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A comparison of selected theological concepts and the learning process as they relate to religious knowledge as found in Ernest Ligon and Paul Tillich

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A COMPARISON OF SELECTED THEOLOGICAL CONCEPTS AND THE LEARNING PROCESS AS THEY RELATE TO RELIGIOUS KNOWLEDGE AS FOUND IN ERNEST LIGON AND PAUL TILLICH

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CHAPTER I

INTRODUCTION

One of the major problems in religious education is how to communicate religious knowledge effectively. The process by which religious knowledge is communicated is neither fully known, however, nor do all religious educators agree on what religious knowledge really is. Religious educators who have primarily an educational background tend to stress natural processes of reason in gaining religious knowledge. On the other hand, religious educators who have primarily a theological background tend to stress revealed knowledge as the process by which persons gain religious knowledge. There is a need for greater understanding between educators and theologians on this subject. Ernest Ligon and Paul Tillich were chosen as representatives of education and theology. It was hoped that through comparison of selected aspects of their differing points of view that the relationships which were found between them could serve to help educators and theologians understand each other better.

Religious education as a profession is comparatively young, although religious education as such has existed, in varying forms, within the Judeo-Christian heritage from its beginnings. Since the beginning of the twentieth century

religious education as a profession has had its greatest growth in America. Throughout these years many adjustments have had to be made in the thinking and relationships between theologians and religious educators.

In recent years much has been said and done about strengthening the theological basis of the curriculum used by many Protestant churches. A great deal has also been said during recent years about how the content of this curriculum can be communicated. Since Ligon and Tillich speak in part to these developments it is hoped that this study can aid in further clarifying the thinking of persons concerned with communicating the gospel.

I. THE PROBLEM

Statement of the problem

It was the purpose of this study (1) to present selected aspects of Ernest Ligon's view of the learning process as it applies to religious knowledge; (2) to present selected aspects of Paul Tillich's view of the learning process as it applies to religious knowledge; (3) to compare Ernest Ligon's view of the learning process as it applies to religious knowledge with Paul Tillich's view.

Importance of the Study

There is general agreement among leaders in religious

education and in theology that if Christianity is to survive the secular and scientific culture of America it must be communicated more effectively than it is being communicated at the present time. In a recent lecture Paul Tillich stated in essence that in the area of communicating the Christian message preachers have done a bad job and the Sunday Schools have done a worse job.[1] If the problem is so acute, and both theologians and educators need much improvement in knowing how to communicate the Christian message, then it behooves both disciplines to work together in greater harmony to accomplish this mutual goal.

Importance of Ligon and Tillich

Ligon

Ernest Mayfield Ligon was born April 27, 1897 at Iowa Park, Texas. He received the degree of Bachelor of Arts and Master of Arts from Texas Christian University; the degree of Bachelor of Divinity from Yale Divinity School; the degree of Doctor of Philosophy, majoring in psychology, from Yale Graduate School. He taught psychology at Yale University, Connecticut College, and Union College.

Ligon is, therefore, an ordained minister of the Christian Church (Disciples of Christ) who has specialized

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[1]Earl Lectures, Pacific School of Religion, Berkeley, California, February 19, 1963.

in psychology. The research work which he has conducted has been done within the framework of secular universities. Ligon has been chairman of the Department of Psychology at Union College for many years.

Ligon conducted a research project on the development of Christian personality based on the hypotheses presented in his book, Psychology of Christian Personality. Pilot research was done in connection with the religious education program of the Westminster Presbyterian Church of Albany, New York. From this initial research a continuous research project developed which has been carried on within the Department of Psychology at Union College. This project is called the Character Research Project. As a formal research project the Character Research Project has been in existence for twenty-six years.

In the Character Research Project, Ligon usually works with ministers who have been sent as representatives of their particular denomination. Along with other staff members he also usually has several Ph.D.'s in Psychology working on his staff.

Thus, Ligon is one of the foremost pioneers of the twentieth century in attempting to use the scientific method in determining character development. The periodical, Religious Education, prints ongoing articles of significant research evidence in this area which report the information

gathered by the Character Research Project.

Ligon has written four books which contain the basic philosophy of the Character Research Project along with many of the findings which this research project has produced. These books have been read with much interest by persons in the fields of psychology and education as well as religious education. Anyone who wishes to be abreast of the major developments in religious education should be familiar with Ligon's work. Through the Character Research Project, which is the only research program of its type in the United States, Ligon has taken a leading position in character education. The Character Research Project has enabled him and others on his staff to gather and present new educational hypotheses to religious education.

Tillich

Paul Tillich was born in 1886, in Germany. He was educated in Germany and held university positions there until 1933. Conflict with the rising Nazi regime ended his professorship at Frankfurt-am-Main when he saw Nazi soldiers beating several Communist youth and protested the brutality.

From 1933 to 1954 Tillich was Professor of Philosophical Theology at Union Theological Seminary in New York City. Since retiring from this post at Union Theological Seminary, he has held positions at Harvard Divinity School and Chicago Theological seminaries. He is currently teach-

ing at Chicago.

Tillich is one of the most important theologians of the twentieth century. As a leader in his field he has sought to bring about a synthesis of the predominant theological systems with the scientific-secular frames of reference. Tillich reflects the dominant thoughts and problems of his peers in the theological field. For this reason he can be studied as a representative theologian although he is, of course, unique.

Tillich is acclaimed as an important modern thinker by many diverse schools of thought. David Soper states:

> There appear to be three inexhaustibles in the universe in the following order of importance: God, the world, and Paul Tillich. It is not possible to confine him in a single classification, he splits all categories at their seams. He is Mr. Theology, the theologian's theologian, and is not to be covered in one essay, however thorough, well-intentioned, and long. The human brain vault resembles a nut, and alone among his peers Tillich is a theological nutcracker. There are more things in heaven and earth than one dreamed of in his philosophy, but not many more. He is a philosopher in theology, and a theologian in philosophy; he is a political theorist; he is both historian and prophet--and more; in his intellectual ensemble fact and meaning look well together. His many-sided contributions may be basically characterized as a vast bridge-building enterprise; he erects a George Washington span across each of the impossible chasms of modern thought. Without direct dependence upon either Reinhold Niebuhr or Nels Ferre, he united the critical theology of the one with the post-critical theology of the other and transcends both. He unites the ethical dualism of Edwin Lewis with the metaphysical monism of Nels Ferre and corrects both. He unites a questioning philosophy and answering theology in holy wedlock. He unites the Protestant principle with the Catholic faith, transcen-

> dence with immanence, Europe with America, liberalism with orthodoxy, atheism with theism, the past with the present, and the present with the future. He ends the comfortable and sterile isolation of theology from history, and the uncomfortable and dynamic isolation of history from theology.[2]

H. Richard Niebuhr forsees the importance of Tillich's thinking for present-day theological thought. He said in the preface to an early Tillich book:

> The decline of the liberal philosophy has called the whole social gospel into question. A change in the theological climate is evident. Will it be simple reaction, involving also the reaction to the orthodox conservative ethics? Liberalism and fundamentalism are equally intolerable, both in their theology and in their ethics. The struggle for a new theology and a radical ethics of the Christian life is inevitable in England and America as well as in Germany. In this struggle Tillich's point of view can be very helpful.[3]

John Dewey said about Tillich at one time, "Well, I have had some pretty hard things to say about German philosophers in my time. But at least they were dealing with the important questions."[4]

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[2]David Soper, Major Voices in American Theology (Philadelphia: The Westminster Press, 1953), pp. 109-110; and Harold Jackson, "The Significance of Paul Tillich's Theology for a Philosophy of Religious Education" (unpublished Doctoral dissertation, Stanford University, 1956), p. 43.

[3]Paul Tillich, The Religious Situation (New York: Meridian Books, Inc., 1932), pp. 22-23.

[4]Harold Jackson, op. cit., p. 2. and Charles Kegly, The Theology of Paul Tillich (New York: The Macmillan Co., 1925), p. 133.

II. LIMITATIONS OF THE PROBLEM

This study was limited to the comparison of selected aspects of Paul Tillich's and Ernest Ligon's views of the learning process as they are related to the concepts of religious knowledge presented in their respective books and publications.

III. PROCEDURE FOR PRESENTATION

The following procedure was used in this study: first, a brief background of the problem was given; second, a definition of them shall be presented; third, a review of the literature was given; fourth, selected aspects of Ernest Ligon's view of the learning process as it applies to religious knowledge was presented; fifth, selected aspects of Paul Tillich's view of the learning process as it applies to religious knowledge was presented; sixth, a comparison of Ernest Ligon and Paul Tillich's views was given; last a brief summary was given of the study.

IV. DEFINITIONS OF TERMS USED

"Religious" knowledge

In this study "religious" knowledge meant a different thing for Ligon than it did for Tillich.

In his theory of religious knowledge Ligon presupposes a theology based on such generally accepted concepts as God,

Jesus, man and the Bible but in the Character Research Project, Ligon is primarily concerned with the internalization of the attitudes expressed in the Sermon on the Mount and the Lord's Prayer as found in Matthew. It is implied that as these attitudes are internalized the basic theological presuppositions become meaningful and relevant to the learner.

Tillich meant by religious knowledge the kind of knowledge which resulted from the revelation of the Christ as autonomous and heteronomous reason were reunited through this revelation with the depth of reason.

Learning process

The meaning of the learning process also differed in Ligon and Tillich.

For Ligon the learning process meant the way persons incorporate into their personalities the attitudes expressed by Jesus in the Sermon on the Mount and the Lord's Prayer. As Character Research Project literature stated:

> Our learning theory, derived from trial and error of application, would include these elements: Theoretical principles become meaningful in moral and spiritual growth only when they find meaning in daily life experiences. They must be revelant to the age level, sex, and personal characteristics. They are best taught and learned with direct methods of attack. They are best achieved through challenging learning goals. Interest follows intensive and fruitful work rather than work being the result of interest.[5]

For Tillich the learning process meant the way persons are reunited with their depth of reason and with the ground of being.

Experimental verification

Experimental verification meant verification which could be substantiated publicly and quantatively.

Experiential verification

Experiential verification meant verification which goes on within the life process. This type of verification is usually personal and qualitative.

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[5]Ernest Ligon, Character Potential: A Record of Research, 1:52, February, 1963.

CHAPTER II

REVIEW OF THE LITERATURE

Much has been written in regard to the educational, philosophical, and theological implications of religious knowledge, but only three persons have written on topics closely related to this study to my knowledge. A thorough search of the literature on the learning process as it relates to religious knowledge in connection with Ernest Ligon and Paul Tillich was made. The following studies are the only writings on the subject which were found within the facilities of the Irving Martin Memorial Library at the University of the Pacific.

LITERATURE ON PAUL TILLICH'S VIEWS OF THE LEARNING PROCESS

Jackson, in an unpublished doctoral dissertation, analyzed Tillich's philosophy to determine if in it there could be found a basis for a philosophy of religious education. In the process of the analysis Jackson reveals Tillich's epistemology, which is basic to a philosophy of how persons learn. He concluded that Tillich's thinking may be intriguing and fruitful, but that his thinking is likely to be labeled "radical" and the acceptance of the

values inhering in his work must wait for a new "karios".[1]

Duba, in his doctoral studies, compared Paul Tillich and Horace Bushnell to find the principles of their theological language. From these principles he wished to infer implication for a theory of Christian education. In Duba's dissertation the importance of the meaning of words as they are used to convey the Christian message was particularly stressed. Tillich's view of symbols participating in the reality to which they point is in part an answer to certain postivistic positions which claim meaning only for words which can be validated "publicly"; that is, using a technical scientific method of validation. This view of symbols also has much relevance to the way persons gain religious knowledge. From his study Duba extracted seven major principles from Paul Tillich's theory of symbolism and inferred four major principles for a theory of Christian education from these findings. The seven major principles extracted from Tillich's theory of symbols are:

1. The principle of symbolic necessity. All religious statements must be couched in symbolic terms.
2. The principle of correlation. There is a correspondance between meaning-itself or being-itself and the finite symbolic term which seeks to express that meaning or being.
3. The principle of ultimacy. Religious symbols gain their distinctiveness over ordinary symbols by

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[1]Harold Alan Jackson, "The Significance of Paul Tillich's Theology for a Philosophy of Religious Education" (unpublished Doctoral dissertation, Stanford University, 1956).

pointing beyond themselves, to man's ultimate concern.

