

AN ABSTRACT OF THE THESIS OF

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Title: The Effect of Theological Education on Philosophy of Human Nature
Among Nazarene Sunday School Teachers

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The purpose of this study was to determine the effect of theological education on philosophy of human nature among Sunday school teachers in the Church of the Nazarene. Research materials consisted of Wrightsman's Philosophy of Human Nature scale and a demographic questionnaire constructed by the researcher. These materials were mailed to a random sample of 188 Sunday school teachers in the Oregon-Pacific District of the Church of the Nazarene. Useable materials were received from 157 subjects for an 84% return rate.

Data were analyzed by one-way analysis of variance, and tested for significance at the $p < 0.05$ level. The null hypothesis was retained: there was no difference in philosophy of human nature between subjects with

different levels of theological education.

Other findings were: 1) Oregon-Pacific Nazarene Sunday school teachers had moderately positive scores on all subscales of the PHN. Previous studies had reported that conservative Christians had negative scores on the PHN. 2) Oregon-Pacific Nazarene Sunday school teachers had a higher level of educational attainment than adults in the United States generally. 3) Women had more positive scores than men, although they had far less theological education than men. 4) Subjects with at least a college degree had more complex views of people than did those with a high school diploma or some college as the highest level of educational attainment.

Recommendations were outlined for the practice of Christian education and for future research. These recommendations included the following: 1) use of the PHN as a screening device for Sunday school teachers, 2) cooperation between Nazarene colleges and district CL/SS boards to provide training opportunities for Sunday school teachers, 3) equipping of women for expanded leadership roles in Sunday school and church, 4) examination of differences that may exist in the philosophy of human nature between Sunday school teachers of different denominational groups, and 5) study of the relationship between training experiences, educational beliefs, and effectiveness of Sunday school teachers.

The Effect of Theological Education
on Philosophy of Human Nature
Among Nazarene Sunday School Teachers

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THE EFFECT OF THEOLOGICAL EDUCATION
ON PHILOSOPHY OF HUMAN NATURE
AMONG NAZARENE SUNDAY SCHOOL TEACHERS

CHAPTER 1

INTRODUCTION

Imagine the danger of a car hurtling down a crowded freeway, with its throttle stuck wide open, but no driver at the wheel. Frightening, without a doubt, yet this picture is not far from that being painted for the present status of Christian education. Keeney (1981) states that "the thunderstorm of reaction [to the early-20th century liberal/fundamental clash] has left scattered pools of theologically diverse approaches to Christian education. An unstated, but seemingly pervasive attitude is: If we're doing anything, we're doing all right" (Keeney, p. 47).

This picture of unguided practice becomes more plausible when one considers that most Christian educators (broadly conceived) are

volunteer Sunday school teachers with widely diverse backgrounds and varying levels of training--if training for the role exists at all. One of the regrettable ironies within the field of Christian education is that teachers are often recruited one Sunday, provided with curriculum materials, and pressed into service within the week.

Sunday school teachers may be former pastors, professional practitioners in public or private school education, or people with little or no relevant teacher training of any kind. They may be members of the congregation for a very short or long time when they first begin their teaching assignment. Of more particular concern, these teachers may never have formed or been given an opportunity to form a consistent theoretical orientation to their teaching ministry.

The need for well-trained teachers has been asserted by many Christian educators (Benson, 1950; Brown & Prentice, 1984). Sweet (1950) claimed that there were well over two million Sunday school teachers in the United States. He further estimated a one-third turnover annually, and attributes this turnover rate to discouragement due to a lack of training. However, since a paucity of research exists on Sunday school teachers, little is known concerning the type and extent of their education and training or the relationship of these factors to their beliefs or teaching practices.

In 1971, Bowman provided empirical evidence which documented the lack of training among Sunday school teachers. His research with church teachers found that 32 per cent of the participants had received no training related to their tasks as Sunday school teachers. One might speculate about the extent of training received by the remaining participants in the study; however, it should be noted that this study was not a random sample of church school teachers; yet it does indicate that a lack of training could be a problem. Furthermore, the focus of the study was on educational methodology; questions of theological education or theoretical orientation were not addressed.

Maves (1952), in his classic essay on adults in Christian education, argued that our understanding of adults is predicated on assumptions of a religious nature, i.e., issues of origin and destiny. An individual's theologically-based assumptions about humankind, specifically adults, influence his or her complete understanding of adults and learning theory, which in turn influences his or her educational practice.

Unrecognized differences in such religious assumptions could easily become a source of conflict over such matters as objectives and methodology. Leaders of church adult education programs may perceive that their differences are methodological in nature when, in

reality, the difference is caused by variant streams of theoretical orientation and/or differing levels of theological education.

Tracy (1982) specifically emphasized the distinctive facets of theology in the Wesleyan tradition that he believed have a normative influence for Christian education theory and practice. Watson (1985) pointed to these same distinctive theological facets by arguing for a return to the "class meeting" model for adult Christian education with a uniquely Wesleyan theological orientation.

This discussion raises several significant questions: Has the normative influence of theology been realized within the Wesleyan tradition? Is there really anything different about the way people with a Wesleyan theological orientation conceive of Christian education? Do those with more extensive education within a particular theological orientation have different educational beliefs than those with less extensive education?

Purpose of the Study

Though all of the above questions and many related ones may be worthy of research, the purpose of this study was to determine whether differences exist in the philosophy of human nature among

Sunday school teachers who have experienced different levels of theological education.

Three preliminary questions lay the foundation for the study:

1) Who are Sunday school teachers? 2) What kind and extent of education and training has been received by Sunday school teachers? and 3) What are the educational beliefs, specifically the attitudes toward people, of Sunday school teachers?

The nature of the relationship between Christian education theory (of which one's view of human nature is a major component) and theological education has significance for persons charged with leadership of Christian education programs. These persons are responsible for recruiting and training teachers and workers in the church's educational ministry. They may have roles in the local church as pastors, directors of Christian education, Christian education committee members, or teachers.

The results of such research may suggest needs for future training programs and other volunteer teacher development. Bowman (1972) assumed that church education could be improved by making teachers better technicians. Smart (1954), on the other hand, argued that church education could be improved by strengthening the theological foundations of the teachers.

Objectives of the Study

The objectives of this study were:

1. To formulate a demographic questionnaire for acquiring information regarding the background, education, and training of Sunday school teachers.
2. To select a sample of Sunday school teachers and administer a research instrument and questionnaire.
3. To describe, within limitations as stated below, Sunday school teachers, their home, church, and educational background, and their philosophy of human nature.
4. To determine if differences exist in philosophy of human nature among teachers with different levels of theological education.
5. To examine scores on Wrightsman's Philosophy of Human Nature scale with regard to other demographic variables.

Hypothesis

The second component of this study was concerned with the effect of theological education on the educational beliefs, specifically the philosophy of human nature, of Sunday school teachers in the Church of the Nazarene. The null hypothesis for the study was: There is no significant difference in the philosophy of human nature among Nazarene Sunday school teachers with no theological education, those with a general theological education, and those with a concentration in theological education ($\mu_1 = \mu_2 = \mu_3$).

Assumptions

The assumptions of the study were:

1. that subjects completed the questionnaire and research instrument of their own volition, without any outside inducement,

2. that subjects completed the questionnaire and research instrument completely and honestly, and
3. that the population of the study represents a true sample of the Christian educators of the Oregon Pacific District Church of the Nazarene.

Limitations of the Study

The limitations of the study were:

1. the research instrument and questionnaire were not administered under controlled conditions; therefore, subjects may have discussed the content of the questions with other persons, including other subjects.
2. the validity and reliability of the Philosophy of Human Nature scale.
3. conclusions are applicable to the population of Sunday school teachers in the Oregon Pacific District of the Church of the Nazarene at the time of the study.

Definition of Terms

Church of the Nazarene--one of a group of religious bodies that arose in the late 19th and early 20th centuries that are described as the "holiness family" (Melton, 1987). The Church of the Nazarene is the largest of this group that points to John Wesley as its theological forebear.

Class meeting model--a model of Christian education that is structured around small groups, involves large amounts of personal interaction and self-revelation, and focuses on the experiences of group members.

Concentration of Theological Education--education in theology at an institution of higher education, extensive enough to establish a major concentration or degree in theology; one of three levels of the independent variable in the second component of the study.

Destiny--the term refers to the final end of mankind, and includes ideas of purpose.

Formal education--knowledge, theoretical orientation, and/or skills acquired through an institution of higher education.

General theological education--education in theology, acquired through an institution of higher education, that is insufficient in depth or scope to establish a major concentration or a degree in theology; one of three levels of the independent variable in the second component of the study.

Origin--the source of mankind's being and purpose.

Philosophy of Human Nature--a construct related to attitudes about people that emphasize social qualities of people. The construct is concerned with the expectancies that people possess certain qualities and will behave in certain ways. This was the dependent variable of the study and was operationalized by administering the Philosophy of Human Nature (PHN) scale (Wrightsmann, 1964) to the research subjects.

Theological education--formal education in theology, including Biblical studies.

Training events--workshops, seminars, and conferences designed for training Sunday school teachers. Such events might have been sponsored by the local church, other denominational agencies, or cooperative associations such as the Greater Salem Association of Christian Educators.

Wesleyan tradition--a branch of Protestant Christianity based on the formulations of John Wesley. Participants in this tradition are generally conservative in their theology and ethics.

CHAPTER 2

REVIEW OF THE LITERATURE

A search of the literature revealed that little empirical research has been conducted among Sunday school teachers. In addition, the question of the relationship between theological education and philosophy of human nature among Sunday school teachers has not been examined. A relatively large number of studies analyze Christian education theory from a theological/philosophical method (i.e., telling the reader what it should be), but few address the topic from the viewpoint of describing what actually is.

Lupfer & Wald (1985), Taetzsch (1986), and Wrightsman (1974) researched the relationship between religious orientation and the philosophy of human nature. Taetzsch and Wrightsman both found conservative Christians to have more negative views of people than did other research subjects. However, a Wesleyan model of Christian education theory has not been the focus of any of these studies, nor

has the level of theological education been utilized as one of the variables.

Christian Education Theory

Four distinctive approaches to Christian education have been identified by Wilhoit (1986). Each approach reflects a different view of human nature. The "romantic" approach incorporates a view of human nature as innately good, and Christian education formulated from this approach is intended to remove barriers that limit the individual's exploration and growth.

More common within conservative theological circles is the "transmissive" approach, which views human nature as thoroughly corrupted as a result of the "fall" of man described in the Bible. This approach attempts to bring about personal change by transmitting religious concepts or "propositional truth" to the mind of the pupil.

Richardson (1983) demonstrated that propositional teaching achieves the goals of Christian education. Over 1,300 adults were tested, using a survey consisting of three components: "The Bible and You (A Test of Factual Knowledge about the Bible)," and two attitude measures developed by Emanuel Berger (1950). A high

correlation was discovered between Bible knowledge and attitude toward self ($r=.567$) and attitude toward others ($r=.621$). These correlations were significant at the .001 level when freed from the influence of other variables¹.

The "developmental" approach to Christian education views human nature as neutral, and attempts to interact with the individual for the highest possible personal development. The "transformational" approach to Christian education is clearly Wilhoit's choice. This approach has a complex view of human nature, affirming that the individual has been created in the imago dei (i.e., divine image) and is therefore a picture of divinity. Yet, paradoxically, that picture is seen to be distorted and tarnished by the corrupting effects of the Fall. This approach to Christian education attempts to correct those negative effects while affirming the uniqueness and value of each person.

The transformational approach is what Muendel (1981) has in mind when he claims that Christian education is, most essentially and effectively, indirect communication and that the central aim of Christian education must be a faith which is operationalized in daily

¹These variables were sex, age, number of years the subject had been a Christian, number of years of regular Sunday School attendance, the extent of experience in leadership responsibility, daily Bible reading, attendance at vacation Bible school, parental attendance at church, and amount of formal education received.

decisions and actions. This is a radical departure from the transmission of religious concepts or propositional truth which historically has been the focus of the Sunday School.

A Wesleyan Approach

A Wesleyan approach to Christian education would be akin to the transformation approach of Wilhoit. The significant research work of Prince (1926), demonstrated the complex view of human nature in the sermons and other writings of John Wesley. Prince also demonstrated that the educational practices of John Wesley were congruent with his view of human nature.

Two distinctive Wesleyan doctrines have a direct bearing on one's view of human nature. The doctrine of prevenient grace has a mediating influence on the Calvinist view of man's depravity (Watson, 1985). Depravity, a theological term utilized in some Christian traditions, describes human nature after the Fall of man in the Garden of Eden. The doctrine of prevenient grace does not deny depravity but claims that God's grace is operative for every individual, thereby assisting them to do the good that depravity would otherwise prohibit them from doing; or preventing them from doing the evil that depravity might otherwise incline them to do. This

grace is operative from birth (perhaps from conception) and is not limited to persons who have been "born again." John Wesley used the term "preventing" grace which, although it comes from the same root as the modern term, is somewhat more suggestive of how grace counteracts the results of the Fall.

A second Wesleyan doctrine, entire sanctification, asserts that a person can be cleansed of original depravity (though its effects may remain) by a dramatic, transforming work of the Holy Spirit (Noll, 1983). This cleansing, it is claimed, results in expanded potential for Christian growth. In contrast, the Calvinist tradition has a more negative view of human nature and denies that an individual can be freed entirely from either the effects of original depravity or the depravity itself until the moment of death.

These two doctrines are affirmed by several organizational strands within the Wesleyan theological tradition. One of these strands is often referred to as the "holiness family" (Melton, 1987). This group of religious bodies surfaced in the United States during the 19th and 20th centuries. The Church of the Nazarene has the largest membership of the 70 bodies of the holiness family listed by Melton, claiming a membership of 507,574 in 1984.

