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The use of the character rating scale in effecting desirable conduct on the part of high school students of religious education

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BOSTON UNIVERSITY
SCHOOL OF RELIGIOUS EDUCATION AND SOCIAL SERVICE

Thesis

THE USE OF THE CHARACTER RATING SCALE IN EFFECTING DESIRABLE
CONDUCT ON THE PART OF HIGH SCHOOL STUDENTS OF RELIGIOUS
EDUCATION.

Submitted by

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1925.

THE USE OF THE CHARACTER SELF-RATING SCALE IN EFFECTION DESIRABLE
CONDUCT ON THE PART OF HIGH SCHOOL STUDENTS OF RELIGIOUS
EDUCATION.

OUTLINE OF THESIS.

I. Introduction.

A. Statement of Problem.

1. Social Significance of Problem.

- a. The Modern World a complex of Human Relationships.
 - (1) Increasing complexity of civilization with increased number of human contacts.
 - (2) Modern inventions affecting transportation and ease of communication tend to make human contacts more intimate.
 - (3) Economic development involving greater interdependence in every-day life.
- b. Inevitable influence of persons on character of their fellow men.
 - (1) Individual attitudes toward common problems of life reflected in the group.
 - (2) Happiness in life largely dependent on pleasant associations with fellow men.
 - (3) Human tendency to constantly pass judgment on companions and fellow workers.
- c. Problems of Social Life, How best to adjust Human Personalities in the interests of Peace and Harmony to the greatest number.
 - (1) Systems of government dependent on personal adjustment to established law.
 - (2) Community or nation establishes means for harmonious living through regulation of personal characteristics among individuals.
 - (3) Adjustment of International Relationships essentially rests back on individual character traits.
- d. Modern Social Problems depend for solution upon development of desirable character traits among individuals.
 - (1) Problems of home life.
 - (2) Problems of Industrial life.
 - (3) Problems of Community relationships.

2. Educational Significance of Problem.

- a. The Aim of all Education to affect Character.
 - (1) Materials of education relate to life experience.
 - (2) Method of education aims to bring control into experience.
 - (3) Experience deals fundamentally with character.
- b. Modern Education a child-centered process.
 - (1) Seeks to make explicit in the life of the child that which may be implicit.
 - (2) Recognition of fact that the child brings his whole nature to school.
 - (3) Habit formation dependent on essential character traits for permanent effectiveness.
- c. The Educator must be able to judge and Estimate character.
 - (1) Problems of the schoolroom which relate to personalities.
 - (2) Individual differences to be accounted for in types of learning.
 - (3) Problem of transfer of training has positive application as character traits are related to habit-formation.

3. Religious Significance of Problem.

- a. Relationship to Historic Development of Christianity.
 - (1) Bearing of teachings of Christ on Christian Character.
 - (2) Historic achievement in early Christianity a record of attainment of Christian virtues.
- b. Relationship to Application of Religious Ideals.
 - (1) Christianity fundamentally a "Way of Life".
 - (2) Christianity effective in practice only as it develops desirable character.
 - (3) The practice of Christian living has tended to develop recognized Christian virtues.
- c. Relationship to Christian Principles.
 - (1) Principle of worship.
 - (2) Principle of service.

B. Limitations of the Problem.

I. Limitation in Scope.

- a. Deals with selected character-traits, rather than with all traits desirable for a well-balanced Personality.

- b. Deals especially with those traits which are related to the development of Christian Character.
- c. Further limited to analysis of character-traits which may be described in objective terms of habit actions.

2. Limitations in Method of Securing Data:

- a. Use of a subjective means for securing data to be used to gain objective measurement.
- b. Difficulty of securing adequate definition of terms to be used.
- c. A composite judgment the nearest approach to absolute accuracy in selection of traits to be measured.

3. Limitation in selection of Experimental Subjects.

- a. Limited to use among students of High School age Church and Week Day Schools of Religion.
- b. Further limited to use among these subjects having a background of religious training.

C. General Assumptions.

1. Irrelevant Factors will affect results of experiment

- a. Maturity of pupils.
- b. Curricula materials.
- c. Outside influences of home and school.

2. That a School of Religious Education will aim to directly train for Christian Character.

- a. Aim of subject matter.
- b. Direction of extra-curricular activities.
- c. Desired outcomes in terms of character traits.

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1. Methods of Magic.

- a. Conquest of physical world made man preeminent
- b. Sense of achievement directed attention to traits useful in achieving such success.
- c. Man-to-man conflict gave recognition of individual superiority.

2. The Use of Divination.

- a. Superiority of certain individuals over others recognized in exaggerated fashion.
- b. Established a certain confidence in qualities of individual character.

3. The Use of Astrology.

- a. Its method and use in early times.
- b. Fallacies in regard to human progress.

B. The Method of Phrenology.

1. An attempt to build up a Science of Conduct

- a. The work of Franz Joseph Gall.
- b. His influence on his contemporaries.

2. Contributions of Phrenology.

- a. Led to a clearer understanding of human development.
- b. Was a forecast of modern Behavioristic Psychology.

3. Fallacies of Claims of Phrenology.

- a. From standpoint of Physiology.
- b. From standpoint of Psychology.

C. The Use of Palmistry.

1. A purely superstitious method.
 - a. Use suggests belief that physical traits determine character.
 - b. Method succeeds largely through use of suggestion and appeal to emotion of subject.

2. Fallacies.

- a. Gives opportunity for exploitation of the ignorant.
- b. Makes real character analysis practically impossibility.

D. Methods of Personal Judgment.

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- a. Use of this method claims correlation between types of handwriting and traits of character.
- b. Evaluation of Downey "Will-Profile" Tests.
- c. Criticisms.
- d. Conclusions.

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 - c. Evaluation.
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 - a. Description of the scale.
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 - c. Evaluation.
4. The Development and Use of the Army Rating Scale.
 - a. Description of process of development.
 - b. Method of use.
 - c. Evaluation.

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1. Use as a basis for Selection of best equipped Workmen.
 - a. Use of the subjectively developed scale.
 - b. Use of the man-to-man comparison scale.
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 - a. Assumption that character analysis denotes efficiency in execution of work.
 - b. Assumption that character traits may be selected denoting fitness to assume responsibility.

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1. The Rating Scale a Phase of the Measurement Movement in Education.

- a. Need for a Qualitative as well as a quantitative measurement.
- b. Rating scales a natural development in progress toward improvement in educational method.

2. The Development of Rating Scales for the Promotion of Teacher Efficiency.

- a. Use of Teacher Rating Scales by the Supervisor.
- b. Use of self-rating scales for the promotion of professional skill.
- c. Use of rating scales in effecting changes in curriculum reconstruction.

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- a. Purpose of the scales.
- b. Method of use.
- c. Evaluation.

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- a. Purpose of the Scale.
- b. Description of Scales.
- c. Evaluation.

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- a. Created by an intelligent God, the human Person shares in that intelligence.
- b. An intelligent person living in communion with his God may share in determining his own Character.
- c. Implied relationship to the Creator makes possible the attainment of a God-like character.

2. Personality Implies Power.

- a. Human consciousness an inner creative force.
- b. Freedom of choice makes self-determination possible.
- c. Self-determination on a high level makes for attainment of ideal for Christian Citizenship.

3. Personality Implies Obligation.

- a. Obligation to self-control and self-mastery.
- b. Obligation to live in accord with personal high ideals.
- c. Obligation to live righteously with other persons.
- d. Obligation to influence character of others.

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- a. Human character may develop capacity for consistent progress toward perfection.
- b. The range of possibility in character achievement infinite in extent.
- c. Progress in moral and spiritual development a positive achievement.

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 - c. Self Psychology accounts for a theory of Values.
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 - b. Progress toward attainment of recognized ideals.
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 - a. The educational program is in interest of moral and Spiritual conduct.
 - b. Character building must be consciously and intelligently effected.

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1. Ability to analyze in terms of ideals and standards.

a. Tendency to introspection needs direction and training.

b. Ability to make concrete application of an abstract principle.

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1. Tabulation according to general frequency.

2. Condensation of Terms.

3. Definition of traits in accord with most objective meaning.

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2. Comparison with traits as listed by Character Education Movement.

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THE USE OF THE CHARACTER RATING SCALE IN EFFECTING DESIRABLE
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RELIGIOUS EDUCATION.

INTRODUCTION AND STATEMENT OF PROBLEM.

The American nation has maintained its ideal for democracy through recognition of the fact that intelligence, together with moral integrity, functions in the maintenance of the democratic state. There are at the present time, certain indications which show that large numbers of our citizens are unable to meet successfully the increasing demands of our industrial, social and political life. We have no reason to doubt the intelligence of our citizenship, and yet we must insistently ask, - What has brought about this condition which amounts almost to an impasse in citizenship?

A century ago the leadership of the world was occupied with a struggle for the mastery of nature through knowledge. That aim has been wonderfully accomplished, and we acknowledge the power of the intelligence which has wrought such miracle. It would seem that we now have more knowledge than we have moral and spiritual force with which to vitalize and to assimilate it to the end of a higher and better moral order. Thus far the genius of man's mind has largely been directed outwardly upon the world of things and little attention has been given constructively toward the making of better social conditions. It would seem that the time has come when men of science must direct or turn inwardly, a large part of the genius which has been expended on the world of nature, and give attention

to the world of persons to the end that a better condition of society may exist.

It is for the purpose of dealing with the more personal elements in moral and spiritual culture that this thesis is proposed, and the problem stated, - Will the use of the character rating scale effect desirable conduct on the part of High School students of Religious Education?

Religious Education is vitally concerned with the moral and spiritual development of Christian character. We define as moral, those characteristics which have to do with the purely ethical aspects of character; and we define as spiritual those characteristics which have to do with the religious elements of human nature. By the term "character" we mean those qualities which are peculiar to an individual, as evidenced by his objective reaction to other persons in his environment, together with the inner subjective drive which furnishes motive for objective reactions. The term "personality" may be used synonymously with character. We assume that character is subject to the law of development, and that the constituting of character is a continuous process.

It is the purpose of this thesis to inquire into the possibility of use of the method of character analysis by means of the rating scale in effecting desirable change in character as evidenced through conduct. We propose to accomplish this by: (1) showing the social, educational and religious significance of the problem in relation to modern life; (2) by an historical survey of methods of character analysis;

(3) by a survey of the development and use of character rating scales; (4) by a statement of the underlying philosophy, psychology and Religious pedagogy which would validate such a method; (5) by the construction of character rating scales for use in Religious Education; and (6) by the description and analysis of an experiment showing the use of the rating scale, with statistical data supporting definite conclusions.

LIFE.

THE RELATION OF CHARACTER ANALYSIS TO PROBLEMS OF MODERN

CHAPTER I.

CHAPTER 1.

THE RELATION OF CHARACTER ANALYSIS TO PROBLEMS OF MODERN LIFE.

1. Social Significance of the Problem.

The modern world is a complex of human relationships. Science and invention have tended to bring human beings into closer relationship and have intensified human power. A recent writer states in this connection:

"Telescopes and microscopes have increased the power of our eyes, telephones have stretched our hearing to some three thousand miles; telegraphs have made our voices sound around the earth; locomotive and steamship lines, better than seven league boots of ancient fable have multiplied the speed and power of our feet; the French big guns have elongated the blows of our fists from two feet to twenty-five miles. Man never had such a body since the world began. The age of the giants was as nothing compared to this." 1

All this makes inevitable the closeness of human contacts and the resulting importance of the impact of life upon life. Intimacy of contact makes emphatic the qualitative or character side of human life. The economic development resulting from the achievements of science and invention has made the independence of the individual gradually more impossible. Modern man is dependent on his fellows for existence itself, in the necessary provision for his physical welfare. Because of this fact, he must needs modify his conduct to a certain extent, for the sake of the group which furnishes him with the necessities of life.

It is a mere truism to state that the character of one individual influences the character of another. The plasticity of the human mind is such that ideas and attitudes may be readily

1 The Personalist. Vol V. no.4, Oct. 1924

H. Osborne Ryder, - A De-personalized World.

transferred from mind to mind, and there is possibly a common or group attitude toward a problem which becomes known as it is reflected by the individual. It is thus that social customs are perpetuated, and harmonious conditions are established for the happiness of the individual who is largely dependent upon pleasant associations with his fellow men. It naturally follows that there is a characteristic tendency among persons to pass judgment on the ideas, attitudes and conduct of companions and fellow-workers.

Out of the socio-economic situation in our modern life, arises the question as to human adjustments, - how may we best adjust human personalities in the interest of peace and harmony to the greatest number of persons? History has shown us that systems of government are dependent on personal adjustments to established law, and that democracy is based on self-control. Emerson said: "Character is moral order seen through the medium of an individual nature.....Men of character are the conscience of the society to which they belong."

It is for this reason that the community or nation establishes certain means for harmonious living, through the regulation of personal characteristics among individuals.

The most significant problem of our day is that of bringing order out of chaos and harmony out of discord in our international relationships. This can never be effected by force. It must be effected by way of moral and spiritual principles worked out through the medium of human character

and conduct at its best. It is not a matter for hasty or unintelligent action. "If a man's actions are not guided by thoughtful conclusions, they are guided by inconsiderate impulse, unbalanced appetite, caprice, or the circumstances of the moment"¹

Speaking more specifically, we may say that the social problems of modern life depend for solution upon the development of desirable character traits among individuals. The problems of home life are especially significant. In the words of a recent writer:

"In the complex America of this century, an ever increasing proportion of the children are not subjected to the family training that was possible when we were a people living on farms and in small villages. Teachers need to recognize that they cannot count on home training at all. In the many cases in which it still operates, it will be a welcome and valuable addition to their efforts."²

If the foregoing statement is true, then the problem of improvement of our childhood and youth in the home is a very serious one. The large number of domestic problems which are brought to our law courts for settlement would indicate that character adjustment has serious implications in the modern home. Practically every problem of home life at the present time may find solution in the development of those desirable character traits which are needed for harmonious living together.

1. Dewey, John, - How We Think. Page 67

2. Education, - Vol 45, no. 3, Nov. 1924

Rich, Stephen J. - A Constructive Program for Moral and Civic Habit Formation.

Likewise, the problems of industrial life find solution in the development of character traits among individuals. Almost every form of labor difficulty results from the inability of individuals to adjust their personal habits, attitudes and ideas for the good of the group. Unless the creative genius of man can subordinate the labor of hand and brain to his personality, we shall not have made a real advance in civilization.

In community life the problem of personal relationships is acute, because the "welfare of all is at the mercy of each." We must develop character training in order to save society.

"The greatest danger to individual and social welfare comes from the betrayal of trust. It is the business of organized society to protect itself and its weaker members from betrayal at the hands of those who are both strong and selfish.If the training of future citizens in the use of these instrumentalities (upon which freedom, justice and progress depend), is left to chance, each succeeding generation will drift with the current of its own times. If it is neglected, popular government will be in danger of destruction by the very individualism democracy has set free." 1

2. Educational Significance of the Problem.

1 It is the fundamental aim of all education to develop citizenship by means of well-balanced character. This aim may be traced to earliest times. Quintillian, one of the ablest of the Roman Schoolmasters said, "Let him that is skilled in teaching ascertain, first of all, when a boy is intrusted to him, his ability and disposition.....When a tutor has observed these indications of disposition and ability let his next consider how the mind of this pupil is to be managed." 2

1. Voelker, Paul F., - The Function of Ideals in Social Education.
page 2

2. Monroe, Cyclopaedia of Education, Article-Character

All down through the ages, the aims of education although variously stated, point to the same objective.

Education progresses by use of materials which relate to life experiences. The best in the progressive experiences of the race are transmitted vicariously through the medium of history and literature, and other material which furnish means of adjustment in actual life situations are provided by the school.

The method of education makes use of a controlled situation which rests upon an underlying aim,- to introduce control into experience. This control is effected through the conscious will of the child, made habitual through responses in varying life situations. Experience deals fundamentally with character. We can conceive of very few life situations which are not directly or indirectly bound up with the interactions of human character.

Modern education is a child-centered process in distinction to earlier education which was curriculum-centered. It regards the qualities or attributes which make for character as implicit in the child. These qualities are to become explicit through experience, motivated and directed through the educational process.

The modern view in education has resulted from the recognition of the fact that the child brings his whole nature to school. He is an intelligent social and moral being, entitled to the development of his full powers. Thus we find the standards of society reflected in the schoolroom. Dewey says:

".....Helping others, instead of being a form of charity which impoverishes the recipient is simply an aid in getting free the powers of furthering the impulse of the one helped. A spirit of free communication, of exchange of ideas and experiences becomes the dominating note in the recitation. So far as emulation enters in, it is the comparison of individuals, not with regard to the quantity of information personally absorbed, but with reference to the quality of work done,-the genuine community standard of value."¹

In measuring up to a standard of values, the child must form specific habits which are dependent on certain essential character traits for permanent effectiveness. For example, we cannot expect a child to form habits of study, unless he is persevering, dependable, accurate, and honest in his character. The educator as he assumes charge of the schoolroom must be able to judge and to estimate character. Even in the mechanical duties of school life, such as the details of administration require, the teacher must recognize the power of personality which cannot be reduced to mechanical exactness, but must nevertheless be evaluated. Problems of schoolroom discipline are problems of personality adjustment.

