometh headstrong.
Cocker thy son and he will terrify thee;
Play with him and he will grieve thee.
Laugh not with him, lest he vex thee,
And make thee gnash thy teeth at the last.
Let him not have freedom in his youth,
And overlook not his mischievous acts.
Bow down his neck in his youth,
And smite his loins sore while he is little
Lest he become stubborn and rebel against thee,
And thou experience anguish of soul on his account.
Discipline thy son and make his yoke heavy,
Lest in his folly he stumble.

The Apocrypha, Ecclesiasticus 30:1-13

THE PHILOSOPHY OF PERMISSIVISM

(ἐστὶν ἡδονὴ) καὶ τὸ μὴ βιαιον· παρὰ φυσιν γὰρ
ἡ βία. διὸ τὸ ἀναγκαῖον λυπηρόν, καὶ ὀρθῶς εἴρηται
πᾶν γὰρ ἀναγκαῖον πρᾶγμ' ἀνιαρὸν ἔφυ.*

Aristotle. Rhetorica, 1370a9-19

ὡς πᾶσι κατὰ φύσιν στέργειν τὰ τικτόμενα καὶ
τρέφειν οὐκ ἀναιρεῖν προσῆκον.**

Plutarch. Moralia, On Affection for Offspring, 497E

Take the fathers again: I do not think they should be utterly harsh and austere in their nature, but they should in many cases concede some shortcomings to the younger person, and remind themselves that they once were young. As physicians, by mixing bitter drugs with sweet syrups, have found that the agreeable taste gains access for what is beneficial, so fathers should combine the abruptness of their rebukes with mildness, and at one time grant some licence to the desires of their children, and slacken the reins

---

*. . . that is pleasant which is not forced on us; for force is unnatural, and that is why what is compulsory is painful, and it has been rightly said All that is done on compulsion is bitterness unto the soul.

**Nature prescribes to all creatures that they should love and rear their offspring, not destroy them.

a little, and then at another time draw them tight again. Most desirable is it that they should bear misdeed with serenity, but if that be impossible, yet, if they be on occasion angered, they should quickly cool down. For it is better that a father should be quick-tempered than sullen, since a hostile and irreconcilable spirit is no small proof of animosity towards one's children. It is a good thing also to pretend not to know of some shortcomings, and to turn the old man's dull eye and dull ear to what they do, and seeing, not to see, and, hearing, not to hear, sometimes what goes on. Our friend's shortcomings we bear with: why should it be surprising that we bear with our children's? Though our slaves often suffer from a headache in the morning, we do not force them to confess a debauch. "You were niggardly once; well, now be liberal. You were indignant once; well, pardon now. He tricked you once with the help of a slave; restrain your anger. He once took away a yoke of cattle from the field, he once came home with breath reeking from yesterday's debauch; ignore it. Or smelling of perfume; do not say a word." In this fashion is restive youth gradually broken to harness.

Plutarch. Moralia, The Education of Children, 13D-F

When you punish a pupil, only hit him with a shoe latchet.

The Babylonian Talmud, Baba Bathra 21a

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CHAPTER I

INTRODUCTION

Permissivism and Freedom

The modern concept of permissiveness as related to child training is part of a broader and historically older concept, the concept of freedom, not only political freedom or liberty, but freedom as a part of issues which have ranged from the ancient theological determinism and fatalism of Homer to contemporary labor-relations controversies. A review of what has been written on the various aspects of freedom would include the names of persons from all walks of life and socioeconomic levels, and the record of man's activities from 4241 B.C. (a date often thought to indicate the beginning of recorded history) to the present would reveal conflicts over freedom to be governed by one's peers, religious freedom, freedom of speech, academic freedom, freedom of the press, and many more.

Evan a casual review of historical names and events emphasizes man's deep concern for freedom in its diverse forms: Moses and the Jewish exodus from Egypt, Hector and the Trojan War, Xerxes and the Greco-Persian War, The Athenians and the Peloponesian War, Christ and religious radicalism, Josephus and the Hebrew-Roman wars, Caesar and the Gallian campaign, King Harold and the Norman conquest of England, King John and the Magna Charta, Luther and the Diet of Worms, King Henry the VIII and the English Act of Supremacy, Cromwell and civil war in

England, King William, the Bill of Rights and the end of the divine right of kings, King Louis XVI and the French revolution, Washington and the independence of the American colonies, the independence of modern Greece from Turkish domination, Lincoln and the American civil war, Kaiser Wilhelm and World War I, and Hitler and World War II, to say nothing of the recent struggle of oriental nations to be free of western imperialism.

Although there are many approaches to the historical interpretation of these and other struggles for freedom, one is reminded of Hegel's famous statement that "history is the history of liberty" and of Croce, that ". . . liberty is the eternal creator of history and itself the subject of every history. As such it is on the one hand the explanatory principle of the course of history and on the other the moral ideal of humanity."[1]

Definition of Nomenclature

Although Aristotle's advice to define terms at the beginning of any discussion[2] is good advice, it is often complicated by the many conflicting authorities and definitions. For example, in Anshen's Freedom; Its Meaning,[3] there is disagreement among the contributors to the total collection concerning the nature of its central theme--"freedom." Such lack of unanimity is probably to be expected for a concept as complex as "freedom." The difficulty of defining "freedom" is also discussed in Malinowski's Freedom and Civilization, in which there is an analysis[4] in Chapter 2 of its multiple meanings.

Webster's 1950 unabridged dictionary defines the terms authoritarian, authoritarianism, permissive, and permissiveness as follows: "Authoritarian, adj. Advocating the principle of

obedience to authority as opposed to individual liberty--n. One who advocates this principle.--authoritarianism, n.

"Permissive, adj. 1. Permitting; granting permission; specif., giving power of choice; recommending or tolerating, but not compelling or prohibiting, as permissive legislation. 2. Permitted; tolerated; granted on sufferance. Now Rare. With what permissive glory since his Satan's fall. Milton. 3. Allowable; not prohibited; also, optional; not compulsory; as a permissive standard of the department.--permissively, adv.--permissiveness, n."

From these definitions, the terms authoritarian, authoritarianism, permissive, and permissiveness and the designation permissivism will be used in this dissertation with the following meanings: authoritarian, adj.--advocating the principle of obedience to authority; authoritarianism, n.--the principle, philosophy, belief, or teaching of obedience to authority; permissive, adj.--advocating the principle of individual liberty, i.e., freedom of choice and action; permissiveness, n.--the attitude or trait of allowing persons freedom of choice and action; and permissivism, n.--the principle, philosophy, belief, or teaching of individual liberty, i.e., freedom of choice and action.

Thus, although lexical definitions list many meanings of these terms, they are employed in this thesis in a somewhat restricted sense. It must be remembered also that the "authority" and "liberty" mentioned in the definitions is parent-teacher "authority," and "liberty" in an educational or training situation.

Just as authoritarianism and permissivism might represent the ends of a linear continuum, thus:

Authoritarianism Permissivism

so also the adjectives authoritarian and permissive refer to attitudes

that would follow a similar continuum:

Authoritarian attitudes Permissive attitudes

Traits are sometimes classified as "general" or "unitary" and "specific." Kerr points out that conservatism-liberalism, for example, is not a unitary trait; that is to say, one might be politically conservative but economically liberal, aesthetically conservative but religiously liberal, et cetera.[5] It is suggested that one's permissiveness is also not a unitary trait; i.e., people probably express nondomination* in some situations but not in others. For example, classical "liberalism" might be considered as nondomination in economic activities. Traditional democracy is freedom in sociopolitical relationships (some have said that the best government is the one that imposes the fewest restrictions).

In much the same way, permissivism might be thought of as the functioning of the principle of freedom (nondominance) in parent-child, teacher-child relationships. Thus, permissivism as

---

*Freedom might be thought of negatively as nondominating behavior. The "dominance hierarchy" is found among many animals. Although it may be instinctive in animals, its claim for inateness in man would be warmly contested. Certainly man at least learned that dominance of others was often an easy and direct route to the satisfaction of some of his basic needs. Setting aside cultural factors for the moment, to inhibit the tendency to dominate others when physical size, body vigor, etc., would permit it would be to violate the principle of least effort. There are certainly many persons who would argue from various points of view that dominance is natural to man; freedom, or nondominance, must be learned. History would suggest this trend and ontological development might do likewise for Aldrich in writing of the growth of the child says: "Where his nature is not crossed he goes sweetly along with us, but where our demands oppose his immediate progress he resists and stands up valiantly for the relentless urge of his own development. For, to the baby, the importance of 'I' outweighs all other considerations."[6]

used here is the application of freedom or liberty in one specific set of human relationships. "Liberalism" is the application of freedom or liberty in still another set of human relations, et cetera; and one should not be surprised to find inconsistencies; e.g., a person who might advocate and practice liberalism in business might be "authoritarian" in the training of his children.

Laski, an economist, writes concerning this relationship between freedom and liberalism:

> To the evolution of liberalism have gone contributions of the first importance from those unacquainted with, often hostile to, its aims; from Machiavelli and Calvin, from Luther and Copernicus, from Henry VIII and Thomas More, in one century, from Richelieu to Louis XIV, from Hobbes and Jurieu, from Pascale and Bacon in another.[7]

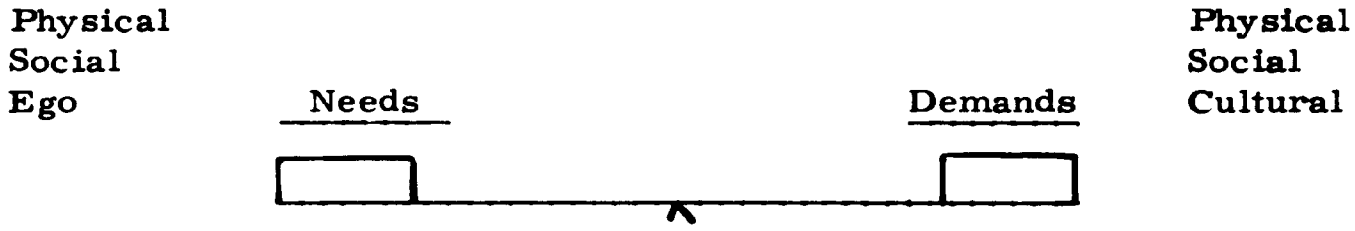
And as if to reinforce the relationship of liberalism to freedom, Laski writes: "It [liberalism] could not have become what it was without the theological revolution we call the Reformation."[8] Further, in his attempt to clarify his subject, he discusses the problem of definitions: "It is not easy to describe, much less to define, liberalism for it is hardly less a habit of mind than a body of doctrine. As the latter, no doubt, it is directly related to freedom; for it comes as the foe of privilege conferred upon any class in the community by virtue of birth or creed."[9] A similar relation is described by Girvetz when he defines freedom as ". . . the power to do what one wishes,"[10] and adds that "The liberty of the individual is necessarily the first love of liberals."[11]

The trend during the past few decades has been toward greater permissiveness:[12] counseling methods have become more nondirective; husband-wife relationships have become more democratic; labor relations have improved, and so on. These are probably manifestations of increased freedom in specific situations and

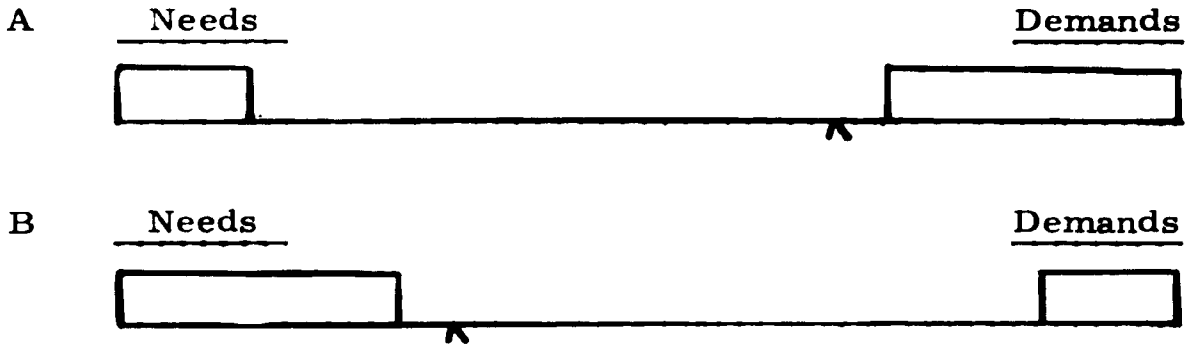
may represent the slow filtering-down of man's more formal political relationship to the state; for as more freedom has been given to the individual by the state, his attitude has slowly changed with regard to other less formal human relationships. This relationship between freedom at the political level and permissiveness at the parent-child level seems apparent when we reflect that in totalitarian societies, ancient or modern, we do not find much evidence of pronounced permissiveness.

Educational Homeostasis

To facilitate the integration of the material to follow, the following frame of reference is suggested. Cannon, in an attempt to unify the vast quantity of literature which developed in the field of physiology, suggested the concept of "homeostasis." This was defined as dynamic, physiological equilibrium and referred to the remarkable ability that the body has to protect itself by means of innate self-regulating mechanisms against tissue injury.[13] Adolph suggests that there may be as many as one thousand such self-regulating mechanisms.[14] Originally a physiological concept, others soon saw in the concept of homeostasis a framework that could reveal relationships in other fields that operated at a molar level.[15,16,17] ". . . homeostasis is a generalization applicable in the field of sociology as well as in physiology."[18] Cannon himself (1941) pointed out many of the analogies that exist between the "body physiologic and the body politic."[19] Might not this concept also be useful in education? For example, general life-adjustment is a relationship between organismic needs and situational or environmental demands. This relationship in homeostatic language would be a quasi-equilibrium relationship:



Maladjustment exists when either needs or demands are in the ascendancy. However, the fulcrum may shift:



Thus, although an equilibrium might exist in instance A, where demands are greater than needs, in instance B, where needs are greater than demands, there may also be an equilibrium. The value of such a concept is that it enables one to envisage the educational situation in an authoritarian environment (A) or in a permissive environment (B). In (A) the mechanisms of adjustment which the child must learn (formally or informally) are "mechanisms of conformity." In (B) the child is not expected to conform as much as he is encouraged to modify his environment in order to satisfy his needs. It will be noted that the analogy does not allow for complete freedom nor total conformity. Both needs and demands must exist in order to have an equilibrium relationship.

No organism is completely free, nor can any culture totally ignore organismic needs. If such were the case, death would result.* Gini writes:

> That a minimum of authority is necessary for the preservation of the social order is evident; but above that level there are from population to population and from time to time tremendous differences.[20]

State, religious, and family authority over the individual has ranged ". . . from practically all to nothing."[21]

Other writers have also emphasized the unsound attempt to make this issue an either-or proposition.[22,23,24,25] Both freedom and authority exist in all societies; one cannot dichotomize. For example, Stransky feels that the subordination-authority relationship is not necessarily pathological or always sexual in origin. Rather does he perceive it as the foundation of all human association and thus is appropriate in modern man's social behavior.[26] The questions that the realistic investigator must ask are:

1. What is the appropriate balance? How much liberty and how much authority should exist?[27,28]
2. What is the nature of the liberty and/or authority? What kind of quality is desirable?[29,30,31]

Two answers to these two questions (1) the quantity and (2) the quality of the authority-liberty relationship are illustrative: Yves, concerning question 1 (balance or quantity), writes:

> . . . the antimony between authority and liberty is no absolute one. Viewed in the purity of their metaphysical goodness, authority and liberty fully agree with one another and their complementary character definitely prevails over their opposition.

---

*Even the fetus must react when certain stimuli are present. In much reflex activity, the organism has no freedom to act or not to act. Thus, concerning some adjustments there is no choice or "freedom of the will."

> To conclude: it seems that we are now able to set forth, according to our initial wish, principles of a nature to guide us in our endeavor to proportion exactly the forces of authority and liberty. Let us call these principles the principle of authority and the principle of autonomy. They can be formulated as follows: Principle of Authority. Whenever the welfare of a community requires a common action, the unity of that common action must be assured by the higher organs of that community. Principle of Autonomy. Wherever a task can be satisfactorily achieved by the initiative of the individual or that of small social units, the fulfillment of that task must be left to the initiative of the individual or to that of small social units.[32]

Authority becomes tyranny when it deprives the smaller unit or individual of its autonomy to do what it can do satisfactorily unaided by others.[33] Thus ". . . social happiness, is made up of authority, autonomy and hierarchy. . . ."[34]

Concerning the answer to question 2 (the nature, kind* or quality of authority), the following is illustrative:

(a) No dichotomy exists between authority and liberty.[37]

(b) One must differentiate between authority and authoritarianism.[38]

(c) 1. Authoritarian-authority is nondemocratic.

2. Nonauthoritarian authority is democratic.[39]

(c) Education must move from C_1 to C_2.[40]

Thus, within the framework of the concept of educational homeostasis

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* Man, individually and collectively, has endured for a time various kinds of authoritarian systems: political, religious, educational, etc. Hogben speaks of a new kind of authoritarianism and sounds a warning. Science has gained much ground in the religion versus science battle and unless scientists are broadly trained (not just technicians), unless they have broad social and ethical principles, they may become tyrants. Thus, Hogben makes a plea to turn from ". . . lop-sided and arrogantly intolerant specialiazation . . ."[35] and its possible authoritarianism. Scientists, he feels, must take some things on trust.[36]

general adjustment may be effected by (1) changing the situation, (2) changing one's self, or (3) changing both (a compromise); in the case of alternative (3) we change the situation somewhat and the individual also is somewhat changed. Authoritarian education lays its emphasis upon changing the person. Permissive education lays its emphasis upon changing the situation. However, both authoritarian and permissive training aim at the creation of a well-adjusted individual, one who has learned how to satisfy his needs in conformity with the situational demands. "A person who is in complete harmony with his culture feels free. He accepts voluntarily the demands made upon him. They are his natural reactions to the events of his daily life. Obedience to a ruler, law, or custom is not exacted but rendered freely."[41] Just as the fulcrum or point of balance between needs and demands differs in authoritarian and permissive systems of education, so also does it shift in different cultures and at different times; e.g., in national emergencies individual citizens have less personal freedom than during times of peace.[42]

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CHAPTER II

CULTURAL DIFFERENCES IN AUTHORITARIANISM-PERMISSIVISM

Primitive Cultural Authoritarianism-Permissivism

To write about authoritarian or permissive child-training procedures among contemporary primitive people is firstly to make the assumption that some sort of family organization exists in primitive societies; for child-training in primitive cultures is more the responsibility of the family than it is in civilized societies. Todd[1] writes that modern civilized parents cannot educate their children exclusively in the home because of all the complexities of living;* that schools supplement their efforts; and that those who because of their dislike of governmental interference appeal to the past, because of its supposed greater freedom, both for parent and child, would be disillusioned were they to know of the comparative lack of freedom possessed by primitive peoples.

The roots of family life and parent-child relations probably have their beginnings in prehuman life. Although it is of interest to contrast human and prehuman parent-child relationships, and

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*Eckstein, more recently, reinforced this belief and added that the most important function the modern family can perform is to prepare the child affectively for the development which society has to give him.[2]

some interesting similarities are to be found, not much light is shed upon our problem in so doing because one great difference exists between the family behaviors of animal and man. In the former, it is largely biological and family life within each species is much the same, whereas with man, family life in structure and function is shaped by culture as well as biology.[3]

Because of cultural differences it is difficult to generalize too broadly about education in contemporary primitive societies. Herskovitz says that "The techniques of education used by nonliterate peoples vary as widely as any other aspect of their culture."[4] Nevertheless, generalizations have been made and a number of investigators have remarked on the inconsistencies found among them. For example, Thomas,[5] Herskovitz,[6] and Crawley[7] point out that some writers have emphasized the permissiveness to be found among primitive people while others speak of the great strictness that exists. Both of these points of view can be documented. Todd presents a large amount of material on education and parental-filial relationships in primitive societies. The trend as he perceives it is one of almost savage sternness and repression throughout. However, the partial motivation of the author to demonstrate that a return to nature would not yield the freedom that many persons hope for may have influenced his selection of materials.[8]

Much of the literature, however, does tend to emphasize primitive man's relative lack of freedom, and although there are isolated instances of <u>laissez-faire</u> child-training, this is only in the lower age groups. Maturity comes earlier among primitive

children than in civilized societies and hence, the early internalization of mores and folkways* is emphasized.

Absolute freedom in any society, of course, does not exist** because man derives his human traits from his social-cultural environment. This culture, as Malinowski points out, is ". . . a vast conditioning apparatus in which every act of apprenticeship, every acquisition of a new word or symbol, every entry into a cooperative group means the conditioning of the organism to the acquisition of new habits."[12] Haldane believes that the answer to the question concerning the differential degrees of freedom between primitive and civilized cultures would vary with the subjective or objective frame of reference taken:

> Even the freest of men has been so conditioned that he does not notice the lack of some freedom which a man born in another place or time would regard as essential. This is why we are honestly apt to regard our own country as "the land of the free and the home of the brave," when we see the restrictions to which foreigners submit without a murmur.

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*Haldane writes on the distinction between legal [mores] and customary [folkways] rights: "Law permits me, but custom refuses me, the right to walk about the streets of London in

> 'A scarlet tunic in sunflowers decked,
> And a peacock hat with tail erect,
> Which might have had a more marked effect.'

In primitive societies there is no division between legal and customary restrictions, and in England too gross a breach of custom may turn out to be a crime of 'insulting behavior.'"[9]

**Boaz holds that "We are free insofar as the limitations of our culture do not oppress us; we are unfree when we become conscious of these limitations and are no longer willing to submit to them."[10]

Haldane, in the same collection of articles on Freedom, adds that "Man is a social animal, and human freedom can only be freedom in society, that is to say, freedom to act as a social being."[11]

> Curiously enough the foreigners often think the same when they visit our country.[13]

Malinowski, however, writes that ". . . freedom is not a subjective or psychological 'state of mind.'"[14] From an objective point of view, civilized man probably has a quantitatively greater number of cultural and social demands to adjust to, but he has greater freedom from the whims of his physical environment than does primitive man. It is also probable that the social-cultural demands of civilized man are not as imperious and rigid as those in uncivilized societies.

Boaz comments on this in his discussion of life with the Eskimo. He writes that the Eskimo felt free and could hunt and move as he wished; however, he was subject to rigorous demands of custom. He was not allowed the free choice of food; strict regulations were observed in order to insure success in hunting; sickness and death disturbed the entire community; breaches of customary observance by a single person were thought to affect everyone who came into contact with him; "in short, I found their freedom restricted at every step. Still, their customs were to them so natural, so self-evident, and the only possible way known to them, that they were not felt as a restraint of freedom."[15]

Stefansson also writes concerning the complicated taboo system in which the Eskimos live,[16] and says that although the Eskimos do not punish their children before puberty (because of religious reasons) ". . . it is customary to begin forbidding children and punishing them when they come to the age of eleven or twelve years."[17] This author believes that the lack of freedom found in primitive societies is due to <u>religious</u> authoritarianism:

> . . . the lower you go in the scale of cultural development the more religion you find until, when you get to the people who are really toward the bottom of the scale of social and

> intellectual evolution, religion begins to cover practically all the activities and phenomena of life. There is a religious significance in every act and accident and a religious formula for every eventuality in life.[18]*

There are a number of instances in the literature of extreme permissiveness in primitive societies[20,21,22,23,24] although the explanations for such permissiveness differ; for example, Thomas writes that:

> The idea that the soul of a venerated ancestor lives in the body of a child may--at least in some cases--explain the fact that some primitive peoples in no way assume authority over children, that they treat them, despite their own actual superiority, respectfully, and that they do not dare to punish them or even scold them.[25]

Thomas feels that primitive man's ". . . philoprogenitiveness is strong, but its action, like that of his emotions is generally irregular."[26] Sieber and Mueller also state that "Love of children is so universal among the primitives that we can here speak of a phenomenon without exception. The child is the center of the family."[27] And that "Parents are full of tenderness and kindness for their children. They go so far in this respect that generally they are excessively indulgent toward the child."[28] However, they also add that:

> Patricide, matricide, revolt, insubordination to mother, and disrespect, things so common among more highly civilized peoples, cannot be found on the primitive culture stage. On

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*Not until Thales does one find a Greek writer who attempts in a significant way a naturalistic or nontheological explanation of events. Arisophanes in the Clouds pokes fun at what he considers to be an old-fashioned, theological kind of determinism.[19]

> the contrary, respect for elders and obedience are inculcated in the minds of the young from early childhood.[29]*

Other investigators reinforce the evidence that primitive people do love their children;[33] however, there is no evidence to suggest that complete permissiveness can be discovered among any groups, primitive or civilized:

> . . . in no culture is education haphazard. Children nowhere "just grow" like Topsy. The elders watch, guide, supervise, correct. That all of them can perform this function is one of the reasons why, in nonliterate societies, education is so integral a part of day-to-day life that students could for many years have overlooked its existence as a ubiquitous aspect of culture.[34]

Although it is necessary to recognize that parental love may manifest itself in child-training practice in either a permissive or an authoritarian manner, it is probable that the answer to this seeming paradox is that primitive people are both permissive and authoritarian in their behavior, but at different stages in the growth of the child. Stefansson[35] and Malinowski[36] state that among the Eskimo and the Australian aborigines, respectively, discipline is at a minimum until puberty, after which time a sterner approach is adopted: for example, among the Kwomas, training is very permissive only until after weaning.[37] Such generalizations are supported by the observations of other investigators.[38,39]

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* Malinowski makes no reference to filial revolt, so commonly found from ancient Greek mythology to modern psychoanalytic theory. Some investigators have suggested that the Oedipus complex is culturally determined[30] and that revolt against any strong authoritarian state or parent is psychologically and historically inevitable.[31] Berney gives a number of classical examples of domineering parents and rivalry between father and son that are drawn from Greek, Arabian, Egyptian, Jewish, and Biblical sources.[32]

The Cyclopedia of Education in dealing with education among primitive peoples states that primitive education is largely "social"; that is, aimed at the "solidarity of the group." Its goal is "uniformity" and it "represses variation."[40] The Encyclopedia and Dictionary of Education differentiates two stages of education that are universal among primitive people. The first is informal "home" teaching from "infancy to puberty"; the second, "formal," is under the control of the chief men of the community. "The result is highly efficient citizens, law-abiding to a degree impossible in the modern state, and organized for social action in a way no longer feasible in complex societies."[41]

Thus, although there is some agreement concerning the broad outlines of parent-child relations in primitive societies, no single method is employed in all societies. Rather does each group employ the techniques to develop in its young the kind of personality traits it holds to be desirable in its culture. Thus, educational theory rests upon social values. In modern education also, Ballard says, the decision must first be made concerning the human traits that are most valuable or most worthy of being developed, preserved or improved, then the determination of what aspects of the environment can best foster these traits is made.[42]

Classical Philosophical Authoritarianism-Permissivism

Just as man has struggled to discover and verbalize the appropriate balance that should exist between him and his physical-social-cultural environment, so also has he sought for clarity in his relationship to his offspring. Generally, it might be said that environmental demands were in the ascendancy in early community life, just as they tend to be in current primitive societies. The

relationship between the child and his parents might be considered as a reflection of the relationship between the individual and the group.

Although early cultures considered their laws to have a divine origin and hence, subject to little change, it must not be concluded that although relatively static in comparison with modern cultures, they were totally static; Aristophanes in The Clouds humorously discusses the differences between education "in the good old days" and the newer education of Socrates' Phrontisteron or "thinking shop."[43]

The Pythagorians believed in the divine origin of laws and taught their followers great respect for authority; Democritus took a similar position and not until the Sophists[44] was the doctrine of freedom of the individual advanced. However, Socrates, although recognizing defects in the Athenian laws, counseled his followers to remain loyal to the state, for loyalty to the state is like loyalty to one's parents.[45]

Both Plato and Aristotle placed the welfare of the state above the welfare of the individual; Plato, whose theory of the state is fundamentally aristocratic, argued that the individual should subordinate himself to the state, for only by so doing could he reach his most perfect development. Aristotle held that just as the whole is prior to its parts, so also the state is prior to its individual members;[46] and although one encounters traces of permissiveness in Plato and Aristotle, the trend is distinctly authoritarian. These two philosophers are quoted at some length to illustrate this generalization because of the influence they have had on educational philosophy. Plato, at first, dominated the field but by the thirteenth century it was Aristotle who most strongly influenced the developing western civilization.[47]

Plato defines education as:

> . . . the constraining and directing of youth toward that right reason, which the law affirms, and which the experience of the eldest and the best has agreed to be truly right.[48]

Plato is permissive and modern in his method for developing a basically secure personality, for he writes that during the first three years of life the child ". . . should have as little of sorrow and fear and in general of pain as are possible." If this is done ". . . might we not expect in early childhood to make his soul more gentle and cheerful."[49]

However, when he starts to school, he steps into an autocratic environment that is fearful to contemplate:

> When the day breaks, the time has arrived for youth to go to their schoolmasters. Now neither sheep nor any other animals can live without a shepherd, nor can children be left without tutors, or slaves without masters. And of all animals the boy is the most unmanageable, inasmuch as he has the fountain of reason in him not yet regulated; he is the most insidious, sharp-witted, and insubordinate of animals. Wherefore he must be bound with many bridles; in the first place, when he gets away from mothers and nurses, he must be under the management of tutors on account of his childishness and foolishness; then, again, being a freeman, he must be controlled by teachers, no matter what they teach, and by studies; but he is also a slave, and in that regard any freeman who comes in his way may punish him and his tutor and his instructor, if any of them does anything wrong; and he who comes across him and does not inflict upon him the punishment which he deserves, shall incur the greatest disgrace. . . .[50]

Although Plato is not as severe as the Old Testament, children must honor their father and mother, and the curses of parents on disrespectful and unappreciative children are heard by the gods;[51] concerning patricide he says:

> If anyone is so violent in his passion against his parents, that in the madness of his anger he dares to kill one of them . . . he shall be amenable to the extreme punishments for assault,

> and impiety, and robbing of temples, for he has robbed his parent of life; and if a man could be slain more than once, most justly would he who in a fit of passion has slain father or mother, undergo many deaths. How can he, whom alone of all men, even in defense of his life, and when about to suffer death at the hands of his parents, no law will allow to kill his father or his mother who are the authors of his being, and whom the legislator will command to endure any extremity rather than do this--how can he, I say, lawfully receive any other punishment? Let death then be the appointed punishment of him who in a fit of passion slays his father or his mother.[52]

Plato, however, does not believe in absolute power of father over son for in the Laws he states that a son can only be renounced by the father with the consent of the family. If the son, however, is not adopted by another citizen within ten years, he must emigrate.[53]

Although the first three years of the child's life are lived permissively, between three and six years of age is the time to eliminate "self-will"; ". . . at three, four, five, and even six years the childish nature will require sports; now is the time to get rid of self-will in him, punishing him, but not so as to disgrace him."[54] Thus, Plato believed that children if left unpunished will become "self-willed."

The object of the control of children is to establish within them something which is analogous to the state:

> . . . this is the aim of our control of children, our not leaving them free before we have established, so to speak, a constitutional government within them and, by fostering the best element in them with the aid of the like in ourselves, have set up in its place a similar guardian and ruler in the child, and then, and then only, we leave it free.[55]

Plato, in discussing the methods to be employed by the instructor in the education of children, like Aristotle, relies on the time-honored techniques of pleasure and pain; these, he believes, are the "first perceptions of children"[56] and education is only true

education when, by means of pleasure and pain, you are led ". . . always to hate what you ought to hate, and love what you ought to love from the beginning of life to the end. . . ."[57] Finally, Plato believes that of all the offices of state, that of the minister of education is the greatest[58] for it is through his guidance the state rises or falls:

> . . . the first shoot of any plant, if it makes a good start toward the attainment of its natural excellence, has the greatest effect on its maturity; and this is not only true of plants, but of animals wild and tame, and also of men. Man, as we say, is a tame or civilized animal; nevertheless he requires proper instruction and a fortunate nature, and then of all animals he becomes the most divine and most civilized; but if he is insufficiently or ill-educated he is the most savage of earthly creatures. Wherefore the legislator ought not to allow the education of children to become a secondary or accidental matter.[59]

Thus, Plato, in his ideal state would legislate and control as much of the child's life as possible. He recognized that some liberty of action would exist, not that it is necessarily desirable, but that laws would not be capable of eliminating it; one such desirable but probably unattainable aspect of child behavior is σιγὴ τε τῶν νεωτέρων παρὰ πρεσβυτέροις ("The becoming silence of the young in the presence of their elders").[60]

Plato's authoritarianism is correlated with his conservatism; he believed that change is generally dangerous, and that if children were allowed to make innovations in their games they would develop into revolutionists:

> The legislator must somehow find a way of implanting this reverence for antiquity, and I would propose the following way: --People are apt to fancy, as I was saying before, that when the plays of children are altered they are merely plays, not seeing that the most serious and detrimental consequences arise out of the change; and they readily comply with the child's wishes instead of deterring him, not considering that

> these children who make innovations in their games, when they grow up to be men, will be different from the last generation of children, and, being different, will desire a different sort of life, and under the influence of this desire will want other institutions and laws; and no one of them reflects that there will follow what I just now called the greatest of evils to states. Changes in bodily fashions are not such serious evils, but frequent changes in the praise and censure of manners are the greatest of evils, and require the utmost prevision.[61]

ὁ παλαιὸς χρηστότερος ἐστιν * has been the attitude of conservative thinking for many generations.

Aristotle, a pupil of Plato, appears to be somewhat less authoritarian than his teacher and shows a greater willingness to accept man for what he is rather than what he should be; although he too advocates an aristocratic type of democracy, it is more difficult to find as strongly authoritarian statements in his writings as can be found in Plato's Dialogues. On the relation of education to the state, he says:

> . . . the greatest of all the means spoken of to secure the stability of constitutions is one that at present all people despise: it is a system of education suited to the constitutions. For there is no use in the most valuable laws, ratified by the unanimous judgment of the whole body of citizens, if these are not trained and educated in the constitution, oligarchically if they are oligarchical; for there is such a thing as want of self-discipline in a state, as well as in an individual.
>
> . . . in the democracies thought to be the most democratic the opposite of what is expedient has come about. And the cause of this is that they define liberty wrongly (for there are two things that are thought to be the defining feature of democracy, the sovereignty of the majority and liberty); for justice is supposed to be equality, and equality the sovereignty of whatever may have been decided by the multitude, and liberty doing just what one likes. Hence in democracies of this sort everybody lives as he likes, and "unto what end he listeth," as Euripides says. But this is bad; for to live in

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* "The old is better than the new."[62]

> conformity with the constitution ought not to be considered slavery but safety.[63]

Thus, liberty, although desirable, is not liberty to do as one pleases,* but liberty that has boundaries which have been set by the group. Like Plato, he believes that one must not suppose that ". . . any of the citizens belongs to himself, but that all belong to the state, for each is a part of the state."[64] From this it follows that "education also must necessarily be one and the same for all and that the superintendence of this must be public, and not on private lines, in the way in which at present each man superintends the education of his own children, teaching them privately, and whatever special branch of knowledge he thinks fit."[65]

Although women are rated more highly by Aristotle than by the Old Testament writers, democratic relations between father and son are improbable: ". . . justice can more truly be manifested towards a wife than towards children and chattels. . . ."[66]

Aristotle has much to say on the question of pleasure and pain. As related to education he says: ". . . we ought to have been brought up in a particular way from our very youth. As Plato says, so as both to delight in and to be pained by the things that we ought; for this is the right education."[67] Although agreeing with his teacher, he amplifies the principle and presents a classical statement of the role of rewards and punishments in the learning process:

> After these matters we ought perhaps next to discuss pleasure. For it is thought to be most intimately connected with our

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*Aristotle's phraseology of this concept of liberty is classic: ἐλεύθερον δὲ τὸ ὅ τι ἂν βούληταί τις ποιεῖν. (Liberty is the doing of what a man wishes to do!)

> human nature, which is the reason why in educating the young we steer them by the rudders of pleasure and pain; it is thought, too, that to enjoy the things we ought and to hate the things we ought has the greatest bearing on virtue of character. For these things extend right through life, with a weight and power of their own in respect both to virtue and to the happy life, since men choose what is pleasant and avoid what is painful.[68]

Thus, Aristotle's attitude towards pleasure and pain is not specific to education for he believes that pleasure and pain are basic mainsprings of human motivation.[69] Punishment, however, is not "good for the soul" and to be looked upon as an end in itself; rather is it "a necessary evil" which, ideally, he would prefer to do without.

> . . . just punishments and chastisements do indeed spring from a good principle, but they are good only because we cannot do without them--it would be better that neither individuals nor states should need anything of the sort. . . .[70]

Aristotle's realism is apparent when he employs the "tabula rasa" analogy[71] and when he holds that some self-love is not to be condemned:

> . . . the universal feeling of love for oneself is surely not purposeless, but a natural instinct. Selfishness on the other hand is justly blamed; but this is not to love oneself but to love oneself more than one ought, just as covetousness means loving money to excess--since some love of self, money and so on is practically universal.[72]

Consistent with his emphasis upon man as a rational animal rather than an emotional animal (cf. Freud), Aristotle believes that the child has an innate desire for knowledge. ("All men by nature desire to know. An indication of this is the delight we take in our senses. . . .")[73]

Aristotle's permissiveness appears when he writes:

> . . . that is pleasant which is not forced on us; for force is unnatural, and that is why what is compulsory is painful, and

it has been rightly said

> All that is done on compulsion is bitterness unto the soul. . . . Everything, too, is pleasant for which we have the desire within us, since desire is the craving for pleasure. Of the desires some are irrational, some associated with reason.[74]

His authoritarianism, on the other hand, is evident when he states that " . . . one must not make amusement the object of the education of the young; for amusement does not go with learning--learning is a painful process."[75] Also that ". . . no deformed child shall be reared; but on the ground of number of children, if the regular customs hinder any of those born being exposed, there must be a limit fixed to the procreation of offspring, and if any people have a child as a result of intercourse in contravention of these regulations, abortion must be practised on it before it has developed sensation and life."[76]

American Puritanical Authoritarianism-Permissivism

The English colonists in the seventeenth and eighteenth centuries brought with them the mores and folkways of their European culture. However, one of the first institutions to be revised, particularly in New England, was education. Those who had come to America for greater economic, political, and religious freedom believed, in the main, that salvation was an individual matter and that the basic rules to be followed in its attainment were to be found in the Bible. Hence, the ability to read (particularly the Bible) was basic to moral and spiritual development and ultimately to salvation itself. The motivation for education later shifted but ". . . in the colonial period, there was a fairly general conviction that the chief aim of schooling is to provide the necessary basis of instruction in religion."[77]

Although early American education was "Christian," it was strongly authoritarian. In the Puritan theocracy of New England the dominant religious and political groups were the same for there was no separation of church and state.[78] Religious indoctrination was a stated aim* and a stern Calvinism dominated its methods. In general, it might be said that children were prized as "providential accidents," but they came into the world via "original sin," displaying "natural depravity."[79]

John Robinson, the Pilgrim preacher, in a treatise on child nature, wrote:

> Surely there is in all children (though not alike) a stubbernes and stoutnes of minds arising from naturall pride which must in the first place be broken and beaten down so that the foundation of their education being layd in humilite and tractableness other virtues may in their time be built thereon.[80]

Not only was effort made to "break the will" of children and develop subjection at home and school, but stern laws were enacted which required strict obedience with fixed and severe penalties for violation. For example, a statute passed in connecticut reads:

> If a man have a stubborn and rebellious son of sufficient years and understanding, viz. sixteen years of age, which will not obey the voice of his father or the voice of his mother, and that when they have chastened him will not hearken unto them, then may his father and mother, being his natural parents, lay hold on him and bring him to the magistrates assembled in court, and testify unto them that their son is stubborn and rebellious and will not obey their voice and chastizement, but lives in sundry crimes, such a son shall be put to death.[81]**

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*The strongly religious character of the New England Primer and Webster's famous "blue-back" Elementary Speller are well known.

