

A PLAN FOR DEVELOPING
A CURRICULUM OF RELIGIOUS EDUCATION
FOR MISSION SCHOOLS IN WEST AFRICA


by

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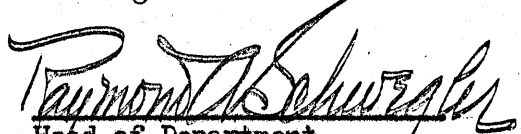
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H. H. T.

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Chapter I

THE SETTING OF THE PROBLEM

A. The problem stated. This study sets out to devise a plan for setting up the administrative machinery for the revision of the curriculum of Religious and Moral instruction in a group of mission schools of the church of the United Brethren in Christ, in Sierra Leone, British West Africa. It proceeds on the assumption that the principles involved in the recent years of extensive curriculum revision in America should provide a basis for validation of procedure in the situation involved.

The study, therefore, involves a survey of the methods used and the principles of practice current in America. The study of American curriculum revision is particularly helpful because of the demand made on educators to adapt the traditional past to the changing present, both as to content, objectives and practices, and to the changing make up of the school population due to compulsory education and the extension upward of the grade level of the average school child. No other country has called upon its educators for so complicated and pressing a task. Therefore, without accepting fully all American conclusions, their experiences may well be capitalized for the use of this task.

Secondly it involves a study of the techniques available in the field of Religious and Moral Education. Method is considered only as it is involved from the administrative angle. In the final selec-

tion of a technique from the standpoint of the curriculum makers, as will be seen later, certain implications as to method are obvious.

The problem gains clarity by a statement of the aims of the completed curriculum in action. The aims of the curriculum are to establish the groundwork of and practice in Christian Character:-

a. Through knowledge of the content of Christian origins, history, belief and polity.

b. Through directed experiences that will give practice in Christian living and that will tend to strengthen and motivate the power of right choice:

1. that will adequately replace in emotional values those traditional sanctions of religious and moral nature that are inevitably lost when the child of the pagan faces mental enlightenment.

2. that will retain active and sympathetic contact between the educated Christians and the uneducated pagan masses.

3. that will give a positive reaction to the type of living that is called Christian.

B. The need of curriculum revision. There has been a growing feeling among some missionaries in Africa that the curriculum of religious instruction, together with its universal use in the mission schools, is not accomplishing what might well be expected of it. Thus on many sides those familiar with the situation have expressed a

desire for some study and revision of materials and processes in the hope of approximating more nearly the desired end. Despite the teachings of Jesus that the doers and not the hearers of His word are His followers, there has been a tendency toward the assumption that the function of religious education is completed with the teaching of principles or subject matter. Such teaching and learning is a simple process. The outcome is also apt to be too simple to meet the character needs of the learner in the stresses of life situations.

The first conference on the Christian Mission in Africa (held at LeZoute, Belgium, in 1926) gave as one of its findings the following statement:

The need for giving to Africa an education which is based on religion, and which in all its parts is infused with religion, is vital to the Missionary cause. It is also one of the chief reasons why both government and Missions are convinced that Mission cooperation is essential to the life of the African, from the standpoint of his education. This being so, it is obvious that the missionary body must see to it that the religious instruction and practice of its schools is raised to the highest level of efficiency.(1)

The implied criticism of the above statement is more clearly shown by J.W.C. Dougal (a) in a summary of his article in the International Review of Missions of July, 1926, by Garfield Williams. (b)

First Missionaries have in general not defined what they mean by religious education.

Second They do not have adequate knowledge of how to teach the class subjects of religious instruction.

Third The memoriter method of teaching scripture produces

Note: See page 45 for order of references used in this study.

no adequate thought or application on the part of the learner.

Fourth That religious instruction lacks in deed, or is not connected in any vital way with conduct.

Fifth That in the sphere of worship the training of the African has been neglected.

The LeZoute conference asked the International Missionary Council to set up a commission whose task should be the working out of a program of religious instruction with the following aspects in consideration:-

- a. The general technique of religious instruction.
- b. Special problems related to the teaching of the Holy Scriptures, naturally including among these questions of graded lessons, syllabuses and appropriate literature.
- c. The methods through which theoretical instruction can be immediately and inevitably related to appropriate expression in the life of the individual and the community.
- d. The place of worship in the school and the possibilities that exist for the training in worship. (3)

It should be noted that the foregoing comments were made by the friends of missions, in fact by men and women who have given long service to the mission cause and who do not despair of results achieved, but who see plainly the failure of the past and present to achieve as they might achieve with better programs. It is because of the worthy results already achieved with the methods used that they hope for

large improvement with new understanding and method. It may be regarded as very worthwhile that the mission leaders are aware of the situation.

The Jerusalem Conference concerned itself with this same problem, as one of the gravest moment in mission and world affairs; as one concerned with lower achievement than could well be expected of the past, and as having the greatest possibilities in the future when availing itself of the best in educational advance and psychological and sociological knowledge. (4)

The official attitude of the British Empire toward the situation is set forth in the following extract from an official Empire publication:-

The greatest importance must therefore be attached to religious teaching and moral instruction. Both in schools and training colleges they should be accorded an equal standing with secular subjects. Such teaching must be related to the conditions of life and to the daily experience of the pupils. It should find expression in habits of self-discipline and loyalty to the community. (5)

It should be remembered in this connection that the schools concerned in this study are conducted as a joint responsibility of the government and missions.

Concerning international relationships, Raymond Leslie Buell

(c) says:-

Africa is the one continent in the world where by the application of intelligence, knowledge and good will, it is not too late to adopt policies which will prevent the development of the acute racial dif-

ficulties that have arisen elsewhere, and have been recognized only after they have come into existence. In the larger part of the continent of Africa, the white man still has carte blanche to avoid the mistakes of the past committed in other parts of the world, if he has the will and the intelligence to do so. (6)

Thus appears the importance of the problem in hand from the viewpoint of not only the mission and the school but from that of the whole human family as well. For, if through any system of teaching and directed experience good will might be forwarded in a world so fraught with misunderstanding and mistrust, all effort to that end is worthwhile. Such is one aim of Christian teaching in Africa. Of all forces that impinge on primitive Africa, only Christianity and, to a much lesser extent, certain governments, are wholly integrating with relation to the adjustment of Primitive life to the new situations that are to come quite irrespective of mission effort, or of any one force.