The method to be used in the schoolroom must take into account individual differences among pupils. The fact that human individuals differ so widely in traits of character, and in ability has long entered into the theoretical aspects of the learning process. According to Thorndike,—"Individuals differ in whatever trait of intellect or characteristic is examined. Variations from ordinary, common or typical man range continuously to such extremes as appear in the idiot and the genius, or in a Nero and a Lincoln."²

1. Dewey, John,- The School and Society, page 13

2. Thorndike, Edward L.,- Individuality, Chap.111. page 52

An educational problem which has always been widely discussed, is the problem of transfer of learning. This problem is seen when the question is asked, - How much of the disciplinary value derived from one school subject may be transferred by the pupil to another subject unlike in content. The older theory in education claimed that certain school subjects were valuable for their disciplinary contribution. Considerable research and experimental work has led modern leaders in education to some rather definite conclusions in this regard. Thorndike in his "Principles of Teaching" gives the following summary at the end of a chapter on Formal Discipline:

"Training the mind means the development of thousands of particular independent capacities, the formation of countless habits, for the working of any mental capacity depends upon the concrete data with which it works. Improvement of any one mental function or activity will improve others only in so far as they possess elements common to it also. The amount of identical elements in different mental functions and the amount of general influence from special training are much less than common opinion supposes. The most common and surest source of general improvement of a capacity is to train it in many particular connections.

"Do not rely on any general mental improvement as a result of your teaching unless you have actual evidence of it. Teach nothing merely because of its disciplinary value, but teach everything so as to get what disciplinary value it does have. Consider in the case of every subject what ideas and habits of attitude and method the subject should develop that will be of general influence. After securing these ideas and habits in the special subject, give abundant practice in applying them to other fields. The price of the acquisition of general power is eternal vigilance in the formation of particular habits. The special training that is of greatest value in and of itself will commonly also possess sufficient disciplinary value."¹

It would seem therefore, that if formal discipline or transfer of training is to have any place in the education

1. Thorndike, Edward L., - The Principles of Teaching. p. 248

of youth it must function through those qualities of character which are used in habit formation. Formal discipline has always made use of character traits, and the degree to which disciplinary values are to be conserved in our school systems in the future, will depend largely on the use of consciously sought character traits. Thus, habits of perseverance, industry, thoroughness etc. become fixed, and may carry over into all parts of school life, and finally out into all phases of life itself.

3. Religious Significance of the Problem.

Religion results from the establishment of certain relationships between a god or gods and the human being. The Christian religion has resulted because of relationships established between God the Heavenly Father and man whom he has created, through the Incarnation of the Divine Son, Jesus Christ. Christianity is a way of life, and involves relationships on the one hand to God, the Divine Father, and on the other hand to fellowmen or a world of persons.

The religious significance of the problem finds its first point of contact as it traces the historic development of Christianity. Jesus Christ in His life among men on the earth, gave the supreme Ideal for character. In His life may be seen an epitome of human and divine virtue. He taught that by doing the will of God, men come to know God and to be like Him. Practically all of the teachings of Jesus deal with some phase of character and conduct. The Sermon on the Mount has been called the "Constitution of the Kingdom of God" because it sets forth living principles to be applied to personal relationships among men. "I am come that ye might

have life, and that ye might have it more abundantly" is His own statement in regard to His mission. Thus the abundant life becomes the goal for personal achievement in Christianity.

The early days of Christianity severely tested the character of the followers of Christ. Established in a pagan world by men of every trade and occupation, and of every order in society, it defied persecution and rebuff of every kind. The fact that it became a world power in a relatively short time was due to its transforming influence in the lives of men. The progress of early Christianity may be noted as a record of the attainment of Christian virtues.

The problem which we have stated bears a distinct relationship to the application of Christian virtues. Christianity is a "way of life." In that life, normally there can be no place which is remote from personality. Christianity is possible to the world through the love of a personal God for His children, made concrete in the life of Jesus Christ, who chose to live a life among men on the earth. Christianity is as it was in the beginning, striving to live as Jesus taught men to live, and is effective only as Christian virtues are developed in the personal life. The recognition of certain virtues as relatively more desirable than others has come about as these qualities have become full of meaning, and they have been classified according to the type of conduct in which they eventuate.

The principle of worship inherent in the Christian religion is based on the values to be derived from inter-relations between God and man.

According to Dr. Brightman, worship consists of four elements, - reverent contemplation, revelation, communion and fruition.¹ through each of these stages the element of personal character is highly important. Reverent contemplation can best be effected through the method of introspection, which is essentially a personalistic method. As worship moves on through revelation to fruition, it finds definite attainment in the possession of spiritual "fruits" such as, - love, peace, joy, which are realized both subjectively, in the consciousness of the individual, and objectively in the expression of his character in the affairs of life among men.

Christianity is not a religion of mere platitudes, but is a religion of active, personal relationships, and only as such may it fulfill its function. It cannot operate through mechanical plans or devices, but functions through the exaltation of personality, motivated by the generation of Christian feeling, in the human heart to the expression of good-will among men. Growth in the Christian religion means knowledge about God, love for God, and one's fellowmen; the acquiring of certain attitudes and ideals with reference to it, and acquiring skill in acting with reference to these ideals of love and good will. Wherever there is growth there may be seen differences of degree of quality. In our day, in a complex world of social relationships, differences of degree are highly important. If therefore, religion is to function as a power for righteousness, it must know how to rate or classify its product.

1. from lecture, - Philosophy of Worship, Feb 2, 1925.
Dr. E. S. Brightman, King's Chapel, Boston.

Limitations of the Problem.

In attempting the solution of any problem of a non-technical nature, there are certain limitations inherent in the problem itself or in its possible solution under given circumstances. We therefore take account of the following limitations.

1. Limitation in scope.

The statement of the problem would suggest that it deals with all traits desirable for a well-balanced character. This study does not attempt such an exhaustive treatment. It deals with certain selected traits, particularly those which may be objectively defined with reference to conduct, and are therefore capable of some degree of objective measurement.

The study will deal especially with those traits which are related to the development of Christian character, since the use of the resulting method of measurement is intended for Religious Education. This study will be further limited to the analysis of those Christian Character traits which may be described in objective terms of habit reactions, or conduct. This limitation is imposed because of the fact that in religious education we deal with spiritual factors and ideal values, not all of which are capable of scientific measurement. We are also limited because of language difficulty which makes exact definition of certain character products impossible.

2. Limitation in Method of Securing Data.

There has not yet been devised a method of securing an objective criteria for the enumeration of character qualities. It is therefore necessary that a subjective method be used

in securing data for the making of the rating scales. This method will be subject to all the inaccuracies resulting from personal judgment, and, in this instance, largely the judgment of immature persons. The data will thus be limited because of the inadequacy of vocabulary to express ideas and emotions, and of the inability to recognize all the elements that should be accounted for in human character.

Difficulty in defining terms used in character analysis constitutes one real limitation in the use of this method. Even among mature persons of experience having a fair general education, the task of defining terms would find a very small degree of agreement in classification or refinement of meaning. Research with a view of finding a criteria for definition from books on religion and ethics by a large number of leaders in these fields does not afford a high degree of agreement.

The absolute reliability of human judgment in reaching a conclusion in regard to personal traits is recognized as limited, and therefore, inasmuch as the selection of traits for measurement is based on a composite judgment, it will be limited in accuracy as well as in scope.

3. The use of the Character Rating scale when developed will be largely limited to students of High School age, in Church and Week Day School of Religious Education. This limitation is proposed that the Church may make a special attempt to analyze and measure character with reference to its own standards of conduct.

General Assumptions.

There are certain general assumptions which need to be made in regard to this problem:

1. That the Church and Week Day School is primarily a place for the training and inculcation of Christian character, of a quality which will serve to make religion function in everyday life in a variety of situations requiring an ethical and spiritual consciousness of values.
2. That the responsibility of the Church and Week Day School in equipping its students with purposes and technique for the acquiring of desirable traits of character is unquestioned, and that a method which makes use of those character qualities is generally considered as important to Christian citizenship will be accorded a place in the general method of Religious Education.
3. That present day demands of social life require that there be a certain recognized excellence of moral and spiritual attainment in character, as reflected in habitual conduct in varying life situations.
4. That the content of curriculum material used in such schools deals with ideas, attitudes and ideals relating to Christian character, and is designed to set forth principles to be applied in daily living.
5. Since we find that the aim of subject matter and discipline in Religious Education are directed toward positive results in character-building, we may also expect to find that

- extra-curricular activities will tend to produce like results, and will tend to be and to the use of the Character Rating Scale. Any activity which has a social service emphasis will directly effect some reaction in character.
6. That the desired outcomes in Christian Education are stated in terms of character and personality attainment as evidenced in ideals, attitudes and conduct in life among individuals, and we may therefore assume that any means of promoting such developement has a legitimate place in Religious Education.
 7. That the greatest values to be derived from any use of character analysis are over and above schoolroom practice or any formal system of rating in itself, reaching out into all phases of life and affecting both the individual and society.

SUMMARY OF CHAPTER I.

In this chapter we have stated the problem with which the Christian educator is faced in a modern world of complex relationships, with reference to character and conduct, and have found its bearing on four aspects of life:

- (1) Its Social significance and the problem of making adjustments between persons in the interests of the greatest good to the largest number of people.
- (2) Its Educational significance and the recognition of the duty of the educator to judge, evaluate and constructively build character among children and youth.
- (3) Its Religious significance with reference to the religion of Christianity, and the achievement of a Christian way of life in a society of Christian citizens.

The limitations of the problem have been stated as to scope, method of securing data, and the use to which the Rating

scale will be put in a school of Religious Education.

Certain general assumptions on which the problem is based have been stated showing the justification for the use of this method of character analysis, and the relationship of its use to the task of Religious Education.

CHAPTER II.

A HISTORY OF METHODS OF CHARACTER RATING.

CHAPTER II.

A HISTORY OF THE METHODS OF CHARACTER MEASUREMENT.

Before a discussion of character analysis can be intelligently carried on, it is necessary that certain terms to be used be defined, at least approximately.

Character is a personal possession of each human individual, but is so elusive in differentiation from essentially physical or mental aspects of the person as to be difficult of exact definition. The following definition is not therefore given as an absolute statement: Character may be defined as that concentration of intelligence, feeling, moral perception and will which is gathered up into a self-conscious, self-directive being known as the self or person. Character is evidenced largely by conduct in life situations, and yet, since character is both subjective and objective, it may not be adequately expressed in behavior. Character measurement must therefore take account of knowing, feeling and doing. Absolute character measurement cannot be effected because of the limitations of our tools of measurement, and the lack of refinement in descriptive terms. We shall consider character measurement from the standpoint of degree rather than of intensity. The comparison of one trait with another, having in mind a generally accepted standard or norm as the basis of judgment; or the comparison of a trait in one person with the same trait in another, both being weighted with reference to a standard, is the usual meaning of the term "character measurement".

Measurement of character in a limited sense has gone on, more or less, ever since human beings have worked or played together.

Among primitive people character was of little importance until man had clearly differentiated himself from the lower animals. This came about through his conquest of the physical world. By whatever means it came about, largely through the trial and error method, man came to be master of his environment. As he was forced again and again to meet the same circumstances, he began to select certain modes of action which would insure his success. He learned, for example that if he would have physical satisfaction he must be vigorous, energetic and ambitious in the matter of securing food and shelter. He watched the vicissitudes of other men who were lazy or indifferent, and he began to make selection among characteristics and to recognize certain traits as useful in achieving desirable results. In those early days, as man came in contact with other men, the result was conflict over personal rights or possessions. In the measure in which the conflict brought about victory of one individual over another, there came to be a recognition of individual capacity for achievement, and the crude classification of character traits.

The early methods of detecting character abilities were very crude. In Persia and Egypt, and also in Greece and Rome emphasis was placed on the luck or fate of the individual rather than on observed worth or quality of character. The

selection of a person for a certain activity or social distinction was by means of auguries, divinations or utterances of sybils, its purpose being to determine whether the fates were propitious. By this means there came to be the recognition of the superiority of certain individuals over others, in an exaggerated fashion. This tended in an indirect manner to establish a certain amount of confidence in the qualities of individual character, even though the manner of selection was extremely crude and unscientific.

The use of astrology among primitive peoples shows still another method in the attempt to select character. Astrology and the casting of horoscopes, that is, a sort of fortune-telling by the stars, came into vogue during the eighth century B.C. among the Babylonians. An exact chronology was worked out, giving times of appearances of the heavenly bodies and much information in regard to their movements. The animistic tendency among all primitive people led to the personification of natural objects. The stars were identified with the gods, their paths in the sky were plotted, and their positions were interpreted as adventures, contests and victories of the deities. Since these deities were supposed to control earthly affairs, it was believed that the study of the stars would reveal what was in store for the individual, or the group.

The fallacies of such methods are entirely apparent. Their use tended to minimize the importance of the human will and to make chance selection the prevalent method.

Throughout the centuries the point of view in regard to the analysis of character traits gradually changed, and with the development of scientific method, there gradually came to be a more scientific attitude toward human character. The first serious attempt to build up a science of character study, was Phrenology. Franz Joseph Gall was the founder of this movement. His theory developed on the principle that only as the individual is analyzed as to behavior can there be a science of conduct. He believed that the abilities of individuals are dependent on brain structure, to such an extent that it would be possible for a skilled person to predict a man's abilities and characteristics by the examination of the external surface of the skull. This belief led to much dispute, but was important to contemporary science for the manner in which it directed attention to the study of the brain.

We recognize certain contributions which were made through the development of phrenology. By directing attention to the study of the human brain, it led to a better understanding of the physiological and neurological system. In Gall's suggestion of the similarity between the instinctive life of the higher animals and some types of human behavior there was a forecast of our modern Behavioristic Psychology. "The significance of this relationship was never appreciated until in our own time behavioristic psychology from a study of animal behavior revealed that Gall, had he but known it, might have staked out his claim to the discovery of what has proved to be a veritable mine of wealth for the Psychologist."

While we have admitted that Phrenology has given certain contributions to science, we must not neglect to point out its very evident fallacies. While it developed into a means of determining character in terms of the relative development of different parts of the skull, its defects are found to be both physiological and psychological. The necessity for assuming that the skull fits the brain closely has been disproved by the most elementary study of physiology. We now know that there are three membranes, coats or tissues surrounding the brain and lying between it and the skull. We also know that the thickness of the skull varies in different parts regardless of what lies beneath. From the standpoint of Psychology, we have discovered that mental traits are not structurally nor functionally so simply designed that to each part of the brain there may be assigned a definite function, such as, -memory, honesty, bravery.

The use of Palmistry as a means of judging human character is a method which has been in use for many years, and is another attempt to read character from anatomical signs. It is a purely superstitious method which suggests the belief that character is determined by physical traits. It is a method easily employed by the uninformed and succeeds largely through the use of suggestion and by means of an emotional appeal. It is true that both the hand and the skin may show important meaning indicating pathological condition, and in such relation may have a remote bearing on conduct, but we may not claim scientific

evidence of the relationship between the lines on the hand as denoting personal character.

The fallacies of this method hardly need to be pointed out. Its use is to be particularly deplored because of the fact that it gives opportunity for the exploitation of the ignorant. Furthermore, it may be a means of barring actual progress in character analysis, for it makes real character study practically an impossibility.

Finding no scientific basis for the analysis of character through anatomical signs, we now turn to the more psychological methods, -those making use of personal judgments.

The method of judging character by handwriting has been one which has had wide use both in scientific and in unscientific circles. The use of this method is based on the claim that there is a certain correlation between types of handwriting and character traits. According to one writer, "Handwriting is a record of actual performance and the problem involved in considering it as a basis for character analysis turns upon the question as to whether there are traits in this performance which are associated with traits in other important mental performances of the reactor."¹ This method is in any case, relative and the refinement of measurement exceedingly difficult. Many psychologists have subjected handwriting to analysis with the effort to find in the characteristics of the individual's graphic performance some indication of general traits,

¹ Annals of the American Academy of Political and Social Science.
Dunlap, Knight, -Fact and Fable in Character Analysis.

The use of handwriting in character testing has been attempted scientifically in the Downey "Will-Profile" method. Prof June Downey has devised a testing scale of traits centering chiefly in "will-temperament", as she calls it. Twelve tests are designed which make use of handwriting. The series are so constructed as to test rapid, slow, disguised, blocked, and automatic handwriting, slow and rapid imitation of script, and rapid writing in a restricted space. The results of the use of these tests has shown in many cases that the reactions are somewhat definitely patterned. It has been found that a relatively high score on the first four tests indicates a quick, flexible reaction, while a high score on the second four traits shows an aggressive reaction, and on the last four, a deliberate, careful reaction.

Prof Downey claims that when comparisons are made between test results and well-known personal characteristics in certain individuals tested, there seems to be an agreement which would indicate that the tests may be used both as a means of securing a general "temperamental pattern" of a person, and as a means of determining combinations of specific character traits.

In criticism of this method, Allport says:-

"The limitation of the Downey scale is that it leaves the important sphere of self-expression almost, and the sphere of temperament entirely untouched. The question

also arises whether from simple writing movements, one can draw conclusions which shall apply to personality traits in daily life."¹

A conclusion with regard to the value of the use of handwriting for the purpose of character analysis must be made with reference to the need among those lacking scientific training for some means of judging their fellows in many walks of life. As a means of giving a rough judgment as to those traits inherent in a person of refinement and culture, we may admit that the judgment of handwriting serves a useful function. Handwriting cannot be used, however, as a means of detecting those multiple character traits which in a varying degree make up a personality.

Among the methods of personal judgment, the personal interview has long been used as a means of judging personal characteristics. The use of this method has been based on the assumption that personal contacts, such as the meeting between two persons provides, may furnish opportunities in the way of verbal expression, emotional reaction, and conduct control, to warrant a judgment as to character worth. It is a method which necessarily lays great stress on the accuracy of the first impression. In social life it has always been used as a measure of personal worth or the reverse.

In its more scientific use in business concerns, as a method of choosing applicants for positions, this method has had wide use. There is considerable difficulty in

1. Grove, Ernest R.- Personality and Social Adjustment

judging the value of this method because of the unstandardized methods of procedure. In general, an applicant for a position is inspected as to personal appearance, physical assets and defects, mannerisms, address, and personal qualities taken into account, and a snap judgment made which is the result of the interview.

