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Religious practices in the public senior high schools of Virginia

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RELIGIOUS PRACTICES IN THE PUBLIC SENIOR HIGH SCHOOLS
OF VIRGINIA

A Thesis
Presented to
the Graduate Faculty
of the University of Richmond

In Partial Fulfillment
of the Requirements for the Degree
Master of Science in Education

by
Kenneth Michael Geiger
August 1968

APPROVAL SHEET

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CHAPTER I

INTRODUCTION

Since the beginnings of public education in the United States, the relationship of religion to the public school system has been a matter for much discussion and debate. Early public education was strongly sectarian but efforts were being made to secularize the schools. In 1792, New Hampshire became the first state to prohibit sectarian instruction.¹ The swing away from sectarianism has been a long process. As late as 1962 eleven states still required by law the reading of the Bible in public schools. At the same time, courts in six states had ruled that instances of Bible reading were unconstitutional.²

Diversity clearly exists among the schools with respect to religious practices. Much has been said about this problem, but only limited research is available concerning the nature and extent of religious practices in the public schools.

¹Chris A. DeYoung and Richard Wynn. American Education, (New York: McGraw Hill, Inc., 1968), p. 155.

²Donald R. Reich. "The Supreme Court and Public Policy: The School Prayer Cases," Phi Delta Kappan 48:29, September, 1966.

I. THE SITUATION

The place of religion in the public school system has presented many questions regarding such policies as separation of church and state and "the free exercise" of religion. The official policies relating to these concepts are based on the first amendment to the Constitution of the United States:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof³

Another concept is that of the need for integration of religion and education. This concept holds that education is incomplete and inadequate without integration of moral and religious principles with the other aspects of education.

Developments in the controversy point to the increasing need for educational research in this area. Most publicized of these developments have been recent decisions of the United States Supreme Court. The Supreme Court within this decade has set forth new and bold rulings in an attempt to define the government's position in the matter.

Before any genuine analysis of the problem can be forthcoming, knowledge of present policies is necessary.

³"Article 1," Articles in Addition to, and in Amendment of, The Constitution of the United States.

II. THE PROBLEM

Statement of the problem. The problem for investigation was as follows: What is the nature and extent of religious practices in the public senior high schools of Virginia as observed by administrators?

Need and value of the study. Few questions in education today are more timely than that of the relationship of religion to public education. Many diverse opinions are held, many not founded upon knowledge of the actual situations existing. It was the objective of this study to analyze the present situation in Virginia and to acquaint educators with current practices with regard to religion in public education.

III. DEFINITION

Definition of terms. Terms used in this study are:

1. Religion -- the meaning of the word religion may be put into two categories:
 - a) Religion is an organized systematic belief in or allegiance to a specific creed.
 - b) Religion is a personal belief or commitment from which an individual draws ultimate meaning for his life.

Since both of these meanings may have bearing on any given issue, it will be important to set forth this dual definition. Definition a is generally used when attacks are made against the establishment of religion. Definition b is most often used in defense of religion in education.

2. Religious practice is an exercise or act related to or stemming from a religion.

3. Senior high school refers to any school having a graduating class, whether it be a three year, four year, five year, or combined school.

4. Combined schools are those schools that include all grades (1 - 12 or K - 12).

Delimitations of research. Delimitations of the research were as follows:

1. This investigation surveyed the present policy of Virginia public senior high schools with regard to religious practices in the schools.

2. The research involved study of only senior high schools, as defined above, in the state of Virginia.

3. The research was done on the basis of information received from the principals of the schools studied.

4. No attempt was made by the author to judge the "rightness" or "wrongness" of any practice.

CHAPTER II

RELATED MATERIAL

A review of related material includes a brief summary of similar research studies and recent decisions of the United States Supreme Court concerning religious practices in the public schools.

I. RESEARCH

Some research has been done surveying religious practices in the public schools in other states.

Robert Dean Looft did research based on questionnaires received from school districts in Missouri, Kansas, Nebraska, South Dakota, North Dakota, Minnesota, and Iowa. His survey studied the status of thirty-one religious practices in the public schools during the school year 1964-1965. Looft concluded: that legally questionable practices were used in some of the districts of all the states surveyed; that most of these practices were used in less than 30 per cent of the schools, and that these practices had declined in usage. He also found

that administrators generally favored greater use of most practices.¹

Another survey by William G. Howard questioned the supervisors of public instruction in Florida's sixty-seven school districts concerning Bible reading and other topics. The findings based on fifty-three districts that replied showed that the majority of the public schools ignored the Supreme Court ruling regarding Bible reading. Devotional periods were widespread. No changes in policy were anticipated by the supervisors.²

Similar national studies were conducted by R. B. Dierenfield concerning the impact of the Supreme Court on practices in the public schools. The first study was made in 1960 with a random sample of 4000 communities throughout the United States. A follow-up study was made in 1966 with 2000 communities. The survey considered religious practices in curricular and non-curricular activities, released time instruction and attitudes and policies of school superintendents. The results of these surveys showed a slight decline in

¹Robert D. Loof, "Religious Instructional Practices in Public Schools of Seven Mid-West States," Dissertation Abstracts, (University Microfilms, Inc., Vol. 27, No. 7, Ann Arbor, Michigan, January, 1967), p. 2082-A.

²William G. Howard, "Florida Schools Ignore Ban on Bible Reading, Survey Shows," Nations Schools, 79:122, May, 1967.

religious practices as a result of the 1962 and 1963 Court decisions. There was, however, a substantial decline in Bible reading and prayer.³

II. RECENT SUPREME COURT DECISIONS

Recent decisions of the United States Supreme Court related to religious practices were made in the following cases: (1) Engel versus Vitale, (2) Schempp versus Abington School District, (3) Murray versus Curlett, (4) Chamberlin versus Dade County Board of Public Instruction.

Engel versus Vitale. On June 25, 1962, the Court gave an historic decision concerning a prayer composed by the New York State Board of Regents. Following are excerpts summarizing the decision:

Because of the prohibition of the First Amendment against the enactment of any law "respecting an establishment of religion," which is made applicable to the States by the Fourteenth Amendment, state officials may not compose an official prayer and require that it be recited in the public schools of the state at the beginning of each school day--even if the prayer is denominationally neutral and pupils who wish to do so may remain silent or be excused from the room while the prayer is being recited.⁴

⁴ Engel v. Vitale, 370 U.S. 421 (1962).

Justice Black delivering the Court's opinion stated:

The respondent Board of Education of Union Free School District No. 9, New Hyde Park, New York, acting in its official capacity under state law, directed the school District principal to cause the following prayer to be said aloud by each class in the presence of a teacher at the beginning of each school day:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country." . . .

We think that by using its public school system to encourage recitation of the Regent's prayer, the State of New York has adopted a practice wholly inconsistent with the Establishment Clause⁵

Schempp versus Abington School District and Murray versus Curlett. Because of the similar nature of the Schempp and Murray cases the Court gave one decision referring to both cases.

The Schempp case concerned a Pennsylvania statute providing for the reading of the Holy Bible by teacher and students, without comment at the beginning of the school day.⁶ The Murray case involved the Baltimore city schools. In addition to raising the question of Bible reading, this case presented the issue of recital of the Lord's Prayer.⁷

⁵Ibid., 422, 424.

⁶Sam Duker. The Public Schools and Religion: The Legal Context, (New York: Harper and Row, Publishers, 1966), p. 171.

⁷Ibid., pp. 175-177.

The Supreme Court ruled on these cases on June 17, 1963.

Because of the prohibition of the First Amendment against the enactment by Congress of any law "respecting an establishment of religion," which is made applicable to the States by the Fourteenth Amendment, no state law or school board may require that passages from the Bible be read or that the Lord's Prayer be recited in the public schools of a State at the beginning of each school day--even if individual students may be excused from attending or participating in such exercises upon written request of their parents.⁸

Justice Clark giving the opinion of the Court stated:

. . . These companion cases present the issue in the context of state action requiring that schools begin each day with readings from the Bible. While raising the basic questions under slightly different factual situations, the cases permit of joint treatment. In light of the history of the First Amendment and of our cases interpreting and applying its requirements, we hold that the practices at issue and the laws requiring them are unconstitutional under the Establishment Clause, as applied to the states through the Fourteenth Amendment.

. . . Applying the Establishment Clause principles to the cases at bar we find that the States are requiring the selection and reading at the opening of the school day of verses from the Holy Bible and the recitation of the Lord's Prayer by the students in unison.

. . . it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be

⁸ Schempp v. Abington School District, 374 U.S. 203 (1963).

said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment. But the exercises here do not fall into those categories. They are religious exercises, required by the States in violation of the command of the First Amendment that the Government maintain strict neutrality, neither aiding nor opposing religion.⁹

Chamberlin versus Dade County Board of Public

Instruction. A number of issues were raised in this Florida case concerning questionable practices of the public schools. However, "for want of properly presented federal questions"¹⁰ the Court ruled on only two of the issues. On June 1, 1964, after the Florida Supreme Court had ruled in favor of the practices, the United States Supreme Court ruled:

The judgement of the Florida Supreme Court is reversed with respect to the issues of the constitutionality of prayer and of devotional Bible reading pursuant to a Florida statute. . . .¹¹

This brief statement did not extend the ruling regarding the previous Schempp case.