Especially timely is the situation in the Kono country where the experimental phase of the study will be carried out. Here the mission preceded any considerable amount of commercial or government influence. Thus these forces now manifesting themselves come to lend their influence to the purpose of the mission. The director of Education for the Colony is anxious to see a development of village education and it is expected that the forth-coming Education Code will provide monetary assistance for such schools when under recognized missions. This program looks toward the gradual coming of mass

education. If this study can make any contribution to this pregnant situation by presenting some new aspects of religious and moral education and thus enable it to strike closer to the ideal we shall have worked toward worthy ends.

In concluding this section it might be worthwhile to review some of the shortcomings of the present Religious Education program that this new curriculum hopes to avoid in its presentation.

1. It is traditional in its bearing on subject matter rather than the child.
2. It fails to take advantage of age psychology.
3. It has not connected itself directly with moral education through directing life experiences in life situations leading to the formation of S \rightarrow R bonds.
4. Its method has been too largely that of the classroom, too largely memoritor and of a rote character.
5. It has provided no training for nor practice in conscious generalization on the implications of moral conduct in life situations.

C. The native child. Curriculum construction must proceed from two angles. It is an administrative problem. It is through the child that it has its ultimate contact and process. Thus there is always involved the angle of the child. The child of this study, his social setting, the history of his racial traditions, his pre-school

life, and the prognosis of the effect of all these and their interrelations on his adult life, have important bearings on any curriculum that sets out to give him moral balance and religious poise.

The native child is faced by the choice of remaining in his static social order, an order so bound by its traditions, and so committed to their maintainance and inculcation in each new generation, that it cannot revamp its mores to meet changing world conditions, or he may choose to break with this social order. He may do this by wandering to the coast cities, where tribal restraints do not obtain, and where he becomes one of a mass of unemployed, or he may seek a new objective in life through the medium of education. The Mission School is concerned with the latter group, the members of which have chosen, or whose parents have chosen for them, this new and different way. Present day Mission education seeks in material and method to follow with sincerity the principle of adaptation, by which the educative process is one that will enlarge the experience of the child without removing him in totality from touch or sympathy with his native social group, but will prepare him for participation in a better future for the whole group.

The intricacy of the whole situation is apparent when we consider that the Christian teacher must teach the fundamental precept of honor to one's own parents and at the same time teach the child that the traditions that govern the older people are not for the best interests of the present day situation in many instances. If care is not taken to get at the heart of the matter in a sympathetic

way it is easy for inconsistencies to arise. Thus the charge of estrangement could easily find justification. Not only must the attitude of the teacher be guarded but the attitude of the pupil as well. For the enlightenment of the mind leads often to impatience at the darkness that still obtains in the mind of the parent.

Some of the inconsistencies of the old and the new are set out in these paragraphs.

The old governmental and social control were one and existed in the secret societies which held the power of life and death and were thus feared and respected. In the present situation final authority resides in the Colonizing power, the power of life and death is removed from the people and thus the whole structure loses its original control authority. Needless to say this authority was greatly abused in days of old.

The old idea placed the tribal organization as the sum and goal of human existance. The new situation has discovered the personality of the tribesmen.

The old system of warfare made for an economic value in the system of polygamy. The new competitive society makes the old institution of polygamy an economic misfit, though few have discovered it.

The old system of farming was sufficient to meet the needs of the meager shifting population, each unit of which produced its own food. The new situation includes large nonproductive populations who willingly buy the food provided by the farmers. This has led to

wasteful deforestation and presents a situation that can only be met through education in new ways of farming.

The old education was designed to meet the needs of the order and mould the child to fit it. It has no power of itself to meet the new situation. The needs of the child are larger than the horizon of the generation of yesterday.

The old religion was too highly conditioned on the locus and tradition of the tribe both in place and culture to ever meet the spiritual needs of enlightened lives. Thus it does not function in the new situation.

The true Christian educator distinguishes between Christian conduct and western civilization. It is the purpose of the Christian educator to explore the implications of Christianity in the local social setting and with that as a conditioning factor set up the curriculum. The Christian Missionary has gone to his field of effort as part of a movement to bring the world by persuasion to the Christian explanation of life and to a conduct and experience in keeping with that view. Education is his tool and not his end. He neither evades nor seeks to hide that fact. He holds that enlightenment alone without some religious background and heart is of doubtful value to those to whom he goes. He believes, furthermore, that the religion of Christ is the centralizing and integrating agency that has inherent ability to meet the situation. This colors his whole course of activity. It is the incentive without which he would not be there. It is therefore expected that the missionary will place religion at the

center of the curriculum in material and method. The children who have chosen to attend the Christian school are quick to recognize this and conduct themselves accordingly. The same is true regarding the parents who send children. Whatever may be their attitude toward the Christianization of the social order, they fully expect that children sent to the mission school will develop with the Christian view of life.

The child whose lot brings him to the Mission school comes at the approximate age of seven. His parents judge his mental fitness to come to school by his ability to count in the native way and to do some simple problems showing judgment and ability. They are not concerned with chronological ages. Development alone holds any significance for them. But when this young child comes he brings a mind full of the lore of the tribe. He has been taught the tribal mores and taboos, some of which are manifestly good and some of which are bad. He has sat in the native courts and has learned much of the legal practices and trickery of the people. His scale of personal property and other moral values are highly colored by his mode of living and by his instruction and observation.

Thus with the fullest sympathy toward native culture and adaptation of the principles of education and of Christianity to the social setting, the educator finds himself confronted with the task of uneducating and re-educating along certain lines. The process cannot all be positive even though a positive outcome is sought. There must be some educational surgery if strength of character is to emerge. The focus of infection often indicates drastic measures, it ever indicates

watchfulness, patience and understanding. To negate former experience without arousing distrust is not an easy task. If mission educators have not always seen clearly the implications in the situation, or seeing them have not always been able to accomplish their end it is sad but not reprehensible. The mistakes of any system of education are more voluble than the successes who by their very success in adaptation accomplish their appointed tasks without notice. The measure of pioneer mission dealing with the native child is in that silent army of workers who have come from these unfavorable conditions and now stand between the old and the new knowing and appreciating both. The mission responsibility for tomorrow is to do as well or better their task in an infinitely more exacting and uncertain situation.

Another problem that confronts the administrator with relation to this native school child is what is to become of the product of the school. It is sad to disillusion and then leave the victim helpless to emerge from the old things when he has finished his school. Yet it is as sad to educate and remove all the educated from the family order to strange parts where they may meet the economic tide by office work. Thus society gives and has no return. The power of the personality is lost. Thus the effort of the mission school is to direct education toward a goal and type that will bring enlightened lives and ennobled lives, enabled and motivated to live in the old situation and yet demonstrate "a more excellent way". It

is true that the Government and trading agencies need the educated youth. But there is a saturation point. Also the native society sadly needs these same youths. It is the goal of the curriculum that aims at relational values to give the incentives that will make them worthy members of the communal life of their people.