The limitations of this method have been discovered by means of experimental tests. Hollingworth describes such a test which will here be briefly summarized.¹

A selection was made of a small number of applicants, out of over fifty who had applied for certain positions involving personal salesmanship of a well-known service. Twelve sales managers from prominent concerns were secured to interview the applicants and rate them as to qualifications for the positions. The judges thus secured were men experienced in judgment of character. Each judge was allowed greatest liberty in the interview with applicants. At the end of each interview, the judge was required to rank the applicant so that finally the applicants were ranked in order of merit by each of the judges. The results of this experiment show that any one applicant might receive ratings placing him along the scale from the highest position to the lowest. The results therefore indicate that there is small degree of reliability to be placed on the personal interview as a means of judging character.

L. Hollingworth, H. L. Judging Human Character. pp62-66.

Summary of Chapter II.

This chapter has attempted to briefly trace the history of methods of character analysis from primitive times to more recent practices.

With respect to primitive methods it has shown that the prevalent means of judging human character tended to minimize the importance of the will and to emphasize the element of chance.

The use of Phrenology marked an early attempt at scientific method, and its value lay principally in the fact that it directed attention to physiological aspects which in later times have been found to have an important bearing on character.

We found the use of Palmistry to be prevalent even in our own time, and to be discredited because of its unreliability.

The analysis of methods of personal judgment showed that such methods were of greater value than the preceding because of their attempt to deal with character as evidenced in some observable degree. The reliability of such methods was found to be low because of the lack of an objective criteria by which to measure and form judgments.

CHAPTER III.

THE DEVELOPMENT AND USE OF CHARACTER RATING SCALES.

CHAPTER 111.

THE DEVELOPMENT AND USE OF CHARACTER RATING SCALES.

A. General History of the Development.

The rating of character according to a scientific method is of comparatively recent origin. The development of the various methods of rating character has grown out of the general advance in knowledge about human beings and the increased recognition of the worth of personality, especially in the fact that some traits of character are worth more than others, and therefore more desirable.

1. Questionnaire Methods.

The purpose of this type of analysis is to find out the extent of certain personal qualities by use of questions in regard to characteristic reactions in various situations. The questions usually selected are specific, and deal with concrete facts from which general conclusions may be drawn. Such questions in regard to the individual as the following are asked: Is this person to be trusted with small details? Does he have self-control in a trying situation? Is he persevering under adversity?

Extensive questionnaires have been prepared and used for employment bureaus, professional promotions and other purposes, and they have measured character by means of some numerical scheme.

In evaluation of this method, it is first to be observed that its value is largely in its diagnostic use. It is not

adapted to use where a definite qualitative scale of values is needed, and is difficult for use in self-analysis. Allport says of this method:

"The questionnaire method may be made available for self-study provided (1) The questions relate to actual overt acts, not feelings, motives or intentions, and (2) the individual can adopt an objective attitude toward himself and one free from rationalization. The basis of the replies must be what one does, not what traits one believes himself to have." 1

2. The Elliot Rating Scale.

The next step in character analysis came in the construction of Rating Scales. Such scales were designed for the purpose of measuring in a relative manner, individual qualities which have come to be regarded as of value to civilization.

According to Dr. Rugg,² Elliot was the first to make a detailed scientific attempt at constructing a character rating scale. He compiled about a hundred traits, to which were given definite weights according to their supposed importance. He did not make use of an objective criteria for the establishment of his list of traits, or for the weighting of them in degree of importance. The list of traits which he used were limited because they were arbitrarily assigned.

In use the Elliot scale was largely subjective and abstract because there was no provision for comparison with an objective standard. The value of the Elliot scale was largely in the fact that it represented a beginning in the field of character measurement, and attracted attention to the possibilities and further development of the use of such a method.

1. Allport, Floyd Henry, - Social Psychology p 127.

2. Journal of Educational Psychology Vol. XII. No. 8, Nov. 1921
Harold Rugg, - Is the Rating of Human Character Practicable?

3. The Development of the Man-to-man Comparison Scale.

The first real progress in the development of character rating was the production of the man-to-man comparison scale. This method was developed at Carnegie Institute of Technology, by a Seminar group under the leadership of Professor Walter Dill Scott. The scale developed by this group was designed for use with employees in industry, and is generally known as the Graphic Rating Scale. This method was designed to take the process of rating out of subjective influence and give objectivity the largest use. Measurement was not to be made against an objective standard, but as a comparison with a scale of actual persons.

After the selection of a list of traits for measurement, the scale of values was made up in the following manner. First, choice was made of the best possible man to serve as a model. His name was written at the top of the scale. Next, selection was made of the "poorest man" whose name was placed at the bottom of the scale. An average man was selected to serve as a basis of comparison at the midpoint on the scale, and two other individuals were selected on either side, making a five-point scale of persons ranking from "best" through "average" to "worst." This scale was a real attempt at objective measurement, and although not of great immediate value has since served to show a valid method of procedure in the development of graphic scales.

In evaluating the Man-to-man comparison scale we may state the following merits:

- (1) The person making the judgment may be freed from a quantitative description in making a decision in regard to relative merit in any trait or quality.
- (2) This scale may be used for self-rating because it admits of fine discrimination, and yet is simple enough to be readily understood.
- (3) If used as a graphic scale this method will be likely to provoke less personal antagonism than other methods which require more explanation and time.

The limitations of this method are concisely stated by

Hollingworth:-..... "It (the man-to-man scale) presupposes a certain industry and a certain fidelity to the principle of the method, both of which actual judges seem inclined to avoid. Thus they tend to assign the numbers, letters, or other symbols directly, without actual production of and consultation with the various concrete scales which the method requires. What was in the intent a very rough method of ranking thus degenerates into the more conventional and labor-saving use of mere descriptive terms or their symbolic equivalents."

- (4) The Development and Use of the Army Rating Scale.

The opening of the world war offered a unique opportunity for the development of methods in character rating. It presented a situation which demanded the assembling of a large number of men having ability in many divergent fields. There was not time for the operation of the method of trial and error to select out of the millions of citizens those best fitted for places of responsibility and efficiency.

1 Hollingworth, H. L. Judging Human Character p. 104.

Two groups of educational experts were organized, known as the Psychological Division of the Army, and the Committee on Classification of Personnel. The first organization worked out and successfully used the Army A, Alpha, and Beta - Group Intelligence tests, and the Personnel Committee produced the Army Rating Scale for Rating Officers.

The conditions which the state of war imposed made possible a scientific working out of a man-to-man comparison scale, such as ordinary conditions would hardly warrant. Men were grouped in large numbers in camps, where there was a minimum of outside disturbance. All the ordinary activities of life were under rigid supervision and conduct could be accurately observed and judged.

The comparison scale was constructed by the placing at the upper extreme the name of the man who among the officer's acquaintances ranked highest in the trait to be measured. At the lower extreme the man found to be lowest in that trait was placed. At the middle point, a person possessing the trait in an average degree was placed. Half way between the top and the middle a fourth man was placed, and a fifth half way between the middle and the bottom. Each candidate for judgment was compared with other men constituting the points of the scale. The Army scale represents a scale scientifically applied.

In evaluating the army scale we may quote Rugg,¹ who says that the ratings become valuable only when:

- (1) The rating scales are made comparable and equivalent.
- (2) The judges are thoroughly acquainted with the subjects.

(3) The independent ratings of at least three judges are averaged.¹

B. The Use of Character Rating Scales in Business Corporations.

The business man having charge of a large manufacturing plant is constantly required to purchase new and better machinery with which to supply means for production. The manufacturer who would purchase machinery without making sure that it would serve his purposes as to power, speed, production, and control would be regarded as unfit for his business, and yet for many, many years men in all kinds of business have hired men and women to operate machines and to take charge of responsible parts of the work, of whose ability they had only the slightest idea.

It was because of the necessity that manufacturing plants produce a high type of workmanship, that attention came to be given to the devising of some means of analysing character with reference to efficiency in workmanship, and ability to judge different capacities in supervision of workmanship.

1. The use of Rating Scales for the selection of best equipped workmen.

The use of rating methods in business and industry has come about through recognition of certain values. Patterson lists the following values:

- (a) The educational effect on those making the ratings.
Making out the rating reports insures the analysis of subordinates in terms of the traits essential for success in the work.
- (b) The educational effect on the employee.
The knowledge that he is being judged periodically in

1. Journal of Educational Psychology Vol. XII. No8, Nov. 1921
Rugg, Harold, - Is the Rating of Human Character Practicabl ?

essential traits affords him knowledge of those things that are considered vital and important, encourages self-analysis and provides an incentive for self-improvement in those traits in which he is weakest." ¹

The use of the subjectively developed scale is of little value in the business plant. The qualities selected are of negative importance when they are given abstract meanings. Such a scale cannot be used by those who are not very well trained in the use of rating methods.

2. The Man-to-Man comparison Scale.

The use of the man-to-man comparison scale particularly the graphic type has been experimentally proved to be of value. The following statement of the purposes of the Rating scale was taken from the back of one of the Graphic scale described and shown by Patterson, and is explanatory of its use:

- (a) "The Graphic Rating report is a practical method by means of which each employee's ability and fitness for promotion can be known quickly, and with a reasonable degree of accuracy and uniformity throughout the company.
- (b) "The Ratings are converted into a numerical expression indicating the ability of each person in those qualities deemed most essential, such as ability to learn new methods, quantity of work, quality of work, industry, initiative, cooperativeness, and knowledge of work.
- (c) "This rating report has been devised after careful consideration of the best practices through-out the country. Its chief claim for the support of the supervisor and the employee is the fact that it is simple, definite, and concrete. It reduces the time required to rate an employee to a minimum, yet it is so arranged that the interests of each employee are safe-guarded as regards accuracy.
- (d) "Because the Rating report calls attention separately to each of the essential qualifications, it lessens the danger that opinions will be based on minor points, with corresponding disregard of important qualities. It is to the interests of all concerned to replace snap judgments by carefully thought-out reports.

¹ Journal of Personnel Research, Vol. 1 No. 9
Patterson, D.G. The Graphic Rating Scale.

- (e) "All ratings are confidential. Any employee who is rated however, may be told where he stands in order that he may improve himself if he desires."¹

The Rating Scale as it is successfully used in business corporations serves as a basis for promotion and demotion. Its use in this regard is based on the assumption that character analysis may denote efficiency in the execution of work. It is essential that some method be used for bringing to the notice of the management the progress or lack of progress of individual employees in order that, those who show ability or unusual promise may be considered as eligible for wage increase or promotion; and, on the other hand, in order that those employees who are deficient in certain ways may be given vocational council or special training to raise their efficiency level.

The use of Rating Scales in business corporations has been of value in promoting vocational guidance. The use of such a method has shown that there are certain character traits which may be selected showing fitness for responsible positions and all grades of efficiency. Vocational guidance in connection with the use of rating systems may be constructive, and may serve as a highly efficient means of selection of individuals having special abilities, thus conserving valuable material in human genius which might otherwise not have come to the notice of those in authority.

It is generally conceded that rating made by the Graphic method serves a very useful purpose. This is evidenced by the relationship between ratings on the same men by the same judge, and by the correlation between ratings on the same man by different judges

1. The Journal of Personnel Research, Vol. 1, no.9
Patterson, D.G. The Graphic Rating Scale.

C. The Use of the Character Rating Scale in Effecting Educational Progress.

The ability to perceive the peculiarities of any individual character by outward signs is an essential to any educational method. The recognition of individual differences led to the measurement movement in education. The first work in this direction was directed toward the quantitative measurement of the educational product, and that work has progressed in technique, until at the present time, we may in a large measure predict the achievement of an individual along certain lines. But quantitative measurement does not take into account all that is inherent in human nature. Individual differences are to be perceived in those qualities which make up the persons character, and character is a necessary element in human civilization. If character is to be judged it must be judged qualitatively. The question has been asked, can character qualities be measured? Some one has said, "Whenever a difference can be perceived it can be measured." There is no doubt about the ability of even the most unskilled person to perceive differences in character. The evident need for some method by which the educator may determine the existence or non-existence of certain desirable character traits has led to the use of the Rating scale in education.

While the use of the rating scale is comparatively a recent movement in education its use has been aimed toward the improvement of method, and in such use has been able to show results of a positive nature.

The Rating Scale in the field of education has had largest use in the promotion of teacher efficiency. This method bears an important relationship to the general efficiency of the school. It may serve as a means of the vocational guidance of teachers, affording a means for analysis of the necessary qualities for general or specialized teaching, and as a means of revealing the best location for a teacher with certain given qualifications. The use of Rating Scales may serve as a means for the improvement of teachers in service, since it gives a basis for self-criticism, and affords a definite means for self-improvement; it also gives definite standards for efficiency thereby giving emphasis to important qualities.

The Rating scale is an important method for use of the supervisor. By use of this method the supervisor may discover those teachers of skill and special ability needed for particular phases of the teaching staff. "The Rating scale attempts to get at the efficiency of the teacher from the standpoint of her personal equipment and of her teaching method." 1

The use of self-rating scales by teachers serves to give a point of contact between the supervisor's opinion or judgment of the teacher, and the teacher's own estimate of her qualities. When the teacher discovers that certain attainments in personal qualifications are highly regarded, she will usually make an effort at attainment of a high degree of efficiency in that regard. It is thus that the self-rating scale may effect desirable change in the direction of professional skill.

1. Hanson, W. L. Supervision of Religious Education Through Objective Tests and Measurements.
Boston University Bulletin, July 10, 1924.

The use of the Teacher Rating Scale may indirectly be useful in effecting changes in curriculum reconstruction. In seeking for a cause of lack of efficiency in any teacher the supervisor may discover that her use of subject matter is at fault. In these days when changes in subject matter are constantly being made the use of rating scales may well be used during the experimental use of new material. The Chassell-Upton Scales for the Measurement of the Importance of Good Citizenship.

The Chassell-Upton scales were devised for the use of the Horace Mann Elementary School, Teacher's College, Columbia University. The scales are used in connection with the school reports which are sent to the home. The devising of the scales grew out of certain evident needs: (1) The inability to grade many pupils accurately because of different standards of marking; (2) a serious difficulty presented by the fact that the type of report card in use tended to make children work for "grades" rather than for mastery of material; (3) inability to give proper emphasis on character formation as a vital function of the school.

As the result of much study and research, a new plan was devised whereby reports relating to studies according to a definite form should be sent home, together with a second form giving habits and attitudes desirable for good citizenship.

The aim as stated was,—"To choose those habits and attitudes that are of social significance and to stress the necessity for each one to work for the well-being of the group rather than for personal ends. In determining the items to be included, the pupil was thought of not only as a child but also as one in the process of becoming an adult citizen." 1

The general items covered by the charts devised are as follows:

1. Habits relating to self and personal belongings.
2. Habits relating to others and the belongings of others.
3. Habits relating to studies and other activities.

These scales are intended to be used in connection with a course of study in Good Citizenship. The charts giving scales for measurement are to be filled out by teachers, and special note made of those attitudes and habits in which the child is notably strong or weak, are reported to the parent on the report card. The detailed materials which the scales furnish are filled for permanent record in the school office.

An evaluation of the Scales for measuring habits of good citizenship must recognize the evident value of such scales.

1. They represent a scientific, systematic attempt to measure those qualities which the public school aim to teach but usually fails to measure.
2. They cover a large number of very necessary habits which relate to the well-being of the individual and the group.
3. They furnish a numerical measurement of conduct in quantitative terms.
4. The descriptive terms used in the charts are simple and readily defined.

1 Siegfried M. Upton & Clara Frances Chassell, - A Scale for Measuring the Importance of Habits of Good Citizenship. Teachers College Bulletin, Columbia University No. 9.

There are certain defects in the scales which should likewise be noted:

1. Its use is largely limited to a local situation.
2. The traits selected for measurement were evidently not selected with reference to an objective criteria.
3. The selection of traits omits some of the very important traits connected with good citizenship.
4. The weighting of the scale of values is so highly technical that it is not practical for ordinary use.

The Mendenhall Self-Measurement Scale for Use of High School Pupils. 1

The Mendenhall scale is a part of the work of the Iowa Plan Character Education Movement. The purpose of this scale is obviously to allow the high school student to use his own powers of judgment in the analysis of his character. The following statement from a list of foundation principles would seem to give the basis for the development of the method:

"During the early years reduce a self-conscious goodness and reasoned conduct to a minimum. Don't tempt a child to analyze the moral life until he has one; first, conduct; then the sympathies; next the imagination, and finally, reasoned behavior. Cultivate the power, on occasion, to face real moral situations thoughtfully, to criticize conduct, to form clear and accurate judgments of right behavior, to attain conscious self-control and to help direct wisely the life of the group."

The scale consists of the listing of thirty traits as follows:

- | | |
|----------------------------------|-----------------------------|
| 1. General health | 11. Mental activity |
| 2. Physical vitality | 12. Judgment |
| 3. Bodily carriage | 13. Memory |
| 4. Muscular control | 14. Imagination |
| 5. Work | 15. Tolerance |
| 6. Facility | 16. Self-estimation |
| 7. Food and drink | 17. Breadth, vision, grasp. |
| 8. Mating Instincts and desires. | 18. Courage |
| 9. Disposition | 19. Stability |
| 10. Thoroughness | 20. Tastes |

21. Honor
22. Attitude toward family
23. Attitude toward others
24. Attitude toward officials
25. Attitude toward religion
26. Attitude toward time
27. Language
28. Pastime and leisure.

In form the scale is arranged on a long sheet with the characteristic to be measured in the center of the page. The scale of values is distributed in ten points, positive measurement being distributed at the left.

The following points of value are to be noted in this scale:

- (1) It is extremely comprehensive, covering practically all possible relationships of life.
- (2) It gives a wide scope in the measurement of terms, thus enabling the student to make fine distinctions.
- (3) It is compact in form and easy to handle.