4. The principle of participation. Symbols participate in that to which they point by accruing to themselves connotations of meaning for the person or group which holds the symbol. The correspondence between the symbol and the meaning out of which it arose, Tillich calls participation.

5. The principle of revelation. The religious symbol opens up levels of reality to him who holds the symbol and at the same time opens up levels of his soul. Thus it serves a revelatory function.

6. The principle of situational genesis. The symbol comes into being out of a relationship with the ultimate ground of being, e.g., the Holy. The religious symbol arises out of a historical situation.

7. The principle of ambiguity. The religious symbol is ambiguous just as theology, religion, and life are ambiguous. Theological language, when used in communication, just retain the ambiguity which allows for personal growth.

The four principles which Duba extracted from Tillich's works which might be the basis for a theory of Christian education were:

1. The principle of induction. For Tillich, Christian education is the task of the community of faith as it seeks to nurture persons within that community, ever inducting them into a deeper understanding of the inexhaustible and infinite meaning of the historical and contemporary symbols of that faith. This principle includes within itself the elements of content, experience, and life in the Christian community.

2. The principle of participation. Tillich says that in order to communicate the Gospel we "must understand the others (non-Christians) we must somehow participate in (their) existence. That is, persons learn through relationships.

3. The principle of answering education. Christian education must conceptualize its symbols in terms of answers to questions that are really in the minds of the pupils. The symbols cannot be imposed.

4. The principle of permissiveness or dynamism. Christian education is not constricting but liberating, urging and requiring a personal and individual response on the part of each individual to the symbols of the Christian faith. Thus induction into the symbols of the Christian faith makes possible a genuine human decision for or against it.[2]

LITERATURE ON ERNEST LIGON'S VIEWS OF THE LEARNING PROCESS

McLane, in his doctoral dissertation studied the Character Research Project to critically evaluate the learning process used in this research situation. He found that the adaptation procedure is the key to the learning process which is used in the Character Research Project.[3]

The adaptation procedure is the process by which the teacher or parent selects one goal from the lesson material for the particular lesson to be taught, considers the age level characteristics of the child, translates the lesson

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[2]Arlo D. Duba, "The Principles of Theological Language in the Writings of Horace Bushnell and Paul Tillich and Their Implication for Christian Education Theory" (unpublished Doctoral dissertation, Princeton, 1960).

[3]Edwin D. McLane, "A Critical Evaluation of the Teaching-Learning Process Used in the Union College Character Research Project" (unpublished Doctoral dissertation, Columbia, Teacher's College, 1953).

goal to his level, finds the key characteristic of each child and then presents the lesson in such a way that it relates to the life situation of each child and the way in which he learns. The adaptation procedure was found to be the key for it was necessary that all of the other learning principles of the Character Research Project be used in order to carry out adaptations. In chapter three these findings are born out.

To the knowledge of the investigator this study on Ligon is the only study which is closely related to the purpose of this paper.

CHAPTER III

SELECTED ASPECTS OF ERNEST LIGON'S VIEW OF RELIGIOUS KNOWLEDGE

Ernest Ligon's view of the learning process as it applies to religious knowledge was considered by the investigator from the perspective of Ligon's view on man, God, Jesus, the Holy Bible, and educational methods. For Ligon, man is unique and finite, a total, interacting being, and free; God is Creator, Authority, and Lawgiver; Jesus is the Example and Teacher; The Holy Bible is the Sourcebook for God's socio-spiritual laws; educational methods are personal and practical. Each of these areas are elaborated upon in the subsequent pages.

I. MAN

Man is unique and finite

Although data from the Character Research Project which has been gathered for the last twenty-eight years would not be claimed as conclusive by Ligon or his staff, there is significant evidence that persons resist all attempts to be categorized. Ligon indicates that when the researchers at the Character Research Project began to construct profiles of individuals within the research program measuring variables "such as height, weight, intelligence,

imagination, musical aptitude, etc.," there were "no two profiles which were alike."[1] The researchers also have "never been able to develop formulas by which the various trait scores could be computed into a single answer."[2] He contends, "Each solution has been unique: as if the test scores were only hints of that uniqueness."[3]

Ligon maintains from the evidence of the Character Research Project that psychologists who have been more persistent in their search for characteristics which men have in common than in the uniqueness of each individual are more likely to distort reality. He adds that "even when they have stressed individual differences, they have tried to describe them in the form of generalized variables which could be measured and predicted in terms of such personality levellers as standard scores."[4]

In the magazine published by the Character Research Project for the first time in November, 1962, Ligon remarks on the general public's apprehension of their own and others' uniqueness:

> Most people do not realize how uniquely unique a person can be. It is estimated, for example, that there are ten thousand million working parts in the human body. Small wonder that each person is more unique than he is like his fellows. If fingerprints

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[1]Ernest Ligon, Character Potential: A Record of Research, 1:9, November, 1962.

[2]Ibid., p. 10. [3]Ibid. [4]Ibid., p. 9.

> are never exactly alike imagine the complexity of the whole personality in this unlikeness. There must be literally thousands of ways in which any one person differs from any other personality.[5]

Psychology, as a science, is little over one hundred years old. In the first stage of its development the concept of a soul was regarded by many of its leading thinkers as an archaic concept which would be, most probably, disproved in a short period of time. Present day psychologists lend more credence to this concept, however. A leading psychologist said, "After all is said that can presently be said about personality, there is still a dynamic quality in human beings which continue to elude our knowledge."[6]

Ligon finds support in William Allport for his opinion that man is unique when Allport said:

> I am inclined to believe history will declare that psychoanalysis marked an inter-regnum in psychology between the time when it lost its soul, shortly after the Franco-Prussian War, and the time when it found it again, shortly after World War II."[7]

It should not be thought that the new trend in psychology is predominant, however. There are many researchers who believe that the human personality equals the sum of its physical and mental endowments. Ligon maintains, however, that an increasing number of personality theorists concede that we must postulate an ego, a self, a soul, which

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[5]Ibid.

[6]Crutchfield, University of California, Berkeley.

[7]Ligon, op. cit., p. 10.

has an identity of its own."[8]

Ligon's concept of the soul is that is "has and uses" the physical and mental endowments "as resources, but it does not consist of them."[9] He believes that through itself the soul can freely use the endowments and resources "wisely, skillfully, and courageously, or quite the other way around."[10] He concedes that one's physical endowments do "set direction and limitation to. . . performance" but that the "fact remains that the concept of a soul is much easier to defend in light of the evidence than any concept of mind conceived as an animal machine."[11]

Ligon's energy theory of personality helps to explain how he integrates his concept of the soul into his view of the total personality. This concept shall be discussed in the next section.

Man is a total, interacting being

It is Ligon's theory that "emotional energy is at man's disposal, in differing amounts from person to person; and he can learn to channel it in the form of positive or negative emotional skills."[12] Ligon believes that persons form habits of channeling their emotional energy which are

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[8] Ibid., p. 11. [9] Ibid. [10] Ibid.
[11] Ibid. [12] Ibid.

hard to break. Moreover, adults may possess much or very little "skill in this channeling process."[13] Ligon adds that "his willed-decisions are still his own to make; he may not be the full captain of his soul, but he still has the strongest voice in determining which way his soul shall go."[14]

Ligon lays great stress, therefore, on man's ability to choose for himself whether good or evil should ultimately predominate in his being.

The energy theory of personality can be further understood by examining Ligon's concepts regarding dynamics within the personality. He defines a dynamic as follows: "A dynamic is any force within the personality which accounts, in part, for the intensity and direction of his actions, thoughts, and feelings."[15] There are two major kinds of dynamics, according to Ligon. Dynamics which are "inherent parts" of the personality and dynamics which "arise" within "interrelationships among various aspects of the individual and his environment."[16] An example of the first type of dynamic would be a physiological drive.

Again Ligon maintains that it is man's soul, or

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[13] Ibid., p. 12. [14] Ibid.

[15] Ernest Ligon, Dimensions of Character (New York: Macmillan Co., 1935), p. 193

[16] Ibid.

self, which masters, directs, and interprets the dynamic forces within his personality. Ligon believes that:

> . . . the environment is pretty much determined by and interpreted by the individual and the environment is the servant of the personality, rather than the person being the slave of the environment.[17]

Man's essential nature is good

A question was raised in Ligon's mind about the ramifications which the ethical demands made by Jesus would have upon mental health.[18] His earliest book, Psychology of Christian Personality, was an attempt to answer this question. It should be remembered that this book was used as the basis on which the Character Research Project was founded. Through his search to find an answer to this question Ligon found a basis for believing that man's essential nature is good.

In this connection Ligon refers to Jesus' demand that one love his enemies. Ligon states that it is not a "natural" or usual response for one to love his enemies. Where, in the natural emotions of people can one find a love like the one Jesus demanded? Brotherly love is often considered by most people to be the kind of love Jesus meant. However, considering the high instance of sibling rivalry and dissention

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[17] Ibid.

[18] Ernest Ligon, Psychology of Christian Personality (New York: The Macmillan Co., 1935).

between brothers and sisters this source is not universal enough to enable all, or at least the greatest majority of persons to draw from it. Most parents, however, are capable of continuing to love their children regardless of how badly the child has behaved. Ligon concludes that the kind of love that Jesus demands is not foreign to the nature of man because it can be found in parental love. Moreover, Ligon has found that even small children show an ability for and need to express parental love.

According to Ligon's analysis of Jesus' teachings (Sermon on the Mount and Lord's Prayer) there are two major bases, both of which contribute toward mental health and strong personality: faith and love. Faith overcomes fear and love overcomes anger. Ligon integrates these opinions with his energy theory of personality. He believes, as was implied above, that all persons have varying amounts of emotional energy. Through emotional responses, this energy is channeled either destructively or constructively. Ligon believes that the teachings of the Sermon on the Mount are aimed at redirecting the two major emotions which are destructive to personality: fear and anger. Ligon groups the ethical teachings under two categories: those which are based on faith and those which are based upon agapē, or love. Thus, Ligon sees Jesus' teachings as supporting and encouraging, even demanding, that the positive emotional forces of

ones personality, faith and love, be developed rather than the negative forces of fear and anger.

Man is free

From the above discussion about the nature of man as Ligon sees it, it can be concluded that Ligon believes that man has freedom to choose his own direction. His concept of the soul, his belief that man can direct his emotional energies for positive or negative effects upon himself and his fellows, and his belief that man shapes and determines his environment rather than the environment shaping and directing him bear out this conclusion. As he indicated above, Ligon does not believe that man can choose completely as he pleases but that his choices are limited by his physical endowments and are conditioned by his environment. He firmly believes, however, that within these structures the choices man makes are free as opposed to being determined.

II. GOD

Ligon views God as Creator, Authority, Lawgiver and Father. He believes that God is the Creator of the universe and Father of all men. The Character Research Project expresses the idea of God as Father in its concept that all persons are children of God. The Project calls this concept their "Child of God" concept.

For Ligon God is also the Authority which created and substantiates the physical laws that are found in nature and the social and spiritual laws which are enunciated in the Bible. Thus, for Ligon, God is the great Creator and Law-giver who is the Authority for all of life. Ligon states:

> No man can be a law unto himself. Neither he nor the social order of which he is a part finds happiness when he attempts to be. To what law or authority, then, shall he adjust? To be sure, in his daily life he finds rules at home, on the playground, at school, and in the community, to which he is strongly urged to conform. However, just as anarchy leads to social disaster, so does weak submissiveness result in social sterility. What then shall he do? Here, again, is where religion comes into the picture. If his faith leads him to accept the will of God as his authority, then in his growth he searches to discover that will for his life and for his living. One aspect of the Christian faith leads to the conviction that he can learn God's will everywhere: in good and evil, from friend or enemy, under good or bad teachers, in success or failure. This is one of St. Paul's greatest insights, that "in everything God works for good."[19]

III. JESUS CHRIST

Jesus Christ, for Ligon, is Example and Teacher. He believes that Jesus showed mankind how to carry out the social-spiritual laws of God. For Ligon, Jesus is also the great Teacher who enunciated the social and spiritual laws of God. Thus Ligon sees in Jesus One who both taught the laws of God and showed man how to put into practice the same

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[19]Ligon, op. cit., Dimensions of Character, p. 256.

laws he taught.