The problem of the native child from the standpoint of his choices is set out in Figure 1, page 14.

The problem of the approach to the native child from the angle of the administrator is set out in Figure 2, page 15. It relates to the dual control, Government and Missions.

D. The Mission Central Boarding School. The trend of education in the mission concerned in this study is to center intermediate schools and make them boarding schools. One can safely generalize this statement to cover the whole field of mission effort in West Africa, for the boarding school has come to be one of the most important instruments for carrying forward the whole mission program. The development of the boarding school grows out of two causal factors. The first is the early recognition by missionaries of the merit of the plan by which the full time contacts are established, thus ensuring more effective control over the situations and experiences, activities and habits. The second is that the plan fits with the native custom of giving their children to those whom they believe able to train them properly. They hold that thus the child escapes the softening

The Native Child and His Choices

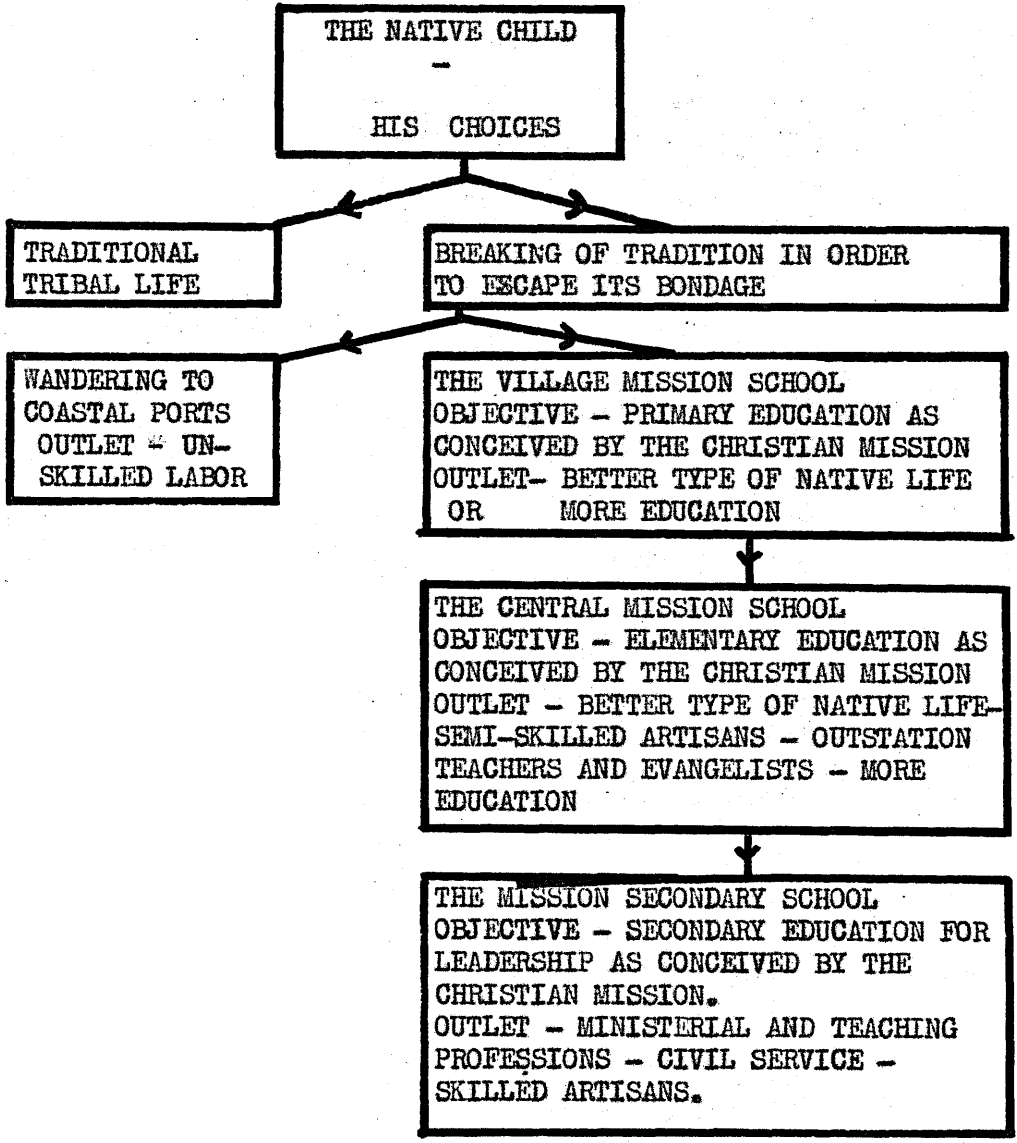
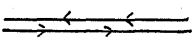
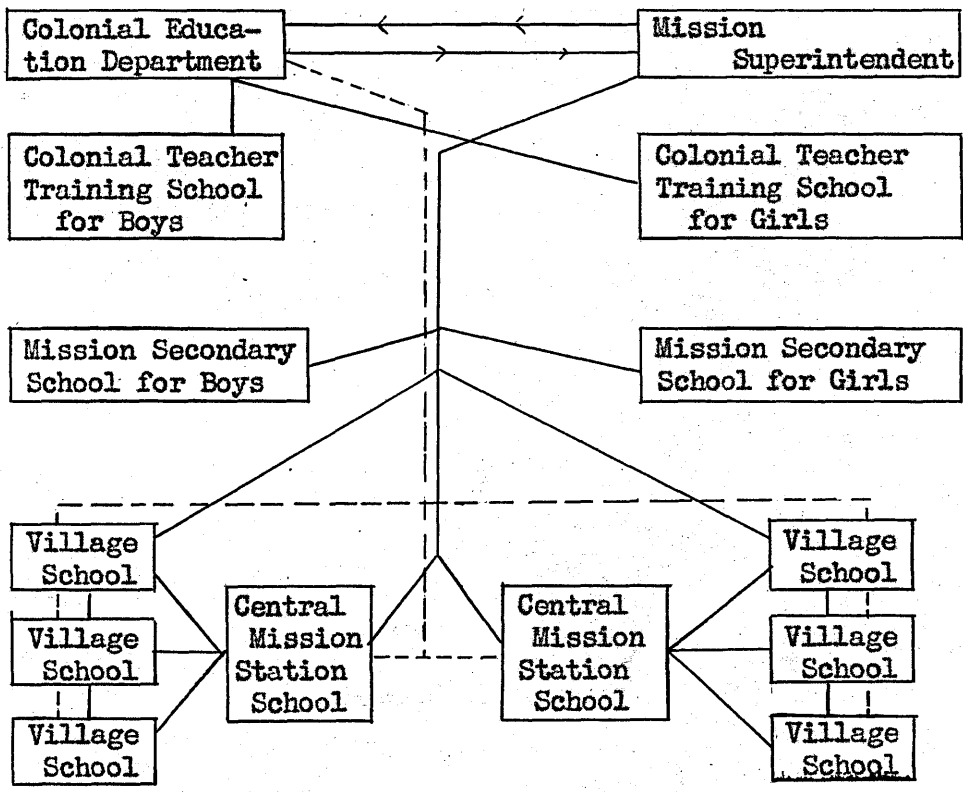