The following criticisms may be offered in reference to this scale:

- (1) It is made up of abstract terms which are difficult to translate in objective meanings.
- (2) The scale of values does not in every case offer enough distinction to warrant a measurement.
- (3) There is a very evident overlapping in terms, showing that a condensation would facilitate usage.

Summary of Chapter 111.

This chapter has given a brief account of the development of character rating methods, beginning with the Elliot rating scale and showing the gradual development of more objective methods such as the man-to-man comparison scale and the Army scale for measuring character efficiency.

The use of character rating in business and educational institutions has been discussed, and scales such as the Chassell-Upton, and the Mendenhall Scales analyzed and evaluated.

CHAPTER IV.

THE PLACE OF CHARACTER ANALYSIS IN RELIGIOUS
EDUCATION.

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THE PLACE OF CHARACTER ANALYSIS IN RELIGIOUS EDUCATION.

In this chapter we propose to show that the problem of character rating is a problem which legitimately belongs to Religious Education, (1) because of the implications in an underlying philosophy of Personalism; (2) because of its relation to the principles of Self-Psychology; (3) because it is related to a theory of Religious Education; and (4) because of the relation of self-analysis to the needs and capacities of the age of pupils for whom the rating scales are intended.

A. Relationship to an Underlying Philosophy of Personalism.

Any consistent, intelligent attempt to make religion function in every day life must rest back on a fundamental philosophy. The Philosophy of Personalism, based as it is on a Theistic view of the universe, furnishes us with a rational world view which is consistent with the Christian religion. The Philosophy of Personalism is "the view that interprets reality as a society of persons; there is one Supreme Person, in and for whose thought and will all physical things exist so that they are nothing apart from Him." 1

By a person is meant, -intelligent feeling, moral perception and will concentrated into a center of self-conscious, self-contemplative and self-determining being who can say "I", and

1 Brightman, Edgar S., An Introduction to Philosophy P. 246.

who is subjective, in that he has knowledge of other persons, and is objective in that he is known by other persons. At the top of the Universe as its cause and sustainer is the Supreme Infinite Person, God. To Him, man as the crown of creation stands in closest relationship.

Created by an intelligent God, man shares in that intelligence. Because the world of Persons and things stand in relationship to each other and because man is by nature intelligent and self-determinative, we find him assuming a place of control over the world of things and over other persons.

The human person, "made in the image of God" may enjoy fellowship and communion with his Creator. He comes to share God's purposes, not only with reference to the world in which he lives, but also with reference to himself. He comes to learn to direct his own inner powers toward the forming of his character in harmony with certain chosen ends. Because of the implied relationship with God, the human person with his power of self determination, may consciously work toward the possible attainment of a God-like character.

The essence of that which makes up the intelligent, moral self-determinative entity, we know as personality, and personality implies power. Personality is a center of a certain inner force divine in origin which radiates influence and produces effects in the world of persons and things. Because of the human capacity for freedom of choice in life situations, self-determination is

a large factor in personality. The person may determine his own choice in the objective relationships of life, and he may also largely shape those inward subjective forces which are fundamental to character.

Self-determination directed toward the attainment of a spiritual ideal makes for Christian citizenship. "Personalism asserts that there is an eternal ideal of perfection in ontological reality." ¹ The conscious choice of a high ideal for Christian living leads the person to service for man, with God, and a life of supreme worth.

Since no personality in our world may be completely isolated, we find that personality implies a certain obligation. In a society of persons, there comes the obligation to self-control for the good of the group and self-mastery that the individual may lift himself to a place of authority and responsibility among his fellowmen. The person is obligated to control himself and to set himself to perfect and complete that development in character which is possible by reason of his capacities.

Personality implies the obligation to live in accord with high ideals. While the Philosophy of Personalism postulates a supremely perfect Creator as the cause and sustainer of the universe, it does not maintain that there is no place for the conscious striving toward attainment of ideals.

¹ Brightman, E. S. Religious Values and Recent Philosophy
Boston University Bulletin, Aug. 1, 1921.

According to Dr. Brightman,- "It finds in God a being of perfect goodness but not of mechanical perfection. His perfection is perfection of purpose, a teleological perfection. In its practical bearing on human beings this means not that the universe is perfected, but that it is perfectible; not that nothing can be improved, but that real change, real improvement is the purpose of life."¹

Personality further implies the obligation to live righteously with other persons. In a complex society of persons, no man can live wholly to himself. The mere holding of an abstract ideal does not produce right relationships in society. The individual must carry on certain activities which are regulative in producing a high plane of social living. There must be a conscious striving to live the human life in a high and worthy way.

The responsibility of the individual person for his own conduct does not mean the final word in obligations: as a finite being, for he is likewise obligated to influence the character of other persons. The relationships which exist between the human and the divine, with the power of influence of the divine over the human suggests that in a limited sense that power may exist between persons. This is possible through the interaction of mind, will and spirit consciously directed toward the ultimate achievement of the highest and best in human character.

Personality implies the possibility of progress. If personality is motivated in the right direction, it may move far toward the ideal of perfection. Chrysostom, the great Church Father said

1. Brightman, E. S. An Introduction to Philosophy. P. 364.

of the Apostle Paul,- "Thus this man Paul, three cubits high became tall enough to touch the third heaven." However humble be the environment, limited in scope, he finds himself, the person may leap over boundaries of material limitations in the building of his character so that he may become a Paul, a Luther, or a Lincoln. Thus we see that the range of possibility in character achievement may be infinite in extent. Man's true worth is in his potentialities rather than in actualities. The record of his achievement in intellectual and material things has a point of contact with his achievement in character because the evidence of character attainment is seen largely in conduct.

The essentially Theistic tendency of the Personalistic Philosophy directs attention to the possibility of progress in moral and spiritual attainment. Such progress moves in a positive direction. Personalism directs attention to the problem of moral values and holds to the doctrine of perfectionism which states that "Moral value consists, not in pleasurable feelings only, but in the development of personality as a harmonious whole, in accordance with the most complete ideal of personality that our mind can form. The good life then, is the whole life; the life that aims at the richest and fullest development of its capacities!"¹

The Relation of Character Analysis to the Principles of Self Psychology.

The problem of this thesis does not find all-inclusive implications in Philosophy. It is vitally concerned with human conduct, and human conduct is the active relation of self to other selves. A better understanding of such relationships in their complexity may have a significant bearing on conduct. Such an understanding may come through the study of Psychology, which

¹ Brightman, E. S. The Contribution of Philosophy to the Theory of Religious Education. Boston University Bulletin. July 15, 1924.

may be defined in this instance as the "science of self in relation to its environment."

Self Psychology or Psychological Personalism holds that all consciousness is self-experience. It deals with consciousness as a whole with relation to life experience. The self is defined as, -"Any conscious experience or process taken as a whole and as experiencing itself." 1

One of the fundamental principles of self-psychology is the recognition of the importance of self-consciousness. Consciousness is incapable of exact definition, but it includes all states and processes of thought, feeling, will and self-experience. Self Psychology recognizes facts in regard to self-consciousness and sees states of consciousness in relation to experience. It also recognizes the full powers and possibilities of self-consciousness. It sees "the human being not merely as a machine, but as a machine but as a machine plus the machinist." 2

Self Psychology holds that the person, or the self, is expressed through the behavior, but is not behavior any more than the machinist is the machine. If the self functions through behavior, then self experience may become intelligible and purposive.

The science of Self Psychology is able to give a satisfactory

1 Brightman, E. S. An Introduction to Philosophy p. 191

2 Dean Athearn, Lecture Notes, -Principles of Moral and Religious Education. 1921.

account of values. A value may be defined as "whatever is desired or enjoyed, or prized, or approved or preferred."
 Valuation is an experience in which the entire person is engaged; it includes thinking and all other functions of consciousness fused into one ideal whole." 1

Self Psychology makes use of the method of introspection. Because the person is "directly conscious of a unique, a relatively persisting self in relation to its environment, therefore, asserts the existence of a self and scientifically studies its constituents and relations." 2 The value of the method of introspection is seen in its purposive self-analysis. It is by this means that any person may make a qualitative analysis of his own self, in order that as a member of society he may know in what direction, and how far he is moving with reference to recognized standards of worth.

The method of introspection has its limitations and defects as well as its values. A mere looking inward on one's self might never produce results favorable to the development of character. It might even work harm by producing a morbid self-consciousness which would continually analyze and review life's experiences, actual or imagined, without producing desired change in the direction of better control of experience.

Self psychology may make use of the method of introspection in bringing the person to a realization of his potential capacity, and in showing him where present conduct is or is not in harmony with possible progress. The most effective use of introspection is with reference to a standard of values which will enable the self

to recognize and classify self-experience. The power of selection and choice out of life experiences is possible to the person who is capable of adjustment and initiative.

We therefore conclude that while self psychology furnishes a valuable method for self-analysis, if it is to be used in the interest of character-building there must be a means of recognition of a scale of values, by which to compare, estimate and evaluate those tendencies in thought and conduct which have a direct bearing on character. It is in the interest of the use of such a method that this thesis is proposed.

C. The Relationship of Character Analysis to a Theory of Religious Education.

The aim of education has been stated as the "introduction of control into experience. Dean Athearn defines the aim of Religious Education as "the introduction of control into experience in terms of a life ideal," and the aim of Christian Religious Education as the "introduction of control into experience in terms of the ideal of Jesus Christ." Religious Education would therefore seek to make conscious self-control a dominant factor in experience. Character is largely the product of self control and results from the formation of specific habit reactions.

1 Brightman, E. S. An Introduction to Philosophy p. 194.

2 Calkins, Mary W. A First Book in Psychology p. 278.

"In all our relationships we must return or, better still, we must advance toward a personalistic interpretation of our problems. Not through mechanical plans and devices, not through outward manipulations of law, not even through leagues or courts, must the new personalism be born, but through the generation of the human heart and the spirit of good will among men, through the 'humanizing of knowledge,' and through the exaltation of personality to its rightful place. Then and not till then, will personality be enthroned and the personal interpretation of any problem among men and nations will usher in that era when man shall be master of all the forces within him and around him." 1

D. The Special Application of Character Analysis to the Needs and Capacities of High School Students.

The method of character analysis has special place in the training of the High School age pupil in Religious Education. It is at this time that self-consciousness has developed to a point where psychological use may be made of the ability to analyze in terms of standards or ideals. It is during this period of adolescence that greatest progress is made toward an inner interpretation of duty in relation to a standard of values. Tracy says: "There is no doubt that its most marked development takes place between the ages of twelve to twenty-four, the age when life-ideas take form, and judgments are made as to the absolute worth of this type of character.

1 The Personalist. Vol. V. No. 4. Oct. 1924.
H. Osborne Ryder A Depersonalized World.

It is the age of passionate devotion to those ideals and to those persons in whom they seem most nearly realized. And so it comes home to the mind that these things are not made good and worthy by anything external to themselves; they are good and worthy in themselves alone. And thus the categorical imperative, with all its momentous consequences for life, becomes consciously and reflectively operative in the life of action and choice." 1

It is during the period of adolescence that the tendency toward introspection becomes apparant, as self-feeling develops. This tendency needs direction and training or it may degenerate either into morbidness or into a false self-esteem.

Training in self-analysis may be effective during the adolescent period because of the ability of the youth at this time in his mental development to make a concrete application of an abstract principle. To quote Tracy again:-

"The ideal type of human character (the goal of the educational process) is an individual with pronounced and effective individuality, in whom all the forces and resources of mind, heart and will are thoroughly organized and constantly utilized, in the service of moral ends; which means that all the activities of the individual while conducive to his own further self-realization, are in like manner conducive to the same self-realization on the part of all other selves, so far as his influence extends." 2

With special reference to the religious education of youth we find the greatest normal religious development in the adolescent period. Religion for the boy or girl at this time becomes subjectively personal and therefore spiritual. The ability to rationalize religion and to relate the subjective values of

1 Tracy, Frederick, -The Psychology of Adolescence p.164

2 Ibid. p. 131.

religious though to its objective manifestation in every day life, makes this a-time for the personal acceptance of religion and the development of Christian Character.

Recent investigation shows that the age of greatest accession to church membership is during the early adolescent years, the age for joining the church being fourteen years and seven months.¹ This investigation proves that consciously or unconsciously the youth is directed toward the making of choices for a high standard of living, and that this is the period when directive work in the interests of character building should be given. It is at this time that life begins to be seen as a whole, to have meaning and purpose.

We have never doubted the possibility of training youth to accept and to live in accord with the principles of Christian standards of conduct. It is evident that those qualities which make up Christian character are of inestimable value to those who possess them, and their opposites on the negative side are admittedly undesirable. Religious education needs to emphasize the fact that these desirable traits are attainable through conscious effort and training. Character traits are found to have quality, to exist in degree, as well as amount, and they are therefore relatively measurable. It would seem highly desirable that Religious Education perfect some method of such measurement.

1. The Indiana Survey of Religious Education Vol. 1. p. 375.

SUMMARY OF CHAPTER IV.

This chapter has attempted to show that the Rating scale as a method of character analysis has a place in Religious Education, and the following conclusions may be drawn:

- (1) Character analysis is consistent with the Philosophy of Personalism because a self-conscious, self-determinative, intelligent person living in fellowship with the Supreme Creator is capable of progressive attainment in character.
- (2) Character analysis may make use of the method fundamental in Personalistic or Self Psychology by reason of the relationship between consciousness and self-experience.
- (3) Character analysis has a legitimate place in Religious Education which aims to produce control in experience in terms of great religious ideals.
- (4) The use of character analysis has a special application to the needs and capacities of High School students who are able to make a concrete application of an abstract principle, and by use of trained and guided introspection may consciously realize and estimate their own qualities.

CHAPTER V.
THE CONSTRUCTION OF A CHARACTER ESTIMATING SCALE
FOR HIGH SCHOOL STUDENTS.

CHAPTER V.

THE CONSTRUCTION OF CHARACTER RATING SCALES FOR HIGH SCHOOL
STUDENTS OF RELIGIOUS EDUCATION

This chapter proposes to show how Character Rating Scales may be devised and used in Religious Education. A theory of character building which rests on a Personalistic Philosophy recognizes the supreme importance of individual powers and capacities. The person is seen to have definite powers of thinking, feeling and doing, to be self-conscious and self-directing. The training of the individual with reference to character proceeds on the assumption that such powers and capacities have specific positive values.

We have investigated methods of character analysis which have been used in the army, by business corporations and in educational institutions. Conclusions resulting from evaluation of these methods show that character analysis by means of the use of rating scales is effective largely in proportion to the emphasis which is placed on the correlation between thinking, feeling and doing; and the objectivity with which character qualities are defined and distributed along a scale of values. The arbitrary selection of a large number of desirable character traits converted into a rating scale may be lacking in concreteness and in application to life problems. The virtues are best applied to life when they are descriptive of habitual conduct. We have confidence in the ability of the individual having average intelligence to recognize and apply such descriptions, if training and direction is given, in understanding the meaning of terms described in both the abstract and the concrete form.

A. Collection of Data.

The material which follows in this chapter is the description of an investigation carried on, data secured and tabulated by the writer during a period of about four months.

Selection was made of students of three age groups; nine to eleven, the pre-adolescent period; twelve to fifteen, the younger adolescent group; and sixteen to twenty, the older adolescent group. It was decided that from these three groups self-analysis should be made which would furnish a list of character traits for use in making up rating scales.

In a preliminary investigation with about thirty pupils in the younger adolescent group, it was found that character traits described in positive terms are more difficult to name in objective terms than negative terms. It was therefore decided that in the collection of data it would be advisable to use negative terms.

Over six hundred questionnaires were sent out to Week Day and Church School teachers or leaders having supervision of the three age groups selected for the investigation. No attempt was made to draw up a long or extensive blank. The aim was to secure a certain amount of information from the pupils of these age groups, stated in their own words, which would be indicative of their own ideas, attitudes and conduct. The following serves to show the type of blank used:

Date..... Age.....

MY TEN GREATEST TEMPTATIONS.

- 1-----
- 2-----
- 3-----
- 4-----
- 5-----
- 6-----
- 7-----
- 8-----
- 9-----
- 10-----

The following instructions were given to teachers:

"We are making a character analysis for use in Religious Education, and we wish to know what definite elements are making it difficult for your pupils to do what they know is right to do.

"The blanks are to be used in securing information. It is suggested that you precede the giving of the blanks by a short talk which will clarify the meaning of temptations,

as the undesirable tendency to conduct or thought, which are found in persons when they know what is right to do or be. Do not make the talk long, or do not give specific instances which will suggest information that might be used on the blank. If a concrete example is needed the following may be used: 'A person may be tempted to be sad when he knows he should be happy, he shows this temptation by refusing to smile.' Have the pupils write statements in terms of things they do or do not do when tempted whenever possible.

"Be sure that age and date are plainly stated at the top of the paper, but tell the pupils not to put names on papers. We are not trying to get information about any single individual, but we wish to get information about pupils of the same age."

Out of a total of over six hundred blanks sent out to pupils, a total of three hundred and two have been received to date, giving information which can be tabulated. The distribution of blanks received, according to ages were as follows:

Pre-adolescent group, ages 9-12.....	115 blanks
Younger adolescent group, ages 12-15....	109 blanks
Older adolescent group, ages 16-20.....	78 blanks
Total	<u>302</u>

The blanks were sorted according to ages. The items listed were tabulated according to frequency, with some condensation when overlapping was evident. The following tabulation shows the returns from the pre-adolescent group:

TABULATION OF CHARACTER TRAITS OF 115 PUPILS, AGES
9-11, GIVING "MY TEN GREATEST TEMPTATIONS."