⁹ Ibid., 203, 205-226.

¹⁰ Chamberlin v. Dade County Board of Public Instruction, 377 U.S. 402 (1964).

¹¹ Ibid.

Summary of Cases. In summary, the United States Supreme Court has ruled: (1) against the use of a prescribed prayer to be said in the public schools, (2) against the prescribed use of the Lord's Prayer, and (3) against the required reading of the Bible. These practices have been ruled unconstitutional even when persons objecting to the practices are excused from participation in them.

CHAPTER III

PROCEDURE

The procedure included determination of the sample, the development of the instrument, and the administration of the instrument.

I. THE SAMPLE

The delimitation of the study determined that the sample would come from the public senior high schools of Virginia.

Determination of the sample. The Virginia Educational Directory provided adequate information concerning all schools, addresses, grade levels, and principals. The schools were listed in alphabetical order by school divisions. Information was also given regarding the nine regions within the state.¹

There are many combinations of grade levels in the public schools of Virginia. These range from schools which have only ten, eleven, and twelve grade levels to

¹State Department of Education, Virginia Educational Directory, School Year 1967-68, 50:5, November, 1967.

those combining all grade levels. This survey considered only those schools which had a twelfth year graduating class in the school year 1967-68. The Virginia Educational Directory listed 351 such schools.²

In order to obtain an adequate sample, the odd numbered schools, as listed, were chosen from each school division. This selection totaled 201 schools. The schools were numbered for identification and the addresses of the principals were compiled.

In order to compare results on a geographic basis, the schools were grouped according to the nine regions used by the State Department of Education.³ Figure I on page 14 indicates the general location of these regions. The nine regions are the areas from which representatives are chosen for the State Superintendent's Advisory Council. These regions were selected for this study because they divided the state easily into comparable geographic areas, they allowed for the general location of a school or group of schools without direct identification, and certain aspects of the study yielded easily to analysis based on a comparison of regions or groups of regions.

²
Ibid., pp. 45-110.

³
Ibid., p. 8.

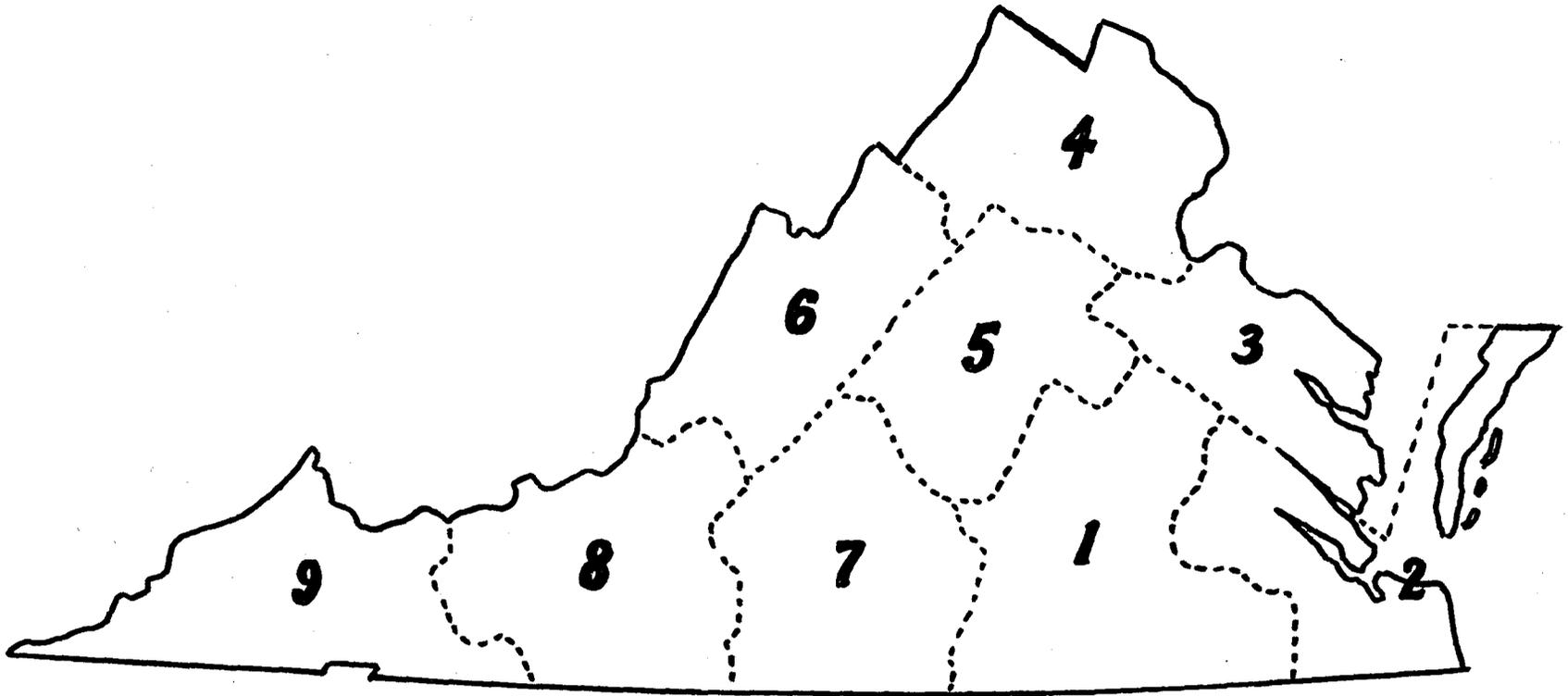


FIGURE I
MAP OF VIRGINIA SHOWING REGIONS

Evaluation of the sample. Determination of the sample was systematic and logical. All geographic regions of the state were well represented.

II. THE INSTRUMENT

The letter. A letter⁴ was written to be sent with the questionnaire to the principals of the schools. Its purpose was to explain the nature of the study and to solicit cooperation. In order to dispel any reluctance to answer based on fear of criticism, the letter explained that no attempt would be made to judge the practices and that no personal reference would be made about the schools or persons replying to the questionnaire.

Development of the questionnaire. Questions were formulated concerning the possible religious practices of the public schools. These questions were reviewed, revised, and supplemented. The questionnaire⁵ was developed to determine: the extent and nature of devotional periods in the schools; the extent of Bible study in the classrooms; practices concerning religious holidays; the extent and nature of special programs that may have religious aspects;

⁴ See Appendix A.

⁵ See Appendix B.

the presence of student organizations that have religious affiliations; the existence of administrative directives concerning religious practices; the extent of changes that have taken place in this decade; and the extent and nature of criticism received because of religious practices.

Evaluation of the questionnaire. As the questionnaires were returned and the results analyzed, it became apparent that certain questions were ambiguous or incomplete. These are discussed in conjunction with the results of the survey.

III. ADMINISTRATION OF INSTRUMENT

On April 15, 1968, the letter and the questionnaire were sent to the principals of 201 senior high schools in Virginia to ascertain the extent of religious practices in the schools.

CHAPTER IV

RESULTS

The findings from the investigation of "Religious Practices in the Public Senior High Schools of Virginia" were compiled and organized: first, in terms of the total state responses, and secondly, by geographical regions of the state.

I. THE RESPONSE

Of the 201 senior high school principals receiving the questionnaire, 150 principals replied. This response represents 74.6 per cent of the schools surveyed. Because of the nature of the study, some hesitation on the part of the principals was anticipated. The response, however, was larger than expected and seemed to give no indication of any reluctance to reply. Table I gives the number of responses by regions.

TABLE I
 NUMBERS AND PERCENTAGES OF SCHOOLS RESPONDING
 (BY REGIONS)

REGION	SCHOOLS IN SAMPLE	SCHOOLS RESPONDING	PER CENT RESPONDING
Region 1	31	23	74.2 %
Region 2	33	25	75.8 %
Region 3	18	17	94.4 %
Region 4	29	19	65.5 %
Region 5	9	7	77.8 %
Region 6	15	10	66.7 %
Region 7	14	11	78.9 %
Region 8	24	21	87.5 %
Region 9	28	17	60.7 %
TOTAL	201	150	74.6 %

II. ANALYSIS OF THE RESPONSE

The responses were recorded on a master sheet, grouped, and analyzed in the following categories: devotional periods, Bible study, religious holidays, special programs, courses in religion, student organizations, teacher devotionals, administrative directives, changes, released time, and criticism.

Devotional Periods

Responses to questions regarding devotional periods were analyzed and organized, first in terms of whether the schools had any type of regular devotional period. Secondly, for those schools answering affirmatively, an analysis was made as to the nature of the devotionals.

Presence of devotional periods. To determine whether the schools had devotional periods, the following question was asked:

Is there any allotment during the school day for regular devotional periods?