Sunday School Teachers and Training

One of the greatest strengths of the Sunday school--the involvement of lay people in the ministry of the church--is simultaneously one of its greatest weaknesses. Volunteer teachers often have not been trained for their roles, and this lack of training has been a factor in the poor quality of teaching in evangelical Sunday schools (Sweet, 1950; Dean, 1986).

Teacher training has been heralded as the handsome prince coming to rescue the maiden in distress. During the two centuries since the Sunday school came into existence, teacher training has employed a variety of forms: church school conventions, workers conferences, normal schools, workshops, and regularly scheduled teachers' meetings. Chautauqua was launched by John Heyl Vincent as a national Sunday school university (Lynn & Wright, 1980).

Gasque (1985) argues that today's seminaries need to respond to the need for theological education of lay people. He states that the Bible college movement began as an attempt to prepare non-professional teachers and educators for ministry within the church. However, he views these institutions now as simply lower-level seminaries. Gasque believes that Christian liberal arts colleges now

contribute more to lay leadership, such as Sunday school teachers, than any other institution.

With the popularization of higher education, one might speculate that more teachers would have attended college and seized the opportunity for education in fields that would be of benefit in the Sunday school classroom. Many members of the Church of the Nazarene attend one of eight denominational colleges in the United States. Courses in Bible and theology are required as part of the core curriculum of these colleges. Data are not currently available on the number of Nazarene Sunday school teachers who have participated in this kind of education.

The unfortunate lack of research prohibits Christian education professionals from determining what effect such denominational education might have on various educational beliefs and practices in Sunday school classrooms.

Measuring Educational Beliefs

Attempts to measure teachers' educational beliefs, such as beliefs about human nature, are fairly recent. Generally, instruments developed and utilized for this purpose use a Likert-type scale for attitude measurement. Some of these instruments have been found

to distinguish between various theoretical orientations. Sontag and Pedhazur (1972) conducted a factor analysis of two scales which purportedly measure attitudes toward education. Each of the two scales was found to have its own operational definition of theoretical orientation. Bunting (1985) conducted a factor analysis of teacher educational beliefs and found that particular items loaded on a "student-centered factor" and on a "directive factor".

Other studies have focused on particular aspects of educational theory. In 1964, Wrightsman developed the Philosophy of Human Nature (PHN) scale. The PHN is an 84-item Likert-type attitude inventory and yields subscores along six continua: 1) Trustworthiness vs. Untrustworthiness; 2) Strength of Will and Rationality vs. External Locus of Control and Irrationality; 3) Altruism vs. Selfishness; 4) Independence vs. Conformity to group pressure; 5) Complexity vs. Simplicity; and 6) Variability vs. Similarity.

In research conducted using "counselors- in-preparation" Ligon (1970) concluded that the relationship of such things as philosophy of human nature and levels of facilitation was too illusive to be subjected to empirical testing. She found relationships which were significant, however the variables did not appear to be related.

However, there has been some evidence to support the notion that there is a relationship between one's philosophy of human nature

and one's pattern of interaction in the classroom and related situations. Hopkins (1973) found a significant relationship between philosophy of human nature and patterns of nonverbal communication among teachers in urban Southeast Oklahoma schools. Results indicated that teachers with a more positive view of human nature utilized nonverbal communication patterns which encouraged students to participate in classroom interaction. Conversely, teachers with a more negative view of human nature had a tendency to use patterns of nonverbal communication which discouraged classroom interaction on the part of students.

Similar conclusions were reached by Clayton (1985) in research with parents to determine their attitudes toward child-rearing practices. He found that there was a direct relationship between the degree of belief in the nature of mankind and their parenting attitudes. Parents were placed into three groups according to their scores on the PHN: the first viewing people as moral, the second viewing people as immoral, and the third viewing people as amoral. Clayton based these categories on literature from the fields of theology (Pelagius, Calvin, and Arminius², respectively) and

²Arminius would undoubtedly reject the label of "amoral" for his view of humanity. However, he does represent a theological view of human nature that is neither as pessimistic as Calvin's nor as optimistic as Pelagius.

educational philosophy (Rousseau, the Puritans, and Locke, respectively).

Research results supported Clayton's hypotheses that parents with a view of people as being moral would be relatively permissive in their child-rearing attitudes; parents with a view of people as being immoral would be relatively authoritarian in their child-rearing attitudes; and parents with a view of people as being amoral tend to be relatively moderate in their attitudes toward child-rearing.

Conflicting research findings of Robinson (1977), which concerned the relationship between philosophy of human nature and personal interaction, did not find a significant relationship between the philosophy of human nature and verbal behaviors in the elementary classroom of student teachers at Oklahoma State University.

Within Christian education, little attempt has been made to measure any aspect of educational belief. One of the few attempts is that of Barnett (1983), who constructed an instrument for identifying Sunday school objectives using a sample of teachers in the Brethren Church.

Brown and Prentice (1984) surveyed 1088 Sunday school participants in 51 churches representing several evangelical denominations, including the Church of the Nazarene. The purpose

of the study was to determine what strategies in the Sunday school generate the greatest positive response in the future. Unfortunately, no data was reported which stated the reliability and validity of the instrument. Yet the study is significant because so little empirical research has been done in this area. Brown and Prentice conclude from the study that educational practice relating the Bible to life (rather than utilizing a school-instruction model), and emphasizing well-trained teachers (relationally and methodologically as well as propositionally) will be most successful and effective in the immediate future. The study provided no data on the level of education attained by teachers who participated in the study.

Summary

Evidence exists that beliefs about people may be related to teachers' practices, and thus to their effectiveness. However, there appears to be reason to hypothesize, at least on a tentative basis, that one's philosophy of human nature could be related to the affective atmosphere of a classroom, as well as the more direct and/or explicit behavior toward students on the part of the teacher within that classroom. Comparatively little research has been

conducted with Sunday school teachers, including their philosophy of human nature.

The philosophy of human nature of conservative Christians has been studied and consistently has been found to be more negative than other groups. Denominations in the Wesleyan tradition, such as the Church of the Nazarene, possess doctrinal dissimilarities with groups used in previous research, and are more complex and paradoxical in their beliefs about human nature. Whether a deeper immersion in a particular theological tradition is reflected in philosophy of human nature has not been examined.

CHAPTER 3

METHODS AND PROCEDURES

Selection of the Population

The population for this study consisted of 157 Sunday school teachers from 18 randomly selected churches of the Oregon Pacific District of the Church of the Nazarene. Statistics released from the denomination's headquarters revealed that the Oregon Pacific District had a population of 1,402 Sunday school teachers and officers in 1987 (Church of the Nazarene, 1988), which was the largest number of Sunday school teachers and officers in any district of the denomination. The minimum sample size required for power analysis ($df=2$, $1-\beta =.80$, $\gamma =.25$) was determined to be 156 (Cohen, 1969).

Churches were selected from the Oregon Pacific District of the Church of the Nazarene on an equal probability basis. The 90 churches in the district were listed sequentially by zip code and every

fifth church (beginning with the first) was selected for participation in the study.

Research materials were mailed to 188 Sunday school teachers which was the total number of teachers' names received from the selected churches. A total of 162 (86%) questionnaires and research instruments were returned. One questionnaire and research instrument was received too late to be included in the study. One subject refused to participate in the study for personal reasons. Another subject selected for the study was no longer teaching. Two blank questionnaires and research instruments were returned stating that the subjects did not wish to participate in the study. One questionnaire and research instrument was unusable because it had been only partially completed. Of the 188 questionnaires mailed, 162 were returned and 157 were usable for this study (see Table 1).

Table 1
Number of Participating Teachers By Church

| Church | n | % |
|--------------------|-----|-------|
| EUGENE CORNERSTONE | 3 | 1.9 |
| ASTORIA | 8 | 5.1 |
| BEAVERTON | 25 | 15.9 |
| SALEM SOUTH | 10 | 6.4 |
| BROOKINGS | 11 | 7.0 |
| ASHLAND | 13 | 8.3 |
| MILWAUKIE | 6 | 3.8 |
| GLADSTONE | 9 | 5.7 |
| PORTLAND PENINSULA | 6 | 3.8 |
| NEWBERG | 12 | 7.6 |
| ROGUE RIVER | 2 | 1.3 |
| FLORENCE | 3 | 1.9 |
| OREGON CITY | 23 | 14.6 |
| INDEPENDENCE | 4 | 2.5 |
| NORTH BEND | 10 | 6.4 |
| SHERIDAN | 7 | 4.5 |
| LAPINE | 2 | 1.3 |
| WINSTON | 3 | 1.9 |
| TOTAL | 157 | 100.0 |

Instrumentation

The instrument of measurement for the dependent variable in this study was the Philosophy of Human Nature (PHN) scale, developed by Wrightsman (1964). The PHN is an 84-item Likert-type attitude inventory and yields subscores along six continua: 1) Trustworthiness vs. Untrustworthiness; 2) Strength of Will and Rationality vs. External Locus of Control and Irrationality; 3) Altruism vs. Selfishness; 4) Independence vs. Conformity to group pressure; 5) Complexity vs. Simplicity; and 6) Variability vs. Similarity.

For each of these dimensions, Wrightsman composed 20 statements with half of the statements directed toward each end of the continuum within each dimension. These 120 statements were administered to 177 undergraduate students using a six-point scale of agreement and disagreement. Item analysis was performed, and the 96 items which discriminated most significantly were included on a tentative form of the scale.

The tentative form of the PHN was administered to 100 undergraduate and 160 graduate students, and once again subjected to item analysis. Five items did not survive this analysis, and seven

others of limited discriminatory power were also removed, leaving 14 items in each dimension of the scale. Half of the items in each subscale are worded in a positive direction and half in a negative direction.

Internal reliability was assessed using the Spearman-Brown Prophecy Formula after the scale was administered to other groups of 100 undergraduate and 100 graduate students. Each group consisted of 50 males and 50 females. Results indicated split-half reliability coefficients above .60 on all items with male and female undergraduates, and above .70 on nine of the twelve. Reliability coefficients for the graduate students ranged from .40 to .70. Wrightsman stated that these coefficients were lower due to the homogeneity of attitudes of the graduate students.

Test-retest reliability coefficients were derived from a sample of 30 college freshman females, with a three-month interval between test administrations. The subscale coefficients were: Trustworthiness, .74; Altruism, .83; Independence, .75; Strength of Will and Rationality, .75; Complexity, .52; and Variability, .84. Scores on the first four subscales were totaled to provide an overall Favorability score, with a reliability coefficient of .90.

The PHN yields scores ranging from -42 to +42 on each subscale. The composite Favorability score ranges from -168 to +168

and the composite Multiplexity score ranges from -84 to +84. The PHN is not copyrighted and permission for its use in this research was secured from the author (see Appendix A).

Questionnaire

A series of 19 demographic questions were developed by the researcher, with assistance from the Survey Research Center at Oregon State University. These questions sought to determine family, church, and educational background characteristics of the teacher. Characteristics included relationship and tenure in the denomination, amount of experience and training as a Sunday school teacher, and the levels of formal education and theological education.

The level of theological education was the independent variable for the study, and was determined by the amount of formal (i.e., college/university) education received in religion/theology. The a priori levels were:

1. None --No college/university courses in religion/theology.

2. General -- 1-5 courses in religion/theology. At this level would be found graduates of Christian colleges who took courses in religion/theology to meet general education requirements, but majored in some other field.
3. Concentration -- A minimum of a baccalaureate degree with six or more courses in religion/theology.

Collection of Data

Procedures used for collection of the data followed recommendations by Dillman (1978) for mail questionnaires. Office personnel in selected churches were contacted by phone to obtain the names of all Sunday school teachers in each selected church. Securing of the subjects' names allowed the participant packets to be addressed personally, and also assisted in tracking non-returned questionnaires for follow-up. A list of 188 teachers was generated by this method.

Participant packets were prepared for each subject and mailed on October 31, 1988. The packets consisted of a cover letter, the research instrument comprising the 84-item Philosophy of Human

Nature scale, the 19-item demographic questionnaire, and a postage-paid return envelope. The cover letter had been co-signed by the researcher and Rev. Gerald Manker, Superintendent of the Oregon Pacific District (Appendix C). Materials were sealed in individually addressed envelopes.

All packets for a particular church were mailed to the church for distribution by the pastor. Each pastor had been notified by letter of the imminent arrival of the packets, along with instructions for distribution. A copy of the subjects' cover letter and research instrument were included for the pastor's review and information.

In four churches, packets were not distributed by the designated date. Pastors in three of those churches did not distribute the packets for three weeks, and the fourth did not distribute the packets until six weeks after the prescribed date. Follow-up efforts to teachers in these churches were therefore delayed.

One week after the packets were mailed, a follow-up card was mailed to each subject in care of the church. This card reminded the subject of the importance of the study and their involvement in it, and encouraged them to complete and return the questionnaire immediately.

Three weeks after the first mailing, a second follow-up packet was mailed to all subjects who had not yet returned the original

packet. This follow-up packet was also mailed in care of the church and contained a cover letter (see Appendix C), a replacement research instrument, and postage-paid return envelope.

Five weeks after the initial mailing, a letter was mailed to the pastor of each church in the sample. The purpose of this letter was: 1) to express appreciation for their cooperation in distributing materials and encouraging subjects to complete questionnaires; and 2) to inform the pastor of the progress of the research, including a listing of subjects in their church who had not yet returned research materials. Pastors were neither specifically encouraged to, nor discouraged from, contacting these subjects about their lack of response.