IV. THE HOLY BIBLE

Ligon views the Bible as the Sourcebook in which we find the social-spiritual laws of God.

Ligon did not deal extensively with the Bible but limited his research in order to deal more effectively with the many variables which arise in psychological studies. He chose, therefore, as his major source in the Bible the Sermon on the Mount and other passages found, for the most part, in Matthew. Occasionally Ligon utilizes other scriptural passages from the Old and New Testaments, but his major foundation for his ideas is the Beatitudes found in the book of Matthew. A list of Bible sources for one of the units written by the Character Research Project may be found in the index.

V. EDUCATIONAL METHOD

Ligon's educational method emphasizes utilization of four main areas: scientific method, trait theories of personality, levels of learning and educational principles which have been developed by the Character Research Project over the last twenty-six years. Each of these areas is discussed in the sections which follow.

Scientific method

Ligon believes that in an area as complex as character and religious education no extensive progress can be made until scientific research becomes a major part of its ongoing program.[20] Even the simplest tools of science can bring new insights which remain undiscovered without their use.[21]

Ligon estimates that at least one-third of the educational budgets must be spent for scientific research in character and religious education in order for religious curricula to make significant contributions to the next generation and for it to remain abreast of the advances in public education. He further points out that if scientific research is carried on as a series of isolated studies that the contribution which it can make will be drastically curtailed.

Concomitant with his emphasis on the scientific method, Ligon stresses the concept that the universe is infinite so that no matter how much one might learn there is always more to be learned. Ligon states, "We shall never exhaust any important aspect of the truth."[22] He goes on to say:

In the history of science, this concept (infinity)

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[20] Ibid., p. 68. [21] Ibid., p. 163. [22] Ibid., p. 35.

> is reflected in the gradual disappearance of mechanism and determinism in scientific philosophy, in the transition from concepts of scientific laws to scientific insight-hypotheses. Terms like "cause and effect" have given place to "correlation" and "total personality interaction dynamics." The leaven of the infinity principle is especially stimulating in areas of research in human relations.[23]

Thus, for Ligon, there is within human relations as well as other aspects of the universe, the element of infinity. It is this point, coupled with his stress upon the positive potential of man that has tended to raise questions in the minds of some religious educators. For example, Kendig Cully's review of the Dimensions of Character censors Ligon's infinity principle. Cully contends that the infinity principle "implies that the religious dimension itself is a kind of illimitable extension of the personality of man. This may not be humanism as Ligon defines humanism. . ."[24]

It should be remembered that the purpose of Ligon's research work was to find new insights into the development of Christian character rather than to enunciate theological principles.

Since Ligon's major objective was psychological research in Christian personality development he did not stress theological dogmas. Because Ligon was involved primarily

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[23] Ibid.

[24] Kendig B. Cully, "Is Character Education Christian?" The Christian Century, LXXIII:1136, September 25, 1957.

with this research in the Department of Psychology at Union College, he worked independently of national church movements. As a result many misconceptions were formed as to the religious base of the Character Research Project. Ligon remained silent even though publications and letter-reports were giving erroneous facts about the Character Research Project. According to one of Ligon's former co-researchers, he refused to become embroiled in theological controversies.

The very nature of the Character Research Project as a research project made it imperative that the curriculum materials should be useable by groups with varying theological orientations. Gray Y clubs, scout groups, summer camps, private schools, Jewish groups, parent study groups, churches, individual families are only a few of the different types of groups who regularly use or used Character Research Project materials.

The Character Research Project materials are so constructed that the teacher is expected to bring to the materials his own religious experience, theological ideas and interpretation of Jesus Christ. The Character Research Project is not constructed to be a total Christian education program. It supplements other teachings of the church. Ligon considers the materials developed by the Project to be resources from which the teacher draws as he adapts the

lesson to his own particular students. This type of teaching demands more, perhaps, than teaching from a denominational curriculum which enunciates specific theological concepts for teachers as well as students.

Teachers who use Character Research Project materials must first of all know what they believe, and second of all be able to integrate their religious beliefs about God and man into the curriculum with which they are working. For these reasons, only selected groups are permitted to use Character Research materials. These are the groups or individuals which are willing to put extra time into preparation of their lessons. The Project materials cannot be purchased anywhere except a psychological research material from the Project.

There are other limiting factors upon groups which can use Character Research Project materials. Ligon had found that the family is the major influence which determines whether children eventually grow into Christian adults. Character Research materials correspondingly are family centered. They are unilateral so that all ages within the family study the same topic. The topic, of course, is presented in terms of age level characteristics.

Parents, above all persons, are most capable of teaching their child religious truths as they have a clear conception of these truths themselves. Great stress is

placed on the uniqueness of each home and the implication of individual differences of each parent. Parents are considered most capable of teaching their child religious truths because they know their child better than anyone else. Aside from assuming major responsibility for helping their child grow religiously, the parents are asked to record weekly on Parent's Reports how they went about helping their child grow religiously: how he learned and the results of the effort (this information includes his responses and actions).

The teachers who initiate the lesson before it is taught at home are also asked to keep records of their lesson plans, and the responses of students. They are asked to tell which parts of the lesson were effective and why. These records are sent to the Character Research Project laboratory in Schenectady, New York. There the reports from parents, teachers, club leaders, etc. are processed for new insights into the learning process of personality and character development at different age levels. The reports are also used as the basis for periodic revision of the Character Research Project materials.

Although this type of program is demanding, many families participated in a longitudinal study in the Character Research Project for more than ten years. Data gathered from these families and thousands of other participating families are most significant for character research.

The results of these reports are available in pamphlet and magazine form through the Character Research Project.

Trait theory

The Character Research Project is based upon the hypothesis that the major dimensions of Christian character can be found in a psychological interpretation of the Sermon on the Mount and of the Lord's Prayer. This hypothesis is often called Ligon's "trait theory".

The word "trait" has been used in many ways. According to Ligon "traits" meant as isolated parts of personality have ceased to be regarded as scientifically valid. Ligon defines traits as "concepts formulated to identify the consistencies of human nature."[25]

The human personality is such a bewilderingly complex phenomenon involving literally thousands of dynamic interactions among its various forces that any scientific study of it presupposes the formulation of useful dimensions by which it can be systematically described.[26] Ligon states, therefore, that the trait concepts which he uses must "also have dimensions, so that degrees of them can be observed and measured."[27] Thus Ligon calls the major trait theory

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[25] Ligon, op. cit., Dimensions of Character, pp. 154-156.

[26] Ibid. [27] Ibid.

with which he worked his dimensional-trait theory.

Before this theory was formulated, Ligon set up eight criteria to serve as guides in his research and thinking. The following is a list of these eight criteria:

1. The traits must be Christian and significant.
2. The traits must be psychologically valid.
3. The traits must make it possible to take full advantage of scientific progress.
4. The traits must inspire men to new levels of achievement.
5. The traits must be capable of being learned.
6. The traits must be relevant throughout the whole range of individual differences.
7. The traits must be infinite traits.
8. The traits must demonstrate the power of a religious philosophy of life.[28]

Using these eight criteria as guides, Ligon arrived at eight trait-dimensions: four traits are based upon faith and four are based upon agape. The four trait-dimensions which are based upon faith include: vision, a dominating purpose in the service of mankind, love of right and truth, and faith in the friendliness of the universe. The four trait-dimensions which are based upon agape are the following: being sensitive to the needs of others, being determined that every man get his full chance at happiness and success, magnanimity, and vicarious sacrifice.[29]

Character Research Project materials are based upon

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[28] Ibid., pp. 237-238.

[29] Ligon, op. cit., Psychology of Christian Personality.

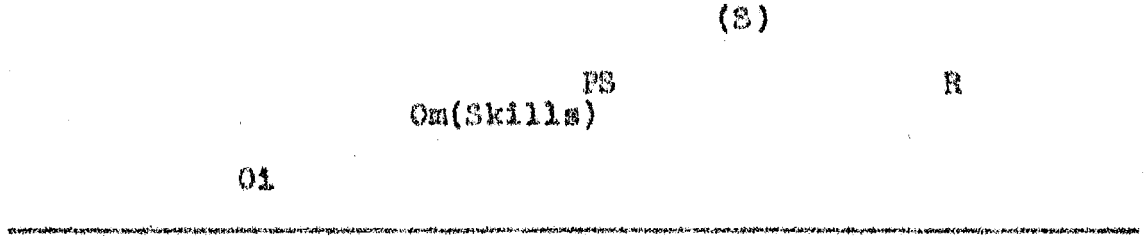
these concepts. There are eight units of study, one for each of the trait dimensions, published by the Character Research Project. These units are interpreted on each age level.

Learning process

Ligon's educational principles include use of the levels of learning, learning goals, methods which aid memory, motivations, cooperation with age level characteristics, evaluation, creating learning, and internalization. Basic to all of these is the recognition that each person views each situation from his own unique perspective, and adapting the lesson to fit into each learner's unique perspective. Prior to the other educational principles, therefore, Ligon's general behavior theory developed in the Character Research Project which delineates how each learner has a unique perspective and the adaptation procedure are discussed.

Stated briefly, the general behavior theory holds that, "our behavior is a function largely of how we perceive our environment, what reaction patterns we have available to deal with it, and what energy resources we can use in this reaction."* (Footnote--Ligon, Dimensions of Character, op. cit., p. 194)

The following is a diagram which may serve to clarify the above statement:



Oi equals Organism Inherited--Energy resources
Om equals Organism modified(by environment)
PS equals How the individual perceives the situation.
R equals Behavior(Response)
S equals Situation

Therefore, our behavior (R) is a function largely of how we perceive our environment (PS), what reaction patterns we have available to deal with it (Oi and OM(Skills)), and what energy resources (Oi) we can use in this reaction.

The adaptation procedure is the process by which the teacher or parent selects one goal from the lesson material for the session, considers the age level characteristics of the child, translates the lesson goal to his level, finds the key characteristic of each child and presents the lesson in such a way that it relates to the life situation of each child and the way in which he learns. The following discussion of the learning process amplifies and clarifies the terms which were used in explaining the adaptation procedure.

Levels of learning

Ligon, in connection with the Character Research Project staff, has developed a theory of the learning pro-

cess which recognizes that there are different levels of learning in respect to any given subject. The levels range from beginning awareness of the subject to actual internalization of the idea into the person's personality. The following are the levels of learning which the Character Research Project has postulated:

1. Awareness
2. Recognition
3. Recitation
4. Comprehension
5. Use
6. Generalization
7. Internalization[30]

According to Ligon one of the first principles of good teaching is to use levels of learning to pinpoint teaching and learning efforts. He believes that a teacher must consider on which level each student is most likely to learn the concept which is being presented. The seven levels of learning which were delineated above are generally the way in which a concept or attitude is learned. This is, usually one proceeds from awareness to recognition and through the other steps in a step-wise fashion. However, learning does not always take place in this step-wise fashion. At times one may learn a concept by skipping one or more of the steps. It is the teacher's responsibility

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[30]"Powerful Learning Tools in Religion," Union College Character Research Project (a pamphlet series designed for the Character Research Project Workshop on Learning, 1958), pp. 1-15.

to teach the concept which he wishes to present on the level which each student is most likely to learn it.

Learning goals

Research findings of the Character Research Project show that "the single most effective method for learning is to set an immediate learning goal."[31] Ligon defines the learning goal as "an immediate, specific, activity which takes one a step closer to an ultimate learning objective."[32]

To set a learning goal one decides on the next important step which he can take to bring him closer to the ultimate learning objective. It may be learning the multiplication table to help one become an engineer, learning to speak well to increase one's Christian social influence, learning to control one's temper in a specific situation as a step toward loving one's enemies.[33]

For example, suppose a man listened to a sermon on loving his enemies, and then "intended" to do something about it. He is well started on the pattern of intending good but never doing good. Suppose, however, that he listens to a sermon on loving his enemies and then sets a learning goal--decides on something positive which he can do this week for someone he dislikes. He shall, in this

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[31] Ibid., p. 17. [32] Ibid., p. 19. [33] Ibid.

way, move one step closer to the ultimate Christian ideal because he has set a learning goal.[34]

Ligon believes that learning goals are powerful tools in education because they capitalize on the strengths of the individual. It is Ligon's contention that even though there are times when persons approach depravity, there are also times when persons are "closer to the divine".[35] The "hope of mankind lies in building upon the divine spark which is unique within each person."[36]

Ligon believes that the purpose of Christian educators is to "discover how a child can be stimulated to achieve the best of which he is capable." A learning goal "is so personal that it encourages the child to use his unique best in applying the principle he is learning."[37]

Note that Ligon emphasizes as the major criterion for his research work is to discover the process by which the child can be helped to actively respond to his own particular situation according to Christian teachings. The stress is not upon helping a child become aware of his need for God's divine help in living Christian precepts, although this concept is part of Ligon's total perspective, but rather on helping the child respond in terms of his God-given endowment to live the Christian life.