Seventy-seven schools (51.3 per cent) throughout the state answered this question affirmatively, sixty-nine schools (46.0 per cent) indicated that they did not have regular devotional periods. Four schools (2.7 per cent) did not reply to this question.

The results of this question indicated that there were 5.3 per cent more schools that had regular devotional periods than those that did not have them. Table II further analyzes these results, giving the regional percentages of schools having devotional periods.

TABLE II
NUMBER AND PERCENTAGE OF SCHOOLS
HAVING DEVOTIONAL PERIODS
(BY REGIONS)

REGION	NUMBER OF SCHOOLS	PERCENTAGE
Region 1	13	54.5 %
Region 2	16	64.0 %
Region 3	9	52.9 %
Region 4	6	31.6 %
Region 5	0	0.0 %
Region 6	4	40.0 %
Region 7	7	63.6 %
Region 8	9	42.4 %
Region 9	13	76.5 %
TOTAL	77	51.3 %

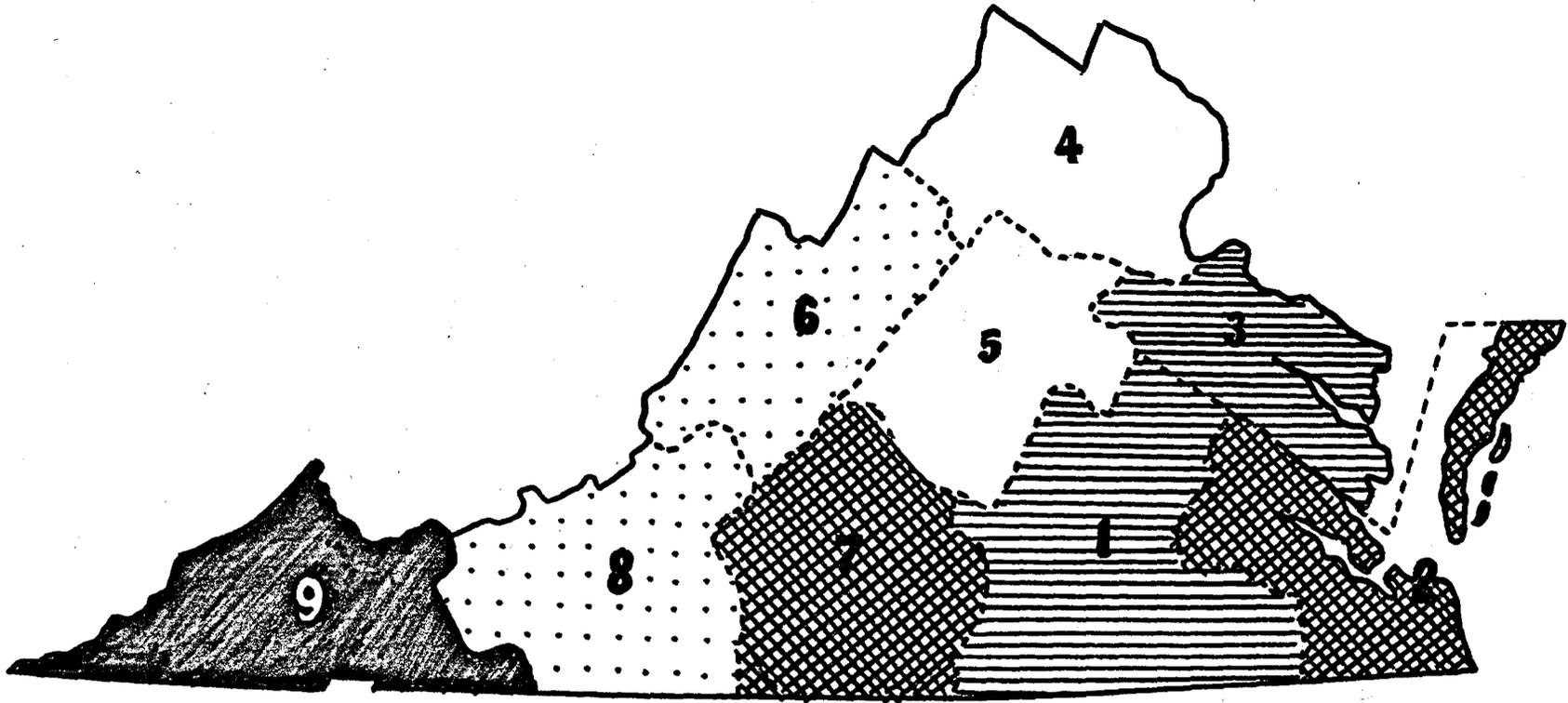
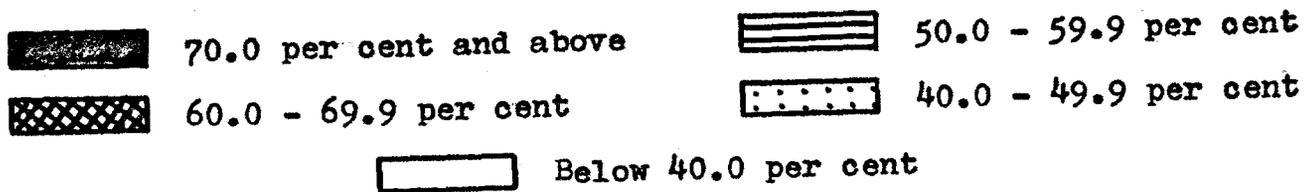


FIGURE II
 PERCENTAGE OF SCHOOLS HAVING DEVOTIONAL PERIODS (BY REGIONS)



There were noticeable differences in the results from the different regions of the state. Figure II shows a low percentage of schools having devotions in the northern regions (4, 5, 6), in contrast to a high percentage of schools having devotions in most of the southern and western regions (2, 7, 9). Region 8 is the only exception to this pattern.

Nature of the devotional periods. Table III presents the questions that were asked to determine the nature of the devotional periods. The response percentages are based on the 77 schools indicating that they did have devotional periods.

TABLE III
RESPONSE TO QUESTIONS CONCERNING THE
NATURE OF DEVOTIONAL PERIODS
(PERCENTAGES BASED ON SCHOOLS HAVING DEVOTIONAL PERIODS)

QUESTION	YES	NO	NO ANSWER
Is the Bible ever read at this time?	72.7 %	20.8 %	6.5 %
Are comments made on the Bible readings?	19.5 %	72.7 %	7.8 %
Are prayers allowed at this time?	88.3 %	6.5 %	5.2 %
Are prayers generally used at this time?	68.8 %	19.5 %	11.7 %
Are moral and spiritual values taught at this time?	58.4 %	32.5 %	9.1 %

Fifty-eight (75.3 per cent) of the 77 schools having devotional periods gave further information concerning these devotionals. Fifty-three of these schools indicated that devotionals were held at the beginning of the school day or during homeroom period. The following comments of principals give additional information concerning the nature of the devotional periods:

"Devotional periods each Monday morning in assembly." (Region 2)

"Handled by S. C. A. over Intercom." (Region 2)

"End of 1st period." (Region 2)

"Before each assembly." (Region 3)

"Moment of silence to begin day." (Region 4)

"Intercom -- scripture and prayer once each week by student." (Region 7)

"Activity period -- intercom (office) 9:00." (Region 9)

"We have inspirational readings at assemblies and periodically over morning announcements." (Region 4)

"Morning devotional is student initiated and directed." (Region 4)

"Students are free to develop any type of devotional activities they desire." (Region 6)

"The first period class is 10 minutes longer than other periods. . . . If teachers want devotions they may hold them. My guess is that half the teachers have some type of devotions." (Region 7)

"We occasionally have prayers on the public address system by a member of the Bible Club." (Region 2)

"Once monthly." (Region 9)

"Portals of Prayer record used each morning." (Region 8)

The final question concerning devotional periods was:

Are individual teachers free to initiate devotional periods in their classes? . . .
Indicate how many teachers practice this.

Seventy-seven (51.3 per cent) schools answered this question affirmatively. Since this question was independent of the previous questions concerning regular devotional periods, these responses did not coincide with the previous responses. Seventeen of the schools that did not have regular devotional periods indicated, in response to the above question, that some of their teachers had devotionals.

The total number of schools having any type of devotional, whether by individual classes or by the school as a whole, was ninety-four. This represented 62.7 per cent of the responding schools.

Bible Study

Table IV presents the questions which were asked concerning classroom study of the Bible. Analysis of these responses revealed some study of the Bible throughout the state, with no significant difference in the several regions.

Schools that did indicate a study of the Bible gave the following classes in which such study took place: English literature, world literature, humanities, world history, U. S. government, and advanced English literature.

TABLE IV
RESPONSE TO QUESTIONS CONCERNING THE
STUDY OF THE BIBLE

QUESTION	YES	NO	NO ANSWER
Is the Bible studied in school from a literary or historical standpoint in classes such as English literature?	37.3 %	60.0 %	2.7 %
Is the Bible studied in any classes from the standpoint of moral and spiritual values?	7.3 %	85.4 %	7.3 %

Religious Holidays

Respondents were asked to check the religious holidays for which there was vacation from school. Every school responding to this question indicated vacations at Thanksgiving and Christmas. Only three schools responding did not have an Easter vacation. These schools were from Regions 8 and 9 in southwestern Virginia. Three schools gave no answer in regard to religious holidays.