Design

The study contained two components. Due to the lack of empirical research which considers Sunday school teachers, the first component of the study was descriptive, attempting to define this population. In addition to age and gender, characteristics of the population that were important to the study included level of education, level of theological education, years of experience as a

Sunday school teacher, childhood denomination and church involvement, and number of years in the present denomination.

The second component of the study used a completely randomized design. The purpose of this component was to examine each of the demographic characteristics for differences in philosophy of human nature between groups in each level. A matrix for this design for the factor of level of theological education was:

| <u>Level of theological education</u> | | |
|---------------------------------------|---------|---------------|
| None | General | Concentration |
| PHN | PHN | PHN |

The mathematical model used for this design was:

$$Y_{ij} = \mu + \tau_i + \epsilon_{ij}$$

where, μ is an unknown constant,

τ_i is the treatment effect, and

ϵ_{ij} is the error effect, representing variation in the measurement of the dependent variable (Y_{ij}) (Courtney, 1984).

Statistical Analysis

The primary analysis of data was by one-way analysis of variance (ANOVA), using the Statistical Package for the Social Sciences (SPSS-PC) in the Oregon State University Survey Research Center. The dependent variables were the Favorability and Multiplexity composite scores of the Philosophy of Human Nature scale. The independent variable was Level of Theological Education, where the levels were 1) none, 2) general, or 3) concentration.

Additional one-way analysis of variances (ANOVA) were used to analyze the effect of theological education on each of the six subscales of the PHN Scale. Other demographic variables (sex, level of education, amount of teacher training, etc.) were also analyzed by ANOVA. Where significant differences were detected among three or more means, Tukey's Method was utilized to detect the location of these differences. All data were tested for significance at the $p < 0.05$ level.

Summary

A sample of 188 Sunday school teachers was drawn from 18 randomly selected Churches of the Nazarene in the Oregon Pacific

District. Research materials consisting of a 19-item demographic questionnaire and the 84-item Philosophy of Human Nature scale (Wrightsman, 1964) were mailed to the sample following procedures recommended by Dillman (1978). Usable research materials were returned by 157 subjects (84%).

The study comprised two components: the first component attempted to describe the population, and the second was designed to determine if differences existed in philosophy of human nature between groups of subjects with different levels of theological education. The dependent variable for the second component of the study was each of the subscales and composite scores of Wrightsman's Philosophy of Human Nature scale. The independent variable was the level of theological education attained by the subjects as reported on the questionnaire. ANOVAs were tested for significance at the $p < 0.05$ level.

CHAPTER 4

RESULTS

This research study of Sunday school teachers contained two components. The first component was designed to ascertain and describe the demographic characteristics of Sunday school teachers in the Oregon-Pacific District of the Church of the Nazarene. The second component of the study was designed to analyze the effect of theological education on philosophy of human nature among these teachers, and to examine scores on Wrightsman's Philosophy of Human Nature scale with regard to demographic characteristics.

Demographic Data

Personal characteristics

Oregon-Pacific Nazarene Sunday school teachers may be described as caucasian, primarily female, and largely middle-aged

adults. Only one of the 157 subjects included in the study was of Hispanic descent.

Gender and Age. Two-thirds (63.1%) of the subjects were female. Half of the subjects (50.3%) were between the ages of 36 and 55. One-fourth (23.6%) were between the ages of 26 and 35; while only 3.8% of the subjects were 25 years of age or less, and 8.9% were over 65 years of age. These data are reported in Table 2.

Table 2
Age of Subjects by Gender

| Age | Male | Female | n | % |
|----------|------|--------|------|-------|
| Under 25 | 2 | 4 | 6 | 3.8 |
| 26-35 | 16 | 21 | 37 | 23.6 |
| 36-45 | 19 | 33 | 52 | 33.1 |
| 46-55 | 10 | 17 | 27 | 17.2 |
| 56-65 | 7 | 14 | 21 | 13.4 |
| Over 65 | 4 | 10 | 14 | 8.9 |
| | n | 58 | 99 | 157 |
| | % | 36.9 | 63.1 | 100.0 |

Occupation. The largest occupational group of the subjects was homemakers (26.1%); followed closely by professional/business people (24.2%). The remainder of the subjects (47.3%) represented a diverse occupational representation. These data are presented in Table 3.

Table 3
Occupation of Subjects

| Occupation | n | % |
|----------------------------|-----|-------|
| Homemaker | 41 | 26.1 |
| Professional/Business | 38 | 24.2 |
| Clerical | 21 | 13.4 |
| Education (public/private) | 17 | 10.8 |
| Laborer | 14 | 8.9 |
| Ministry (ordained) | 13 | 8.3 |
| Student (H.S./college) | 3 | 1.9 |
| Miscellaneous | 6 | 3.8 |
| No Response | 4 | 2.5 |
| TOTAL | 157 | 100.0 |

Church membership. Thirty-nine percent of the subjects had been members of the Church of the Nazarene for 21 or more years. Twenty-one percent of the subjects had been members between 11

and 20 years, and another 24.2% had been members between 4 and 10 years. These data are reported in Table 4.

Table 4
Length of Church Membership

| Years of Membership | n | % |
|---------------------|-----|-------|
| Not a Member | 1 | .6 |
| 0-3 Years | 23 | 14.6 |
| 4-10 Years | 38 | 24.2 |
| 11-20 Years | 33 | 21.0 |
| 21 or More Years | 62 | 39.5 |
| TOTAL | 157 | 100.0 |

Childhood background

Eighty-six percent of the subjects were raised in a home with two parents. Four subjects were raised in a single-parent home; and 11 subjects were raised in a home with a step-parent. Six subjects indicated that they were raised in some other type of home situation which was not stipulated. These data are reported in Table 5.

Table 5
Childhood Home of Subjects

| Type of Home | n | % |
|---------------|-----|-------|
| Single Parent | 4 | 2.5 |
| Step-Parent | 11 | 7.0 |
| Two Parents | 136 | 86.6 |
| Other | 6 | 3.8 |
| TOTAL | 157 | 100.0 |

More than half of the subjects indicated that they were raised in rural areas or small towns of less than 15,000 population. Only 21% grew up in cities, suburban, or urban areas. Twelve of the subjects stated they moved frequently during their childhood. These data are reported in Table 6.

Table 6
Size of Subjects' Childhood Town

| Size of Town | n | % |
|------------------|-----|-------|
| Rural | 45 | 28.7 |
| Small Town | 48 | 30.6 |
| Large Town | 18 | 11.5 |
| City | 18 | 11.5 |
| Suburb | 11 | 7.0 |
| Urban | 4 | 2.5 |
| Moved Frequently | 12 | 7.6 |
| No Response | 1 | .6 |
| TOTAL | 157 | 100.0 |

A large number of the subjects were involved in church during their childhood. Nearly one-half of the subjects were involved in the Church of the Nazarene or another denomination of the holiness family during their childhood. Subjects involved in evangelical churches not of the holiness family during their childhood represented 12.7% of the sample. Sixty-five percent of the subjects reported they were "regularly involved" in church during their childhood, while another 14.6% reported being "somewhat actively involved." Only 9.6% of the sample reported that they were "barely involved" in their childhood church. These data are reported in Table 7.

Table 7

Level of Involvement in Childhood Denomination

| Denomination | Involvement | | | | n | % |
|--------------|-------------|--------|----------|---------|-----|-------|
| | None | Barely | Somewhat | Regular | | |
| None | 17 | | | | 17 | 10.8 |
| Nazarene | | | 7 | 52 | 59 | 37.6 |
| Holiness | | 1 | 4 | 13 | 18 | 11.5 |
| Evangelical | | 1 | 1 | 18 | 20 | 12.7 |
| Other | | 13 | 11 | 19 | 43 | 27.4 |
| TOTAL | 17 | 15 | 23 | 102 | 157 | |
| | 10.8 | 9.6 | 14.6 | 65.0 | | 100.0 |

Educational background

Level of education. Ninety-five percent of the subjects in this study reported they had a high school diploma. All but one of the men (98%) had completed high school. Nearly half of the subjects (43%) had received at least an associate or baccalaureate degree from a college.

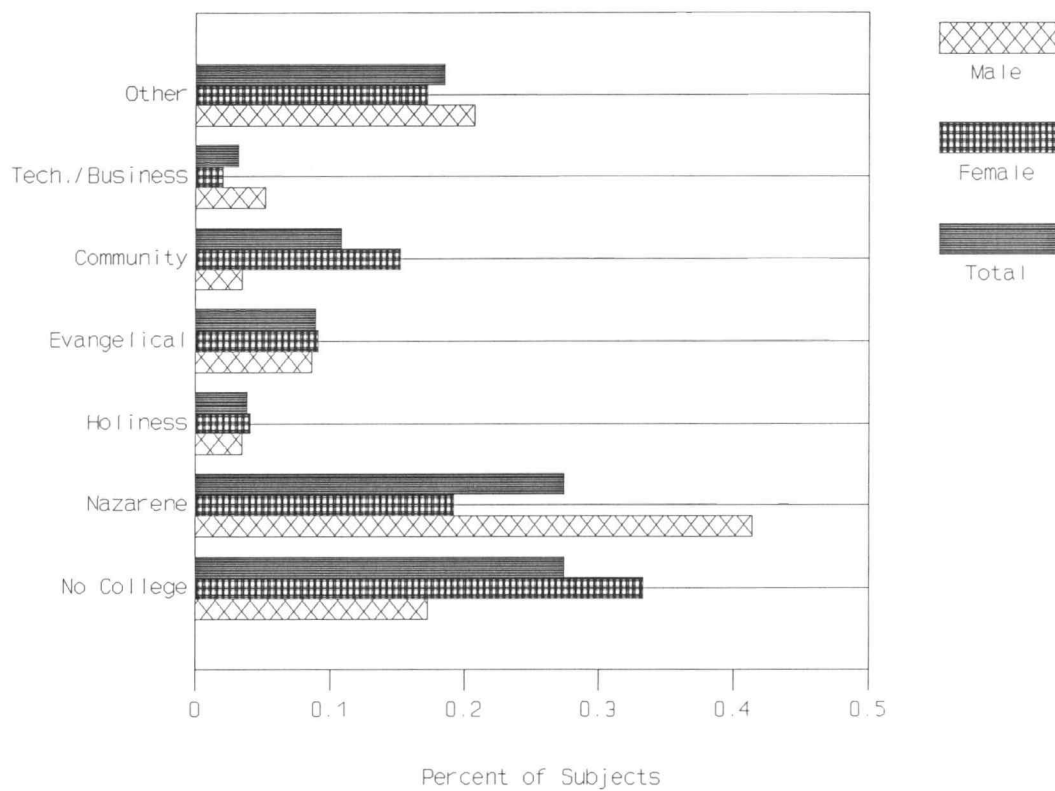
Male subjects were better educated than female subjects, with 35 of the 58 men (60%) having at least a college degree. Conversely, less than one-third of the women subjects (32%) had a college degree. Another one-third (33%) never attended college. Only 17% of the men never attended college. Twice as many females as males did not attend college. These data are reported in Table 8.

Table 8
Educational Level of Subjects by Gender

| Education | Male | Female | n | % |
|------------------|------|--------|-----|-------|
| 8th Grade | | 1 | 1 | 0.6 |
| Some H.S. | 1 | 6 | 7 | 4.5 |
| H.S. Diploma | 9 | 26 | 35 | 22.3 |
| Some College | 13 | 34 | 47 | 29.9 |
| College Degree | 18 | 22 | 40 | 25.5 |
| Some Grad School | 5 | 5 | 10 | 6.4 |
| Grad Degree | 12 | 5 | 17 | 10.8 |
| Total | 58 | 99 | 157 | 100.0 |

Type of college. Subjects who attended college, more frequently had attended a Nazarene college than any other type of college. Thirty-nine percent of the total sample attended a Christian college. These data are reported in Figure 1.

Figure 1
Type of College



Differences were detected between men and women in the type of college they had attended. Twice as many men as women attended a Nazarene college. Only three percent of the men attended a community college; however, 15% of the women had attended a community college. These data are reported in Figure 1.

College major. One-half of the subjects ($n = 52$) who indicated a major area of study during their college experience were in the fields of education or religion. The proportion of men and women with an education major was roughly equal to that of the sample as a whole. However, more men had majored in religion. Religion was the only field of study where men outnumbered women. These data are reported in Figure 2.

Level of theological education. Nearly half ($n = 74$) of the subjects had received some theological education in college. Two-thirds of those subjects who had attended college had participated in theological education. Gender differences indicated that two-thirds of the men had received some formal theological education, whereas only one-third of the women had participated in theological education. These data are reported in Figure 3.