**This is but a slightly reworded statement of Deuteronomy 21:18-21.

The character of the classical and puritanical attitudes stands out clearly when contrasted with the spirit of democracy,[82,83] the key to which is to be found in its deep respect for human personality--a respect that is extended impartially to every member of society, without regard for birth, wealth, or social position.[84] McKibben, in discussing current issues in educational philosophy, concludes that the two major trends are "traditionalism" and "progressivism" with the latter now challenging the former:

> Trends in educational philosophy need not be taken seriously until they begin to affect practice. . . . The weight of practice stemming from the past is overwhelmingly on the more conservative or traditional side. Therefore, most of the trends discussed here are those which challenge the past practice and seem to move in a different direction.[85]

Elder, in dealing with the "Traditional and Developmental Conceptions of Fatherhood" believes that the evidence points to a change toward the "developmental" or more permissive role;[86] Wolfenstein, in a study of "Trends in Infant Care," sees permissiveness gaining ground;[87] and the Encyclopedia of Modern Education, in its article on "Authoritarianism," concludes that "The tendency of modern public education is in the opposite direction: toward affording the pupil practice in creating, evaluating, choosing, planning, and acting intelligently."[88]

The revolution seems to be complete in Baruch's New Ways in Discipline, in which a number of rules are presented to parents. They include: "Listen so as to hear! Watch so as to see! Try to understand what your child is feeling so thoroughly that you can put it into words!"[89] "If a child misbehaves we'll recognize that he must have unsatisfied emotional needs or that he is still expressing hurt, fear or anger for lacks in the past. If we find that a child has an unsatisfied emotional need, we'll try to satisfy it all we

can."[90] "See how he feels. Accept how he feels. Reflect how he feels. Help him get out the poison. If necessary, help him steer his actions."[91] "Let's examine ourselves to find how great a load of orders and forbiddings and demands we are putting on him and let's reduce it as much as we can. Let's count the rules we're imposing and cut out the unessential ones."[92]

Such advice for parents in dealing with the social, emotional, and moral infractions of children differs considerably from the will and spirit-breaking procedures of traditional authoritarianism. It must be recalled, however, that generally psychologists approve of more freedom for children than do parents;[93] MacClenathan's conclusion concerning the discrepancy between teacher's and parent's ratings of the seriousness of behavior problems is that each group tends to rank as most serious those behavior patterns interfering with the smooth functioning of that group's affairs.[94] It has been stated that this problem might be resolved to some extent if parents played a more active part in the formation of educational policy instead of leaving it to educators and psychologists.[95]

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CHAPTER III

RESEARCH FINDINGS CONCERNING AUTHORITARIANISM-PERMISSIVISM

Political and Educational Authoritarianism

Neither the practices nor the theories of the past have provided a satisfactory answer to the question, "How much freedom shall be allowed a child?" Variations are found not only between cultures but within the same culture. In our own day, less is heard from the philosophers, poets, prophets, and priests than from the psychologists, sociologists, and educators who bring scientific research techniques to bear on the question.

There are those who despair of a scientific solution to this question, for they feel that all educational theories rest ultimately upon value systems,[1] and as such will change whenever social, political, economic, or religious conditions change and cause a reassessment of values. It may well be that the current interest in this topic is due to the rapid disintegration of the traditional patriarchal family of western civilization,[2] to the consequent uncertainty and an unwillingness to embrace the new and untested.

Other more optimistic investigators and philosophers of science feel that either science will ultimately shed valid light on all human problems,[3] or if not able to evolve permanent solutions, it will still be the best approach in a dynamic universe which will always require research on research ad infinitum.

The attempt to review the current literature dealing with authoritarianism-permissiveness is at first confusing to the reviewer because of the different meanings given to the word "authoritarian." Like the terms "liberal," "conservative," and "radical" which once had exclusively political connotations, the term "authoritarian" as used by many of the sociological and social-psychological investigators has socioeconomic-sociopolitical implications that generally refer to "fascistic" attitudes and beliefs. The Authoritarian Personality[4] is representative of this usage of the word. Although this classic work (The Authoritarian Personality) was not without its critics; it stimulated considerable research, and the F Scale in its many revisions was widely used. Judging from the dates of publication of articles on "Authoritarianism," it is reasonable to infer that World War II provided the major impetus for such research.[5]

Studies pointing out national differences in authoritarianism appeared.[6,7,8] Investigations concerning religious likenesses and differences were published.[9] A comparison of the common denominators of various religious beliefs and present totalitarian regimes was made.[10] The traits and attitudes of authoritarian persons were tabulated and discussed.[11,12,13,14,15,16]

The correlation between authoritarian attitudes and educational level was found[17] and the causes of authoritarianism expounded,[18,19] and although there may be significant relationships between political authoritarianism and parent-child, teacher-child authoritarianism our chief concern in this study is with the latter.

Studies Concerning the Value of Authoritarianism and Permissivism in Education

McCallister[20] began an early inquiry into the growth of freedom in education, tracing its development from Plato to Freud. Freedom in education, as he sees it, is the harmonizing of the pupil's self-assertive and submissive tendencies in the light of the highest value affirmed by him to be relevant to the life situation of the moment. Wees[21] discusses the assets and liabilities of authoritarianism in the Canadian school system and comments on its probable dynamics. Koch, Dentler, Dysart and Street,[22] using the Thurstone attitude-scale technique, constructed a questionnaire to measure attitudes toward the problem of how much freedom, independence, and self-management children should be permitted. Permissive attitudes were positively correlated with education and liberalism. Those subjects professing to have no contact with children were more stern than those having child contacts. McClenthan,[23] in a study in which teachers and parents rated children, obtained results similar to Wickman's[24] classical study. MacClenthan, using parents and teachers, found that each group tended to rank as most serious those behavior patterns interfering most with smooth functioning of the group's activities. Thus sternness would exist mainly in situations where dominant values were being ignored by the child.

Fromm[25] feels that modern man has not gained sufficient psychological freedom to live happily in a politically democratic society and may turn from his psychological isolation and anxiety to a political authoritarianism and conformity that yields him greater security.

Studies Favoring Educational Authoritarianism

A mild form of authoritarianism is expressed by Amans[26] in the suggestion that all children throughout the world should have an identical education. Her plan covers the period from 3-1/2 to 7 years. Relative to method of instruction Kulemeyr[27] perceives the child as an immature adult, criticizes the noise of the modern classroom, rejects the concept of self-development, and believes that silence and subservience in the classroom, following a Nietzchean philosophy, would be a wiser pedagogy. Arguing from a mental hygiene standpoint, Hacker and Geleerd[28] state that from observations made in an American high school, personality disturbances can be handled with better results when treated with firm authority rather than in an atmosphere of unlimited freedom. Such freedom, they believe, creates much anxiety and sense of threat in the adolescent.

Studies Favoring Educational Permissivism

Viewing the educative process from the standpoint of its contribution to a democratic way of life, Lewin and Lewin[29] argue that the development of the democratic spirit requires democratic methods. The school cannot begin autocratically and then shift. It must create a democratic atmosphere from the beginning. Approaching the problem from the standpoint of delinquency, Williams[30] discusses the influence of conflicting authorities in the home, school, and community on the child. The conclusion is drawn that one of the most frequent causes of delinquency among children is the conflict of authority to which the child is subjected in these life situations. Ferriere,[31] in a discussion of the need for a more

progressive approach in education believes that the basic error of education consists in arbitrarily imposing goals upon the student which do not help him in his own individual progress. More freedom should be given the child in the choice of goals.

Mearns,[32] in his plea for greater freedom for youth, even advocates freedom to err as a necessary stage in the development of mature standards. Horkheimer[33] sees absolute parental authority in the home as dangerous for political reasons for, in commenting on the Adorno, Brunswick[34] study, he points out that persons who were forced to submit to such authority in infancy are also the persons most susceptible to fascist propaganda. Note is also made of the tendency for fascist-minded persons to idealize their parents. Maloney[35] believes that the presence or absence of parental pressures explain not only intolerance and race prejudices but also the greater tendency for authoritarian-trained persons to exhibit neurotic reactions under stress as compared with those who have been permissively trained.

Dynamics of Parental Domination

As a result of an analysis of authoritarianism in Canadian schools Wees[36] believes that such attitudes spring from governmental traditions, educational traditions, reverence for the printed word, the teacher's ego, and ignorance. Mueller[37] studied the case history records of twenty-five dominating fathers and twenty-six children, fourteen of whom were school problems, and concludes that the motivation for parental domination was: (1) compensatory gain (neurotic); (2) consolation for unfulfilled ideals; (3) cultural patterns of authority; (4) combinations of (1) and (3).

Treatment given the children was most successful when parents also changed.

The Effect on the Child or Student of Excessive Domination or Restraint

Horkheimer[38] states that persons who were forced to submit to strong parental authority in early infancy were most susceptible to fascist propaganda. Maloney[39] believes that authoritarian training creates a predisposition to neurotic reactions. McKeachie,[40] studying student-centered versus instructor-centered instruction failed to find clear-cut conclusions; nondirective methods sometimes create student confusion and frustration while instructor-centered methods often create less anxiety. Bromberg,[41] studying delinquency, concluded that excessive authoritarian childhood training creates an antagonism to authority which may become pathological. Greenacre,[42] after reviewing the clinical literature on restraint, experimental work and folk customs, concluded that the reactions to even severe prolonged and painful restraint do not produce any general intellectual impairment. Although it may temporarily retard development and be a factor in a general slowing of tempo, the tendency for such restraint in early childhood is to increase the sado-masochistic elements of character and also increase general body erotization.

Changes in Permissivism and Acceptance Authority with Age Changes

Baldwin[43] analyzed ratings made on the Fels Parent Behavior Rating Scales and found that parents of nine-year-olds tend

to be less warm, less intellectually stimulating, less indulgent, and more restrictive than when the children were younger. The explanation suggested considers the growth of independence occurring in childhood and the changes in cultural standards for handling children of different ages. With the focus of attention on the child rather than the parent, Drucker,[44] using a questionnaire regarding the authority exercised in their upbringing by family, church, and school in a sample of college students, found in their replies that they had renounced such authorities (with the exception of Catholic families) almost completely apart from matters of purely outward obedience and rules of health. Half of the sample thought that the main function of the family was to provide emotional security; 57.9 percent reported that the mother was the dominant parent in upbringing; 14.8 percent said that authority was equally divided, while the remainder reported that the father was the dominant parent.

Transmission of Authority Patterns in the Family

Attempt was made by Ingersoll[45] to discover the process of authority transmission from one generation to the next. Matricentric, patricentric, and equalitarian families were included. The essential conclusion was that authority roles are learned and can be taught.

National and Religious Differences in Permissivism

Ferguson[46] measured ideological differences among Catholics, Protestants, and Jews. Using a total of 170 students from these three groups, responses on three tests--Religionism,

Humanitarianism, and Nationalism--were analyzed. The results of the Religionism test followed a linear arrangement from most to least of Catholic, Protestant, and Jewish. On the Humanitarian test, results from most to least were Jewish, Protestant, and Catholic. On the Nationalism test the results from most to least were Protestant, Catholic, and Jewish. The correlation between Humanitarianism and Religionism was 0.76; and between Nationalism and Religionism was 0.67. Juul,[47] studying the authoritarian personality in relation to teachers' attitudes tward child behavior, and employing a version of Form 40 of the F Scale, found that "students of Jewish religion tended to have lower P scores* than Protestants, who in turn had lower P scores than Catholics. These differences were significant at the 5% level for Jews and Protestants, and for Jews and Catholics." Using a test of teaching attitudes, he also found that Jewish students had higher scores than Protestant students, and that the latter had higher scores than the Catholic students.

The Question of Unitary Traits of Conservatism-Liberalism

Kerr,[49] using Tulane College men and the General Attitudinal Values Profiles, concluded that liberalism-conservatism is not a unitary trait of personality, but a complex group of relatively independent continua, five of which were separately identified as political, economic, social, aesthetic, and religious. Jewish students

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*P scores: an instrument to measure authoritarian tendencies. A version of Form 40 of the F Scale adopted from The Authoritarian Personality (1950), Adorno, Brunswick et al.[48]

were found to be consistently liberal to radical on all continua except aesthetic; on the aesthetic continuum they were conservative. Protestants were near average on all continua except for being conservative economically. Catholics differed little from Protestants on continua other than the religious one. The religious continuum found Roman Catholics most conservative, Protestants nearly average, and Jews more liberal. The "no church" group was most radical on the religious continuum. Kerr comments on the relatively high degree of religious liberalism in the Jewish groups despite the well-known conservatism of Jewish theology. These five frames of reference--social, political, economic, aesthetic, and religious--are the Spranger types used by Allport and Vernon on their Scaled Values. Of perhaps greatest interest for the present study is the order of Catholic, Protestant, and Jewish on the religious scale being respectively reactionary, middle-of-the-road, and liberal. This order was also found in the ten questions taken from the Kerr section on religious liberalism and given to the fifty-eight clergymen in this present study. Rubin-Rabson,[50] in a study of liberalism-conservatism among sixty-nine adults attending an extension course, also raises the question concerning the existence of unitary traits of liberalism-conservatism. Alpert and Sargeant,[51] however, in a study of ninety-three subjects on a twenty-four-item scale and correlating it with Lentz's C-R Opinionaire, concluded that there is evidence to support the generality of unitary liberalism-conservatism traits.

Traits Related to Liberalism

Eysenck[52] believes from his investigation that liberalism and extroversion are more highly correlated than liberalism and introversion. Kerr[53] found both political liberalism and economic liberalism to be positively correlated with more formal schooling, higher scholarship, and relevant information, introversion and pessimism, and higher intelligence. Persons scoring high on liberalism were less favorably inclined toward religion. Adults under forty tend to be more liberal than those over forty. Fraternity members tended to be more conservative than independents. Republicans were least liberal, while Communists were most liberal. Rubin-Rabson,[54] using the Wechsler-Bellevue and Hunter's Test of Social Attitudes, found that liberalism and intelligence correlated positively to the extent of 0.38. Flowerman, Stewart, and Strauss[55] found that religious fundamentalism and certain forms of political conservatism correlated significantly with authoritarian personality trends as measured on the Traditional Family Ideology (TFI) Scale.

Education and Liberalism-Conservatism

Mason,[56] using matched groups, found that students taught by liberal teachers gained slightly more in liberalism than those taught by conservative teachers.

Persistency of Liberalism-Conservatism

Nelson,[57] using the Lentz C-R Opinionaire Form K, studied the change in attitudes from 1936 to 1950 among college persons.

In general, a postcollege trend toward moderately liberal attitudes was found. Students who were more conservative in college shifted more toward liberalism than did the college liberals. There was less change among students who attended southern colleges.

Religion and Liberalism-Conservatism

As previously noted, Flowerman, Stewart, and Strauss[58] found positive correlations between religious fundamentalism and some forms of political conservatism with the California F. Scale scores. Also previously reviewed was Kerr's[59] study, which indicated that Catholics, Protestants, and Jews were respectively conservative, middle-of-the-road, and liberal on a scale measuring religious liberalism-conservatism. Abrams,[60] in a study of the attitudes of eighty-two clergymen toward birth control, found a positive relationship between liberalism and amount of schooling and geographical mobility. Symington[61] gave tests of religious thinking and one or more of the following tests: Otis, Pressey, Allport A-S, and Bernreuter. Liberality of religious thought was found to be positively related to intelligence, amount of education, and attendance at church courses of a liberal character. Church attendance was negatively related. Bernreuter, Allport, and Pressey test results were unrelated to liberalism. Howells,[62] in a study of religious conservatism and liberalism among college students, also found the religious radicals to be most intelligent. Religious conservatives on the other hand were most suggestible. In an earlier study Howells,[63] using college students in a course in elementary psychology, picked from 542 students the 51 most extreme radicals and the 50 most extreme conservatives, to all of whom thirty-one different psychological tests were then given. The conservative

students made lower scores on tests of intellectual ability, but higher scores on tests of suggestibility. However,[64] in a study of the social beliefs and attitudes of American educators, he found no relationship between such test results and membership in the more prominent religious denominations. Kerr,[65] studying the correlates of politico-economic liberalism-conservatism, found that Jewish, Unitarian, Universalist, Congregationalist, Protestant Episcopalian, and Reformed clergymen appeared to be somewhat more liberal than other Protestant clergymen. Also, conservatives tend to be more favorable toward religion and toward religious leaders. College students in campus religious groups and students in most denominational colleges tended to be more conservative than other college students.

In summary, the research findings covered the areas of both political and educational authoritarianism. The latter studies were reviewed in greater detail and dealt with general discussions and attitudinal studies concerning the desirability of freedom and authority in education. Some studies favored authority; others favored freedom. Discussions of the dynamics of parental authority and the effect on the personality of the child were mentioned. Changes in permissiveness with age changes, the transmission of authority patterns in the family, and national and religious differences in authoritarianism have also been investigated.

The study of Koch, Dentler, Dysart, and Street[66] most closely resembles the present thesis in that it investigated adult attitudes of sternness and leniency toward children and correlated such attitudes with a number of variables. However, the present investigation used a population of clergymen and a different instrument and technique for measuring their attitudes.

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CHAPTER IV

DISCOVERING RELIGIOUS ATTITUDES TOWARD CHILD-TRAINING AND DEVELOPMENT

Introduction

Although there is an ever-growing body of knowledge concerning the question of the appropriate balance between freedom and authority in education, investigations of the attitudes and beliefs of religious persons toward this problem have not been made. The teacher and educator would benefit from a knowledge of such attitudes, for teachers deal with children who are affiliated with many religions and denominations.

Just as religions and denominations do not always agree with the educational goals and methods used by the schools their children attend, so also religious groups do not always agree among themselves on all matters pertaining to children. If the teacher or educator were more aware of the areas in which he and the parents of his pupils disagreed, many parent-teacher, home-school conflicts might be avoided and resolved.

Since the purpose of this study was to relate religious attitudes to child training, it became necessary to find subjects who were well informed about (1) the beliefs of the religious group with which they were affiliated, and (2) education and training.

Concerning qualification one, many persons, particularly in the Protestant group, although having a nominal connection with some denomination, know very little about its unique beliefs and

could probably find equal satisfaction in one of a number of denominations. Thus, it was necessary to find subjects who had strong religious preferences and who were well informed about such beliefs. It was thought that clergymen might be such subjects.

Concerning qualification two, clergymen had to be found who were familiar with contemporary issues in education.

It was thought that subjects possessing both qualifications might be found by having the leaders of each denomination (bishops, moderators, executive secretaries, and so forth) pick the clergymen in their respective denominations whom they thought to be most qualified to represent them on matters religious and educational.

How representative the clergyman's attitudes are of his congregation probably varies with the denomination. It is probable that those denominations advocating the greatest freedom of thought and action (those that are most permissive) have the greatest degree of heterogeneity of attitudes.

Following are the hypotheses tested and the procedure used.

Hypotheses A and B

Hypothesis A

Catholic, Protestant, and Jewish clergymen differ in degree of authoritarianism-permissivism concerning child-training methods and goals; the Jewish being most permissive, Catholic least permissive, with the Protestant clergymen occupying a position intermediate to these two groups.

Hypothesis B

Authoritarian attitudes toward child-training and development are positively correlated with attitudes of religious conservatism, and permissive attitudes toward child-training and development are positively correlated with attitudes of religious liberalism.

Materials

A list of ninety-four statements, eighty-four dealing with the education of the child and ten dealing with religious liberalism-conservatism, was prepared. Each statement was typed on a card. An elongated box was constructed with six equal compartments of a size to hold the cards easily. When the lid of the box was opened each compartment was seen to have a label at the top which ranged from complete agreement or almost complete agreement to complete disagreement or almost complete disagreement. The subjects, after reading each card, placed it in the appropriate compartment.

Subjects

Eight Wayne State University faculty members comprising a "jury" were selected to validate the statements.

Three Ann Arbor clergymen--Catholic, Baptist, and Jewish (Reconstructionist)--were selected for a "pilot study."

Fifty-eight clergymen from Metropolitan Detroit representing eighteen denominations and denominational divisions among Catholics, Protestants, Jews, and Greek Orthodox were selected.

Procedure

The eighty-four statements in the opinion rating scale related to the aims of education, methods of instruction, discipline, and so forth. Half of these eighty-four statements were permissive and half were authoritarian. The remaining ten were taken from Kerr's study,[1] agreement or disagreement presumably implying a liberal or conservative religious outlook. The eighty-four authoritarian-permissive statements were selected from readings in the current literature dealing with child-development, educational psychology, the history of philosophy of education, and school administration. The criteria for including an item in the statements were the following: (1) Is it controversial in nature? (2) Is it a current issue? (3) Does it call for a value judgment? A total of 212 statements that satisfied such criteria was first prepared. By eliminating duplicating statements and those bearing too strongly on the theological and supernatural, this list of 212 was reduced to 124, half of which were permissive about some child-training issue and half authoritarian. The validity of this dichotomy was tested by Thurstone's "jury method." Eight Wayne State University faculty members from the department of Psychology (College of Liberal Arts) and from the College of Education comprised the "jury." The members were chosen because they taught courses related to the areas covered by the statements; two members taught courses in the philosophy of education, two taught social psychology, one taught a course in the psychology of religion, two taught courses in child development, and one taught psychology for students of education.

Each statement was typed on a 3 x 5 card. The order of presentation was determined by random numbers. Each jury

member sorted the cards individually into two piles--those that he considered to be permissive statements and those he considered authoritarian. The oral instructions given to each jury member were:

> Please read each statement in this pack of cards carefully and judge whether it is an authoritarian or a permissive statement about something in the area of the education of the child. We are not concerned with whether you agree or disagree with the statement at the present time, but rather, if you consider it to be a permissive or authoritarian statement. Please put the authoritarian statements here and the permissive statements here. [Two cards were then placed in front of the jury member to label the place to put the statements. On one was typed "Authoritarian Statements" and on the other, "Permissive Statements."] Go ahead.

By eliminating and rewording statements that had low jury agreement and by having the jury repeat this classification on two later occasions with the revised statements, eighty-four statements were evolved that had the degree of jury agreement indicated at the right of each statement (See Table 2). An "0" means that there was unanimous agreement concerning the permissive or authoritarian nature of the statement. A "1/2" indicates that a jury member felt that the statement was unclassifiable. A "1-1/2" means that one person disagreed with the other jury members concerning the permissive or authoritarian character of the statement, and one jury member considered it unclassifiable. A "2" means that two members disagreed with the rest of the jury. There was unanimous agreement among the jury on 58.3 percent of the statements; 9.5 were thought to be unclassifiable; 27.4 percent of the statements had one jury member disagreement; 2.4 percent had "1-1/2"; and 2.4 percent of the statements had two jury members disagreeing with the other six on the authoritarian-permissive nature of the statement.

The eighty-four statements were placed in categories and subcategories. The categories chosen were: (1) general aims of education, (2) specific aims of education, (3) discipline, (4) the teacher, (5) methods of instruction, (6) the curriculum, and (7) school organization (see Table 1). Such areas were suggested by readings in the philosophy of education and represent some of the major divisions into which the field of education has been separated.

The statements in these categories were then placed in subcategories. There are three subcategories in each category, and in each subcategory, four statements were placed (see Table 2). The criteria for including a statement in one category or subcategory rather than another was determined on the basis of how writers in philosophy of education tended to classify and arrange their subject-matter.

The seven categories were then grouped into two major categories which were suggested by Brubacher. In outlining the content of educational philosophy he writes of three broad areas that contain the various aspects of this field: "They are ethics, or the theory of values; epistemology, or the theory of knowledge; and metaphysics, or the general theory of being or reality."[2] The first two--ethics and epistemology--were used to designate the broadest groupings used in the classification of the eighty-four statements (see Table 1).

The ten statements comprising the "religious conservatism-liberalism scale" were taken from Kerr's study.[3] These statements were typed individually on cards also, and were the last ten statements sorted by each subject (i.e., each subject sorted the eighty-four statements in the authoritarianism-permissivism scale before reading and sorting the last ten from Kerr's study).

By accepting Kerr's study on what was either a conservative or liberal response, and by weighting these responses in the same way as those made to the first eighty-four statements, scores for each subject were obtained. The determination of the midpoint (3.5), above and below which scores were labeled liberal or conservative, was derived in the same way as was the midpoint of the authoritarianism-permissivism scale.

An outline of the major categories, categories, and subcategories employed in the "educational authoritarianism-permissivism scale," the statements used in this scale, and the "religious conservatism-liberalism scale" are shown in Tables 1, 2, and 3.

The box with six compartments was constructed by fastening six small metal filing boxes to a board. On the inside of the lid of each filing box was glued a label to aid the subject in sorting the statements according to his attitudes, feelings, or beliefs. Thus, when the box was placed before the subject, he could see the following labels in the order presented, each one above one of the six open filing boxes.

1	2	3	4	5	6
Complete Agreement or Almost Complete Agreement	Essential Agreement	Mild Agreement	Mild Disagreement	Essential Disagreement	Complete Disagreement or Almost Complete Disagreement

The Pilot Study

In order to test the sensitivity of the instrument, three Ann Arbor clergymen were chosen from the Directory of Religious

TABLE 1

AN OUTLINE OF THE MAJOR CATEGORIES, CATEGORIES, AND SUBCATEGORIES EMPLOYED IN THE EDUCATIONAL AUTHORITARIANISM-PERMISSIVISM SCALE

I.	ETHICS		
	I. GENERAL AIMS OF EDUCATION	a.	Individual
		b.	Religious-Moral
		c.	Social-Political
	II. SPECIFIC AIMS OF EDUCATION	d.	Motivation of Learning
		e.	Measurement
		f.	Selection of Curricular Materials
II.	EPISTEMOLOGY		
	III. DISCIPLINE	g.	Nature, Methods, and Kinds
		h.	Degree
		i.	Purposes
	IV. THE TEACHER	j.	Academic Freedom
		k.	Teacher Training
		l.	Relation to Student
	V. METHODS OF INSTRUCTION	m.	Exposition and Problem Method
		n.	Logical and Psychological Order of Lesson
		o.	Social Structure as Method
	VI. THE CURRICULUM	p.	Dualism and Continuity
		q.	Subject Matter and Child Activity
		r.	Prescribed and Elective Curriculum
	VII. SCHOOL ORGANIZATION	s.	Finances
		t.	Civic Education
		u.	School Officers

TABLE 2

THE EDUCATIONAL AUTHORITARIANISM-PERMISSIVISM SCALE

I. ETHICS

I. General Aims of Education

(a) Individual

3*	1.	The development of memory ability should stand high on the priority list of "musts" in education	(1) A**
8	2.	The cultivation of the intellect is the primary aim of education	(1) A
6	3.	Education should emphasize the expression and development of individuality more than conformity to custom and tradition	(0) P
5	4.	The primary aim of education should be to train the individual to think and reason for himself	(2) P

*The figures in this column denote the order of presentation.

**The symbols "A" and "P" indicate whether the majority of the "jury" considered the statement to be authoritarian or permissive in character. The number in parentheses beside it indicates the number of jury members who disagreed with the majority. (Total number of jury members was eight.) The symbol "1/2" indicates that one jury member thought the statement was unclassifiable as either authoritarian or permissive.

TABLE 2 (Continued)

	(b) Religious-Moral		
4	5.	The religious education of the young child should deal largely with matters of doctrine and belief	(0) A
9	6.	The school should emphasize preparation for the afterlife rather than problems of earthly existence	(1/2) A
7	7.	Whether religious education should be taught in public schools is a matter for each individual community to decide	(1-1/2) P
1	8.	Character or moral training should be an ongoing part of every activity of the child and should grow out of activities of the child rather than being an independent course	(0) P
	(c) Social-Political		
2	9.	Earthly life is meant to be a time of trial and testing and hence it is futile to attempt to build a perfect social order on earth	(0) A
18	10.	The emphasis in modern education should be primarily upon love of the land where one was born and lives, its language, culture, history, traditions, etc.	(2)

TABLE 2 (Continued)

62	11.	Social progress depends mainly upon the development of individuality in the growing developing child	(0) P
80	12.	The school should participate in the process of building a better social order	(1/2) P
	II.	Specific Aims of Education	
		(d) Motivation of Learning	
83	13.	Man by nature resists change and learning and hence external pressures by the teacher and parent must usually be brought to bear upon him before such learning occurs	(0) A
22	14.	The best way for the teacher to motivate the child to learn is for him to know his subject matter and be able to present it to the child in a systematic, organized way	(0) A
82	15.	The social influences of the child's peers are much stronger motivational forces than the influences of the teachers	(1) P
63	16.	In the motivation of learning, the most important single thing the teacher should understand is the needs (both innate and acquired) of his children .	(1) P

TABLE 2 (Continued)

	(e) Measurement	
33	17. The assignment of grades to the child of the elementary school level is necessary so that he may know whether he is making adequate progress .	(0) A
12	18. Children whose academic achievement in the school year has been inadequate should repeat that year's work before continuing to the next grade	(0) A
72	19. The traditional "report-card" sent by the school to the parents probably does more harm than good to the child .	(1) P
52	20. The amount of progress that a student is estimated to have made should be relative to his own talents and abilities; i.e., the student with limited learning aptitude should be graded high if his scholastic achievement is commensurate with his aptitudes	(1) P
	(f) Selection of Curricular Materials	
75	21. Education's primary aim should be to pass on to each generation the best features of our cultural inheritance	(1/2) A

TABLE 2 (Continued)

10	22. The best curriculum lays its primary emphasis upon the humanities. The student is best educated who knows the outstanding literature and art particularly of western civilization	(0) A
56	23. The child should be exposed primarily to those aspects of the curriculum which bear upon his present needs and adjustments	(0) P
27	24. The content of the curriculum should be the result of the combined judgments of parents and leaders in the community as well as educators	(0) P
	II. EPISTEMOLOGY	
	III. Discipline	
	(g) Nature, Methods, and Kinds	
55	25. The disciplined child is the one who has been trained to follow the directions of his parents, teachers, and others in authority	(0) A
81	26. In the Bible, it states that desirable character traits cannot be formed without some variety of physical punishment. This belief is still essentially true.	(0) A

TABLE 2 (Continued)

67	27.	Since we learn largely that which has been found to give us satisfaction, the disciplinary method that forces the learner to do something that yields him no satisfaction is poor pedagogy.	(1) P
16	28.	Most disciplinary measures are unfortunate from a mental hygiene standpoint because they arouse in the child feelings of hostility and guilt	(0) P
	(h)	Amount of Discipline	
57	29.	There is a definite relationship between the severity of punishment and the recurrence of misconduct. Strong punishment is a greater deterrent than weak punishment	(0) A
37	30.	The teacher, like the parent, must first and foremost be a good disciplinarian, because regardless of the age of the child, the topic that will most concern both the teacher and parent alike is that of "discipline"	(0) A
45	31.	No amount of physical punishment should ever be given by the teacher to the student . . .	(1) P

TABLE 2 (Continued)

39	32. There are wide individual differences in response to disciplinary measures. What is too much for one child may be too little for another. Hence the parent or teacher must have flexibility in his methods and adjust to the unique qualities of the individual child	(0) P
	(i) Reasons for Discipline	
23	33. The fundamental purpose of discipline at home or in school is to habituate man's unruly nature to good aims	(0) A
36	34. The child learns what he does, i.e., his responses or the behavior engaged in; hence, external pressures from parents and teachers are justifiable means to the promotion of learning if they cause the child to make the desired responses --responses which because they are made will be learned . . .	(0) A
28	35. The parent or teacher should discount misconduct in the behavior of the child, if, by intention, the child meant well .	(0) P
66	36. In dealing with a discipline problem, the parent or teacher should concern himself mainly with the feelings and motives of the offending child	(0) P

TABLE 2 (Continued)

	IV. The Teacher		
	(j) Academic Freedom		
35	37. Except under special circumstances, women should not be permitted to teach in public schools if they are married and have families	(0)	A
31	38. The teacher should be a regular church attendant of some recognized denomination	(0)	A
74	39. If the teacher has had adequate training and experience, he should be free to express his own sincere convictions in his classes even though such convictions might be in conflict with popular or traditional opinion	(0)	P
19	40. The teacher should foster and encourage the taking of "social action" in his students for this is part of the democratic process	(1)	P
	(k) Teacher Training		
68	41. A four-year liberal arts course is the most adequate preparation for teaching at the elementary school level	(0)	A
17	42. The teacher should acquire during his college training a deep and abiding respect for the Greek, Hebrew, and Roman classics .	(0)	A

TABLE 2 (Continued)

25		43. The teacher should have training in guidance and counseling.	(1/2) P
42		44. The teacher should be well informed in techniques of sociological investigation so that he and his students may better understand the neighborhood and community in which the school is located	(1/2) P
	(1)	Relation to Student	
15		45. The prime requisite of the good teacher is his complete mastery of his subject or subjects . . .	(1/2) A
59		46. The teacher should give fairly regular homework assignments.	(1/2) A
11		47. The less dominating the role of the teacher in the classroom situation, the more effective he is as a teacher	(0) P
46		48. The teacher should accept as one of his primary tasks the encouragement of individuality in his class	(0) P
	V.	Methods of Instruction	
	(m)	Exposition or Problem Method	
79		49. If textbooks have been carefully selected by qualified persons, the teacher should be reasonably expected to organize his lessons, discussions, and assignments around the contents of such books.	(0) A

TABLE 2 (Continued)

77	50. The teacher should permit only class-discussions and projects that are related to those subjects and topics for which he has adequate knowledge and answers. To do otherwise, would be a case of the blind leading the blind	(1) A
26	51. The problems a child deals with in school include not only school problems, but the riddles of life itself. Instead of studying "subjects" the child should study life situations	(0) P
78	52. Learning does not occur unless the child feels the pressure of some problem that has arisen in his attempts to satisfy his needs; hence, the teacher's starting point in teaching is the felt problem of the child	(1) P
	(n) Logical and Psychological Order of Lesson	
24	53. God's universe is a logical, organized, harmonious universe. Man, to comprehend God's will, even to a small degree, should be taught to align his thinking with the logic and order of such a universe. Hence, the teacher who uses a logically organized lesson plan aids the child in appreciating the order to be found in God and His creations	(0) A

TABLE 2 (Continued)

34	54. The course of nature is undeviating, hence, there can be but one sound pedagogical method. Essentially, this method is patterned after the logical order of the universe .	(0) A
64	55. The mind of the child is not only lacking in predisposition toward logical order; it is by nature positively averse to it. Hence, the method of instruction used by the teacher should not necessarily follow a logical order, but should be relative to the values, aims, and purposes of the child	(1) P
71	56. Just as the method of instruction varies with the subject taught, so also should method vary with individual children. A method which is effective with one child may be ineffective with another child of the same class and age	(1) P
	(c) Social Structure as Method	
50	57. If anything, the age for voting and accepting civic responsibility should be raised rather than lowered	(1) A
70	58. Authority and responsibility should be given to the child only when he has shown that he can follow the guidance of parents and teachers	(0) A

TABLE 2 (Continued)

76	59.	The most effective method of instruction is to be found in the manipulation of social relationships. Change the social context and you change the individual	(1) P
40	60.	Industry is a part of a social whole and it should be reorganized somewhat so that children might participate in it as a part of their education	(0) P
	VI.	The Curriculum	
		(p) Dualism and Continuity	
41	61.	The child should learn that there are some things in the curriculum which have intrinsic value. They are not utilitarian but are worthwhile in and of themselves and are independent of time and place	(1) A
48	62.	A school exists because it has something to teach. If this is overlooked its "raison d'etre" is lost. Therefore, the educator should be first and foremost concerned about the quality and soundness of the subject matter that goes to make up the curriculum	(0) A

TABLE 2 (Continued)

47	63.	Modern schools are often criticized for failing to produce pupils who are effective "spellers." Improvement in this subject can take place only when the child perceives that spelling accurately is intimately related to his present needs and goals	(1) P
20	64.	The modern teacher should never forget that the verb "teach" takes a double accusative; i.e., she teaches Johnny Arithmetic, etc. Hence it is impossible to consider subject matter as independent of learner or vice versa. Learner and subject matter are a part of an inextricable whole	(1) P
	(q)	Subject Matter and Child Activity	
30	65.	Moral training is an important part of education. But morals and religion are inextricably bound together. To teach one is to teach the other; hence, religion should be a part of the curriculum of every school	(1/2) A
29	66.	Some children, probably by nature, are best suited for a liberal academic type of education. Other children are best suited for a commercial-technical type of education. When the child has completed elementary school he should be allocated to one or the other of these two types of curricula	(1) A

TABLE 2 (Continued)

60		67. The child is a dynamic organism, and that curriculum is best which permits him to discover in a first-hand way the results which occur when he takes the initiative in manipulating his environment . . .	(0) P
69		68. It is more important that the child learn how to approach, think about, and solve problems than it is for him to master the subject matter of his curriculum	(0) P
	(r)	Prescribed and Elective Curriculum	
58		69. The child cannot always know what will be best for him. Hence, he must be expected to adjust himself to a body of subject matter which has been found over the centuries to be necessary for civilized living .	(0) A
65		70. The constant addition of studies to the curriculum leads ultimately to congestion, confusion, and superficiality. Only a steady, prescribed curriculum can prevent this "watering-down" process	(0) A
21		71. The curriculum should be undergoing constant reconstruction and revision in order to be adjusted to a dynamic universe	(0) P

TABLE 2 (Continued)

49	72.	Although the child may be unable to verbalize all of his needs, he feels them and knows better than anyone else what is necessary for his happiness and general adjustment. Hence, allowing him freedom to select or reject courses for study is the only way the educator can produce a well adjusted as well as educated student	(0) P
	VII.	School Organization	
		(s) Finances	
14	73.	Families sending their children to private or parochial schools should be exempted from the public school tax	(1) A
44	74.	Distribution of tax monies for education to individual schools should be made on the basis of the socioeconomic level of the community in which the school is located. Wealthy communities should receive more since they are more highly taxed	(1) A
53	75.	A democratic city school superintendent would permit all teachers in his school system to vote and express their opinions concerning proposed changes in salary schedules before submitting such proposals to the Board of Education . . .	(0) P

TABLE 2 (Continued)

32	76. A democratic school administration permits principals and teachers to assist not only in the formulation of educational policies, but also in budget-making	(1) P
	(t) Civic Education	
13	77. A school which is organized to give personal freedom to all persons (teachers and students alike) instead of teaching citizenship, teaches the attitude of selfishness and excessive independence	(0) A
51	78. The principal is immediately responsible to the superintendent and hence, although he should confer with his teachers to discover their attitudes on important matters, his decision, in his own school, should be final.	(0) A
61	79. A democratic spirit can be fostered to a greater degree in the school when teachers, principals and superintendents genuinely accept the principle of equality with reference to boys and girls; e.g., when boys are not favored over girls	(0) P
43	80. Administration policy should permit equality of both men and women teachers in the school if it is to be conducive to the creation of a democratic atmosphere and teach democratic values and techniques to students	(0) P

TABLE 2 (Continued)

	(u) School Officers		
38	81.	When the city superintendent and the Board of Education conflict on matters of educational policy, the decision of the Board should take precedence	(1-1/2) A
73	82.	The curriculum should be made by the superintendent of schools	(0) A
84	83.	The city superintendent should be a "consultant" in his relationship with his teachers. Instead of pressing his views on teachers he should let it be known that his skill and experience is available to teachers on request	(0) P
54	84.	The duties of the city superintendent should be primarily advisory rather than administrative. He should be concerned mainly with the coordination of the instructional program as a whole rather than problems of building repair, school supplies, attendance, etc.	(1/2) P

TABLE 3

THE RELIGIOUS CONSERVATISM-LIBERALISM SCALE

Highly Radical*	1. One's marriage is likely to be just as successful if one engages in sexual relationships before marriage.
Radical	2. It is quite possible that one of the other religions in the world is as good as Christianity.
Radical	3. One can be psychologically complete without believing in God.
Liberal	4. Church property not used for worship should be taxed.
Liberal	5. It is proper for a church to maintain social and recreational organizations.
Liberal	6. Form of worship (music, Communion, ritual, etc.) is unimportant.
Liberal	7. One's chances for life after death are equally good by belonging to any one of several religious denominations.
Highly Conservative	8. It is necessary to fast on certain days each year.
Highly Conservative	9. It is necessary to abstain from eating certain kinds of food on certain days.
Reactionary	10. It is proper for the church to decide what one can read in his own home.