The following question was asked concerning religious holidays:

Are religious exhibits used in the school in connection with these holidays?

Sixty-three (42.0 per cent) schools replied affirmatively. Seventy-nine (52.7 per cent) indicated that they did not have religious exhibits, and eight schools (5.3 per cent) gave no answer.

Another question concerning excused absences for other religious holidays gave no valid results. The question was:

Are students excused from school for other religious holidays when school is in session?
(Ex: Jewish holidays)

Some principals answered affirmatively, indicating that there were no such students in the school, but if there were, these students would be excused. Other principals, indicating the same situation, answered negatively.

Special Programs

Programs. The following question was asked concerning special programs:

Do you have special programs for any of the religious holidays?

One hundred thirty-two schools, or 88 per cent of those responding, did have such programs.

Table V and Figure III indicate a larger percentage of schools having special programs in the southwestern regions of the state.

TABLE V
PERCENTAGE OF SCHOOLS HAVING SPECIAL PROGRAMS
(BY REGIONS)

REGION	YES	NO	NO ANSWER
Region 1	78.3 %	8.7 %	13.0 %
Region 2	92.0 %	8.0 %	0.0 %
Region 3	88.2 %	5.9 %	5.9 %
Region 4	78.9 %	21.1 %	0.0 %
Region 5	85.7 %	14.3 %	0.0 %
Region 6	80.0 %	20.0 %	0.0 %
Region 7	100.0 %	0.0 %	0.0 %
Region 8	100.0 %	0.0 %	0.0 %
Region 9	88.2 %	5.9 %	5.9 %
TOTAL	88.0 %	8.7 %	3.3 %

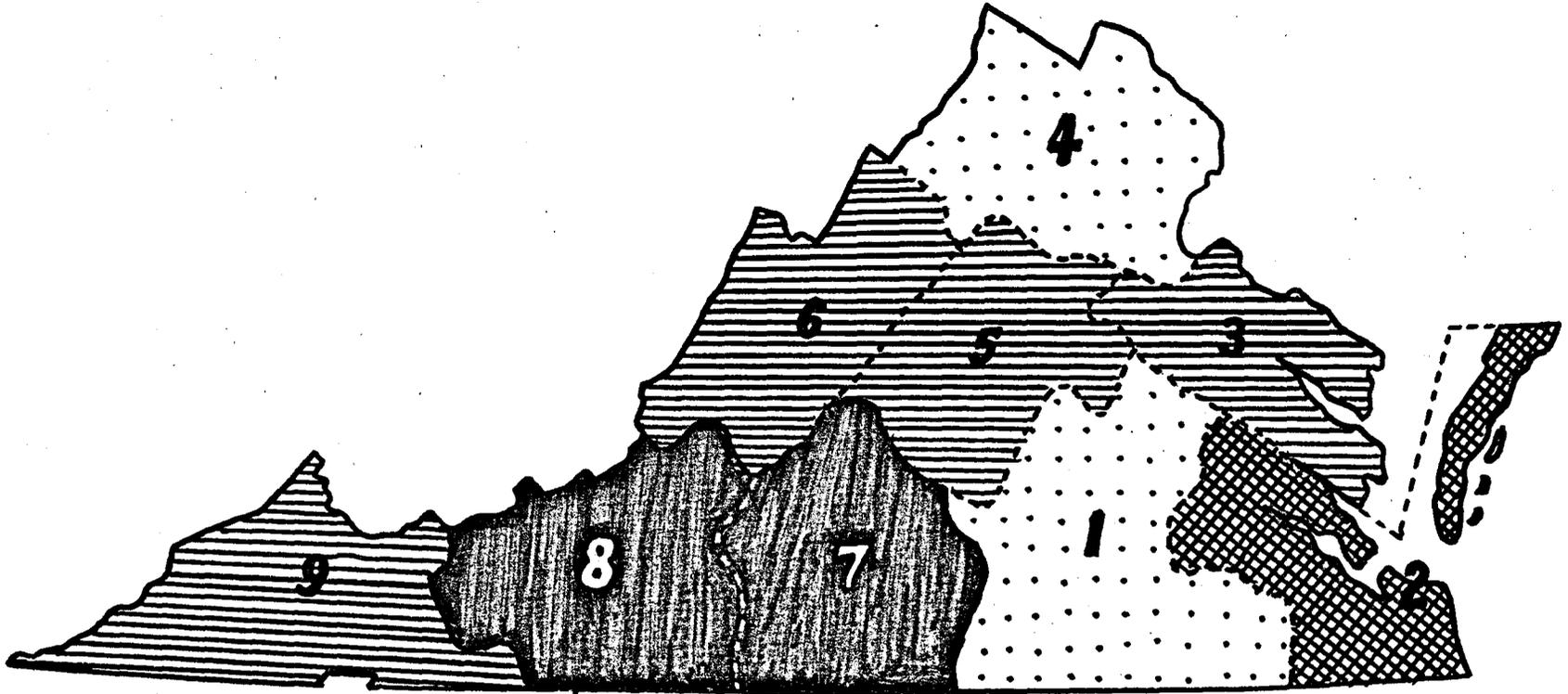


FIGURE III

PERCENTAGE OF SCHOOLS HAVING SPECIAL PROGRAMS (BY REGIONS)



100.0 per cent



80.0 - 89.9 per cent



90.0 - 99.9 per cent



70.0 - 79.9 per cent

Nature of the programs. For the one hundred thirty-two schools having programs in connection with religious holidays, the principals were questioned concerning the nature of the programs.

TABLE VI

RESPONSE TO QUESTIONS CONCERNING THE
NATURE OF SPECIAL PROGRAMS

QUESTION	YES	NO	NO ANSWER
Are these programs religious in nature?	86.3 %	6.8 %	6.9 %
Are all students required to attend?	53.8 %	45.5 %	0.7 %
Is Bible reading allowed at these assemblies?	85.7 %	13.6 %	0.7 %
Is Bible reading a general practice in these assemblies?	55.3 %	46.2 %	1.5 %
Is prayer allowed at these assemblies?	92.5 %	7.5 %	0.0 %
Is it a general practice to have prayer at these assemblies?	68.2 %	28.8 %	3.0 %
Are students permitted to sing religious hymns at these assemblies?	88.6 %	9.9 %	1.5 %
Are religious hymns usually sung?	51.5 %	45.5 %	3.0 %

Table VI indicates that most (86.3 per cent) of the programs were religious in nature. Approximately half of the schools (53.8 per cent) required all students to

attend. Bible reading was allowed by 85.7 per cent of the schools but was a general practice for these programs in only 55.3 per cent of the schools. Prayer was allowed in 92.5 per cent of the schools and a general practice in 68.2 per cent of them. Students were permitted to sing hymns in 88.6 per cent of the schools, but this was a general practice in only 51.5 per cent of the schools.

Baccalaureate sermon. To determine the number of schools having baccalaureate sermons the following question was asked:

Do you have a baccalaureate sermon for graduating seniors?

Table VII shows that only six schools responded that they did not have baccalaureate sermons for graduates. Four of the schools were from Region 2, and the other two were from Regions 1 and 4.

TABLE VII
NUMBER AND PERCENTAGE OF SCHOOLS
HAVING BACCALAUREATE SERMONS

Do you have a baccalaureate sermon...?	YES	NO	NO ANSWER
Number of schools	142	6	2
Percentage	94.7 %	4.0 %	1.3 %

Graduation. The following question was asked in reference to the common practice of having prayer at some time during the graduation exercise:

Are prayers used at graduation exercises?

Only five schools replied that they did not have exercises. Two of these schools were in Region 2, the other three in Region 4.

TABLE VIII

NUMBER AND PERCENTAGE OF SCHOOLS HAVING PRAYERS AT GRADUATION EXERCISES

Are prayers used at graduation exercises?	YES	NO	NO ANSWER
Number of schools	143	5	2
Percentage	95.3 %	3.4 %	1.3 %

Courses in Religion

Courses. The questionnaire sought to determine whether there were schools in the state offering courses that dealt specifically with religion. One school, representing 0.7 per cent of the sample, indicated the presence of such a course. The course, entitled "Bible History," was offered in Region 4. In answer to questions concerning the course, the respondent indicated that: the course had been a part of the curriculum for one and

one-half years; there were plans to continue the course; there were no special considerations in choosing a teacher; and the present teacher was a Baptist.

Units of study. The last question in this section of the questionnaire was:

Are there any other classes which have units of study about religion?

Because of the inclusion of this question in the section dealing with courses in religion, it was overlooked by 42.7 per cent of the respondents. The results are shown in Table IX.