Figure 2
College Major

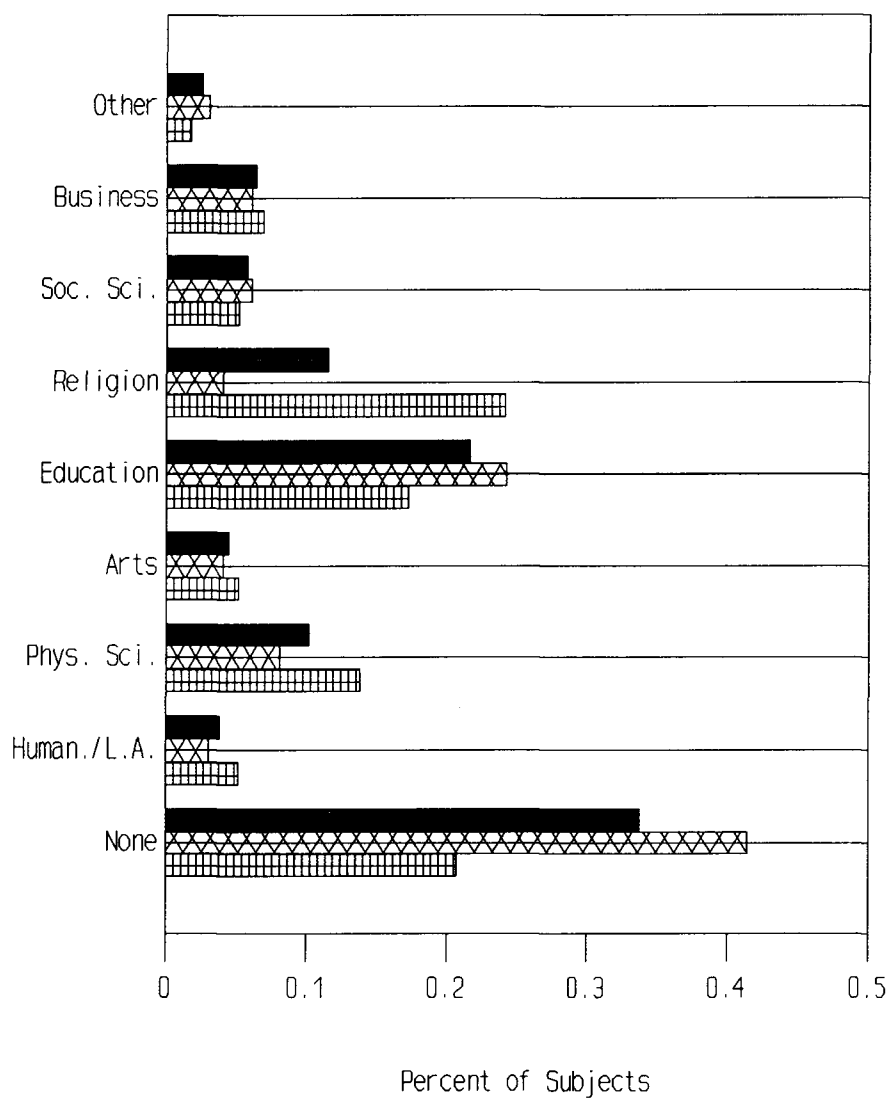
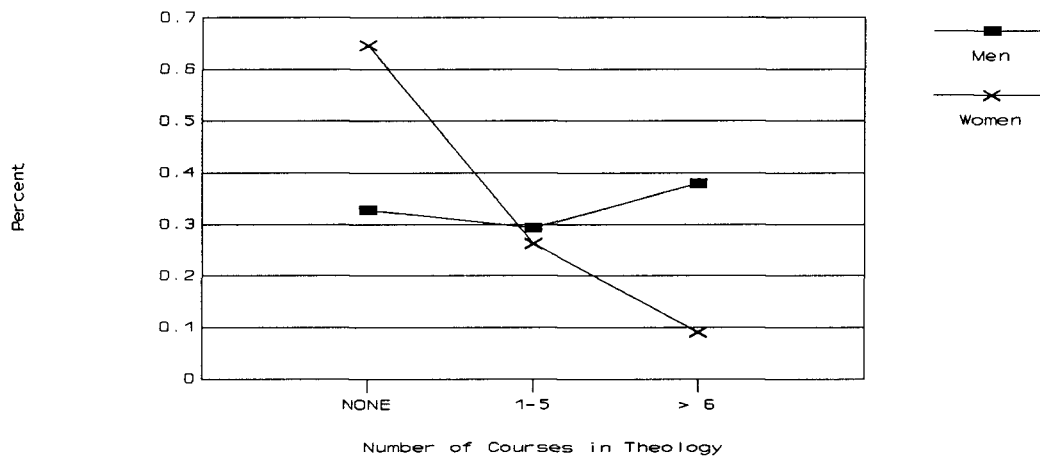


Figure 3

Theological Education of Men and Women



Parents' educational level. Subjects on the whole had achieved a higher level of education than did their parents³. Only five percent of the subjects, contrasted with 24% of the subjects' parents, achieved an educational level lower than a high school diploma. On the other hand, twice as many subjects as parents had received a college degree. These data are reported in Table 9.

³Data was collected only for the parent with the highest level of educational attainment.

Table 9
Educational Attainment of Subjects and Their Parents

| Level of Education | <u>Parents</u> | | <u>Subjects</u> | |
|-----------------------|----------------|-------|-----------------|-------|
| | # | % | # | % |
| SOME GRADE SCHOOL | 4 | 2.5 | 0 | 0.0 |
| COMPLETED 8TH GRADE | 16 | 10.2 | 1 | 0.6 |
| SOME HIGH SCHOOL | 18 | 11.5 | 7 | 4.5 |
| H.S. DIPLOMA | 55 | 35.0 | 35 | 22.3 |
| SOME COLLEGE | 31 | 19.7 | 47 | 29.9 |
| COLLEGE DEGREE | 20 | 12.7 | 40 | 25.5 |
| SOME GRAD SCHOOL | 4 | 2.5 | 10 | 6.4 |
| GRADUATE DEGREE | 9 | 5.7 | 17 | 10.8 |
| TOTAL | 157 | 100.0 | 157 | 100.0 |

Teacher training and experience

Teacher training was not a central factor in this study; however, it was a tangential factor. Because the focus was on the subject's perception of participation in training, the term "training event" was intentionally vague to allow the subjects to assign their own definition. A broad distribution of responses were received among the five categories. These data are reported in Figure 4.

Years of experience. Subjects were highly experienced in their role as Sunday school teachers. Over 80 percent indicated that they had been teaching for at least three years. All teachers of middle adults reported at least three years of experience. All teachers of senior adults reported at least six years of experience. In contrast, 30 subjects (19.1%) who reported being teachers of children, teen, and young adult groups had less than three years experience. These data are reported in Table 10.

Figure 4

Participation in Training Events

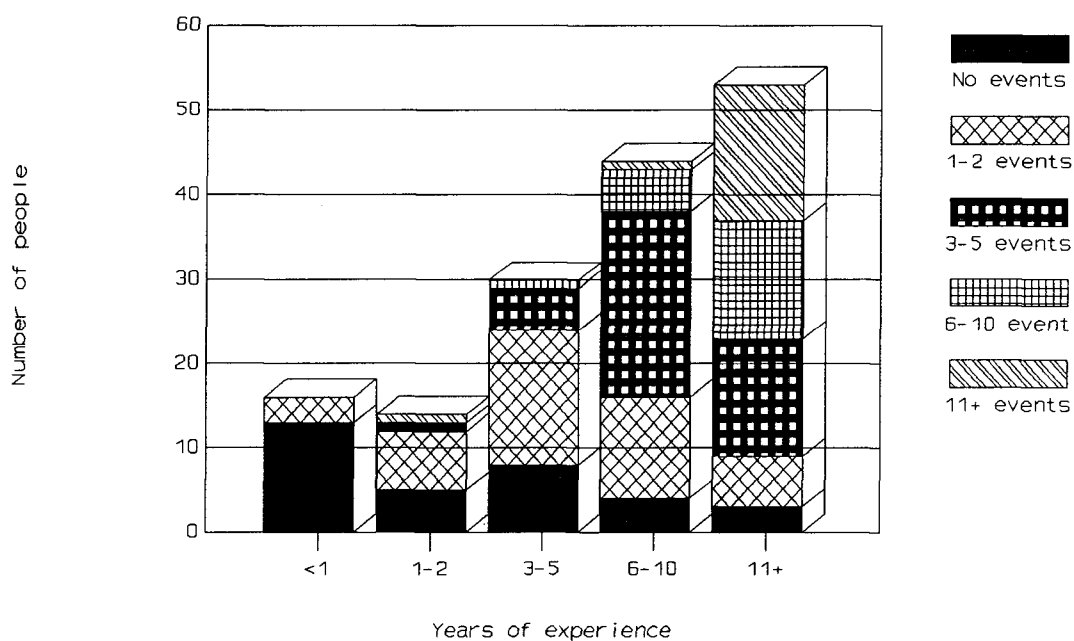


Table 10
Age of Students Taught by Teaching Experience

| Age of Students | Years of Experience | | | | |
|-----------------|---------------------|-----|------|------|------|
| | <1 | 1-2 | 3-5 | 6-10 | 11+ |
| Children | 11 | 6 | 14 | 23 | 28 |
| Teens | 3 | 6 | 6 | 5 | 5 |
| Young Adults | 2 | 2 | 5 | 12 | 5 |
| Mid Adults | | | 5 | 1 | 10 |
| Senior Adults | | | | 3 | 5 |
| n | 16 | 14 | 30 | 44 | 53 |
| % | 10.2 | 8.9 | 19.1 | 28.0 | 33.8 |

Age of students. The largest group of subjects (52.2%) reported teaching students who were under the age of twelve. In contrast, only 5.1% of the subjects were directly involved with senior adults.

Gender differences were found among subjects on the factor of age of students in the class. Approximately 60% of male subjects taught classes consisting of adults, while over 80% of female subjects taught classes of children or teens. These data are reported in Table 11.

Table 11
Age of Students Taught by Subject Gender

| Age of Student | Female subject | Male subject | n | % |
|----------------|----------------|--------------|------------|--------------|
| Children | 72 | 10 | 82 | 52.2 |
| Teens | 11 | 14 | 25 | 15.9 |
| Young adults | 8 | 18 | 26 | 16.6 |
| Middle adults | 5 | 11 | 16 | 10.2 |
| Senior adults | 3 | 5 | 8 | 5.1 |
| TOTAL | 99 | 58 | 157 | 100.0 |

Philosophy of Human Nature

In addition to the demographic questionnaire, all subjects completed Wrightsman's Philosophy of Human Nature (PHN) instrument. The Philosophy of Human Nature scale is composed of six subscales. Four substantive subscale scores (Trustworthiness, Strength of Will, Altruism, and Independence) are added to form the composite Favorability score. The other two subscale scores (Complexity and Variability) are added to form the composite Multiplexity score. The possible score ranges were: each subscale, -

Means, standard deviations, and ranges on the Philosophy of Human Nature composite scores and subscale scores are reported in Table 12. Previous research using the PHN with conservative Christian populations resulted in mean scores in the negative range (Taetzsch, 1986; Wrightsman, 1974). Data in the present study differ with those earlier findings, however, since mean scores on both composite scales and all six subscales were in the positive range.

Table 12

Philosophy of Human Nature Scores

N = 157

| Composite | Mean | Std Dev | Minimum | Maximum |
|--------------|-------|---------|---------|---------|
| FAVORABILITY | 18.92 | 36.68 | -100 | 101 |
| MULTIPLEXITY | 15.55 | 18.39 | -34 | 70 |

| Subscale | Mean | Std Dev | Minimum | Maximum |
|------------------|-------|---------|---------|---------|
| TRUSTWORTHINESS | 4.96 | 12.93 | -26 | 39 |
| STRENGTH OF WILL | 10.18 | 9.44 | -15 | 33 |
| ALTRUISM | 1.82 | 12.02 | -36 | 26 |
| INDEPENDENCE | 1.96 | 10.47 | -32 | 25 |
| COMPLEXITY | 3.59 | 11.61 | -19 | 41 |
| VARIABILITY | 11.96 | 10.37 | -15 | 34 |

Testing of the Hypothesis

The hypothesis tested in this study was:

There is no significant difference in the philosophy of human nature among Nazarene Sunday school teachers with no theological education, those with a general theological education, and those with a concentration in theological education ($\mu_1 = \mu_2 = \mu_3$).

To test this hypothesis a one-way analysis of variance (ANOVA) was performed on the data with Level of Theological Education as the independent variable. Each of the composite scores and each subscale score served as the dependent variable in separate ANOVAs. The results of these tests are reported in Table 13.

The P-value for each test was higher than the a priori $p < 0.05$ selected for significance testing, the null hypothesis was retained in each test. The data indicated that there was no significant difference in philosophy of human nature among Nazarene Sunday school teachers in the Oregon Pacific District with regard to levels of theological education.

Table 13
Results of One-Way Analysis of Variance
on Level of Theological Education
(N = 157)

| SCALE | THEOLOGICAL EDUCATION | | | COMPUTED F | P | H ₀ DECISION |
|------------------|--------------------------|---------|--------------------|---------------|-------|----------------------------|
| | NONE | GENERAL | CONCEN- TRATION | | | |
| Favorability | 20.37 | 20.02 | 13.48 | 0.422 | 0.657 | Retain |
| Multiplexity | 14.99 | 14.84 | 18.03 | 0.351 | 0.705 | Retain |
| Trustworthiness | 6.19 | 5.16 | 1.35 | 1.599 | 0.205 | Retain |
| Strength of Will | 9.70 | 11.47 | 9.68 | 0.546 | 0.580 | Retain |
| Altruism | 2.37 | 2.53 | -0.65 | 0.815 | 0.445 | Retain |
| Independence | 2.11 | 0.86 | 3.10 | 0.425 | 0.655 | Retain |
| Complexity | 2.89 | 4.00 | 4.90 | 0.373 | 0.690 | Retain |
| Variability | 12.10 | 10.84 | 13.13 | 0.453 | 0.637 | Retain |

Additional Analysis

An additional objective of this study was to examine PHN scores in relationship to other demographic factors. Additional ANOVAs were performed with demographic characteristics other than level of theological education serving as the independent variable. Where significant differences were found among more than two means, Tukey's multiple comparisons test was applied to determine the location of those differences.

Significant differences were found on the following factors: level of education, childhood denomination, level of childhood church involvement, teaching experience, age, and gender. These data are reported in Table 14.