CHARACTER TRAITS	FREQUENCY
<u>DISOBEDIENCE</u>	
Disobedience to parents, teachers, and older brothers and sisters.	
Disobedience to law.	
Disobedience when told what to do.	
Disobedience when one knows what to do without being told.	97
<u>IRREVERENCE OR DISRESPECT</u>	
Use of profane language.	
Not keeping Sunday holy.	
Disrespect to teachers and parents.	
Discourtesy.	
Impertinence.	47
<u>UN-TRUSTWORTHINESS</u>	
Shirking tasks supposed to do.	
Not ready to take care of baby or help with dishes.	
Do not come home from school when expected.	43
<u>DISHONESTY</u>	
Deceiving parents or teacher. cheating.	42
<u>QUARRELSOME</u>	
Can't get along with playmates.	
Quarrel at home.	42
<u>UNTRUTHFULNESS</u>	
Tell wrong stories.	
Tell white lies.	32
<u>UNKINDNESS</u>	
	7
<u>LAZINESS</u>	
	5
<u>SELFISHNESS</u>	
	2
<u>BOASTING, INSINCERITY</u>	
	2

TABULATION OF CHARACTER TRAITS OF 109 PUPILS, AGES
12-15, GIVING "MY TEN GREATEST TEMPTATIONS."

CHARACTER TRAITS	FREQUENCY
<u>DISOBEDIENCE</u>	
Disobeying rules in school	
Unwilling to obey promptly	
Disobedience to parents and teachers	
Disobedience to law	
Disobedience when expected to obey without being told.	76
<u>IRREVERENCE AND DISRESPECT</u>	
Breaking Sabbath	
Profanity	
Disrespect to parents and teachers	
Impertinence	
Lack of courtesy	51
<u>DISHONESTY</u>	
Cheating in school work	
Unfair play in games	
Borrowing and never returning	42
<u>QUARRELSOME</u>	
	35
<u>INSINCERITY</u>	
Snobbishness	
Hard not to try to make people think I am better than I am	
Boasting about clothes or money	30
<u>BAD TEMPER</u>	
Crossness	
Crankiness	
Sulkiness	
Impatience in little things	
Faultfinding continually	28
<u>UN-TRUSTWORTHINESS</u>	
Neglect of duties	23
<u>UNKINDNESS</u>	
	23
<u>UNTRUTHFULNESS</u>	
	21
<u>SELFISHNESS</u>	
	17
<u>LAZINESS</u>	
	10
<u>PROCRASTINATION</u>	
	8
<u>JEALOUSY</u>	
	7
<u>UNTIDINESS</u>	
	6

TABULATION OF CHARACTER TRAITS OF 78 PUPILS, AGES
16-20, GIVING "MY TEN GREATEST TEMPTATIONS."

<u>CHARACTER TRAITS</u>	<u>FREQUENCY</u>
<u>SELFISHNESS</u>	23
<u>BAD TEMPER</u>	20
<u>UNTRUTHFULNESS</u>	18
<u>INSINCERITY</u>	18
<u>IRRESPONSIBILITY OR UN-TRUSTWORTHINESS</u>	28
<u>CHOICE OR WRONG AMUSEMENTS</u>	12
<u>SARCASM, GOSSIP</u>	9
<u>STUBBORNNESS, OBSTINACY</u>	8
<u>UNKINDNESS</u>	8
<u>SELF CONCEIT</u>	7
<u>PROCRASTINATION</u>	6
<u>OVER-BEARING</u>	6
<u>ENVIOSNESS</u>	5
<u>JEALOUSY</u>	5
<u>SNOBBISHNESS</u>	2
<u>STINGINESS</u>	2
<u>LAZINESS</u>	1

COMPOSITE TABULATION OF CHARACTER TRAITS OF 302
PUPILS, AGES 9-20, GIVING "MY TEN GREATEST TEMPTATIONS."

CHARACTER TRAIT	FREQUENCY
DISOBEDIENCE	173
IRREVERENCE OR DISRESPECT	107
UNTRUSTWORTHINESS, IRRESPONSIBILITY	94
DISHONESTY	82
UNTRUTHFULNESS	78
QUARRELSOME	77
INSINCERITY	50
BAD TEMPER	48
SELFISHNESS	42
UNKINDNESS, SARCASM	38
JEALOUSY, ENVIUSNESS	17
PROCRASTINATION	13
STUBBORNNESS, OBSTINACY	8
SELF CONCEIT	7
LAZINESS	6
OVERBEARING	6
STINGINESS	2
UNTIDINESS	6

The results of the tabulation may be interpreted as follows:

- (1) The first two groups show a fair agreement in order of frequency of terms listed.
- (2) The first two groups show a marked similarity in their description of traits shown in conduct and in language used.
- (3) The third group show a tendency to state traits in more abstract terms which are not so closely connected with life situations.
- (4) The character traits listed are important and bear a serious relationship to problems of present day life.
- (5) The traits listed are capable of definition and of a qualitative measurement.
- (6) The traits listed may be converted into positive terms which will make them more desirable for educational use.

The next step taken in the preparation of this data is the converting of negative into positive terms as follows:

Disobedience.....	Obedience
Irreverence or disrespect..	Reverence or respect
Dishonesty.....	Honesty
Un-Trustworthiness.....	Trustworthiness
Quarrelsome.....	Friendly or agreeable
Insincerity.....	Sincerity or loyalty
Bad Temper.....	Good Disposition
Selfishness.....	Unselfishness
Jealousy.....	Magnanimity
Procrastination.....	Promptness
Stubbornness.....	Amenableness
Self-conceit.....	Self-effacing.
Laziness.....	Industriousness
Overbearing.....	Consideration
Stinginess.....	Generosity
Untruthfulness.....	Truthfulness

B. Condensation and Definition of Traits.

Because the process of converting the negative into positive terms showed an over-lapping in several instances, it was decided to condense the terms listed into a relatively small list. This is intended to serve two very useful purposes: First, it will give opportunity to define in a broad sense the traits used, thus giving scope for a variety of meanings, and avoiding the possibility of double meanings causing confusion; second, it will reduce the number of traits and will include those which have special reference to the field of Religious Education, and neglecting those traits which are more especially attended to in the Public School and other agencies.

After condensation and elimination, the following terms are listed in order of importance:

- I. OBEDIENCE
- II. REVERENCE OR RESPECT
- III. TRUSTWORTHINESS
- IV. HONESTY
- V. TRUTHFULNESS
- VI. UNSELFISHNESS
- VII. GOOD TEMPER OR DISPOSITION

In defining the terms listed great care has been taken with the hope that the terms may be understood in the most objective manner possible. The definitions are not taken from any one source, but have been compiled after consulting dictionaries, encyclopedias, and standard books and articles on Ethics and Religion.

By the term OBEDIENCE, we mean: (1) Prompt, unquestioning acquiescence in action and word when exact commands or requests are given, or when laws or rules are known; (2) compliance in words or actions when exact commands are not given, but are implied or known. (Includes obedience to the known will of God.)

We define REVERENCE in a two-fold meaning as: (1) Reverence in its religious significance, - the intelligent recognition of the sacredness of objects, symbols, and meanings which are inherent in Christian experience, together with attitudes manifest in conduct showing that reverence functions in every day life. Such manifestation is on the subjective side shown in regard for the name of God, the place of worship, and emotional response in services of worship. (2) Reverence in its ethical significance, - personal attitudes of respect and deference toward parents and teachers and those in authority, together with its objective manifestation in habits of life.

Honesty is defined as the quality in a person which shows absolute uprightness, fairness and justice in conduct in connection with the use of property or possessions, belonging to other persons, together with attitude or motive prompting such behavior.

Trustworthiness is defined as: (1) the quality of character which makes a person deserving of confidence in word or act; (2) the quality of character which makes a person never fail another in time of need; (3) the quality of character in a person which shows absolute trust or responsibility in any task or undertaking, under any circumstances.

Truthfulness is absolute conformity to facts in words, thoughts, or motives under any provocation or circumstance.

Unselfishness is shown: (1) in conduct which is motivated by regard for the advantage or pleasure of other persons; and (2) the willingness to make personal sacrifices for the good of others.

Good Temper or Disposition is shown (1) in habitual attitudes of kindness and good cheer under varying circumstances; (2) the manifestation of consideration and the effort to be agreeable in conduct; (3) the maintaining of self-control in words, thoughts and actions under trying or difficult circumstances. (This quality includes the spiritual significance of peace, joy, patience and good will.)

C. Verification of Traits Selected.

In order to verify the data secured from pupils for use in construction of Rating Scales, it was decided to secure information from parents and teachers which would serve as a check or correction on the material already tabulated, from those who be in a position to be acquainted with the manifestation of character traits as related to conduct. Blanks were therefore prepared and sent out to more than one hundred and fifty persons in form as follows:

MY TEN GREATEST PROBLEMS OF DISCIPLINE

- 1-----
- 2-----
- 3-----
- 4-----
- 5-----
- 6-----
- 7-----
- 8-----
- 9-----
- 10-----

Out of the one hundred and fifty blanks sent out, thirty-three are returned to date, giving the following data:

TABULATION OF CHARACTER TRAITS LISTED BY 33
PARENTS AND TEACHERS AS, "MY TEN GREATEST PROBLEMS
OF DISCIPLINE."

CHARACTER TRAIT	FREQUENCY
<u>DISOBEDIENCE</u>	
Disobedience to rules	
Disobedience to reasonable requests	28
<u>IRREVERENCE OR DISRESPECT</u>	
Irreverence in the House of Worship	
Use of profane language	
Disrespect shown to teachers	
Disrespect for sacred things	19
<u>UN-TRUSTWORTHINESS</u>	
Unreliability in keeping promises	
Irresponsibility in an undertaking	
Unwillingness to assume responsibility	17
<u>DISHONESTY</u>	
Cheating in examinations	
Unfair play	17
<u>UNTRUTHFULNESS</u>	
Deception in little things	
Excessive exaggeration.	16
<u>INATTENTION</u>	12
<u>PROCRASTINATION</u>	12
<u>SELFISHNESS</u>	11
<u>BAD TEMPER, SULLENNESS</u>	6
<u>LAZINESS</u>	5
<u>INSINCERITY</u>	4
<u>JEALOUSY</u>	2
<u>LOYALTY, TO SCHOOL OR HOME</u>	2
<u>UNKINDNESS</u>	1

An interpretation of the data which is tabulated as coming from parents and teachers shows in the listing of the first five traits exact verification of the first five as listed by the pupils themselves. In the entire list there is but one trait, -inattention, which is not listed by the pupils, and that may have been included under other terms. The significance of this verification lies in the following facts:

- (1) The temptations which are recognized by boys and girls as of significance in their own conduct, are similar to the problems of discipline which are presented by parents and teachers who are in closest contact with them.
- (2) The ability to judge their own character is largely verified by the similarity between the two lists in frequency and in choice of terms used in description.
- (3) The fact that these same traits are recognized to be of importance in training for Christian citizenship shows that the use of these traits in constructing rating scales should be a legitimate procedure.
- (4) Larger returns giving information from parents and teachers might give a different list of problems, and quite probably the list would come in a different order.

D. The Construction of Character Rating Scales.

The first step in the construction of scales which will be of greatest use to the teacher of Religious Education, is the establishment of an objective criteria as to the modes of response or habit reactions which may be seen in connection with any trait selected for measurement. The method of securing the criteria was the making of an inventory of all possible conduct activities in which the trait selected might be observed and described in concrete terms. Selection was made of the single trait, - Reverence for experimental work. This trait was selected for the following reasons:

- (1) It is a trait essentially belonging to the field of religious education, and therefore one which should receive definite emphasis.
- (2) It is a trait which highly important, as shown by tabulation of traits by pupils and by teachers.
- (3) It is a quality which is imperative in the living of a consistent Christian life.
- (4) It is a quality expressed in certain types of habitual conduct which is observable and relatively measurable.
- (5) The content or meaning which is represented by the word "reverence" is a legitimate part of the curriculum of Religious Education.
- (6) The age group for which the rating scales are intended represents a group with which the problem of reverence is especially acute in Religious Education.

The Building of an Objective Criterion.

I. Reverence in its religious significance: Inventory (This list is not exhaustive).

1. Places in which reverence is shown.

- a. Church building during services of worship
- b. Church building when there are no services in progress.
- c. Church School during sessions.
- d. Any religious service.

2. Persons to whom reverence should be shown.

- a. Any representation of the Deity.
- b. The minister as a leader of worship.
- c. Sunday School teacher as teacher of worship.
- d. Parents.

3. Activities showing reverence.

- a. Quietness and attention during services of worship.
- b. Bowed head and closed eyes during prayer
- c. Reading responsively with others.
- d. Singing with the group.
- e. Praying to one's self or following the prayer made by the minister or leader.
- f. Participation in the offering.
- g. Standing and sitting in order.
- h. Passing in or out of building quietly
- i. Careful handling of Church property
- j. Rendering any duty in a quiet and efficient manner.
- k. Not giving attention to distractions which may occur during a service of worship.
- l. Giving courteous and deferential attention to the minister or leader of worship.
- m. Thoughtful study of the Bible or lesson text.
- n. Not playing with Church property which should be regarded as sacred.

4. Emotional Attitudes indicative of reverence.

- a. Attitude toward the name of God.
- b. Attitude toward the Sabbath day.
- c. Attitude toward symbols of worship such as Bible, Pulpit, altar, etc.
- d. Attitude toward customs of worship.
- e. Attitude toward responsibilities which are given in church organizations.

II. Reverence in its ethical significance.

1. Persons to whom deference or respect should be shown.

- a. Parents .
- b. Teachers
- c. Older brothers and sisters
- d. Elderly persons.
- e. Younger persons in positions of trust and responsibility

2. Activities showing deference and respect.

- a. Attention when addressed by older person.
- b. Unquestioning obedience to requests.
- c. Courteous response to questions.
- d. Making ones self agreeable to parents and teachers.
- e. Standing when an older person enters the room.
- f. Offering a lady a seat.
- g. Lifting hat when meeting a lady
- h. Bowing in recognition of a greeting
- i. Not contradicting the opinions of elders
- j. Not interrupting in conversation.
- k. Speaking courteously of teachers or parents.

As a check on the list of activities and personal attitudes given above, a number of books were consulted giving ideas in regard to reverence particularly in its abstract meaning. While these were not of great use in making up the items of the scale, they were of great value in suggestiveness of meaning and the relative values which should be placed on different phases of reverence. The following is a partial list of such materials used:

Hecking, The Meaning of God in Human Experience,

Brown, C.R. The Main Points, Pilgrim Press. 1911

Fosdick, H. E. The Meaning of Prayer. Association Press 1915

Dibble, C.L. A Grammar of Belief. Morehouse Pub. Co. 1922

Hastings, Encyclopedia of Religion and Ethics. Scribners 1924

The determination of a Scale of Values for measurement.

In view of the fact that this scale is to be used by High School pupils for self-measurement largely, it was necessary to devise a scale of values which would be as objective in description as possible. It is assumed that there will be a certain amount of training in the use of the scales and that the student with such aid will be able to estimate his own character if the terms used are not too abstract or difficult of interpretation.

After considerable experimentation with pupils of High School age the following terms were selected to serve in making up the scale of values.

Having in mind a pupil who would serve as a model, or the best representative excellent conduct in the traits to be measured, the highest value was designated by the words, - "Nearly always". Having in mind a second pupil, whose conduct is good but not quite as good as the first, the next value is stated as, - "As a general rule". With an average pupil in mind, as a concrete example the third value is stated as, - "about half the time". The pupil not quite as good as average was selected as representative of the next value, - "Once in a while". and the lowest value was given to the pupil recognized as low in scale of conduct and designated as, - "almost never."

SELF RATING SCALE
(Measuring the trait, Reverence)

Name..... Date.....
 Age last Birthday..... Grade in Public School.....
 Are you a member of the Church?.....Date joined,.....
 Sunday School..... Sunday School Teacher.....

DIRECTIONS:

Read through the following question referring to your own conduct.
 Place an X in the column at the right which gives the true answer as near
 as you can judge.

Q U E S T I O N S

DO YOU SHOW REVERENCE IN CHURCH SERVICES:	ALMOST NEVER	ONCE IN A WHILE	ABOUT HALF THE TIME	AS A GENERAL RULE	NEARLY ALWAYS
1. By entering the room quietly?					
2. Observing silent prayer at the opening of the service?					
3. Giving attention to the sermon?					
4. Refraining from whispering?					
5. Joining in responsive reading?					
6. Joining in congregational singing?					
7. Bowed head during prayer?					
8. Careful handling of any church property, such as hymnal?					
9. Not fumbling with personal possessions, such as handkerchief?					
10. Not turning around to gaze at people?					

Q U E S T I O N S

A N S W E R S

11. DO YOU SHOW A REVERENT ATTITUDE DURING SESSIONS OF CHURCH SCHOOL BY:	ALMOST NEVER	ONCE IN A WHILE	ABOUT HALF THE TIME	AS A GENERAL RULE	NEARLY ALWAYS
1. Careful study of the lesson?					
2. MAINTAINING Silence during prayer?					
3. Joining in responsive reading and songs as requested by leader					
4. Respectful attention during reading of Scripture?					
5. Bowed head and closed eyes during prayer?					
6. Careful handling of Bible hymn-book and lesson text?					
7. Sitting and standing in order during assembly?					
8. Passing quietly and in order to lesson period?					
9. Performing any assigned duties quietly and efficiently?					
10. Not giving attention to distractions which may occur?					

Q U E S T I O N S

A N S W E R S

III. DO YOU SHOW A REVERENT ATTITUDE IN CHURCH WHEN SERVICES ARE NOT IN PROGRESS BY:	ALMOST NEVER	ONCE IN A WHILE	ABOUT HALF THE TIME	AS A GENERAL RULE	NEARLY ALWAYS
1. Not playing on or under pews?					
2. Talking in a quiet or subdued tone of voice?					
3. Not running or jumping about the auditorium?					
4. Careful handling of any Church furnishings?					
5. By not playing with Altar, pulpit or other sacred furnishings?					
6. By not drumming on piano or other musical instruments?					
7. Not marking or defacing walls or floors?					
8. Not slamming doors or making unnecessary disturbance?					
9. Restoring articles used to their proper places?					
10. Considering it a personal duty to help maintain a beautiful House of Worship?					