*The terms in this column, "highly radical," "liberal," etc. are the labels given by Kerr to the acceptance responses of these statements.[4]

Counselors published by the University of Michigan 1955-56, one Baptist, and one Jewish (Reconstructionist). These clergymen were asked by telephone if they would be willing to serve in this capacity and they said they would. Each was asked to read each statement carefully and place it in one of the six compartments to indicate his degree of agreement or disagreement with the statement. The directions given orally by the experimenter to each subject were: "Please read each statement in the pack of cards carefully and place it in one of the six boxes before you to indicate your degree of agreement or disagreement with the statement."

When each subject had sorted all the cards the experimenter left with the box and tabulated the responses on the attached tabulation sheet (see Figure 1). Thus, if a subject placed statement 1 in box 1 a check mark was made in row 1 column 1 of the tabulation sheet. If a subject placed statement 2 in box 4, this response was checked on the tabulation sheet in row 2 column 4.

The responses (or checks) on the tabulation sheet were then weighted according to whether the majority of the jury considered them to be authoritarian or permissive and so that the more authoritarian the response, the lower the score, and the more permissive the response, the higher the score. The weights ranged from 1 through 6 and are found on the tabulation sheet in each column (see Figure 1). For example, the majority of the jury agreed that statement 1 was authoritarian. If a subject agreed with statement 1 he could place it in box 1, 2, or 3 to indicate the degree to which he agreed. If he placed it in box 1, he was given a score of 1. If he placed it in box 2, he was given a score of 2, and so forth. If a subject disagreed with statement 1, he could place it in boxes 4, 5, or 6 to express his degree of disagreement, and in

FIGURE 1

TABULATION SHEET

Denomination: _____

NAME: _____ ADDRESS: _____

CHURCH: _____ _____

			Agreement			Disagreement			Score		
			1	2	3	4	5	6			
I. GENERAL AIMS OF EDUCATION	1	A	1	2	3	4	5	6			
	2	A	1	2	3	4	5	6			
	3	P	6	5	4	3	2	1			
a. Individual	4	P	6	5	4	3	2	1			
	5	A	1	2	3	4	5	6			
b. Religious-Moral	6	A	1	2	3	4	5	6			
	7	P	6	5	4	3	2	1			
	8	P	6	5	4	3	2	1			
	9	A	1	2	3	4	5	6			
c. Social-Political	10	A	1	2	3	4	5	6			
	11	P	6	5	4	3	2	1			
	12	P	6	5	4	3	2	1			
II. SPECIFIC AIMS OF EDUCATION	13	A	1	2	3	4	5	6			
	14	A	1	2	3	4	5	6			
	15	P	6	5	4	3	2	1			
d. Motivation of Learning	16	P	6	5	4	3	2	1			
	17	A	1	2	3	4	5	6			
e. Measurement	18	A	1	2	3	4	5	6			
	19	P	6	5	4	3	2	1			
	20	P	6	5	4	3	2	1			
	21	A	1	2	3	4	5	6			
f. Selection of Curricular Materials	22	A	1	2	3	4	5	6			
	23	P	6	5	4	3	2	1			
	24	P	6	5	4	3	2	1			
III. DISCIPLINE	25	A	1	2	3	4	5	6			
	26	A	1	2	3	4	5	6			
g. Nature, Methods, and Kinds	27	P	6	5	4	3	2	1			
	28	P	6	5	4	3	2	1			

FIGURE 1 (Continued)

			Agreement						Disagreement						Score		
			1		2		3		4		5		6				
h. Amount of Discipline	29	A		1		2		3		4		5		6			
	30	A		1		2		3		4		5		6			
	31	P		6		5		4		3		2		1			
	32	P		6		5		4		3		2		1			
i. Purpose of Discipline	33	A		1		2		3		4		5		6			
	34	A		1		2		3		4		5		6			
	35	P		6		5		4		3		2		1			
	36	P		6		5		4		3		2		1			
IV. THE TEACHER j. Academic Freedom	37	A		1		2		3		4		5		6			
	38	A		1		2		3		4		5		6			
	39	P		6		5		4		3		2		1			
	40	P		6		5		4		3		2		1			
k. Teacher Training	41	A		1		2		3		4		5		6			
	42	A		1		2		3		4		5		6			
	43	P		6		5		4		3		2		1			
	44	P		6		5		4		3		2		1			
l. Relation to Student	45	A		1		2		3		4		5		6			
	46	A		1		2		3		4		5		6			
	47	P		6		5		4		3		2		1			
	48	P		6		5		4		3		2		1			
V. METHODS OF INSTRUCTION m. Exposition or Problem Method	49	A		1		2		3		4		5		6			
	50	A		1		2		3		4		5		6			
	51	P		6		5		4		3		2		1			
	52	P		6		5		4		3		2		1			
n. Logical and Psychological Order of Lesson	53	A		1		2		3		4		5		6			
	54	A		1		2		3		4		5		6			
	55	P		6		5		4		3		2		1			
	56	P		6		5		4		3		2		1			
o. Social Structure as Method	57	A		1		2		3		4		5		6			
	58	A		1		2		3		4		5		6			
	59	P		6		5		4		3		2		1			
	60	P		6		5		4		3		2		1			

FIGURE 1 (Continued)

			Agreement						Disagreement						Score		
			1		2		3		4		5		6				
VI. THE CURRICULUM	61	A		1		2		3		4		5		6			
	62	A		1		2		3		4		5		6			
p. Dualism and Continuity	63	P		6		5		4		3		2		1			
	64	P		6		5		4		3		2		1			
q. Subject Matter and Child Activity	65	A		1		2		3		4		5		6			
	66	A		1		2		3		4		5		6			
	67	P		6		5		4		3		2		1			
	68	P		6		5		4		3		2		1			
r. Prescribed and Elective Curriculum	69	A		1		2		3		4		5		6			
	70	A		1		2		3		4		5		6			
	71	P		6		5		4		3		2		1			
	72	P		6		5		4		3		2		1			
VII. SCHOOL ORGANIZATION	73	A		1		2		3		4		5		6			
	74	A		1		2		3		4		5		6			
	75	P		6		5		4		3		2		1			
s. Finances	76	P		6		5		4		3		2		1			
	77	A		1		2		3		4		5		6			
t. Civic Education	78	A		1		2		3		4		5		6			
	79	P		6		5		4		3		2		1			
	80	P		6		5		4		3		2		1			
	81	A		1		2		3		4		5		6			
u. School Officers	82	A		1		2		3		4		5		6			
	83	P		6		5		4		3		2		1			
	84	P		6		5		4		3		2		1			

FIGURE 1 (Continued)

Liberalism Scale

Card No.	Agreement			Disagreement			Score
	1	2	3	4	5	6	
1	6	5	4	3	2	1	
2	6	5	4	3	2	1	
3	6	5	4	3	2	1	
4	6	5	4	3	2	1	
5	6	5	4	3	2	1	
6	6	5	4	3	2	1	
7	6	5	4	3	2	1	
8	1	2	3	4	5	6	
9	1	2	3	4	5	6	
10	1	2	3	4	5	6	

so doing would be expressing a nonauthoritarian or permissive attitude. Therefore he was given a score of 4, 5, or 6, since permissive responses were given higher weightings than authoritarian responses.

Also, the majority of the jury agreed that statement 3 was permissive. If a subject agreed with statement 3, he could place it in boxes 1, 2, or 3 to indicate the degree to which he agreed. If he placed it in box 1, he was given a score of 6. If he placed it in box 2, he was given a score of 5, and so forth.

If a subject disagreed with statement 3, he could place it in boxes 4, 5, or 6 to indicate his degree of disagreement and in so doing, would be expressing a nonpermissive or authoritarian attitude. Therefore, he was given a score of 3, 2, or 1, since authoritarian scores are given lower weightings than permissive scores.

Scores for categories and subcategories were determined by adding the weighted scores of the statements making up such categories and subcategories. Total authoritarianism-permissivism scores were the sum of the 84 weighted scores. Thus, the lowest and most authoritarian score for the total 84 statements would be 84 x 1 = 84. The highest and most permissive score would be 84 x 6 = 504. The midpoint between 84 and 504 (294) was taken as the cutting point above and below which total scores were labeled permissive and authoritarian, respectively.

The results of the sorting made by the subjects in the pilot study were: Catholic--296, Baptist--354, and Jewish--388. Thus, the statements appeared to reveal differences among the scores of these three pilot-study subjects. It was not known with certainty how much of the differences observed should be allocated to individual differences and how much to denominational differences, but

since they followed the predicted order of Catholic--least permissive, Protestant--middle-of-the-road, and Jewish--most permissive, it was assumed that denominational factors were involved, and it was thought that the cooperation of the larger number of subjects needed for the experiment could be enlisted and interviewing begun.

Selection of Sample

A letter was sent to the executive-secretary of the Detroit Council of Churches outlining the general nature and reason for the study. He was asked to send to the experimenter a list of the executive heads of the various denominations belonging to the Detroit Council of Churches in Metropolitan Detroit. This letter was followed by a telephone conversation and the desired list of personnel obtained--executive-secretaries, bishops, et cetera.

Letters were then sent to each of these persons outlining the general nature of the study and a request made for each executive-secretary, bishop, et cetera, to suggest a number of clergymen in his denomination whom he felt were competent to speak for the denomination on educational matters. It was stated that a minimum of two subjects was required but that more would be preferable, with a maximum of ten representing each denomination. Additional telephone calls and face-to-face interviews produced sixty recommended subjects, fifty-eight of whom were later interviewed (one became ill and one declined to participate in the study). Each of the clergymen suggested by their denominational heads was telephoned, their cooperation obtained, and interview dates were set. All were interviewed individually at a time and place convenient to them. Table 4 shows the composition of the

TABLE 4

THE COMPOSITION OF THE SAMPLE BY DENOMINATIONS AND THE NUMBER OF SUBJECTS INTERVIEWED IN EACH DENOMINATION

Denomination	Number of Subjects
Missouri Synod Lutheran	3
Roman Catholic	3
American Lutheran	3
United Lutheran	2
United Presbyterian	3
Augustana Lutheran	2
Greek Orthodox	3
Episcopal	4
Suomi Lutheran	2
American Baptist	8
National Baptist	3
Presbyterian USA	4
Methodist	4
Jewish Orthodox	2
Congregational	4
Jewish Conservative	2
Jewish Reform	2
Unitarian	4
18 Denominations	N = 58

sample by denominations and the number of subjects interviewed in each denomination.

The interview consisted of an oral statement dealing with the reason for the study, its general nature, and an oral statement of what the subject was asked to do. These directions were the same as those used with the subjects of the pilot study.

Each subject then read and sorted the cards into the six compartments. At the conclusion of the sorting, he was thanked for his cooperation and told that when all the data had been gathered, a statement would be sent to him concerning the results. The experimenter then left with the cards in the compartments into which they had been sorted and later tabulated the sorting made by each subject on a tabulation sheet (see Figure 1). A separate tabulation sheet was used for each subject. The cards were then rearranged in the order previously determined by random numbers and the next subject approached for interview.

A period of nine weeks was required to complete the fifty-eight interviews. The time taken for the subjects to make a sort of the ninety-four cards ranged from 22 minutes to 2 hours and 11 minutes.

Bibliography

1. Willard A. Kerr. "Untangling the Liberalism-Conservatism Continuum," The Journal of Social Psychology, 35 (1952), 111-125.

2. Brubacher, John S. Modern Philosophies of Education. New York: McGraw-Hill Book Company, Inc., 1950, p. 20.

3. Kerr, op. cit., p. 24.

4. Ibid.

CHAPTER V

RELIGIOUS DENOMINATION DIFFERENCES IN EDUCATIONAL AUTHORITARIANISM-PERMISSIVISM

Total Authoritarianism-Permissivism Scores

The data presented in this chapter were obtained by asking each of fifty-eight clergymen to read ninety-four statements which were typed individually on 3 x 5 cards and shuffled before each subject received them into a constant order previously determined by random numbers. Thus, each subject read and reacted to the statements in the same order.

Answers to the statements were made by having the subject place the card on which the statement was written in one of six compartments, each of which was labeled. The labels moved from "Complete or Almost Complete Agreement" to "Complete or Almost Complete Disagreement."

Scoring was accomplished by weighting the responses from one to six. If the subject placed an authoritarian statement in the box labeled "Complete or Almost Complete Agreement," he was given a numerical rating of 1. If an authoritarian statement was placed in the box labeled "Essential Agreement," it was given a rating of 2, and so forth. By this weighting procedure, authoritarian attitudes were indicated by low indices (1, 2, 3) and permissive attitudes by higher numbers (4, 5, and 6). Possible range for the total eighty-four statements was from 84 to 504

(84--most authoritarian, 504--most permissive). The midpoint was 294, above and below which scores were labeled permissive and authoritarian, respectively.

Table 5 is a frequency table of the total authoritarianism-permissivism scores of the fifty-eight subjects. Table 6 shows the means and standard deviations of the total permissivism and liberalism scores for all denominations.

Figure 2 shows that the bulk of the responses fell on the permissive side of the scale; specifically, the Missouri Synod Lutheran (A)* and Roman Catholic (B)** groups were on the authoritarian side of the scale and the remaining sixteen groups were on the permissive side of the scale.

Of the eighteen groups, the Missouri Synod Lutherans (A) were the most authoritarian (or conversely, least permissive), and the Unitarian group (R) the most permissive. All other groups fell between these two. The rank order of the groups with their denominational means from most authoritarian to most permissive may be found in Table 7.

Some groups were more homogeneous in their authoritarian-permissive attitudes than others. Using the standard deviation as an index of homogeneity, the National Baptists were found to be most homogeneous and the Methodist group least homogeneous. The standard deviations and rank orders of the eighteen groups are found in Table 8.

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*"A" is the code number used in this study to designate the Missouri Synod Lutherans.

**"B" is a code number used to designate the Roman Catholic group. See Figure 2 for the complete list of eighteen code letters designating the eighteen groups studied.

TABLE 5

AUTHORITARIANISM-PERMISSIVISM SCORES
(Frequency Table--Ungrouped Data)

X Gross Scores	f Frequency	fX	X Gross Scores	f Frequency	fX
283			316	1	316
282			315	1	315
281			314		
280	1	280	313		
279			312	1	312
278			311	2	622
277	1	277	310		
276			309		
275			308		
274			307	3	921
273			306		
272			305		
271			304		
270			303		
269			302		
268			301		
267			300		
266			299	1	299
265			298		
264			297		
263			296	1	296
262			295	1	295
261			294	1	294
260			293		
259			292		
258			291		
257			290	2	580
256			289	1	289
255			288	1	288
254			287		
253	1	253	286	1	286
252			285		
251			284	2	568

TABLE 5 (Continued)

X	f		X	f	
Gross Scores	Fre-quency	fX	Gross Scores	Fre-Quency	fX
351			386		
350	1	350	385		
349	1	349	384		
348			383		
347	1	347	382		
346			381		
345			380		
344	1	344	379		
343	1	343	378		
342	1	342	377		
341	1	341	376	1	376
340			375		
339	1	339	374	1	374
338			373		
337	3	1011	372		
336			371		
335	1	335	370	1	370
334			369		
333			368	1	368
332			367		
331			366		
330			365		
329	1	329	364		
328	4	1312	363		
327	2	654	362		
326			361		
325			360		
324			359		
323	1	323	358	1	358
322			357		
321			356		
320			355	1	355
319	2	638	354	1	354
318			353	1	353
317			352		

TABLE 5 (Continued)

X	f		X	f	
Gross Scores	Frequency	fX	Gross Scores	Frequency	fX
407			427	1	427
406			426		
405			425		
404			424		
403			423		
402	1	402	422		
401			421		
400			420		
399			419		
398			418		
397			417		
396			416		
395			415		
394			414	1	414
393	2	786	413		
392			412		
391			411		
390			410		
389			409		
388	1	388	408		
387					

$M = \Sigma fX/N = 330.57.$

$N = 58.$

TABLE 6

MEANS AND STANDARD DEVIATIONS OF THE TOTAL PERMISSIVISM AND TOTAL LIBERALISM SCORES FOR ALL DENOMINATIONS

Denomination	N	Total Permissiveness Mean	Total Liberalism Mean	Perm. S.D.	Lib. S.D.
Lutheran (Miss.)	3	278.65	32.00	19.15	0.00
Roman Catholic	3	293.67	20.33	9.74	1.70
Lutheran (Amer.)	3	295.33	37.00	8.26	1.41
Lutheran (Un.)	2	302.50	37.00	8.50	2.00
Presbyterian (Un.) . . .	3	314.67	42.00	20.24	4.72
Lutheran (Aug.)	2	315.00	37.50	4.00	3.50
Greek Orthodox	3	316.67	33.00	26.74	4.97
Episcopal	4	320.25	36.75	15.71	3.77
Lutheran (Suomi)	2	325.50	40.50	2.50	0.50
Baptist (Amer.)	8	326.63	38.63	33.26	2.50
Baptist (Nat'l)	3	328.00	38.00	0.67	3.51
Presbyterian (USA) . . .	4	340.50	38.25	4.97	2.05
Methodist	4	351.50	41.25	55.47	2.86
Jewish (Orth.)	2	352.50	34.50	2.50	4.50
Congregational	4	356.50	42.50	18.24	5.72
Jewish (Cons.)	2	368.50	40.50	33.50	4.50
Jewish (Ref.)	2	373.00	41.00	20.00	1.00
Unitarian	4	382.50	49.50	21.09	26.93

FIGURE 2

RANK ORDER OF MEANS OF DENOMINATIONS AND
STANDARD DEVIATIONS OF DENOMINATIONS

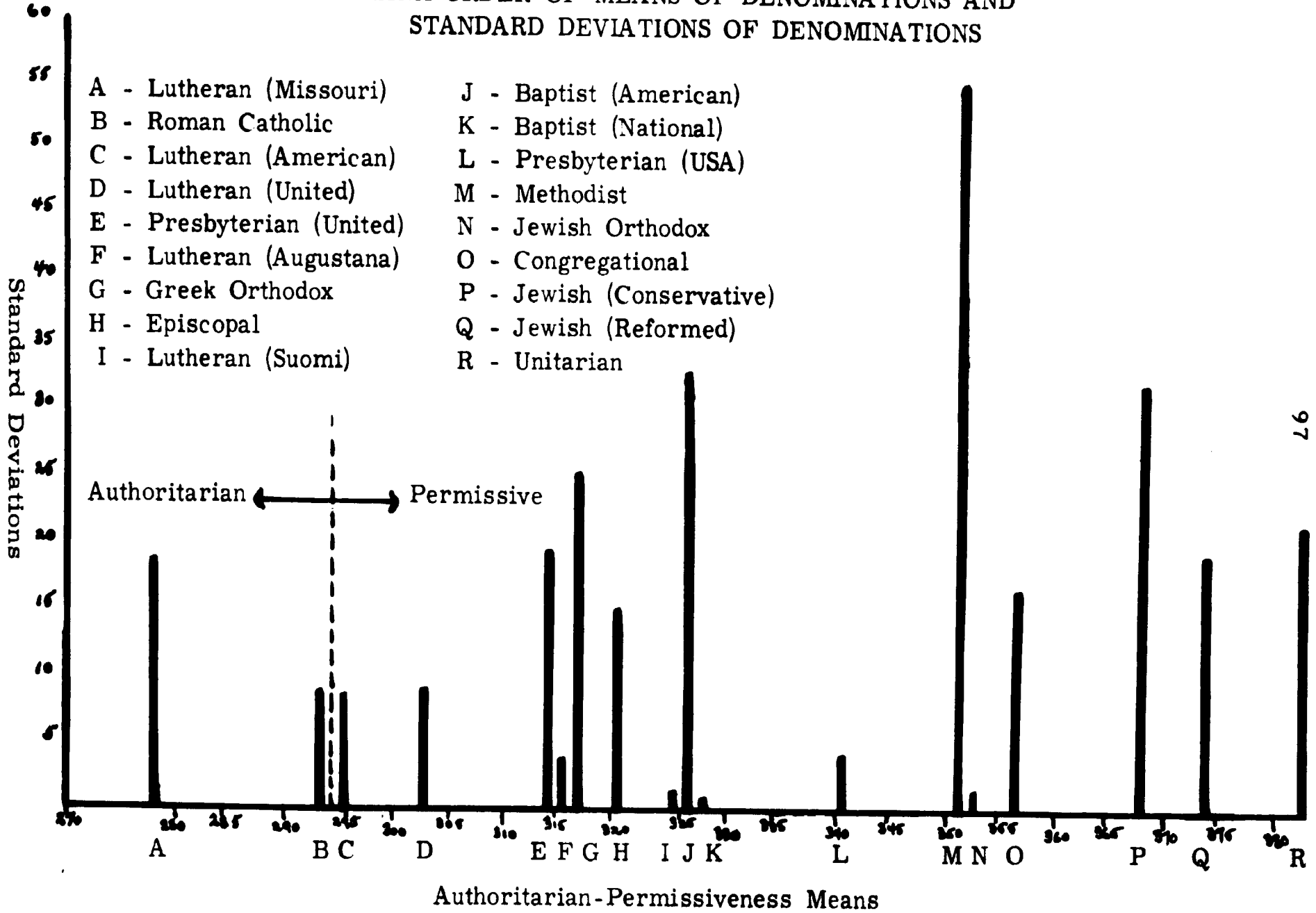


TABLE 7

THE RANKS AND MEANS OF AUTHORITARIANISM-PERMISSIVISM SCORES FOR ALL DENOMINATIONS AND SUBDENOMINATIONS

Denomination	Rank	Mean
Missouri Synod Lutheran	1	278.67
Roman Catholic	2	293.67
American Lutheran	3	295.33
United Lutheran	4	302.50
United Presbyterian	5	314.67
Augustana Lutheran	6	315.00
Greek Orthodox	7	316.67
Episcopal	8	320.25
Suomi Lutheran	9	325.50
American Baptist	10	326.63
National Baptist	11	328.00
Presbyterian USA	12	340.50
Methodist	13	351.50
Jewish Orthodox	14	352.50
Congregational	15	356.50
Jewish Conservative	16	368.50
Jewish Reform	17	373.00
Unitarian	18	382.50

TABLE 8

RANKS AND STANDARD DEVIATIONS OF AUTHORITARIANISM-PERMISSIVISM SCORES FOR ALL DENOMINATIONS AND SUBDENOMINATIONS

Denomination	Rank	Standard Deviation
National Baptist	1	0.67
Suomi Lutheran	2.5	2.50
Jewish Orthodox	2.5	2.50
Augustana Lutheran	4	4.00
Presbyterian USA	5	4.97
American Lutheran	6	8.26
United Lutheran	7	8.50
Roman Catholic	8	9.74
Episcopal	9	15.71
Congregational	10	18.24
Missouri Lutheran	11	19.15
Jewish Reform	12	20.00
United Presbyterian	13	20.24
Unitarian	14	21.09
Greek Orthodox	15	26.74
American Baptist	16	33.26
Jewish Conservative	17	33.50
Methodist	18	55.47

The fact that there are such wide differences in the standard deviations of these groups raises a question concerning the validity of making an analysis of variance. For example, in the Methodist group, the mean for the authoritarianism-permissivism scores is 351.50 with a standard deviation of 55.47 (N = 4). Using the 95 percent confidence interval,[1] this mean could lie anywhere between 263.2 and 439.8. Since this interval covers all the sample means found, the question of whether there really is a Methodist position is pertinent. Even in the American Baptist group where the N is largest (8), the 95 percent confidence interval[2] is 298.8-354.5 and this interval still covers eleven of the eighteen sample means.

Because of the differences in the size of the standard deviations of the eighteen groups, Bartlett's test of homogeneity of variance was done to see if the variance within the groups was significant and if an analysis of variance were justified. The Bartlett test revealed that chi squared (X^2) = 46.82, with 17 df 0.01 = 33.41 and 0.05 = 27.59. Thus, Bartlett's test shows significance at the 1 percent level.[3] Thus, we do not have homogeneous groups. However, Bartlett assumes in his test that the degrees of freedom (N-1) are greater than 4. This is true in our sample only in the case of the American Baptists (N = 8). Thus, the results of Bartlett's test are invalid with this sample because the degrees of freedom (df) are too small.

Due to the small number of subjects in each group (N) and the extent of the variance in each group (SD), the sample was of such a nature that generalizations from it might be doubtful. Ahmann, Wert, and Neidt,[4] however, argue that homogeneity of variance is not a factor in analysis of variance and because there appears to be room for differences in informed opinion, two analyses of variance were made.

An analysis of variance of the total eighteen groups on authoritarianism-permissivism was done first. The results are found in Table 9. An F of 1.90 is significant at the 5 percent level and an F of 2.49 is significant at the 1 percent level. (In Edward's table of "degree of freedom" 16 was used rather than 17.) Since the F in this study was found to be 2.38, we might conclude from the results of the analysis of variance that the difference between the authoritarianism-permissivism means of the eighteen groups is significant beyond the 5 percent level but is less than the 1 percent level.

Since the primary aim of the study is to discover whether there are significant differences between Catholics, Protestants, and Jews in their authoritarianism-permissivism attitudes, the scores of all Protestants (with the exception of the Greek Orthodox group), all Jewish groups (three), and all Catholics were combined into their three respective groups--Catholics, Protestants, and Jews. The raw scores and means for these groups are found in Table 10.

An analysis of variance was done to discover the significance of the difference among these means. Table 11 reveals the results of such an analysis.

"t" tests were run between Catholic, Protestant, and Jewish groups on the authoritarianism-permissivism scores. Table 12 reveals the results of these tests.

Thus, "t" between Protestants and Jews is significant at the 5 percent level, and the significant F = 4.5989 stems from this. The Catholic and Protestant groups are more alike than the Jewish and Protestant groups.

Thus, if Ahmann, Wert, and Neidt are correct; i.e., homogeneity of variance is not a factor in analysis of variance, we might conclude that hypothesis A is supported: "Catholic, Protestant,

TABLE 9

THE RESULTS OF THE ANALYSIS OF VARIANCE OF ALL DENOMINATIONS AND SUBDENOMINATIONS ON AUTHORITARIANISM-PERMISSIVISM SCORES

Source of Variance	Sum of Squares	df	Mean Square	F
Between groups . .	42976.046	17	2528.0027	2.3822
Within groups . . .	42448.041	40	1061.2010	

TABLE 10

AUTHORITARIANISM-PERMISSIVISM SCORES (Total Scores for Catholics,* Protestants, and Jews)

Catholic	Protestant	Jewish
284	253	350
290	284	355
307	299	335
	289	402
	290	353
	307	393
	294	
	311	
	288	
	319	
	337	
	311	
	319	
	337	
	311	

*Greek Orthodox group was not included in the totals.

TABLE 10 (Continued)

	Catholic	Protestant	Jewish
		319	
		307	
		312	
		315	
		347	
		323	
		328	
		286	
		295	
		296	
		316	
		341	
		342	
		344	
		393	
		327	
		328	
		329	
		337	
		337	
		339	
		349	
		227	
		228	
		374	
		427	
		328	
		354	
		368	
		376	
		358	
		370	
		388	
		414	
N	3	46	6
ΣX	881	15144	2188
M	293.33	329.43	364.65

TABLE 11

RESULTS OF THE ANALYSIS OF VARIANCE OF CATHOLIC, PROTESTANT, AND JEWISH GROUPS ON AUTHORITARIANISM-PERMISSIVISM SCORES

Source of Variance	Sum of Squares	df	Mean Square	F
Between groups . . .	11088.799	2	5544.3995	4.5989
Within groups	62690.012	52	1205.5772	

And since $P_{.01} = 5.06$ and $P_{.05} = 3.18$,
Therefore, "F" is significant at the 5 percent level.[6]

TABLE 12

RESULTS OF "t" TESTS OF PROTESTANT AND CATHOLIC GROUPS, AND PROTESTANT AND JEWISH GROUPS ON AUTHORITARIANISM-PERMISSIVISM SCORES

t (Protestant and Catholic Groups)	= 1.7288	$t_{.05} = 2.005$	df = 52
t (Protestant and Jewish Groups)	= 2.338	$t_{.05} = 2.005$	df = 52

and Jewish clergymen differ in degree of authoritarianism-permissivism concerning child-training methods and goals, the Jewish being most permissive, Catholic least permissive, with the Protestant clergymen occupying a position intermediate to these two." Otherwise, we must conclude that because of the peculiarities of our sample (the small N in the denominations and subdenominations and the heterogeneity of variance within these groups) it is impossible to draw valid conclusions concerning the likenesses or differences among these groups.

Total Conservatism-Liberalism Scores

Two hypotheses were tested in this thesis. Hypothesis A dealt with varying degrees of authoritarianism-permissivism among Catholics, Protestants, and Jews; Hypothesis B stated that "authoritarian attitudes toward child-training and development are positively correlated with attitudes of religious conservatism, and permissive attitudes toward child-training and development are positively corelated with attitudes of religious liberalism."

To test this second hypothesis, the degree of liberalism or conservatism held by the fifty-eight subjects toward religious matters had to be measured. The subjects read and placed the cards in one or another of the six compartments used for the previous eighty-four cards. Thus, a subject could express three degrees of agreement or disagreement with the statements. The validity of these statements was accepted as to whether they measured religious liberalism and conservatism and the labels applied to them by Kerr (see Table 3) were used in scoring the responses of the subjects.

All responses were weighted from 1 through 6 so that conservative responses would be scored with low numbers and liberal responses scored with high numbers. Thus, a conservative response would be scored 1, 2, or 3 and liberal responses scored 4, 5, or 6. For example, if a subject agrees with statement 1 in the liberalism scale, he may place it in compartments 1, 2, or 3 to indicate his degree of agreement. Since, according to Kerr, agreement with this statement reveals a liberal or radical attitude, the subject is given a score of 6 if he places it in compartment 1, a score of 5 if he places it in compartment 2, and a score of 4 if he places it in compartment 3. If he disagrees with this statement, he may place it in compartments 4, 5, or 6 to indicate his degree of disagreement, and in so doing, expresses a nonliberal or conservative attitude. Hence, he will be scored 3, 2, or 1 depending upon which compartment he places it in.

On the other hand, if he agrees with statement 8, he may place it in compartments 1, 2, or 3, but will receive weightings 1, 2, or 3 (instead of 6, 5, or 4), since agreement with this statement indicates a conservative attitude (conservative responses are weighted 1, 2, or 3 and liberal responses, 4, 5, and 6). But if this statement be placed in compartments 4, 5, or 6, a nonconservative or liberal attitude is expressed and hence will be scored 4, 5, or 6.

Total religious conservatism-liberalism scores are the sum of the weightings given to each of the ten statements in this scale. Possible range from most conservative to most liberal is from 10 through 60. Scores were labeled liberal or conservative if they fell above or below the midpoint (35) in this range.

Table 13 is a frequency table of the total religious conservatism-liberalism scores of the fifty-eight subjects.

TABLE 13

CONSERVATISM-LIBERALISM SCORES
(Frequency Table--Ungrouped Data)

Gross Scores X	Frequency X	fX	Gross Scores X	Frequency X	fX
60			32	3	94
59			31	1	31
			30	2	60
52	1	52	29	1	29
51	1	51	28		
50	2	100	27		
49	1	49	26		
48			25		
47			24		
46			23		
45	3	135	22	1	22
44	1	44	21	1	21
43	2	86	20		
42	4	168	19		
41	4	164	18	1	18
40	6	240	17		
39	6	234	16		
38	4	152	15		
37	2	74	14		
36	4	144	13		
35	4	140	12		
34	2	68	11		
33	1	33	10		

$\Sigma fX = 2209$

$N = 58$

$M = \Sigma fX/N = 2209/58 = 38.09$

Table 6 shows the means and standard deviations of the total conservatism-liberalism scores for all denominations. Table 14 shows the rank order and means of all denominations on the conservatism-liberalism statements.

Figure 3 presents the conservatism-liberalism means and standard deviations of each denomination and subdenomination in rank order from conservative on the left to liberal on the right. The length of the vertical line above each symbol (A, B, C, etc.) indicates the relative size of the standard deviation for each group.

Thus, the Roman Catholic group (B) is most conservative and the Unitarian group (R) most liberal. Using number 35 as the midpoint in the possible range of 10 through 60, groups on the conservative side of the scale are Roman Catholic (B), Missouri Synod Lutheran (A), Greek Orthodox (G), and Jewish Orthodox (N). The remaining denominations and subdenominations are on the liberal side of the scale.

The rank order of all groups, from most conservative (1) to most liberal (18), with their respective means is found in Table 14.

An analysis of variance was made of the scores on the conservatism-liberalism statements for all eighteen denominations and subdenominations and reveals that the differences between these groups is highly significant (0.01 level).

An additional analysis of variance was made of the total Catholic, Protestant, and Jewish groups on the conservatism-liberalism statements. (See Table 16 for total scores of Catholics, Protestants, and Jews.) Table 17 shows the results of such analysis.

The results indicate a significant difference, P is less than 0.001. This raises the question as to which group is instigating this significance. Table 18 shows the

TABLE 14

RANK ORDER AND MEANS OF ALL DENOMINATIONS ON RELIGIOUS CONSERVATISM-LIBERALISM STATEMENTS

Denomination	Rank	Mean
Roman Catholic	1	20.33
Missouri Synod Lutheran	2	32.00
Greek Orthodox	3	33.00
Jewish Orthodox	4	34.50
Episcopal	5	36.75
American Lutheran	6.5	37.00
United Lutheran	6.5	37.00
Augustana Lutheran	8	37.50
National Baptist	9	38.00
Presbyterian USA	10	38.25
American Baptist	11	38.63
Suomi Lutheran	12.5	40.50
Jewish Conservative	12.5	40.50
Jewish Reform	14	41.00
Methodist	15	41.25
United Presbyterian	16	42.00
Congregational	17	42.50
Unitarian	18	49.52

FIGURE 3

CONSERVATISM-LIBERALISM MEANS AND STANDARD DEVIATIONS

A - Lutheran (Missouri)
B - Roman Catholic
C - Lutheran (American
D - Lutheran (United)
E - Presbyterian (United)
F - Lutheran (Augustana)
G - Greek Orthodox
H - Episcopal
I - Lutheran (Suomi)
J - Baptist (American)
K - Baptist (National)
L - Presbyterian (USA)
M - Methodist
N - Jewish Orthodox
O - Congregational
P - Jewish (Conservative)
Q - Jewish (Reformed)
R - Unitarian

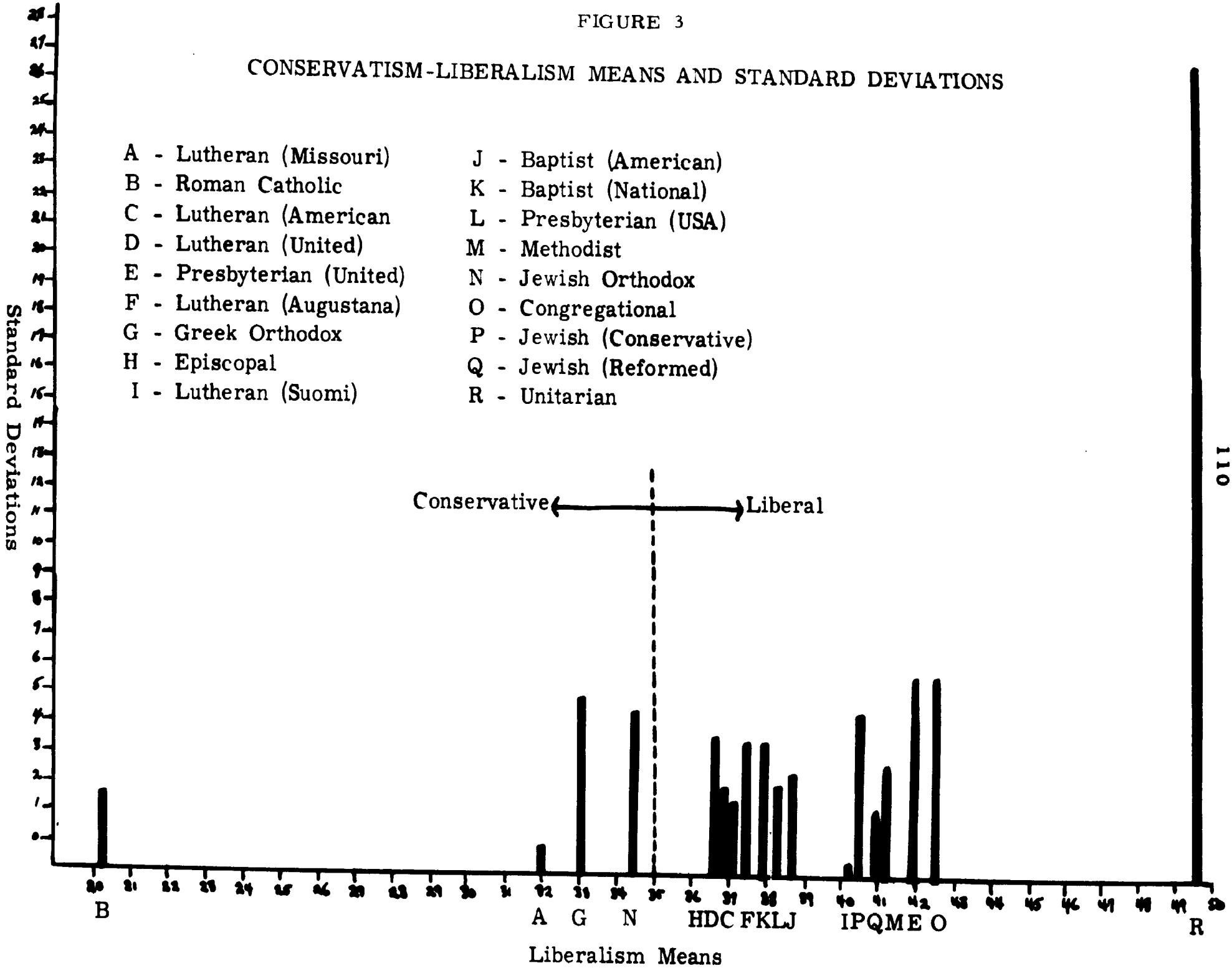


TABLE 15

THE RESULTS OF THE ANALYSIS OF VARIANCE OF ALL DENOMINATIONS AND SUBDENOMINATIONS ON ALL LIBERALISM-CONSERVATISM SCORES

Source of Variation	Sum of Squares	df	Mean Square	F
Between groups . . .	1901.364	17	111.8450	6.8246
Within groups	655.542	40	16.3885	

TABLE 16

CONSERVATISM-LIBERALISM SCORES
(Total Scores for Catholics,* Protestants, and Jews)

Catholic	Protestant	Jewish
18	32	39
22	32	30
	32	36
	38	45
	35	40
	38	42
	39	
	35	
	35	
	42	
	49	
	41	
	34	
	31	
	41	

*Greek Orthodox group is not included in the totals.

TABLE 16 (Continued)

	Catholic	Protestant	Jewish
		36	
		39	
		40	
		41	
		43	
		39	
		39	
		37	
		36	
		37	
		42	
		36	
		40	
		33	
		41	
		40	
		35	
		40	
		38	
		38	
		39	
		45	
		43	
		42	
		34	
		44	
		50	
		52	
		45	
		51	
		50	
N	3	46	6
ΣX	61	1819	232
M	20.333	39.543	38.667

TABLE 17

RESULTS OF THE ANALYSIS OF VARIANCE OF CATHOLIC, PROTESTANT, AND JEWISH GROUPS ON LIBERALISM-CONSERVATISM SCORES

Source of Variance	Sum of Squares	df	Mean Squares	F
Between groups . . .	1039.787	2	519.8935	19.858
Within groups	1361.413	52	26.1810	

TABLE 18

RESULTS OF "t" TESTS OF PROTESTANT AND CATHOLIC GROUPS, AND PROTESTANT AND CATHOLIC GROUPS ON LIBERALISM-CONSERVATISM SCORES

t (Protestant and Catholic groups) = 6.3929	$t_{0.01}$ = 2.678	df = 52
t (Protestant and Jewish groups) = 0.3948	$t_{.01}$ = 2.678	df = 52

results of "t" tests between the three groups, i.e., Catholic, Protestant, and Jewish, which were run to answer this question.