TABLE IX

NUMBER AND PERCENTAGE OF SCHOOLS HAVING CLASSES WITH UNITS OF STUDY ABOUT RELIGION

Do any classes have units of study about religion?	YES	NO	NO ANSWER
Number of schools	29	57	64
Percentage	19.3 %	38.0 %	42.7 %

Based on the weak response to the question, Table X shows more schools having units of study in eastern Virginia (Regions 1, 2, and 3) and in southwestern Virginia (Regions 8 and 9).

TABLE X
NUMBER AND PERCENTAGE OF SCHOOLS HAVING CLASSES
WITH UNITS OF STUDY IN RELIGION
(BY REGIONS)

REGION	NUMBER OF SCHOOLS	PERCENTAGE
Region 1	7	30.4 %
Region 2	4	16.0 %
Region 3	4	23.5 %
Region 4	2	10.5 %
Region 5	0	0.0 %
Region 6	1	10.0 %
Region 7	1	9.1 %
Region 8	6	38.1 %
Region 9	4	23.5 %
TOTAL	29	19.3 %

Classes mentioned that had units of study in religion were: world history, European history, American history, humanities, English, art, music, and literature.

Student Organizations

Are any of the organizations in the school religiously oriented or sponsored by a religious organization?

Of the respondents, eighty-four schools (56.0 per cent) did have religious organizations. Sixty-six schools (44.0 per cent) indicated that they did not have organizations of this type.

Organizations mentioned by principals as being religiously oriented were: Hi-Y, Tri-Hi-Y, Y-Teens, Junior Tri-Hi-Y, Bible Club, Daniel Life, Fellowship of Christian Athletes, and Youth for Christ.

Of the sixty-six principals indicating that there were no religious organizations in their schools, twenty-two (33.3 per cent) replied that they felt a need for such organizations.

In Table XI, the number and percentage of schools with religious organizations are listed by regions. These regions are further compared in Figure IV, page 36, which shows a greater percentage of schools with religious organizations in the eastern and western regions of the state.

TABLE XI
NUMBER AND PERCENTAGE OF SCHOOLS
WITH RELIGIOUS ORGANIZATIONS
(BY REGIONS)

REGION	NUMBER OF SCHOOLS	PERCENTAGE
Region 1	11	47.8 %
Region 2	15	60.0 %
Region 3	3	17.6 %
Region 4	11	57.9 %
Region 5	4	57.1 %
Region 6	6	60.0 %
Region 7	9	81.8 %
Region 8	16	74.3 %
Region 9	9	53.0 %
TOTAL	84	56.0 %

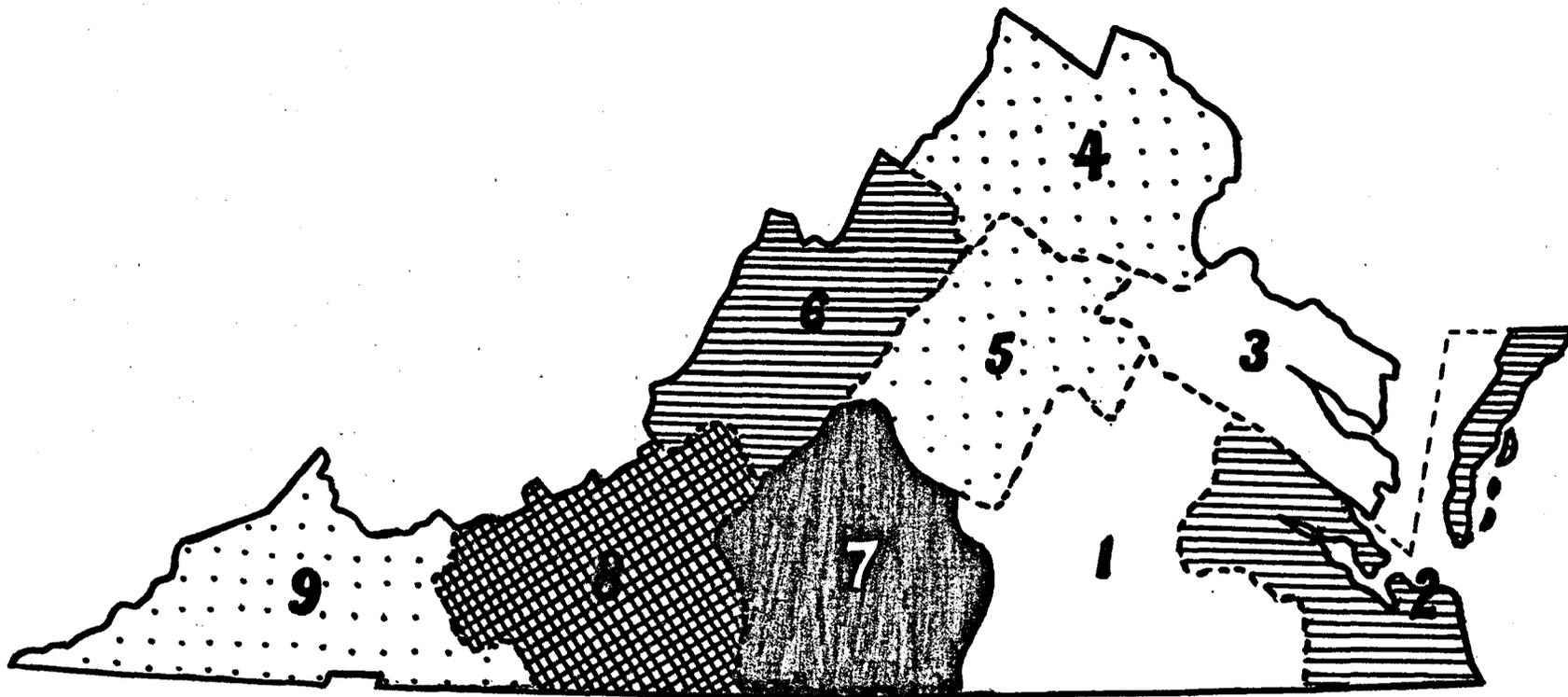
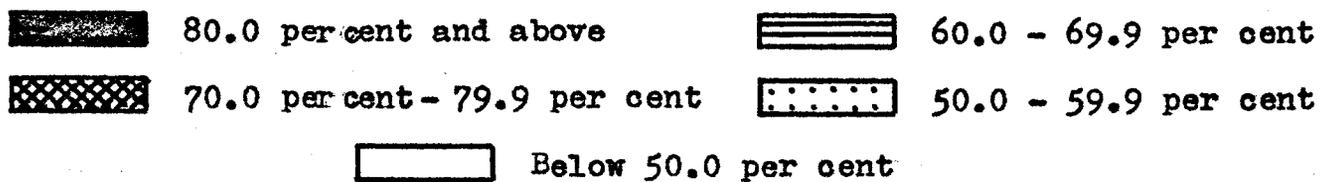


FIGURE IV

PERCENTAGE OF SCHOOLS WITH RELIGIOUS ORGANIZATIONS (BY REGIONS)



Teachers

Do teachers ever meet for devotionals or prayer?

This question was asked to determine whether any of the faculties ever engaged in religious practices as a group. In response, ten schools (6.7 per cent) throughout the state indicated that teachers did meet for devotionals or prayer. One hundred thirty-eight schools (92.0 per cent) gave a negative response, and two schools (1.3 per cent) did not reply.

The following comments were made by principals of schools having faculty devotions:

"Only for staff meetings." (Region 2)

"Have devotions at my 1st Faculty meeting in the fall." (Region 8)

The ten schools answering affirmatively were divided in regions, as shown in Table XII. Seven of the ten schools were from rural areas, two were from suburban areas, and one was from an urban area.

One school in the state answered affirmatively to the following question:

Is there any time set aside by the faculty or groups within the faculty specifically as a devotional period?

This school (Region 3) indicated that approximately sixteen teachers took part in these devotionals.

TABLE XII
NUMBER AND PERCENTAGE OF FACULTIES HAVING DEVOTIONS
(BY REGIONS)

REGION	NUMBER OF SCHOOLS	PERCENTAGE
Region 1	0	0.0 %
Region 2	3	12.0 %
Region 3	1	5.9 %
Region 4	1	5.3 %
Region 5	2	28.6 %
Region 6	0	0.0 %
Region 7	0	0.0 %
Region 8	2	9.5 %
Region 9	1	5.9 %
TOTAL	10	6.7 %

Administrative Directives

Table XIII gives the results to questions regarding the policies of administrators and school boards.

TABLE XIII
RESPONSES TO QUESTIONS CONCERNING
ADMINISTRATIVE POLICIES

QUESTION	YES	NO	NO ANSWER
Are there any administrative directives (regarding religious practices) that the school must follow?	12 (8.0%)	137 (91.3%)	1 (.7%)
Does the school board have a stated policy in regard to religious practices in the schools?	23 (15.3%)	123 (82.0%)	4 (2.7%)

Schools having administrative directives made various statements concerning the nature of these directives:

"A monthly religious assembly conducted by the ministers of the city on a rotation basis." (Region 1)

The following statements were reported as school board policies:

"Opening exercise: the Bible will be read without comment and the Lord's Prayer used." (Region 2)

"Non-denominational." (Region 2)

"We are not to read prayers during assemblies or at homeroom. Follows direction set by Supreme Court." (Region 4)

"Religious education is permitted and taught in schools on elementary level where request is made." (Region 4)

"No compulsory devotions." (Region 4)

" . . . permit, but not required." (Region 2)

"Non sectarian." (Region 1)

"Daily opening exercises may be held." (Region 8)

Of the above directives expressed by the respondents, two are from Region 1, three are from Region 2, three from Region 4, and one from Region 8.