Q U E S T I O N S

A N S W E R S

IV. DO YOU SHOW DEFERENCE AND RESPECT TOWARD PARENTS, TEACHERS AND OLDER PEOPLE BY;	ALMOST NEVER	ONCE IN A WHILE	ABOUT HALF THE TIME	AS A GENERAL RULE	NEARLY ALWAYS
1. Giving prompt attention when addresses by them?					
2. Prompt, unquestioning obedience to reasonable requests?					
3. Offering a seat in a crowded car or room?					
4. Standing when an older person enters the room?					
5. Quiet and courteous response to questions?					
6. Lifting cap, or bowing in recognition on the street?					
7. Not contradicting the opinions of elders?					
8. Not interrupting during conversation?					
9. Offering assistance when needed without waiting to be asked?					
10. Speaking courteously of them when not in their presence?					

Numerical weighting of scale values.

Total possible score,- 200

Each question given
equal weight,- 50

Each response given
equal weight 05

Scale values:

"Almost never" 1
"Once in a while" 2
"About half the
time",- 3
"As a general rule" 4
"Nearly always" 5

Directions for using Self-Rating Scale:

This scale will not be used by pupils younger than twelve years. It should not be used without careful preparation on the part of a teacher or adult leader who is thoroughly acquainted with its construction and significance. It should not be put into actual use among pupils of a Church School or other organization, unless the pupils have used a similiar device until the practice effect has become eliminated.

When finally ready for use the teacher should follow the procedure indicated with exactness in order that a minimum of irrelevent factors may be introduced in the technique of administration. The technique of administration should be as follows:

You have each been given what is called a Rating Scale. Before you are ready to use it, there are some blanks at the top of the first sheet that need to be filled in. You will all work together, if you please,

On the first dotted line at the top of the page after the word Name, write your name. Write your first name and then your last name. Then at the end of this line after the word Date, write the date that is today. (Examiner gives the date.) On the next line after the words Age last Birthday, write the age you are now. Next, after the words Grade in Public School write the number of the grade if you are in Grammar School, and the year and class if you are in High School. On the next line, after the words, Are you a member of the Church? write yes or no and if you are a member, after the words date joined, write the date when you became a member of the Church. On the next line, after the words Sunday School, write the name of your Sunday School, as Baptist.....Presbyterian. After the words Sunday School Teacher, write the name of your own

Sunday School teacher. When you are through, put your elbow on the table and raise your pencil, so that I shall know that you have finished.

All ready. Listen carefully. This is a scale for measuring certain habits and actions which show in some degree that you have the character trait we call reverence. It does not measure reverence, because that is too big a thing to be measured in this fashion. It just shows some of the things you may do to show that you try to be reverent in certain places and at certain times. You will notice that there is a question at the top of the scale, and at the side the answer may be given in several different ways. That will be your way of measuring. It is a scale distributed along five points. Let us suppose we have another question which we will all answer together. The question is "Do you show patriotism when the flag goes by?" I will write the question on the board and we will make up the scale for measurement just as you have it on your paper. "Almost never" is the first point, the lowest on the scale. We will suppose that during the last five years you have had thirty chances to show patriotism when the flag passed you in a parade. If in the thirty times you had shown patriotism by saluting only twice, you would mark an X in the first square at the right of the question. But if you had saluted the flag about eight times you would mark the X in the second square which says "once in a while."

But just supposing that out of the thirty chances to show patriotism in this way you had saluted 14 or 15 times, then you would know that you had shown patriotism of this kind about half the time, and you would mark your conduct in the middle square. If you had the habit of saluting the flag, but were sometimes careless, so that you missed eight or nine times out of the thirty, you would mark an X in the square which says "as a general rule." If you are quite sure you would almost never fail to salute the flag when it passes you, you would be able to mark an X in the square which says "nearly always." We might answer many more questions about showing patriotism when the flag goes by in the same manner. When you answer the question, you are thinking about your own conduct, not what you think you ought to do at such a time, but just exactly what you do when you are given many chances.

Now you are ready to mark yourself according to the scale you have on the papers in your hand. Think carefully. Mark only one square in each line. If you make a mistake and wish to change afterward mark an O in the square which is wrong, and mark the right one with an X. Do not look at your neighbor's paper, this matter concerns only yourself. When you have finished the first page, turn the page and mark the next. Take time to think, but do not delay too long on one question. All ready? If you have a question after you begin, raise your hand. Ready. Go ahead.

The Use of the Scale in Religious Education.

This scale may best be used in the Church School or Week Day school of Religious Education, where the curriculum has reference to ideals and standards which a thorough understanding of the points on the scale involves.

The Self-Rating Scale should not be used by itself. A scale similar in construction and covering the same items should be used by teachers or those who are familiar with the habitual conduct of the persons using the scale. The scale should be used over a period of time covering at least five observations in each activity measured for the same pupils using the self-rating scale. A comparison should be made with the ratings of at least three judges on the same pupil, and composite made of the three judgments. Another comparison should be made with the self-rating, and essential discrepancies noted. A conference should be arranged with each pupil, and the ratings considered from the standpoint of as great accuracy as possible. The pupil should note the points at which he needs to improve his conduct in conformity with standards generally accepted.

After at least three months' time has elapsed, the scale should be used again, following the same procedure as the first time. The pupil should be acquainted with his rate of progress, so that he may make conscious effort toward a constantly higher ideal.

Summary of Chapter V.

This chapter describes the method of construction of a Character Self-Rating Scale for use in Religious Education. The data from which the scale was constructed was secured from boys and girls listing their "Ten greatest temptations." The sixteen traits listed were reduced in number and arranged in order of frequency. A selection was made of the trait "Reverence" because it is a trait which specifically belongs to the Church to instill. A scale was constructed with values stated in relatively objective terms. Directions for use by teacher or adult leader worked out in detail, and a suggestion of the method of use given.

AN EXPERIMENT.

CHAPTER VI.

Chapter VI

AN EXPERIMENT.

This Chapter will describe in detail the setting up and carrying through of an experiment showing the use of the Rating Scale, the construction of which was described in the last chapter. The description of this experiment is not for the purpose of proving the value of the scale or the efficiency of its use. It is merely an illustration of a phase of its use in a local church situation, and in connection with a specified curriculum plan.

A. Statement of Problem.

Since the trait reverence is the particular problem with which this thesis deals, the most useful way in which to make experimental use of the scale would be in connection with an actual problem in a Church situation.

The problem of securing reverence in conduct and in attitude in the church has been increasingly difficult in churches where social and recreational programs are carried on. In the words of one Church School teacher:- "It is hard for boys and girls to have a feeling of reverence on Sunday in a place where they have played every other day in the week." This condition exists as a natural result of the effort to promote and supervise the recreational life of children and young people, when spiritual values have not been adequately safe-guarded.

A Church situation where the above conditions exist in an exaggerated form was used. The Church School was selected as the experimental field for the following reasons:

- (1) The character trait "reverence" is one which it is peculiarly the task of the Church School to develop.
- (2) The selected unit of curriculum material to be used during the experimental period is one which correlates with and is supplementary to, the regular curriculum of the school.
- (3) The period usually given to devotional expressional activity of the school, furnishes a time and occasion for the period of experimental training.

Statement of Experimental Problem:

Will the use of a selected unit of subject-matter bearing on religious and ethical concepts of Reverence, as found in the general curriculum of Worship, produce in pupils of High School Age, definite measurable progress in,-

- (1) Acquisition of information relative to reverence.
- (2) Attitudes toward sacred things.
- (3) Desirable conduct where reverence in its spiritual and ethical sense may be expected.

B. Description of Experimental Method:

The one-group method was selected because of the difficulty of securing a control group in which the experimental subjects could be adequately equated.

Two experimental factors were made use of, special curriculum material, versus no curriculum material.

Three test types were used in measuring progress. (1) A test in Religious Ideas, for the purpose of determining the amount of religious knowledge about God, Prayer, etc. (2) Self-Rating scale to be used by the experimental subjects in judging their own estimate of reverence as shown in conduct. (3) A Teacher-Rating using the same items as the Self-Rating Scale.

Limitations of the Experimental Problem:

- (1) The subject-matter of which the curriculum consists, limited in scope to a very small amount of the available material.
- (2) The primary emphasis on the religious, rather than the ethical aspect of the problem of reverence.
- (3) The results of the tests to show only a relative measurement because of the difficulty in presenting natural life situation in which the subjects may be tested.

The Selection of Experimental Subjects:

The group of Church School pupils making up the Intermediate Department of the Church School was the group ^{from} which the subjects were chosen. It was necessary that the entire group be allowed to attend the periods of experimental training if they so desired, but out of the large group a small number were taken for purposes of the experiment.

The group was equated as far as possible on the basis of:

- (1) Age, twelve to fifteen years.
- (2) Religious training.
- (3) Public School grade.

The period for training was conducted on Sunday afternoon at five o'clock, the same time that the Senior and Young Peoples group meet for a devotional service. The period was one hour in length, and the time of experimental training extended over ten weeks time.

The initial and final tests were as follows:-

I. The Christian Church is

- a building with a steeple and stained-glass windows.
- a sacred place where Christian people meet to worship God.
- an organization of Christian people for the Purpose of promoting the Kingdom of God.
- a place where the minister may preach and pray.
- an organization established by Christ when He was upon earth.
- an organization which spreads the Gospel to all parts of the world.
- an organization established to promote (Name of denomination)
- an organization established to collect money for missions.
- an institution which stands for the highest and best interests of the community.
- a place where common thoughts and feelings may be shared by those who love God.

II. We think of God as

- a loving Heavenly Father.
- the ruler of the angels.
- the judge of sinful people.
- Creator of all things.
- One who compels us to be good.
- One who punishes us when we do wrong.
- One with whom we may work to make the world better.
- the author of the Holy Bible.
- one to whom we give prayer and praise in services of worship.
- one who shares our thoughts and purposes in the direction of right living.

III. We think of Jesus Christ as

- a character who lived in Bible times.
- one who died on the cross to save mankind.
- one who came to earth to teach men to know and understand God.
- a Divine being who worked strange miracles.
- the founder of the Christian Church.
- one who protects us from the anger of God.
- our example and teacher for every day life.
- a friend whose presence and power is felt by his followers.
- God's greatest gift to mankind.
- one whose work was never finished because he was put to death.

IV. We pray to God because

- we need His care and protection.
- the Church teaches us to pray.
- we need to know and share God's purposes.
- Jesus taught his disciples to pray.
- we should thank God for what he has done for us.
- we need close and loving fellowship with God as a Father.
- prayer keeps us from yielding to temptation.
- we need direction in our every day life.
- we need forgiveness for wrong-doing.
- we want to be sure of going to heaven.

V. Reverence is

- ___ any act or thought which shows a high and holy attitude toward God.
- ___ showing respect to parents and old people.
- ___ going to church every Sunday.
- ___ giving money for the poor.
- ___ doing one's work every day the best one can.
- ___ giving quiet attention during services of worship.
- ___ thoughtful study of the Bible.
- ___ wearing one's best clothes to Church.
- ___ having good manners when company comes.
- ___ keeping God's name holy.

VI. We mean by sin

- ___ any act or thought which we know is not right.
- ___ breaking the Ten Commandments.
- ___ not believing in the Bible.
- ___ wrong which we could not help doing.
- ___ deliberate disobedience when we know the right thing to do.
- ___ any act by which we deliberately cause another to do wrong.
- ___ wrong-doing which is found out.
- ___ any act or thought which is a disobedience to the laws of God.
- ___ the desire to do wrong.

VII. We study the Bible because

- ___ it gives facts about ancient history.
- it it shows how God has led men to gradually understand Him better.
- ___ it teaches us to love and serve our fellow men.
- ___ it gives rules of right and wrong.
- ___ it tells of the life and teachings of Jesus.
- ___ it contains some of the world's best literature.
- ___ it is written down exactly as God spoke the words.
- ___ it gives examples of lives of men who obeyed the will of God.
- ___ it tells how the wicked will be punished when they die.
- ___ it gives us principles upon which we may determine right conduct.

VIII. We bow our heads and close our eyes during prayer so that

- ___ other people may see how religious we are.
- ___ we may show respect to God.
- ___ God may hear us better that way.
- ___ we may shut out everything else and think only of God.
- ___ we may keep the customs started by the early Christians.
- ___ we may pray with our hearts rather than just with our lips.
- ___ we may follow the regulations for worship which are used by the Church.
- ___ we may create in ourselves a feeling which helps us to worship.
- ___ we may worship God by our actions as well as by our words.

- IX. At any service of worship which we attend, we should
- ___ listen quietly and thoughtfully to the message which is given.
 - ___ use the opportunity to visit with our friends.
 - ___ use our own judgment about observing the customs of worship.
 - ___ join heartily and sincerely in singing and scripture reading.
 - ___ feel free to look about or whisper if the subject is not interesting.
 - ___ pause for a moment of prayer at the opening of the service.
 - ___ make criticisms of the leader if mistakes are made.
 - ___ run about or talk loudly after the service if we want to.
 - ___ pray silently to ourselves or follow the prayer made by the minister.
 - ___ regard the altar, pulpit, and baptismal font as sacred symbols.

X. A thoughtless or irreverent use of the name of God or sacred meanings is wrong because

- ___ it shows a lack of good breeding.
- ___ it puts evil thoughts in the minds of those who hear it.
- ___ the name of God and sacred things should be kept holy.
- ___ it is offensive to Christian people.
- ___ it is a sign of bad manners.
- ___ it leads to all kinds of crime and wickedness.
- ___ it makes one angry.
- ___ it is a sign of bad temper.
- ___ it is a disrespect toward that which Christians love and cherish.
- ___ it may prevent a true attitude of worship toward God.

XI. We honor the minister as a leader of worship because

- ___ the sermons he preaches give us messages from God.
- ___ he makes long prayers.
- ___ he has dedicated his life to the service of God.
- ___ he gives most of his money to charity.
- ___ he acts as God's messenger in directing us in daily living.
- ___ he wears clothes which show that he is holy.
- ___ he has given long years to the study and understanding of the Bible.
- ___ he makes calls on the poor and sick.
- ___ he spends the greater part of his time in the church.
- ___ ~~and~~ he is one whom we may trust to teach us how to know God.

XII. We may best observe Sunday as a holy day by

- ___ wearing our best clothes.
- ___ taking a walk in the country.
- ___ attending church regularly.
- ___ reading or studying that we may learn to know God better.
- ___ visiting with our friends and relatives.
- ___ getting rest which we need so we may work better other days.
- ___ teaching a Sunday School Class.
- ___ staying alone all day so we will not be tempted to do wrong.
- ___ worshipping God by prayer and song, alone and with others.
- ___ worshipping God by learning about nature.

SELF RATING SCALE.

Name..... Date.....

Age last birthday Grade in Public School.....

Are you a member of the Church..... Date joined.....

Sunday School..... Sunday School teacher.....

DIRECTIONS:

Read through the following questions referring to your own conduct. Place an X in the column at the right which gives the true answer as near as you can judge.

Q U E S T I O N S	A N S W E R S			
	ALWAYS	NEARLY ALWAYS	SOME-TIMES	NEVER
1. DO YOU SHOW REVERENCE IN CHURCH SERVICES BY:				
1. Entering the room quietly?				
2. Observing silent prayer at the opening of the service?				
3. Giving attention to the sermon?				
4. Refraining from whispering?				
5. Joining in the responsive reading?				
6. Joining in congregational singing?				
7. Bowed head during prayer?				
8. Careful handling of any Church property such as hymnal?				
9. Not fumbling with personal possessions such as handkerchief?				
10. Not turning around to gaze at people?				

Q U E S T I O N S

A N S W E R S

II. DO YOU SHOW A REVERENT ATTITUDE DURING SESSIONS OF THE CHURCH SCHOOL BY:	ALWAYS	NEARLY ALWAYS	SOME-TIMES	NEVER
1. Careful study of the lesson?				
2. Maintaining silence during prayer?				
3. Joining in responsive reading and songs as requested by the leader?				
4. Respectful attention during the reading of the Scripture?				
5. Bowed head and closed eyes during prayer?				
6. Sitting and standing in order during Assembly?				
7. Careful handling of Bible, hymn-book and lesson text?				
8. Passing quietly and in order to the lesson period?				
9. Performing any assigned duties quietly and efficiently?				
10. Not giving attention to distractions which may occur?				

Q U E S T I O N S

A N S W E R S

III. DO YOU SHOW A REVERENT ATTITUDE IN CHURCH WHEN SERVICES ARE NOT IN PROGRESS BY:	ALWAYS	NEARLY ALWAYS	SOME- TIMES	NEVER
1. Not playing in or on pews?				
2. Talking in a quiet or subdued tone of voice?				
3. Not running or jumping about the auditorium?				
4. Careful handling of any church furnishings?				
5. Not playing with Altar, pulpit, or baptismal font?				
6. Not drumming on piano or other musical instruments?				
7. Not marking or defacing walls or floors?				
8. Not slamming doors or making unnecessary disturbance?				
9. Restoring articles used to their proper places?				
10. Considering it a personal duty to help maintain a beautiful House of Worship?				

QUESTIONS

A N S W E R S

IV. Do you show deference and respect toward parents, teachers, and older people by	ALWAYS	NEARLY ALWAYS	SOME-TIMES	NEVER
1. Giving prompt attention when addressed by them?				
2. Prompt, unquestioning obedience to reasonable requests?				
3. Offering a seat in a crowded car or room?				
4. Standing when an older persons enters the room?				
5. Quiet and courteous response to questions.				
6. Lifting cap or bowing in recognition on the street?				
7. Not contradicting the opinions of elders?				
8. Not interrupting during conversation.				
9. Offering assistance when needed without waiting to be asked?				
10. Speaking courteously of them when not in their presence?				