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[34] Ibid. [35] Ibid. [36] Ibid. [37] Ibid.

How does one set learning goals? First, the lesson which is to be taught is read. Second, the primary learning objective or attitude of the lesson is stated clearly. Third, mentally pick one child out of the class and ask, "what can this child do now that will bring him closer to the lesson objective?"[38] The answer will be this specific child's learning goal.[39]

The persons who can best set learning goals for children and youth are those persons who know the children best. In most cases persons who know their children best and can easily set learning goals for them. Teachers must set individual goals for each child in the class. One might think that such teaching would be impossible. Character Research Project findings indicate that when teachers try to set individual goals for each child that they find that they can do it and in this way make the most of their brief contacts with the children.[40]

How can one improve learning goals? First, be sure the learning goal is attainable. Second, the goal must be verifiable. Third, a good learning goal is personalized.

In order for a learning goal to be attainable it must be something a child can do. The following is an

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[38] Ibid. [39] Ibid. [40] Ibid.

example cited by the Character Research Project of two learning goals; for a ten year-old boy

A. Learning how God helped his heroes.

B. Learning how Lincoln depended on God.

According to the Character Research Project Goal A is desirable, but is somewhat vague. Goal B tells the child exactly what is expected of him, and it is more attainable.[41]

This goal of attainability is seen also in the choice of two goals for an eleven year-old girl.

A. Learning to change the subject instead of helping to tease a classmate.

B. Learning the right way to behave among friends.

Goal A, according to the Character Research Staff, is more attainable because it suggests a definite learning activity. Goal B is desirable but "the right way to behave" is not clear.[42]

Ligon summarizes this area by saying that attainable goals, "state clearly what is expected of the learner, are worded understandably, and take the ability of the learner into account."[43]

Research at the Character Research Project shows that a learner will usually work much harder if he knows that he will be able to see how well he has done. This concept involves the second area mentioned above, that of having the

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[41] Ibid. [42] Ibid. [43] Ibid.

the goal verifiable.[44]

To support this contention Ligon inquires: which of the following goals is more verifiable for a six year-old girl?

A. Learning some facts about her teacher.

B. Learning three facts that she had not known before about her teacher.

Goal B the Character Research Project Staff proposes not only states how many facts should be learned but also states what kind of facts they should be. It therefore is more verifiable.[45]

Also in this regard the same question is raised about the verifiability for sixteen year-old boys of the following goals:

A. To see reasons behind some of the things I am taught in school.

B. To get insights about how my subjects can help me, I will list ways each subject contributes to my future, and ways I feel they are not helpful.

Goal B according to Character Research Project research sets up a definite procedure which can be completed. Goal A is less verifiable because we cannot know how many "things" are included nor what is meant by "reasons".[46]

"Verifiable goals have limits. They are steps to a larger goal or objective. The learner can see when and how

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[44] Ibid., p. 22. [45] Ibid. [46] Ibid.

well he has completed this step in preparation for the next one."[47]

The third aspect of a learning goal is that it is also personalized. It should be noted that a personalized learning goal is not only something which a child can do but something which challenges him to do his own best. There is always something a child can do which will kindle the "divine spark".[48] For one child it may be an act of kindness; for another courage; for another, enthusiasm.[49]

In order to personalize his learning goals a teacher should ask the following questions: "What is God's will for this child? Considering him as he is, what is the best of which he is capable in this area? How can we challenge his best?"[50]

Again to amplify this aspect of learning, two illustrations from the Character Research Project will be helpful. Which of the following two learning goals is more personal for a five year-old boy?

A. Learning about the wonders of his own growth by testing a skill he has not tried to learn (e.g., pumping a swing)

B. Learning five things he can do now and could not do as a three year old.

Goal B could be learned by any five year-old. On

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[47] Ibid. [48] Ibid. [49] Ibid. [50] Ibid.

the other hand according to the Project, Goal A challenges the individual child's maximum ability, gives him a thrill of achievement, stimulates further learning.[51]

> Personalized goals build on the skills and talents of the individual learner. They challenge him to find the special capacities God has given him. They seek to bring out this child's best.
>
> This is by far the most difficult test to meet. Perhaps you will use it only for very important concepts. But when you do "strike that divine spark" so that the child does better than he has ever done before, then you will experience the thrill of high achievement which is a teacher's or parent's greatest reward. You will see the learner learn in a way you had never dreamed possible.[52]

Methods which aid memory

According to Ligon the major enemy of learning is forgetting what has been said. "Retroactive inhibition",[53] or forgetting a point because some other point has been introduced, is the major reason why we forget. The Character Research Project has pinpointed five major steps which can be taken which are scientific learning techniques which can prevent retroactive inhibition: schedule times for preparing, teaching, and learning; focus on one main point; coordinate learning with life; reinforce the learning; review at state intervals.

Times for preparing, teaching and learning should be scheduled. Both adults and children are more ready to learn

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[51] Ibid. [52] Ibid. [53] Ibid., p. 35.

and remember if their learning sessions come at a regular time and place. It has been found that the most important difference between students who make high and low grades is that good students usually study at regular times and places while inefficient students study whenever they "feel like it" or "have time".[54]

Two rules are important for reserving a time for preparation and teaching. First, once a time has been set never allow an exception to occur. Second, schedule two periods; one early in the week and one just before time to teach. The use of this latter technique allows "incubation" to take place between the first and second periods. "Incubation" means that one's subconscious mind will be planning the lesson for him all week.

Church school sessions provide a scheduled time for adults and children to learn religious precepts. A scheduled time is also needed for home teaching.

To aid memory, a person should focus on one main point. A good lesson for church school or home has one main point. If one thing is taught well, children may learn it; but if four things are taught, children will probably not learn any one of them, no matter how well they are taught. Ligon strongly emphasizes this point. He states:

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[54]Ibid., p. 37.

> We often make forgetting inevitable by trying to teach too much. There are many aspects of Christian beliefs and living that we want our children to learn. If we try to teach them all at once, none will be learned. As teachers, we like a full lesson plan with a variety of stories, discussion questions, projects and Biblical materials. That is fine, IF every one of these varied elements is so clearly related to one main point that no child can possibly miss it. Otherwise, in comes retroactive inhibition.[55]

If the lesson is coordinated with the life of the learner then he is more likely to remember it. The key to coordinating learning with life is to start with the specific, concrete situation in which the children will use religion and let them discover, with the teacher's guidance, the principle involved. This method helps bring about more learning because it is closer to what actually happens in life situations: children encounter situations and need principles to guide them.

Religion is often taught in the form of abstract moral principles. It may be taught effectively in this manner. For example, most Junior High school students can score as high as adults on moral knowledge tests. However, many Junior High students violate these principles every day, because life demands that they apply the principles, not recite them. And they didn't learn them that way. If we teach children to recite Bible verses, they will be able

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[55]Ibid., p. 38.

to...recite Bible verses. They are not often asked to do that outside of church school.[56]

A question which helps the teacher or parent to coordinate the learning of children with life concerns how the children can make use of this lesson in their lives this week. If the teacher answers this question for each child, he will be helped to decide on useful levels of learning and to plan real-life learning goals which will encourage the child to do something in his immediate life to apply the principle he is learning.[57]

Reinforcement of the learning also aids in remembering the material taught. After the teacher has listed for himself situations in which he believes the child can apply the lesson the next step for the teacher is to think of what aspects in the situation can serve as a cue to remind the child of what he is learning. For example, if a Junior High school boy is learning in church school that God is good and everything that happens can have some good purpose or outcome, the teacher might set as a cue for the pupil the task of learning to ask, when he meets frustration and defeat, "What is God trying to tell me now?" The learner would have to ask this question with faith that God is good and has some good purpose for him in this situation. If this

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[56] Ibid., p. 39. [57] Ibid., p. 40.

youth leaves the class determined to ask this question whenever he runs into a difficulty during the week, then his problems will reinforce his learning about God instead of driving it further from his mind.[58]

Reviewing at stated intervals is another way the teacher can support memory in the learner. "The way to retain information is to distribute learning over a long period of time."[59] This method is called the "method of distributed practice".[60] Studies at the Character Research Project have found that there is a general pattern for forgetting. The interval when we forget the most rapidly is immediately after we have learned. In addition Ligon contends that there is a definite time schedule during which people are most likely to forget. This schedule showed people forget two days after the material is originally learned; five days after that, ten days after that; and twenty days after that. If the material is reviewed at the moments when forgetting is most likely to occur, then the material should be learned more permanently than it otherwise would be. If a schedule for religious education review were set up in the family according to this general pattern retroactive inhibition would not have an opportunity to cause forgetting.[61]

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[58] Ibid., p. 42. [59] Ibid., p. 44. [60] Ibid.
[61] Ibid., p. 45

Motivations

The determining factor of whether one's good intentions are actualized is whether one can back the good intentions with a motivation or motivations which shall cause one to actually do the thing intended.

Ligon from research done in the Character Research Project indicates that there are two steps which one should take in order to find out what motivates him most. First, make two lists of good intentions; call one list Pros and list here the good intentions which were actually carried out.[62] Call the other list Cons and list the intentions which were never fulfilled.[63] Second, examine the two lists carefully to see if there are any characteristic differences between them. For example, are there some qualities which tend to be on the Pro list which are not on the Con list and vice-versa? The intentions which were carried out on the lists were carried out because they fit one's peculiar motivations.[64]

It is important to keep in mind that children cannot learn the same things that adults learn. Neither does each child learn in exactly the same way. In order to relate religious education to persons it is necessary to be aware that persons develop by stages, and each person has a char-

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[62] Ibid., p. 51. [63] Ibid., p. 52. [64] Ibid., p. 53.

acteristic way in which he learns.

Cooperation with age level characteristics

It is of primary importance that either teachers or parents know the general characteristics of the age level child with which they are dealing. The process of development is often divided into stages which are called general age level characteristics. The Character Research Project had divided the growth process into eight levels. Each level spans two years of growth. Dividing the age levels in the following manner is original with the Character Research Project and stemmed from research data:

1. Decentralization (2-3 years) Learning that he is only part of the universe--an important part to be sure, but not the center of it.

2. Cooperation (4-5 years) Learning to work together with others. If Nursery children do this it is an accident.

3. Sympathy (6-7 years) Learning to share each other's emotions.

4. Individual Differences (8-9 years) Learning that he differs from all other people. He can learn to worry because some do things better than he, or he can be proud that God has made him unique.

5. Exploration (10-11 years) Learning many new uses for his skills and abilities, often to the dismay of those responsible for him.

6. Adventure (12-13 years) For boys, learning to face danger with increased physical courage; for girls, learning their role in more adult-like social relationships.

7. Adult-Child Conflict (14-15 years) Learning to answer the question, "Who Am I?" which often results in conflicts between adult's expectations and peer group standards.

8. Philosophy of Life (16-17 years) Learning to guide his life by principles which seem all-important to him.[65]

The following is an example of how a teacher might use the age level characteristics in order to communicate the lesson goal of teaching the golden rule as stated in Matthew 7:12:

1. Decentralization--"Even as I want other children to show me their nice things, so I must show mine to others."

2. Cooperation--"Play together with others just as you like them to play with you."

3. Sympathy--"Be sorry for others who are unhappy and glad when they are happy, just as you want them to do when you are happy or unhappy."

4. Individual Differences--"Praise others for their abilities as you would like them to praise you for your abilities."

5. Exploration--"Use your new-found skills and abilities to contribute to the group, as you want others to do."

6. Adventure--Boys: "Challenge others to choose wisely among dares, just as you really want them to inspire you to do wisely rather than foolishly." Girls: "Be as considerate of others as you want them to be of you."

7. Adult-Child Conflict--"Try to understand adults just as you hope they will try to understand you."

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[65] Ibid., pp. 67-68.