Table 14
Results of Additional ANOVAs on PHN Scores
N = 157

| Demographic Variable | Scale | Computed F value | P value |
|----------------------|-----------------|------------------|---------|
| Age | Favorability | 3.6051 | 0.0295 |
| Age | Independence | 4.1490 | 0.0176 |
| Age | Str. of Will | 4.9297 | 0.0084 |
| Child. Denomination | Str. of Will | 3.7274 | 0.0263 |
| Child. Involvement | Altruism | 6.7087 | 0.0105 |
| Child. Involvement | Favorability | 6.9285 | 0.0093 |
| Child. Involvement | Str. of Will | 8.1022 | 0.0050 |
| Educational Level | Multiplexity | 4.5410 | 0.0044 |
| Gender | Altruism | 6.9222 | 0.0094 |
| Gender | Favorability | 6.0542 | 0.0150 |
| Gender | Trustworthiness | 5.4717 | 0.0206 |
| Teach. Experience | Complexity | 3.5144 | 0.0167 |
| Teach. Experience | Str. of Will | 3.9855 | 0.0091 |
| Teach. Experience | Trustworthiness | 2.8295 | 0.0404 |

Age. Differences were found between the mean scores on Favorability, Independence, and Strength of Will with age as the independent variable. The Favorability score data were significant with respect to age at the 0.05 level since $p = 0.0295 < 0.05$. Tukey's multiple comparisons test was applied to determine the location of the difference. Subjects over the age of 45 had a more

favorable view of other people than did subjects between the ages of 36 and 45.

The Independence score data were significant with respect to age at the 0.05 level since $p = 0.0176 < 0.05$. Tukey's multiple comparisons test was applied to determine the location of the difference. Again, subjects over the age of 45 had a view of other people as being more independent than did subjects between the ages of 36 and 45.

The Strength of Will score data were significant with respect to age at the 0.05 level since $p = 0.0084 < 0.05$. Tukey's multiple comparisons test was applied to determine the location of the difference. Again, subjects over the age of 45 had a view of other people as possessing a stronger will and rationality than did subjects between the ages of 36 and 45.

Childhood denomination. On the factor of childhood denomination, the Strength of Will score data was significant at the 0.05 level since $p = 0.0263 < 0.05$. Tukey's multiple comparisons test was applied to determine the location of the difference. Subjects who had been involved in Nazarene and other holiness denominations during their childhood had a higher mean score on the Strength of Will subscale than did those who had no church involvement during their childhood.

Childhood church involvement. Differences were found among the means on the Favorability composite score, the Strength of Will score, and the Altruism score with the factor of childhood church involvement serving as the independent variable. The Favorability score data with respect to childhood church involvement was significant at the 0.05 level since $p = 0.0093 < 0.05$. Tukey's multiple comparisons test was utilized to determine the location of the difference. The data showed that subjects who reported being "somewhat" to "regularly" involved in their church during childhood had beliefs about people that were more favorable than did subjects who were "barely" or not at all involved.

The Strength of Will score data with respect to childhood church involvement was significant at the 0.05 level since $p = 0.0050 < 0.05$. Tukey's multiple comparisons test was utilized to determine the location of the difference. The data showed that subjects who reported being "somewhat" to "regularly" involved in their church during childhood had a higher mean score on the Strength of Will subscale than did subjects who were "barely" or not at all involved.

The Altruism score data with respect to childhood church involvement was significant at the 0.05 level since $p = 0.0105 < 0.05$. Tukey's multiple comparisons test was utilized to determine the location of the difference. The data showed that subjects who

reported being "somewhat" to "regularly" involved in their church during childhood viewed people as being more altruistic than did subjects who were "barely" or not at all involved.

Educational attainment. Differences were found among the means on the Multiplexity composite score with the factor of level of educational attainment as the independent variable. The data were significant with respect to level of educational attainment at the 0.05 level since $p = 0.0044 < 0.05$. Tukey's multiple comparisons test was applied to determine the location of the differences. Subjects who had completed a college degree had a significantly higher score on the Multiplexity composite scale than did subjects with either "high school diploma" or "some college" as the highest level of education attained.

Gender. Results using gender as the independent variable for testing PHN scores replicated many other studies where women were found to have more favorable beliefs about people than men (Wrightsmann, 1974). The Trustworthiness score data were significant on the factor of gender at the 0.05 level since $p = 0.0206 < 0.05$. Women were significantly more likely to believe people to be trustworthy than men.

The Altruism score data were significant on the factor of gender at the 0.05 level since $p = 0.0094 < 0.05$. Women were

significantly more likely to believe people to be altruistic than men.

These two scores, Trustworthiness and Altruism, contributed to the significance of the data on the Favorability score with respect to gender. These data were significant at the 0.05 level since $p = 0.0150 < 0.05$. Women were significantly more likely to believe people to be basically "good" than men.

Teaching experience. Scores on the Trustworthiness, Strength of Will, and Complexity subscales were significant with respect to the factor of Sunday school teaching experience. Since there were more than two groups, Tukey's multiple comparisons test was applied to determine the location of differences on each of these tests.

The difference on the Trustworthiness score with respect to teaching experience was significant at the 0.05 level since $p = 0.0404 < 0.05$. The mean of 10.77 for subjects reporting three to five years of Sunday school teaching experience was higher than the mean of 2.57 for those with 11 or more years of experience.

The difference on the Strength of Will score with respect to teaching experience was significant at the 0.05 level since $p = 0.0091 < 0.05$. The mean of 13.43 for subjects reporting three to five years of Sunday school teaching experience was higher than the mean of 6.97 for those with two or less years of experience.

The difference on the Complexity score was significant at the 0.05 level since $p = 0.0167 < 0.05$. The mean of 6.53 for subjects reporting 11 or more years of Sunday school teaching experience was higher than the mean of -1.83 for those with three to five years of experience.

Summary

Data were collected from 157 Sunday school teachers in the Oregon Pacific District Church of the Nazarene by means of a demographic questionnaire and Wrightsman's Philosophy of Human Nature scale. Reporting the demographic data was an objective of this study because little data currently exists on this population.

Data in the present study differ with previous studies utilizing the PHN with conservative Christian groups, however, since PHN mean scores on both composite scales and all six subscales were in the positive range. Previous studies reported largely negative scores for such populations.

The hypothesis that there is no significant difference in the philosophy of human nature among Nazarene Sunday school teachers with no theological education, those with a general theological education, and those with a concentration in theological education was

tested with a one-way ANOVA. The data revealed that there were no differences among the means on the factor of level of theological education, thus the null hypothesis was retained.

Additional one-way ANOVAs were performed on the data utilizing other demographic characteristics as the independent variable. Differences were reported on various subscale scores with the factors of age, childhood denomination, childhood church involvement, level of educational attainment, gender, and Sunday school teaching experience.

CHAPTER 5

DISCUSSION

This chapter contains four sections. The first section summarizes the study, including the purpose and objectives, the review of the literature, and the methods and procedures utilized in the study. The second section discusses the results of this research. The third section furnishes conclusions based upon the data in the study. The final section advances recommendations for education and training of Sunday school teachers, as well as for future research.

Summary

This summary is an encapsulation of the first three chapters of this research, including the study's purpose and objectives, review of the literature, and method and procedures utilized.

Purpose and objectives

The purpose of this study was to determine whether differences exist in the philosophy of human nature among Sunday school teachers who have experienced different levels of theological education. Five objectives were identified for accomplishing this purpose:

1. To formulate a demographic questionnaire for acquiring information regarding the background, education, and training of Sunday school teachers.
2. To select a sample of Sunday school teachers and administer a research instrument and questionnaire.
3. To describe, within limitations as stated below, Sunday school teachers, their home, church, and educational background, and their philosophy of human nature.
4. To determine if differences exist in philosophy of human nature between teachers with different levels of theological education.

5. To examine scores on Wrightsman's Philosophy of Human Nature scale with regard to other demographic variables.

Review of the Literature

The review of previous literature considered four areas: Christian education theory, a Wesleyan approach to Christian education, Sunday school teachers and training, and measuring educational beliefs.

Christian education theory. Wilhoit's classification of four approaches provided the structure for a discussion of theory in Christian education. Each approach was identified with respect to its distinctive understanding of human nature.

The romantic approach is based upon a belief in the goodness of human nature. The transmissive approach is based upon a belief in the depravity of human nature. The developmental approach is based upon a belief in human nature as neutral. The transformational approach is based upon a complex view of human nature that paradoxically recognizes goodness and badness.

A Wesleyan approach. An approach to Christian education in the Wesleyan tradition was seen as being analogous to Wilhoit's transformational approach. Prince's analysis of John Wesley's theological and educational beliefs about human nature was cited in support.

In addition, two distinctive Wesleyan doctrines were identified which soften the harshness of a Calvinistic view of human depravity. The doctrine of prevenient grace attributes God's activity in behalf of an individual prior to that person's response of faith, allowing them to both will and do good that otherwise would be impossible due to depravity.

The doctrine of entire sanctification asserts that persons can be cleansed of inherited depravity by a dramatic, transforming work of the Holy Spirit. Such a possibility for human nature is denied by Christians in Calvinistic traditions where the doctrine of depravity is more steadfast and simplistic.

The Church of the Nazarene stands within the tradition of Wesleyan church organizations which Melton has called the holiness family. Churches within the holiness family affirm the two doctrines of prevenient grace and entire sanctification.

Sunday school teachers and training. The volunteer character of Sunday school teaching has been cited as a great weakness due to poorly trained teachers. A wide variety of strategies have been employed to provide adequate training over the years. More recently, a call has been issued for Christian colleges and seminaries to pick up the challenge of providing this training.

The Church of the Nazarene has a strong liberal arts college program across the United States. No information was found which would indicate how significant of an impact these college opportunities have had on the training and preparation of Sunday school teachers in the denomination.

Measuring educational beliefs. Measurement of educational beliefs is a recent phenomenon which most often has used a Likert scale. Some of these studies have attempted to establish the appropriateness of such measurement. Other studies have focused more narrowly on measurement of specific sets of educational beliefs.

The Philosophy of Human Nature scale was developed in 1964 for the purpose of measuring attitudes toward people. The scale contains 84 items and produces six subscale scores which may be added to produce two composite scores. The instrument has produced adequate levels of reliability and validity for use in

research.

Though conflicting evidence exists, evidence was cited for support of the notion that philosophy of human nature has an impact both on parenting attitudes and on classroom interaction between teachers and students. Unfortunately, attempts to measure educational beliefs within structures of Christian education have been few.

Procedures

The population for the study consisted of 157 Sunday school teachers from 18 churches in the Oregon-Pacific District of the Church of the Nazarene. The churches were selected on an equal probability basis. Research materials, consisting of a demographic questionnaire and Wrightsman's Philosophy of Human Nature scale, were mailed to 188 teachers. Procedures followed the recommendations of Dillman for mail questionnaires. A total of 162 questionnaires and research instruments were returned for an 86% return rate. Five of the questionnaires were not useable.

Two components comprised the study. The first was concerned with defining the characteristics of Sunday school teachers. The second was designed to determine if differences existed in philosophy of human nature among groups of subjects with different levels of theological education. Analysis of the data was conducted by one-

way analysis of variance. The dependent variable for the second component of the study was each of the subscales and composite scores of Wrightsman's Philosophy of Human Nature scale. The independent variable was the level of theological education attained by the subjects as reported on the questionnaire. Additional ANOVAs were used to test for differences among groups on other demographic factors. ANOVAs were tested for significance at the $p < 0.05$ level.

Discussion

The results of this study yield a number of important items for discussion. These items may be grouped in three areas.

Demographic Data

One of the two components of the study was designed to ascertain and describe the demographic characteristics of Oregon-Pacific Nazarene Sunday school teachers. Among these demographic factors, education and training were central factors.

Ninety-five percent of the teachers had attained at least a high school diploma, and 17% had received at least some graduate school

education. This finding indicates that this sample had a higher level of educational attainment than adults generally in the United States. U.S. Census Bureau (1988) data for 1986-1987 showed only 77% of whites over the age of 18 having a high school diploma, and less than eight percent having received some graduate school education.

Although the overall level of educational attainment is high, a striking diversity exists between those teachers with no high school diploma and those with a graduate school education. Yet, these teachers share a common task as educators. These data suggest that the formal educational attainment of prospective teachers was not a high priority for persons who are responsible for selection and appointment of Nazarene Sunday school teachers in the Oregon-Pacific District. Instead, the focus may be as much on inner, spiritual qualities as on knowledge or skills possessed.

The type of education received may be as important a factor as the level of attainment. Half of the teachers who reported a major field of study during their college experience indicated their major was religion or education. These fields of study are directly related to the task of Sunday school teaching and would be beneficial for active and future teachers.

With 27% of Oregon-Pacific Nazarene Sunday school teachers having attended a denominational college, it would seem that this

educational effort has had an impact on the preparation of leaders for the local church, including Sunday school teachers. This finding supports Gasque's belief about the effectiveness of Christian liberal arts colleges.

Clear contrasts existed in the level and type of education attained by women and men. Men had attained a higher level of education and also a higher level of theological education than women. One factor that was involved here is that no women ministers were in the sample, even though the Church of the Nazarene always has ordained women to ministry. However, it should be noted that the proportion of women ministers in the denomination is not great.

The unexpectedly high level of theological education for the population is a reflection of two factors. First, a large number of teachers attended a Christian college where courses in theology and Biblical studies usually are required. Second, a surprisingly high number of teachers were ministers. The data are surprising because Sunday school teachers traditionally have been lay volunteers.

Why are ministers being pressed into service in this ministry that traditionally has been staffed by volunteers? One possible explanation is a reduction in the pool of available volunteers. No data were found in the review of the literature with which to

compare, but it seems likely that homemakers would have represented much more than 26% of the population two or three decades ago. Another likely explanation is the existence of a more highly educated population, requiring higher levels of theological sophistication and education on the part of teachers.