Changes in Policy

Twenty-one schools (14.0 per cent) in the state reported changes in policies toward religious practices during this decade. One hundred seven schools (71.3 per cent) had experienced no changes, and twenty-two schools (14.7 per cent) did not reply. The schools reporting changes are further analyzed by regions in Table XIV.

Following are comments concerning the nature of these changes:

"Devotional exercises in assembly at opening of each school day [were abandoned]." (Region 2)

"More flexible than ten years ago!" (Region 2)

"Slight." (Region 3)

TABLE XIV
 NUMBER AND PERCENTAGE OF SCHOOLS REPORTING CHANGES
 IN RELIGIOUS PRACTICES
 (BY REGIONS)

REGION	NUMBER OF SCHOOLS	PERCENTAGE
Region 1	1	4.3 %
Region 2	4	16.0 %
Region 3	1	5.9 %
Region 4	4	21.1 %
Region 5	2	28.6 %
Region 6	1	10.0 %
Region 7	2	18.2 %
Region 8	4	19.1 %
Region 9	2	11.8 %
TOTAL	21	14.0 %

"Freedom of choice in attendance to assemblies." (Region 4)

"Ministerial assemblies have been discontinued." (Region 5)

"Regular religious assembly programs eliminated. Daily devotionals in home-rooms eliminated." (Region 6)

"Generally speaking, religious activities have been curtailed in the last few years." (Region 7)

"[Had devotionals] until last year." (Region 8)

"Very few changes have taken place. Visiting ministers for assemblies has been discontinued." (Region 9)

"Most religious activities have been omitted." (Region 4)

"Ministers do not come in as frequently as before the court decision." (Region 7)

"Personal choice seems to be the trend." (Region 8)

"[School board] statement previously included permission to have prayer and Bible reading without comment." (Region 8)

These statements exemplify changes which have taken place throughout the state in recent years.

Released Time

The following question was asked:

Are students ever released during school time to participate in instruction from religious organizations?

Forty-three (28.7 per cent) respondents said that students were released from school to participate in

religious instruction. One hundred four schools (69.3 per cent) reported that students were not released from school for religious instruction, and three (2.0 per cent) did not reply to the question.

The forty-three schools releasing students for religious instruction are grouped in Table XV by regions. Figure V, on page 45, shows a higher percentage of schools releasing students in Regions 1, 2, 3, 4, and 9.

The following comment was made regarding released time:

"The students are allowed to attend churches near the school for morning worship if they wish, during the hours 11 a.m. to 12:30." (Region 9)

Criticism

The principal of each school was asked if the schools had received any criticisms of religious activities. Seventeen schools (11.3 per cent) replied that such criticism had been received. One hundred thirty-two schools (88.0 per cent) indicated that no criticism had been received, and one school (0.7 per cent) gave no answer to the question.

TABLE XV
 NUMBER AND PERCENTAGE OF SCHOOLS GIVING
 RELEASED TIME FOR RELIGIOUS INSTRUCTION
 (BY REGIONS)

REGION	NUMBER OF SCHOOLS	PERCENTAGE
Region 1	9	39.1 %
Region 2	8	32.0 %
Region 3	5	29.4 %
Region 4	7	36.9 %
Region 5	0	0.0 %
Region 6	1	10.0 %
Region 7	2	18.2 %
Region 8	4	19.0 %
Region 9	7	41.2 %
TOTAL	43	28.7 %

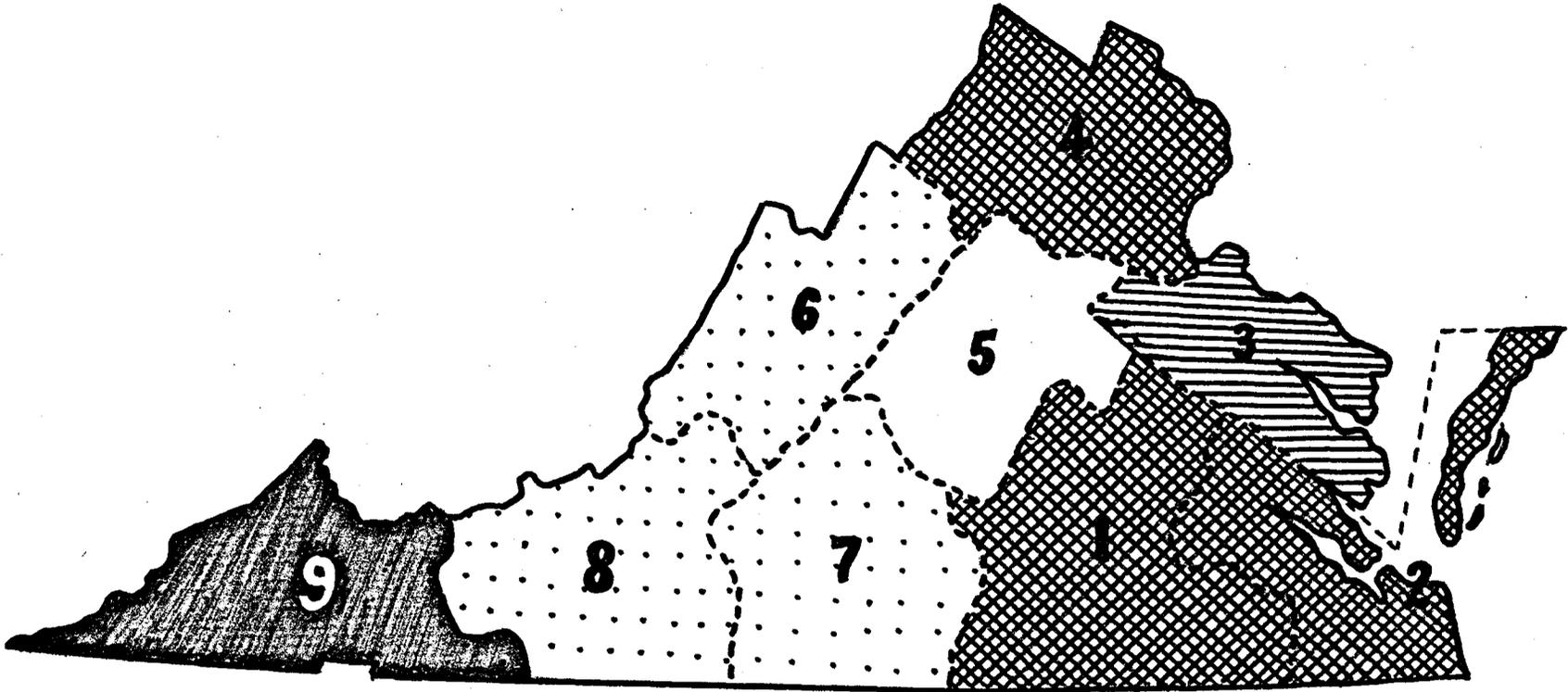
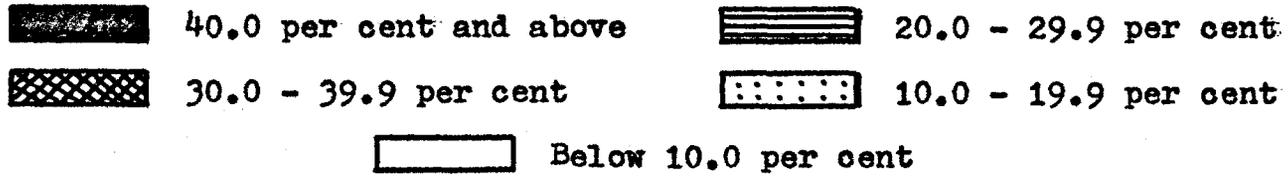


FIGURE V
 PERCENTAGE OF SCHOOLS GIVING RELEASED TIME FOR RELIGIOUS INSTRUCTION
 (BY REGIONS)



Principals made the following comments concerning criticism for religious activities:

". . . by two parents but who since have been very cooperative." (Region 3)

"[Criticism] by some few students of minority origin (Jews). We, however, have not changed our policies. All groups, regardless of religious affiliation, are at liberty to conduct the devotionals at the given time." (Region 7)

"[Criticism] for cutting out morning devotionals over the intercom during homeroom." (Region 8)

"[Criticism of] the Lord's Prayer used in homeroom." (Region 1)

"[Criticism] on one occasion for Bible reading." (Region 2)

"(a)Some people want religious activities, (b)other people interpret any reference to religious days, services, etc., as out of place in a public school." (Region 4)

"On rare occasions when religious type programs were held, some criticism from minor groups." (Region 4)

"Criticism has been minimal due to estimated percentages [98 per cent Protestant] shown above." (Region 9)

"World history [is] taught by a Catholic teacher and we're often criticized by the way the course is taught. Promoting Catholicism, they say." (Region 9)

Table XVI indicates a higher percentage of criticism in Region 2 than in other regions. One of the schools (comment above) in Region 8 had criticism favorable to religious activities.