Thus, only the "t" between the Protestant and Catholic groups is significant at the 1 percent level, and the significant "F" (F = 19.858) is from this group. Therefore, the Protestant and Jewish groups are much alike (i.e., not significantly different), while the Catholic group differs significantly from these two with respect to religious conservatism-liberalism.

Since the primary aim of hypothesis B was to test the relation between permissivism and liberalism, authoritarianism and conservatism, the means of the authoritarianism-permissivism scores obtained from the eighty-four statements were correlated with the means of the conservatism-liberalism scores obtained from the ten conservatism-liberalism statements. Using the Pearson r, the correlation between these two variables was found to be +0.56.

Fisher and Yates' tables of tests of significance indicate a correlation coefficient of 0.41, which is significant at the 0.001 level.[10] This indicates that the chance is less than one in one thousand (or more than five in one hundred) of getting a correlation as high as +0.56 if the population from which the sample is drawn has a correlation of zero. Thus, this correlation is significant.

This indicates that the more permissive groups tend to be also the more religiously liberal groups, and the groups which fall toward the authoritarian side of the scale tend to be religiously conservative in attitude.

Thus, Hypothesis B is supported: Authoritarian attitudes toward child-training and development are positively correlated with attitudes of religious conservatism, and permissive attitudes toward child-training and development are positively correlated with attitudes of religious liberalism."

Some groups are more homogeneous in their religious conservatism-liberalism attitudes than others. Using the standard deviation as an index of homogeneity, the Missouri Synod Lutherans (A) were found to be most homogeneous in attitudes, and the Unitarian group (R), least homogeneous. Standard deviations and rank orders of the eighteen groups are found in Table 19.

Degrees of homogeneity of attitude were found in all eighteen groups in both authoritarian-permissive attitudes and conservatism-liberalism attitudes. To discover if the groups which were most homogeneous in their conservatism-liberalism attitudes were also most homogeneous in their authoritarianism-permissivism attitudes, the eighteen standard deviations of each of these two variables were correlated and found to have a Pearson r of +0.21. The tables of Fisher and Yates indicate, however, that this is not significant at the 5 percent level.[10]

No attempt was made to discover how closely the attitudes of the clergymen are reflected in the attitudes of their congregations. It is doubtful if highly valid generalizations can be made about Catholics, Protestants, and Jews in general from this sample of clergymen. It is suggested, hypothetically, that the more authoritarian the clergyman, the more closely would lay and clerical attitudes correspond; and the more permissive the clergyman, the greater would be the variance. Thus, although no valid generalizations can be made from the present sample and study concerning the correspondence between clerical and lay attitudes, correspondence would vary from group to group, and that generalizations from Catholic clergymen would be more valid than generalization from the expressed attitudes of Jewish clergymen.

There is also a question concerning the extent to which valid generalizations can be made from this sample to other

TABLE 19

RANK ORDER AND STANDARD DEVIATIONS OF ALL DENOMINATIONS ON RELIGIOUS CONSERVATISM-LIBERALISM STATEMENTS

Denomination	Rank	Standard Deviation
Missouri Synod Lutheran	1	0.00
Suomi Lutheran	2	0.50
Jewish Reform	3	1.00
American Lutheran	4	1.41
Roman Catholic	5	1.70
United Lutheran	6	2.00
Presbyterian USA	7	2.05
American Baptist	8	2.50
Methodist	9	2.86
Augustana Lutheran	10	3.50
National Baptist	11	3.51
Episcopal	12	3.77
Jewish Orthodox	13.5	4.50
Jewish Conservative	13.5	4.50
Greek Orthodox	15	4.97
United Presbyterian	16.5	5.72
Congregational	16.5	5.72
Unitarian	18	26.93

clergymen in the same denomination. The hypothesis is suggested that if a random sample had been used rather than the present sample, scores would tend to be generally more authoritarian. This is based on the fact that the clergymen in this study had an estimated age of approximately forty-five years and they were persons, most of whom had "majored" in Christian Education while in seminary. Thus, the sample was composed of relatively young men who were dealing with children and adolescents and had had academic work in education. Of course, such a hypothesis--that the present sample from each denomination is more permissive than a random sample would be--requires testing.

In conclusion, because of the stated problems concerning the sample used, it would be preferable to regard the present investigation as a "pilot study." And when larger and more homogeneous samples are used, the hypotheses tested may possibly be supported and broader generalizations justified.

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6. Ibid., p. 184.

7. Ahmann, Wert, and Neidt, loc. cit.

8. Edwards, loc. cit.

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10. Ibid.

CHAPTER VI

AUTHORITARIANISM-PERMISSIVISM IN THE SACRED WRITINGS OF CATHOLICS, PROTESTANTS, AND JEWS

Introduction

On the basis of the jury's classification of the eighty-four authoritarian-permissive statements comprising the opinion rating scale, the bulk of the subjects fell on the permissive side of the scale (see Figure 2). Only the Catholic group and the Missouri Synod Lutherans could be classified as mildly authoritarian concerning educational objectives and methods. To what extent do the attitudes expressed by these subjects reflect the attitudes of their basic sacred literature? Do the various writers of Christian and Jewish sacred literature express authoritarian or permissive attitudes toward the education and training of children?

It was thought that some groups reflected the attitudes of their sacred literature more than did others. Therefore, the hypothesis was made that the authoritarianism-permissivism scores of Catholics and Jews reflect the attitudes of their sacred writings more accurately than do the scores of the Protestants.

To investigate this hypothesis, the Bible, The Talmud, and the Midrash were examined to discover if the relevant passages expressed an authoritarian or permissive philosophy of education. A content analysis of the New Testament was done first with the following procedure and results:

A Content-Analysis of the New Testament

Statement of the Problem

The purpose of this study is to discover the degree of educational authoritarianism-permissivism that exists in the New Testament.

Procedure

The King James Version of the New Testament was read and all references to children noted. In order to insure a complete collection of all such references, Young's Analytical Concordance to the Bible[1] was consulted and all references to "child," "son," "infant," "babe," "offspring," et cetera, were checked. This was done also with The Englishman's Greek Concordance[2] as an additional check on the first reading and Young's concordance.

The total number of references found pertaining to the child was 791. The verses selected were then classified as either "metaphorical" (e.g., "the children of Israel," "the Son of God," etc.) or "real." The number of references placed in the "real" category was 161. Table 20 reveals the number of Greek words relating to the child that were found, and the number of such words used in a later part of this study. Table 21 lists the parent-child references in the New Testament, and Table 22 the non-parent-child references.

The verses in category "real" were then classified into two subcategories: (1) "parent-child relations" and (2) all "nonfamilial" references (e.g., speech, understanding, imitation, food for children, etc.). The "parent-child" references were then classified into a number of subcategories and one or more New Testament references in each category examined with reference to: the original

TABLE 20

GREEK WORD-COUNT

	Greek Words in the N.T. Referring to the Child	Total	Used in This Study
1.	ἄνθρωπος, ὁ	1	1
2.	ἀρνίον, τὸ	1	1
3.	ἄρσην	1	1
4.	ἄτεκνος	2	2
5.	βρέφος	10	6
6.	γεννάω	38	1
7.	ἔκτρωμα	1	1
8.	εἰς καταβολήν	1	1
9.	ἐλάσσων	1	1
10.	εὐνοῦχος, ὁ	1	1
11.	ἔχειν ἐν γαστρί	7	7
12.	θάλπω	1	1
13.	θυγάτηρ, ἡ	32	7
14.	θυγατρίου, τὸ	2	0
15.	καρπός, ὁ	2	0
16.	μικρός	7	3
17.	μονογενής	1	0
18.	νεανίας, ὁ	5	0
19.	νεανίσκος, ὁ	10	0
20.	νεότης, ἡ	5	1
21.	νεωτερικός	1	1
22.	νεώτερος	4	4
23.	νηπιάζω	1	1
24.	νήπιος, ὁ	10	10

TABLE 20 (Continued)

	Greek Words in the N.T. Referring to the Child	Total	Used in This Study
25.	παιδάριον, τὸ	2	0
26.	παιδόθεν	1	0
27.	παιδίον, τὸ	54	14
28.	παιδίσκη, ἡ	12	0
29.	παῖς, ὁ καὶ ἡ	25	1
30.	πρωτοτόκος	9	1
31.	σπέρμα, τὸ	30	0
32.	συλλαμβάνω	1	1
33.	τεκνίον, τὸ	9	0
34.	τεκνογονία, ἡ	3	3
35.	τέκνον, τὸ	108	38
36.	υἱοθεσία, ἡ	1	1
37.	υἱός, ὁ	379	9
38.	φιλότεκνος	1	1
		ΣX=791	ΣX=113

TABLE 21

PARENT-CHILD REFERENCES IN THE NEW TESTAMENT

1. Generation and genealogy	Matt.1:2		γεννάω
2. Virgin birth . .	Matt.1:18		ἔχειν ἐν γαστρί
3. Infanticide . . .	Matt.2:16		παιδίον, τὸ
4. Normal parent-child relations	Matt. 7:9-11	Matt.10:37 Matt.15:26 Matt.23:37 Mark 7:27 Luke 1:17 Luke 11:13 Luke 13:34	υἱός, ὁ
5. A parent gives good gifts to his children	Matt.7:11		τέκνον, τὸ
6. Parent-child relations will be broken at the coming of the kingdom	Matt. 10:35	Matt.10:21 Mark 13:12 Luke 12:53	θυγάτηρ, ἡ
7. Children are humble	Matt. 18:2-4		παιδίον, τὸ
8. The selling of children for father's debts	Matt. 18:25		τέκνον, τὸ
9. The value of children	Matt. 19:13-15		παιδίον, τὸ
10. A mother wishes success for her children	Matt. 20:20-21		υἱός, ὁ

TABLE 21 (Continued)

11. Pregnancy to be disastrous at the coming of the kingdom	Matt. 24:19	Mark 13:17 Luke 21:23	ἔχειν ἐν γαστρί
12. Children inherit parent's sins .	Matt. 27:25		τέκνον, τὸ
13. Fetal movements	Luke 1:41		βρέφος, τὸ
14. Children's clothing	Luke 2:7	Luke 2:12	πρωτότοκος
15. The christening and naming of a child	Luke 2:21	Luke 1:59-61	No specific word for "child."
16. The male child is holy and offerings are made at his birth	Luke 2:23		ἄρσην
17. Chastening is necessary	Luke 2:48		τέκνον, τὸ
18. Concern for sleeping children . .	Luke 11:7		παιδίον, τὸ
19. Christ must be loved even more than one's children .	Luke 14:26	Luke 18:29-30	τέκνον, τὸ
20. Value of children	Luke 18:15		βρέφος, τὸ
21. The fate of unborn children at the coming of the kingdom	Luke 19:44		τέκνον, τὸ

TABLE 21 (Continued)

22. Childlessness is rare	Luke 20:28-29		ἄτεκνος
23. Parents will weep for children at the coming of the last days	Luke 23:28		τέκνον, τὸ
24. The child inherits the property of its parents	Acts 7:5		τέκνον, τὸ
25. Infanticide . . .	Acts 7:19		βρέφος, τὸ
26. Circumcision .	Acts 21:21	Luke 1:59-61 Luke 2:21	τέκνον, τὸ
27. Chastening is necessary	I Cor. 4:14-21		τέκνον, τὸ
28. If one of the marriage partners is a "believer" the children are not "unclean"	I Cor. 7:13-14		τέκνον, τὸ
29. God is to woman as father is to daughter	II Cor. 6:18		θυγάτηρ, ἡ
30. Parents should provide for children, not vice versa	II Cor. 12:14		τέκνον, τὸ
31. The subjection of children to custodians	Gal. 3:23-27		υἱός, ὁ
32. The subjection of children to tutors and governors	Gal. 4:1-7		νήπιος, ὁ

TABLE 21 (Continued)

33. Children are not free but in bondage	Gal.4:3		νήπιος, ὁ
34. The adoption of children	Eph.1:5		υἱοθεσία, ἡ
35. Children should obey parents	Eph. 6:1-2		τέκνον, τὸ
36. Fathers should not provoke children	Eph.6:4		τέκνον, τὸ
37. Father-son relationships	Philip. 2:22		τέκνον, τὸ
38. Children should obey parents	Col. 3:20		τέκνον, τὸ
39. Fathers should not provoke children	Col. 3:21		τέκνον, τὸ
40. Normal parent-child relations	I Thes. 2:7-8		τέκνον, τὸ
41. Father's duties to his children	I Thes. 2:11		τέκνον, τὸ
42. Women may overcome original sin through childbearing	I Tim. 2:13-15		τεκνογονία, ἡ
43. Subjection of children to parents .	I Tim. 3:4	Tit.1:6 Gal.3:23-29 I pe.5:1	τέκνον, τὸ
44. Subjection of children to parents .	I Tim. 3:12		τέκνον, τὸ

TABLE 21 (Continued)

45. The period of youth is not to be despised by older persons	I Tim. 4:12	νεότης, ἡ
46. The guiding principle of social relationships	I Tim. 5:1-2	No specific word for "child."
47. Widow's children should show piety at home and requite elders	I Tim. 5:4	τέκνον, τὸ
48. To bring up children is virtuous.	I Tim. 5:10	τεκνοτροφία, ἡ
49. Young widows should remarry and bear children	I Tim. 5:11-14	τεκνογονία, ἡ
50. Children should obey parents	II Tim. 3:2	ἄνθρωπος, ὁ
51. Knowledge of "scripture" is a part of elementary education	II Tim. 3:15	βρέφος, τὸ
52. Bishops should have "believing" children	Titus 1:6	τέκνον, τὸ
53. Some young women must be taught to love their children	Tit.2:4	φιλότεκνος
54. Chastening is necessary	Heb.5:8	υἱός, ὁ

TABLE 21 (Continued)

55. Chastening is necessary	Heb. 12:5-9		υἱός, ὁ
56. Children should obey parents	I Pe. 1:13-14	Philip.2:14	τέκνον, τὸ
57. The analogy of obedience of children to parents, and wives to husbands .	I Pe. 3:6		τέκνον, τὸ

TABLE 22

NON-PARENT-CHILD REFERENCES IN THE NEW TESTAMENT

1.	Children made from stones	Matt. 3:9 Luke 3:8
2.	Some persons are eunuchs from birth	Matt. 19:12
3.	Conception in old age	Luke 1:36 Heb. 11:1
4.	Child growth	Luke 1:80 Luke 2:12 Luke 2:5 Luke 2:52
5.	The play of children	Luke 7:31-32
6.	The faith of the child	Mark 10:15 Luke 10:21 Luke 18:17 Eph. 4:14
7.	The comparison of youth and old age	John 21:18
8.	Milk is the food of children	I Cor. 3:1-2 Heb. 5:13-14 I Peter 2:2
9.	Childish behavior	I Cor. 13:11
10.	The speech of children	I Cor. 13:11 Matt. 21:16
11.	The thinking and understanding of children . . .	I Cor. 13:11 Matt. 11:25 I Cor. 14:20 Romans 9:12 Luke 2:46-47
12.	The malice of children	I Cor. 14:20

TABLE 22 (Continued)

13.	The imitativeness of children	Eph. 5:1
14.	Youth should avoid youthful lusts	II Tim. 2:22
15.	Youth should be sober-minded	Tit. 2:6

Greek;[3] Clement's Latin edition;[4] three modern English translations (the King James Version[5] [KJV],* the Revised Standard Version[6] [RSV],** and the New Catholic Version[7] [NCV]***); a number of additional modern[8] and old English translations[9]**** that differ from the King James, Revised Standard, or Duay versions; and interpretations made by a number of standard Bible commentaries.

In summary, therefore, the procedure involved:

1. The collection of all New Testament references to the "child" (791).

2. The classification of such references into: (a) "metaphorical," (b) "real" (161).

3. The classification of references in category "real" into: (a) parent-child relations (57), and (b) nonfamilial references (30).

4. The classification of parent-child references into: (a) duties of parent to child; (b) duties of child to parent; (c) value of children; (d) the necessity of chastisement; (e) the subjection of children to tutors and governors, et cetera (32). There were thirty-two such categories.

In the 161 references mentioned above, 43 involved the use of the child in an illustrative way, 21 employed a metaphorical use of the child, and the remainder referred to a real child or a real situation.

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*The symbols KJV will be used in this part of the thesis to designate the King James Version of the Bible.

**RSV designates the Revised Standard Version.

***NCV designates the Duay Catholic Version.

****The terms Basic, Goodspeed, Moffat, Weymouth, Wiclif, Tyndale, Cranmer, Geneva, and Rheims will be used in the thesis to designate the various English translations quoted.

In order to make an objective appraisal of the 57 references in the New Testament that were found to express some kind of parent-child relationship, a number of student-judges rated the references on a seven-point authoritarianism-permissivism rating scale. A description of the problem and procedure follows.

An Objective Appraisal of the Parent-Child References in the New Testament

In the attempt to make an objective summarization of the material relevant to the child in the New Testament, a group of six adults (5 female and 1 male) who were attending a ten-week course in "Basic Concepts in Philosophy" at the Hannan Branch of the Y.M.C.A. in Detroit, were used as subjects in the following experiment.

The fifty-seven excerpts in the Revised Standard Version were given to each subject. Each was asked to read these biblical verses and to judge the degree of permissivism or authoritarianism that seemed to be implied in the statement.

The directions given to each subject were: "Please read each of the fifty-seven statements carefully and indicate on the score sheet the degree of permissivism or authoritarianism that you believe is expressed in the statement. Work as quickly as possible." Each subject was provided with a check sheet similar to the following and asked to rate each New Testament statement on the seven-point scale.

Completely or Almost Completely Authoritarian 1	Essentially Authoritarian 2	Mildly Authoritarian 3	Neutral; Neither Authoritarian Nor Permissive 3.5	Mildly Permissive 4	Essentially Permissive 5	Completely or Almost Completely Permissive 6

Table 23 shows the sum of the ratings of each subject for each of the seven categories, weighted by multiplying the sum of the ratings in each category by the number of each category (1, 2, 3, 3.5, 4, 5, 6).

Possible scores with the assigned weights for each category are shown in Table 24. The midpoints were taken for each two numbers and the following scale was constructed:

57	85.5	141.5	199.5	256.5	313.5	342
CA	EA	MA	MP	EP	CP	

The total scores for the six subjects are plotted on this scale in Figure 4.

Conclusion 1

Thus, this group of subjects considered the biblical statements found in the New Testament concerning the child to reflect a mildly to essentially authoritarian attitude toward children.

This investigator felt that there were a number of the total of fifty-seven questions which were duplications; also, that some questions were unclassifiable or neutral (n) on the permissivism-authoritarianism rating scale.

TABLE 23

SUM OF THE RATINGS OF EACH SUBJECT FOR EACH OF THE SEVEN CATEGORIES

No. and Weight	1	2	3	3.5	4	5	6	Totals
Subjects*	CA	EA	MA	N	MP	EP	CP	
1	15	20	12	38.50	8	45	36	174.50
2	16	28	21	00.00	0	20	12	97.00
3	19	36	3	21.00	0	15	60	154.00
4	16	34	24	28.00	12	20	6	140.00
5	18	24	21	38.50	12	15	18	146.50
6	25	12	3	66.50	4	10	18	138.50
								850.50

$M = \Sigma X/N = 850.50/6 = 141.75$

* The letters CA, EA, MA, etc., are symbols for completely or almost completely authoritarian, mildly authoritarian, neutral, mildly permissive, essentially permissive, and completely or almost completely authoritarian.

TABLE 24

POSSIBLE SCORES WITH THE ASSIGNED WEIGHTS FOR EACH CATEGORY

1	2	3	3.5	4	5	6
CA	EA	MA	N	MP	EP	CP
57	114	171	199.5	228	285	342

FIGURE 4

TOTAL RATINGS OF ALL SUBJECTS ON NEW TESTAMENT PASSAGES

Subjects	CA	EA	MA	N	MP	EP	CP
1			174.50				
2		97.00					
3			154.00				
4		140.00					
5			146.50				
6		138.50					

Mean Rating for Group

CA	EA	MA	N	MP	EP	CP
		141.75				

Thus, by eliminating all statements that 66 percent of the subjects placed in the neutral category and by eliminating all statements that duplicated the subject matter content of others, the list of fifty-seven statements was reduced to thirty-eight. Statements eliminated because of 66 percent neutral were 10, 18, 35, 45, and 53. Statements eliminated because of subject-matter duplication were: 6, 8, 12, 13, 24, 25, 27, 28, 30, 31, 33, 37, 51, and 52.

A repetition of the previous procedure yielded the results shown in Table 25.

Possible scores on the reduced number of statements (from total 57 to total 38) with their assigned weights are shown in Table 26.

Once again, the midpoints were taken for each two numbers and the following scale constructed:

38	57	95	133	171	209	228
CA	EA	MA	MP	EP	CP	

The total scores for the six subjects are plotted on the scale in Figure .

Conclusion II

1. The same conclusion exists for this part of the study as for the first part; i.e., this group of subjects considered these biblical statements to reflect a mildly to essentially authoritarian attitude toward children.

2. The refinement of the series of fifty-seven statements to thirty-eight by the elimination of duplicate and unclassifiable statements does not alter the mean judgment that the material in

TABLE 25

SUM OF THE RATINGS OF EACH SUBJECT FOR EACH OF THE SEVEN CATEGORIES

No. and Weight	1	2	3	3.5	4	5	6	Totals
Subjects	CA	EA	MA	N	MP	EP	CP	
1	8	12	12	21.00	8	30	36	127.00
2	12	22	18	19.00	0	0	12	83.00
3	14	22	0	10.50	0	15	42	103.50
4	12	22	18	10.50	12	10	6	90.50
5	11	20	12	21.00	12	10	12	98.00
6	16	10	3	38.50	4	10	12	93.50
								595.50

$M = \Sigma X/N = 595.50/6 = 99.25$

TABLE 26

POSSIBLE SCORES WITH THE ASSIGNED WEIGHTS FOR EACH CATEGORY

1	2	3	3.5	4	5	6
CA	EA	MA	N	MP	EP	CP
38	76	114	133	152	190	228

FIGURE 5

TOTAL RATINGS OF ALL SUBJECTS ON NEW TESTAMENT PASSAGES

Subjects	CA	EA	MA	N	MP	EP	CP
1			127.00				
2		83.00					
3			103.50				
4		90.50					
5			98.00				
6		93.50					
Mean Rating for Group			99.25				

the New Testament relative to children is mildly to essentially authoritarian in attitude.

Illustrative Authoritarian Passages in the New Testament*

More of the fifty-seven New Testament references were judged to be authoritarian in character than permissive. For example:

> I Children, obey your parents in the Lord, for this is right. 2 "Honor your father and mother" (this is the first commandment with a promise),

RSV, Ephesians 6:1-2. Biblical commentary makes obedience the first duty of the child:

> Ver. 1. The duty of the wife has been described by the terms subjection or submission (ὑποτάσσεσθαι) and fear (φοβεῖσθαι). The duty of the child is now described in terms of obedience (ὑπακούειν --readiness to hearken to one) and honour (τιμᾶν , ver. 2). In these words the whole distinctive duty of the child is summed up, in the Old Testament as well as the New. The "eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. XXX. 17). Disobedience to parents is named among the dark sins of the heathen reprobate mind (Rom. I. 30).[10]
>
> Ver. 2. Obedience is the duty: honour is the disposition of which the obedience is born. The authoritative terms of the O.T. Law (Exod. XX. 12; Deut. V. 16), given in the exact words of the LXX, are adopted in order to enforce regard for that disposition.[11]

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*Six such passages are discussed. They are: Ephesians 6:1-2, Colossians 3:20, II Timothy 3:2, Hebrews 12:5-9, Hebrews 5:8, and Luke 2:48. For purposes of identification, these passages have been underscored in the text and numbered with Roman numerals.

II Children, obey your parents in everything, for this pleases the Lord.

(RSV) Colossians 3:20. And Biblical commentary adds:

> 18:21. We cannot fail to be struck by the meagerness of the instruction given to the different family groups, and by the entire lack of appeal to any specifically Christian motive in the exhortations to husbands and to fathers, and the indefiniteness and generality of the Christian motivation adduced in the address to wives and to children. It cannot be claimed that any great advance is made toward the formulation of a Christian ideal of family life here. It is impossible to draw any sweeping contrast with the family ethic of the contemporary paganism, for the conditions of family life varied widely in different parts of the empire in accordance with local customs and with the relative degree of stability which was to be found in particular social groups. Nothing specific is known about the position of women in the neighborhood of Colossae, nor does the language suggest that any concrete social condition is envisaged by the writer. There is indeed a curious implication that discipline in the household tends to be unduly severe: men are warned, as husbands, against harshness to their wives; and as fathers, against "provoking" their children by a severity which would cause them to become discouraged. "Chafe" would perhaps be a better rendering of ἐρεθίζετε than provoke; the thought is certainly of a continual irksome discipline such as causes children to feel that nothing they do can be right.[12]

III For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy. (RSV) II Timothy 3:2.

Concerning such disobedience Bible commentary adds:

> Disobedient to their parents: In a patriarchal society, where paternal authority is absolute, disobedience is a particularly heinous sin. Where the family assumes the functions of both home and state, disobedience to parents comes next to disobedience to God in gravity of wickedness . . . it is young, adolescents and older, who are most appropriately accused of disobedience to parents . . .[13]

IV And have you forgotten the exhortation which addresses you as sons?--

"My son, do not regard lightly the discipline of the Lord,
nor lose courage when you are punished by him.
6 For the Lord disciplines him whom he loves
and chastises every son whom he receives."
7 It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? 8 If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. 9 Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father of spirits and live? (RSV) Hebrews 12:5-9.

Biblical commentary reinforces the need for discipline and criticizes the permissiveness of many modern educators:

> In our quest for freedom and spontaneity our generation has underrated the place of discipline. Our education, led by superficial psychology, has deified desire, abhorred inhibitions, and put into children's mouths such specious words as "frustration." Impulses are meant to be allowed free reign. We forget some very elemental facts about life. No simple deed is ever performed, such as preparing a meal, reading a paragraph, or writing a letter, without ignoring a thousand allurements. Attention shuts out literally hundreds of distracting sights and sounds, forbids hundreds of inward promptings that would divert us from the task at hand. No significant work or life is possible without discipline. If you want to see the uninhibited life, where people obey their impulses without hindrance, look at the patients in an institution for the feeble minded. There is your undisciplined life par excellance. Whenever they feel like doing something, they do it! It is significant that some of our most intelligent college students, weary of formless freedom, have rushed eagerly into the arms of totalitarian schemes of reform where their daily work, their opinions and judgements, even their conscience, are all rigidly controlled for them.
>
> Every gift that we enjoy is cradled in a discipline that hurts. We might live only for the present, as the lower animals do, unless the pain of the present taught us to plan for the future. "All knowledge begins with a 'felt difficulty,' a 'frustration.'"
>
> We never escape the need of such pain. Without suffering, we tend to settle down in easy nests until the slightest disturbance of the pleasant routine irritates us.[14]

Even the education of Jesus was no exception to the rule that education and punishment go hand in hand:

V Although he was a Son, he learned obedience through what he suffered. (RSV) Hebrews 5:8,

for, concerning this verse Biblical commentary says:

> . . . He suffered, but in the suffering He learned obedience." ". . . Perfect submission . . . is only acquired by obeying in painful, terrifying circumstances." It is when the child is told to do something which pains him, and which he shrinks from, that he learns obedience, learns to submit to another will.
>
> The thought seems to be that "Son through he was," He could learn the inner meaning of obedience only through suffering.[5]

The only direct New Testament reference to discipline in Jesus' childhood is found in the rebuke given him by Mary, when at the age of twelve, he tarried in the temple at Jerusalem:

VI And when they saw him they were astonished; and his mother said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." (RSV) Luke 2:48,

and Biblical commentary adds:

> Mary is apparently grieved over the anxiety caused by Jesus' disappearance and final discovery. Mary spoke naturally; a woman, and the mother's heart more keenly touched. In verses 51-52 Luke relates this one solitary incident from the early years of Jesus . . . as if to say: from this, learn all.[16]

However, in the Infancy Gospels of The Apocryphal New Testament more detailed statements are to be found concerning Jesus' elementary education and strongly authoritarian methods used by his teachers:

> And Joseph took the child Jesus and brought him to the house of a certain master where other children also were taught. But the master began to teach him the letters with sweet speech, and wrote for him the first line which goeth from A unto T, and began to flatter him and to teach him (and commanded him to say the letters:) but the child held his peace.

> 6 Then the teacher smote the child on the head, and when the child received the blow, he said unto him: I ought to teach thee and not thou to teach me.[17]

Laughing in the presence of the teacher has long been taboo:

> And when Jesus saw it he laughed and stood still. Now when that teacher saw him laughing, he said to his pupils in great anger: Go, bring him hither unto me. And when they had brought him, the master took hold on his ear and said: What sawest thou that thou didst laugh?[18]

According to one apocryphal writer, the rod was not unknown to Jesus for:

> Zachyas said: Give him (Jesus) to me and I will take him to Levi who shall teach him letters. Levi bade him answer to Aleph: he was silent. Levi smote him with a rod of storax on the head. Jesus: Why smitest thou me? Know of a truth that he which is smitten teacheth the smiter more than he is taught of him.[19]

And Joseph, in his role of disciplinarian, acts in the traditional way toward a child that has committed a wrong and is given a hearing before chastisement:

> And Joseph sat upon his seat, the child stood before him; and he took hold upon his ear and pinched it sore. But Jesus looked upon him earnestly and said: It sufficeth thee.[20]

Thus, the canonical and uncanonical New Testament writings have many instances of educational authoritarianism. However, the student-judges did rate some references as "permissive." Are these "permissive" references as suggestive of leniency and freedom in the language in which they were originally written (Greek) as some of the English translations would suggest?

To answer this question, any verse rated "permissive" to any degree was re-examined in its original Greek to discover if this version also suggested a permissive quality in its stated parent-child relationship. This Greek version was compared with a Latin version and a number of modern and English translations.

Bible commentaries were also consulted in order to discover the interpretations that have been made by leading Bible scholars of these passages.

An Examination of the Original Greek of the Passages in the New Testament Which, in English Translations, Suggests Permissive Parent-Child Relations*

In Matthew 18:6, the meaning of the word "offend" which is used in the King James Version is crucial for if it means simply the causing of displeasure to the child in any way, the nth degree of permissiveness in training would be required. If, however, it means causing the child to make some moral infraction, other approaches would be justified.

I Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whose shall receive one such little child in my name receiveth me. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

The RSV and the NCV both translate "causes . . . to sin"; Basic says "is a cause of trouble"; Weymouth reads "shall occasion the fall off"; Moffat translates "is a hindrance"; Wiclif says "schlaundreth"; Rheims--"scandalize"; Murdock--"shall stumble one"; Lamsa--"misleads"; and Torrey--"lead astray."

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*Eight passages are discussed that might be thought to imply permissive parent-child relations; they are Matthew 18:4-6, Colossians 3:21, Ephesians 6:4, Matthew 19:13-15, Matthew 7:9-11, II Corinthians 6:1, II Corinthians 12:14, and I Timothy 4:12. For purposes of identification, these passages have been underscored in the text and numbered with Roman numerals.

Concerning σκανδαλίζω Liddell and Scott* suggest the following possible meanings: "to make to stumble, give offence, or scandal to anyone";** in its passive form, it may mean "to be made to stumble, to take offence." Thayer includes to "entice to sin, to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away," et cetera. "Since the man who stumbles or whose foot gets entangled feels annoyed," σκανδαλίζω means also to cause one to feel displeasure at a thing; to make indignant.

This verb σκανδαλίζω is essentially a New Testament word but is related to σκανδάληθρον which, according to Liddell and Scott, may mean "the stick in a trap on which the bait is placed, and which, when touched by the animal springs and shuts the trap. . . . (σκάνδαλον is the simpler form, though not found in classical Gr.)." σκάνδαλον means "a trap or snare laid for an enemy***

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*Three Greek lexicons were used:[21] Henry George Liddell and Robert Scott. A Greek-English Lexicon. 8th Edition Revised Throughout. New York: American Book Company, 1897,[22] Joseph Henry Thayer. A Greek-English Lexicon of the New Testament. New York: Harper and Brothers, 1887,[23] The Analytical Greek Lexicon. New York: Harper and Brothers Publishers, n.d. The designations Liddell and Scott, Thayer, and The Analytical Greek Lexicon refer respectively to these three sources.

**The KJV uses this meaning in Matthew 5:29: "And if thy right eye offend thee, pluck it out. . . ." and Matthew 17:27, etc.

***The Septuagint Version uses this word in this way in Joshua 23:13, "know that the Lord will no more destroy these nations from before you; and they will be to you snares and stumbling blocks. . . ."

. . . metaph. a stumbling block, offence, scandal." (Liddell and Scott.)*

Thus, there is little or nothing in the various meanings of σκανδαλίζω to suggest a permissive treatment of children. The word "offend," as it is used in this verse and in Luke 17:2 does not mean frustrate, block, annoy, embarrass, hinder, hurt the feelings of, et cetera, but rather, to deliberately set a trap for children so that they will transgress a law or principle. Not only does the Greek suggest such an interpretation, but also the logic of the penalty. To be drowned with the millstone for causing the child to go astray is perhaps more just than receiving such a penalty for frustrating or hurting a child's feelings.

II Colossians 3:21 in the KJV reads: "Fathers, provoke not your children to anger"; RSV omits "to anger lest they become discouraged." Basic says: "Fathers, do not be hard on your children, or they may lose heart." Moffat writes: "Fathers, avoid irritating your children, lest they become dispirited." Weymouth's version is: "Fathers, do not fret and harass your children, or you may make them sullen and morose." The Rheims version says "indignation" rather than "anger." Geneva, for the conclusion of this verse, reads "lest they cast downe their harte." Cranmer translates: "Ye fathers, prouoke not youre chyldren (to anger), lest they be of a desperate mynde." Tyndale renders this as: "Fathers/rate not youre children/lest they be of a desperate

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*Luke 17:1 (KJV) uses the word σκάνδαλον in this sense and then uses σκανδαλίζω later in verse 2: "Then said he unto the disciples, It is impossible but that offenses will come: but woe unto him, through whom they come! 2 It were better for him that a millstone . . . than that he should offend one of these little ones."

mynde." Wiclif says "fadris, nyle e terre oure sones to in dignacioun: that thei be not made febil hertid/"

III This verse is almost identical to that found in Ephesians 6:4: KJV--"And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Both the RSV and the NCV also translate "provoke . . . to anger." Basic says: "And you fathers do not make your children angry: but give them training in the teaching and fear of the Lord." Goodspeed writes: "You fathers, too, must not irritate your children, but you must bring them up with Christian training and instruction." Moffat translates: "As for you fathers, never exasperate your children. . . ." Weymouth's version is: "And you, fathers, do not irritate your children, but bring them up tenderly in the instruction and admonition of the Lord." The Authorized version uses "wrath" and "nourture and admonition." Rheims says "anger" and "discipline and correption." Geneva renders this verse as "moue not your chyldren to wrath" and concludes the verse with "norter and informacyn." Wiclif translates: "and fadris nyle e terre oure sones to wrathe: but nurische e hem in the techynge and chastisynge of the Lord."

In Colossians the Greek verb is ἐρεθίζετε , the 2nd person plural present imperative of ἐρεθίζω . In Ephesians the verb is παροργίζετε , 2nd person plural present imperative of παροργίζω . The Lachman edition is the only Greek edition employing παροργίζετε in both Colossians and Ephesians.

Liddell and Scott say that ἐρεθίζω means "to rouse to anger, rouse to fight" and give one illustration in which it has been employed in the sense of exciting or provoking one to curiosity. Concerning this word, Thayer says that it means "to stir

up, excite, stimulate . . . in a good sense* . . . in a bad sense, to provoke: Col.iii.21, where Lchm. παροργίζετε ."

Related words are ἐρέθισμα, τὸ --a stirring up, provoking, exciting; ἐρεθισμός, ὁ --irritation, rubbing, provocation; ἐρεθιστέον --one must irritate; and ἐρεθιστής, οῦ, ὁ --a quarrelsome person.**

Thus both Liddell and Scott and Thayer agree that ἐρεθίζω may be used in a "good sense"--excite, arouse, stimulate, et cetera-- or a "bad sense"--provoke, chafe, et cetera. Thayer says that it is in the later sense that Paul uses it in Colossians 3:21. If this is true, its meaning is the same as παροργίζω which is employed in a similar verse in Ephesians 6:4.

The KJV, RSV, and NCV (in Colossians 3:21) all use the word "discouraged" to translate ἄθυμος, ον. Liddell and Scott say that this word also may mean "fainthearted, spiritless, to have little heart for it, to work without spirit, discouraged and without anger or passion."

This is the only verse that states the effect of authoritarian, repressive training.

Liddell and Scott say that παροργίζω means "to provoke to anger"*** in its active form, and in its passive form παροργίζομαι means "to be or be made angry at."

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*Paul uses the word in this way in II Corinthians 9:2: ". . . and your zeal heath provoked very many"; Moffat says ". . . your ardour has stimulated the majority of them."

** ἐρεθιστής is used in the Septuagint version (Deuteronomy 21:18). The KJV translation is "If any man have a stubborn and rebellious son. . . ." The NCV translates "unruly son."

***Romans 10:19 in the KJV uses this meaning.

Related words are παροξυσμα, τὸ--"A provocation, cause of anger," and παροξυσμός, ὁ--"provocation, anger."*

Whereas, Colossians 3:21 states the negative results of provoking the child needlessly (it will make him discouraged and dispirited), Ephesians 6:4 is more positive. Instead of provoking him to anger, give him religious instruction; don't just block a child's undesirable behavior, but rather educate him in desirable behavior; teach him what to do rather than what not to do. This doesn't mean the granting of complete liberty, but rather the channelling and structuring of his behavior in socially acceptable ways.

The Latin version (Clementine) employs provocare in both Colossians 3:21 and Ephesians 6:4. The Lachman Green edition uses παροργίζω in both verses. However, although all other Greek versions use ἐρεθίζω in Colossians, and παροργίζω in Ephesians, the meaning is probably the same.
means "provoke to anger"; ἐρεθίζω ** may mean "provoke to anger" or "stimulate." It is likely that "provoke to anger" is the meaning meant here. The KJV, RSV, and NCV all say "provoke" in Colossians and Ephesians, only the RSV fails to add "to anger" in Ephesians, but does so in Colossians.

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*The KJV of Ephesians 4:26 translates this word "provocation."

**The Greek Expositor's Testament says that παροργίζειν is a stronger verb than this. ἐρεθίζετε means "to irritate" by exacting commands and perpetual fault finding and interference for interference sake. The consequence of such foolish exercise of authority is that the child becomes discouraged; in other words, his spirit is broken, and since what he does leads to constant blame, he loses hope of ever being able to please.[24]

IV Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people; 14 but Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven." 15 And he laid his hands on them and went away. (RSV) Matt. 19:13-15.

The verb ἄφετε , 2nd person plural aorist 2, imperative active of ἀφίημι to permit, suffer, let, forbid not, to give up, yield or resign might suggest a philosophy of permissivism but it is more likely that a rebuke is being given to the disciples that is specific to this situation. Jesus shows here that he loves and values children, perhaps more highly than do their parents, but Bible commentators do not suggest that a broad or general non-authoritarian philosophy of child training is suggested by Jesus' words and behavior. Lamsa, writing about the oriental attitude toward children, comments on the kind of situation that Matthew and Luke record.