R A T I N G S C A L E.

Name of pupil rated date.....

Name of person rating.....

Address of person rating.....

DIRECTIONS

Read the following questions referring to conduct. Place an X in the column at the right which in your judgment shows the true answer as to the habitual conduct of the pupil you are rating.

Q U E S T I O N S	A N S W E R S			
	ALWAYS	NEARLY ALWAYS	SOME- TIMES	NEVER
I. DOES HE, OR SHE, SHOW REVERENCE IN CHURCH SERVICES BY:				
1. Entering the room quietly?				
2. Observing silent prayer at the opening of the service?				
3. Giving attention to the sermon?				
4. Refraining from whispering?				
5. Joining in the responsive reading?				
6. Joining in congregational singing?				
7. Bowed head during prayer?				
8. Careful handling of any Church property, such as hymnal?				
9. Not fumbling with personal possessions, such as handkerchief?				
10. Not turning around to gaze at people?				

Q U E S T I O N S

A N S W E R S

II. DOES HE, OR SHE SHOW A REVERENT ATTITUDE DURING SESSIONS OF THE CHURCH SCHOOL BY:~	ALWAYS	NEARLY ALWAYS	SOME-TIMES	NEVER
1. Care ful study of the lesson?				
2. Maintaining silence during prayer?				
3. Joining in responsive reading and songs as requested by the leader?				
4. Respectful attention during the reading of the Scriptures?				
5. Bowed head and closed eyes during prayer?				
6. Care ful handling of Bible, hymn-book and lesson text?				
7. Sitting and standing in order during Assembly?				
8. Passing quietly and in order to the lesson period?				
9. Performing any assigned duties quietly and efficiently?				
10. Not giving attention to distractions which may occur?				

Q U E S T I O N S

A N S W E R S

III. DOES HE, OR SHE, SHOW REVERENT ATTITUDE IN CHURCH WHEN SERVICES ARE NOT IN PROGRESS BY:

	ALWAYS	NEARLY ALWAYS	SOME-TIMES	NEVER
1. Not playing on or under pews?				
2. Talking in a quiet or subdued tone of voice?				
3. Not running or jumping about the auditorium?				
4. Careful handling of any church furnishings?				
5. Not playing with Altar, pulpit, or baptismal font?				
6. Not drumming on piano or other musical instruments?				
7. Not marking or defacing walls or floors?				
8. Not slamming doors or making unnecessary disturbances?				
9. Restoring articles used to their proper places?				
10. Considering it a personal duty to help maintain a beautiful House of Worship?				

Q U E S T I O N S

A N S W E R S

IV. Does he, or she show deference and respect towards parents, teachers and older people by		NEARLY ALWAYS	SOME- TIMES	NEVER
	1. Giving prompt attention when addressed?			
2. Prompt, unquestioning obedience to reasonable requests?				
3. Offering a seat in a crowded car or room?				
4. Standing when an older person enters the room?				
5. Quiet and courteous response to questions?				
6. Lifting of cap or bowing in recognition on the street?				
7. Not contradicting the opinion of elders?				
8. Not interrupting during conversation?				
9. Offering assistance when needed without waiting to be asked?				
10. Speaking courteously of them when not in their presence?				

Brief analysis of the local situation in which the experiment was worked out:

The Church in which the experiment was carried on has a membership of about eighteen hundred, and a Church School with an enrolment of approximately eight hundred. The Church School meets at twelve o'clock following the preaching service.

Until the time of the beginning of the experiment, the Intermediate department of the School had been meeting for its Assembly period with the Senior and Young People's groups in a crowded vestry where discipline was almost impossible, and a worship Service in the true sense of the term could not be carried on because of the habitual disorder. To an observer, it seemed that the older group were mainly responsible for the disorderly conduct, but the entire group were disorderly, and there did not seem to be any sense of the meaning of reverence or worship.

On the first Sunday of the beginning of the preliminary meeting of the experimental group, the Senior and Young People Departments were moved into the Church auditorium for the Assembly period, leaving the Intermediate Department in the Vestry which is entirely adequate for that group. The teacher by whom the experiment was conducted was also in charge of the Assembly period of the Intermediate Department.

For the first few weeks after the separation of the departments, the disorder in the Intermediate Group was perceptibly increased. The older members of the Intermediate group seemed to imitate the conduct of the older group which had formerly

been in their assembly. There was some dissatisfaction on the part of two of the classes that they had not been included in the Senior Department. The teacher who was expected to supervise the group, took charge of the assembly periods, putting on simple worship services, but attempting no comment on the disorderly conduct, and enforcing no rules of discipline. For the sake of the effectiveness of the experiment it seemed unwise to enforce a change in conduct that might be changed gradually through the establishment of recognized standards. Unfavorable comment on the disorder of the group was made on the part of several teachers and church officials which probably served to become a large irrelevant factor in the experiment.

The organization of the experimental group was attended by many difficulties. It was found that the group from which the experimental subjects were chosen were in the habit of returning to the church Sunday afternoon, and playing there until time for the evening service. This practice had been going on for a long period of time, and since the group were unsupervised by adult leadership, the result had been that the boys and girls looked upon the place as a play-house, and the time on Sunday afternoon as a legitimate opportunity to have as much fun as possible.

No attempt was made to coerce the group into attendance at the meetings planned. The fact that the group would be organized was announced by the assistant Pastor at the Church

school session, and after the initial organization had been effected, an announcement was given in the Church Calendar. There was a very small attendance at the first few meetings of the group, but interest seemed to be gained from the beginning, in spite of the evident opposition on the part of those who were not willing to give up their play time. When, finally some of the Church officials realizing the condition of affairs, forced the boys and girls to attend the meeting of the group or leave the building, there was a consequent disturbing affect on the discipline of the group. The enforced attendance was only maintained for two weeks, after that time attendance being wholly voluntary. The fact that a large number were not present in the group from the beginning of the experimental training, made it difficult for the teacher to carry out the details of the curriculum as planned and had a very evident affect on the results of the experiment. The situation has been thus described in detail in order that there may be no misapprehension as to the results which the experiment shows.

The Experimental Training.

It was found necessary to use at least three periods for preliminary organization of the group, in order that there might not be too many irrelevant factors introduced by the organization of a new group, at an unusual time of day. It was planned that during these preliminary periods no material should be introduced which should have a bearing on the subject matter of the experimental curriculum, or the material to be included in the initial tests. A brief description of the preliminary periods is as follows:

Period I.

Aim: To become acquainted with the group and to furnish points of contact which will facilitate the organization of the group.

The attempt was made to realize the aim in the following manner:

- (1) By use of a brief period of song, responsive reading, and prayer.
- (2) By use of biographical and ethical stories.

Method:

A few brief introductory remarks were made in explanation of the reason for the meeting of the group. After some discussion, it was decided to call the group "The Intermediate Fellowship Group."

Two well-known hymns, - "Rejoice Ye Pure in Heart," and "I would Be True" were sung; a responsive reading from Psalm 24 was read, and a short prayer offered, after which the following stories were told:

- (1) Leo Tolstoy, A Friendly Neighbor.
- (2) "Three Questions" by Tolstoy in "Twenty Three Tales."
- (3) "Where Love is, God is. " " " " " "

Period II.

Aim: To continue to study the group, to become acquainted to a certain extent with conduct of individual members of the group, and to discover ideas and attitudes of importance in making the initial rating.

Method:

The nearness of the birthday anniversary of Lincoln made it feasible to use this period as a patriotic service.

Two hymns were used in opening, - "Marching with the Heroes"

with a brief analysis of the words; and "The Battle Hymn of the Republic" with a brief account of how the hymn happened to be written. A responsive reading arranged from The Gettysburg Address was used following a short prayer. A group of short stories from the Life of Lincoln, and the "Perfect Tribute," closing with the singing of "America."

Period III.

Aim: To effect a more permanent organization of the group, and to continue observations in the interests of the initial tests.

Method:

The fact that this period happened to fall on Washington's Birthday, gave an opportunity for the carrying on of another Patriotic Service. Several members of the group who had been regular in attendance were allowed to participate in, -leading in Responsive reading, and the telling of short incidents from the Life of Washington. The attendance at this session was very small on account of a severe storm coming just at the hour of the meeting.

The Subject Matter of the Experimental Training Period.

Aim: The selection of such subject matter from Biblical and Extra-Biblical sources as will tend to develop a constantly deepening sense of reverence for those things which the Christian religion regards as sacred in form or meaning.

Sources from which the curriculum material was obtained: -Biblical, Christian Art, Christian Music, Christian Symbols, Church Architecture, Church Services of worship.

Method used in developing subject-matter with the group.

- (1) Class discussions based on assigned material
- (2) The Study of great masterpieces in art and music.

- (3) The interpretation of Christian symbols.
- (4) The telling of short stories.
- (5) Tests.

The Lessons as taught may be briefly outlined as follows:

Lesson I. Initial Tests.

Introductory Talk, - Worship and Life.

Aim: To introduce the subject matter to the group, and to discover common interests, ideas and attitudes upon which to build the lessons.

I. Introductory Talk:

- 1. The purpose of our meeting.
 - (1) To study some of the important matters connected with our Church life.
 - (2) To understand more completely the meaning of the things we ordinarily do in Church worship.
- 2. worship a part of life.
 - (1) One-seventh of our time in the days we work and play is set apart for worship.
 - (2) We may worship at other times and other places than the Church.
 - (3) worship may be observed:
 - a. At any time.
 - b. At any place.
 - c. By all people.

3. Conclusion: worship is therefore a part of life.

II. The use of the Multiple Choice test, -fifteen minutes.

III. The Use of the Self-Rating Scale, -twenty minutes.

Evaluation:

The introductory talk was not entirely successful. There was not a good response on the part of the group as a whole. Three

or four pupils only took part in the discussion. It did not seem wise to make use of more questions which might have brought a more general response on the part of the group, because of the time needed for the tests.

The multiple choice test was received with a great deal of interest and enthusiasm on the part of the group. They worked quietly and rapidly with very few questions, the entire group finishing in the designated time.

The use of the Self-Rating Scale was not so successful, due largely to the failure on the part of the teacher to make adequate explanation of its significance and the method of use. The general spirit of the group seemed to be that they were to take account of their merits rather than accurately rate their conduct.

Lesson II. Worship and Religion.

Aim: To put into a simple definition the essential meaning of the term "worship" and to discuss the essential factors with which worship deals.

I. Introduction:

1. The Church a distinctive building in a town or city.
 - (1) Its spire, - symbolic significance.
 - (2) Stained glass windows.
2. The Church, an organization.
 - (1) To worship as a group of Christian people.
 - (2) To spread the Gospel that others may worship.

II. Body of the Lesson.

1. When we worship God.
2. With the group in Church.
3. With the family at home.
4. Alone when we pray or think of God.

III. Elements of worship.

1. Worship in the Church.
 - (1) Prayer
 - (2) Song

- (3) Offering.
- (4) Scripture Reading.
- (5) Sermon.

- 2. Worship alone.
 - (1) Morning and evening devotion.
 - (2) Quiet thought.
 - (3) Work well done.
- 3. The meaning of worship.
 - (1) Knowing about God.
 - (2) Feeling toward God.
 - (3) Doing acts that show reverence.

IV. Conclusion:

A definition of worship stated by the group.
 "Worship is knowing about God, feeling toward, Him, shown by prayer, praise or quiet thought alone or with other people."

Evaluation:

The aim of this lesson was apparently realized. The introduction was necessarily longer than the outline indicates, because of the lack of general knowledge on the part of the group. Much interest was shown in the development of the body of the lesson, and some questions were asked by the group showing that there was a feeling of interest, partly aroused by the test given the week before.

Lesson III. Worship, Our Heritage from the Hebrew Religion.

Aim: To study the development of worship briefly, as it is revealed in the Old Testament, and to trace essential elements as we find them in worship today.

I. Introduction:

- 1. Our reason for an interest in the history of worship.
 - (1) That we may know how other people have thought about God.
 - (2) That we may find out how we happen to worship in the way we do.
- 2. The Christian Worship has its origin in Old Testament times.
 - (1) The Old Testament our source.
 - (2) Our purpose justified since it is a Book of Religion commonly used.

II. The Body of the lesson (Pupils use Bibles)

1. Earliest period of Worship as shown in the Old Testament.
 - (1) Places and time for worship.
 - (2) Leadership in worship, -head of the family.
2. Later period of Hebrew worship.
 - (1) The Ark of the Covenant.
 - a. Its place in Hebrew history.
 - b. Its significance.
 - (2) The Temple.
 - a. Its place in Hebrew History
 - b. Its significance in Hebrew History.
3. Great Teachings of the Hebrew in regard to Worship.
 - (1) The worship of one God.
 - (2) Prayer, mostly regarded as forgiveness for sin.
 - (3) Sacrifice, -purification.
 - (4) The responsibility of the individual for his attitude toward God and holy things.
 - (5) The organization of the group for worship as directed by God.
4. Contributions of Hebrew Worship to our Time.
 - (1) A building in which to worship.
 - a. The altar.
 - b. The Pulpit.
 - c. Symbols.
 - (2) Services of worship.
 - a. The Psalms, used for responsive reading.
 - b. Old Testament sermon texts.
 - c. Songs of praise, hymns, anthems.
 - d. Prayer.
 - (3) Greatest contribution, one God, regarded as holy and worthy of reverence.

III. Conclusion.

The Old Testament is a record which tells us who the Hebrew people thought about God and worshipped. From the study of the Old Testament we learn that we have gained many elements which are important in our worship today, the most important being the idea of one God, who was holy, and whose power was to be recognized. The Hebrew people used a building especially set apart for worship, and establish certain forms of worship, from which we may make use of prayer, praise, and Scripture reading.

Evaluation:

This lesson was rather too long to make its value very permanent. The class was evidently interested in the material and especial interest was shown in the comparison of certain Psalms with common hymns in the hymnal.

Lesson IV. Worship, Its Development in New Testament Religion.

Aim: to develop the spiritual progression in meaning and form as worship is found in the New Testament, particularly from the life and teachings of Jesus.

I. Introduction:

1. The meaning of New Testament religion.
 - (1) The purpose of Christ's coming.
 - a. Infulfillment of Old Testament promises.
 - b. A new revelation of the meaning of god.
 - (2) A fulfillment of Old Testament ideals.
2. Meaning of New Testament, - "New Covenant".
 - (1) The meaning of the New Covenant in Jesus' day.
 - (2) The meaning of the New Covenant today.

II. The Body of the Lesson:

1. Places of worship as learned from the Gospels.
 - (1) The Temple.
 - (2) The Synagogue.
 - (3) Out-of Doors.
 - a. On the Mountain.
 - b. At the sea-side.
 - c. From a ship Jesus preached.
 - (4) In a home.
2. Services of Worship.
 - (1) Scripture reading.
 - (2) Hymn-singing.
 - (3) Prayer - Lord's Prayer.
 - (4) Preaching - Sermon on the Mount.
 - (5) Offering.
 - (6) Sacraments, - Baptism, communion.

III. Conclusion:

Jesus Christ gave a single universal principle of worship when He said, - "God is a spirit, and they that worship Him must worship Him in spirit and in truth".

Evaluation:

The aim of this lesson was probably reached for a large number of the group. It was found difficult to handle as much scripture material as the teaching of the lesson demanded on account of the difficulty the group found in handling the Bibles. The conclusion was stated by the teacher but was not analysed.

Lesson V. The Christian Church, A Stronghold for Worship.

Aim: To show how the Christian Church historically has fostered worship in meaning, form, and expression.

I. Introduction:

1. Our knowledge of how the members of the early Church carried on their worship.
 - (1) Historical accounts, secular history.
 - (2) New Testament history.
2. How that knowledge was transmitted.
 - (1) Inscriptions - catacombs
 - (2) Letters.
 - (3) Historical records.

II. Body of the Lesson.

1. The development of the Christian Church.
 - (1) Place of worship.
 - a. First met in homes and hiding places to escape persecution.
 - b. Adoption of Roman Basilica.
 - c. Later development of specific form of building. (use of pictures.)
 - (2) The adaptation of the building to form of worship carried on.
2. The organization of the Christian Church.
 - (1) Need for permanent organization.
 - a. Persecution.
 - b. Missionary spirit.
 - c. Teaching.
 - (2) The form of organization.
 - a. Officials.
 - b. Governing body!

(3) Development of symbolism

3. The activities of the early Church

- (1) Teaching
- (2) Preaching
- (3) Fellowship

III. Conclusion:

We owe much that we find in our church today to the work of the teachers and preachers of the early days of Christianity. Our Church in organization and outward form has come down to us with few changes from those days. It was because the people of the early church wished to preserve the sacred meanings which they held holy that many of our symbolic forms exist today.

Evaluation:

This lesson was not taught through in the form outlined because of disciplinary difficulties. A large number of older boys and girls who had not before attended the meetings of the group were forced to attend by some of the Church authorities. They came in after the group had been started with the lesson, causing much disturbance, and with the evident intention of breaking up the group. The teacher, instead of enforcing discipline, asked the disturbers to leave the room, and when they refused to do so, dismissed the entire group. After the group had been dismissed, a small group composed of those who had been in regular attendance since the first meeting of the group, came back to the room and asked that the lesson be finished for them. This was done, and it not only served to show the interest of the ones who came back, but gave an opportunity to develop a sense of loyalty and responsibility among those who were so evidently interested in the training.

Lesson VI. Church Membership, Its Meaning Today.

Aim: To reinforce spiritual values gained from the preceding lessons, and make application to the local situation.

1. Introduction.

1. The regard in which the Church as an institution is held today.

- (1) Valuation of property.
- (2) Considered as necessary to Community.