Figure 1

Mission Schools from the Administrative Angle



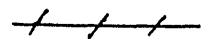
Cooperative and advisory relationship.



Administrative relationship. Employment and placement of teachers, administration of funds, purchase and distribution of books, equipment, management of buildings, premises, etc.



Supervisory relationship. Inspection, standardisation, financial grant-in-aid relating to government policy.



Supervisory relationship on part of Mission staff, native and foreign.

Figure 2

influence of parental contacts and is hardened to meet the needs of adult life by those who train them. Thus the desires of both parties coincide in this particular and the boarding school is a potent factor in the present educational system.

The boarding school is organized like a Christian home, with its tasks and its joys shared. The care of the houses, personal effects, and the entire mission compound is a part of the health and social education of the child. The larger boys erect buildings, make furniture and equipment as part of the educative process. The boys plant and tend what food they can to supplement what is bought for them, and all is cooked for the group by the girls and served in a common dining room. The girls have their own house and the boys their own, but the social contacts are encouraged and directed to wholesome ends.

The traditional literary school is only one phase of mission life. The attempt is to put every activity within the compound on a learning basis. The purpose is also to make the situation as natural as possible, so that in a large part of the learning process the learner is unconscious of the fact that he is being educated by that particular activity. Here boys and girls are learning a type of living by living it. In this instance, of course, it is the Christian type of life with what adaptation the staff of the mission is able to make to native life and tradition.

The tendency is for the small outschools, under the direction of native teachers, to emulate the central school in organization and tradition. The men and women emerging from the mission also tend to emulate

the mission homes because that is the way they have learned to live, if for no more clearly defined idealism.

Thus the boarding school plan gives the educator large opportunities in the lives of the children. It also entails large responsibilities. The children spend seven to ten years in this institution under its guiding influence and then go out to live the life that is to relate their own people to progress of whatever sort. If the mission does not meet the opportunity in a commendable way it will merit the disapproval of the future. It is one of the ideals of the mission educator that his mission may become an integrating force, not only in the life of the individual child but in the entire social situation as well. Thus it hopes to lead a people, whose traditions and sanctions of old are breaking under the relentless impingement of Western civilization, to a type of life in which they may become both useful and happy citizens of the world of today and tomorrow. The Mission hopes to recognize and preserve the intrinsic values of the native cultures that are unique to the race and on such foundations set a people on its way to a new expression of native life. It is in these hopes and philosophical ideals that the Christian mission finds its justification for its present program of activities. The mission is only one of the forces that acts to destroy the old. It is the only one of the forces that proceeds to establish the new situation with personality to the forefront. The boarding school is the expression of that philosophy, the seed bed of helpful contacts, the process of

education through living, the dawn of the new racial life. The curriculum maker needs to take these matters into consideration in building his curriculum.

Chapter II

SETTING UP THE MACHINERY FOR CURRICULUM CONSTRUCTION

A. Approach to the problem of setting up the machinery. It need here be repeated that for obvious reasons it is not the purpose of the present study to set up the curriculum itself, but to investigate the field and in keeping with the best practice in America, set up the machinery for the organization that will proceed to do the actual work for curriculum construction. This method has some disadvantages in that one loses the incentive of direct approach and manipulation of the actual task early in the process. On the other hand it has its advantages. McCall says that if there are five months in which to carry out an experiment in education, four months may well be spent in an examination of a plan of procedure and in validation of the plan of action in advance, and one month on the experiment. (7)

Moreover for one group in America to set up the curriculum for this particular situation would smack of formalism and authoritarianism beyond what is desirable in education. It would lose its virility in so doing, for its life will be in the understanding and interest engendered in the whole staff during the process of formulating the curriculum. The process, and the attitudes developed in the process by participation and contribution will be as great an asset to the present generation of teachers and learners, as the curriculum itself when reduced to its

final form. Thus when the work is done it will not be just another book handed down by authority but an experience of interested teachers and learners contributing to the common welfare of their group.

B. The personnel of the organizing group. The personnel of the organizing group and their relationships to the various aspects of the social order and curriculum construction are set out below.

Native cultures and religions.	Native leaders of tribal society. Educated natives, ministers, and , teachers.
Western culture	Missionaries Government officials Commercial administrators
The School	Missionaries Government Department of Education Supervisors, government and Mission Teachers, pupils
Christian Religion	Missionaries Native Ministers Native Teachers Native Christians not employed by the mission.

It is a well established and recognized principle of curriculum construction that the whole phase of life must be canvassed and explored in laying foundations for educational selection. Cocking (d) says, "Curriculum making is the concern of the whole community." (8) A constantly growing appreciation of African native culture is indicated by the formulation of the International Institute of The Languages and Cultures of Africa. (9) This makes consultation of the native leaders of value both to us and to them in any program

which seeks to relate their social and religious inheritance to the practice of Christian belief and living (10).

As the weight of western culture is brought to bear on the situation, account needs to be taken of the well defined and generally accepted doctrine (11) of the present day that the closest coöperation must exist between Government and Missions in the school project, and of the growing tendency for the aloofness of the commercial element to change to coöperation and interest. The traders are interested that the product of the schools shall be characterized by those traits upon which confidence in dealing between man and man can be established and maintained with safety. Consultation of them in the construction of curricula relating to moral principles will make them more alive to our problems and more helpfully critical of educational processes and outcomes as well as in its progress, on the principle that knowledge of and participation in projects begets interest.