> Little children are loved and carefully treated in Europe and America. Not so in the East. Although men and women love their children, especially sons, at times they punish them severely and even curse them. Children lack training because parents seldom teach them anything, good manners and cleanliness included. They are neglected and frequently form bad habits as they grow. . . . When an honorable guest is entertained, an Oriental house is swept before the arrival and the children and beggars sent outside with instructions not to return until the banquet is over. Parents who are kind and gentle toward their children, send them to a neighbor's house. The servants of the host and the guest keep steady vigilance to prevent undue noises and the entrance of people with dirty clothes and little children with dirty faces. When children are permitted to be present, their acts often cause embarrassment and annoyance to the guests. . . .
>
> Custom is different when a holy man visits a town and is entertained. Then, every man seizes the opportunity to present his boys that he may lay hands on them, bless them and protect them from disease. Children know that he is a holy man and keep quiet in his presence. . . . In the eyes of his disciples, Jesus was a king rather than a prophet

> . . . but . . . in the eyes of the simple men and women whom Jesus visited, he was a holy man, a man of God, and so the children were brought to him.[25]

Thus, although Jesus loved children, he was not doing or saying something that was unique in his day for a rabbi or prophet. And the Interpreter's Bible adds to the thesis that this passage is probably not an early charter of child's rights:

> These verses are the charter of religious education. Shallow folk sometimes ask if it is right "to force the mind of children into a mold." The phrase is false. A wise parent does not allow a child to choose his own food or his own books. In these matters the wisdom of parents is not only permitted: it is required if truth and compassion are to be honored. Why not also in the high matters of religion? A child's mind will be shaped by the street corner gang, or by any passer-by, if it is not shaped by godly parents.[26]

ἄφετε τὰ παιδία... καὶ μὴ κωλύετε αὐτά
(permit the children . . . and hinder them not)

This might be a good motto for advocates of educational permissivism, but it is not the motto of the New Testament writers.

Matthew 7:9-11 (and the equivalent passage in Luke 11:13) mentions that even parents who are "evil" do not deny the basic necessities of life to their children:

> Or what man of you, if his son asks him for a loaf, will give him a stone? 10 Or if he asks for a fish, will give him a serpent? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (RSV) Matthew 7:9-11.

The Expositor's Greek Testament, says concerning this that ".... the idea is that a father may refuse a child's request but certainly will not mock him.[27] In ver. 11 πονηροί , a word meaning "morally evil" is used. This is a "strong word" used to indicate that even the worst father would not treat his child this way.[28] Liddell and Scott, in their listing of meanings of this

word, say: πονηρός, ά, όν--properly in physical sense, oppressed by toil--of things, toilsome, painful, grievous--bad, in bad case, in sorry plight, useless, good-for-nothing--in moral sense, bad, worthless, knavish. Related words are τὰ πονηρά --wickedness and ὁ πονηρός the evil one.

In verse 11, all Greek texts use δόματα ἀγαθά ("good gifts,,) in the first of the verse and simply ἀγαθά ("good things") at the end. Moffat omits both gifts and things and says simply good. The inclusion of gifts is certainly justified for δόματα is present. Things may also be good translation for τὰ ἀγαθά (neuter) and may mean "the goods of fortune, wealth, also good fare, dainties" (Liddell and Scott). "Good things" is the KJV of ἀγαθά in Luke 1:53, 16:25. Martin says "de bonnes choses" in both instances ("good things").[29]

Thus, this passage, like a number of similar verses* that mention that it is normal and good for parents to care for their children (comforting, encouraging and working for their success), do not justify the inference that they teach a philosophy of permissivism in parent-child relations. Although some of the English translations might suggest the adoption of a high degree of permissiveness in parental relations with children, the Greek would not support such an interpretation.

Paul was realist enough to know that the obedience the child gave his parents would at times involve some displeasure for the child. His desires would sometimes be frustrated by the opposing desires of the parent. Frustration means anger and

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*Matthew 10:37, 15:26, 20:20-21; 23:37; Mark 7:27; Luke 11:7; Luke 23:28; Acts 7:5; I Thessalonians 2:7-8, 11; Titus 2:4.

irritation. To never irritate a child is to allow him complete freedom, but this is not thought to be correct for, as previously mentioned, he is not to be free to do as he wishes for he must obey his parents.

In Ephesians 6:4, a relinquishment of authority is not suggested but rather do we have an admonition to parents not to misuse their authority. Authority should be used as a means to aid the child's development not as an end to inflate the parent's ego.

In Colossians 3:21, the same idea is expressed but the verb is not as strong.

The New Testament God-concept is uncomplicated; God is a spirit whose cardinal trait is love and his relation to man is as a father to a child. When one adds to this freedom of the will that God gave to man at his creation, the following passage and similar verses dealing with the God-man, father-child analogy might justify the conclusion that God deals with man permissively and therefore parents should treat their children similarly (i.e., a loving father who gives his children liberty of choice and action),

> VI . . . and I will be a father to you, and you shall be my sons and daughters. Says the Lord Almighty. (RSV) II Corinthians 6:18.

Such a conclusion, however, is unjustified for the only freedom God gives man is the freedom to obey Him. Thus, even in the New Testament, where man is under the "law of liberty," he does not have the liberty to disobey God and go unpunished.

Man may disobey God, as a child may disobey its parents, but punishment will follow and continue to be operative until disobedience ceases. Thus, the only real freedom that man or child has is the freedom to obey higher powers (God or parent).

It is of interest that Paul says "sons and daughters" υἱοὺς καὶ θυγατέρας rather than the usual "children." "The O.T. passages back of this verse are probably II Sam. 7:8, 14. The inclusion of the reference to daughters may reflect such a passage as Isa. 43:6."[30] Or it may be that the more equalitarian relationship of a father to his older children is implied in υἱοὺς καὶ θυγατέρας "sons and daughters" rather than τέκνα "children."

II Corinthians 12:14 suggests that provision for the future is more the responsibility of the parent than the child:

VII Here for the third time I am ready to come to you. And I will not be a burden, for I seek not what is yours but you; for children ought not to lay up* for their parents but parents for their children.** (RSV) II Corinthians 12:14.

This passage on Proverbs 19:14 (Sept.) "Fathers divide house and substance to their children." "Paul does not mean that children should never do anything for their parents, but that it is natural for parents to bring up a family in the spirit of unselfish

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*Liddell and Scott and Thayer both state that θησαυρίζω to store, treasure up, gather and lay up, heap up, store up may be used concretely (e.g., wealth, fruit, etc.) or metaphorically (e.g., θησαυρίζω γήρατος store up in memory, Liddell and Scott, or "so to live from day to day as to increase either the bitterness or happiness of one's consequent lot," Thayer).

**NCV says "the children should not save up. . . ." Basic says: "for it is not the children's business to make store for their fathers. . . ." Goodspeed reads: "for children are not expected to lay up money for their parents. . . ." Weymouth translates: "for children ought not to put by for their parents. . . ." Moffat writes: "Children have not to put money by for their parents. . . ." Rheims says: "lay up treasures. . . ." and Wiclif translates "for neither sones owen to tresore to fadir and modir. . . ."

giving and not ask financial reward or support."[31] However, although continued care and protection are assured, the inference that freedom will also be forthcoming is unwarranted.

In I Timothy 4:12, Paul tells Timothy that age alone should not cause him to feel that he is to play a subordinate role.

VIII Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. (RSV)

On the basis of some of the modern versions,* this might be paraphrased as, "Let no one place you in a submissive relationship to them simply because you are younger than they are."

This might be thought to be a denial of the dominance-submission relationship between parents and children that is enunciated so frequently in the Bible. However, it must be remembered that Paul is not addressing a child but an adult, albeit a "young" man.

Concerning this verse and the age of Timothy, The Greek Expositor's Testament says:

> Let no one despise thy youth. It means, Assert the dignity of your office even though men may think you young to hold it. Let no one push you aside as a boy. . . .
>
> A man might be called νέος up to thirty-four or thirty-five. In any case the terms "young" and "old" are relative to the position the person is in. Timothy was probably young for his position.[32]

And the Interpreter's Bible agrees more or less with this age and adds some interesting amplification:

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*Basic's version is: "Let no one make little of you because you are young. . . ." Goodspeed says: "Let no one look down on you because you are young. . . ." Moffat translates: "Let no one slight you because you are a youth. . . ." Weymouth writes: "Let no one treat you slightingly because you are a young man."

> Those who regard the Pastorals as Pauline and as written 65-66 hold that Timothy was between thirty and forty years old at the time, and Paul above sixty. Those who regard the letter as pseudonymous will see here indication that the addressees are the clergy subordinate to the writer.[33]

"Age always finds it difficult to give responsibility to youth. Youth sometimes asserts its independence by ignoring the experience of age."[34]

The Analytical Greek Lexicon says that καταφρονείτω ("let despise"), the 3rd pers. sing. pers. imperative of καταφρονέω means "to think in disparagement of; to condemn; scorn, despise, to slight, to disregard." Thayer adds "disdain, think little or nothing of."

Although the various translations employ words that vary somewhat in the strength of this word, the quality is much the same throughout. Sinaiticus and Alexandrinus omit "in spirit." νεότη, ἡ ("youth") has been used from Homer down. Septuagint also uses. Thayer suggests "youth" or "youthful age." Martin says: "Que personne ne meprise ta jeunesse. . . ." Luther translates "deine Yugend" for "your youth."

Conclusions Concerning Authoritarianism-Permissivism in the New Testament

1. The quality of the references in the New Testament to parent-child relationships were judged by a group of students to be mildly to essentially authoritarian in character.

2. Not all English translations suggest the same degree of authoritarianism-permissivism.

3. Some verses which might be interpreted as permissive, in some English translations, are not as permissive in the Greek.

4. Generally, the Greek New Testament is less permissive than the English translations of it.

5. Of the Christian subjects the Protestant clergymen are more permissive than the New Testament writings would warrant. Only the Catholic group and the Missouri Synod Lutherans reflected the mild authoritarianism of the New Testament.

Thus, with the Christian clergyman-subjects, our hypothesis appears to be supported, for with the exception of the Catholic and Missouri Synod Lutherans, the subjects are more permissive in attitude than the attitude of the New Testament writers. What is the situation with respect to the Jewish subjects?

All of the Jewish subjects were on the permissive side of the scale (see Figure 2). The number of subjects in each of the three groups, with their means and standard deviations, are found in Table 27.

Are the writings of the Old Testament authoritarian or permissive in character?

To answer this question, a content-analysis of the Pentateuch* and the Book of Proverbs** was made, and a number of Rabbinical commentaries consulted.***

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*The Pentateuch is the first five books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). It is the most authoritative part of the Old Testament in Jewish culture, for it is the Torah.

**The Book of Proverbs is the basic educational treatise of the Old Testament.

***A. Cohen (Ed.). The Soncino Chumach. The Five Books of Moses with Haphtaroth. Hebrew Text and English Translation

TABLE 27

THE NUMBER OF SUBJECTS AND THE PERMISSIVE MEANS AND STANDARD DEVIATIONS OF THE THREE JEWISH GROUPS

Jewish Group	Number of Subjects	Mean	Standard Deviation
Jewish Orthodox . . .	2	352.50	2.50
Jewish Conservative .	2	368.50	33.50
Jewish Reform	2	373.00	20.00

The following is a summary of the results of the content analysis:

Summary of Pentateuch Content-Analysis

1. Young children have no knowledge of good and evil.
2. A mother is not always certain how to train a child.

Translation with an Exposition Based on the Classical Jewish Commentaries. Hindhead, Surrey: The Soncino Press, 1947.[35]

J. H. Hertz (Ed.). The Pentateuch and the Haftorahs. Hebrew Text, English Translation with Commentary. London: Oxford University Press, 5696:1936.[36]

A. Cohen (Ed.). Proverbs. Hebrew Text and English Translation. Hindhead, Surrey: The Soncino Press, 1945.[37]

I. Epstein (Ed.). The Babylonian Talmud. London: The Soncino Press, 1938.[38]

H. Freedman and Maurice Simon (Eds.). Midrash Rabbah. London: Sonsino Press, 1951.[39]

3. Children must be given instruction as soon as they can speak.

4. Instruction is given by the parents at all times.

5. Instruction is both oral and written.

6. The obligatory curriculum is the Torah.

7. Children must honor and respect their parents.

8. Children who dishonor their parents will be cursed.

9. He who ''smites'' or curses his parents or is rebellious and disobedient may be put to death.

10. The parent's motivation for punishment is the same as God's; i.e., not to cause suffering per se but to change behavior.

11. Children may suffer, be punished, eaten by parents or beasts, given away, or die for the misdeeds of their parents.

12. Children may enjoy a parent's rewards for obedience to God.

13. A father cannot sell his daughter into prostitution.

14. A father's authority over a daughter's vows depends upon her age.

15. Parents value children highly.

16. Economic value can be placed upon children.

17. Fruitfulness is a blessing; barrenness is a curse.

18. Male Israelite children have been slain to reduce size of population.

19. The enemy's children are slain by Israelites.

20. Persons cannot take advantage of orphans.

21. The children of gentiles may be bought and sold as slaves.

22. A father's blessing upon his children is important.

23. Children have a specified relation to their deceased parents.

24. A person who is unable to beget children is denied certain socioreligious privileges granted to others.

25. Sex relations with parents and near relations are prohibited.

26. Statements concerning marriage, prenatal behavior, birth, twins, circumcision, inheritance, census, and military age are to be found in the Pentateuch.

27. Signs of affection between parents and children are mentioned in the Pentateuch.

Summary of "Proverbs" Content-Analysis

1. Children must gain ethical or moral understanding and practice these principles in their lives.

2. He who hates knowledge and discipline is a "fool," will dishonor his parents, and will suffer poverty and shame.

3. Children should not curse or mock their parents, despise an elderly mother, grieve a mother, rob parents, disregard parental reproof and discipline or leave parents destitute in their old age.

4. A wise son obeys the Torah, obeys his parents, "maketh a father glad," "makes hay while the sun shines," benefits by the discipline of his parents and God, does not go beyond the Torah.

5. A foolish son vexes, shames, and brings his father to ruin, scorns rebuke, brings bitterness to his mother, and associates with harlots and bad companions.

6. The parent is the author of instruction, discipline, and punishment.

7. The instruction given by the parent is the instruction that he received from his parents.

8. A child should not be allowed to do as he pleases.

9. Education in youth is most important.

10. Education and discipline raise men above animals.

11. Education without punishment is impossible.

12. The two methods of discipline are: verbal rebuke and corporal punishment.

13. A mother's discipline is largely verbal and involves the teaching of the Torah.

14. A rebuke should be valued more highly than flattery.

15. A true friend will rebuke and seek to correct his friends when necessary.

16. A disciplined son will be a joy to his parents but "a child left to himself causeth shame to his mother."

17. He who refuses to be corrected is lacking in self-respect.

18. A "fool" or "scorner" requires more severe punishment than "a man of understanding"; only fear of punishment will be a strong enough deterrent for fools and scorners.

19. He who will not profit by punishment will die.

20. A child is by nature "foolish" or antisocial but the rod can eliminate this.

21. Do not ignore a child's faults or believe that a child will naturally grow out of his "waywardness."

22. Don't be afraid to give your child punishments when he deserves it; it won't do him any serious harm and it may save him from a later death penalty.

23. A father should never believe that his son is incorrigible. He should continue to discipline him in the hope that he will

sooner or later change his ways. Only a "scorner" is truly incorrigible.

Relative to the question of the authoritarian or permissive character of the passages in the Pentateuch and Proverbs concerning parent-child relations, one finds many references to the value and importance of children and the fact that parents should love their children. The following are some of such passages and commentaries:

Kissing between Parents and Children as a Sign of Affection

I And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them. (Chumach, Genesis 32:1.) (See also Chumach, Genesis 31:28.)

A Mother's Love for Her Child

II . . . if I be bereaved of my children, I am bereaved. (Chumach, Genesis 43:14.)

The Value of Children

III And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and she said unto Jacob: "Give me children, or else I die." (Chumach, Genesis 30:1.)

However, although parents loved their children, they did not treat them permissively. Rather did the parents' love manifest itself in the way God showed his love for them:

IV And thou shalt consider in thy heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. (Chumach, Deuteronomy 8:5.) Nachmanides' commentary on this is: "as

a man chasteneth his son. A father does not punish his child to cause him to suffer, but to direct him on the right path of life. This was the purpose of the hardships and trials which God imposed upon Israel during their wandering. The ultimate aim was their entry into the Promised Land with its rich resources." (Chumach, p. 1035.)*

V My son, despise not the chastening of the Lord, neither spurn thou His correction; 12. For whom the Lord loveth He correcteth, Even as a father the son in whom he delighteth. (Proverbs,** Proverbs 3:11-12.) "The insertion of this brief section apparently has the purpose of forestalling a question, viz. 'You tell me that Adversity may produce one of two reactions; it can be understood as Divine discipline and induce the person to amend his ways; or it can make him defiant and confirm him in his evil.' The teacher appeals to his disciple to adopt the first interpretation. correction. The same word as reproof (i.30). It evidently points to some painful experience. whom the Lord loveth. This exhortation 'is deservedly famous. It is one of the deepest sayings in the Bible' (Montefiore). The Rabbis coined the beautiful phrase 'chastenings of love' to explain the sufferings of the righteous. even as a father. Based on Deuteronomy viii. 5." Proverbs, pp. 15-16.

Children are to show respect for their parents and the importance of this filial duty is emphasized by including it in the decalogue.

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*Cohen, the editor of the Chumach, does not document the sources of the Rabbinical commentators quoted; hence, in this section on the Old Testament and commentaries, secondary sources are indicated rather than primary sources. Also, because of the frequency of such quotations, the sources are included in the body of the text rather than placed in a footnote. The commentary to such passages is in quotation marks immediately following the Biblical quotation.

**The words "Proverbs, Proverbs" are used in the section to indicate that the quotation is from a book entitled Proverbs (the Soncino edition edited by Cohen in Hebrew with an English translation) and that the quotation is a specific passage from the book in the Old Testament called "Proverbs."

Children Must Honor Their Parents

VI Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. (Chumach, Exodus 20:12.) (See also Deuteronomy 5:16.) Nachmanides' commentary on this is: "honour thy father. The first four commandments deal with the duty of man towards his Creator, and the remaining six with his duty to his fellow-creatures. The latter begins with the honour of parents as they are God's co-partners in Creation. No details are given because it is implied that they are to be honoured as God is to be honoured in accordance with the preceding commandments." (Chumach, p. 461.) Hertz says that "Only in cases of extreme rarity (e.g., when Godless parents would guide children towards crime) can disobedience be justified." (Hertz, Vol. 2, p. 222.)

VII The fear of the Lord is the beginning of knowledge; But the foolish despise wisdom and discipline. Hear my son, the instruction of thy father, And forsake not the teaching of thy mother. (Proverbs 7:8.) "father . . . mother. 'The Book of Proverbs has more to say about the love and respect due to the mother than any other book in the Bible. (See vi. 20, where this verse occurs again, x.1, which is practically repeated in xv. 20, xxx. 17; in all these passages the mother's claim to consideration is equal with the father's).' (Oesterley.) In this regard Proverbs advances the teaching of the Pentateuch (cf. Leviticus xix. 3). The Talmud (so also Rashi) homiletically defines father as God, and mother as the nation of Israel; be obedient to the precepts revealed by God and the laws of the community." (Proverbs, p. 3.)

So important is the fifth commandment that the severest of penalties are laid down for its violation:

VIII And he that smiteth his father, or his mother, shall be surely put to death.* (Chumach, Exodus 21:15.) "smiteth his father or his mother. Rashi Rashbam states that the blow need not be fatal; but so long as it leaves a bruise, he has incurred the

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*It is of interest to contrast this verse with item number 195 in the Code of Hammurabi: "If a son has struck his father, they shall cut off his hand."[40]

penalty of death. Abraham Ibn Ezra holds that smiteth includes cursing parents; but Nachmanides objects that whereas striking a parent is, according to the Rabbis, punishable with death by strangulation, the penalty for cursing is death by stoning." (Chumach, p. 474.)

IX And he that curseth his father or his mother, shall surely be put to death. (Chumach, Exodus 21:17.) Abraham Ibn Ezra states: "Curseth his father. Whether he makes use of the Divine name or not in the act of cursing. Rashi contents that a minor is excluded from this punishment, since the law in Leviticus xx. 9 includes whatsoever man (i.e. adult) there be that curseth. Rashi also states: be put to death. In this case the execution is by stoning, because in Leviticus xx. 9 the phrase is his blood shall be upon him, which denotes death by stoning." (Chumach, p. 475.)

X For whatsoever man there be that curseth his father or his mother shall surely be put to death; he that curseth his father or his mother; his blood shall be upon him. (Chumach, Leviticus 20:9.) Nachmanides' commentary on this is: "whatsoever man there be. The Torah reverts to the commandment in xix. 3 and defines the penalty. Moreover, parents and God are associated in the Creation of a child, and to dishonour them is like dishonouring Him, and therefore the punishment is death." Rashi's commentary is: "he hath cursed . . . mother. To do so even when they are dead makes him liable. Ezra states: The phrase indicates how heinous is such an offence." Rashi's commentary on this is: "his blood shall be upon him. This phrase always denotes death by stoning. Rashbam states: He will be stoned to death. Rashi Rashbam comments that the words mean that he brought death upon himself by his act. Sforno contends that the severity of the punishment is due to the fact that a man who curses his parents will disobey their exhortation that he should obey God's commandments." (Chumach, p. 731.)

XI If a man have a stubborn and rebellious son, that will not hearken to the voice of his father, or his mother, and though they chasten him, will not hearken unto them . . . all the men of his city shall stone him with stones, that he die. . . . (Chumach, Deuteronomy 21:18-21.) Abraham Ben Ezra's commentary on this is: "stubborn and rebellious. Stubborn against God and rebellious against his parents. Rashi defines the first word as 'one who departs' from the right way of living." Nachmanides' commentary on this is: "son. According to

Rabbinic tradition, he must have reached the age of puberty." (Chumach, p. 1099.) Hertz, in commenting upon Deuteronomy 21:18-21 says that "The Hebrew parent did not possess the power of life and death over his child. In Greece, weak children were exposed, i.e. left on a lonely mountain to perish; and in Rome, a father could at will put even a grown-up son to death. In Israel, however, even when vice and insubordination in an adolescent son had become intolerable, the parents must appeal to the decision of an impartial tribunal. The death penalty could only be inflicted by the community, with the sanction of the elders of the city.

The Rabbis tell us that this law was never once carried out; and, by the regulations with which the infliction of the death-penalty was in this case surrounded, it could not be carried out. . . . Its presence in the Torah was merely to serve as a warning, and bring out with the strongest possible emphasis the heinous crime of disobedience to parents." (Hertz, Vol. 5, pp. 266-267.)

XII Whoso curseth his father or his mother, His lamp shall be put out in the blackest darkness. (Proverbs, Proverbs 20:20.) "curseth. Cf. the law of Exodus xxi. 17; Leviticus xx. 9. his lamp shall be put out. The Jewish commentators regard the phrase as figurative of the soul's extinction by death. Modern exegetes hold that the Pentateuchal law on this crime was not in force in the writer's age, and the words signify the eclipse of the offender's prosperity. He will be reduced to abject poverty." (Proverbs, p. 135.)

XIII There is a generation that curse their father, And do not bless their mother. (Proverbs, Proverbs 30:11.) "generation. Hebrew dor also signifies 'a class.'" (Proverbs, p. 203.)

XIV Hearken unto thy father that begot thee, And despise not thy mother when she is old. "when she is old. (Proverbs, Proverbs 23:22.) When women become old they often grow garrulous; a son should not lose patience with her and ignore what she tells him. What she has to say is intended for his welfare." (Proverbs, p. 155.)

XV The eye that mocketh at his father, And despiseth to obey his mother, The ravens of the valley shall pick it out, And the young vultures shall eat it. (Proverbs, Proverbs 30:17.) "the eye. the window to a person's innermost feelings. mocketh. When the father gives the son advice or reproof. young vultures. lit. 'sons of a vulture,' i.e. birds of the vulture

species, not their young. They feed on carcasses, so the punishment implies that the son will meet with a violent end and his body lie unburied to be devoured by birds of prey.'' (Proverbs, p. 205.)

XVI Whoso loveth knowledge loveth correction. (Proverbs, Proverbs 21:1.) Herbrew musar. brutish. 'Trite as the words seem, they point to a deep law in the philosophy of human history. The difference between man and brute lies chiefly in the capacity of the former for progress and improvement, and that capacity depends upon his willingness to submit to discipline and education' (Plumptre).'' (Proverbs, p. 73.)

XVII Better is open rebuke than love that is hidden. ''Than love that is hidden. (Proverbs, Proverbs 27:5.) Usually explained as a love which does not show itself by correcting a friend when it is necessary to do so and counsels a discreet silence. A translation which may be suggested as closely fitting the original is: 'Better a rebuke revealed than from love concealed.' It is no mark of true friendship to withhold reproof.'' (Proverbs, p. 180.)

XVIII He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes. (Proverbs, Proverbs 13:24.) ''hateth. The verb is sometimes used merely with the comparative intention of not loving, or not loving so much, rather than of actual hating (cf. Genesis xxix. 31; Deuteronomy xxi. 15; Malachi i. 2f). A man displays no love for a child by failing to correct him. chasteneth him betimes. Better 'seeks (him) with discipline.' He does not overlook the child's faults and exercises disciplinary measures to eradicate them.'' (Proverbs, p. 85.)

XIX Chasten thy son, for there is hope; But set not thy heart on his destruction. (Proverbs, Proverbs 19:18.) ''chasten. With corporal punishment; do not spare the rod. for there is hope. (Toy) That he will mend his ways; a preferable translation to 'while there is still hope.' set not . . . destruction. lit. 'and to the killing of him lift not up thy soul.' This cannot mean, as Rashi comments, that the father was not to make the punishment so severe that the son died under it. The phrase 'lift up thy soul unto' is translated set the heart upon in Deuteronomy xxiv. 15, and the intention here is: 'but set not thy heart on his being put to death.' However depraved a son may be, keep on correcting him and do not say in despair, 'I can

do nothing more with him; sooner or later he will be put to death for his crime and then I shall be rid of him." (Proverbs, p. 128.)

XX Foolishness is bound up in the heart of a child; But the rod of correction shall drive it far from him. (Proverbs, Proverbs 22:12.) "foolishness. The Hebrew refers to delinquency which is here said to be bound up in a child, i.e. a natural state in the early period of life. Toy aptly quotes a saying of Meander, a Greek poet of the fourth century, 'He who is not flogged is not educated.'" (Proverbs, p. 148.)

XXI Withhold not correction from the child; For though thou beat him with the rod, he will not die. 14. Thou beatest him with the rod, And wilt deliver his soul from the nether world. (Proverbs, Proverbs 23:13-14.) "withhold not correction. Cf. xiii. 24, xix. 18. Do not overlook the waywardness of a child, on the plea that it is a matter of little importance at that age and that he will grow out of it when older. for though . . . die. This translation reads into the text an assurance that corporal punishment in such circumstances will not prove fatal. More fitting to the next verse is the rendering of A.V. and R.V., for if thou beatest him, i.e. the effect of a flogging will be to eradicate the fault, and he will not die in manhood as a penalty for a crime. 14. thou beatest him. The pronoun thou is stressed in the text, as though to say, 'It is obligatory upon thee to beat him.' deliver his soul. Save him from the ultimate fate of an evil-doer." (Proverbs, p. 154.)

XXII The rod and reproof give wisdom; But a child left to himself causeth shame to his mother. (Proverbs, Proverbs 29:15.) "the rod and reproof. Toy construes 'the rod of correction.' It may, however, indicate two different methods of exercising discipline: corporal punishment (xiii. 24) and verbal admonition. a child left to himself. Lit. 'a lad let go,' to run wild and unchecked." (Proverbs, p. 196.)

The Old Testament Apocrypha appears to be equally stern for in Ecclesiasticus 30:1-12 we find the following advice given for the prevention of spoiled children:

XXIII He that loveth his son causeth him oft to feel the rod. . . . He that maketh too much of his son shall bind up his wounds. . . . An horse not broken becometh headstrong: and a child left to himself will be wilful. Cocker thy child, and he shall

> make thee afraid: Play with him, and he will bring thee to heaviness. Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. Give him not liberty in his youth. Beat his sides while he is still young, lest becoming stubborn he disobey thee. Train up thy son, and exercise him with work, lest by thy looseness thou stumble. And overlook not his ignorance. Bow down his neck in youth. (Ecclesiasticus 30:1-12.)

Thus, there appears to be ample evidence to support the hypothesis that the character of the Old Testament is authoritarian. One of the Jewish clergyman-subjects of the Orthodox group in a telephone conversation a year after the data had been gathered, said that "there is no educational laissez-faire philosophy stated in the Old Testament. Nor does a child have any choice in the matter of whether he will be educated or not. He must be educated for it is a part of his religious training." Thus, this clergyman-subject believes that there is no philosophy of extreme permissivism in the Bible.

One of the passages which embodies one of the two fundamental principles of modern education and which was quoted on two occasions by Jewish subjects to illustrate that there are permissive leanings in the Old Testament is Proverbs 26:6. The Soncino edition of Proverbs translates this passage as:

XXIV Train up a child in the way he should go, and even when he is old, he will not depart from it. (Proverbs 22:6.)

This is perhaps the equivalent of the English proverb "as the twig is bent, so the tree inclines."

This verse does not appear in the Septuagint Bible and thus may be an interpolation. A number of somewhat contradictory translations have commentaries which have been made on this verse, some of which are authoritarian and some permissive.

The following are some of the more permissive interpretations. Rabbi Cohen says:

> "train up. From the verb is derived the Hebrew word for 'education' (chinnuch). in the way he should go. lit. 'according to his way.' The intention is not 'the way of uprightness and good living,' but 'for the way in which he is to spend his life.' Whatever occupation he is later to follow, it is necessary to prepare him for it in his early years, because then are habits formed which influence his conduct in manhood." (Proverbs, p. 146.)

This interpretation is vocational in character. Parents and teachers are to train the child in the way that his aptitudes would suggest.

Rabbi Appelbaum, one of the clergyman-subjects in this study, believes, however, that the Hebrew word al-pidarko means not "according to his [vocational] way," but rather, "according to his ability to grasp and understand," and that in the context in which the verse occurs, it means moral rather than vocational training. Thus, a parent or teacher should not expect from training more than what the child is capable of doing.

The Interpreter's Bible also emphasizes the ethical nature character of the training mentioned in this verse but adds that the Hebrew verb Lánakh is used in the sense of "to dedicate" as well as "to train up."[41]

Although "to dedicate" is suggested by other commentators, "to catechise" is also found.[43] And, although, as previously stated, Proverbs 22:6 does not appear in the Septuagint, in the Biblia Hexaglotta it appears in square brackets:

'Εναινισμὸς νέου κατὰ τὴν ὁδὸν αὐτοῦ καί γε
ὅτὸν γηράσῃ οὐκ ἀποστήσεται ἀπ'
αὐτοῦ

Liddell and Scott says that ἐγκαινισμός may mean "make new" or "dedicate." Thus, the writer of this Greek passage is attempting to convey the meaning of the Hebrew word Lanakh to "train up" or "dedicate."

Somewhat authoritarian interpretations of this verse include:

> Train up = give instruction, experience. In the way, he is to go, lit. according to his way, that is, not exactly "in the path of industry and piety" which would require in the right way), nor "according to the bodily and mental development of the child" (which does not agree with second cl.), but "in accordance with the manner of life to which he is destined," the implication being that the manner of life will not be morally bad.[44]

This may mean training to fit him to a certain social stratum into which he was born, or training to adjust to whatever fate decrees.

A not too dissimilar attitude is expressed also by the interpretation: "6. Train - Initiate or early instruc. the way - lit., his way, that selected for him in which he should go."[45] And even more authoritarian is the commentary on this verse that:

> When children are instructed from infancy in the truths and ways of God; when that are inured to submission, industry and the government of their passions; when they are restrained and corrected, with a due mixture of firmness and affection; when they are trained up as soldiers are disciplined to handle their arms, endure hardship, keep their ranks, and obey orders . . . they generally retain the early impression even to old age.[46]

The Clementine Vulgate version of this interesting passage is: "Proverbum est: Adolescens juxta viam suam, etiam cum senuerit, non recedet ab ea." The verb "train up" is omitted and the literal latin is: There is a proverb: a young man according to his way, and even when he is old, he will not depart from it.

Knox, in his recent translation of the Bible from the Latin Vulgate, translates this passage as: "There is a proverb, Youth

will be served; and when a man has grown old, he will have his own way still." And the New Catholic Version (1953) translates this as: It is a proverb: A young man according to his way, even when he is old he will not depart from it." Martin's French version is "Instruis le jeune enfant à l'entrée de sa voie . . ." and Luther's German translation is "Wie man einen Knaben gewöhnt. . . ."

Thus, although there may be isolated passages in the Old Testament that might suggest some degree of mild permissiveness, the general character of these writings is authoritarian. But what is the explanation of the seeming Jewish paradox; i.e., although Old Testament writings are essentially authoritarian, the attitudes of the Jewish subjects were essentially permissive.

The answer to this question is found in the Jewish tradition of interpreting Old Testament writings in terms of "Oral Law." The "Oral Law" ultimately became condensed into the Talmud. The Talmud is essentially liberal and permissive in its attitude toward children; thus, the permissive attitude of the Jewish subjects was commensurate with their sacred writings.

The following passages are illustrative of the lenient attitude of the Talmud and Midrash. The first quotation illustrates not only a change in belief regarding the appropriate age for starting school, but also a change in attitude concerning the use of punishment.

> They therefore ordained that teachers should be appointed in each prefecture, and that boys should enter school at the age of sixteen or seventeen [they did so], and if the teacher punished them they used to rebel and leave the school. At length Joshua b. Gamala came and ordained that teachers of younger children should be appointed in each district and each town, and that children should enter school at the age of six or seven.

> Rab said to R. Samuel b. Shilath: Before the age of six do not accept pupils; from that age you can accept them, and stuff them with Torah like an ox. Rab also said to R. Samuel b. Shilath: When you punish a pupil, only hit him with a shoe latchet.[47]*

A similar permissiveness is to be found in the Midrash, for at certain times, punishment was not to be administered under any circumstances:

> R. Abbahu was sitting and teaching in the Synagogue in a place in Caesarea. He noticed a man carrying a stick and about to strike his neighbour. He also saw a demon standing behind him with an iron rod; so he stood up and restrained him, crying, "Do you want to kill your neighbour?" The man said to him, "Can anyone kill with such a stick as this?" He answered, "Behold, there is a demon standing behind you with an iron rod; you will strike the man with this stick, but he will strike him with the other and the man will die!" R. Johanan enjoined elementary and Mishnah teachers not to use a strap on the children during these days. R. Samuel b. Nahmani enjoined the elementary and Mishnah teachers to dismiss the young children during these four hours.[48]

Many Jewish people still anticipate a Messiah; hence, every Jewish boy might be the long-awaited one. Such an attitude might produce a respect and consideration for children not found in other cultures. The following Talmudic passage suggests this interpretation:

> Rab Judah said in Rab's name: What is meant by Touch not mine annointed,** and do my prophets no harm?*** "Touch not mine annointed" refers to school children . . .[49]

A strongly poetic, literary form is employed in the following statement to underscore the value of children: "The world endures

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*"I.e., do not hurt him too much."

**Newman translates "Messiahs" rather than annointed[50]

***I Chron. XVI, 22.

only for the sake of the breath of school children.''[51] And although a man should not be extravagant himself, he should exceed his means for his wife and children:

> A man should always eat and drink less than his means allow, clothe himself in accordance with his means, and honour his wife and children more than his means allow, for they are dependent upon him and he is dependent upon ''Him who spake and the world came into being.''[52]

And the interpretation that parental example rather than an innate tendency to evil may be responsible for a feeling of personal responsibility that the parent has toward his offspring:

> One should not promise a child to give him something and then not give it to him, because he will thereby teach him lying, as it is said, They have taught their tongues to speak lies.[53]*

Thus, in conclusion, the hypothesis that the Catholic and Jewish clergymen-subjects more closely reflected the attitudes of their sacred literature than did the Protestant subjects appears to be supported.

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CHAPTER VII

AUTHORITARIANISM-PERMISSIVISM IN CONTEMPORARY CATHOLIC, PROTESTANT, AND JEWISH EDUCATION

Authoritarianism-Permissivism and Philosophy of Education

The authoritarian-permissive attitude held toward the education of the young is probably one of the important unverbalized dynamics in an individual's total philosophy of education; for the values, methods, and goals concerning education to which he subscribes are intimately related to the amount of liberty given the individual child in the expression of his needs or the importance of internalizing a set of pre-established regulations. (The sources of these authorities may be supernatural, intuitional, empirical, etc.)

Wynne has attempted to classify the various philosophies of education on a somewhat similar basis, although adding a third category: (1) Educational Authoritarianism--". . . the attitude assumed by all those who think and act as though education were determined in all important respects by influences outside the individual. . . ." (2) Educational Laissez-Faire--". . . the attitude assumed by all those who think, feel, and act as though education were determined in all important respects by factors inherent within the individuals themselves. . . ."[2] (3) Educational Experimentalism--". . . rejects the position that education is an either-or affair . . . education does not get its direction from the

environment in isolation from the individual, or from the individual in isolation from the environment. It gets its direction from factors that arise within experiences in which both the individual and the environment are functionally combined. Moreover, it is not a middle-of-the-road position.''[3]

He designates the philosophical systems and persons associated with these three points of view:

Authoritarianism	Laissez-Faire	Experimentalism
The so-called scientific movement in education.	The educational applications of the Rousseau tradition.	Certain features of the philosophies of Dewey, Bode, Kilpatrick, and their students.
The educational applications of objective idealism.	Certain aspects of the philosophy of Bergson.	Elements of the thinking of Charles Sanders Pierce, F. C. S. Schiller, William James, and George H. Mead.[4]
Neo-humanism.	Romantic idealism.	
Neo-scholasticism.	Psychoanalysis.	
Mechanical materialism.		
Neo-realism.		
Behaviorism.		

Brubacher has conceptualized a classification of educational philsophies which is not dissimilar to Wynne's. He perceives two main themes: progressivism and essentialism.[5] The theories and persons associated with these are:

Progressivism	Essentialism
Pragmatism	Idealism
Instrumentalism	Perennialism
Experimentalism	Traditionalism
Reconstructionism	Naturalistic Realism
Romantic Naturalism	Rational Humanism
Presentism	

Relativism	Catholic Supernaturalism
Jean Jacques Rousseau	H. H. Horne
William James	Thomas Aquinas
John Dewey	F. S. Breed
W. H. Kilpatrick	J. D. Redden
B. H. Bode	F. A. Ryan
T. Brameld	M. J. Adler
	R. M. Hutchins[6]

Brubacher perceives progressivism and essentialism as the two extremes of a continuum. Midway would be a philosophy of education made up of features of both; this is an eclectic philosophy of education and probably represents the position of the great majority of persons.[7] It is thought that persons expressing permissive attitudes toward the training of the child would also express acceptance of some of the major concepts Wynne has classified as laissez-faire and experimentalism and that Brubacher has labeled progressivism. Persons expressing authoritarian attitudes might be expected to hold some of the major concepts that Wynne classifies under his heading educational authoritarianism and that Brubacher has called essentialism. A frame of reference which will unify or integrate the diversity of published material (discursive and empirical) in this area is probably justified, and it is suggested that the authoritarianism-permissivism continuum, like the two classification systems mentioned above (Wynne and Brubacher) might provide such a frame of reference.

A number of writers seem to classify themselves on such a scale. For example, Laycock argues for an education of the total psychophysical organism.[8] White feels that modern education is too stereotyped and should be made more flexible.[9] Grant believes that the tendency for some modern educators to turn to the empiricist for direction is justified.[10] Dewey emphasizes the

importance of cultivating attitudes of open-mindedness, intellectual integrity, observation and interest in testing ". . . opinions and beliefs that are characteristic of the scientific attitude."[11] Wheeler attacks the mechanistic concept of learning and education.[12] Orata makes suggestions for the development of greater independent thinking on the part of pupils.[13] Olson states that the teacher has responsibility for the social as well as the individual growth of children and suggests methods to accomplish this. Warner, Havighurst, and Loeb believe that the central theme of the school must be to improve our democratic way of life.[15] It is not surprising to find more articles on the permissive side of the scale since the trend, as previously discussed, is currently in that direction.