8. Philosophy of Life--"Defend the right of others to believe in their ideas of right and truth, just as you hope they will defend your right to your ideas."[66]

Since each person has a characteristic way in which he learns the teacher must, in order to teach with maximum effectiveness, learn this characteristic way of learning and apply it to the lesson goal and to the general age level characteristics.

After a concept is taught in a specific setting it is important that it be generalized and transferred in order for it to have the effect it should have upon the learner. Something that is learned in one context does not necessarily become a generalized skill.[67] Usually it is not generalized. One method of increasing the probability of generalization is to create learning situations in several roles in the learner's life situation and experiences.[68]

Accordingly, when a thing has been learned in childhood, how can one have the assurance that in later years the individual will apply the same principle to his adult life? One method which the Character Research Project has used is to encourage parents to learn the same thing at the same time, so that the child sees how it does apply to adult life.[69]

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[66] Ibid., pp. 68-69.

[67] Ligon, op. cit., Dimensions of Character, p. 98.

[68] Ibid. [69] Ibid.

Evaluation

Evaluation is of great importance to the teacher if he is to improve his teaching and continue growing as an instructor. This skill is a more advanced skill and it can help improve one's teaching significantly. Evaluation means to apply a standard to evaluate one's teaching.

There are four major skills of learning evaluation: criteria, observation, recording and analysis.[70]

Criteria means to find a standard for recognizing evidence that learning is taking place. For example, the lesson aim may be to help the children learn to go the second mile. The standard one might use to judge whether learning has taken place is if a child actually tries to go a second mile.

Observation means to look for evidence that learning is taking place. Predict in advance what one expects to happen as a result of any particular lesson. Next, observe with criteria, plan observations, and make some experimental observations.

Recording may be used in several ways to enhance learning. A written report of what is said by the teacher and children during an entire unit may be very revealing and helpful in planning for the next unit. A parent might

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[70]Ligon, "Powerful Learning Tools", op. cit., pp. 81-96.

keep a diary of his child, recording only those instances which are relevant to the lesson.

To use the skill of analysis one makes critical examinations of observations and judgments of his teaching. Two skills may be of much help in this process: ranking and characteristic differences. Ranking can be used in any number of ways. It may be used to yield self-knowledge for the children or for the teacher. Criteria must be set for what is to be ranked, then whatever is to be ranked is listed in order. The concept of characteristic differences was discussed previously in connection with motivation.

Creative learning

Creative learning takes place when the teacher and pupil learn together what neither of them knew to begin with. When the teacher tells the pupil some final answers, that is not creative learning.

There are three major attitudes which one must have in order to learn creatively: the desire to ask, the willingness to seek, and the faith to find.[71]

The desire to ask means to be willing to change one's ways of seeing or doing things. Often persons refuse to change out of a "sense of integrity" which is often really

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[71] Ibid., pp. 98-112.

a rationalization or defense mechanism for insecurity. Often such persons believe that they have a final or indisputable answer already. When one's ego is involved in the attitude which may need to be changed, the desire to ask may be stifled by pride.[72]

The willingness to seek means that one collects the kind of information one needs for discovering the truth rather than making a judgment and then looking for evidence to support it. Criteria, observing and recording should be used to gather this evidence.[73]

The faith to find means to analyze the evidence gathered and to put it into use.[74]

Internalization

Internalization is the last step of the learning process which was discussed at the beginning of this chapter. Internalization means that if the teacher can say things that fit into the basic personality structure of the children, then they could remember what is said more accurately. What children learn should be as accurate as possible and should become a basic part of their personalities.

Attitudes and concepts, therefore, must be related to the learner as a person; religion must be related to

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[72] Ibid. [73] Ibid. [74] Ibid.

the child's basic needs.[75]

The following list are categories by which a teacher might view a child in order to try to find out his basic needs:

1. How child sees himself in terms of emotional attachments.
   a. Need for parental love
   b. Need for security
   c. Parental needs (need to express agapé)
   d. Need for affiliation (friends)
   e. Need to define sex roles

2. How child sees himself in terms of social status.
   a. Need to be assertive
   b. Need for independence
   c. Need to influence others
   d. Need to serve others
   e. Need to be different
   f. Need to agree and believe

3. How child sees himself in terms of capacities and abilities.
   a. Need for achievement
   b. Avoidance of failure
   c. Need to excel
   d. Need to avoid blame
   e. Need to know
   f. Need for recognition[76]

It is the teacher's and parent's task to be acquainted with the child enough to be able to relate the teaching aims directly into the child's basic needs. This way the learning which does take place can be as accurate and permanent as possible.

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[75] Ibid., pp. 115-128. [76] Ibid.

VI. RELIGIOUS KNOWLEDGE FOR LIGON

Ligon with the aid of his research associates has built the Character Research Project curriculum around the teachings of Jesus found in the Sermon on the Mount and the Lord's Prayer. Rather than emphasizing the depravity of man, the Character Research Project materials emphasizes what man, with faith in God, can do with the positive potential that he has. Ligon believes that agapé has its basis in parental love. This love is at least part of the divine spark in man, according to Ligon. It is such positives elements as agapé with which Ligon works and seeks to strengthen through the learning process delineated above.

Thus, Ligon aims for character education in the sense that the individual through his faith in God and his own positive potential strives to grow in Christian character. He is aiming at religious education in the sense that the attitudes which are learned are based upon the Beatitudes.

Therefore, the Character Research Project curriculum developed over a period of years acknowledges God as Creator and Father on whom we are dependent, views man as inherently good at birth with the ability to make willed-decisions about the way he will respond to life, utilizes the Bible as the Sourcebook for God's laws, and presents Jesus as Example and Teacher. Educational methods developed by the Character

Research Project recognize the individuality of each learner and stress the inductive approach.

CHAPTER IV

SELECTED ASPECTS OF PAUL TILLICH'S VIEW OF RELIGIOUS KNOWLEDGE

Paul Tillich's view of the learning process as it applies to religious knowledge shall also be discussed from the perspective of his view of man, God, Jesus Christ, the Holy Bible, and educational methods. For Tillich, man is finite and unique; God is Ground of Being, the Unconditioned; Jesus Christ is Integrator and the "manifestation of Divine Love" through which the believer knows; the Holy Bible is the Record of Revelation; educational methods are personal and based upon the experience of revelation.

I. MAN

Man is finite and unique

For Tillich, man is finite, or a union of being and non-being. Tillich saw man's finitude expressed in four categories; time, space, causality and substance. Each of these categories express the unity of being and non-being, anxiety and courage as well as the finitude of man.[1]

Tillich saw a "meloncoly awareness of the trend of

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[1]Paul Tillich, Systematic Theology I (Chicago: University of Chicago Press, 1951), p. 193.

being toward nonbeing" in the literature of all nations. But the awareness that in time one shall eventually die is the most actual expression of this perception.[2]

Tillich explained his conception of space as it relates to man's finitude in this way: "The present always involves man's presence in it, and presence means having something present to one's self over against one's self. The present implies space."[3] Tillich further stated that "time creates the present through its union with space."[4] It is in this union that "time comes to a standstill because there is something in which to stand."[5] The following quote shows how Tillich related space to human finitude:

> To be spatial. . .means to be subject to nonbeing. No finite being can rely on space, for not only must it face losing this or that space because it is a "pilgrim on earth," but eventually it must face losing every place it has had or might have had. As the powerful symbol used by Job and the psalmist expresses it: "Its place knoweth it no more". To have no definite and no final space means ultimate insecurity. To be finite is to be insecure.[6]

The category of causality related to man's finitude in this manner: the question of the cause of a thing or event presupposes that it does not possess its own power of coming into being. Everything, therefore, except God is caused. Tillich stated that the question, "Where have I

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[2]Ibid. [3]Ibid., pp. 194-5. [4]Ibid. [5]Ibid.
[6]Ibid.

come from?" is universal. Everything is driven beyond itself to its cause, and so on indefinitely. Causality, therefore, powerfully expresses the abyss of nonbeing in everything.[7]

"The fourth category which described the union of being and non-being in everything finite is substance. . . .substance is something underlying the flux of appearances, something which is relatively static and self-contained."[8] Change, however, as well as knowledge that he shall die and lose his substance, reveals the state of nonbeing in which man finds himself. Tillich states that ". . .everything finite is innately anxious that its substance will be lost."[9]

Although Tillich believed that man is finite, he also lay great stress on the fact that man is responsible for the way in which he deals with his anxiety. He stated, "Man's being is. . .not only given to him, but also demanded of him. He is responsible for it; literally he is required to answer, if he is asked, what he has made of himself."[10] Thus, anxiety need not lead to despair, although it may, and when it does there is a loss of the sense of destiny

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[7]Ibid., p. 196. [8]Ibid., p. 196-7. [9]Ibid.

[10]Paul Tillich, The Courage To Be (New Haven: Yale University Press, 1952), p. 51.

and with it a meaninglessness characteristic of much in the life of modern man.[11] The outcome of man's situation, therefore, depends a great deal upon how much courage he possesses.

Man is a total, interacting being

Tillich does not view man as a duality of body and soul but as a total, interacting being. For Tillich the body is no prison but rather a temple. It is not the body that struggles against the spirit but rather the "flesh". "Flesh" is a term used in the Bible to mean the pride of the spirit as well as the lusts of the body. Tillich saw the whole person as the subject of the religious demand and promise. Further, in order for man to help man the whole person must be involved, body and spirit together.[12]

Tillich's Protestant principle[13] stated that no man is exempt in any area of his life from the judgment. This concept considered the whole man, man as a unity of body and soul, in his relationship with the transcendent.[14] This Biblical idea was rediscovered by the Reformation in

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[11] Ibid., pp. 65-85.

[12] Paul Tillich, The Protestant Era (Chicago: University of Chicago Press, 1948), pp. 167-179. Cf. Harold Alan Jackson, "The Significance of Paul Tillich's Theology for a Philosophy of Religious Education" (unpublished Doctoral dissertation, Stanford University, 1956), p. 57.

[13] Ibid., p. 193. [14] Ibid., pp. 167-179

its opposition to the dualistic elements of the Catholic system.[15]

In an article entitled "Conception of Man" Tillich stated clearly his view of man. He sees man's nature as two main divisions--his essential nature and his existential nature. "Man is not only mind, statically related to the universals, but he is spirit, dynamically creating a world of his own beyond the world that he finds."[16]

Man is essentially good at birth

The above caption "essentially good at birth" meant, for Tillich, that man is never completely estranged from relationship with God. The following statement shows how Tillich views man's nature in relation to the law of God:

> . . .the law given by God is man's essential nature, put against him as law. If man were not estranged from himself, if his essential nature were not distorted in his actual existence, no law would stand against him. It is natural law. It represents his true nature from which he is estranged. Every valid ethical commandment is an expression of man's essential relation to himself, to others and to the universe. This alone makes it obligatory and its denial self-destructive.[17]

Later in another statement Tillich made an even

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[15]Ibid.

[16]Paul Tillich, "Conception of Man in Existential Philosophy," Journal of Religion, 19:201-215, July, 1939.

[17]Paul Tillich, Love, Power, and Justice (New York: Association Press, 1958), pp. 76-77.

clearer statement of his view of man's essential nature which is pertinent to this paper:

> Man is estranged from the ground of his being, from himself and from his world. But he is still man. He cannot completely cut the tie with his creative ground, he is still a centered person and in this sense united with himself. He still participates in his world. In other words: the reuniting love, the power of resisting non-being, and the creative justice are still active within him. Life is not unambiguously good. Then it would not be life but only the possibility of life. And life is not unambiguously evil. Then non-being would have conquered being. But life is ambiguous in all its expressions.[18]

Man is free

From the above discussion one can see that Tillich believed that man distorts reality and becomes estranged from himself. One of the major contributing factors of this condition is that as man develops, a split occurs within his reason.

According to Tillich man's mind is composed of two primary structures: ontological reason, a structure of the mind which enables it to "grasp and transform reality", and technical reason, the capacity of the mind for reasoning. At various times he calls these structures respectively heteronomous and autonomous reason, controlling knowledge and receiving knowledge. Technical reason is considered

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[18] Ibid., p. 115.

only a tool and thus is only one function of reason.[19] Tillich believed that the roots of these structures of reason lie in a deeper and untimately unconditioned level, the "depth of reason". The conflict which estranges man from himself is the following: autonomous reason demands to be complete in itself and fails to recognize its own depth, while heteronomous reason, on the other hand, claims to speak in an unconditioned way.[20]

Note that Tillich did not believe that there is a conflict between these two structures of reason but their conflict is within the structure of reason which has its ground in the "depth of reason".