TABLE XVI
 NUMBER AND PERCENTAGE OF SCHOOLS RECEIVING CRITICISM
 (BY REGIONS)

REGION	NUMBER OF SCHOOLS	PERCENTAGE
Region 1	1	4.3 %
Region 2	7	28.0 %
Region 3	1	5.9 %
Region 4	2	10.5 %
Region 5	0	0.0 %
Region 6	0	0.0 %
Region 7	1	9.1 %
Region 8	3	14.3 %
Region 9	2	11.8 %
TOTAL	17	11.3 %

The Sample

Additional information was received about the sample through the response to questions concerning the schools.

Diversity of faiths within schools. Information was sought concerning the composition of the student bodies by faiths or religious affiliation. Eighty-seven schools (58.0 per cent) did not have information available. Listed in Table XVII, page 49, are the number of respondents giving this information who had minority religious groups in excess of ten per cent of the student body. All other schools with available information were heavily Protestant (90 per cent or above).

Rural, suburban, and urban areas. Principals were asked to give the area (rural, suburban, or urban) served by the school. To clarify terms, the questionnaire defined urban areas as those incorporated areas of the state, and suburban areas as those immediately surrounding incorporated areas. The results from 143 schools replying are found in Table XVIII, page 50.

Size. Information concerning the size of the schools was received from 145 of the 150 schools replying. These schools are grouped by size in Table XIX, page 51.

TABLE XVII

NUMBER AND PERCENTAGE OF SCHOOLS REPORTING INFORMATION
WITH EXCESS OF TEN PER CENT RELIGIOUS MINORITIES
(BY REGIONS)

REGION	NUMBER OF SCHOOLS REPORTING	SCHOOLS WITH MINORITIES IN EXCESS OF TEN PER CENT	
		NUMBER	PERCENTAGE
Region 1	8	0	0.0 %
Region 2	13	3	23.1 %
Region 3	8	2	25.0 %
Region 4	3	2	66.7 %
Region 5	4	0	0.0 %
Region 6	6	1	16.7 %
Region 7	3	0	0.0 %
Region 8	10	1	10.0 %
Region 9	8	0	0.0 %
TOTAL	63	9	14.3 %

TABLE XVIII
 PERCENTAGE OF SCHOOLS SERVING RURAL,
 SUBURBAN, OR URBAN AREAS
 (BY REGIONS)

REGION	RURAL	SUBURBAN	URBAN
Region 1	54.5 %	36.4 %	9.1 %
Region 2	29.2 %	20.8 %	50.0 %
Region 3	86.7 %	6.7 %	6.7 %
Region 4	31.6 %	52.6 %	15.8 %
Region 5	85.7 %	0.0 %	14.3 %
Region 6	50.0 %	50.0 %	0.0 %
Region 7	63.6 %	18.2 %	18.2 %
Region 8	68.4 %	15.8 %	15.8 %
Region 9	93.7 %	0.0 %	6.3 %
TOTAL	58.7 %	23.8 %	17.5 %

TABLE XIX
 PERCENTAGE OF SCHOOLS BASED ON SIZE
 (BY REGIONS)

REGION	PERCENTAGE OF SCHOOLS BY ENROLLMENT			
	0 -499	500-999	1000-1499	1500 and over
Region 1	9.1 %	54.5 %	18.2 %	18.2 %
Region 2	12.0 %	40.0 %	20.0 %	28.0 %
Region 3	50.0 %	37.5 %	12.5 %	0.0 %
Region 4	5.6 %	22.2 %	27.8 %	44.4 %
Region 5	42.9 %	14.3 %	42.9 %	0.0 %
Region 6	40.0 %	60.0 %	0.0 %	0.0 %
Region 7	9.1 %	54.5 %	18.2 %	18.2 %
Region 8	26.3 %	31.6 %	42.1 %	0.0 %
Region 9	29.4 %	52.9 %	17.7 %	0.0 %
TOTAL	22.1 %	41.4 %	22.1 %	14.4 %

The Regions. A discussion of the sample by regions follows.

Region 1 was divided between rural (54.5 per cent) and suburban-urban (45.5 per cent) areas. Most schools (54.5 per cent) in the region were moderate in size (500-999 enrollment), with some (18.2 per cent) large schools (1500 and above enrollment). The student bodies in this region were highly Protestant. Responses from this region indicated a moderate degree of religious activities.

Region 2 was predominantly urban and suburban (70.8 per cent) with large schools (28.0 per cent above 1500 enrollment). Religious practices were not restricted in this area. There was some diversity of religious faith among the students (23.1 per cent had minorities in excess of ten per cent). Region 2 received notable criticism (28.0 per cent) for the religious practices in the schools.

Region 3 was rural (86.7 per cent) with small schools (50 per cent with less than 500 enrollment). Twenty-five per cent of the schools had religious minority groups in excess of ten per cent. The extent of religious activities was moderate.

Region 4, a northern region of the state, was consistently more restrictive concerning religious practices.

This region was predominantly urban and suburban (68.4 per cent) with large schools (44.4 per cent above 1500 enrollment). There was a large degree of diversity among the students with regard to religious faiths (66.7 per cent of the schools had minority groups in excess of 10 per cent).

Region 5 was largely rural (85.7 per cent) with small schools (42.0 per cent below 500 enrollment). This region was highly Protestant with no schools reporting minority groups in excess of ten per cent. Responses indicated that religious activities were restricted in this area.

Region 6 was divided between rural (50.0 per cent) and suburban (50.0 per cent) areas. Schools in this area were small (40.0 per cent below 500 enrollment), with some diversity of faiths among the student bodies (16.7 per cent with excess of ten per cent minorities). Practices as reported indicated some restriction of religious activities.

Region 7 was predominantly rural (63.6 per cent) with some large schools (18.2 per cent with enrollment above 1500). No schools reported minority religious groups in excess of ten per cent. The extent of religious practices in the schools was above average for the state.

Region 8 was basically rural (68.4 per cent) with schools somewhat large in size (42.1 per cent with 1000-1499 enrollment). A small number (10.0 per cent) of the schools reported minority groups larger than ten per cent of the student body. Religious activities in this area were extensive.

Region 9 was rural (93.7 per cent) with most schools (52.9 per cent) moderate in size (500-999 enrollment). This region was highly Protestant with no schools reporting minority groups in excess of ten per cent. Religious activities were extensive.

In summary, religious activities were restricted to some degree in Regions 4, 5, and 6. In Regions 1, 2, and 3 the extent of religious practices was generally moderate. Religious practices were generally more extensive in Regions 7, 8, and 9.

CHAPTER IV

SUMMARY

I. THE RESEARCH

The problem for study was to determine the extent and nature of religious practices in the senior high schools of the state of Virginia. A questionnaire was sent to 201 senior high schools. One hundred fifty schools responded representing 42.9 per cent of the senior high schools in Virginia. The responses were compiled by state totals, and also by nine geographic regions of the state.

II. THE FINDINGS

Certain religious practices were analyzed and the total response indicated the following: (1) regular devotional periods were observed by 51.3 per cent of the schools; (2) the Bible was studied for its literary and historical value in 37.3 per cent of the schools, and studied from a moral and spiritual standpoint in 7.3 per cent of the schools; (3) all schools observed the major Christian religious holidays (Christmas and Easter), with the exception of three schools that did not

observe Easter holidays; (4) special programs for religious holidays were held by 88.0 per cent of the schools, with 86.3 per cent of those programs being religious in nature; (5) baccalaureate services for seniors were held in 94.7 per cent of the schools; (6) prayers were used at graduation by 95.3 per cent of the schools; (7) only one school had a course in religion, but 19.3 per cent had classes with units of study in religion; (8) student religious organizations were in 56.0 per cent of the schools; (9) faculties met for devotions in 6.7 per cent of the schools; (10) school boards of 15.3 per cent of the schools had stated policies regarding religious practices; (11) changes in this decade regarding religious activity were reported by 14.0 per cent of the schools; (12) students were released from school for religious instruction in 28.7 per cent of the schools; (13) and 11.3 per cent of the schools had received criticism regarding religious practices.

The results were analyzed by regions to indicate areas in the state where each religious practice was prevalent. The regions had marked differences with regard to the extent of certain practices (devotional periods, units of study in religion, special religious programs, religious organizations). There was little

difference in the extent of other practices among the regions (baccalaureate sermons, prayers at graduation).

III. THE CONCLUSIONS

1. Religious practices in the senior high schools of Virginia are extensive despite recent national policies that attempt to discourage such practices.