Since, however, the purpose of this investigation was to discover the degree of authoritarianism-permissiveness among various religious groups, it would be of value to review some of the features of religious philosophies of education that are related to the present study. One cannot always generalize readily from secular to religious philosophies of education for there are issues that are currently in conflict.[16]

The Catholic Group

Hypothesis A stated that: "Catholic, Protestant, and Jewish clergymen differ in degree of authoritarianism-permissivism concerning child-training methods and goals, the Jewish being most permissive, Catholic least permissive, with the Protestant clergymen occupying a position intermediate to these two groups." This hypothesis was supported, although the Lutheran (Missouri) group was more authoritarian than the Catholic, and the Unitarian group

more permissive than the Jewish. Only the Roman Catholic and Lutheran (Missouri) groups were on the "authoritarian" side of the continuum. The question is not whether the Catholic church is an "authoritarian institution" (Cogley, in his article "What is a Catholic?" states that this is true[17]), but whether "reliance upon external authority" in the training and education of children is emphasized more in this group than in others.*

The General Question of Authority and Freedom

On the question of the Catholic attitude toward authority, Pope Leo XIII wrote that man needs authority, and although ". . . when excited by a certain arrogance and contumacy, has often striven to cast aside the reins of authority, yet never has he been able to arrive at the state of obeying no one."[19] That "obedience to authority is obedience to God"[20] and "the church preaches and inculcates obedience and respect for earthly authority which derives from God its whole origin. . . ."[21]

Authority, however, must be of a certain quality and degree. There is "Lawful and Unlawful Obedience."[22] The state cannot have unlimited authority for ". . . the claim to absolute autonomy for the State stands in open opposition to this natural way in man. . . ."[23] Man's natural way is found in the primary social group--the family--and both man and the family are by nature anterior to the State.

If, however, the State were given unlimited authority in all matters, including education, great harm would be done.

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*Butler states that one's theory of knowledge is known as authoritarianism if one places "strong reliance upon external authority.[18]

> The education of the new generation in that case would not aim at the balanced and harmonious development of the physical powers and of all the intellectual and moral qualities, but a one-sided formation of those civic virtues that are considered necessary for attaining political success, while the virtues which give society the fragrance of nobility, humanity and reverence would be inculcated less, for fear they should detract from the pride of the citizen.[25]

Thus, authority does not depend solely upon the majority vote. "And they who say that this power depends on the will of the people err in opinion first of all; then they place authority on too weak and unstable a foundation."[26] This is also true in formal education. Contrary to Rousseau and modern permissivists, the democratic method often breaks down and leads to license:

> It is precisely this type of Rousseauistic democracy or democritism that is being urged on schools by an uninfluential minority. For them democracy is a religion; democracy is the only absolute. And this new religion is creating a new school and a new education. Democritism is the standard by which to judge every phase of the school, methods and techniques, administration and curriculum. If other educators insist that discipline and authority and traditional subjects still have a place in the training of American youth, the label of Fascist is attached to them. With this type of democracy, it is hardly necessary to state, Catholic educators will have no traffic.[27]

Thus, "Deification of the State"[28] is false, and "The Church is Obliged to Resist State Tyranny."[29]

> From God has the duty been assigned to the Church not only to interpose resistance, if at any time the State rule should run counter to religion. . . . And inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of affairs, it follows that the Church cannot give countenance or favor to those whom she knows to be imbued with a spirit of hostility to her; who refuse openly to respect her rights; who make it their aim and purpose to tear assunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State.[30]

This position is taken because God is to be obeyed before men and "It is a high crime indeed to withdraw allegiance from God in order to please men."[31] Thus, "Duty to God is Not Rebellion"[32] for

> . . . if the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the supreme Pontiff the authority of Jesus Christ, then truly, to resist becomes a positive duty, to obey, a crime; a crime, moreover, combined with misdemeanor against the State itself, inasmuch as every offense leveled against religion is also a sin against the state.[33]

Thus, "Human Authority Must Conform With God's Law," and "if the will of rulers is opposed to the will and the laws of God, they themselves exceed the bounds of their own power and pervert justice; nor can their authority then be valid, which, when there is no justice, is null."[34]

Just as man should be obedient to a just State so also should children "submit to the parents and obey them."[35,36]

Concerning the Catholic attitude toward freedom, Pope Leo XIII, in his letter on "Human Liberty," titles the first paragraph: "Liberty Man's Greatest Gift,"[37] and begins "Liberty, the highest of natural endowments, being the portion only of intellectual or rational natures, confers on man this dignity--that he is in the hand of his counsel and has power over his actions."[38] In defining liberty, Pope Leo writes that "it is the faculty of choosing means fitted for the ends proposed"[39] and that "the end, or object, both of the rational will and of its liberty is that good only which is in conformity with reason."[40] This attitude toward liberty is the position taken by St. Thomas Aquinas.[41]

Just as there are limits to authority, there is "No Unconditional Liberty,"[42] rather "liberty is to be regarded as legitimate in so far only as it affords greater facility for doing good, but no farther."[43] The liberty of the modern woman, for example, is a freedom that is in excess of what God ordained:

> . . . this is not emancipation but a crime); social, inasmuch as the wife being freed from the cares of children and family, should, to the neglect of these, be able to follow her own bent and devote herself to business and even public affairs; finally economic, whereby the woman even without the knowledge and against the wish of her husband may be at liberty to conduct and administer her own affairs, giving her attention chiefly to these rather than to children, husband and family . . . this false liberty and unnatural equality with the husband is to the detriment of the woman herself. . . .[44]

In summarizing the question of human freedom, Pope Leo XIII writes:

> . . . man, by a necessity of his nature, is wholly subject to the most faithful and ever-enduring power of God; and that as a consequence any liberty, except that which consists in submission to God and in subjection to His will, is unintelligible. To deny the existence of this authority in God, or to refuse to submit to it, means to act, not as a free man, but as one who treasonably abuses his liberty; and in such a disposition of mind the chief and deadly vice of Liberalism essentially consists.[45]

This, in general, appears to be the Catholic attitude toward the broad question of freedom and authority.

Freedom and Authority in Education

Catholics regard certain features of education as "essential" and feel that they have no liberty, as Catholics, to reject them. Concerning "accidentals," however, they may disagree if they wish. "Essentials" in the philosophy of Catholic education are the nature

of man, the nature of truth, and the agencies of education.[46] Concerning the nature of man, McGucken writes:

> Nature of Man. The whole theory of Catholic education depends on the Catholic doctrine regarding man, his nature and supernatural destiny. From the Catholic concept of the nature of man follows the primary object of Catholic education, its theory of values. Everything else is subordinate to this ultimate aim of Catholic education. Every demand that the church makes, every disciplinary regulation is based on her supernatural viewpoint. The whole history and theory of Catholic education is unintelligible unless the Church's teaching on the supernatural be grasped.[47]

The "accidentals" in the philosophy of Catholic education are also threefold: the curriculum, educational method, and the question of freedom and discipline in the school.[48] McGucken explains the Catholic attitude toward each of these:

> Curriculum. The Catholic as a Catholic is not concerned with curriculum. . . . The one thing the Catholic will insist on is that, whatever type the curriculum may be, the first place must be assigned to religion.
>
> Method. Still less is the Catholic as a Catholic conerned with method. He may advocate the outmoded method of drill; he may believe that the project method or the problem method has a place in his schools; he may insist on interest as the keystone of all educational progress; he may employ the methods of "progressive" education, while necessarily rejecting their underlying philosophy of naturalism; and there is no one to say him nay.
>
> Freedom vs Discipline. The Catholic school, even those conducted along "progressive" lines, believes in discipline, but that discipline must eventually be self-discipline. Undoubtedly, Catholic schools differ among themselves in external discipline from the progressive type to the ultraconservative type that is perilously close to regimentation. Yet every Catholic school would admit that discipline is necessary. Discipline means right order. And every Catholic teacher knows that his charges are not angels, but very human beings, with all the limitations of human nature. Not a depraved nature certainly, but deprived and with the "wounds of nature" that need watchful guidance in order to lead him on to his last end. Regimentation may ac-

> accomplish this externally, but self-discipline is the real answer, a self-discipline based on sound principles. Interest is the secret. A child will be good if he wants to be good. A child will learn fractions if he wants to learn fractions. It is the teacher's business to make him want it. That is the essence of good method, however it may be applied.[49]

The following statement of Pope Pius XI, in his Encyclical Letter, Christian Education of Youth, expresses the attitude of the Catholic subjects in the present study and also offers an explanation:

> . . . men, created by God, to His image and likeness and destined for Him Who is infinite perfection, realize today more than ever amid the most exuberant material progress the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse toward a perfection that is higher, which impulse is implanted in their rational nature by the Creator Himself. This perfection they seek to acquire by means of education. But many of them with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth . . .[50]

In commenting upon the authority of the church in education, the Pope defines education and explains why religion must always be a part of it:

> . . . since education consists essentially in preparing man for what must be and for what he must do here below, in order to obtain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end . . . there can be no ideally perfect education which is not Christian education.[51]

Christ conferred infallibility upon the church in her role as teacher[52] and hence, she is its constant authority and guide.

If education is one of the matters that belong to both church and state, where does the authority of the church begin and end? The answer is that:

> Everything therefore in human affairs that is in any way sacred, or has reference to the salvation of souls and the worship of God, whether by its nature or by its end, is subject to the jurisdiction and discipline of the Church.[53]

Pope Pius XI in recognition of the effects of original sin, ". . . chief of which are weakness of will and disorderly inclinations,"[54] quotes Proverbs 22:15* --one of the classical methods of the Old Testament for training children.

Finally, the validity of the responses of the Catholic group in this study are supported by the Papal warning on "False Naturalism."

> Hence, every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth, is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child and exclusive primacy of initiative, and an activity independent of any higher law, natural or divine, in the work of his education. . . .
>
> Such men are miserably deluded in their claim to emancipate, as they say, the child, while in reality they are making him the slave of his own blind pride and of his disorderly affections, which, as a logical consequence of this

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*Ἄνοια ἐξῆπται καρδίας νέου, ῥάβδος δὲ καὶ παιδεία μακρὰν ὀπ᾽ αὐτοῦ is the Septuagint version of Proverbs 22:15. Literally it is "Foolishness is attached to the heart of a child, but the rod and instruction are far from him." This is a little different from the King James version: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." The idea of Genesis 8:21, however, is common to both; "the imagination of man's heart is evil from his youth. . . ." (KJV)

> false system, come to be justified as legitimate demands of a so-called autonomous nature.*
>
> But what is worse is the claim, not only vain but false, irreverent and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order; as for example questions of priestly or religious vocation, and in general the secret workings of grace which indeed elevate the natural powers, but are infinitely superior to them, and may nowise be subjected to physical laws, for "the Spirit breatheth where he will."[55]

Thus, research and documentary evidence are in agreement concerning the generally nonpermissive character of the Catholic attitude toward most matters relating to the training and education of the child.

On homogeneity of attitudes within the Roman Catholic group (using the standard deviation), a rank order of 8 was found. This is of interest in the light of opinions expressed by informants on the extent to which Catholic clergymen would agree among themselves on the statements used. Opinions varying from "almost complete agreement" to "they'll wander all over the lot" were expressed. Baptist (National), Lutheran (Suomi), Jewish (Orthodox), Lutheran (Augustana), Presbyterian (USA), and Presbyterian (United) groups had respectively smaller standard deviations than the Roman Catholic group; the remaining groups in the study had larger standard deviations.

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*Hayes, in explaining the Catholic attitude, says that although man is by nature social, society exists for man rather than man for society. Thus, although the common good should generally take precedence over the individual, when conflict occurs between the "spiritual" good and the "temporal" good, the spiritual needs of the individual should take precedence. This is the application of Thomistic philosophy.[56]

McGucken states that the Catholic theory of education is unchangeable:

> There has been acrimonious debate within the Catholic church at various periods of history as to what the child should be taught, but the attitude of the church in this matter of the child's nature has never changed. Every child born into this world is regarded as a child of Adam. Therefore, he comes into the world with Adam's inheritance, a lowlier estate because deprived of supernatural life than would have been his had it not been for the fall of Adam. . . . The educational work of the church. . . . Her whole educational aim is to restore the sons of Adam to their high position as children of God, citizens of the kingdom of God.[57]

Responses to statement 71* support this attitude.

McGucken in commenting upon the question of educational indoctrination says that there are some things so fundamental and important that the child is given no choice in discovering or selecting them:

> The Catholic educator does not hesitate to teach the rules of grammar, the multiplication tables, spelling and the like. The child is given no choice in these matters. So, too, with regard to patriotism, love of country--a very noble Christian virtue--truths about God and God's law, he does not wait for the child to discover these important truths for himself, he helps him to discover them.[58]

The otherworldly character of Catholic education is brought out in the responses of this group to statement 65,** and all Catholic subjects stated that they would have agreed completely

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*71. "The curriculum should be undergoing constant reconstruction and revision in order to be adjusted to a dynamic universe."

**65. "Moral training is an important part of education. But morals and religion are inextricably bound together. To teach one is to teach the other; hence, religion should be a part of the curriculum of every school."

with statement 6,* if the statement had read "as well as" instead of "rather than."

McGucken, in summarizing the Catholic attitude toward education, states that part of the non-Catholic's difficulty in understanding the Catholic position is a semantic one as well as failure to grasp the emphasis that this group places upon the condition of man after death:

> . . . Catholics and non-Catholics have come to talk two different languages. The background of their thought is not the same. This is true not merely in the religious sphere but in the whole of life. Hence, the difficulty of understanding the Catholic theory of education.
>
> There are two things particularly which set off the Catholic from the non-Catholic world. There is in the Catholic a singular unity of thought that springs from his totality of outlook that is particularly irritating to the non-Catholic. The Catholic never forgets at any time or place the totality of being--God, man, and cosmos. The other provocative feature of Catholic thought may be styled other-worldliness. . . . For the Catholic . . . the idea of the world to come looms large. . . . To him the thing of ultimate importance is not here but hereafter.[59]

The Jewish Group

Religion and Culture

The explanation of the position taken by the Jewish subjects in this study as well as the differences among them are probably found in the psycho-social, philosophical, theological, and historical elements of their personalities and culture. Many of these elements

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*6. "The school should emphasize preparation for the after-life rather than problems of earthly existence."

are also found in the origins of the Christian faith, both Catholic and Protestant. The Jewish tradition will therefore be presented in some detail. To the question "What is a Jew," Rabbi Morris N. Kertzer says:

> It is difficult to find a single definition. A Jew is one who accepts the faith of Judaism. This is the religious definition. A Jew is one who, without formal religious affiliation, regards the teaching of Judaism--its ethics, its folkways, its literature--as his own. That is the cultural definition of a Jew. A Jew is one who considers himself a Jew or is so regarded by his community. That is the "practical" definition of a Jew. Prof. Mordecai Kaplan calls Judaism "a civilization." Jews share a common history, common prayer, a vast literature and, above all, a common moral and spiritual purpose. Judaism is really a way of life.[60]

The present study used the three traditional groupings of American Judaism: The Orthodox, the Conservative, and the Reform (sometimes called the Liberal).

> The Orthodox Jew regards his faith as the main stream of a tradition that has been unaltered for the past three thousand years. He accepts the Bible as the revealed will of God. He does not change with each new "wind of doctrine"; he says that his way of life yields neither to expediency nor to comfort. Orthodox Jews observe the Sabbath strictly (no work, no travel, no writing, no business dealings, no carrying of money). They observe every detail of the dietary laws. They maintain separate pews for women in the synagogue. They use only Hebrew in prayer and ceremonial services.
>
> Reform Judaism differs sharply from Orthodox on the matter of Revelation. A Reform Jew accepts as binding only the moral laws of the Bible and those ceremonies that "elevate and sanctify our lives." He does not follow customs he believes "not adapted to the views and habits of modern civilization." Reform Jews feel that faith must be rational and capable of withstanding the careful scrutiny of reason and science. The worship of Reform Judaism departs from traditional forms. There is complete equality of the sexes in the temple. Prayer is largely in English (or the vernacular). There is greater flexibility in the choice of prayers.

Instrumental music is permitted in the temple. The prayer shawl (tallith) is not worn by the male worshippers.

Conservative Jews follow the pattern of traditional Judaism, by and large, but regard Judaism as an evolving and ever-growing religion. They feel that change should be the result of natural growth and in consonance with the spirit of Jewish law. They regard Reform Judaism as too sharp a break with the past. The Conservative Jew follows the dietary laws, with only minor relaxations. He observes the Sabbath, high holidays, and festivals in traditional ways. But he has borrowed many of the Reform Judaism--such as the late-Friday-evening service and the use of English in prayers.[61]

Jewish Education

In a study of Jewish education covering the periods of the Second Commonwealth* and the Tannaim,** Drazin states that:

> Probably no word is so misinterpreted in Jewish studies as the term "Jewish education." Many educators and historians have failed to grasp its true significance. The type of education which has been largely influenced by Plato and Aristotle is so well-known that few visualize the existence of other rational but different educational systems.[62]

One of the outstanding differences between the education of the Jews and that of their Greek and Roman neighbors concerned the question of aims or goals.[63] "For the Jews . . . the religious motive was the dominating factor in education."[64] The student's attention was focused upon the study and observance of the Torah

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*The Second Commonwealth is thought to date from 410 or 414 B.C. to 70 of the Christian or Common era. This period covers the time from the return of Ezra from Babylon to the destruction of the second temple by the Romans.

**The Tannaim refers to the first two centuries of the Christian era. This was the period of the Rabbis or teachers of the Mishnah.

or Law which encompassed the Jewish legal and traditional regulation of all activities.[65] Thus, Jewish education was essentially character education with the emphasis more on ethical living than on the pursuit of knowledge and the attainment of culture.[66]

Education both for the ancient and the modern Jew was an important sacred aspect of life and unlike the Greeks and Romans, Jews did not entrust the education of their young to slaves.[67] Although the Bible contains no direct reference to the existence of schools for either children or adults, but rather makes the father and the home the educational center, it is likely that apprenticeships, synagogues et cetera were common domestic supplements.

However, although the Book of Proverbs appears to presuppose a literate population, it is probable that until the Babylonian Exile, literacy was the exception rather than the rule among the Israelites;[68] and although the real Jewish Day School did not come into existence until 1881,[69] since Talmudic times the Jews have distinguished between the bet sefer (or cheder--literally "house of books") and the bet hamidrash (or yeshibah--"house of research" for advanced students).[70] Later, three levels of education similar to the modern divisions of elementary, secondary, and higher education were made and constituted at five, ten, and fifteen years, respectively, the study of the Mikra, Mishna, and Gemara or Talmud.[91]

Perhaps, most basic to Jewish education, however, was the study of the Torah of Law and whatever secular knowledge was brought to the child was related to it.[72] The precepts of the Torah can be classified under two headings: those that pertain to the duty of man to God, and to the relationships between man and man."[73] However,

> The Talmud records that Hillel the Elder once said that the Golden Rule, "what is hateful to thee, do not unto another," was inclusive of the entire Torah, all the rest being only commentary.[74] He thereby implied that the principle of true brotherhood was inclusive of all the divine commandments and precepts. Since the Torah, however, contains many laws that pertain only to the duty of man toward his Creator, the question naturally arises how could Hillel's Golden Rule possibly include such precepts. The answer involves another Tannaitic principle: All Jews are sureties for one another."[75] If one Jew defaults or errs, all Jews are held responsible. Hence, no Jew could violate any law of the Torah without transgressing at the same time this principle of brotherhood.[76]

Dushkin writes that traditionally, Jewish education has emphasized group rather than individual values.* He feels that Jewish education should aid in the development of a personal philosophy as well as identification with historic traditions, culture, and fellow-Jew, near and far.** Only flexibility in training rather than complete standardization will be suitable for there is much variation in opinion concerning the traits that comprise the "ideal American Jewish person."[77]

In relating Jewish education with modern education Drazin perceives a number of common factors:

> Of the seven cardinal aims of modern education--health, command of fundamental processes, worthy home membership, vocation, citizenship, worthy use of leisure time, and ethical

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*Responses to statement 3 reveal likeness and differences on this issue among the three Jewish groups.

**Brav, in a study of 130 Jewish groups and 149 non-Jewish groups (all church attendants), found that there was greater solidarity among Jewish than among non-Jewish family groups.[78]

> character--there is only one with which the Jewish school system was practically unconcerned. This was vocation.[79]* The only exception to this rule was in the case of certain professions such as teacher, scribe, and judge.[81]

The belief in the inferiority of women excluded girls from the Jewish school system,[82] but "In one respect, Jewish education of old outstrips modern education. For the Jew, education was definitely a life long affair and did not cease with graduation."[83]

Although Talmudic studies constituted practically the entire curriculum until 1648 (prior to this time Jewish education was very uniform in all parts of Europe[84]), and despite the continuance of a basic aim of education (". . . to provide an harmonious blending of the principles of religious and secular training imparted in a totally Jewish environment"[85]), differences in attitude have developed particularly in recent years. Fox, for example, viewing Jewish education first from a historical frame of reference, states that originally, in the schools established in Judea in 70 B.C., Jews made no distinction between religious and secular education; modern American Jews, however, may be classified into: (1) those who say all religions are equally good and allow their children to choose their own; (2) those who say there is no longer occasion for religion; (3) those who maintain that the message of the Jews is a purely religious one; and (4) those who claim that the race and culture should be preserved as well as the religion.[86] Hertz, in a study of two hundred Reform Jewish schools, feels that there is an unfortunate lack of clarity concerning aims and goals:

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*The Talmud, however, states that "The father is bound in respect of his son, to circumcise, redeem, teach him Torah, take a wife for him, and teach him a craft. Some say, to teach him to swim too. R. Judah said: He who does not teach his son a craft, teaches him brigandage, 'Brigandage!'"[80]

> While much research and writing has been devoted to the method and technique of Jewish education, very little has been done to crystalize exactly in precise terms what Jewish education is. No significant contribution has ever been made that could be called a philosophy of Jewish education.[87]*

Maller, however, has listed those educational concepts which he believes have continued to be stressed from ancient to modern times:

> (1) An abiding faith in the efficacy of education, that human character is modifiable and improvable. (2) Learning and doing must be integrated; knowledge of ethics must be expressed in proper conduct. (3) Education is a continual process, to be carried on literally from the cradle to the grave. (4) Environment is an important factor in the educative process. (5) Education to be made effective, must start when the child is young. (6) Individual differences among pupils must be recognized; tests reveal differences in knowledge and convictions. (7) The process of education must be gradual from the known to the unknown, from the simple to the complex, and from the immediate to the remote. (8) Responsibility for education rests with the parents and the community. (9) Training for work is regarded as both essential and honorable. (10) The teaching of history as illustrations of the continuity and meaning of Jewish experiences.
>
> Jewish teaching emphasizes above all else that study is essential and worth while and must be brought to the people for guidance in everyday affairs. The emphasis was definitely on the pragmatic aspect of education.[89]

Both Maller and Hertz perceive the survival principle operating in Jewish education; Maller looking at it from a historical point of view sees it as ". . . the key to survival and the very basis of adjustment. . . ."[90]; Hertz, viewing the present and considering the future states that "One assumption that is clearly

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*Hertz states that all contemporary schools of Jewish education have four common objectives: "1. To prepare the Jewish child to live in his Jewish environment. 2. To prepare the Jewish child for the implications of his non-Jewish environment. 3. To enrich the character and personality of the growing Jewish child. 4. To perpetuate Jewish life and culture."[89]

obvious is that Jewish education is intimately connected with Jewish survival. . . . In fact, Jewish education is a basic condition for the future survival of American Jewry."[91]

Authoritarianism-Permissivism in Jewish Education

Hypothesis A stated that the Jewish group (the mean of the Orthodox, Conservative, and Reform groups) is more permissive than the Protestant or Catholic groups. Of the three groups comprising the total Jewish group, the rank order from most to least permissive tended to be (1) Reform, (2) Conservative, and (3) Orthodox, although a number of exceptions were found.

As expressed by the standard deviations, the Conservative group was most heterogeneous in its attitude (exceeded only by the Methodist group), the Orthodox group most homogeneous (exceeded only by the National Baptists), and the Jewish Reform group intermediate to these two. Thus, it may be concluded that although the three divisions of the Jewish group are all relatively permissive in attitude, similarity in attitude of the members within each group varies; i.e., Orthodox Jews were most alike, while Conservative Jews were least alike in their authoritarian-permissive attitudes.

Although tending on most issues toward permissiveness, strong authoritarian attitudes were expressed by the Jewish Orthodox group on "General Aims of Education, b. Religious-Moral." However, in the light of the strongly authoritarian character of Old Testament theology and laws governing parent-child relations, stronger expressions of authoritarianism might perhaps have been justifiably predicted. Thus, a seeming paradox exists; i.e., although possessing the strongly authoritarian writings, the Jewish group

was the most permissive in attitude. A number of dynamics are involved in the explanation of this situation.

The Protestant Group

Definitions

It is probably more difficult to define a Protestant than to define a Jew or a Catholic for heterogeneity of belief and practice is greatest in this group. Moehlman has said that "Religions are roughly classifiable as religions of authority and the religion of the spirit,"[92] and originally as authoritarian as the group from which it separated itself, Protestantism today, although accepting the authority of the Bible, tends also to place much authority in the conscience of the individual; hence, it might from the standpoint of this author be classified as a denomination "of the spirit."*

There are, of course, many frames of reference which might be employed in arriving at a definition of Protestantism; the frame of reference suggested here is that of "religious liberty." Whereas "Belief in the Pope's authority marks off Catholicism from all other religions,"[93] neither Judaism or Protestantism possess such distinct sources of authority. For example,

> At the present time, the Jewish people have no living central authority comparable in status to the ancient Sanhedrin or the later academies. Therefore any decision regarding Jewish religion must be based on the Talmud, as the final résumé of the teachings of those authorities when they existed. The right of an individual to decide questions

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*There are wide individual differences in the Protestant group--from fundamentalists on the one hand to more liberal groups.

> of religious Law depends upon his knowledge of the Bible, the Talmud, and the later manuals based on them, and upon his fidelity to their teachings. Those who have acquired this knowledge are called rabbis. There is no sharp distinction in religious status between the rabbi and the layman in Judaism. The rabbi is simply a layman especially learned in Scripture and Talmud. Nor is there any hierarchical organization or government among the rabbis of the world.

As with Judaism, every Protestant is his own priest, but he does not possess in his sacred writings the specificity that is to be found in Judaism. Protestantism grew out of a desire for freedom from legalism, formalism, and institutionalism[95] thus:

> This problem of authority is especially urgent and difficult for Protestants whose minds have been formed in part by liberal criticism of orthodoxies, because they have rejected all external authorities that are to be accepted without question. They have no closed system of thought which they regard it as a duty to defend against all critics.[96]

Thus, "the Christian man under Protestantism is free to find God for himself."[97] Although he will obey the laws of the state "he can criticize, oppose, reject any of them if the will of God in him should so demand."[98] "He is free to seek for more truth about God beyond the doctrines of his church and society."[99] He is free to criticize doctrines, practices, institutions and offices and although "he may be mistaken in his criticism, rejections, proposals and substitutions, he is right in the claim that the living God is very different from all of these and much more than all of these."[100] It is perhaps not too illogical that the Protestant emphasis upon freedom should be found in a group whose forefathers were religious revolutionists and whose more verbal members still denounce in flagrant language the horrors of religious authoritarianism.[101]

Protestant Education

The Catholic and Jewish groups both support parochial schools; hence, being involved in education, they have both stated their broad educational aims and objectives, as well as their attitudes toward many relatively minor but related issues. For example, whereas the Jewish philosophy of education changes somewhat with the times and the cultures, the Catholic theory of education is unchangeable;[102] whereas the Catholic group rests it case for education on its concept of the supernatural, the Jewish group tends to be pragmatic. However, within the Protestant group, except for those supporting parochial schools, statements by its leaders concerning the broad objectives, methods, and organization of general education are rare and when found, do not usually reflect a distinctly denominational point of view, but represent one of a number of possible secular philosophies of education. The following is quoted at some considerable length because it represents the more liberal attitude in this group.

> The first task of education is to strengthen the rapport between parents and offspring. . . . All teaching becomes mutual sharing and mutual exploration. . . . Indoctrination is thus ruled out. . . . Protestants generally must become clearer as to the difference between education and indoctrination. . . . Education recognizes that ends and means are inseparable. Method becomes of tremendous importance: how one teaches a child is every bit as important as what is taught. . . . Parents have no business trying to "live out" their own unlived lives in their children. Those who try to do so are not loving their children (as they may claim to be doing) but are in love with their own ego needs. . . .
>
> The parent or teacher who seeks to "indoctrinate" a child is not truly respecting the child's potentiality, "the image of God" in him. As the Talmud well puts it, "Limit not thy children to thine own ideas. They are born in a different time. ". . . Education takes place in an atmosphere

> of permissiveness and stresses wonder, curiosity, adventuresomeness. Children brought up in a too authoritarian atmosphere, being forced to accept conformity against their wills, tend to demand conformity from their playmates. Characteristics such as rigidity, struggle for "status" and power are thus aggravated. When children's feelings are violated too often, they tend to compensate by violating the feelings of others of their own age. . . . "Truths of life" are not something that can be conceptually imparted. . . . They are to be progressively realized or assimilated in one's daily life, the realm of interpersonal relationships. . . . Beliefs, then, are quite secondary, especially verbalized beliefs. . . . Parents, teachers, churches--all hinder the growth of children whenever indoctrination is put ahead of guidance. All the potentialities of the child can be evoked in due season under intelligent love and non-coercive attitudes. . . .
>
> It is supreme wisdom to help our children realize that in life each must learn to see things for himself . . . in fundamentals there is nothing the other person can do for one which one cannot do better for himself. . . . He who learns to grow, question, learn in the present--what someone has termed the intersection of time and eternity--knows inwardly the meaning of the phrase, "God is God of the living, not of the dead."
>
> Protestantism also needs to reject the psychologically unsound and antiquated distinction between "sacred" and "profane," the "religious" and the "secular."[103]

The Missouri Synod Lutheran group was found in this study to be religiously conservative and strongly authoritarian in their attitude toward child training. Of the various denominations within the Protestant group, the Missouri Synod Lutherans are most actively engaged in elementary and secondary education. As contrasted with the liberal Protestant attitude quoted above, the following statement of the Lutheran philosophy of education might be considered a conservative Protestant attitude.

> An Evangelical Lutheran congregational school is formed by the voluntary agreement and resolution of a Lutheran parish, or local church organization, to gather its children of a prescribed age in a place, properly fitted for the purpose,

> to the end of having them thoroughly instructed, with certain prescribed hours, by a common teacher, chiefly and primarily in the wholesome doctrine of God's Word according to the Lutheran Confessions, and to advance them in true godliness; next to give them instruction and training, as far as practicable, in such knowledge and accomplishments as are necessary for all men in their civil status.[104]

Objectives have not changed radically since this formulation for in The Synodical Handbook of the Missouri Synod six objectives of Lutheran Christian day schools are stated, all of which emphasize the religious aspect of education; e.g.,

> 1. The conservation and promotion of the unity of the true faith and a united defense against schism and sectarianism.
>
> 2. The joint extension of the kingdom of God.
>
> 3. The endeavor to bring about the largest possible uniformity in church-practise, church-customs, and, in general, in congregational affairs.[105]

And in a still more recent statement of policy regarding elementary education in Lutheran day-schools, the religious character of education is again ennunciated:

> The Missouri Synod believes that education should be religious and that its process should be a unified process for the development of the whole child. To work in opposite directions in the public school and the church-schools it regards bewildering--or even fatal--to the child's mind. The religious instruction and training given to children in such institutions as the Sunday-school, the Saturday-school, the week-day school, and the summer school it regards unsatisfactory and insufficient.[106]

This Synod, with the largest system of elementary schools among American Protestants, maintains at present 1,308 elementary schools and 11 high schools. It also supports 42 academies and junior colleges and, in addition to a number of theological seminaries, 31 four-year colleges are supported by the Lutheran Church in America.[107] The humanities are given the primary emphasis in

these colleges.[108] Thus, the influence of this educationally conservative group that was founded by the man who is sometimes called "the father of modern education"[109] (Martin Luther) is not small.

Similarities and Differences among Catholics Protestants, and Jews

The most obvious differences among the Catholic, Protestant, and Jewish groups are the differences in theological and cultural beliefs and the behavior that stems from such conviction and training. However, the focus of attention at this point is on the likenesses and differences that have been noted in the readings that may bear directly or indirectly upon problems of education.

Kane writes that education is the most explosive issue in current Protestant Catholic tensions.[110] Whereas in the past it has often been theological differences that have widened the gulf between Protestants and Catholics, today it is education; and Catholic schools are the major targets in the current attacks on private education.[111] Although the Catholic group is more authoritarian in faith, morals,[112] and education, and although it is a more closely knit group[113] and possesses a different religious frame of reference, there may be other psychological differences that influence Catholic educational aims and methods.

> Perhaps the difference between Protestants and Catholics, psychologically speaking, might be reduced to this: Are there two sides to every question? The Protestant says yes; the Catholic says no. If the Protestant insists that he is correct, the Catholic will then ask: Are there two sides to the question you raise? If the Protestant claims that this is the exception, he thereby invalidates the universality of his point.

> Not only is this a simplified example of the two viewpoints, but it is typical of some Catholic arguments.[114]

Although such stereotypes are unscholarly, and although no such phenomenon as an American Catholic mentality, Protestant mentality or Jewish exists in reality, all three groups and many not classified within them act as if there were, and hence, existentially or phenomenologically they might be said to be real.

It is probable that differences concerning the church-state relationship have caused much of the tension of which Kane speaks. Protestants feel that federal aid to Catholic parochial schools would be a violation of the principle of the separation of church and state and that the Catholic group might even be seeking some variety of union. Catholics on the other hand say:

> No group in America is seeking union of Church and State; and least of all are Catholics. We deny absolutely and without any qualification that the Catholic Bishops of the United States are seeking a union of Church and State by any endeavors whatsoever, either proximate or remote.[115]

Other Catholic spokesmen, in speaking of the liability of federal aid, have suggested that federal aid might also mean federal control; a condition most repugnant to Catholic thinking.

> At one point only do we find a fundamental difference between Catholics and Protestants in their view of the relation of Church and State. Catholics and Protestants alike believe that both church and state are divine institutions, charged with specific functions for the good of man. Both believe that under normal conditions they have a right to the obedience of the Christian. Both agree, however, that in his present transitional state they are imperfect bodies (corpora permixta), including in their membership, and sometimes in the personnel of their government, evil men as well as good. Both agree that this being so, conditions may arise in which it will be the Christian's duty to carry his protest against a wicked State to the point of revolution. Protestants believe that the same principle applies to revolt against the Church.[116]

Lutherans, however, incline to a position of greater ecclesiastical aloofness, feeling that "when the State grants the Church freedom of worship it has under normal circumstances the right to ask political obedience."[117]

All desire social unity but the methods differ. Science is tying peoples and nations together technologically, Catholicism attempts to solve the problem by concentrating authority in a single institution. Judaism preaches the ancient doctrine of brotherhood and Protestants in order to justify their own claim must find unity in freedom. On questions of individual and social responsibility, Stuber has summarized the position of the three groups as follows:

	Protestants	Jews	Catholics
Individual Responsibility	Individual supreme; salvation a very personal matter. Priesthood of all believers stressed. Nothing can be substituted for personal responsibility.	All Jews completely free as individuals. Rabbis have no authority over individuals. No religious hierarchy.	Roman Catholicism stresses individual responsibility for sin and salvation, but power is placed in Church and priesthood--not in the individual.
Social Responsibility	While salvation is thought of as an individual affair, Protestants have always applied their faith in good works to all areas of life. Have responsibility to community. Along with missions goes the desire to build as much of the Kingdom of God into the world as possible.	Have a marked sense of community relationships and service. Charity basic tenet. Inspired by Old Testament prophets. Human rights, freedom, and equality paramount in Jewish practice.	Parents responsible for well-being of children. Taught to love country and obey all laws. Charity basic principle. Social teachings of Pope Leo XIII now championed by Church.[118]

Catholic, Protestant, and Jewish groups vary also in the quantity or amount of education. Differences also exist from denomination to denomination within the Protestant group. In the over-all picture, Protestants and Jews have more education than Catholics (see Table 28).

TABLE 28

EDUCATIONAL LEVELS IN RELIGIOUS BODIES

Body	Percent Distribution		
	High School Incomplete (or less)	High School Graduates (or more)	College Graduates
Entire sample	52	48	11
Catholic	57	43	7
Jewish	37	63	16
Methodist	49	61	12
Baptist*	65	35	6
Presbyterian	37	63	22
Lutheran	56	44	8
Episcopalian	35	65	22
Congregational	29	71	21

*As the data for this table were drawn from a voting cross-section, virtually no Southern Negro Baptists are represented in these figures.

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CHAPTER VIII

THEOLOGY AND AUTHORITARIANISM-PERMISSIVISM, CONSERVATISM-LIBERALISM

Concepts of Human Nature

The basic purpose of the present study was to discover what various religious groups thought about the amount of freedom a child should be given while growing up. The sacred writings*

*Early Judean history was written by a prophet or prophets in the southern kingdom about 850 B.C. These books were probably composed from older narratives and oral traditions no longer extant. The earliest code of laws recorded in the Old Testament was known as the Book of the Covenant and is found in Exodus 20 and resembles the ancient Babylonian Code of Hammurabi. Like all historians, these writers of the Old Testament wrote not simply a chronology of events, but had a definite purpose in mind. They probably believed that: ". . . the establishment of the Hebrew people in Canaan was to be the culmination of a plan which had been present in the divine mind from the very beginning of the world. . . . Why had the Hebrews encountered so much difficulty in their attempts to gain full possession of the land? . . . It was the fault of the people themselves that the divine purpose had not been realized. . . . Sin, which he (the author) regards as merely another name for disobedience to the divine commands had entered the world and this was the cause of all the suffering and misery which human beings have had to endure. . . . The divine purpose could not be fulfilled until men had learned to obey God in everything they were told to do. This was the chief lesson which the author of the Judean history would make clear to his contemporaries. It was for this purpose that he selected the particular stories which are included in his narrative. He wanted to furnish abundant illustration for the idea which he regarded as more important for their welfare than anything. . . . The first setback occurred in the Garden of Eden."[1]

and the theologians of these groups, although not always specifying the child as such, have dealt with this problem as it concerned all of mankind (child and adult) under the classical titles of: (1) "freedom of the will" and (b) "original sin." Both of these are a part of the broad philosophical question of "the nature of man."

Although not always verbalized, most of our adjustive responses are made to our concept of a situation rather than to the physical situation itself. Thus, our social adjustments are influenced partially by our concept of man individually and collectively and the curriculum and method of instruction chosen for his training and education in youth will be influenced by this concept, for we perceive things not as they are, but as we are, and as we perceive them we adjust to them. Except in the case of simple, reflex responses, the reactions of human organisms are not made to the stimulating situation per se, but to the stimuli plus the background of previous experience or conditioning which has become associated with such stimuli. This "apperceptive mass" of experience may be the result of primary, sensory experiences or secondary, symbolic or language experiences. Regardless of its origin, however, the concept entertained predetermines the kind of responses which can be made to it; and the more complex the phenomena or stimulus-pattern, the greater the number of possible concepts or frames of reference are possible.