The common experience of many missionaries in relation to the teaching and learning processes of the schools is of far greater value than that of any one missionary. Their participation will add value and validity to the curriculum. The Government agencies in relation to the Department of Education should be made aware of the plan and be asked for any contribution they might wish to make. While Government officials can make no official declarations with regard to such a curriculum yet their private counsel will give

weight to the whole scheme of coöperation. Certainly the teachers should have a part, as large as their interest warrants. They, too, are students of Western culture and have knowledge of its codes of ethics of relationships and action. They are valuable interpreters for they have insight into both cultures concerned. Cocking says, "Effective teaching is aided by having those who teach participate in determining what shall be taught." (12) Consultation of pupils is particularly apt to produce worthwhile contributions in the present situation in Africa where the pupil is conscious of leaving one set of moral and social standards and attempting to set up habits and ideals that will guide them toward moral living in the new situation (13).

If the function of passing on information were the objective of religious education the literature of the past would provide sufficient material and the missionaries, due to their superior literary training, would be the best judges of what to select. But with pupil experience as the proximate aim and its effect on his character as the ultimate aim (14), it is well for the native men of ministerial training and of the teaching profession to have a prominent voice in the matter. They bring the added value of being both African and Christian, while the Missionary must ever react to only part of that total situation. Thus the African experience of Christ is of more value to the African youth than is the American experience of Him. Then, too, the African knows the foundations of character that lie in their own cultures. The esoteric nature of the

native character training methods render them the more difficult of foreign understanding. Here again humble coöperation is the key to the situation and the whole religious and educational staff must have its share in the results.

C. Other aspects of the curriculum setting. Opposite page 24 figure 3 shows in a graphic way the inter-relation of the various aspects of the curriculum setting.

CHILD CENTRIC The first consideration is due the child. Religion, as all forms of helpful experience and education, is for the child rather than that he is for it, or for any of them. The child together with HIS INTERESTS, both as a child and as the adult he should become is the beginning and the end of curriculum construction, as well as of religious interest.

SOCIAL ORDER Reverting to the outer circle. Since the child is central to this entire program it is obvious that from the standpoint of the educator he is a unit within the social order of which the local situation is also a part. It is his social heritage, until it is enlarged by contact with the school. The fact that this particular social order is changing, that the impingement of Western influences weakens or obliterates the old sanctions that would have guided him in the old situation is only part of his social inheritance. He has to work out his destiny and find his life satisfactions in the midst of such instability. His adult needs are not forecast with accuracy by the experience of his parents. He has to

Legend

— = Direct problem working relationship

==== = Advisory relationship

- - - = Observational relationship

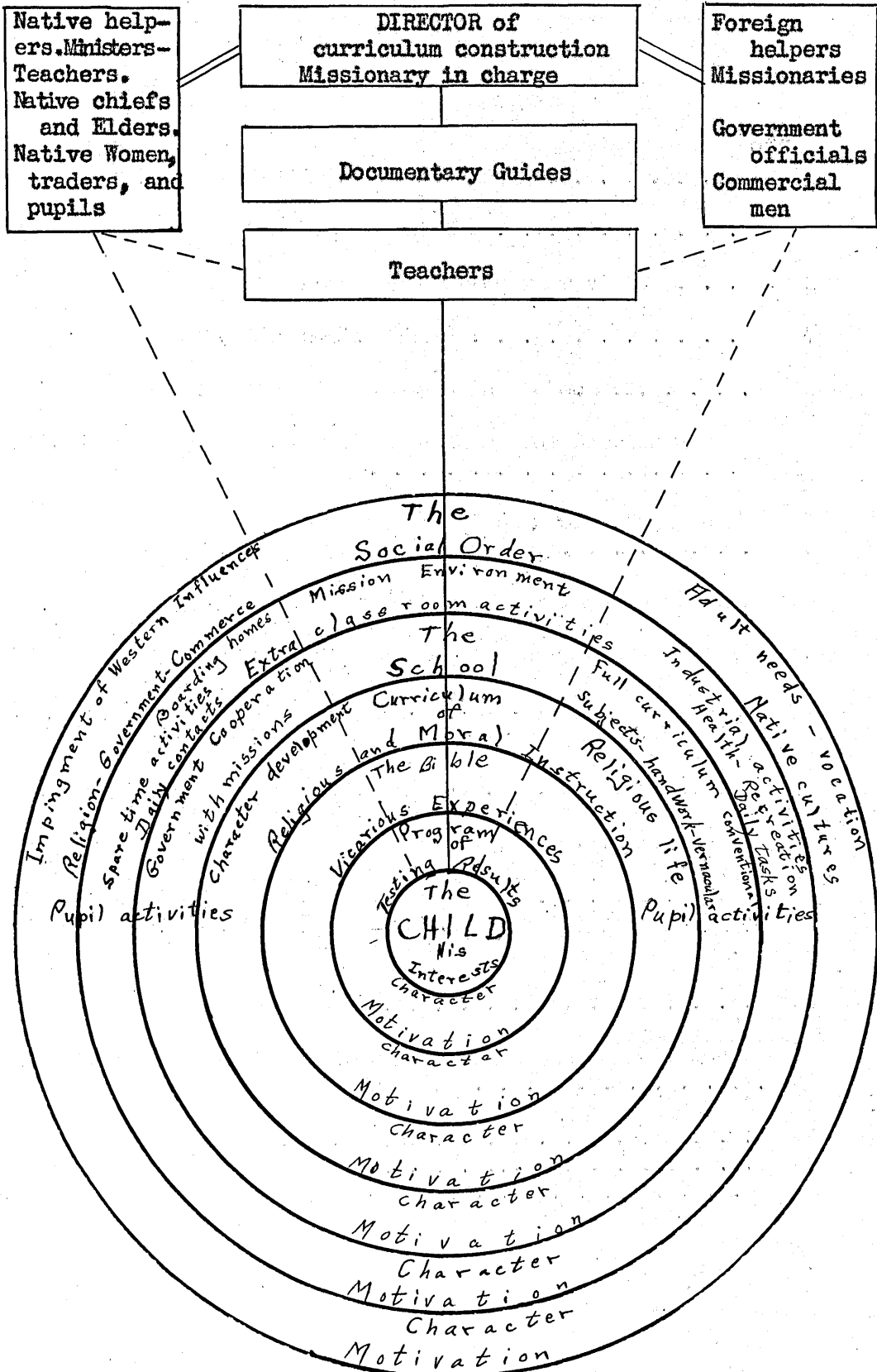


Figure 3

feel his way, and even his school teachers, as leaders of the new order, cannot foresee the conditions under which he is to live as an adult member of society, even though he is educated.