In this estrangement Tillich contended that the whole creation also participates together in the existential situation. That is, "nature also morns for a lost good".[21]

The way man overcomes this conflict within himself, according to Tillich, is through his own willed decision. As man was considered free to succumb to anxiety and despair or to be courageous and affirm his own destiny in the above discussion Tillich also considers man free to choose to

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[19]Tillich, op. cit., Systematic Theology I, pp. 84-105.

[20]Ibid.

[21]Paul Tillich, The Shaking of the Foundations (New York: Scribner's Sons, 1948), p. 76.

overcome this conflict within himself. To overcome the conflict between autonomous and heteronomous reason, autonomous reason must be reunited with the depth of reason. Tillich states that it is through revelation that autonomous reason is reunited with the depth of reason.[22] Thus, man does not reunite himself, but it is through revelation of the Christ that his conflict is overcome.[23]

It should not be thought that Tillich believes that man is self-sufficient because he has freedom of choice, however. He does not. As it was pointed out above, under the category of causality[24] man's life is caused and therefore, derivative from God.

II. GOD

For Tillich, God is the ground of being, the great Unconditioned. God is beyond the grasp of human capacities. God is the universal, the structural logos. Tillich believes, therefore, that man, in the pride of his technical reason, cannot grasp God, but rather is grasped by God.[25] Truth, for Tillich is, therefore, also unconditioned. That

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[22]Tillich, op. cit., Systematic Theology I, pp. 93-94.

[23]Ibid., pp. 132-136. Cf. Jackson, "Significance of Tillich's Theology", pp. 102-103.

[24]Cf. p. 2.

[25]Tillich, op. cit., Systematic Theology I, p. 103.

is truth is absolute and not graspable by man. Because Tillich views God and truth in this way he refused to identify any one particular epistemology with God or with truth.[26] It is evident, therefore, that in Tillich's thought regarding God and truth there is an element of skepticism which closely resembles Paul's statement "we know in part".[27]

III. CHRIST

God, for Tillich, is the universal, the structural logos. Jesus Christ is the particular, or "theological" logos as it appeared in a particular historical event. Tillich contended:

> Christian theology is based on the unique event Jesus the Christ, and in spite of the infinite meaning of this event it remains this event and, as such, the criterion of every religious experience. This event is given to experience and not derived from it.[28]

For Tillich, therefore, Jesus as the Christ is Integrator and the "manifestation of Divine Love" through which the believer knows.

In relation to the conflict between autonomous and heteronomous reason, Jesus Christ is the integrating factor

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[26] Ibid.

[27] The Holy Bible, I Corinthians, Chapter 13.

[28] Tillich, op. cit., Systematic Theology I, p. 46.

which can overcome the conflict and reunite both aspects of reason with the depth of reason or, the ground of being.

IV. THE HOLY BIBLE

Tillich is considered anti-historical by some conservative groups. That is, some persons interpret his position as one which disregards Biblical history as being of great significance to our present religious situation. Tillich contends that he wished to build a religious system that would not be dependent upon the whims of Biblical scholars does not mean that he disregards the importance of Biblical writings. He stated:

> In the Bible the decisive element that concerns us ultimately is Jesus Christ. The Bible contains the reception of the manifestation in the original church. Every Biblical writer is a witness to the new reality in Jesus as the Christ and a witness of the way in which he and the group to which he belongs have received the new reality. The Bible is the norm of Christian theology in so far as it is the genuine witness to the new reality.[29]

Thus Tillich viewed the Bible as a record of revelation rather than revelation itself.[30] The relation of Christ to the Bible as it is expressed in the above quotation has some similarity to Martin Luther's concept of the Bible as the "cradle for Christ."

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[29]Paul Tillich, "Problem of Theological Method," Journal of Religion, 27:16-26, January, 1947.

[30]Jackson, op. cit., "Significance of Tillich's Theology", p. 178.

V. EDUCATIONAL METHOD

Tillich's educational method emphasized both present experience and historical background. Thus, although he accepted present experience as an important part of the learning process he was critical of the liberal empirical method. He did not believe that the contents of the Christian faith can be derived solely from the experience of the individual Christian because "the event on which Christianity is based (Jesus) is not derived from experience; it is given in history. Experience is not the source from which the contents of systematic theology are taken but the medium through which they are existentially received."[31]

Tillich's method of approach was both philosophical and theological. Tillich sought to answer philosophical questions theologically and theological questions philosophically at times when such a procedure was necessary. Tillich not only synthesized philosophy and theology, he also included the insights of depth psychology in his writings.

The educational method of Tillich shall be discussed regarding scientific method, levels of learning and educational principles.

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[31]Tillich, op. cit., Systematic Theology I, p. 42.

Scientific method

The problem of verification of knowledge has been one of interest and concern for the modern age, especially how knowledge claimed to be revealed can be publicly verified. Although attempts have been made to make theology an empirical science and to seek its verification experimentally, Tillich did not make any such claim for theology and its results. He stated:

> The resistance of recent philosophy against the ontological use of the term (reason) has been aroused by the assumption that truth can be verified only within the realm of empirical science. Statements which cannot be verified by experiment are considered tautologies, emotional self-expressions, or meaningless propositions. There is an important truth in this attitude. Statements which have neither intrinsic evidence nor a way of being verified have no cognitive value.[32]

Note how Tillich has stated the contemporary question about verification. The following quotation will be the answer. This method of approach is one of Tillich's primary educational principles. These principles shall be discussed later. This quotation is long, but it is such an excellent expression of the place of verification in Tillich's thought that the investigator does not wish to paraphrase it for fear of distortion.

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[32] Ibid., p. 102.

> "Verification" means a method of deciding the truth or falsehood of a judgment. Without such a method, judgments are expressions of the subjective states of a person but not acts of cognitive reason. The verifying test belongs to the nature of truth; in this positivism is right. Every cognitive assumption (hypothesis) must be tested. The safest test is the repeatable experiment. A cognitive realm in which it can be used has the advantage of methodological strictness and the possibility of testing an assertion in every moment. But it is not permissible to make the experimental method of verification the exclusive pattern for all verification. Verification of this type (experiential in contradistinction to experimental) has the advantage that it need not halt and disrupt the totality of the life process in order to distil calculable elements out of it (which experimental verification must do. The verifying experiences of a non experimental character are truer to life, though less exact and definite. By far the largest part of all cognitive verification is experiential. In some cases experimental and experiential verification work together. In other cases the experimental element is completely absent.[33]

Tillich believed therefore, that knowledge stands in a dilemma. "Controlling knowledge" (experiment) is safe but not ultimately significant. "Receiving knowledge" (life-process) can be ultimately significant, but it cannot have certainty.[34] It should be remembered in the discussion of God as the ground of being it was stressed that Tillich believed that truth is unconditioned; that, it is absolute and cannot be grasped by man.

Learning process

The function of symbols in Tillich's learning process

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[33] Ibid. [34] Ibid., p. 103.

was directly related to levels of learning, or induction. Tillich went through three stages in the way he viewed symbolic and non-symbolic statements about God. From the following discussion it shall be evident that it is through the use of symbols that religious knowledge is communicated.

Tillich's first position was that symbols refer to God who is the source of existence and meaning but who transcends our understanding. Criticized for this statement, Tillich revamped this point of his thinking. In an article entitled, "Symbol and Knowledge", he stated that "any symbolic knowledge presupposes some basis of non-symbolic knowledge and that pansymbolism defeats itself." He went on to say:

> . . .in order to speak in symbolic knowledge one must delimit the symbolic realm by an unsymbolic statement. The unsymbolic statement which implies the necessity of religious symbolism is that God is being itself; and as such beyond the subject-object structure of everything that is.[35]

However, Tillich seemed to return to his original position in the second volume of his Systematic Theology.[36] He stated that "If we say that God is the infinite, or the

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[35]Jackson, op. cit., "Significance of Tillich's Philosophy", Cf. Kegley and Bretall, The Theology of Paul Tillich (New York: The Macmillan Co., 1925), p. 334.

[36]Tillich, Systematic Theology II, pp. 9-10. Cf. Arlo D. Duba, op. cit., "The Principles of Theological Language in the Writings of Horace Bushnell and Paul Tillich. . . ", p. 201-205.

unconditional or being-itself, we speak rationally and ecstatically at the same time."[37] Note that he did not allow the possibility that one can speak of God unsymbolically as his second position seemed to imply. He rather stressed that these type of statements "precisely designate the boundary line at which both the symbolic and non-symbolic coincide."[38] He believes that this point itself "is both non-symbolic and symbolic."[39] Therefore, all statements up to this point are non-symbolic (in the sense of the religious symbol) and all statements beyond this point are symbolic (in the sense of religious symbol).[40]

It can be seen from an analysis of the principles which Arlo Duba extracted from Tillich's works[41] that Tillich believed that religious symbols participate, or grow out of a groups or a personal experience with the ultimate ground of being, or the Holy. That is, symbols participate in the reality to which they point.

Tillich also believed that the task of Christian education is the responsibility of the community of faith as it seeks to nurture persons within that community, ever inducting them into a deeper understanding of the inexhaustible and infinite meaning of the historical and contemporary symbols of that faith. This principle

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[37] Ibid. [38] Ibid. [39] Ibid. [40] Ibid. [41] Cf. p. 12.

included within itself the elements of content, experience, and life in the Christian community.

Thus, Tillich believed that persons are inducted into the Christian faith through symbols which both participate in the being of the person who uses them and in the ultimate reality to which they point. This induction is continuous and progressively takes persons into a deeper and deeper understanding of their religion. Note the principle of revelation as stated above ". . .the religious symbol opens up levels of reality to him who holds the symbol. . .". It is evident, therefore, that persons in the religious community communicate the religious symbols of the faith through simultaneously participating in the being of new persons in the community while at the same time participating in the reality of the symbols which they hold which are also participating in the being of the holder of the symbol and the reality to which they point.

The learning process for Tillich is rooted in his conception of God as the Unconditioned. That is, God is Ultimate Reality, and man as finite is incapable of grasping this Reality. Tillich maintains, however, that man does have a kind of knowledge of God. The process by which this knowledge takes place includes Tillich's concepts of a "depth of reason" which was discussed briefly above; the function of revelation in learning; love as the way to

knowledge and his "method of correlation".

The depth of reason in Tillich meant the depths of the human personality which are connected with the ground of being, of Tillich's Unconditioned. The depth of reason is reached when autonomous and heteronomous reason are reunited with their ground of being. One sees, therefore how the idea of the Unconditioned leads the way to this concept. Tillich contended that man senses that there is more than technical reason can grasp in life. He contended that man is driven beyond this level, if he does not resist, in his desire for knowledge. There is a recognition that in the depths of reason there is a mystery.[42]

It should be recalled that Tillich's concept of the structure of the personality included autonomous reason and heteronomous reason which become estranged from the ground of being. The way this estrangement is overcome is for autonomous reason to become reunited with its own depth. Therefore, when the depth of reason is reached, the boundlessness of the ground of being is opened to autonomous and heteronomous reason. For Tillich, the depth of reason was the subjective side of revelation.

The way in which one reaches the depth of reason is

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[42]Tillich, op. cit., Systematic Theology I, pp. 79-81.

through what Tillich calls "ontological shock".[43] This is a kind of experiencing in which the individual is held and inspired by a sense of the mystery of life and by an awareness of its nearness. This experience Tillich calls "ecstasy" or "ecstatic reason".[44]

The depth of reason is the subjective side of revelation. The objective side of revelation is miracle, or the giving side of experience. It is the giving side of revelation which produces astonishment.[45]

What, then, has happened in the revelatory experience? First, one has experienced the reality of the mystery within the depths of reason. That is, as Tillich explained:

> (One has experienced) the manifestation of the mystery of being for the cognitive function of human reason. (Knowledge has been mediated--) a knowledge, however, which can be received only in a revelatory situation, through ecstacy and miracle.
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> Knowledge of revelation is knowledge about the revelation of the mystery of being to us, not information about the nature of beings and their relation to one another. Therefore, the knowledge of revelation can be received only in the situation of revelation, and it can be communicated--in contrast to ordinary knowledge--only to those who participate in this situation.[46]

Ecstatic reason produces a kind of knowledge, therefore which although it comes by and through experience, is not the same as empirical knowledge which comes as a result of

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[43] Ibid., p. 113. [44] Ibid., p. 114. [45] Ibid., p. 129. [46] Ibid.

research and scientific verification.[47] Thus revelation has experiential verification rather than experimental verification.