Calhoun suggests four main concepts of man: (1) "the ways of everyday common sense," (2) "the sciences," (3) "the philosophies," and (4) "the religions."[2]

> Plainly the materials are here for all sorts of conflicts, misunderstandings and confusions of thought about man. Scientists and theologians at a given time may be at one another's throats, the plain man crying plague o' both their houses, and

the politician exploiting them all, in their failure to understand one another and move along together.[3]

Each of these "points of view" may be subdivided, for there are many "schools" of scientific, philosophical, and religious thought (and even men of "common sense" do not see things the same way). Thus, it is not surprising to find a variety of concepts and answers to the question "What is man?" in the sacred writings and theologies of religious groups.* Although the broadest

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* The concepts of man which one can find in various parts of the Old Testament are as diversified as the changing concepts of God. However, the general trend according to Hebrew tradition is that man possessed a twofold nature. "In the first place he was a physical creature. . . . The second important thing about him was the idea that he was made in the image of God . . . he had the ability to think and to will. This made it possible for his actions to be governed by what he knew as well as by his feelings and physical desires . . . according to Plato, Aristotle, the Stoics, and other contemporary thinkers, man was regarded as essentially a rational being. . . . Because man was a rational being it followed that his nature was good. Modern thinkers have in many instances accepted a doctrine concerning the nature of man that is the very opposite of the one held by the ancient Greeks. . . . Man, they tell us, is essentially a self-seeking animal. He is driven by a set of inner impulses and desires, each one of which is directed toward the securing of his own individual pleasure. . . . All so-called altruistic actions are, from this point of view, only disguised forms of one's selfish interests."[5] The Old Testament conception differs from the Greek in that it rejects "ignorance" as the source of wrongdoing. It differs from some of the modern psychological and psychiatric concepts, for although recognizing selfish motivation in man, it sees the source of such selfishness in man's pride; for pride prompts him to disobey divine commands and seek escape from punishment for such disobedience. "But an escape may be found through humility. Man may acknowledge his own weakness and plead for divine help. When he does this, God will intervene and change the impulses of his own nature so that he will want to do the things he ought to." (Jeremiah 31:31-34; Psalms 51:17, Yahweh desires a broken and contrite heart.)

Two well-known answers in the Old Testament to the question "What is man?" provide an interesting contrast: "How then

classification of the various schools of theology is perhaps "Old School Theology" and "New School Theology," with the essential difference being a conservatism-liberalism differentiation. Horton says that all schools ancient and modern have had one common denominator:

> Theology has always had much to say about human nature--mostly by way of disparagement . . . ever since St. Augustine (one might almost say, St. Paul), a pessimistic view of human nature has been the corner-stone upon which most systems of Christian theology have been erected.[4]

Finding the Relationship between Attitudes toward the Doctrines of Original Sin, Freedom of the Will, and Authoritarianism-Permissivism

In the attempt to discover the relationship between attitudes toward the doctrines of original sin, freedom of the will, and authoritarianism-permissivism, the following procedure was used:

At the conclusion of each interview, each if the fifty-eight subjects was told by the experimenter that a summary statement would be sent to him concerning the results of the study. Because it was thought that valuable suggestions could be made by these

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can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?" (Job 25:4-6), "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and has crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under this feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea" (Psalms 8:4-8; see also Job 15:14-16).

subjects concerning the reasons for the results obtained, and because it was thought that certain theological beliefs were related to their authoritarianism-permissivism attitudes, a one-page questionnaire (Figure 6) was mailed to each subject at the time he was sent a summary of the results of the study. Of the fifty-eight sent, twenty-nine replies were received within a period of six weeks. All of the twenty-nine subjects who sent replies answered the two questions in I concerning original sin and freedom of the will. Eighteen of the twenty-nine also wrote something about question II.

Correlations between authoritarianism-permissivism scores and original sin scores, and between authoritarianism-permissivism scores and freedom of the will scores were made using the Pearson r. The results are found in Table 29.

Both of these correlation coefficients are significant at the 1 percent level.[7] Thus, there is a significant relationship between the attitudes of these subjects toward the traditional doctrines of original sin and freedom of the will and their attitudes concerning the amount of authority or freedom a child should be given in his upbringing. Specifically, there is a tendency for authoritarian subjects to believe in the doctrines of original sin and freedom of the will and for permissive subjects to reject these two doctrines in their traditional form.

Original Sin and Education

> Primus itaque homo ante peccatum cum sua coniuge incola paradisi fuit. At ubi aurem praebuit suasori et conditoris praceptum neglexit attendere, exul effectus, terram iussus excolere atque a paratisi sinu seclusus in ignotis partibus sui generis posteriatem transposuit atque poenam

FIGURE 6

QUESTIONNAIRE

NAME:_____

DENOMINATION:_____

Please return this sheet to Roy Dixon Robinson, 680 Delaware, Detroit 2, Michigan (Apt. BA 2)

I. In explaining certain aspects of human behavior, to what extent do you accept or reject the main features of the traditional doctrines of: A. Original Sin, and B. Freedom of the Will? (Encircle one of the numbers on each scale to indicate your choice.)

A. THE TRADITIONAL DOCTRINE OF ORIGINAL SIN

Complete or almost complete acceptance	Essential acceptance	Mild acceptance	Mild rejection	Essential rejection	Complete or almost complete rejection
1.	2.	3.	4.	5.	6.

B. THE TRADITIONAL DOCTRINE OF FREEDOM OF THE WILL

Complete or almost complete acceptance	Essential acceptance	Mild acceptance	Mild rejection	Essential rejection	Complete or almost complete rejection
1.	2.	3.	4.	5.	6.

II. (Please answer this question if you have any facts, theories, personal observations, or speculations.) Why do Catholics, Protestants, and Jews differ in educational permissiveness as follows:

SCALE OF EDUCATIONAL PERMISSIVENESS

Catholics	Protestants	Jews
Least		Most

(Please use reverse side of sheet if more writing space is desired.)

Thank you.

TABLE 29

THE RELATIONSHIP BETWEEN AUTHORITARIAN-PERMISSIVE ATTITUDES AND ATTITUDES TOWARD ORIGINAL SIN AND FREEDOM OF THE WILL

Variable Y	Variable X	Pearson r	Standard Error	"t"
Authoritarianism-permissivism	Original Sin	0.7865	0.1889	4.164
Authoritarianism-permissivism	Freedom of the Will	0.51865	0.1889	2.746

quam ipse primus homo praeuaricationis reus exceperat generando transmisit in posteros*

Boethius, De Fide Catholica, 97-104

Traditionally, the essential beliefs involved in the doctrine of original sin and the relation of this doctrine to the freedom of the will are:

1. Man's original state was that of being created in "the image of God." (Genesis 1:26-27.) Thus, human nature coming

* "The first man, before sin came, dwelt with his consort in the Garden. But when he hearkened to the voice of his wife and failed to keep the commandment of his Creator, he was banished, bidden to till the ground, and being shut out from the sheltering garden he carried abroad into unknown regions the children of his loins; by begetting whom he transmitted to those that came after, the punishment which he, the first man, had incurred by the sin of disobedience."[8]

from God was "very good"* (Genesis 31) and immediately after creation man was happy.

2. Man disobeyed God (sinned) was punished and suffered for his disobedience ("fall of man").**

3. With Adam fell all mankind (traducianism) and the strength of man to resist evil-doing was weakened by Adam's disobedience.***

4. Why did man move from his original state to his present state (why did he disobey God) and who or what is responsible?

   a. Because God created man in his own image, he gave him liberty or freedom of choice and action.
   b. However, man himself is responsible for he misused his freedom and disobeyed God.

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*St. Augustine argued that the possibility to do wrong was in Adam from his creation but only became actual under a test.

**"fall of man: Mythical story of Messopotamian origin adapted by the Israelites in the O.T. (Gen. iii), describing the temptation and transgression of the first man and woman, and their subsequent expulsion from the garden of Eden. The biblical narrative aims at explaining three aspects of the human lot: universal death, toil of man, travail for woman and her subjection to him. It implies also that human beings have acquired the faculty of discernment by an act of disobedience, but does not teach the doctrine of original sin (IV Ezra iii, 7-8; Rom. v, 12; etc.)"[9]

Burrows, in commenting upon the origin of this belief, writes: "The Old Testament has no doctrine of the fall of man, sin, as disobedience simply began when the first man and woman disobeyed God. . . . The psychological origin of sin, however, is carefully portrayed in the present form of the story. The feeling that freedom has been limited, doubt regarding the threatened consequences of the act, desire for what is to be gained by it, and the wish to bring another person into it. . . . The whole story presupposes the existence of divine commandment and the freedom to obey or disobey."[10]

***Pelagius, a contemporary of St. Augustine, rejected the doctrine of transmitted original sin and argued that each man is an Adam to himself, making his own choices.

5. How can man be restored?
   a. Without Divine Grace man is helpless.

This is one of the most important stories that the authors and theologians of the Old Testament record for they make disobedience the cause of all wrongdoing and suffering. Unlike the early Greek philosophers who regarded ignorance as the source of evil in the world, these writers of the Judian narrative makes it clear that sin is essentially an act of will rather than a matter of faulty intelligence.

Thus, the story of man's fall is but one of a long series of events which brought about a temporary defeat of the divine purpose. Sufferings were punishments for disobedience, administered not by a God who hated man but by one who was trying to teach man obedience to his ways.

Belief in the extent to which Adam's disobedience influenced human nature in general, the reason for its influence (punishment or consequence), and the method by means of which it has been transmitted from Adam differ somewhat from denomination to denomination. Some schools of theology emphasize man's complete depravity, others feel that he has been partially contaminated, while still others (a small minority) hold to the belief in his innocence.

Following is a summary of some of the variations in thought concerning these questions.

The Augustinian Theory, or Theory of Adam's Natural Headship (Augustine 354-430)

The total life of mankind was originally in Adam. Adam through his God-given free will revolted from God. Because of

the organic unity of all men with Adam, his sin is mankind's sin, and thus we possess a nature prone to evil (Romans 5:12).[11]

The Federal Theory, or Theory of Condemnation by Covenant (Cocceius 1603-1669)

God appointed Adam to represent the human race and a contract was made between them. For Adam's obedience, immortality was promised; for disobedience, disease, and death for Adam and all mankind. Adam chose to disobey and mankind's depravity which of necessity causes him to sin is God's punishment. God immediately creates each soul of Adam's posterity with a corrupt and depraved nature.[12]

Calvin's position is essentially the Federal Theory. He maintained two propositions:

> We are not condemned for Adam's sin apart from our own inherent depravity which is derived from him. The sin for which we are condemned is our own sin. 2. This sin is ours, for the reason that our nature is vitiated in Adam, and we receive it in the condition in which it was put by the first transgression.[13]*

Theory of Mediate Imputation, or Theory of Condemnation for Depravity (Placeus 1606-1655)

All men are born physically and morally depraved and hence must sin as a consequence of Adam's disobedience not as

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* Strong says that Calvin did not believe in the damnation of infants, as he has been charged with believing. In the Amsterdam edition of his works, 8:522, we read: 'I do not doubt that the infants whom the Lord gathers together from this life are regenerated by a secret operation of the Holy Spirit.''[14]

a punishment. Thus Adam's sin is imputed to his descendants not immediately but mediately.[15]

New School Theory or Theory of Incomdemnable Vitiosity (Edwards 1703-1758 and Bellamy 1719-1790)

All men are born with a natural tendency to sin as a consequence (not as punishment) of Adam's sin. Sin, however, only occurs when men voluntarily disobey God's commandments. Thus, God imputes to men only their own acts of personal transgression.[16]

Arminian Theory, or Theory of Voluntary Appropriated Depravity (Arminius 1560-1609)

All men, because of Adam's sin are born without his original righteousness and hence, suffer misery and death. But man is not guilty of Adam's sin. Man sins only when he fails to accept the divine help offered him, for God knows that man cannot, unaided, obey him, and hence, as a matter of justice, he gives each person from birth a special influence of the Holy Spirit to counteract the effect of Adam. Man, however, must cooperate and this he has the ability to do.[17]

The Pelagian Theory, or Theory of Man's Natural Innocence (Pelagius died circa 410)

Adam's sin did not corrupt human nature. Every man is created by God as innocent and free from depraved tendencies as was Adam at his creation. Hence, man can, if he wishes, obey or disobey God. The only influence that Adam's sin has upon him is

to provide him with a bad example. The sin of Adam has in no way corrupted human nature.[18]

Table 30 is a summary of the pertinent features of these theories and is adapted from Strong.

Thus, although the doctrine of original sin has degrees of shading within it, the position taken on this question will influence not only the content and method of education but will also affect broader human relations at the adult social and political levels. Thus, the Catholic group that takes an Augustinian position was found to be on the authoritarian side of the continuum in this study and the Jewish group, taking a Pelagian position, were found to be on the permissive side of the scale.

Vollert, in speaking more specifically of the educational implication of the Catholic interpretation of the doctrine of original sin says that Adam, through his disobedience, lost a number of supernatural endowments that complicate the educational process. These lost endowments include: (1) integrity (all his faculties are no longer perfectly subordinated to reason and will); (2) immortality (man must suffer fatigue, disease, and death; (3) the preternatural gift of infused knowledge (our understanding is darkened); and (4) faith and prudence (man no longer has a natural aptitude for these). Such losses now create tremendous obstacles to education for now

> We have a kinship for the concrete, the sensible. Higher truths, especially the truths of theology, religion, and metaphysics, have little charm for most people. They want to know and experience what is pleasant and easy. Whatever has a surface interest excites them. The clang of the fire-engine bell upsets the class; not only children in third grade but university students, and the professor himself, feels the urge to rush to the window. Philosophy is hard to put to it to resist the seduction of the radio. Mathematics runs a poor second to movies. A game of ball in the nearby

TABLE 30

THEOLOGICAL VARIATIONS IN DOCTRINE OF ORIGINAL SIN

Man's State at Birth	Effect of Adam's Sin	How Did All Man Sin?	What Is Corruption	What Is Imputed
		Inherited Condemnation		
		Originator: Augustine		
Depraved, unable and condemnable.	Guilt of Adam's sin, corruption, and death.	By having part in the sin of Adam, as seminal head of the race.	Condemnable, evil disposition and state.	Adam's sin our depravity and our own sin.
		Originator: Placeus		
Depraved, unable and condemnable.	Natural connection of depravity in all his descendants.	By possessing a depraved nature.	Condemnable evil disposition and state.	Our depraved nature and man's own sins.
		Originator: Federal		
Depraved, unable and condemnable.	To insure condemnation of his fellows in covenant, and their creation as depraved.	By being accounted sinners in Adam's sin.	Condemnable evil disposition and state.	Adam's sin, man's own corruption, and man's own sins.

TABLE 30 (Continued)

Man's State at Birth	Effect of Adam's Sin	How Did All Man Sin?	What Is Corruption	What Is Imputed
		No Inherited Condemnation		
		Originators: Edwards and Bellamy		
Depraved and vicious but this is not sin.	To communicate vitiosity to the whole race.	By voluntary transgression of known law.	Uncondemnable but evil tendencies.	Man's individual acts of transgression.
		Originator: Arminius		
Depraved, but still able to cooperate with the spirit.	To corrupt his posterity physically and intellectually. No guilt of Adam's sin imputed.	By consciously ratifying Adam's own deed, in spite of the Spirit's aid.	Evil tendencies kept in spite of the Spirit.	Only man's own sins and ratifying of this nature.
		Originator: Pelagius		
Innocent and able to obey God.	Only upon himself.	By following Adam's example.	Only of evil habit, in each case.	Every man's own sins.

> playground is more fun than geography or arithmetic. Shakespeare and Thackery have less appeal than the funnies.
>
> Another important consideration is the fatigue that goes with thinking. Continuity is essential to study. But the brain soon wearies and seeks distraction. Even under the most favorable circumstances, such as absolute quiet, freedom from interruption, and robust health, mental concentration is extremely hard work. We know how right Aristotle was when he remarked, "Learning is accompanied by pain." The experience of students is well formulated in a wise man's saying that has passed into a proverb: "Knowledge maketh a bloody entrance. . . ."
>
> Even when a person has leisure and opportunity for learning, his bodily condition is often a deterrent to efficient study. The eye too soon grows dim, and reading has to be rationed. Hay fever, sinus infection, a cold in the head, the hundred ills that plague mankind, all militate against the attension, correlation and penetration required for sustained thinking and for the mastery of but a single province of human knowledge.[20]

Such are but a few of the problems created for the educator that stem, according to one of the oldest views, from Adam's fatal decision.

Adam the man, however, was not entirely at fault. Eve, "the woman being deceived was in the transgression" (I Timothy 2:13). The Interpreter's Bible says that this deprived her of the role of teaching.

> Adam was not deceived, but the woman: The point made is that Adam was not deceived by the serpent but sinned with his eyes wide open; Eve, on the other hand, succumbed blindly to the serpent's wiles. And from this reading of Gen. 3:1-6 is deduced that women are by nature so easily deceived that they can never be trusted to teach.
>
> This one all-important time when woman taught man proved fatal: Since it was now obvious that she was not worthy of the status of equality, it was necessary that she should be subjected to her husband (Gen. 3:16) and deprived of the right to teach men.
>
> The cogency of the argument rested upon the interpretation of Genesis widely held in both synagogue and church,

> that Adam and Eve were not just two individuals but were archetypes in whom the whole history of the race was foreshadowed, delineated, included, and determined. When the text reads not 'Eve,' but the woman, it means to say that it is feminine nature to be easily deceived. What Eve did all women still do. Eve's daughters are of necessity just like their mother. They must therefore be permanently denied teaching or liturgical functions in the church.[21]

The sociopolitical beliefs which have been correlated with some variation of this doctrine are equally interesting. Cortes, for example, in writing about Catholicism, authority, and order, holds the hypothesis that although evil is innate in man, it is not innate in institutions. Hence, one is justified in upholding and preserving institutions.[22]

Many of our own national founders were pessimistic about human nature. Hamilton cautioned Utopian thinkers about "the depravity of human nature"; Madison wrote that "men are not angels," and Adams warned that "whoever would found a state must presume that all men are bad by nature."

At the other extreme were the sociopolitical optimists who maintained that man is either morally neutral by nature or he is good. Locke, for example, held that men, not even entering into the consciousness of Adam, could not be held accountable for the supposed sin of Adam; nor should men be considered cursed for, he said, damnation depends upon responsibility for individual, conscious acts. Rousseau and Jefferson went even further and asserted the innate goodness of man.

The present study found a positive correlation between educational authoritarianism and religious conservatism, educational

permissiveness, and religious liberalism.* Hence, it is not surprizing to find Viereck in his discussion of conservatism state that:

> Men are not born naturally free and good (assume conservatives) but naturally prone to anarchy, evil and mutual destruction. What Rousseau calls the "chains" that hinder man's goodness--society's traditional restrictions on the ego--are in reality the props that make man good. They fit man into a stable, durable framework, without which ethical behavior and responsible use of liberty are impossible.[24]

Such is the case concerning social-political conservatism; however, for what the same author titles "non political, temperamental conservatism," the attitudes are similar:

> . . . the two earmarks of the temperamental conservative: (1) a distrust of human nature . . . (2) . . . some traditional framework to tame human nature.[25]

Thus, in conclusion, Viereck writes:

> Distrusting human nature most conservatives believe in Original Sin at least metaphorically. Newman believed not metaphorically but literally. In his autobiography he argued that the sinfulness of "fierce, wilful human nature" required a "breakwater against the deluge." For him the "breakwater" was the Church of Rome. For others, it may be a different institution. But all conservatives agree that some breakwater is needed against the mob chaos outside us and inside us.[26]

Thus, God gave man freedom to obey him or not to obey him. Man chose to disobey (to sin) and God punished him and all mankind after him** for such disobedience. Therefore, evil came into the

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*Using a form of the F Scale, Juul found a correlation between political authoritarianism and denominational affiliation; Catholics were most authoritarian, Jews least authoritarian, and Protestants intermediate to Catholics and Jews.[23]

**Duns Scotus (1266-1308) argued that man's present fallen state cannot be considered as his final one.

world through the gateway of "free-will" and the postulate of freedom is therefore necessary as an explanation of the fact of evil.

From the standpoint of traditional theology, freedom or liberty, that nebulous set of relations that man has ever struggled for and has considered one of the basic values in social relations is a two-edged sword; it may bring happiness or it may and has brought sorrow; and the authoritarian character of this argument becomes apparent when one recalls that man's freedom is only to do what he is commanded to do. If he does not obey God's commandments, he is punished until he does obey. Thus, his freedom functions within very narrow limits--he is only free to do what he is told.

Since God's relation is to man as a parent's is to his child, this principle operates in parent-child relations. The child also possesses freedom to obey or disobey his parents. If he disobeys, the parent punishes him, not because he hates him, but because he wishes to dissuade him from a continuation or repetition of such behavior.

Each child is bent on evil-doing by nature and strong measures must be taken to save him.

The acceptance or rejection of such a view of man will have its educational repercussions. Whether one believes or does not believe is equally important in understanding the dynamics behind the educational content and procedure of both.

Educational Theory Dependent on View of "Fall"

> Two moderns of widely different antecedents, with antipodal philosophies, Friedrich Foerster, the devout Lutheran educator, and Bertrand Russell, the modern skeptic, both have come quite independently to the same conclusion, namely, that in the last analysis all theories of education are dependent on the views taken of the dogma of original sin. For every theory of education hinges on the precise

> nature of the educand. What is the nature of the material with which we are dealing in our educational work?[26]

And the importance of the doctrine of free will in education is stressed by the same author, for "If man does not possess free will then all his actions are determined; he has no more choice in the matter of good conduct than the circus horse, and it is nonsense to talk of character education at all."[28] Catholic theologians and educators believe that this free but weak will can be strengthened by exercise[29] and discipline.[30]

Dewey, on the other hand, can find no value in the doctrine of freedom of the will and says that, "In certain of its aspects, the problem of freedom of will has become so encumbered with the refuse and debris of all kinds of other matters as to be best 'solved' by letting alone . . . The supposition that unmotivated choice would be of any positive worth is due to a false conception of motive."[31]

Soares, in commenting upon these doctrines that are a part of the theological concept of man criticizes both the sacramental* and evangelical** approaches for he feels that neither leave room for the practical necessity of character education. In summarizing his position he writes:

> It is clear that all these theological theories are unscientific. They are a priori, authoritative, based upon Biblical interpretation. While the Bible story upon which they

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*The regeneration of the child is effected by baptism. This is the channel of grace; not that the old evil is gone but that a new life has begun.

**The grace of God is imparted to the repentant sinner when he realizes his sinful nature and exercises faith. Through faith is regenerative grace imparted and the evil nature changed.

> rest was the outcome of human experience, these theories have made no attempt to check that experience by direct observation of human nature itself.
>
> What of the opposite theological theory of the divinity of man? Rousseau laid down the doctrine of the essential goodness of nature and formulated an educational theory based upon the goodness of the natural impulses. . . .
>
> This theology equally with orthodoxy lacks both the sociological and biological point of view. It fails to recognize that "goodness" and "badness" are social terms deriving their meaning from social behavior and that the original nature of man can be only his biological inheritance and therefore cannot have any qualities which belong to social living.[32]

The kind of training and education that the oldest writings dealt with at greatest length was social-moral or religioua education and the question of why verbal or symbolic training was so poorly reflected in motor responses has been answered in many ways. The Socratic and Hebrew answers provide an interesting contrast. For Socrates, man simply needed more knowledge in order to become "good"; for the Hebrews, man had an inherent weakness in his personality caused by Adam's disobedience that could only be overcome by persistent instruction accompanied by punishment. Christians, while accepting the doctrine of an inherited impairment from Adam added to the Hebrew remedy of instruction and punishment a Savior who was sacrificed for our sin and who, if accepted, could erase the blemish sufficiently to satisfy both God and man.

Is it conceivable that verbal instruction fails often to carry over into desirable moral-social habits, not because of Adam's transgression, but because of (1) faulty methods of instruction and fallacious concepts of personality development, or because (2) there is always a discrepancy between the ideal ego and the empirical or

"actual" ego (man has the capacity to conceive goals that are beyond his capacity to realize).

The liberal point of view is often rejected by those holding more conservative positions largely on the grounds that the liberal position is incomplete. What it has to say is true but it does not present the complete picture of man. Hayes, for example, criticizes the group mind theories of Le Bon and Durkheim because they ignore the spiritual qualities in the human personality.[32] Still others have contested the theories of Freud and Marx, because they describe only the egoistic and materialistic traits of man and although accurately representing the group studied, generalize too broadly and ignore motivational forces in uninvestigated personalities.

Horton, a theologian, attempted to compare the scientific and theological views of man to discover whether the traditional theological pessimism concerning man was justified in the light of modern psychological and psychiatric research. Regardless of the source of inheritance of the traits of man, whether Adam or Pithecanthropus Erectus--is traditional theology's view correct? Is its concept of human nature valid?

After examining the modern psychological concepts of man, Horton concludes that the theologians have not been far wrong. Man possesses a large number of drives that clamor for satisfaction and:

> The handling of these blind, imperative urges constitutes a large part of the problem of right living. Theology has looked upon them with a baneful eye, and insisted that until they are thoroughly "mortified," we are still under the dominion of the "old Adam." Freudian psychology, on the other hand, warns us against the danger involved in the effort to repress them. There can be no doubt that they constitute a grave menace to the higher moral life, since they are

> fundamentally individualistic at the physical level--yet when rightly "conditioned" they may become the solid basis of strong character. To eradicate them in part, by a policy of Puritan repression, may dampen a man's fire and energy; to eradicate them altogether would mean death.[34]

Thus, although Calvinistic pessimism about human nature is unwarranted, Romantic optimism [Rousseau] is just as misleading. Human nature is not inherently bad, but it is inherently ambiguous.

> It is hard to say which is more fundamental in human nature: the impulse to save oneself or the impulse to spend oneself. . . . Both tendencies are present; but we shall assume from now on, that it is the first tendency which must be inhibited, and the second which must be released if human nature is to fulfill its ideal potentialities. The pleasure-principle is not evil in itself; but it must be controlled by the reality-principle, and not vice-versa, if man is to find the way to mental health and self-realization.
>
> On the whole, then, we may conclude that if the facts of psychology tend to discredit the undue pessimism of traditional theology and the undue optimism of contemporary "self-expressionists," they tend to justify the attitude which the Founder of Christianity took toward human nature. . . . for . . . Jesus seems to have perceived that human nature is, as Professor Wieman puts it, "both God-bent and Hell-bent . . ."[35]

Although there are extremists like Huxley who attack the belief that religion and science are two separate realms complementing one another (such a belief is found in the writings of Hocking, Sperry, Montague, and Maritan) and that the argument that science is not sufficient to man's needs is refuted since it implies only the need for more science, it is likely that a new Hegelian synthesis is taking place in the perennial science-versus-religion conflict, for Brody (1944) writes that one of our major social homeostatic needs is to effect such an integration and he believes

that since it had been the scientist who has disturbed the equilibrium it is he who should take the leadership in equilibrium restoration.[36]

Determinism-Indeterminism in Philosophy

The Problem of Freedom of the Will

> In uestra enim situm manu qualem uobis fortunam formare malitis; omnis enim quae uidetur aspera nisi aut exercet aut corrigit punit.*
>
> Boethius, The Consolation of Philosophy, IV, 53-55

> Διός τοι νόος μέγας πυβερνᾷ δαίμον' ἀνδρῶν φίλων
>
> Pindar, The Pythian Odes, V, 122

It was stated at the beginning of this chapter that the two classical theological questions that appeared to be most related to the question of liberty or authority in child training were (1) the doctrine of original sin, and (2) freedom of the will. Although these two issues are intimately related to each other, in philosophy and science the question of freedom of choice and action has been investigated and discussed as a problem that is independent of man's innate moral tendencies.

Since this is one aspect of the broad question of human freedom, and has important educational implications, it might be clarifying to review the positions taken by some of the outstanding

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* "For it is placed in your power to frame to yourselves what fortune you please. For all that seemeth unsavoury either exerciseth or correcteth or punisheth."[37]

** "Lo! it is the mighty mind of Zeus that guideth the fate of men that he loveth."[38]

philosophers, theologians, and scientists. Each of these three represents a frame of reference that has been used for perceiving man and each possesses proponents that range across the entire determinism-indeterminism continuum.

The order of presentation is (1) philosophy, (2) theology, and (3) science. In each instance, proponents of indeterminism are listed first, then proponents of neutralism or eclecticism and finally, the names and theories of those who have advocated determinism.

Philosophical indeterminism

Hegel.--Freedom is the end and goal of a dialectical process which moves from simple and primitive to the "Absolute Mind." Man is free to realize himself to the fullest.

Fichte.--The "ego" is not just a link in the chain of cause and effect relations but is free, self-determining activity. The will or "ego" is the only real thing in the universe.

Schelling.--The basis of the universe is a creative, free, living "ego" or principle of which everything else is an expression.

Schopenhauer.--The heart of the universe is "will." Striving or "will" is found in everything. Man, however, is free to negate his "will" or striving if he so chooses.

Epicurus.--Accepting the thought of Democritus concerning atoms (atoms have the power to move spontaneously and at will), since man is a composition of atoms, he also has the inner power to move and act as he wishes.

Philosophical indeterminism
and determinism

Plato and Aristotle.--A world ruled by Fate could not be a good world. In such a world man could not be held responsible for his behavior. Although both Plato and Aristotle recognize in their metaphysics that law and consistency are to be found in the universe, in their ethics room is left for freedom of action and choice; morality and the "good life" require freedom. Aristotle said, "Virtue, as well as evil, lies in our power." The supreme end of man is self-realization and he is free to actualize these potentialities or not.

Schleiermacher.--The individual is free to develop himself and to grow in terms of his own nature and talents.

Hume.--So long as man's actions rise from his own character, nature or desires, they are free. If, however, he acts because of some external compulsion contrary to his character or desires, he is not free.

Descartes.--Although everything in the universe including man's body is governed by mechanical processes, with no breaks in the chain of cause and effect (all is determined by what went before) the mind or soul is free and the will is free to obey or disobey God.

J. S. Mill.--Like Hume, Mill believed that the confusion concerning the problem of free will was due to a misunderstanding of terms. Human actions are the result of many factors, one of these is desire. It is possible to desire something different and

work for its realization. This fact makes possible a sense of freedom.

Sophists.--Man is not entirely enslaved to the Gods and the Fates for man is "the measure of all things." Man can at least shape his social destiny.

Green.--Although past experience influences what a person accepts as good, the person himself has had a part in determining his experiences. In addition, man is able to think of a better kind of world, to build ideals and goals and strive to realize them. Thus, although influenced by his past, he is free to choose and create a better existence and since he is free he must accept responsibility for his own behavior.

Rousseau.--Although recognizing natural law, Rousseau held that man is not wholly determined but is a feelingful individual who is free to create an environment that can augment or diminish his freedom.

Dewey.--Man is in a world that is in the process of making and he himself is doing some of the creating. Human wants, desires, and choosings are determiners in the universe. Thus, man is free to make decisions and to alter somewhat the world he lives in.

Socrates.--With knowledge man can be good. Thus, through knowledge, man has some control over his destiny--natural and supernatural.

Kant.--Empirically, there is no proof of freedom, but it is legitimate to go beyond experience to "transcendental ideas." Ideas reached through logic. Also to preserve the moral life, it is necessary for man to believe in freedom because such a belief is necessary. We can act and live as if the will were free.

Zeno and the Stoics.--In metaphysics, everything is absolutely determined including man's power of choice. Nothing can happen by chance. Man's only freedom is to accept his fate graciously or ungraciously. Fate and God's will are synonymous. Concerning ethics, however, Zeno and the Stoics believed that man might choose to follow reason and the moral law or not; also, as he gains control of his emotions he becomes free.

Voltaire.--The early writings of Voltaire expressed a doctrine of freedom that verged on almost complete irresponsibility. Later writings were strongly deterministic.

Leibnitz.--Will or choice is always determined by need. Choice is the selecting of the strongest need. Man is never free in any absolute sense.

Philosophical determinism

Heraclitus.--All change follows fixed laws (sometimes called the workings of Fate or Justice). Man is completely subject to such laws and all he can do is accept the inevitable.

Pythagoras.--The universe is a closed system. Relations are expressed in numbers and a study of numbers can tell man what his future may be.

Bacon.--Man is subject to the will of God.

Hobbes.--All things in the universe are subject to a purely mechanical series of causes and effects. The "will" is caused and cannot be free.

Spinoza.--Spinoza advocated absolute determinism. Everything in the universe follows from something else in a definite causal chain. If man understood this, he would realize that he is in no way free. Freedom of the will is impossible.

Herbart.--Everything follows fixed laws. Just as in the physical sciences, there are laws of behavior which are absolute and allow no freedom on the part of individuals. Thus, there is no freedom for man.

Determinism-Indeterminism in Theology

The Problem of Freedom of the Will

Theological indeterminism

Duns Scotus.--This writer took an extreme position on the question of the freedom of the will. The will, he wrote, is the highest of all faculties and is completely free of sensory experiences, reason, and emotion.

Thomas Aquinas.--Although only Divine grace can bring "salvation," man must choose to accept or reject God. God knows, however, that some persons will not accept his offer of grace and

predestines them to punishment.

Abelard.--Without choice, sin and guilt could not exist. Man is free to choose between good and evil. If he does wrong but intends to do right, he is not a "sinner"; but if he knows that an act is wrong and persists in doing it, he is a "sinner."

Philo.--When the human soul enters the body it is contaminated by the evil of the body. However, the soul is partly divine and can accept or reject the commandments of God. Thus, man has freedom to determine his own destiny.

Plotinus.--Man's soul, desiring to shape and mold matter, became enmeshed in matter and "fell." Each human being has thus lost some of his original freedom but as the individual turns from sensory experiences, he regains his freedom and returns to God. Man is free to accept or reject a life of sensory experiences.

The Apologists.--Man is basically free to obey or disobey God. The choice he makes determines his eternal state. Only if man is free to choose can he be condemned for his sins. Thus, if man has sinned, he must be free. Man, not God, is responsible for the evil in the world.

Pelagius.--Each individual man makes his own choice to accept or reject God's commandments. His choice is not affected by Adam's fall.

Guelincx and the Occasionalists.--Man's will is free but God is always aware of what choice a man will make.

Theological determinism

Animism.--The world is governed by spirits. Not only the physical world but man himself. In such a world, man cannot be free.

Gods and Fates.--In early Greek mythology Gods and Fates wove the web of destiny in which all men are caught.

St. Augustine.--Augustine expressed both fatalism and predestination. Adam was free but he chose to disobey God and thus lost freedom both for himself and all mankind. God chooses whom he will accept and reject. Man's destiny was determined by Adam's sin which was hereditary and the free will of God himself.

Determinism-Indeterminism in Science

The Problem of Freedom of the Will

It is a scientific axiom that every effect must have a cause, and as it is related to animal and man, this "law of causation" is called the "reaction hypothesis"; i.e., there can be no response without a preceding stimulus. Thus, to list the names of those who have endorsed scientific determinism would be legion, while those who have not, almost by definition, would be excluded from the category "scientific." There are, however, different attitudes among students using scientific methods for studying human behavior concerning the extent to which self-determination is possible. The

following psychologists and "schools" of psychology are representative of the various positions taken in modern psychology.*

Indeterminism

William James.--Wm. James, one of the last traditional association psychologists, held that the problem of free will is outside the province of science.** However, although believing that science could say nothing about it, he personally preferred the free will theory to determinism, and therefore, wrote that one theory is as scientifically reputable as the other.

Rejects both determinism
and indeterminism

Gestalt Psychology.--Both mechanism and vitalism are rejected for both theories ignore the field of dynamics. A physical explanation is not necessarily a mechanical explanation; nor is a nonmechanical explanation necessarily a mystical explanation.

Accepts both determinism
and indeterminism

Eclectic psychology.--Depending upon the problem involved, varying degrees of determinism are held.

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*Psychology no longer thinks of the will as a special faculty, but whenever employing the term tends to think of it as an aspect of the total personality.

**More recently a similar conclusion was reached by a different source. Stafford states that experimental proof of the freedom of the will is impossible. Freedom of the will, he writes, is exclusively a metaphysical problem.[39]

Neutralism

Dynamic psychology.--Woodworth held that neither psychology as a science nor the physical sciences have anything to do with this problem for it is a metaphysical question that lies outside their province of investigation.

Determinism

Behaviorism.--Watson wrote that if psychology is ever to become a science, it must, like the physical sciences, be materialistic, objective, mechanistic, and deterministic.

If the same type of classification were made for some of the classification writers in the field of education, Dewey, Fichte, Mortimer, Adler, and St. Thomas Aquinas would be on the indeterminism side of the continuum while Herbart and many of the scientific and naturalistic realists would at the opposite side. Between these two would be the eclectic group.

Thus, the problem of free will (determinism-indeterminism, mechanism-vitalism, or voluntarism-involuntarism) may be viewed from a number of frames of reference (three of which have been discussed here--the philosophical, the theological, and the scientific). Within each frame of reference may be found persons who have taken extreme positions and others who have represented a middle-of-the-road attitude.

The contemporary controversy in philosophy and psychology deals not with freedom of the will per se but rather the broader question of the freedom of persons;* not absolute freedom versus absolute determinism but the degree of self-determinism which

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* ". . . it is persons who are free; acts probably never are. If an act is the expression of a person, it is his expression and it is therefore caused."[40]

is possible.* To deny the existence and role played by biological, social, cultural, or economic determinants is but to deny the obvious.**

> . . . determinism is not incompatible with freedom. Neither is freedom synonymous with indeterminism. Freedom means self-determinism. My action is free in so far as it is mine, in so far as it expresses my purpose and will. Determinism as here used differs from the causal concept as applied to physical nature. Our freedom is within, not opposed to, nature. . . . The self is free when in its action it is determined by nothing other than its own character, when its action is the result of habit and deliberation rather than momentary impulse.[42]

Such a point of view concerning freedom is not incompatible with some of the tenets of modern "philosophy of science" for such selectivity in adjustment is not unique to man, but is found in varying degrees in subhuman organisms.

> Internal directedness increases with life. Even worms and fruit-flies adjust selectively. What is freedom in man but the power of projective rational choice? Intelligence and education enlarge the scope of decision. And may it not be that the continued lure of "free will" points to our immediate awareness of alerted actions as a self? In the past, science spoke too much about binding laws and blind necessity. It was also too reductive. Surely the human self is both a growth and an agent. Modern empirical materialism is far from puppetry and reductionism.[43]

Many modern scientists view laws as statistical rather than exact; they are no longer known as constitutive or operative but are

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* "A completely free and integrated self is an ideal, not an actuality. The life of the actual self is more or less a compromise. We enjoy degrees of freedom."[41]

**Galton, Mendel, Darwin, and T. H. Huxley were proponents of biological factors. Buckle, Marx, Rousseau, Condorcet, and Godwin stressed physical, economic, and political dynamics.

generalizations from experiences and express varying degrees of probability of prediction. If one moves from the certainty of exact deterministic laws to the probability of statistical laws, the possibility of predetermined behavior is reduced.

Modern science is also antimetaphysical and although believing is causality, it sees no value in following the chain of cause and effect ad infinitum. Instead, it prefers to limit itself to a description and investigation of the variables which are consistently correlated with certain reactions, responses, or effects. This positivistic approach is a search for correlates. Thus, science, although endorsing the principle of causality, finds it impractical to carry it too far. So it is that Eddington has written "the law of causality does not exist in science to-day."[44]

It is possible that the concept of educational homeostasis, previously discussed, might be useful in clarifying this problem; i.e., "freedom" refers to a relationship--a quasi-equilibrium relationship--between organismic needs (innate and acquired) and the demands of the life-situation (physical, social, and cultural). The more integrated are the needs of the organism with the demands of the situation, the greater is the degree of freedom subjectively experienced. Increased freedom may be effected either by changing the situation in some way, by changing the personality, or both--changing the situation and the organism. Thus, freedom is adjustment and the greater the repertoire of potential responses the greater the degree of choice or freedom possessed by the organism.

Freedom is not an endowment; it is something to be achieved.* It is not an external fact; it is an internal

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*Although the infant is sometimes thought of as being originally free (Rousseau) but later enslaved to social mores and

> condition. It is not freedom from external conditions; it is freedom within such conditions to become the kind of self I wish to be.[45]

Although Brubacher attempts to allay some of our fears concerning the mechanism-vitalism controversy as it affects education* the importance of a discussion of the problem of free will in this study becomes apparent when it is recalled that it is but the ancient name for the modern controversy concerning self-determinism. How much freedom does the individual have to make his own choices, to establish and realize his own objectives, and to be responsible for such implicit and explicit behavior. The educational implications of the answers given to such questions will determine the educational goals that are set, the content of the curriculum, the method of instruction, and problems of discipline and punishment. Concerning this last problem, Brubacher writes:

> Perhaps the principal focus for all this discussion of whether human nature is endowed with freedom of the will centers in the question of responsibility. It is generally held that without some sort of freedom there can be no responsibility. Thus, if a rigid determinism obtains, the child can hardly be accountable for what he does. Accountability must be predicated upon choice. But even so, there are many who incline to lay the blame for past acts at the door of early training. If this is the case, responsibility is not merely

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folkways; in another sense it is quite the reverse for as the child acquires habits and techniques for coping with its environment, it acquires freedom from its environment. The organism that can make but one response to a situation can not be said to be as free as the one which has a number of possible alternative responses.