MISSION ENVIRONMENT But being a school child limits his indecision and his instability and widens his horizon. His learning is largely conditioned by the things that make up his daily round outside the class room, his room and its care, his health under varied conditions, his contacts in the home, in play or at the table, and his directed work hours place him in a new world. Such is the mission environment that gives him experience in living in a modified situation, designed to anchor at one end in his old life and at the other to be something like the life he is to lead as an adult. Not too far removed from the village life conditions, and yet far enough removed to denote definite progress in life values. The whole experience of living within this environment points toward the objectives of independent character and useful living. It is shot through and through with the principle of group living together for the common interest of each and all.

THE SCHOOL From the standpoint of life experiences the literary school is only one phase; but it is the organizing unit and the entire environment is based upon the fact that the literary school is there. But at the same time the value of the school is in its relation to the environment that is created within the mission compound. The combination of the two, that is the formal school and the directed environment, is the situation in which the opportunity is given for Moral and

Religious instruction and learning.

THE CURRICULUM OF RELIGIOUS AND MORAL INSTRUCTION Within this situation the curriculum of religious and moral instruction finds fertile soil. Not only can religion be taught and its moral implications be dwelt upon in the formal instruction periods, where intense pupil interest due to awareness of change and desire in this line brings proper motivation, but it can be lived and experienced in all the phases of daily life within the school community. The give and take of daily life is present. The conflicting personal interests must yield to some centralizing principle. Selfishness and unselfishness can be tried out with their accompanying satisfactions and dissatisfactions. Good will can yield its fruition in happiness. Without the surrounding opportunities for experience the formal teaching would mean little. With it, experiences, direct or vicarious, guided and motivated by social opportunities and restraints will tend to eventuate in worthy character.

THE BIBLE Because of the situation of the people and their teachers the Bible is particularly apt as the principle material for literary instruction in Morals and Religion. First, the Bible records the experiences of a more or less primitive people in seeking to establish their relationships with God and each other. Thus their conduct was ever in relation to that central concept of attempting to be at one with the purpose of God. Their failures and mistakes are as valuable as study material as are their victories. In any recorded

Biblical experience there is nothing that lowers the moral plane of the Africans thinking for he is living in the midst of social conditions comparable to the Old Testament times. Thus the stories of those persons who underwent experiences in their everyday lives, so closely akin to what the African faces today, brings to him a wealth of meaning and vicarious experience which is almost as real as if it had happened to him. This point gains emphasis from the fact that the African peoples relate themselves to the experiences of their race only by the verbal story. There is no native literature in the vernacular.

Secondly, the literature that is first translated into the vernacular is some portion of the Bible. Thus whether in the vernacular or the English it is always available to the learner and easier to get than any other book.

Then a third point is that within the Bible is found the whole substance and purpose of the missionary movement. It is through mission work that the Christian movement is forwarded. To do other than place the Bible at the center of the teaching materials of the Christian Religion would invite disintegration of the very movement itself. The concensus of mission opinion is well expressed by Garfield Williams who said at the LeZoute Conference:

I have formed the view that our teaching of the Bible must receive an altogether new orientation which, so far from displacing it from the center of the curriculum of religious education, will place it there with a new firmness and finality by connecting it by innumerable strands with the whole circumference of life. . . . (15)

TESTING Any program of education requires periodic testing as to its accomplishment. Otherwise it has no valid way of knowing whether or not it is attaining its objectives. The difficulty of measuring the outcomes of moral and religious instruction is so far greater than that encountered in the ordinary school subjects. But the curriculum workers must devise some sort of tests for the purpose in hand. These tests are not only for the measuring of pupil progress but will assist eventually in validating the age psychology of the materials used.

D. Summation. The present study aims at setting up the working program rather than actually establishing the curriculum.

The final work is to be accomplished through cooperation between the available elements of the community, giving place to native cultures and to a voice by each element of the outside world influences as well as to the missionaries.

In the outline, Figure 3, every phase set out for the guidance of the curriculum builders there tends to be CHARACTER MOTIVATION. It progresses toward its ends by PUPIL ACTIVITIES in life situations and so far as the curriculum workers and the teachers are successful it will provide opportunities for the learning and practice of correct PUPIL REACTIONS.

It provides the media for the operation of the Seven Principles of Mission Education as set out by Thomas Jesse Jones (e) under the guiding motif of adaptation.

The principles are:

Health
Use of Environment
Preparation for Home Life
Recreation or the Use of Leisure Time
Language of Instruction
Conventional School Subjects
Character Development and Religious Life.

The director of curriculum construction will work in actual situations through what documentary guides are available and applicable, in close cooperation with the teachers in central and out-schools, through a quarterly conference of all the workers of the area at the central station and through supervisory visits in the field. He will use questionnaires for getting at opinion and experience not at hand in order to make available the entire personnel of the group. Each phase of the curriculum as moulded into shape will be placed in practice and there subjected to rigid criticism by friend and foe. Out of this process and these conditions it is hoped the curriculum will emerge in a shape that is usable.

Chapter III

PLAN FOR THE ORGANIZING OF CURRICULUM MATERIALS

A. Curriculum aims. Having organized the forces that are to do the work of curriculum construction, according to the previous section, the problem needs to be approached from the standpoint of the desired product, that is curriculum aims. Since attendance upon the mission schools is wholly voluntary and since the purpose of the mission is well understood by all there would seem to be nothing unwarranted in the assumption that the goal of the mission in the life of each child is CHRISTIAN CHARACTER AND EXPERIENCE.

There are thus two questions for which we seek the answers in order to get at our aims. It is necessary to know in a measure what a Christian should be like in this environment. In building its curriculum Democracy seeks to inculcate those principles and ideals that will tend to make the child democratic. In the same way the mission works toward the ideal of Christianity. Since this study deals with a social system that is different from that in which traditional Christianity has expressed itself, it is evident that we must seek the definition of Christian Character that will fit the situation. For a West African to be a Christian in his environment may in all probability require some different factors or different emphasis from the analysis of a Christian in some other lands. Thus the curriculum workers must seek an analysis of a Christian there

somewhat like the "job-analysis" or "activity analysis" familiar to the curriculum workers of America. This is best accomplished through those Africans who are now leading a life that demonstrates Christian Character.

We must also know, again with the environmental factor looming large, what materials and methods and experiences the teacher-learner process is to employ to help the child to become the correct answer to the first question. It is obvious that the content of the curriculum in such a situation would differ from that in another country, since the goal is the child and his experiences rather than the transmission of traditional religion. Since the African, and the African only, faces the situation from the environmental standpoint, it is largely his task to determine the materials.