This latter possibility becomes even more plausible when one synthesizes the data of gender, theological education, and ages of students. Men had a significantly higher level of theological education than women, and were more likely to teach adults where questions requiring a greater sophistication of theological thought would be likely to surface. It seems reasonable to conclude from this data that men were more likely to have been recruited, especially for adult classes, specifically because of formal education received in Biblical studies and theology. Educational attainment, specifically theological education, may be a higher priority in the selection of teachers for adult classes. On the other hand, since women in previous studies as well as in this study had significantly more positive views of human nature than men, they may more often be selected for children's classes.

Another possibility exists for explaining the sharp contrast between men and women with regard to the ages of their students: women have not been encouraged to pursue roles of leadership

within the denomination. It was noted previously that the denomination always has ordained women to ministry, yet the proportion of women ministers is small. Data from the denomination's Pastoral Ministries (1989) office show that fewer than four percent of ordained ministers were women.

The official position of the denomination toward women is non-discriminatory. However, women have not been accorded places of leadership. Whether this is due to women not being allowed to move into positions of leadership or women not asserting themselves is moot. In either case, steps have not been taken on a denomination-wide basis to counter discriminatory attitudes and language, or to encourage women to pursue leadership, theological education, or ordination.

A distinction existed in childhood church involvement patterns between people from holiness and evangelical denominational backgrounds and people from other Christian denominational backgrounds. Whether similar distinctions may exist among church members generally, or just among Sunday school teachers is unknown. This may indicate that people who barely were involved in holiness and/or evangelical churches during childhood were not as likely to become Sunday school teachers as were people who barely were involved in more mainstream churches. A number of other possible

explanations may exist.

The largest group of teachers (52.2%) had students who were under the age of twelve. This is consistent with the beginnings of Sunday school in the late 18th century, where Sunday school was exclusively for children, and with attempts to keep children's class sizes considerably smaller than those of adults. In contrast, only five percent of the teachers were directly involved with senior adults. With the graying of the American population, one would expect a larger percentage of teachers working with this group of people in the future.

New teachers appear to have gained experience with younger populations. Disparity between years of experience for teachers with children as students and teachers with adults as students may indicate a belief that younger, more inexperienced teachers had little to contribute to cognitive or spiritual growth of older adults. This finding may simply reflect that teachers began with younger groups and continued to teach as they and their class members grew older together.

A correlation appears to exist between the number of years of teaching experience and the number of training events in which teachers had participated. This might indicate that preliminary teacher training (i.e., training received before one begins teaching)

was weak or non-existent, but that on-the-job training existed for those who desired to pursue it. The fact that several teachers had as many as six years of experience without having participated in any training events suggests that on-the-job training was not mandatory.

Since over 60% of the teachers were regularly involved in a Nazarene, other holiness, or evangelical church during their childhood, they probably were acquainted with the role of Sunday school teaching. This may have contributed to an assumption on the part of the new teacher or the person recruiting them that preliminary training was not necessary.

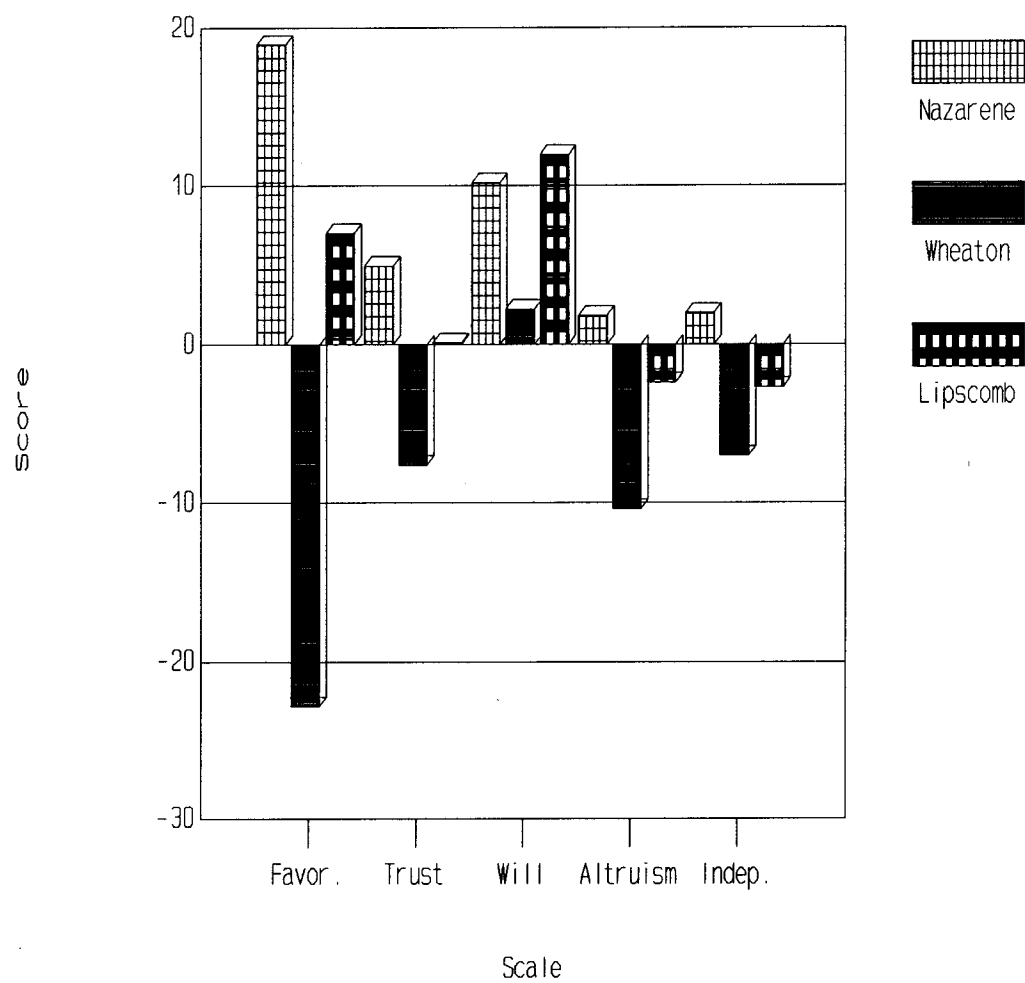
Ten percent more teachers in this study had received training for Sunday school teaching than was true in Bowman's (1971) study. However, the fact that more than 20% of the present sample had received no training is still alarming. The use of volunteers as Sunday school teachers has been a noble practice, although with the apparent increased use of ministers as teachers, one wonders whether the day of the volunteer teacher is fading from the scene. As long as it persists, however, the need for resolve in training will linger.

Philosophy of human nature and theological education

A review of the literature seemed to establish the possibility that theological education would have an impact on one's philosophy of human nature. The results of this study did not support this hypothesis. A one-way analysis of variance found no differences among three levels of theological education on two composite scores or on any of the six subscale scores of Wrightsman's Philosophy of Human Nature Scale.

Scores on the Favorability composite scale and its four subscales were markedly different from the scores obtained from conservative Christian populations in previous studies. A comparison of previous and present scale scores reported in Figure 4 demonstrate these differences. The Lipscomb College data (Wrightsman, 1974) are relatively neutral, but do not demonstrate a well-integrated view of human nature. The Wheaton College data from Wrightsman (1974) are very negative and are most frequently cited in the literature as being representative of conservative Christians. The data from the Nazarene sample show that this has been an inappropriate and inaccurate generalization. Several possibilities may explain this departure from previous research:

Figure 5
Comparison of Religious Group
Favorability and Subscale Scores



1. Geographical differences. Previous studies were conducted on populations in the midwestern part of the United States, near what is often described as the Bible belt. The philosophy of human nature of conservative Christians may be different there than in Oregon.
2. Age differences. Previous studies were conducted with traditional-age college students. The present study revealed differences between Oregon-Pacific Nazarene Sunday school teachers over the age of 45 and those between age 36 and age 45.
3. Differences in childhood home. The strikingly large number of subjects (87%) in this study who had grown up in a two-parent home may or may not be the same as for populations used in previous studies of conservative Christians. This factor was not considered in previous studies. In the present study, there was no difference in PHN scores between teachers with different parental arrangements in their childhood

home. However, it should be noted that cell sizes were so dissimilar that differences may not have been detected in the analysis.

4. Gender differences. The fact that women repeatedly have been found to have more positive scores on the PHN, combined with the data that two-thirds of the sample in this research were women would have contributed to the higher means.

5. Theological differences. Previous studies were conducted with populations that could be described as Calvinistic in theology. The present study was conducted with a population of people involved in a Wesleyan holiness denomination.

Two Wesleyan doctrines were identified in the Review of the Literature that would have the effect of softening the harsh, hopeless view of human depravity found in Calvinistic theology. Although levels of formal theological education did not have a significant effect on philosophy of human nature in this study, it seems that a more informal theological education may account for differences, since

factors of childhood denomination and childhood church involvement were significant as independent variables in the analysis. This informal theological education would be received through Sunday school lessons and sermons, but it might also be received through the relational and attitudinal context within the local church.

Philosophy of human nature and other teacher characteristics

Age. A significant difference existed between teachers over the age of 45 and those between ages 36 and 45 on the Favorability composite scale scores and two of its subscales, with the latter group having more negative scores. This data sustains Wrightsman's (1974) documentation of the progressing cynicism of college students regarding human nature during the late 1960s, precisely the time during which the younger group in this study would have been in college.

Childhood denomination. A significant difference existed in the Strength of Will scores between teachers with experience in a Nazarene or other holiness denomination during their childhood and those with no childhood church involvement. What is surprising here is that no difference was detected on Strength of Will between holiness and non-holiness background subjects, since holiness groups place strong emphasis on the role of the will and many non-holiness

groups place strong emphasis on God's sovereignty instead. Additional research on denominational backgrounds and its relationship to philosophy of human nature is needed.

Childhood church involvement. The finding that subjects who had been involved more deeply in church during their childhood had more positive attitudes toward people than subjects who had not been so involved is noteworthy. This is in contradistinction to inferences that could be drawn from Wrightsman's (1964) Wheaton College sample. He found that those students had negative views of human nature. Further research is needed in this area.

Educational attainment. A finding of this study was that subjects who had attained the educational level of a college degree or higher had significantly higher Multiplexity scores than did subjects with a lower level of educational attainment. Wrightsman's (1974) review of research focused on changes that occurred during the first and second year of college rather than on differences due to educational attainment, but showed similar trends, with more complex views of people developing during the college years.

Gender. This study replicated many previous studies in finding that women had more positive views of mankind than did men.

Teaching experience. Three findings were reported relative to the factor of teaching experience: 1) teachers with three to five

years of experience had higher Trustworthiness scores than did those with 11 or more years of experience, 2) teachers with three to five years of experience had higher Strength of Will scores than did those with two or fewer years of experience, and 3) teachers with 11 or more years of experience had higher Complexity scores than did those with three to five years of experience. These findings are much too diverse and inconsistent to allow for conclusions about the relationship between Sunday school teaching experience and philosophy of human nature.

A research observation of this study is that some of the subjects encountered difficulty generalizing the statements of the PHN. One of the teachers who returned research materials without completing them indicated that he could not respond to questions about what people were like "in general," that such questions could only be answered about specific people in specific situations. A few other teachers who did complete questionnaires made comments indicating that they also struggled with questions about people "in general." This problem had not been cited in previous literature.

Conclusions

Several conclusions may be drawn on the basis of the results of this study:

1. Oregon-Pacific Nazarene Sunday school teachers had a higher level of educational attainment than adults in the United States generally.
2. Oregon-Pacific Nazarene Sunday school teachers who were men have a higher level of educational attainment than do those who were women.
3. The formal education received by 47% of Oregon-Pacific Nazarene Sunday school teachers in the study included some theological education, primarily from Christian colleges.
4. One-third of Oregon-Pacific Nazarene Sunday school teachers in the study had college majors of either education or religion.

5. Oregon-Pacific Nazarene Sunday school teachers in the study had favorable views of people.
6. There was no significant difference between Oregon-Pacific Nazarene Sunday school teachers with different levels of theological education in their philosophy of human nature.
7. Oregon-Pacific Nazarene Sunday school teachers over 45 years of age had higher Favorability, Strength of Will, and Independence scores than did those who were 36-45 years of age.
8. Oregon-Pacific Nazarene Sunday school teachers who were involved in a holiness denomination during their childhood had higher Strength of Will scores than did those who were not involved in a church during their childhood.
9. Oregon-Pacific Nazarene Sunday school teachers who were moderately to regularly involved in a church during their childhood had higher Favorability,

Altruism, and Strength of Will scores than did those who were barely or not at all involved in a church during childhood.

10. Oregon-Pacific Nazarene Sunday school teachers who had educational attainment of a college degree (or higher) had higher Multiplexity scores than did those who had attained only a high school diploma or some college.

11. Women Oregon-Pacific Nazarene Sunday school teachers had higher Favorability, Trustworthiness, and Altruism scores than did men.

Recommendations

Several recommendations may be offered as a result of this study. Some of these recommendations may be directed to agencies concerned with the education and training of Sunday school teachers, while other recommendations refer to future research. These recommendations are outlined below.