* "Much of the anxiety over too much determinism or mechanism is unwarranted. . . . The chief caution the teacher needs to observe is to remember to select aims and to adjust method and curriculum so that his pupils will learn the lifelong thrill of matching his wits against nature in an attempt to anticipate and control her outcomes."[46]

> individual but social as well. The teacher, parent and community are jointly accountable with the child. Others would ground responsibility, not on what has already happened, but in the anticipation of future consequences. The child is responsible, then, only as he can be taught to become responsible, to act in the light of the reasonably forseeable consequences of his acts. Some think that this function has been performed when the child has been educated to know better. Others insist that he does not truly become accountable till he does better as well. This does not mean that ignorance is an excuse before the law. Public liability may attach to one's acts in spite of one's ignorance. But moral responsibility must be based on anticipation of consequences, on education.[46]

And Moritz Schlick, the parent of logical positivism, believes that the responsibility implications of freedom cannot be ignored, for although he writes that the time and energy spent on the "freedom of the will" is "one of the greatest scandals in philosophy," he includes a chapter entitled, "When Is a Man Responsible."[47]

Conservatism-Liberalism and Theology

The attempt to trace the history and origin of descriptive type psychology would probably entail a study of prehistory also, for before dynamic psychology, when theological determinism was employed to explain all phenomena* various varieties of human

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*The Iliad and Odessey of Homer--the oldest literature of Western civilization--although possessing descriptive psychology, has very little dynamic psychology. Not only does Homer explain all events in terms of the will of the Gods, but the characters themselves feel that they are but pawns. Thus Achilles says: ἐγὼ δ' οὐκ ἄιτιός εἰμι ἀλλὰ Ζεὺς καὶ Μοῖρα ...τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ : "I am not the cause, but Zeus and Fate . . . what could I do, it is God that brings all things to their final end." (Iliad XIX, 86-90)

Plutarch, however, in a rather surprising statement, attempts to refute the interpretation that Homer's characters have

behavior were probably classified and categorized. And although not always verbalized as such, the conservatism-liberalism dichotomy as a convenient means for classifying persons holding various sociopolitical attitudes is one requiring no difficult documentation. Although now possessing more than sociopolitical connotations, these terms a century ago denoted rather specific frames of reference.

The birth of a deliberate political conservatism is usually dated by Edmund Burke's essay of 1790, Reflections on the Revolution in France, in much the same way as the birth of Marxism is dated by the Communist Manifesto of 1848.

Although Burke himself did not use the noun "conservatism" he did use the verb "conserve,"* and wide usage of the noun began when a new philosophical terminology began to be used against the era of the French Revolution by European traditionalists.

The difficulty with this categorical dualism becomes apparent when the ideologies of different kinds of conservatives are compared, for although both Burke and Maistre (1753-1821) favor

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no freedom of the will. Concerning Homer, Plutarch writes: "he [Homer] never introduces the Deity as depriving man of freedom of will, but as moving the will. He does not represent the heavenly Power as producing the resolution, but ideas which lead to the resolution . . . this is the only way in which he assists men and cooperates with them; since it is not to be supposed that he fashions our corporeal organs, or directs the motions of our hands and feet to the purposes he designs, but that by certain motives and ideas which he suggests, he rather excites the active powers of the will, or else restrains them."[49]

*The Latin verb conservare means "to preserve."

traditions rather than innovations, their traditions differ; whereas Burke's conservatism is moderate and evolutionary, fighting against 1789 for traditional liberties; Maistre favors traditional authority--the authority of some traditional élite. Thus, in order to differentiate these two "conservatives" Maistre is sometimes called "reactionary." "No 'pure' conservatives ever exist; all are diluted in varying degrees with either authoritarianism or liberalism."[50] And in searching for the psychological common denominators among conservatives, the same writer says:

> Nonpolitical, Temperamental Conservatism. The conservative temperament may be, but need not be, identical with conservative politics or with right-wing economics; it may sometimes accompany so-called left-wing politics or economics. Regardless of his politics or economics, here are the two earmarks of the temperamental conservative: (1) a distrust of human nature, rootlessness and untested innovations; (2) a trust in unbroken historical continuity and in some traditional framework to tame human nature. That framework may be inarticulate, religious or cultural.[51]

A similar problem exists when one attempts to lump together some of the traditional sociopolitical liberals of the last two centuries; e.g., Rousseau, Thomas Paine, Jefferson, or John Stuart Mill.

In the present study two assumptions are made: (1) conservatism-liberalism attitudes may be better conceptualized on a linear continuum rather than in a dichotomy, with the terms "radical" and "reactionary" at the extremes; (2) conservatism-liberalism are not terms exclusive to sociopolitical attitudes but may be employed in describing degree differences in other attitudes or frames of reference. Such assumptions are implicit in Kerr's study, from which the ten statements dealing with religious liberalism-conservatism used in this present study were taken.

Kerr's study[52] is probably one of the most comprehensive in the field of conservatism-liberalism investigations. Using five

frames of reference: political, economic, social, esthetic and religious, he found, in his population of Tulane University students, that conservatism-liberalism are not unitary traits, but a complex group of relatively independent continua, five of which he separately identified.[53]

Jews in this study were consistently liberal to radical on all continua except esthetic (here they were conservative).[54]

Protestants were near average on all continua except for being conservative in "economics."[55]

Catholics differed little from Protestants on all continua other than the religious one.[56]

There is high religious liberalism in the Jewish group despite the known conservatism of Jewish theology.[57]

On the religious liberalism-conservatism continuum, Roman Catholics were reactionary while Jews and Protestants were respectively "liberal" and "middle-of-the-road."[58]

In conclusion, therefore, the features of Kerr's findings that are most relevant to the present findings of this study are that Roman Catholics were most conservative, Protestants near the average, Jews most liberal, and "no church" group most radical.[59]

Although Kerr used a college population, and the population of the present study were ordained clergymen, the results are similar. Thus, Kerr's study might be employed as a check on the validity of the present study as it is related to religious conservatism-liberalism. Whether a correlation also exists between the clergy and nonclergy on the conservatism-liberalism continuum is not known.

Various studies have attempted to find relationships between religious attitudes and manifestations of liberal and conservative

thinking; for example, Abrams studied the responses of eighty-two clergymen of the Episcopal church on a resolution favoring birth control and found relations between their liberalism concerning birth control and their degree of schooling and geographic mobility.[60] Symington, correlating responses given in a test of religious thinking and Otis, Pressey, Allport A-S and Bernreuter scores found that religious liberalism was positively related to intelligence, amount of education, and academic courses of a liberal type. Religious liberalism was negatively related to church attendance and unrelated to attendance at Sunday School, church membership, and personality types as indicated by Bernreuter and Allport tests.[61] Howells, in two studies of religious liberalism-conservatism among college students, also found Symington's results concerning the relation of intelligence and conservatism-liberalism--i.e., religious liberals and radicals--made higher scores on tests of intelligence than religious conservatives.[62,63] Symington's results concerning church membership were also found by Harper. However, in a study of the social beliefs and attitudes of American educators, Harper found no relationship between church membership in the more prominent religious denominations and scores on a conservatism-liberalism-radicalism test.[64]

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CHAPTER IX

DYNAMICS OF RELIGIOUS AUTHORITARIAN-PERMISSIVE ATTITUDES IN CATHOLIC, PROTESTANT, AND JEWISH GROUPS

Introduction

Although "descriptive psychology" must precede "dynamic psychology" (facts must be accurately found before explanation of facts begins) one is not entirely justified in limiting the study to description only. Also, although an investigator finds himself on less controversial ground in descriptive studies, questions of why he obtained the results he did are inevitable, and although the answers are often nothing but hypotheses requiring testing, such hypotheses are worthy of consideration.

The question of why various religious groups differ in their attitudes toward the amount of freedom that a child should be given in his training and education is part of the larger question of personality development. Viewed within the homeostatic framework of this thesis, personality is the sum total of all those learned responses which the organism has acquired in its attempts to find a quasi-equilibrium between organismic needs and situational demands.

At birth, the needs are largely biological and the demands essentially physical (or natural); later, however, the process of adjustment becomes more complex involving acquired needs (social,

ego, etc.) and cultural and social demands. The repertoire of habits (sensori-motor, emotional, social, moral, ideational, and attitudinal) possessed by the individual at any given time is what the organism (animal or man) has acquired in its attempts to adjust to life-situations to satisfy its needs and the demands of its total environment.

Thus, attitudes and beliefs (parts of the total personality) are held and used because they have been found to be of value in the perpetual struggle to adjust. Not that some other responses might not have been equally useful or even preferable (from the standpoint of some other set of values) but that with its particular needs and the sanctions and taboos of the culture, through a process of overt and covert trial-and-error, primary and secondary experiences, these attitudes and beliefs, like other personality characteristics, were discovered to yield maximum adjustment, were used repeatedly and became habitual.

Just as we form or accept attitudes and beliefs on the basis of their adjustive value for us, so also we argue or reason from the standpoint of basic but usually unverbalized values. Given a number of apparently equally good arguments, each of which yields a different conclusion, the individual will accept one which is most compatible with his existing values. This does not mean, however, that all beliefs and attitudes are accepted or rejected on the basis of emotional needs only* for despite the de-emphasis of intellectual processes in the Freudian concept of man, men may also develop

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*Freud said that "the wish is father of the thought," and Lund found that while the correlation between belief and evidence was 0.42 in his study, the correlation between belief and desire was 0.88. Thus, we tend to establish our beliefs more on the basis of the desire to believe than on the evidence to support the belief.[1]

intellectual needs and values that struggle for satisfaction.* It is not a question of Freud versus Aristotle; men possess both emotional needs as well as intellectual needs, but the concept of human nature generally held by those in the culture (part of the "demands" of the life-situation) will influence the relative weight given to each of these two concepts.**

The fundamental question in this discussion, however, is what there has been (and perhaps still is) in the life-situations of Catholic, Protestant, and Jewish clergymen that should cause them to develop different attitudes toward the amount of liberty a child should be given while growing from infancy to adulthood.***

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*Skaggs held that beliefs have various origins: critical thinking and reasoning, authoritative teaching, repetition, and personal need or desire.[2]

**To contrast two nations, the writings of Aristotle dominated English thought more than American thought and the tendency to intellectualize appears to be stronger in England than in America. On the other hand, the Romanticism of Rousseau and Jefferson and the somewhat irrational description of man depicted by Freud seemed to influence American thought and behavior to the degree that Americans are sometimes accused of being "anti-intellectual." This label is also applied by Americans to educators who do not function within an Aristotelian framework of education.

***It should be noted that some studies dealing with political authoritarianism have yielded results that are similar to what were found in the present study: (1) Adorno, Brunswick, et al. found no difference of any significance between Catholics and Protestants on degree of ethnocentrism. Among Protestants, however, Unitarians had a lower mean score than any of the others. "This seems to be in keeping with the generally liberal outlook of this group. The minor Protestant denominations taken together obtain a lower mean score than do any of the other religious groups save the Unitarians."[3] (2) Juul, using a version of the F scale with teachers, found the rank of scores from highest to lowest was Catholic, Protestant, and Jewish;[4] and (3) although Fergusor found

The study that was most closely related to the present one was that of Koch, Dentler, Dysart, and Street, who, using 233 adults for subjects, attempted to correlate sternness and leniency toward children with a number of variables. They found that neither age nor marital state were significantly related[6] (in the present study, the one female subject, who was also unmarried, ranked second in permissiveness in the total of fifty-eight clergymen). Persons having no contact with children were most stern and teachers were most lenient; between these two were parents and siblings.[7] Men were found to be a little less lenient than women.[8] The most clear-cut difference was related to education. The better educated were more lenient than those who were not so well educated, with a steady, regular increase in leniency through grade school, high school, college, and graduate school.[9] In vocational groupings, the following five moved respectively from most to least lenient: student, executive, professional, small business-clerical, and trades-unskilled-labor.[10] These investigators suggest that the most significant determinant of leniency, however, may not be educational level, per se, but intelligence.[11] No attempt was was made to correlate stated opinions with actual practices.

Although some of these determinants may be relevant to the present study, little assistance is given toward solving the problem of the dynamics involved in the relation between denomination

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that on a scale measuring "humanitarianism" Jews were highest, Protestants intermediate, and Catholics lowest, and on a "religionism" scale the order was reversed; i.e., Catholics highest, Protestants intermediate, and Jews lowest; on a scale measuring "nationalism" the rank order from most to least was Protestants, Catholics, and Jews.[5] In the present study caution has been observed in attempting to equate the dynamics of personal or political authoritarianism with the dynamics of educational authoritarianism in religious groups.

(Catholic, Protestant, and Jewish) and authoritarianism-permissivism.

It might appear on first consideration that a comparison of the sacred writings of these three groups with reference to the authoritarianism or permissivism expressed therein would provide an adequate explanation. However, the futility of this approach is born out by the fact that (1) the Old Testament is common to all groups; (2) although the Old Testament is more authoritarian than the New Testament, the most permissive group (the Jewish group) was the group with the most authoritarian sacred writings;* and (3) all clergymen with perhaps the exception of the Missouri Synod Lutherans, the Roman Catholics, and the Jews were more permissive than either the Old or New Testaments would warrant. Thus, the interpretations made of these writings by the various groups would be more useful than the writings per se.

The Hypotheses of the Subjects

At the conclusion of each interview, each of the fifty-eight subjects was told that a summary statement would be sent to him concerning the results of the study. Because it was thought that valuable suggestions could be made by these subjects concerning

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*This investigator asked Rabbi Morris Adler (Jewish Conservative), one of the subjects in this study, why this discrepancy between the authoritarian writings and permissive attitude existed. Rabbi Adler replied that the literature of a group is not always an adequate reflection of the group's functional beliefs and practices. He illustrated this by adding that if someone a thousand years hence excavated some of our present cultural objects and found among them a Lincoln penny with its inscription, "In God we trust," he might form quite an erroneous conception of how religious the present American people really are.

the reasons for the results obtained, and because a more exact understanding of the correlation between the authoritarianism-permissivism scores and attitudes toward original sin and freedom of the will was desired, the subjects were mailed the questionnaire (Figure 6) at the time they were sent a summary of the study. Of the fifty-eight sent, twenty-nine replies were received to date (a period of six weeks). All of the twenty-nine subjects sending replies answered the two statements concerning original sin and freedom of the will. Eighteen of this number wrote something about question II, "Why do Catholics, Protestants, and Jews differ in educational permissiveness?" as follows:

SCALE OF EDUCATIONAL PERMISSIVENESS

Catholics	Protestants	Jews
Least		Most

The following are the eighteen replies of the subject-clergymen to this question, classified into the three traditional groupings--Catholic, Protestant, and Jewish. All of the Catholics replied (three); five of the total of six Jewish subjects replied, and the remaining eleven replies were made by Protestants of various denominations.

The Catholic Group

Subject I

It is my view that Protestants are more permissive:

a. because of their doctrine of the individual interpretation of Sacred Scripture;
b. because they (to Catholics) reject thereby a great many doctrines which the Catholic Church held from the beginning and still holds;
c. Because Catholics hold that any realistic theory of education must be based on what can be known of the educand from the biological, social and philosophical sciences, from psychology, etc., but <u>also</u> from the <u>revelation</u> of God

to man, whereas many Protestants and Jews seem to believe that revelation does not have anything to say about education.

Many Jews are widely permissive if they are not orthodox, and most of all permissive [sic] if they are so-called "liberal" Jews.

Subject II

I think the scale of educational permissiveness you present is valid in <u>elementary</u> training because:

1. Catholicism holds that there are certain basic truths which must first be given and accepted, then later used to discover the deeper meanings of truth. Thus in elementary schooling there would be less debate and less permissiveness.
2. Protestantism is less convinced of the traditional truths of Christianity and consequently must be less convinced of certain basic points of human psychology. Thus, even while being in the framework of Christian Tradition, Protestantism must tend to be less certain and more permissive in an educational process.
3. Judaism seems to have strayed from its original religious purpose of existence and adopted a more cultural evolutionistic philosophy, which very readily gives rise to a constant flow of permissiveness.

Subject III

As a Catholic, I can only refer to the philosophical and religious principles that underlie my attitude. I cannot presume to explain the Protestant and Jewish viewpoint.

1. Catholics as a religious group subscribe to a definite body of religious truths which are accepted on faith, i.e. on the authority of God revealing them through His Church. Regarding these truths of faith there is no room for doubt or opinion.
2. I recognize, therefore, the principle of authority in religion and I see its application in other important areas. e.g. I am a citizen of America and I favor a democratic form of government. However, even in a democracy

authority must be clearly recognized--otherwise you have a form of anarchy.

3. I would define human or moral freedom as the power or right to do what we ought to do.

The Protestant Group

Augustana Lutheran

Subject I.--

In reply to II it should be remembered that there is an ethnic security among Jews which may subconsciously allow this group to express more permissiveness. Roman Catholic leaders, on the other hand, are sensing the least security and counter this sub-feeling by stressing the authoritarian character of their Church and faith. I believe the ethnosociological factor leads in interpreting the variance.

Subject II.--

Man is not free until he has been made free through faith in Christ. "Man was chosen in Christ before the foundation of the world."

American Lutheran

It is almost self-evident that Roman Catholics would be least permissive in this respect, due to their entire system of controls and church policy. In the Roman Catholic Church you take orders from the Cardinal, the Bishop, etc., and ask no further questions.

In Protestantism you have a wide spread of views, from the very conservative to the very liberal. You also have various forms of Church government: Episcopal, Presbyterian, Congregational. This would account for the divergence.

I am surprised that the Jews are most permissive but again you have different classifications, such as Orthodox (who are very strict), Reformed and another very liberal group.

American Baptist

This is mere theory, but on the surface it would seem that the degree of educational permissiveness is in inverted direct ratio to extent to which the following theological doctrines are held:

1. Belief in ultimate personal moral accountability of each individual after death.
2. Belief in the literal inerrancy of the authoritative writings.
3. Belief in some form of individual moral accountability before death (Confession, etc.).

In other words, belief in these doctrines means a decline in the degree of educational permissiveness.

Probably the grip of tradition as such militates against liberal attitudes in education.

Methodist

Roman Catholics must depend upon a more strict institutional discipline in order to maintain their authoritarian position in religion. Jews are "incurable" individualists, which accounts for permissiveness, particularly among so-called "liberal" Jews.

Presbyterian USA

A. My opinion is that Roman Catholics, belonging to an authoritarian system, are of course, least permissive for that reason.

B. Jews must be divided into categories:

(1) Orthodox (2) Conservative (3) Reform.

I think you will find the Orthodox least permissive, and the Reform most permissive.

Jews, moreover, being a minority and often economically and culturally submerged group, belong to the liberal political parties--hence, would be, I suppose, more permissive in their educational theories.

C. Protestants, as you know, vary according to denominations, and often within denominations--the national origin

backgrounds (German, Scottish, English, etc.) may have something to do with this situation.

Congregational

Subject I.--

My theory would be in the nature of a premise accepted and in the nature of the thinking about that premise.

The premise--Whether God has acted once for all time in history--giving a complete and ultimate revelation of His truth to men--or whether God is still active in a creative way in history--still revealing His truth and working experimentally with men and with free wills. If the former is accepted as true, then there is less permissivenes. If the latter--then more.

The Thinking--Those who accept the former premise would tend to make a tenet of faith a dogma which would allow only one answer and one way of getting at it--thus no permissiveness. The opposite is possible if the latter premise is accepted.

Subject II.--

I would say that except for orthodox Jews I believe the permissiveness is understandable from a theological viewpoint.

Unitarian

Subject I.--

Authoritarian nature of Roman Catholicism as, e.g. recent papal edict forbidding priests to belong to Rotary Clubs.

Subject II.--

It is to be expected that the Catholic group would be less permissive than any other religious organization. Since their religion is based on authority and acceptance without question, it follows that authoritarian personalities will be the result. Those obliged to accept conformity of belief and attitude come to find their security in this conformity, and to demand it of others. To allow free range of the mind is threatening and is therefore discouraged.

Many Protestant groups have the same point of view as the Catholics. Religion is considered to be something given, coming down from the past and to be handed on to the next generation. Therefore the same attitudes are built up. To the extent, however, that fear is less operative in groups, and authority less rigidly structured, there is less conformity, and, hence, more openness to exploration in other areas of thought and action. The threat of the after life is operative more vaguely than in the Catholic faith.

Perhaps the predominance of the Jewish Reform group (I think it is larger than the Orthodox) and the Conservative, makes for an overall greater permissiveness in the Jewish group. The larger number also who have broken away completely from religion tends to increase the freedom of attitude and educational practice.

The common factor seems to be the religious attitude--the greater the freedom from dogma in this area, and freedom from sanctions in nonconformity, the greater is permissiveness likely to exist. I believe that the concept of a future life has much to do with permissiveness, although this is a pure speculation. It dominates the Catholic, is less operative in the Protestant and still less with the Jewish group.

The Jewish Group

Jewish Orthodox

Subject I.--

Oral law, the Talmud and the Midrash, are permissive. There is no dogma in Judaism.

Subject II.--

Permissiveness is inherent in Jewish thinking. Freedom of the will is also freedom of action. Also, there is no hierarchy in the church government. Jewish church government is more democratic.

Jewish Conservative

Subject I.--

We accept freedom of the will and therefore we give our children freedom--freedom of both will and action. However, this is done not so much for theological reasons but for psychological reasons.

Subject II.--

Permissiveness is a part of Jewish oral tradition. Judaism has no dogma. Judaism has always harbored diversity.

Jewish Reform

Jewish people are guided by the Talmud and it is lenient in its attitude toward children. Silver, in his book, Where Judaism Differs, tells about such things.

Thus, in summary, the eighteen respondents thought that Catholics, Protestants, and Jews differed in permissiveness because:

1. Protestants (and Jews) have more freedom in the interpretation of their Sacred writings than do Catholics. Catholics have more dogma and hence are not as subject to change.

2. Protestants and Jews base their theory of education more on biology, psychology, sociology, and philosophy than do the Catholics. Catholics use these sources with religious revelation.

3. Jews are permissive because they are liberal.

4. Catholics believe that there are certain basic truths that are not subject to debate. These truths are to be given by the teacher and accepted by the student. Protestants do not possess the same degree of conviction concerning these truths.

5. Judaism has more of a cultural, evolutionistic philosophy than it has a religion.

6. The principle of authority which the Catholic accepts in his religion is applicable in other important areas.

7. A Catholic's freedom is the freedom to do what he ought to do.

8. Differences in the degree of security possessed by Catholics and Jews make for differences in permissiveness and authority. Jews have most ethnic security, Catholics have least.

9. Differences in the forms of church government among Catholics, Protestants, and Jews are related to the character of their parent-child relations.

10. The more tradition possessed by a group the less permissive that group would be.

11. Educational authoritarianism is more pronounced among groups that emphasize (1) belief in ultimate personal, moral accountability of each individual after death, (2) belief in the literal inerrancy of the authoritative writings, and (3) belief in some form of individual, moral accountability before death (confession, etc.).

12. Permissiveness is greater among Jews because Jews are more individualistic than Catholics and Protestants.

13. Catholics must emphasize a more strict institutional discipline than Protestants or Jews in order to maintain their authoritarian position in religion. Hence, they are more authoritarian in their philosophy of education.

14. Catholics are more authoritarian than Protestants and Jews because they belong to a more authoritarian system.

15. Because Jews are more liberal, politically, than Catholics and Protestants, they would also be more permissive.

16. Those groups who emphasize that God is still revealing truths to men and still active in a creative way in history--still working with men through their free wills--are more permissive than those who tend toward the belief that God has acted once and

for all in history and has given man a complete and ultimate revelation of this truth.

17. With the exception of the beliefs of Orthodox Jews, authoritarianism-permissivism and the position taken on certain theological doctrines are related.

18. The more a religious group emphasizes the concept of a future life, the more authoritarian it is. Such a concept dominates the Catholic group, is emphasized less among Protestants, and is de-emphasized to a greater degree in the Jewish group.

19. The stronger is the fear element in religious groups, the more authoritarian are religious groups.

20. Permissiveness is inherent in Jewish thinking.

21. Those groups that emphasize freedom of the will are also permissive.

22. Judaism has harbored diversity.

In summary, such are the suggested explanations made by some of the fifty-eight subjects to interpret the findings of this study. Some of these hypotheses seem more probable than others. On the basis of these suggestions and readings from articles and books previously quoted in this paper, the following hypotheses are suggested as those most likely, when tested, to differentiate among Catholics, Protestants, and Jews, and also correlate with authoritarianism-permissivism attitudes.

Hypotheses Suggested to Explain the Differences in Educational Authoritarianism-Permissivism among Catholics, Protestants, and Jews

Philosophical Differentia

The rational-affective balance in man

If man were a rational animal, the educational goals and methods used by parents and teachers probably would be somewhat different than if man were conceptualized as an emotional animal. Although man is both emotional and rational, the question of which is primary and dominant has created controversies. Aristotle held that man is a rational animal; Freud believed that he is basically an emotional animal.

This hypothesis states that Catholics emphasize the rational or intellectual character of man, whereas Jews emphasize the affective characteristics in man, and these differences in emphasis contribute to the formation of different attitudes as to how strict or how lenient one should be in the molding of human nature.

The nature of truth

Debates on the absolute versus relative character of truth date from antiquity. If one believes that certain truths have always been true and will continue to be true, he can teach with authority. If, on the other hand, truth is thought to be relative to time and place, a more tentative attitude is taken by the teacher, and the student is indoctrinated to a lesser degree.

This hypothesis states that Catholics stress the existence of absolute truths to a greater degree than do Protestants and Jews, and that differences in belief concerning absolute and relative truth influence their educational goals and methods; i.e., contribute to the making of Catholics most authoritarian, Jews most permissive, and Protestants intermediate to these two.

Test of truth

It follows from the position taken on absolutes versus relatives that what will be accepted as proof of validity will differ. If truth is absolute and man is a rational animal, then man must use logic and reason or the method of rationalism. If, however, truth is relative and man is dominated by his emotions rather than his intellect, the pragmatic test is most valid. In the case of rationalism, truth can be discovered by one person and passed on to another. In the case of pragmatism, each person must be permitted to test various possibilities and decide what seems to be most valuable for him.

This hypothesis states that although all groups employ revelation, Catholics tend to stress rationalism as the approach to truth, whereas Jews tend to be pragmatic. Protestants are intermediate to these two, using both methods. The method used is related to the authoritarian-permissive attitude.

General view of man

How much man is able to do by his own unaided powers has been discussed since ancient times. Some have felt that man by himself will always end a moral failure. Others have been more optimistic about man's ability to improve and help himself--individually and collectively.

This hypothesis states that Catholics have a relatively pessimistic view of man's ability to improve himself unaided by divine help. Jews on the other hand are relatively optimistic and Protestants are intermediate to these two. These differences in belief contribute to the variations in attitude concerning how much freedom a child should be given in his training and education.

Religio-Theological Differentia

God-man, man-man balance

Wellisch, in a religious-psychological study of the father-son relationship, says that "Psychology is based on the relationships of parents to children and children to parents. All other relationships are modifications or extensions of the basic experiences within the family."[12] However, if the parent-child relationship is patterned after the God-man relationship, one should expect to find changes in the parent-child relationship (and all social relationships, if the above-quoted statement of Wellisch is valid) when changes in God-concepts occur. Three God-man concepts and three stages in the development of parent-child relations would appear to be related.

The God-man concept	The parent-child concept*
1. God created man and is pleased with his creation (Genesis I:27-31). Man, however, would not obey his creator and therefore was punished (Genesis 2:8-25; 3:	1. The most primitive stage is characterized by intense aggression and possessiveness. The aggression is particularly severe in the father and

*Stage 1 is an authoritarian parent-child relationship. Stage 2 is an ambivalent stage. Stage 3 is a permissive parent-child relationship.

1-24). Man continued to disobey his creator. "And the Lord said, I will destroy man whom I have created from the face of the earth" (Gen. 6:7). Thus, God sent a flood (Gen. 6:8; 7:1-24; 8:1-19).

2. Total destruction of mankind does not occur, however, for "Noah found grace in the eyes of the Lord" (Gen. 6:8). After the flood the Lord smelled the "sweet savour" of Noah's sacrifice and appears to be sorry for the mass destruction he has caused (Gen. 8:20-22).

3. God accepts man's disobedient tendencies and "said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither again will I smite any more everything living, as I have done" (Gen. 8:21). As a token of the new relationship between God and man, God set a rainbow in the sky (Gen. 9:8-17).

directed mainly to his sons, and in the first place to his firstborn son. In early societies it is not infrequently culminated in infanticide."[13]

2. The second stage is caused by a reaction of guilt about aggressive and possessive tendencies, especially about committed infanticide. It results in a compromise solution between the opposing tendencies of a wish to possess the child completely or even kill him and the desire not to do so."[14] Freud outlined this process in his theory of Oedipus Complex.

3. The suffering and guilt of stage two can only be overcome when stage three is reached. "It consists in the entire or almost entire abandonment of possessive, aggressive, and especially of infanticide tendencies and their replacement by a covenant of love and affection between parent and child. A process in the direction of this aim was described by Freud as the resolution of the Oedipus Complex."[15]*

The religious commandements of Judaism and Christianity might be placed, for practical purposes, in two categories: (1) rules concerning man's relationship to God (e.g., the first four commandments of the decalogue) and (2) rules concerning man's relationship

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* Wellisch believes that there are phylogenetic-ontogenetic parallels in the development of the parent-child relationship from stage 1 through stage 3.

to man (e.g., the last six commandments of the decalogue). Although both sets of relationships are important in Judaism and Christianity, different emphasis may be placed on the relative weight given to each. Ferguson, for example, found that on a religionism scale Catholics obtained the highest scores, Jews the lowest scores, and Protestants were intermediate. It is likely that there are education differences that are related to the relative weight placed on the God-man or man-man relationships.

This hypothesis, therefore, states that Catholics emphasize the God-man relationship, Jews emphasize the man-man relationship, and Protestants are intermediate to these two. This difference in emphasis is one of the factors influencing the authoritarianism-permissivism attitude. Groups emphasizing the God-man relationship (a dominance-submission relationship) tend to be less permissive than those emphasizing the man-man relationship (a peer relationship).

Focus of attention

As a corollary of the God-man, man-man balance, some groups focus their attention more on the supernatural aspects of religion than do others. Such a difference should make for differences in education.

This hypothesis states that Catholics tend to emphasize supernaturalism, Jews emphasize naturalism, and that Protestants are intermediate to these two. Such differences are related to the amount of liberty thought to be desirable in the training of children. Those groups emphasizing supernaturalism are less permissive than those emphasizing the philosophy of naturalism.

Religious dogma

Some religious groups have well-defined creeds and catechisms that their adherents must believe; other groups are relatively unstructured. The amount of external authority or inner personal experience that is emphasized should influence the attitude of parents and educators concerning the amount of freedom afforded the child during his training and education.

This hypothesis states that Catholics emphasize dogma more than Jews and Protestants are intermediate to these two in emphasis upon dogma. Those stressing dogma are most authoritarian; those having little dogma tend to be permissive.

Church government

Some religious groups are hierarchical and centralized in their church government; other groups are nonepiscopal and authority is local. The kind of church government thought to be desirable may be reflected in other kinds of human relations.

This hypothesis states that Catholics have a centralized, episcopal kind of church government, that Jews have a localized, nonepiscopal kind of church government, and that Protestants possess forms of church government that are combinations of both. Those groups that possess the centralized, episcopal variety of government are less permissive than those possessing a localized nonhierarchical form of church government.

Original sin*

Some religious groups believe that due to Adam's disobedience each man inherits a nature that is somewhat less perfect than would have been the case if the first man had not disobeyed God. Other groups feel that the sons of Adam are born undeprived and uncontaminated. Each new man is born just as integrated as was Adam. The education of the child is influenced by the acceptance or rejection of this traditional doctrine.

This hypothesis states that Catholics accept most completely the doctrine of original sin, that Jews reject it, and Protestants are intermediate to these two in their degree of acceptance or rejection. Those groups that accept the doctrine are less permissive than those that reject it.

Religious conservatism-liberalism

Some groups are more conservative in their religious attitudes than others. Conservatism-liberalism is related to authoritarianism-permissivism.

This hypothesis states that Catholics are most conservative, religiously, that Jews are most liberal, religiously, and that Protestants are intermediate to these two. The more conservative groups are less permissive than the liberal groups.

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*Although attitudes toward freedom of the will and authoritarianism-permissivism correlated to the extent of 0.52, using individual scores of subjects, differentiation among Catholics, Protestants, and Jews as groups on the basis of acceptance or rejection of this doctrine was not apparent. Thus, freedom of the will is not included among the differentia.

Psycho-Social Differentia

Humanitarianism

Ferguson found that among Catholics, Protestants, and Jews, Jews scored highest on a test of humanitarianism, Catholics lowest, and Protestants were intermediate. This is somewhat related to the God-man, man-man balance previously discussed and the emphasis placed upon humanitarian values should be related to many interpersonal, social relations.

This hypothesis states that Catholics lay least emphasis upon humanitarianism, Jews lay most emphasis upon humanitarianism, and Protestants are intermediate to these two. Those groups that are most humanitarian are also most permissive and those that are least humanitarian tend to be authoritarian.

Degree of oppression and persecution

If the history of Catholics, Protestants, and Jews is limited to the Christian era, Jews have been most oppressed, historically, Catholics least oppressed, and Protestants have received a degree of oppression that is intermediate to these two. Jews having received most oppression have learned that equalitarian intercultural relations are sporadic and precarious. Hence, they have compensated in their intracultural relations by granting their own members a degree of freedom not to be found outside of their own culture.

Thus, this hypothesis states that Catholics have been least oppressed, historically, Jews have been most oppressed, and that Protestant oppression has been intermediate to these two in degree. The group that has received the greatest oppression is the group

that affords its young the greatest freedom. Groups that have experienced little oppression tend to be more authoritarian.

The value of human freedom

As a corollary of the last hypothesis, some groups lay greater emphasis upon personal liberty than do others. Groups that have known persecution or slavery place a higher value upon freedom than those that have not suffered so severely. Groups that emphasize personal freedom educate their children somewhat differently than those who do not.

This hypothesis states that Jews emphasize human freedom most, Catholics least, and that Protestants are intermediate to these two. Those placing a high value upon freedom are more permissive than those who do not.

Summary of Differentia

It is thought that in all of the hypotheses suggested as possible dynamics in this study, the concept of a linear continuum exists. Thus, the differences are relative differences and the groups differ only in degree. A summary of the above-stated hypotheses-dynamics set on linear continua is shown in Figure 7.

FIGURE 2

SUMMARY OF HYPOTHESIZED DYNAMICS SET ON LINEAR CONTINUA

Philosophical Differentia

	Catholic	Protestant	Jew
The rational-affective blance in man	Cognition		Affection
The nature of truth	Absolutism		Relativism
The test of truth	Rationalism		Pragmatism
General view of man	Pessimism		Optimism

Religio-Theological Differentia

	Catholic	Protestant	Jew
God-man, man-man balance	God-man		Man-man
Focus of attention	Supernaturalism		Naturalism
Religious dogma	Creedal		Noncreedal

FIGURE 7 (Continued)

	Catholic	Protestant	Jew
Church government	Centralized Episcopal		Localized Nonepiscopal
Original Sin	Contaminated nature		Uncontaminated nature
Religious Conservatism-liberalism	Conservatism		Liberalism

Psycho-Social Differentia

	Catholic	Protestant	Jew
Humanitarianism	Least		Most
Degree of oppression and persecution	Least		Most
The value of human freedom	Least		Most

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3. Adorno, Brunswik, et al., op. cit., p. 210.

4. Juul, op. cit.

5. Ferguson, op. cit., pp. 202-203.

6. Koch, Dentler, Dysart, and Street, op. cit., p. 265.

7. Ibid., pp. 265-266.

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CHAPTER X

SUMMARY

1. If homogeneity of variance and equal sized populations are necessary in order to draw conclusions concerning the significance of differences among different groups, the sample used in this study is such that no valid conclusions can be drawn concerning the differences among Catholics, Protestants, and Jews with reference to authoritarian-permissive attitudes.

2. If, however, homogeneity of variance is not necessary before an analysis of variance can be made and valid conclusions drawn, the following results are justified.

3. Fifty-eight clergymen of seventeen different denominations and subdenominations were interviewed in the Metropolitan Detroit area with an opinion rating scale designed to discover differences in attitude toward (1) the amount of freedom or authority thought to be desirable in child-training, and (2) religious conservatism-liberalism. With this rating scale and these subjects, the following relationships were found:

4. Hypothesis "A" was supported: "Catholic, Protestant, and Jewish clergymen differ in degree of authoritarianism-permissivism toward child-training methods and goals. Jewish clergymen are most permissive, Catholic clergymen least permissive, and Protestant clergymen are intermediate to these two groups."

5. Catholics and Protestants were found to be more alike in degree of authoritarianism-permissivism than Protestants and Jews.

6. Hypothesis "B" was supported: "Authoritarian attitudes toward child-training and development are positively correlated with attitudes of religious conservatism and permissive attitudes toward child-training and development are positively correlated with attitudes of religious liberalism."

7. Protestants and Jews were found to be more alike in religious liberalism-conservatism than Protestants and Catholics.

8. In the Protestant group, the Missouri Synod Lutherans were found to be more authoritarian than the Catholics; and the Unitarians were found to be more permissive than the Jews.

9. Of the ten denominations studied, four have subdivisions. In rank order Lutherans, from most to least permissive, were Suomi, Augustana, United, American, and Missouri. In rank order Presbyterians, from most to least permissive, were U.S.A. and United. Baptists from most to least permissive were National and American. The Jewish groups, from most to least permissive, were Reform, Conservative, and Orthodox.

10. On authoritarianism-permissivism, greatest denominational homogeneity was found among the National Baptists, Suomi Lutherans, Jewish Orthodox, and Presbyterians USA. Greatest denominational heterogeneity was found among Methodists, American Baptists, Jewish Conservative, and Greek Orthodox groups.

11. On religious conservatism-liberalism, greatest denominational homogeneity was found among Missouri Synod Lutherans, Suomi Lutherans, Jewish Reform, American Lutheran, and Roman Catholics. Greatest heterogeneity was found among Unitarians, Congregationalists, and United Presbyterians.

12. A content-analysis of the parent-child relationships expressed in the Bible revealed a mild to essentially authoritarian attitude toward child training.

13. Although some English translations of the New Testament might suggest a strongly permissive attitude in certain passages, the Greek text would not justify such interpretation.

14. The authoritarianism-permissive attitudes expressed by Catholics and Jews are more accurate reflections of the attitudes of the authors of their sacred writings than are the authoritarian-permissive attitudes of the Protestants. Protestants are more permissive than the attitudes stated by the New Testament writers would warrant.

15. Attitudes toward the doctrines of original sin and freedom of the will were found to be related to authoritarian-permissive attitudes.

16. Various dynamics were suggested to explain the differences in attitude found among Catholics, Protestants, and Jews concerning the desirable balance of freedom and authority in child training. Theological interpretations, philosophical differences, and psycho-social factors were suggested as possible dynamics or correlates of differential authoritarianism-permissivism.

17. Whether the attitudes expressed by the various clergymen are found in and practiced by the members of their congregations is not known.

18. The extent to which generalizations can be made from this group of Michigan, urban clergymen to other clergymen of the same denomination but in different geographical and cultural areas is limited. Although hypotheses A and B might hold fairly generally throughout the United States, it is likely that the degree

of authoritarianism-permissivism and religious conservatism-liberalism would vary considerably; e.g., rural clergymen might be more authoritarian and conservative than their urban colleagues of the same denomination or subdenomination.