2. The development of the Church organization today.

- (1) Membership.
- (2) Influence.

11. Body of the Lesson.

1. The study of pictures of several church buildings.

- (1) Distinctive architecture.
- (2) A study of the spire.
- (3) A study of a Church window.

2. Our best reasons for Church membership.

- (1) To be a part of the organized group for Christian worship;
- (2) To have a share in the spread of the Gospel.

3. Our duties as members of the Church.

- (1) To take part sincerely and reverently in services of worship.
- (2) To share in the support of the Church by giving.
- (3) To train for places of leadership in later life.

III. Conclusion.

The Christian Church today is one of the greatest organizations which the world knows. Its membership involves responsibility and privilege on the part of individual members.

Evaluation:

The group was much interested in the pictures from which the study of Church architecture was made. For that reason there was probably an over-balance in the proportion of the lesson, and the latter part of the lesson was not so carefully developed as the first. Attention and interest were well sustained.

Lesson VII. Worship and Its Expression in Christian Art.

Aim: To show how the use of art has been an expression of reverence, and to stimulate its appreciation vicariously through a study of Hofmann's "Christ in Gethsemane."

I. Introduction:

1. The place of beauty in worship.
 - (1) The beauty in architecture.
 - (2) The beauty in color and form in the windows.
2. How beauty helps us to worship.
 - (1) Leads us to think of God.
 - (2) Leads us to appreciate the things God has given us.

II. The Body of the Lesson.

1. The contribution of the artist to worship.
 - (1) His work the result of long years of study.
 - (2) Must first know and feel the beauty before he can represent it.
 - (3) Must have a message or thought to represent.
 - (4) His work faithfully performed a form of Worship in which we may participate.
2. Brief interpretation of "The Day of Judgment," from pagan art.
 - (1) Universal elements which we recognize.
 - (2) The meaning of these elements.
 - (3) Elements which this picture lacks to make it a great Christian masterpiece.
3. A Study of Hofmann's "Christ in Gethsemane."
 - (1) The message of the picture.
 - (2) Ways in which the picture helps us know God.
 - (3) How the picture helps us to worship.
4. A brief study of Durer's "Praying Hands."
 - (1) Story of how the picture happened to be painted.
 - (2) How a human experience may become a beautiful thing when represented by the artist.

III. Conclusion:

Closing with a short prayer which serves a summary of the spiritual meaning of the lesson.

Evaluation:

The lesson seemed to accomplish its aim for an average number of the group. The use of the picture from pagan art was probably not wise in view of the aim of the lesson. It awakened a great deal of interest because of its correlation with historical studies in the High School. However, it seemed to detract from the more spiritual elements which the lesson was designed to teach.

Lesson VIII. Worship and Its Expression in Music.

Aim: To give facts regarding religious music which will develop appreciation, and show how music is a universal expression of reverence and devotion.

1. Introduction.

1. The place of music in Church services of worship.
 - (1) The Pipe organ.
 - (2) The piano
 - (3) Voices.
2. The place of the Hymnal in worship.
 - (1) Songs of praise.
 - (2) Prayer.
 - (3) Story or fact.

II. The Body of the Lesson.

1. Music in early worship.
 - (1) The song of Moses and Miriam.
 - (2) Psalm 91.
 - (3) The Magnificat.
2. Music in the history of the Church. (Demonstrated.)
 - (1) The work of Ambrose, -Ambrosian Chant.
 - (2) Gregorian Music.
 - (3) The work of Palestrina.
3. Forms of music we use and their meaning.
 - (1) The hymn (music of several hymns analysed)
 - (2) The Gospel Song.
 - (3) The Chant, analysis and appreciation of "Gloria in Excelsis."
 - (4) The anthem.

4. Analytical study of hymn, - "O Day of Rest and Gladness."

- (1) Author.
- (2) Interpretation of words.
- (3) How this hymn helps us to worship.

III. Conclusion:

We make use of music as one of the finest ways in which to worship, because it furnishes us with many of the elements needed in worship. Music may be used by everyone, whether they can sing or not as a means of worship.

Evaluation:

This lesson was apparently one of the most successful that has been taught, from the standpoint of interest, participation, and devotion. There was an attendance of nearly fifty, on a stormy afternoon, when it would require a greater effort to maintain order and interest. Several members of the group remained after dismissal to ask questions which showed that there had been attention and understanding.

Lesson IX. Religious Symbols and Worship.

Aim: To give meaning to certain common symbols of worship used in Churches today, and to develop an emotional attitude toward them which will tend to find its expression in conduct showing reverence.

1. Introduction: Story, - "The Church that Preached a Sermon."

11. Body of the Lesson.

1. Religious Symbols in Old testament times.
 - (1) The Ark of the Covenant.
 - (2) The High Priest and His symbolic robes
(Use of pictures for demonstration)
2. New Testament Symbols and their Meaning.
 - (1) Baptism.
 - (2) The sacrament of the Lord's Supper.
3. Symbols in our Church today.
 - (1) Church bell.
 - (2) The pulpit.
 - (3) The lectern.
 - (4) The Altar.

4. The symbolism of action in our worship.
 - (1) The bowed head during prayer.
 - (2) Standing for song and responsive reading.
 - (3) Sitting to hear the sermon.
 - (4) The benediction.

III. Conclusion:

The long history through which our Church has come has provided us with many beautiful meanings which are expressed in hidden ways, but which when we understand them, come to have deep significance for us, and may be used to help us in our thought of God, and in showing our feelings toward sacred things.

Evaluation:

This lesson was only partially successful in the accomplishment of the aim. It seemed exceedingly difficult to create a feeling of the seriousness of the meanings which were presented. The pictures presented for study did not seem to create the interest which was expected. The conclusion was well stated by three members of the class, and after the dismissal, several remained to study monograms and small symbols for which there was no time during the lesson period.

Lesson X. Final Tests.

The attendance for the final session was artificially stimulated in order to bring the attendance as high as possible. Announcement was made of the service at the Church School Session, and at most of the individual classes. It was also casually announced that there would be a surprise at the close of the session, with the intimation that the surprise meant refreshments. This measure was necessary in order that as many as possible of those who took the initial tests would be in

attendance for the final tests. Only sixteen took the initial tests, but there was an attendance of over forty at the session when the final tests were given. It was considered best to allow the entire group to take the tests, both for the sake of the morale of the group and because it would be difficult to keep the groups separate. Fourteen of the same pupils taking the initial tests were present, so that a total record of fourteen was kept.

In spite of the fact that so large a number of the group had not taken the tests before, there was generally good order throughout the period. The procedure used on the first tests was repeated exactly.

The use of the Teacher-rating Scale was extended over a period of four or five weeks for each rating. The Ratings of two teachers were used and a composite made which constituted the final rating. It was impossible to make use of other teacher ratings because there was no opportunity to train teachers in the use of the scale.

In some cases where it would be difficult to rate a pupil in each of the points listed in a natural situation, an artificial situation was set up. For example, - pupils were given opportunity to offer assistance in getting the room ready, passing out Bibles and hymnals, and clearing up the room after the meeting of the group and at sessions of the School.

When no offer of assistance was made, certain pupils would be asked to help and the manner of reply and general attitude noted.

Irrelevant Factors to be accounted for in stating the Results of the Experiment.

An irrelevant factor is any influence operating during the experiment which serves to affect the experimental factor either favorably or unfavorably in such a manner as to make a possible change in the results of the experiment. During the working of this experiment, there were many such factors which could not be eliminated or equated. It is therefore necessary to take account of the most prominent of such disturbing influences before stating the results of the experiment.

- (1) One of the largest irrelevant factors which could not be eliminated during the working of the experiment was the habitual disorder, evidently of long-standing influence, during sessions of the Church School, and particularly during the assembly period, or service of worship. Standards for discipline were low, and habits so strongly set that a change in conduct could not be immediately brought about. This factor probably particularly affected the use of the Rating Scales.
- (2) The fact that children and young people were allowed to play in the church building on Sunday afternoon made regular attendance and classroom discipline almost impossible.
- (3) The results on the final Multiple Choice Test were probably affected by at least two sermons preached by the pastor during the period of training, at services attended by a majority of the of the group, the content of the sermons tending to reinforce the subject matter included in the experimental training.

(4) The fact that a number of the adult members of the Church commented both favorably and unfavorably on the training of the group and the conduct of the pupils may also have served as an irrelevant factor by influencing the pupils toward either a kindly or unkindly attitude regarding the training. There may also have been questions or comments in the home which would operate in the same manner.

(5) The annual drive for Church membership culminating at Easter time came during the period of experimental training, and without doubt produced an emotional effect which would constitute an irrelevant factor.

(6) The bias of the teacher due to interest in the problem may have affected the accuracy of the Teacher Rating.

Table III - Initial and Final Scores on Teacher Rating Scales

PUPIL	INITIAL TEST	FINAL TEST	CHANGE
1	55	92	37
2	95	126	31
3	68	106	38
4	63	90	27
5	82	123	41
6	67	113	46
7	95	116	21
8	109	132	37
9	72	96	24
10	73	95	22
11	85	101	26
12	104	127	23
No. 12	Sum of Changes		373
	mean change		31.08

Table IV - Changes made by Pupils in Multiple Choice Test and Teacher Rating.

PUPIL	CHANGE	CHANGE
1	13	37
2	39	31
3	11	38
4	18	27
5	32	41
6	29	46
7	-7	21
8	23	37
9	3	24
10	16	22
11	29	26
12	23	23
	sum 229	sum 373
	mean 19.08	mean 31.08
	Standard Deviation 10.4	Standard Deviation 8.07
	SDM1=3.0	SDM2= 2.33
	r= +.47	

Table V - Summary of data resulting from tests.

Test I = Multiple Choice

Test II = Teacher Rating

SD = 10.4

SD = 8.07

SDM = 2.33

SDM = 3.0

EF = 0 EF₂ = 19.08 D = 19.08EF₁ = 0 EF₂ = 31.08 D = 31.08

SDD = 3.0

SDD = 2.33

EC = 2.28

EC = 4.8

	<u>EC</u>	<u>X</u>	<u>X²</u>
Test I	2.28	-.72	.51
Test II	4.8	1.8	3.24
	7.08		3.75
m	3.54		
SD	1.7		
SDMEC	.5		
ECMEC	.8		

CONCLUSIONS:

Results of the Tests:

The foregoing tables indicate the statistical results showing changes between scores on the initial and final tests. The first conclusion to be drawn is very obvious, -that there were far too few cases to make the statistical data reliable.

Table I shows that the changes resulting from the use of the multiple choice test are positive, indicating a general progress with a mean change of 19.08 points on a possible score of 160 points.

Table II shows that the changes resulting from the use of the Self-Rating Scale are negative to the extent of 154 points with a mean or average change of -12.8. This means that in the second rating the pupils rated themselves lower than on the first rating, indicating a general decrease in desirable conduct after the first rating.¹ Such a result would seem to mean that the Self-Rating is unreliable, and therefore it is not given further consideration in the statistical data.²

Table III shows the changes resulting from the computed composite scores of two teacher's ratings. The changes show a positive change of 31.08 points indicating that from the teacher rating there was a consistent change in the direction of desirable conduct after the first rating. This is on a possible score of 180 points.

1. See page 107 for explanation of this statement.

2. See page 127.

Table IV shows a comparison of changes by pupils, in the Multiple Choice and Teacher Rating. The coefficient of correlation of the changes is found to be $+47$, indicating a low correlation or degree of correspondence between the two series of changes.

Table V. constitutes a summary of the statistical data resulting from the changes in the Initial and final scores of the Multiple Choice and the Teacher Ratings.

The standard deviation of changes in Test I, the Multiple Choice Test is 10.4 showing that approximately 68% of the changes in score fall between the mean, 19.08 and 10.4. The Standard Deviation of the Mean, or SDM measures the reliability of the mean, in this case the amount is found to be 3.0, and since the amount is relatively small, it is likely that the variation is small among possible means when a larger number of cases are used. The Experimental Factor I, or EF1, being the absence of training, or specific subject matter, the mean of EF1 is zero. The mean of EF2 is 19.08, and the difference is therefore 19.08. The standard deviation of the difference, SDD, which is 3.0 indicates that probably 68% of all the differences determined from many repetitions of this experiment would fall between 19.08 and 3.0. The Experimental Coefficient or EC, which is 2.28 tells us that we may be 2.28 times practically certain that the true difference is above zero.

A similar study of the statistical measures involved in the use of data obtained from Test II or the Teacher Rating needs to be interpreted.

The standard deviation of the changes in this case, is 8.07, which means that approximately 68% of all the changes fall between the mean, 31.08 and 8.07. The standard deviation of the mean shows the unreliability of the mean to be 2.33, a relatively small variation, showing the variation among possible means to be very small. Experimental Factor I, or EF1 as in the case of the Multiple Choice test, is the absence of training so the mean of EF1 is zero, and the EF2 being 31.08, the difference will be 31.08. The standard deviation of the difference is computed to be 2.33, the same as the standard deviation of the mean. This signifies that probably 68% of all the differences determined by many repetitions of this experiment would fall between 31.08 and 2.33. The experimental coefficient which is found to be 4.8 shows that we may be 4.8 times practically certain that the true difference is above zero.

The Subject Matter:

An examination of the lesson plans and the evaluation of each lesson, made after the teaching of the lesson would lead one to conclude that the subject matter as used was not entirely satisfactory. There were two reasons for this, - first, the pupils did not have the background of general

information which was assumed at the beginning of the experiment; and second, the units of subject matter were too large to give an adequate understanding of the material, and to give unity and coherence to the material.

Non-Statistical Results:

The results' shown by the statistical data do not constitute all the results gained by the experiment. Personal conferences were held with practically every member of the experimental group. The reason for the large negative result shown in the use of the Self-Rating Scale was evident when the pupils voluntarily explained that at the first Rating they did not realize the seriousness or the meaning of the items on which they were rating themselves. At the time of the second Rating they had begun to realize something of its significance, and so tried to rate themselves more accurately. In nearly every case a desire was expressed that an opportunity be given for a third rating, after another period of time. During the conferences some very intelligent questions regarding phases of the curriculum material were asked. One boy suggested that it would be well for the group to work out regulations for the handling of Bibles and hymn-books, after the manner of those used in connection with the flag. Another asked that sometime in the future, a series of lessons be taught bearing on the historic development of Church creeds and services of worship,

The greatest observable progress was the change in conduct during the Assembly period of the Church School. This was gradually effected, but so perceptible as to be a matter of comment on the part of most of the officers and teachers of the school.

Before the close of the experimental period, worship services were being conducted by the boys and girls themselves in a quiet, dignified manner, although they were not sufficiently trained to handle worship material adequately. The experience of assuming a place of leadership seemed to give a realization of the need for cooperation of the entire group in an effective or even satisfactory worship service. The great need of the group at this point is for the training in preparing and conducting services of worship.

General Conclusions:

- (1) The number of pupils comprising the experimental group was too small to furnish reliable data upon which to state results.
- (2) The data which is used shows a negative result from the use of the Self-Rating Scale, making its use seem undesirable owing to a lack of sufficient training in its use; the results of personal conference show that the second use of the scale was considerably more accurate, indicating that training might make its use to some degree reliable.

- (3) The Teacher Rating and Multiple Choice tests show a progress in a positive direction, but with a low correlation between the two.
- (4) The curriculum material used during the period of training while evidently meeting a need on the part of the group, was not carefully planned to give the greatest values in content and meaning.

The experiment may therefore be regarded as not wholly successful from the standpoint of its aim, but if regarded as a preliminary study may furnish a basis for the working of a larger experiment, building on the evident weaknesses in the first attempt at work with such a difficult problem.

Recommendations for Further Experimentation:

In view of that fact that the experiment showed that it met certain recognized needs, but failed in many respects through unforeseen circumstances. With this preliminary study as a basis, we therefore make the following recommendations for a further trial of the experiment:

- (1) That the experiment be set up and operated with a group of four or five churches, in order that the irrelevant factors produced in a local situation may be somewhat equalized, and that the new elements may further test the reliability of this method.

- (2) That the experimental subjects be instructed in groups of at least 20 - 25 pupils each.
- (3) That the period of experimental training be at least eight months in length, and that the curriculum material be revised and extended to last that length of time.
- (4) That a period of preliminary training of at least four weeks be given in the use of the Self Rating Scale.
- (5) That Church School teachers and leaders be given specific training in the use of the Rating Scale in order that its use may be as accurate as possible.
- (6) That the scale be revised to include more items, and that the scale of values be more clearly defined.
- (7) That the Multiple Choice Test be revised and altered in view of the results of the foregoing experiment.
- (8) That instruction and leadership in the construction and carrying on of worship services in the Church School be correlated with the experimental training.

General Summary:

It has been the purpose of this Thesis to show the place of Character Analysis in Religious Education as it may be facilitated by the use of a Character Rating Scale. We have attempted to show the relevancy of the problem by an analysis, in the first chapter, of modern tendencies which indicate a need of character education. In the second chapter we have given a brief historical sketch showing that character analysis of some sort has been a part of life since very earliest times. The third chapter gives in a brief manner an account of the development of methods of Character Rating which have been used up to the present time. The fourth Chapter is intended to serve as a defence for the argument in favor of character analysis in Religious Education, showing how it is a part of Christian training in accord with the Philosophy of Personalism. The fifth chapter gives in detail the method of development of a Self Rating Scale for use with High School Students of Religious Education, together with explicit directions for its use in a Church or Week Day School. The last chapter is intended to show by an objective illustration how the scale has been used in an ordinary situation. It does not claim to have produced scientifically accurate results in favor of the Self Rating Scale, but on the other hand, illustrates its limitations, and recommends a more reliable and valuable use to which it may be put.

The general conclusions with which we close the discussion show that Character Self Rating has value for Character training in Religious Education, but that the use of such an instrument demands training and careful experimental use before its greatest values may be discovered.

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