These, then, are the two questions.

1. What should a Christian be like in the West African environment?
2. What experiences, materials and methods shall we employ in the teaching process, to help the learner to be like that?

Because of the evident impossibility of carrying on such an investigation from America, no attempt is here made to set up the answers to the above questions. We shall seek rather to find some valid approach to the answer. In this connection the writer, following the plan of W. W. Charters (17), prepared a list of fifty character traits that he assumed should characterize school children

in America who are entering on the age of adolescence. Note that the question here is quite different from the one finally to be approached. Validation of the method of exploration is the objective.

These traits were placed on forms with the request that the recipient check the ten that he deemed to be of the most importance. The papers were passed to Seniors and Graduate students in a class in Psychology of Moral Education. Thirty-three papers were returned with the following result according to the frequencies.

Honesty
 Care of health
 Self control
 Obedience
 Unselfishness
 Dependability
 Industry
 Self-reliance
 Courtesy
 Reverence

It was discovered that the procedure was not elaborate enough to meet the situation as we shall meet it in actual practice. It should have included as steps in the process:

1. Careful preparation of the minds of those making choices, as to the nature of the procedure and as to the final aim.
2. A much larger list of traits should be organized as a starting point, and eliminated by successive steps of grouping and definition.
3. The final selection should be submitted to the criticism of the same group and of other groups if obtainable.

L. Thomas Hopkins, then at the University of Colorado, developed such a list of traits by the following means (17). He selected a list of 280 traits from writers and others as having value in Character education. He eliminated by definition and grouping. He defined the basis of decision for the final frequencies. He submitted a revised list of 74 to a large number of school teachers. By statistical methods he reduced this list to thirty. This was presented to five-hundred business and professional men and further reduced to the following results.

· Honesty
 Judgment
 · Responsibility
 Industry
 Courtesy
 Self-control
 Courage
 Initiative
 Thoroughness
 Punctuality, tact, and adaptability had the same
 frequencies for tenth place.

A second exploratory method in this study was that of taking the sayings of Jesus as recorded in the four Gospels and attaching to each, where a character trait was indicated, the name of a trait. Opposites were used where a trait was stated negatively so that all resulting traits were positive. The following is the result on the basis of frequencies:-

Righteousness
 Faith
 Leadership
 Forgiveness

Unselfishness
 Love
 Broadmindedness
 Humility
 Apperception (Ability to see conduct
 implications in situations.)
 Reverence

It is true that both the above methods are highly subjective, and so, it may be suggested, will be the daily choices of the individual who tries to measure his life day after day by the example of Jesus. The writer knows of no technique, nor has he discovered any one who does, of complete objectivity within the realms in which we are here concerned. However the careful subjective analysis of large numbers brought to bear on this matter from the standpoint of an earnest effort to find the way will reduce the error and make for at least a livable validity.

In the completion of this picture of the Christian, which then becomes the objective aim of Religious Education, use will be made of various codes that have been developed in other lands, such as Franklin's Code, Code of the Boy Scouts, The Children's Morality Code by W. J. Hutchins, Collier's Moral Code for Youth, High School Morality Code by Caroline M. Brevard, all reported in Percival M. Symond's book, The Nature of Conduct. These codes are foreign to the environment but will be suggestive and helpful in the first stages of curriculum work (19).

Another approach will be through a study of the native laws and customs in connection with the growing moral consciousness depicted

in the Old and New Testaments. Nothing in the native life that will contribute to the definition of the aim will be neglected. This study will involve a re-analysis of the New Testament Literature with its bearings on the social situation of the learner, from his standpoint, and not from the standpoint of a foreign civilization.

Since life experience is ever changing, and since curriculum construction should be continuous, this picture of the Christian, once obtained will not remain ever the same, but may be expected to change from year to year, both in total view and in the view of any one learner. However with the aim thus pictured the workers have a guide toward the use of materials that will be valid for the time being.

B. Criteria for guidance in curriculum construction. Out of reading in the field, on both the general aspects of the problem and its specific phases as well, and from years of personal experience in Africa, the writer has by reflective thinking set up the following ten criteria for the guidance of the curriculum workers at the task:

Criterion I. Christian education must hold moral living as one of its primary aims.

Criterion II. The ideal of Christian education is to direct experiences that will enable individual learners to live lives of adequate and satisfying self-expression, and at the same time to be properly adjusted from the standpoints of social living, moral responses, and religious expression and response.

Criterion III. Christian education must proceed in a social situation.

Criterion IV. Religious and moral learning, like all learning, is specific.

Criterion V. Religious-educational processes should produce generalizations in habits, skills and knowledge, that help in the selection of right responses in life situations, and in the functioning of correct and useful bonds.

Criterion VI. In addition to specific skills in living, Christian education must provide a body of religious knowledge that will afford a basis for pupil generalization on Christian conduct in life situations.

Criterion VII. Christian education should form a basis for religious experience.

Criterion VIII. Two main controls are set up with reference to the selection of materials of instruction and the methods and experiences for the learner.

1. They must be adapted to the individual, social and psychological status of the learner.
2. They must conform to the principles and ideals of Jesus Christ, with respect to conduct implications.

Criterion IX. The Principles and ideals of Christianity in their emotional relationship must form the integrating principle in the character formation of the learner.

Criterion X. Christian education should give direct moral instruction in that its objectives and ideals are specific, and indirect instruction in that its materials and processes shall be such as shall develop character through experiences, actual or vicarious, in the life of the learner, the purposes of which are unknown to him but are planned with care to meet his needs by the teacher who directs them.

C. Adaptation of the Charters technique to the specific task.

The technique used by W. W. Charters of delineating objectives under traits, of providing the teaching materials and method by providing situations involving the traits desired and inducing trait actions, either by actual experience or by vicarious or imagined experience, has been selected to guide the aims and processes of the proposed

curriculum. Thus having selected the traits that should characterize a Christian the core of the curriculum is organized.

2. This selection having been formed into a code, the traits within the code will be broken up into probable situations and these situations examined again for the possibility of varied response. There will be many situations for each trait, in whatever social order the trait is desired. There will be variety of possible responses to each situation. Herein comes the opportunity for guided experience resulting in bonds that will tend to function in similar life situations. A brief example of such expansion is set out below.