The revelation of which Tillich was speaking is the revelation of the Christ. It is through revelation of the Christ that man's personality structure is reunited with the ground of being and in this way the breach between autonomous and heteronomous reason is healed.

Tillich also discussed knowledge from a different perspective which illustrated what he meant by religious knowledge. He stated:

> . . .there is only one way to know a personality--to become united with that personality through love. Full knowledge presupposes full love. God knows me, because He loves me; and I shall know Him face to face through a similar uniting, which is love and knowledge at the same time. . .There is no strangeness to love; love knows; it is the only power of complete and lasting knowledge.[48]

The above quotation is a part of Tillich's analysis of the thirteenth chapter of I Corinthians. He saw in this chapter the implication that since love is the lasting element in life, knowledge which is concomitant with love shall last while knowledge which is disparate from love shall be lost. Thus, love is the standard of knowledge.

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[47] Ibid.

[48] Paul Tillich, The Shaking of the Foundations (New York: Scribner's Sons, 1948), pp. 109-110.

Tillich concluded his analysis by saying:

> Full knowledge does not admit a difference between itself and love, or between theory and practice; . . . it is knowing and doing at the same time. Therefore, it is the greatest thing of all; therefore, God Himself is love, therefore, the Christ, as the manifestation of the Divine Love, is full of grace and truth. That is what Paul means and that is the standard of knowledge he gives.[49]

For Tillich, the factor which reunites autonomous and heteronomous reason and corrects their distortion is the Christ, the "manifestation of the Divine Love." The Christian standard for knowledge, therefore, is Jesus Christ.

In Tillich's words, Christ is the factor which reunites autonomous and heteronomous reason and overcomes their conflict in a theonomous situation. The following quotation explains what Tillich means by a theonomous situation:

> In a theonomous situation reason actualizes itself in obedience to its structural laws and in the power of its own inexhaustible ground. Since God (theos) is the law (nomos) for both the structure and the ground of reason, they are united in him, and their unity is manifest in a theonomous situation. But there is no complete theonomy under the conditions of existence. Both elements which essentially are united in it struggle with each other under the conditions of existence and try to destroy each other. In this struggle they tend to destroy reason itself. Therefore, the quest for a reunion of what is always split in time and space arises out of reason and not in opposition to reason. This is the quest for revelation.[50]

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[49] Ibid.

[50] Tillich, op. cit., Systematic Theology I, p. 85.

For Tillich, therefore, it is Christ which heals the split and restores the theonomous situation within man in the revelatory experience.

Tillich's method of correlation is another important part of his learning process. His method of correlation stemmed from his idea of what the purpose of theology is. He believed that a theological system is supposed to satisfy two basic needs: The statement of the truth of the Christian message and the interpretation of this truth for every new generation. For Tillich "the structure of the theological system follows from the method of correlation."[51]

> The method of correlation requires that every part of the system should include one section in which the theological answer is given on the basis of the sources, the medium, and the norm of systematic theology.[52]

Tillich's method of correlation is also an effort to correct and prevent the danger of confusing eternal truth with its temporal expression.[53] Man quests for answers. However, answers cannot be given to questions which have not already been asked. Tillich, therefore, prefaced his theological answers with questions which arose from contemporary man's search for the meaning of life.[54]

Why did Tillich use methods of writing which seem to

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[51] Ibid., p. 66. [52] Ibid. [53] Ibid., pp. 34-39.
[54] Ibid. Cf. Duba, p. 48.

be so difficult for persons to grasp when in the final analysis he actually seemed to be only affirming concepts which have long been held basic to the Christian faith? Tillich explained why he used his particular method of communication.[55] His reasons are based upon his method of correlation principle. He believed that the existential situation of modern man is that of doubt with regard to traditional Protestant and Biblical patterns of expressing the Gospel. Therefore, the Gospel cannot be brought to modern man in this way with the expectation that he shall respond positively to it. Thus Tillich sought to bring the Gospel indirectly to modern man.

The following is an example of how Tillich applied the method of correlation to a specific problem within the modern church. In one of his works[56] He identified and analyzed the problem within the Protestant ethical situation. In a later work[57] he sought to give a positive theological answer to this problem.

Briefly, Tillich believed that Protestantism destroyed the Catholic ideal of saintliness and emphasized the transcendence of God which made every religious realization

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[55]Tillich, op. cit., The Protestant Era.

[56]Tillich, The Religious Situation (New York: H. Holt and Co., 1932).

[57]Tillich, op. cit., Love, Power, and Justice, pp. 57-122.

questionable. The vacuum which was created by this situation was occupied by the humanistic ideal. The emotional motive of this humanistic ideal is the appeal to obedience to law; the actual character of this ideal and law is conformity to middle-class convention.

Tillich stated that "at scarcely any point have the Protestant churches made a serious attempt to surmount this difficulty." According to Tillich, liberalism has not been able to give an acceptable answer to this situation. He contended that liberalism has neither "theoretically" nor "practically" transcended the "spirit of capitalistic culture which is the spirit of self-sufficient finitude."

He also contended that neo-orthodoxy has done little, but it has a little strength "in the fact that it encourages preaching to tap the springs of the pre-capitalist prophetic and priestly spirit in religion."

The positive answer Tillich wanted to give to this problem was to construct a Protestant ethic that does transcend middle-class ethics. In the above discussion of Tillich's view of human nature his idea of theonomy was delineated.[58] He used the same concept in his discussion about ethics. He stated that there are two ways of interpreting what he called the "unconditional character of the

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[58] *Cf.* pp. 76-77.

moral imperative": the heteronomous way and the theonomous way.

The heteronomous perspective Tillich proposed sees the divine law as something foreign to human nature, which must be obeyed because God is soverign. If he does not obey it he therefore lives in fear. However, the fear of obeying the divine law is greater because of the fear of the destruction which would follow the submission of "one's personality to a strange will."

The theonomous perspective avoids the "destructiveness of the heteronomous way." As it was stated above, the law that is given by God is man's essential nature, put against him as law. Tillich stressed that the law is not strange to man; it is natural law. It represents his true nature from which he is estranged.

Tillich went on to say that the only way man can act justly is for love to be intermingled with justice. Man can act justly only if he accepts himself. He cannot accept and love himself without receiving God's love. In this context love has the same relation to justice that revelation had to reason in the above discussion. One therefore gains power over himself only within a relationship with God in which he is condemned, forgiven, and affirmed. This relationship provides a Spiritual center which unites the elements of one's personal self and makes self-control possible.

Tillich concluded by saying, "Justice, power, and love towards oneself is rooted in the justice, power, and love which we receive from that which transcends us and affirms us. The relation to ourselves is a function of our relation to God."

One should recall, however, that even though Tillich contended that the "whole realm of moral action depends upon the presence of the Spiritual power" he also said that man is never completely estranged from this power which is the ground of his very being.

In order to complete the discussion of Tillich's major educational principles it should be recalled that a study was made of Tillich's theological language out of which four educational principles were extracted. These principles were stated at the beginning of this study.

In the above discussion about the problem in Protestant ethics one should note that Tillich utilized his method of correlation.

V. A SUMMARY OF TILLICH'S VIEW OF RELIGIOUS KNOWLEDGE

Tillich built his ideas about the learning process around the central concept that although man is not completely estranged from the ground of his being (God) he must be reunited with the ground of his being before the distorted

thinking which results from this estrangement is healed. It is revelation which reunites man's estrangement from himself and from God. This revelation is the Christ.

In this process of learning or being healed the Christian community has the function of holding up the symbols of the faith in a way relevant to the learner so that he can decide for himself if he will take the next step of induction into the knowledge of God and Christ. Tillich used the word knowledge in this context as the "knowing" that comes from a love relation between two personalities.

Thus, for Tillich "religious" knowledge is the kind of knowledge which results from a total involvement of the personality with God through Christ.

CHAPTER V

COMPARISON OF PAUL TILLICH AND ERNEST LIGON

A comparison of Ernest Ligon and Paul Tillich made with regard to their view of man, God, Christ, and educational methods is now possible. Prior to entering into these specific points there are three general areas of comparison which the investigator found to be of importance which should be discussed.

One of these areas is on a point at which they have the largest discrepance. This is a point not of explicit disagreement, but in an area in which Ligon does not make a statement. Ligon held that man has the potentiality of being good or evil and stresses his responsibility to develop his good potentialities. Tillich also stressed man's responsibility for his own destiny, but he goes on to affirm that it is through the power of the Spirit that man acts justly.

This same discrepancy is seen at the point where Ligon halts his "levels of learning" with no mention of extra-human activity. That is, integration into the personality of the learner is the last phase of learning. Although this concept sounds similar to Tillich's belief that we "know" God through total personal involvement, Ligon does not spell out clearly how persons have integrated

within their personalities the living personal relationship with God as Tillich does. As a psychologist, Ligon was not primarily concerned with this area while as a theologian Tillich was most concerned that these areas were delineated.

Another general point of comparison was that both men saw a need for ethics based upon Christian teachings. Ligon was interested in finding out if learning attitudes based upon Jesus' ethical teachings would be psychologically sound and would help build a greater generation of persons with sounder characters. Tillich sought to fill the ethical gap he saw in Protestantism by developing an ethics based upon a theological concept of love.

The last general point of contrast was that both Ligon and Tillich saw love as an element which strengthens man in his ethical strivings. The love element for Ligon, however, was parental love which is seen in almost all persons. If man developed this parental love he could help himself overcome negative emotions, e.g., anger. For Tillich, on the other hand, the love which man must have to act justly (have control over himself) must grow out of his first receiving God's love. After he receives God's love and acceptance and is able to love and accept himself, then he can act justly. For Tillich, God's love and acceptance is always immanent, but man must decide to receive it.

Man is free. Ligon and Tillich both stressed that man indeed must choose his own destiny. Ligon, through his concept of soul insisted that man is the captain of his own life. Tillich stated repeatedly that man is responsible for his own destiny.

Man is a total, interacting being. Through his concept of the soul, Ligon provided for a controlling aspect of man which preserves him intact and preserves his basic integrity. Tillich does this through his statement that even though man is estranged from the ground of his being he is still integrated because he cannot cut the tie with his creative ground of being (God).

Man's essential nature is good. Both men stressed that man's nature has good in it. Ligon stated that in man's nature there are infinite possibilities of good and evil. Tillich believed that man's essential nature is good and becomes estranged from itself.

Both men were in disagreement with psychologists and educators who believe that they can transform society and shape personality. Ligon stressed the uniqueness of each personality and stressed the damage that trying to apply standardized norms to unique persons can do. Tillich identified this tendency with the distorted attitude of

modern man in trying to deny the limitations of his own strength and humanity.

God

Both Ligon and Tillich have a concept of God which stressed limitlessness. Ligon stated a concept of infinity which pervades all life processes. He saw the scientific method as being open-ended because of this infinity principle. Thus, beyond the newest insight there was always another deeper one to grasp for Ligon. Tillich's idea of God as the One who grasps man, but Who is never fully grasped by man was very similar to Ligon's concept. They both stress divinity as an element that is understood by man but never fully comprehended. In addition to this concept, Ligon's primary view of God is as Father, Creator, Lawgiver, and Authority.

Christ

Ligon presented Jesus as an historical example who sought for and lived God's will. Tillich saw Jesus as the Christ who reunited technical reason with the ground of being (God); he saw man's relationship with Christ as the standard for religious knowledge. In other words, in Ligon one studied about Jesus; in Tillich one entered into a personal relationship with the Christ.

Educational Methods

The importance of the specific situation. Both men believed that in the process of teaching a concept, a teacher should begin with the situation of the learner and apply principles or direction to it rather than starting with memorization of principles. Ligon repeatedly stressed knowing the individual in order to adapt the lesson to his learning process. Tillich also believed that it is the learner who determines what shall be learned. Therefore, the questions of the learner must be asked before the answers are given. If the answers are given without the questions having been asked, then little if any learning can take place.