Recommendations for Sunday school teacher education and training

1. Local Nazarene churches should require and provide their Sunday school teachers with a foundational level of training and education related to their task before they begin teaching. The provision of such experiences should include Bible study methods, methods of teaching, and peer counseling, as well as Bible survey, practical theology, and developmental psychology.
2. Local Nazarene churches should provide their Sunday school teachers with expanded continuing training opportunities. Appropriate opportunities would include congregation-based training, as well as training in cooperation with other agencies, such as the District Christian Life and Sunday School Board. The local churches should bear the cost of this training for their teachers.
3. Local Nazarene Christian Life and Sunday School boards should use the PHN as a screening device for prospective Sunday school teachers. A shorter revised version is available (Wrightsmann, 1974) which would not be

intimidating, but would help identify prospective teachers whose attitudes toward people are at either extreme of the possible range. Such attitudes are not compatible with a Wesleyan understanding of mankind.

4. Nazarene colleges should develop more extensive programs geared specifically to preparing their traditional-age students for roles in the local church as Sunday school teachers. A form of the public school teacher certification program, complete with student teaching and certification, could be devised.
5. Nazarene colleges should volunteer their services in cooperation with district Christian Life and Sunday School boards to provide regional conferences and workshops for Sunday school teachers.
6. Sunday school curriculum developers must review their products with a view toward providing a balanced perspective of clergy and other church leadership gender. To make this balanced perspective effective, however, leaders within the denomination at local, district, and general levels must

subject their own language and nuance to close examination and purge it of sexist imaging.

7. Local Nazarene Christian Life and Sunday School Boards should give special consideration to training women for teaching adult classes and creating opportunities for exercising this leadership.
8. The District Christian Life and Sunday School Board must seek avenues for changing attitudes regarding women as leaders and theologians within the church. This should include, though not be limited to, workshops on women in ministry at the annual district convention and dialog with the District Advisory Board and/or Ministerial Credentials Board about united efforts to encourage women to pursue theological education and leadership within the church.

Recommendations for future research

1. Future studies should examine the differences that may exist in the philosophy of human nature between Sunday school teachers of different denominational groups.

2. Future studies should examine the relationship between educational beliefs, such as philosophy of human nature, and Christian education practice/administration. Is there congruency between what teachers believe about the nature of man and the selection of methodology within the classroom?
3. Future studies should examine the relationship between educational beliefs and childhood church participation of Sunday school teachers, particularly as they relate to different theological positions.
4. Future studies should examine the relationship between training experiences, educational beliefs, and effectiveness of Sunday school teachers.

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APPENDICES

APPENDIX A
LETTER OF APPROVAL FOR USE OF PHN

APPENDIX A

The University of Kansas

94

Department of Psychology

August 30, 1988

Ms. Clair A. Budd
18145 S.E. Sun Meadow Ct.
Milwaukie, OR 97267

Dear Ms. Budd:

Thank you for your letter of August 24. You have my permission to use the Philosophies of Human Nature Scale in your research. The scale is not copyrighted (deliberately so, so that researchers may have access to it). Feel free to duplicate as many copies as you need.

I am afraid I no longer have any copies of the norms tables. The book you have would include some normative information, of course. However, the major problem is that all of the norm groups were tested over 15 years ago, and I expect average scores have shifted.

I plan to re-norm the scale as part of preparation of the second edition of the book, but that is still several years away.

At any rate, best of success in your research.

Yours cordially,

Redacted for Privacy

Lawrence S. Wrightsman
Professor

LSW/mss

APPENDIX B
RESEARCH MATERIALS

APPENDIX B

96

S U N D A Y S C H O O L T E A C H E R Q U E S T I O N N A I R E

The first part of this questionnaire is a series of attitude statements. Each represents a commonly held opinion, and there are no right or wrong answers. You will probably disagree with some items and agree with others. We are interested in the extent to which you agree or disagree with matters of opinion.

Read each statement carefully. Then indicate the extent to which you agree or disagree by circling a number for each statement. The numbers and their meanings are as follows:

- If you disagree strongly, circle 1
- If you disagree somewhat, circle 2
- If you disagree slightly, circle 3
- If you agree slightly, circle 4
- If you agree somewhat, circle 5
- If you agree strongly, circle 6

First impressions are usually best in such matters. Read each statement, decide if you agree or disagree and determine the strength of your opinion, and then circle the appropriate number in the column next to the statement. **Be sure to respond to every statement.**

If you find that the numbers to be used in answering do not adequately indicate your own opinion, use the one that is **closest** to the way you feel.

(Continue on the next page)

| | | STRONGLY DISAGREE | SOMEWHAT DISAGREE | SLIGHTLY DISAGREE | SLIGHTLY AGREE | SOMEWHAT AGREE | STRONGLY AGREE |
|---|-----------|----------------------|----------------------|----------------------|-------------------|-------------------|-------------------|
| 1. Great successes in life, like great artists and inventors, are usually motivated by forces they are unaware of. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 2. Most students will tell the instructor when he has made a mistake in adding up their score, even if he had given them MORE points than they deserve. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 3. Most people will change the opinion they express as a result of an onslaught of criticism, even though they really don't change the way they feel. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 4. Most people try to apply the Golden Rule even in today's complex society. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 5. A person's reaction to things differs from one situation to another. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 6. I find that my first impression of a person is usually correct. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 7. Our success in life is pretty much determined by forces outside our own control. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 8. If you give the average person a job to do and leave him to do it, he will finish it successfully. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 9. Nowadays many people won't make a move until they find out what other people think. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 10. Most people do not hesitate to go out of their way to help someone in trouble. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 11. Different people react to the same situation in different ways. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 12. People can be described accurately by one term, such as "introverted," or "moral," or "sociable." | 1 | 2 | 3 | 4 | 5 | 6 | |
| 13. Attempts to understand ourselves are usually futile. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 14. People usually tell the truth, even when they know they would be better off by lying. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 15. The important thing in being successful nowadays is not how hard you work, but how well you fit in with the crowd. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 16. Most people will act as "Good Samaritans" if given the opportunity. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 17. Each person's personality is different from the personality of every other person. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 18. It's not hard to understand what really is important to a person. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 19. There's little one can do to alter his fate in life. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 20. Most students do not cheat when taking an exam. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 21. The typical student will cheat on a test when everybody else does, even though he has a set of ethical standards. | 1 | 2 | 3 | 4 | 5 | 6 | |

(Continue on the next page)

| | | STRONGLY DISAGREE | SOMEWHAT DISAGREE | SLIGHTLY DISAGREE | SLIGHTLY AGREE | SOMEWHAT AGREE | STRONGLY AGREE |
|--|-----------|----------------------|----------------------|----------------------|-------------------|-------------------|-------------------|
| 22. "Do unto others as you would have them do unto you" is a motto most people follow. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 23. People are quite different in their basic interests. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 24. I think I get a good idea of a person's basic nature after a brief conversation with him. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 25. Most people have little influence over the things that happen to them. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 26. Most people are basically honest. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 27. It's a rare person who will go against the crowd. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 28. The typical person is sincerely concerned about the problems of others. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 29. People are pretty different from one another in what "makes them tick." | 1 | 2 | 3 | 4 | 5 | 6 | |
| 30. If I could ask a person three questions about himself (and assuming he would answer them honestly), I would know a great deal about him. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 31. Most people have an unrealistically favorable view of their own capabilities. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 32. If you act in good faith with people, almost all of them will reciprocate with fairness towards you. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 33. Most people have to rely on someone else to make their important decisions for them. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 34. Most people with a fallout shelter would let their neighbors stay in it during a nuclear attack. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 35. Often a person's basic personality is altered by such things as a religious conversion, psychotherapy, or a charm course. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 36. When I meet a person, I look for one basic characteristic through which I try to understand him. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 37. Most people vote for a political candidate on the basis of unimportant characteristics such as his appearance or name, rather than because of his stand on the issues. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 38. Most people lead clean, decent lives. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 39. The average person will rarely express his opinion in a group when he sees the others disagree with him. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 40. Most people would stop and help a person whose car is disabled. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 41. People are unpredictable in how they'll act from one situation to another. | 1 | 2 | 3 | 4 | 5 | 6 | |
| 42. Give me a few facts about a person and I'll have a good idea of whether I'll like him or not. | 1 | 2 | 3 | 4 | 5 | 6 | |

(Continue on the next page)

| | STRONGLY DISAGREE | SOMEWHAT DISAGREE | SLIGHTLY DISAGREE | SLIGHTLY AGREE | SOMEWHAT AGREE | STRONGLY AGREE |
|---|----------------------|----------------------|----------------------|-------------------|-------------------|-------------------|
| 43. If a person tries hard enough, he will usually reach his goals in life. | 1 | 2 | 3 | 4 | 5 | 6 |
| 44. People claim they have ethical standards regarding honesty and morality, but few people stick to them when the chips are down. | 1 | 2 | 3 | 4 | 5 | 6 |
| 45. Most people have the courage of their convictions. | 1 | 2 | 3 | 4 | 5 | 6 |
| 46. The average person is conceited. | 1 | 2 | 3 | 4 | 5 | 6 |
| 47. People are pretty much alike in their basic interests. | 1 | 2 | 3 | 4 | 5 | 6 |
| 48. I find that my first impression of people is frequently wrong. | 1 | 2 | 3 | 4 | 5 | 6 |
| 49. The average person has an accurate understanding of the reasons for his behavior. | 1 | 2 | 3 | 4 | 5 | 6 |
| 50. If you want people to do a job right, you should explain things to them in great detail and supervise them closely. | 1 | 2 | 3 | 4 | 5 | 6 |
| 51. Most people can make their own decisions, uninfluenced by public opinion. | 1 | 2 | 3 | 4 | 5 | 6 |
| 52. It's only a rare person who would risk his own life and limb to help someone else. | 1 | 2 | 3 | 4 | 5 | 6 |
| 53. People are basically similar in their personalities. | 1 | 2 | 3 | 4 | 5 | 6 |
| 54. Some people are too complicated for me to figure out. | 1 | 2 | 3 | 4 | 5 | 6 |
| 55. If people try hard enough, wars can be prevented in the future. | 1 | 2 | 3 | 4 | 5 | 6 |
| 56. If most people could get into a movie without paying and be sure they were not seen, they would do it. | 1 | 2 | 3 | 4 | 5 | 6 |
| 57. It is achievement, rather than popularity with others, that gets you ahead nowadays. | 1 | 2 | 3 | 4 | 5 | 6 |
| 58. It's pathetic to see an unselfish person in today's world because so many people take advantage of him. | 1 | 2 | 3 | 4 | 5 | 6 |
| 59. If you have a good idea about how several people will react to a certain situation, you can expect most people to react the same way. | 1 | 2 | 3 | 4 | 5 | 6 |
| 60. I think you can never really understand the feelings of other people. | 1 | 2 | 3 | 4 | 5 | 6 |
| 61. The average person is largely the master of his own fate. | 1 | 2 | 3 | 4 | 5 | 6 |
| 62. Most people are not really honest for a desirable reason; they're afraid of getting caught. | 1 | 2 | 3 | 4 | 5 | 6 |
| 63. The average person will stick to his opinion if he thinks he's right, even if others disagree. | 1 | 2 | 3 | 4 | 5 | 6 |
| 64. People pretend to care more about one another than they really do. | 1 | 2 | 3 | 4 | 5 | 6 |

(Continue on the next page)

| | STRONGLY DISAGREE | SOMEWHAT DISAGREE | SLIGHTLY DISAGREE | SLIGHTLY AGREE | SOMEWHAT AGREE | STRONGLY AGREE |
|--|----------------------|----------------------|----------------------|-------------------|-------------------|-------------------|
| 65. Most people are consistent from situation to situation in the way they react to things. | 1 | 2 | 3 | 4 | 5 | 6 |
| 66. You can't accurately describe a person in just a few words. | 1 | 2 | 3 | 4 | 5 | 6 |
| 67. In a local or national election, most people select a candidate rationally and logically. | 1 | 2 | 3 | 4 | 5 | 6 |
| 68. Most people would tell a lie if they could gain by it. | 1 | 2 | 3 | 4 | 5 | 6 |
| 69. If a student does not believe in cheating, he will avoid it even if he sees many others doing it. | 1 | 2 | 3 | 4 | 5 | 6 |
| 70. Most people inwardly dislike putting themselves out to help other people. | 1 | 2 | 3 | 4 | 5 | 6 |
| 71. A child who is popular will be popular as an adult, too. | 1 | 2 | 3 | 4 | 5 | 6 |
| 72. You can't classify everyone as good or bad. | 1 | 2 | 3 | 4 | 5 | 6 |
| 73. Most persons have a lot of control over what happens to them in life. | 1 | 2 | 3 | 4 | 5 | 6 |
| 74. Most people would cheat on their income tax if they had a chance. | 1 | 2 | 3 | 4 | 5 | 6 |
| 75. The person with novel ideas is respected in our society. | 1 | 2 | 3 | 4 | 5 | 6 |
| 76. Most people exaggerate their troubles in order to get sympathy. | 1 | 2 | 3 | 4 | 5 | 6 |
| 77. If I can see how a person reacts to one situation, I'll have a good idea of how he will react to other situations. | 1 | 2 | 3 | 4 | 5 | 6 |
| 78. People are too complex to ever be understood fully. | 1 | 2 | 3 | 4 | 5 | 6 |
| 79. Most people have a good idea of what their strengths and weaknesses are. | 1 | 2 | 3 | 4 | 5 | 6 |
| 80. Nowadays people commit a lot of crimes and sins that no one else ever hears about. | 1 | 2 | 3 | 4 | 5 | 6 |
| 81. Most people will speak out for what they believe in. | 1 | 2 | 3 | 4 | 5 | 6 |
| 82. People are usually out for their own good. | 1 | 2 | 3 | 4 | 5 | 6 |
| 83. When you get right down to it, people are quite alike in their emotional makeup. | 1 | 2 | 3 | 4 | 5 | 6 |
| 84. People are so complex, it is hard to know what "makes them tick." | 1 | 2 | 3 | 4 | 5 | 6 |

(Continue on the next page)

THIS NEXT GROUP OF QUESTIONS ASKS ABOUT YOUR EXPERIENCES AS A SUNDAY SCHOOL TEACHER.