2. Controversial practices, such as Bible reading and prayer, are allowed and generally used in the schools.

3. Few changes are being made in present religious practices. Changes that have taken place have been of a restrictive nature.

4. School boards and other school officials tend to avoid statements of policy regarding religious activities.

5. In general, religious activities are more widely practiced in the southwestern regions of the state, while the northern regions are more restrictive.

6. Criticism of religious practices exists but is not widespread.

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APPENDICES

Appendix A

The Letter

2210 Chalfont Drive, #39
Richmond, Virginia 23224
April 15, 1968

Mr. John Doe, Principal
Central High School
Somewhere, Virginia 19680

Dear Sir:

The enclosed questionnaire is the basis for a thesis that I am writing entitled "Religious Practices in the Public Secondary Schools of Virginia." This thesis is to be presented in partial fulfillment of the requirements for a Master's Degree in Education at the University of Richmond.

There are many differing opinions concerning the role of religion in the public schools. In no way have these practices been proven right or wrong, and I will not attempt to judge them on this basis. This thesis will be a study of present practices in Virginia.

In order that you might feel free to answer questions without fear of criticism, your school will be referred to only by number. No personal references will be made as a result of this questionnaire.

Your cooperation will be greatly appreciated. Thank you for your time.

Respectfully,

K. Michael Geiger

K. Michael Geiger

Appendix B

The Questionnaire

QUESTIONNAIRE

For all questions that require only a yes or no reply, please circle the correct answer. For other questions, answer briefly. At the end of each section, space will be provided for any needed explanation. Any additional information that you may provide will be appreciated.

I. DEVOTIONAL PERIODS:

- Yes No A. Is there any allotment during the school day for regular devotional periods?
If yes, at what time do these devotional periods take place?
- Yes No B. Is the Bible ever read at this time?
- Yes No C. Are comments made on the Bible readings?
- Yes No D. Are prayers allowed during this time?
- Yes No E. Are prayers generally used at this time?
- Yes No F. Are moral and spiritual values taught at this time?
- Yes No G. Are individual teachers free to initiate devotional periods in their classes?
If known, indicate how many teachers practice this.
(none few many all)

COMMENTS:

II. BIBLE STUDY:

- Yes No A. Is the Bible studied in school from a literary or historical standpoint in classes such as English literature?
- Yes No B. Is the Bible studied in any classes from the standpoint of moral and spiritual value?
If yes, specify classes:

COMMENTS:

III. HOLIDAYS RELIGIOUS IN NATURE:

- A. Check the following holidays for which vacation is allowed from school?
 Thanksgiving
 Christmas
 Easter
 Other (specify: _____)
- Yes No B. Are students excused from school for other religious holidays when school is in session? (Ex: Jewish holidays)
- Yes No C. Are religious exhibits used in the school in connection with these holidays?

COMMENTS:

IV. SPECIAL PROGRAMS:

- Yes No A. Do you have special programs for any of the religious holidays?
 Check: Thanksgiving Christmas Easter Other _____
- Yes No B. Are these programs religious in nature?
- Yes No C. Are all students required to attend?
- Yes No D. Is Bible reading allowed at these assemblies?
- Yes No E. Is Bible reading a general practice in these assemblies?
- Yes No F. Is prayer allowed at these assemblies?
- Yes No G. Is it a general practice to have prayer at these assemblies?
- Yes No H. Are students permitted to sing religious hymns at these assemblies?
- Yes No I. Are religious hymns usually sung?
- Yes No J. Do you have a baccalaureate sermon for graduating seniors?
- Yes No K. Are prayers used at graduation exercises?

COMMENTS:

V. COURSES IN RELIGION:

- Yes No A. Do you have any courses that deal specifically with religion?
 If yes, name the course(s): _____
- B. How long has this course(s) been a part of the curriculum? _____
- Yes No C. Do you plan to continue the course next year?
- Yes No D. Are there special considerations in choosing a teacher for this class(es)? Specify: _____

E. To what religious sect or denomination does the present teacher(s) belong? _____

Yes No F. Are there any other classes which have units of study about religion?

COMMENTS:

VI. STUDENT ORGANIZATIONS:

Yes No A. Are any of the organizations in the school religiously oriented or sponsored by a religious organization? (Ex. Hi-Y, Y-Teens)
Specify:

Yes No B. If there are none, do you feel a need for such organizations?

COMMENTS:

VII. TEACHERS:

Yes No A. Do teachers ever meet for devotionals or prayer?

Yes No B. Is there any time set aside by the faculty or groups within the faculty specifically as a devotional period?
If yes, approximately how many teachers take part? _____ %

COMMENTS:

VIII. ADMINISTRATION:

Yes No A. Are there any administrative directives (regarding religious practices) that the school must follow?
If yes, what is the nature of such directives? (If available, please attach a copy)

Yes No B. Does the school board have a stated policy in regard to religious practices in the schools?

IX. CHANGES:

Yes No A. Have there been any changes in the above mentioned practices in this decade? (Indicate below)

COMMENTS:

X. THE SCHOOL

A. If the information is available, approximate the following percentages of your student body by faith:

Catholic	_____%	
Jewish	_____%	
Protestant	_____%	Not available
Other	_____%	
None	_____%	

B. Is your school in an urban, suburban, or rural area?
(urban - incorporated metropolitan area of state, suburban - areas immediately surrounding incorporated areas)

Circle one: urban suburban rural

C. What is the enrollment of your school? _____

D. What grade levels are included in your school? _____

Yes No E. Are the students ever released during school time to participate in instruction from religious organizations?

Yes No F. Has the school ever received any criticism of religious activities?

COMMENTS:

Appendix C

School Divisions Within Regions

Region 1

Amelia County
Brunswick County
Chesterfield County
Colonial Heights City
Cumberland County
Dinwiddie County
Goochland County
Greensville County
Hanover County
Henrico County

Lunenburg County
Mecklenburg County
Nottoway County
Petersburg City
Powhatan County
Prince Edward County
Richmond City
Southampton County
Sussex County

Region 2

Accomack County
Charles City County
Chesapeake City
Franklin City
Hampton City
Hopewell City
Isle of Wight County
James City County
Nansemond County
New Kent County

Newport News City
Norfolk City
Northampton County
Portsmouth City
Prince George County
Suffolk City
Surry County
Virginia Beach City
Williamsburg City
York County

Region 3

Caroline County
Essex County
Fredericksburg City
Gloucester County
King and Queen County
King George County
King William County
Lancaster County

Mathews County
Middlesex County
Northumberland County
Richmond County
Stafford County
Spotsylvania County
Westmoreland County

Region 4

Alexandria City
 Arlington County
 Clarke County
 Culpeper County
 Fairfax County
 Fairfax City
 Falls Church City
 Fauquier County

Frederick County
 Loudoun County
 Page County
 Prince William County
 Rappahannock County
 Shenandoah County
 Warren County
 Winchester City

Region 5

Albemarle County
 Buckingham County
 Charlottesville City
 Fluvanna County
 Greene County

Louisa County
 Madison County
 Nelson County
 Orange County

Region 6

Alleghany County
 Augusta County
 Bath County
 Buena Vista City
 Clifton Forge City
 Harrisonburg City

Highland County
 Rockbridge County
 Rockingham County
 Covington City
 Staunton City
 Waynesboro City

Region 7

Amherst County
 Appomattox County
 Bedford County
 Campbell County
 Charlotte County

Danville City
 Halifax County
 Lynchburg City
 Pittsylvania County

Region 8

Bland County
 Botetourt County
 Carroll County
 Craig County
 Floyd County
 Franklin County
 Giles County
 Henry County

Martinsville City
 Montgomery County
 Patrick County
 Pulaski County
 Radford City
 Roanoke County
 Roanoke City
 Wythe County

Region 9

Bristol City
Buchanan County
Dickenson County
Galax City
Grayson County
Lee County
Norton City

Russell County
Scott County
Smyth County
Tazewell County
Washington County
Wise County

VITA

Kenneth Michael Geiger was born on January 4, 1942, to S. Aubrey and Geneva Geiger in Waycross, Georgia. His childhood was spent in Blackshear, Georgia, with his parents and one brother, Jerald A. Geiger.

Upon graduation from Blackshear High School in 1960, the author came to Virginia to attend the University of Richmond. He received a Bachelor of Science in Teaching degree from the University of Richmond on June 8, 1964. In the summer of 1965 he entered the Graduate School of the University of Richmond.

On April 9, 1966, Mr. Geiger was married to Elizabeth Cheatham Schools, a graduate of Westhampton College of the University of Richmond.

The author accepted a teaching position at Meadowbrook High School in 1964, where he is presently teaching mathematics. He has been active in the work of the Virginia Education Association, serving as a delegate to the state convention in 1966, as a registrar in 1967. He is at present treasurer of the Meadowbrook Parent-Teacher Association. He also serves as Executive Secretary for the Southeastern District National Honor Society.

Mr. Geiger is a member of the Westover Baptist Church in Richmond, Virginia.