Levels of learning and induction. Tillich's idea that the Christian community presents the Christian symbols to learners so that they can be progressively inducted into the Christian faith was very similar to Ligon's concept that the learning process begins with awareness and progresses through stages until final internalization.

Knowledge through relationships. Ligon's whole perspective stressed faith in God and human relationships in the learning process. Tillich's "principle of participation" also stressed human relationships. He stated that in order for Christians to communicate the Gospel they must

somehow participate in the non-Christian's existence. In Tillich, however, religious knowledge results from the love relationship in Christ. Full love would mean full knowledge.

Adaptation and method of correlation. Both Ligon's adaptation procedure and Tillich's method of correlation are significantly the same. Whereas Ligon sough to interpret curriculum materials in such a way that the material taught shall have personal meaning for the individual learner, Tillich also advocated and used the procedure of giving answers to specific problems or questions. Before answers are given, questions must be asked or the answers shall either have no meaning for the learner or very little relevance and hence little retention or absorption. Tillich's principle of answering education mentioned above would have as one of its major methods the method of correlation.

Symbols. Whereas Tillich lay great stress upon symbols as one way in which persons are inducted into the Christian faith, Ligon was almost devoid of symbolic references or use of symbols in his writings.

Respect for scientific method. Ligon believed that it is through the scientific method that the major contribution to religious education shall be made this century.

Tillich also did not see any conflict between the religious perspective and the scientific perspective. Tillich objects, however to the "unbroken belief in scientific method as the certain way to truth" as another manifestation of modern man's distorted thinking. Ligon would also concur in this opinion.

Verification is important. Both men stressed the importance of verification, but in somewhat different ways. Ligon's whole Character Research Project was based upon the assumption that through the use of his learning-teaching method based upon the Beatitudes, stronger characters result. The results of the data reported by parents either verify this hypothesis or nullify it. Tillich stressed verification of Christianity in the life process. Both men seek verification, therefore, in the daily life of individuals--experientially rather than experimentally. Both Tillich and Ligon insist that every cognitive assumption must be tested.

Style of presentation. Although Tillich and Ligon shared many basic concepts, their method of presentation is very different. Tillich's concepts which apply to learning are very general and must be extracted from many of his works in order to show the full range of his ideas on this subject. Ligon, on the other hand, concentrates his

major efforts upon the learning process. Thus his philosophy of learning is worked out in much greater detail than Tillich's is and in much more specific circumstances. The language Tillich used was largely theological, philosophical and symbolic; the language Ligon used is largely psychological and in common vernacular. However, both men have developed words and expressions of their own which have particular meanings within their own systems of thought. For example, Ligon's "positive potential" and Tillich's "ground of being".

On the cutting edge. Both Tillich and Ligon are leaders in the fields of theology and psychology respectively, and both have been studied by persons interested in religious education and the Church. Both men have been suspected by some critics of being non-Christian at some points. They both are trying to offer positive answers to some of Society's most pressing problems in terms of how the Christian gospel can be communicated in the twentieth century.

Ligon and Tillich have very similar orientations. However, where Ligon tends to stop in his assertions about the learning process Tillich continues the thought and pushes it into the symbolic and mystical areas.

CHAPTER VI

SUMMARY AND CONCLUSIONS

It was the purpose of this study to compare selected aspects of Ligon's and Tillich's view of the learning process as it relates to religious knowledge. It was hoped that through this comparison theologians and educators might find more points of agreement so that their task of communicating the gospel might be carried on with greater mutual understanding. It was thought that since both Tillich and Ligon were recognized as leaders in their own fields they represented two of the dominant trends of current thought in religious education.

It was found that Tillich and Ligon used different expressions for the learning process and for religious knowledge.

Ligon limited himself to work in the area in which man attempts to strengthen and build the positive potentials that are within him. Therefore, for Ligon the learning process meant the way persons internalize into their personalities the attitudes expressed by Jesus in the Sermon on the Mount. "Religious" knowledge for Ligon meant the internalization of the attitudes expressed in the Sermon on the Mount. That is, persons actually did the teachings in their lives. The interpretation of these attitudes was

given in Ligon's book, Psychology of Christian Personality.

Tillich included both the role of man and the role of Jesus as the Christ in the process by which persons grow in religious knowledge. For Tillich the learning process meant the way which persons become reunited with the ground of being. This way was through a personal relationship with Christ. Religious knowledge, therefore, meant the kind of knowing which resulted from entering into this personal relationship.

Points of agreement in Ligon and Tillich

Although Ligon and Tillich differed regarding the definitions of the learning process and religious knowledge which were extracted from their works, there were many points of agreement between the two men.

Ligon stressed man's freedom and responsibility to develop his own positive potential in his assertions about the soul; Tillich stated rather strongly that man is responsible for his being and that he must answer to what he has made of himself.

Both Tillich and Ligon saw man as an integrated self, a centered being. Tillich viewed man in this way because he believed there is always a tie left between man and the ground of his being even though they are estranged. Ligon viewed man in this way because his concept of the soul pro-

vided for a controlling center of personality.

Ligon saw almost infinite possibilities for good and evil within persons; Tillich saw man as always retaining some measure of goodness through the tie which is left with the ground of being.

Both Ligon and Tillich viewed God as always beyond the full grasp of man. Ligon's infinity principle expressed this idea. Tillich stated that man is not capable of grasping God fully.

Both Ligon and Tillich advocated that the material to be communicated should be structured in such a way to answer the specific learner's question. That is, the material taught should not be imposed upon the learner. They expressed these views in their respective ideas of the adaptation procedure and the method of correlation.

Although Tillich discussed man's relationship to God as well as man's relationship to man, both he and Ligon stated that it is through human relationships that the Gospel is communicated.

Tillich and Ligon viewed the scientific method as useful and not in conflict with religion. They both viewed the method of verification for religious matters as experiential rather than experimental.

Both men saw learning taking place on gradually deepening levels of understanding. Although neither claimed

that learning must take place in this fashion, they indicated that this method was the way it usually took place.

Points of difference in Ligon and Tillich

Although Ligon and Tillich had similar views in many areas there were two major areas in which they are dissimilar: the use of symbols in teaching and their view of Christ.

Whereas Ligon made the attitudes expressed in the Sermon on the Mount as found in Matthew the content of his curriculum, Tillich made symbols the major content of what he would view as educational curriculum. This difference was very important because Tillich believed that symbols participate in the reality to which they point. Christians who sought to communicate the Gospel, using symbols, to non-Christians therefore, would have participated in the existence of the non-Christian and in the reality of the symbol they were expressing simultaneously. Tillich, unlike Ligon, therefore, used symbols as a method for communicating the Gospel.

Ligon viewed Christ as an historical person and teacher. Tillich views Christ as an historical person, as the integrating factor which reunites technical reason with its own depth and the ground of being, and as the way to knowledge of God through a personal relationship with Him.

RECOMMENDED AREAS FOR FURTHER STUDY

A philosophy of Christian education might be developed which would incorporate elements of thought from both Ligon and Tillich. Such a philosophy should come nearer to being accepted by both educators and theologians than either man's views alone.

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APPENDIX

THE SCRIPTURE REFERENCES IN THE ADJUSTMENT TO THE UNIVERSE UNIT*

GENERAL INTRODUCTION

Matthew 5:6, 5; 6:10; 7:7; 13:31-32, 45; 20:22; Genesis 1:11, 12; John 8:32; Philippians 4:13; Romans 8:28

NURSERY

Lesson:

3. Proverbs 23:7 (King James)
4. John 15:12; Matthew 7:12

KINDERGARTEN

4. John 8:32
5. Genesis 1:11, 12
8. Genesis 1:1-5, 31
10. I John 4:8, 18; Matthew 5:5, 7, 9; 22:39 Galatians 6:7; 5:13c. 22; Romans 12:21
12. Psalms 33:5b; 106:1

PRIMARY

1. Genesis 1:1-2:3
3. Psalm 119:33, 34 (Smith & Goodspeed,
4. Psalm 119:33, 34 American Trans.)
6. Matthew 7:12; Luke 10:30-35
7. Matthew 7:12; Luke 15:4-6
9. Luke 6:14-16
10. I John 4:8; I Corinthians 3:9
    Matthew 10:30; 22:39
11. I Corinthians 3:9; Luke 6:48-49
12. Genesis 1, 2:1-3; I Corinthians 3:9
    Luke 6:48-49; 10:30-35; 15:4-6
    Matthew 10:30
    Psalm 19:1-3; 119:33-34

SECONDARY

2. Matthew 7:7; Genesis 1:31a; John 8:32
4. Matthew 25:14-30
6. Matthew 5:14-16
7. Psalm 56:3
9. Psalm 148
11. Luke 11:9, 10
12. Review

JUNIOR

1. Matthew 7:7; Psalm 1:1, 2; John 8:32
2. II Timothy 2:15; John 8:31
3. Matthew 5:21-47; II Corinthians 11:25-27
5. Matthew 7:21; Luke 4:1-13; For stories of Moses, Esther, Paul, Amos, and Jesus' Temptations, use:
   Bowie, THE STORY OF THE BIBLE
   Goodspeed, THE JUNIOR BIBLE
6. Proverbs 23:7 (King James); Daniel 3
   Matthew 28:16-20; I Samuel 26:8
7. Matthew 10:39; Psalm 56:3
8. Acts 13:50; 14:5, 19; 21:27-39; 22:22-27; 23:12-22; 25:1-12
   II Timothy 1:7; Daniel 6
9. Matthew 5:16-19; John 5:17; Psalm 24
   Genesis 1:1
10. Matthew 7:24-27
11. Matthew 22:39; Mark 12:29-31; Micah 6:8
12. Matthew 7:7; John 8:32

JUNIOR HIGH

Lesson:

1. John 14:12; Mark 4:32-42
2. Micah 6:8; Isaiah 1:16-17; Hosea 6:6; Amos 5:14-15, 21-24; Luke 12:48
   (Use Moffatt if possible)
3. Matthew 5:48; 7:12
5. I Corinthians 13; Philippians 3:8
6. Micah 6:8
7. Matthew 7:12
8. Philippians 4:13
9. Matthew 26:69-75
10. Matthew 3:1-10; 6:30, 31-33; 13:31-32; 15:28; 17:20 Luke 7:50; 8:25; 23:46; 17:25
11. James 2:17; John 14:12; Matthew 7:12
12. Matthew 7:12

SENIOR I

1. Matthew 5:3-10; 7:12
2. John 20:18-29
3. I John 4:18
4. Matthew 7:12
5. John 4:7-42; 8:32; 10:10; 14:12; 15:12; Matthew 5:3-10, 13-16, 43-48; 6:25-34; 7:9-11, 16; 18:21-35; 23:37; Luke 4:31; 9:24; 10:27-37; 15:11-32; 17:20
   Romans 8:12, 38
6. Matthew 5:16, 41, 44; 6:33; 22:37, 39; 25:40; Exodus 20:13, 17; Luke 6:31
7. Matthew 5:41
9. John 1:18
10. Matthew 8:23-27; Romans 8:28; Isaiah 35:4
11. Matthew 6:19-21, 25-33; 4:1-11; I John 4:18; Hebrews 11
12. John 8:32

SENIOR II

1. Matthew 5:6, 5
3. Matthew 7:20
4. Matthew 6:5-8; 7:7-11; Luke 11:5-13
5. Matthew 5:24, 39, 41, 44; 6:33; 7:1; 19:20
6. Matthew 10:38
7. Acts 17:6; Romans 12:2; 11:4
   I Kings 19:18
8. Matthew 5:44, 45; 6:6-8, 25-30; 7:9-11; 10:29-31; 25:31-36;
   Hebrews 11:1, 2;
   Luke 15
9. Matthew 8:20; 6:25-34;
10. Matthew 5:9, 16, 45, 48; 6:1, 4, 6-8, 9, 14, 15, 18, 25-30, 32; 7:9-11, 21; 10:29-31; 20:1-16.

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Some phrases of the Lord's Prayer (Mt. 6:9-13) are used in most of the age levels throughout the Unit; the Golden Rule (Mt. 7:12) is referred to frequently.

* Unless otherwise indicated, references are to the Revised Standard Version of the Bible.