85. What is the age-group of most people in the Sunday School class you teach?

- 1 BIRTH TO 12 YEARS
- 2 13 TO 19 YEARS
- 3 20 TO 39 YEARS
- 4 40 TO 64 YEARS
- 5 65 YEARS AND OVER

86. How many years have you taught a Sunday School class?

- 1 LESS THAN 1 YEAR
- 2 1 TO 2 YEARS
- 3 3 TO 5 YEARS
- 4 6 TO 14 YEARS
- 5 15 OR MORE YEARS

87. Which of the following best describes the number of Sunday School teacher training workshops or conventions, if any, in which you have participated?

- 1 NONE
- 2 1-2
- 3 3-5
- 4 6-10
- 5 11 OR MORE

THE LEVEL OF EDUCATION, AND THE SPECIFIC TYPE OF EDUCATION, RECEIVED BY SUNDAY SCHOOL TEACHERS IS AN IMPORTANT COMPONENT OF THIS STUDY. THE NEXT FEW QUESTIONS ASK ABOUT YOUR EDUCATION.

88. Which is the highest level of education that you have completed?

- 1 NO FORMAL EDUCATION
- 2 SOME GRADE SCHOOL
- 3 COMPLETED 8TH GRADE
- 4 SOME HIGH SCHOOL
- 5 HIGH SCHOOL DIPLOMA OR G.E.D.
- 6 SOME COLLEGE
- 7 COLLEGE DEGREE
- 8 SOME GRADUATE SCHOOL
- 9 GRADUATE DEGREE



88a. Please give the name of the college(s) you attended, the total number of years spent at each, and any degree you received.

| <u>NAME OF COLLEGE</u> | <u># YEARS ATTENDED</u> | <u>DEGREE, IF ANY</u> |
|------------------------|-------------------------|-----------------------|
| _____ | _____ | _____ |
| _____ | _____ | _____ |
| _____ | _____ | _____ |

(Continue on the next page)

88b. Which of the following best describes your college major?

- 1 LITERATURE/HISTORY
- 2 SCIENCE
- 3 PERFORMING ARTS
- 4 EDUCATION
- 5 RELIGION
- 6 OTHER (Please specify: _____)

88c. How many courses, if any, did you complete in Bible and/or theology?

- 1 NONE
- 2 1-5
- 3 6 OR MORE

THE FOLLOWING QUESTIONS ARE OF A GENERAL NATURE ABOUT YOU AS A PERSON. REMEMBER, YOUR RESPONSES ARE COMPLETELY CONFIDENTIAL, AND ARE EXTREMELY IMPORTANT TO THIS STUDY.

89. Which of the following best describes the home of your childhood?

- 1 SINGLE PARENT
- 2 PARENT AND STEP-PARENT
- 3 TWO PARENTS
- 4 OTHER (Please explain: _____)

90. Which is the highest level of education completed by either of your parents?

- 1 NO FORMAL EDUCATION
- 2 SOME GRADE SCHOOL
- 3 COMPLETED 8TH GRADE
- 4 SOME HIGH SCHOOL
- 5 HIGH SCHOOL DIPLOMA OR G.E.D.
- 6 SOME COLLEGE
- 7 COLLEGE DEGREE
- 8 SOME GRADUATE SCHOOL
- 9 GRADUATE DEGREE

91. Which of the following categories best describes the area in which you spent most of your childhood?

- 1 RURAL
- 2 SMALL TOWN (Less than 15,000 people)
- 3 LARGE TOWN (15,000 to 50,000 people)
- 4 CITY (50,001 to 200,000 people)
- 5 SUBURB
- 6 URBAN (More than 200,000 people)
- 7 MOVED A LOT

92. In which age category are you?

- 1 UNDER 25 YEARS
- 2 26-35 YEARS
- 3 36-45 YEARS
- 4 46-55 YEARS
- 5 56-65 YEARS
- 6 OVER 65 YEARS

93. Are you:

- 1 MALE
- 2 FEMALE

(Continue on the next page)

94. Are you:

- 1 BLACK
- 2 HISPANIC
- 3 ORIENTAL
- 4 WHITE
- 5 OTHER (Specify: _____)

95. Please state your occupation.

96. Were you involved in a church during your childhood?

- 1 NO
- 2 YES



96a. Please state the denomination in which you were involved.

96b. Which of the following best describes the level of your involvement in that church?

- 1 BARELY INVOLVED
- 2 SOMEWHAT ACTIVELY INVOLVED
- 3 REGULARLY INVOLVED

97. How long have you been a member of your present church denomination?

- 1 0-3 YEARS
- 2 4-10 YEARS
- 3 11-20 YEARS
- 4 21 OR MORE YEARS

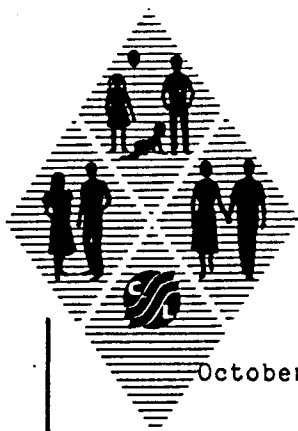
98. Is there anything else you would like to say about your training and/or experiences as a Sunday School teacher?

APPENDIX C
CORRESPONDENCE WITH SUBJECTS

APPENDIX C

COVER LETTER MAILED WITH RESEARCH MATERIALS
AND SELF-ADDRESSED, POSTAGE-PAID RETURN ENVELOPE
TO ALL SUBJECTS IN CARE OF THE PASTORS

105



Christian Life and Sunday School Oregon Pacific District • Church of the Nazarene

October 31, 1988

Dear Sunday School Teacher,

Many efforts have been made in the past few decades to improve the quality of teaching in Sunday School. Generally, such efforts have focused on teaching methodology. However, research indicates that there is a relationship between the methodology chosen by the teacher and the beliefs that that teacher has about the nature of people. Several questions about Sunday School teachers and their beliefs remain unexplored and unanswered.

Sunday school teachers in your church are being asked to express their views on these matters. Your church is one of several randomly selected from all churches on the Oregon Pacific District. In order that results of this study might accurately represent the views of Sunday school teachers on this district, it is important that every questionnaire be completed and returned.

PLEASE COMPLETE THE ENCLOSED QUESTIONNAIRE AS SOON AS POSSIBLE, AND RETURN IT IN THE ENCLOSED, POSTAGE-PAID ENVELOPE. You may be assured of complete confidentiality. Your questionnaire has an identification number for mailing purposes only. This will enable us to remove your name from the mailing list when the questionnaire is returned. Your name will never be placed on the questionnaire.

The results of this research will be made available to the District CL/SS Board to assist in the planning of future teacher training events. Preliminary results also may be made available to participants in the District CL/SS Convention in Eugene, March 3-4, 1989.

I would be most happy to answer any questions you might have. Please write or call. The telephone number is (503) 656-6536.

Thank you for your assistance.

For the Kingdom,
Redacted for Privacy

Clair A. Budd
District CL/SS Chairman

Redacted for Privacy

Gerald E. Manker
District Superintendent

POSTCARD MAILED TO ALL SUBJECTS
IN CARE OF PASTORS IN FIRST FOLLOW-UP

Dear S.S. Teacher,

Last week a questionnaire was mailed to you seeking your opinion on beliefs about people.

If you have already completed and returned the questionnaire please accept my sincere thanks. If not, please do so today. Because the questionnaire has been sent to only a small, but representative, sample of S.S. teachers it is extremely important that yours also be included in the study if the results are to represent accurately the opinions of Oregon Pacific Nazarene S.S. teachers.

If by some chance you did not receive the questionnaire, or it got misplaced, please call me RIGHT NOW, 656-6536 or 653-0073 (collect) and I will get another one in the mail today.

Clair A. Budd
District CL/SS Chairman

SAMPLE COVER LETTER MAILED WITH RESEARCH MATERIALS
AND SELF-ADDRESSED, POSTAGE-PAID RETURN ENVELOPE
IN SECOND FOLLOW-UP

November 21, 1988

% Church of the Nazarene
390 N. Bertelsen Rd.
Eugene, OR 97402

Dear ----,

Three weeks ago a questionnaire was mailed to your pastor for distribution to you, as well as to other Sunday School teachers in your church. Though a large number of responses have been received from teachers across the state, **YOUR QUESTIONNAIRE HAS NOT YET BEEN RECEIVED!**

Your response is very important for accurate analysis of the experience, training, and attitudes of Nazarene Sunday School teachers. No one can substitute for the background and thought that is uniquely your own. Please allow me the privilege of including your response in the study.

In the event that your questionnaire has been lost, another set of questionnaire and return envelope is enclosed. **DON'T DELAY ANOTHER DAY**--completing the questionnaire will only take a few minutes.

You can have complete confidence that your responses will be anonymous. The identifying number on your questionnaire is used only to remove your name from the mailing list. Your name will never be associated with your response.

Remember, you and the other Sunday School teachers participating in this study are contributing to our ability to provide helpful and meaningful teacher training experiences in the future. May God bless you for your ministry in Sunday School, as well as your involvement in this research.

For His Kingdom,

Clair A. Budd, Chairman
District Christian Life & Sunday
School Board

P.S. Please feel free to contact me at:

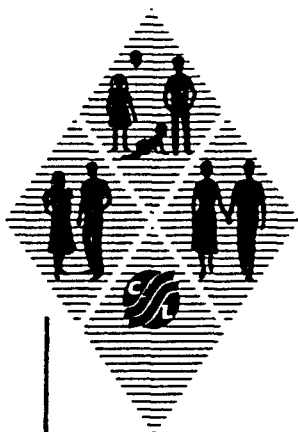
18145 S.E. Sun Meadow Ct.
Milwaukie, OR 97267
653-0073 (H) or 656-6536

APPENDIX D
CORRESPONDENCE WITH PASTORS

APPENDIX D

COVER LETTER MAILED WITH SUBJECT PACKETS TO PASTORS

109



Christian Life and Sunday School Oregon Pacific District • Church of the Nazarene

October 28, 1988

[NAME]
[ADDRESS]
[CITY, ST ZIP]

Dear [NAME],

By separate mail you will be receiving questionnaire packets for distribution to the Sunday School teachers in your church. I am enclosing a copy of all materials in this letter for your information.

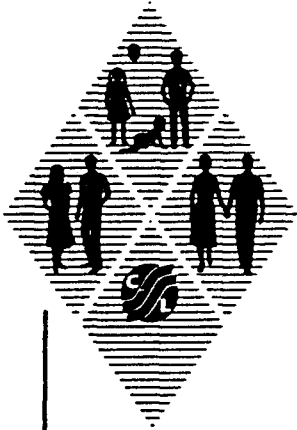
Please distribute these packets to your Sunday School teachers on Sunday, November 6, 1988. You might want to place them in the corresponding class attendance folder--I know how hectic Sunday morning can be!

The research being conducted serves two purposes: 1) assist the District CL/SS Board in planning future training opportunities, and 2) meet requirements for my Ph.D. program at Oregon State University. District Superintendent Manker and the District CL/SS Board are aware of and supportive of the research, although all research costs are being borne by myself (with the exception of the use of this stationery--approved by the Board).

I have been warmly touched by the strong and generous cooperation of churches and pastors across the district in the initial phase of this research. Please allow me the opportunity of answering any questions you might have. And thank you for your assistance.

Sincerely,

Clair A. Budd
Chairman



COVER LETTER MAILED TO PASTORS WITH
SECOND FOLLOW-UP SUBJECT PACKETS

110

Christian Life and Sunday School
Oregon Pacific District • Church of the Nazarene

November 23, 1988

[NAME]
[ADDRESS]
[CITY, ST ZIP]

Dear [NAME],

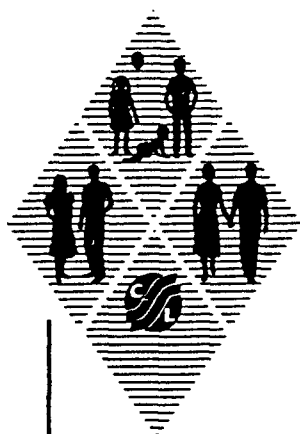
A good response has been received on the Sunday School Teachers Questionnaire. However, several of the teachers in your church have not yet returned their questionnaires. The enclosed packets are addressed to those teachers.

In addition to another copy of the questionnaire and another return envelope (in case the first set was misplaced), the packet contains a follow-up letter emphasizing the importance of each person contributing. The higher the percentage of returned questionnaires, the more powerful can be the analysis.

Please distribute these packets as soon as possible. Any personal encouragement you can offer these teachers to complete the questionnaire immediately will also be appreciated. I am indebted to you for your assistance.

Sincerely,

Clair A. Budd
Chairman



FINAL LETTER MAILED TO PASTORS

Christian Life and Sunday School
Oregon Pacific District • Church of the Nazarene

December 2, 1988

[NAME]
[ADDRESS]
[CITY, ST ZIP]

Dear [NAME],

I am indebted to God's people across the district. Response to completing the Sunday School Teacher Questionnaire has been strong. [INFORMATION SPECIFIC TO EACH CHURCH WAS INSERTED HERE.]

May I take this opportunity, as we begin the home stretch in 1988, to thank you for your part in this valuable research. Your participation and encouragement to teachers is a most valuable commodity. Thank you.

For the Kingdom,

Clair A. Budd, Chairman
18145 S.E. Sun Meadow Ct.
Milwaukie, OR 97267
(503) 653-0073