Desired trait	Situation involving trait.	Trait actions growing out of situation.
	personal report	(truth (half truth (untruth
Honesty	property contacts	(respect for property (protection of property (theft of property
	use of time	(with care (carelessly (wrongfully

3. The next step will be the selection of Biblical materials that will accomplish the following:-

- a. Provide vicarious experiences in situations and trait actions.
- b. Bring to the learner what was taught to Jesus.
- c. Bring to the learner the teaching of Jesus on the situation in hand.
- d. Cover the range of Biblical knowledge suf-

iciently so that day by day with skillful teaching the pupil may use the varied range for generalizing on conduct in the situations that actually confront him.

4. Selections of contemporary materials and life situations will be made to ensure vital connection between teaching process and daily living.

5. Cross hatches will be constructed (21) to relate the curriculum of religious education to every phase of the teaching process in the school in order that indirect teaching may be given whenever the situation is potent.

Being the matter of greatest weight in the whole school range, this curriculum, when in action will be the dominating unit of the pupil's life. To learn to live well is a worthy dominating purpose. There will be periods of direct instruction in the time-table but that will be only the beginning, for the pupil will meet its working in the garden, in the work-shop, at play, in worship services, in the school and in his distant home when he goes for vacation. It will be his helper not his monitor, his friend and trusted counsellor. It will be in his life for all his life. Knowing that by every response to any situation he learns, this curriculum will seek to see to it that his learning is in the nature of right and satisfying responses.

D. Summation. This chapter has dealt with the guiding factors in the actual construction of the curriculum. It is the blue print,

the code. It first sets out the plan for the selection of the aims, these aims to be chosen by those who know well the local situation. The aims thus formed will be the composite picture of the ideal Christian for the environment and the lesser objectives of material will all lend toward making of each learner an adult capable of living close to the ideals thus established.

The Criteria for guidance are to aid in the selection of aims and materials. They serve to keep clearly before the workers the sort of general result we seek in each effort of the teaching-learning experience. The Charters technique is chosen because it seems to offer an opportunity to break up the vague whole into small parts easily visualized and thus to build of these units a composite whole, reaching toward the aims we have set for ourselves. The validity of these subjective measures comes through the judgment of large numbers and in the practical objectivity given to the teacher in giving him units of approach.

The plan is thus complete. It needs only to be put into action. Its imperfections will show up as the work progresses. But its guiding hand will keep the workers out of confusing by ways and give them a clear task. When the curriculum is done, and placed in the hands of the teachers, its effectiveness will depend on the way it is brought to the pupils, for it has no magic merit by which the wandering youth may be taught to be good only because he has finished his course. It will meet that common factor, individual differences, in the school and its success will depend on its freshness and fluidity

rather than on a formal adherence to the set lessons and material. Its great value is after all that it places as first and foremost the CHILD and what happens to him in the school, rather than that it feels bound by tradition to impart certain informational material irrespective of its value in the experience of the child.

Chapter IV

INITIAL FACTORS IN FORMULATING A RELIGIOUS EDUCATION CURRICULUM

Projects of curriculum revision in cities in America have taken from three to ten years for completion. It is too much then to hope that this project should get far in six months. However, some valuable progress can be recorded.

The writer, after viewing the situation afresh, and reviewing the plan herein formulated is convinced that the plan is workable and promising of early and beneficial results within its scope. Confidence in the progress is thus a valuable factor in taking up the actual curriculum construction.

A second factor is the establishment of relationships that will aid in the work. Contacts have been made that will prove fruitful with the various elements of the community as set out in chapter II, B.

A third factor is the organization of the teaching and ministerial staff of the local area, fifteen in number, for a similar project that has come to successful conclusion. The project mentioned is getting materials into the vernacular for the teaching of the first two hours of all schools in the native language. The change which has long been needed and has at last official sanction and has become mandatory was a pressing claim on the staff. Thus it had to be dealt with first. This same organization, having just now cleared its hands

of the above mentioned task is ready to get at the one included in this study.

Some preliminary work has been done by way of preparation of attitudes among the group. The pressing need of the vernacular secular books has limited that however. The plan is to work through correspondence, and questionnaires for about five months at which time the scattered group will again come into meeting and take up the actual work of getting the curriculum materials on paper.

Plans on foot also provide that the work of this limited group may also be put before the larger group of the entire mission area for criticism and development. The completion of the plan will take several years. It will involve much training of teachers to be able to make the plan workable.

The final work will involve working with the entire mission staff of 150, native and foreign, and of its inauguration into some forty schools, small and large.

In final recapitulation, the above forces hope to project the picture of the ideal African Christian and set him up as the aim of each school child. Having our picture we shall proceed to build, bit by bit, the life of each child toward that standard. The curriculum will seek to direct experiences, allowing the child freedom to develop his personality in relation to these experiences, always seeking to get him to choose right time after time until it becomes the normal thing in his life.

We rely on the power of correct educational methods to accomplish much in making more applicable the lessons and reactions of conduct and inner life. We accept the responsibility of being party to changing a social order and do not in any way underestimate the task. The plan here set out will guide us but not relieve us of the heavy work that yet remains.

Since it is a religious motive that makes this whole program possible we anticipate religious assistance in the project. We anticipate spiritual significance to emerge, and that those whose conduct most fully corresponds to the ideal we set up will be such as experience God in the undertaking more than those who learn the curriculum. There is an element there that science as yet cannot measure. It may be the predominating element. However we strive to do the task as well as we know, leaving that mystic element as the crowning feature in lives made more nearly perfect by directed experience, directed to the end that they might know God and do His will.

NOTES

Note a

The Rev. J. W. C. Dougal was secretary to the Phelps-Stokes Education Commission in 1924, and then spent ten months studying Negro education in the United States. He is the first Educational Director under the Jean's Fund in Africa and is working at the Training Institute, Kebete, Kenya Colony. (Rev. Dougal is a British subject.)

Note b

The Rev. Canon Garfield H. Williams, M.B., B.S., is secretary of the Missionary Council, National Assembly of the Church of England.

Note c

Raymond Leslie Buell, formerly Assistant Professor of Government at Harvard University, later field man of the Bureau of International Research of Harvard University and Radcliff College.

Note d

Walter D. Cocking, Ph.D., Teacher's College, Columbia University.

Note e

Thomas Jesse Jones, Ph.D., Columbia University, B.D. Union Theological Seminary, one time Director of Statistics of Races, U. S. Pension Bureau; now Exec. Sec. of the Phelps-Stokes Fund for the Advancement of Negro Education, Head of the Educational Survey to West and South Africa and of the Second Survey to East Africa.

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