JOURNAL OF THE UNION FACULTY FORUM

A Publication Of The Union University Faculty Forum

VOL. I, NO. 2
SPRING, 1978
EDITIORIAL
By Ernest Pinson

This marks the second issue of JUFF. Since the editorial policy was stated in the previous issue, it remains only to say that a slight change in dissemination has been decided. Taking a cue from Dr. Davenport's presentation at the Faculty Winter Workshop of Lambuth's Review, we thought it a good idea to send Trustee members a copy routinely. We plan also to print twice as many copies (200) this year.

The entrees herein speak for themselves, but a word concerning their order of appearance may be helpful. First, June White's article "Research and Teaching" is timely not only for this publication, but for teachers in general and should begin this Journal since its subject is german to its existence. In his article "How Do You Hold a Moonbeam in Your Hand?" Clyde Tilley flirts with analogies, and imagery, although in a pragmatic way. In my view, he does an excellent job of relating metaphor (moonbeams) to child (Maria) to Christian principles. (In fact, metaphors abound in his article -- clenched fist, light, open hand.) Again Tilley "snows" us in the hot summer days with more of his metaphorical word play in a poem called "Snow Watching."

Is Micky Luck's photograph a metaphor? It is certainly not Clyde's "Moonbeam" but it may well approximate Kyle Hathcox's "thinking child." Hathcox's article raises a timely question of whether or not (in Thoreau's words) "man will become a tool of his tools." A recent "Nova" program on this precise subject showed how a computer was already being used at one large university as a practicing psycho-analyst. Clyde Tilley's poem "A Morning Snow Surprise" should recall to our minds the grim Winter term this January, but with a nice little twist Clyde reminds us of a "sneak" we too often take for granted. The Bouchillons' article deals not as Hathcox does with mankind's relation to machines, but man's relation with man. Whereas Hathcox's article deals with our problems of computer dehumanization, the Bouchillons' article deals with the problems of mass
RESEARCH AND TEACHING
By June B. White

Many of us who teach here at Union University give thanks daily that we are not subjected to the policy of "publish or perish" as is the case in many larger educational institutions. Unfortunately, many of us also interpret this as a means to escape the obligation which we have to our students to do research. Contrary to general impressions, research should not be separated from teaching. Surely there are institutions whose thrust is more toward teaching, and there are many where the thrust toward research seems to completely ignore the concept that the responsibility of all colleges and universities is to teach.

Yet, the thesis of this article is that teaching institutions should be involved in research as much as research institutions should be involved in teaching. Excellent teaching occurs where a faculty is alive in the area of research. It seldom exists in an atmosphere where research is completely forgotten.

Before attempting to document the thesis which I have put forth, let me say that I'm using the term "research" in a very broad sense. However, for our consideration here, I should like to exclude research as related to planning and development of the institution as a whole. This is certainly an important part of any institution, and planning ahead surely has an effect upon the morale of the faculty and thus on the faculty's ability to teach, yet my discussion here will be restricted to individual research for which the decision "to do or not to do" rests with the individual faculty member.

Great institutions, large and small, have been built on the premise that teaching and research are necessary support for each other. One such example is the University of Chicago which built upon this concept from its conception. This was re-stated in a speech by its president, Edward H. Levi, in 1971.
In short (University of Chicago) has never accepted the dichotomy which is supposed to separate teaching from research. It believes that discovery itself is the greatest form of teaching, and that mutual efforts to understand whether in the classroom, the seminar, the laboratory, or in the library, not only give the institution its unity, but link scholars over time and across national boundaries and disciplines.

The faculty at the University demonstrated this many times. One example can be seen in the department of education which under John Dewey, as part of their research efforts, taught elementary school children the unpublished results of an archeology project in Egypt.

Since the President of the United States has decreed that the big money in research for his term of office is going into applied research, the big institutions will be neglecting basic research. This will surely mean that the roots of discovery must fall back into the small colleges. This decision to support applied research seems to forget that radiation as a cure for cancer would never have been if Madam Curie had not discovered radium, or the space program could not have come to pass if Thomson and Rutherford had not discovered the composition of the atom, nor would computers be here today except for the discovery of semiconductors.

William Bevan once said of research, "Its goals may be both specific and general, concrete and abstract, practical and theoretical, immediate and long range, and several centuries of experience have demonstrated a significant reciprocity between conceptual and practical advance."\(^2\)

In 1967 at William and Lee University, a conference was held to discuss undergraduate research. The conference was

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\(^1\)Levi, Edward H. *School and Society*, 100, 154 (1972).

directed toward science research, and a large part of the discussion dealt with financing undergraduate research. At the end of the conference five conclusions were drawn. The last of these conclusions is applicable to all undergraduate research and makes a point which is very significant. Later Arthur F. Scott in an article quoted this last conclusion in an effort to emphasize the place of undergraduate research in the liberal arts college: "If research support is not available in the liberal arts colleges, we feel there is grave danger of losing the promising young teachers whose continuance in academic life is essential if the liberal arts college is to maintain the outstanding position it now holds."³

What then represents support for undergraduate research? The significant means of support generally fall into two categories as far as the research is concerned, time and money. But these factors are so related that they form an almost unbreakable circle in liberal arts colleges where money is an ever increasing problem. A teacher can probably count on grants or other outside funds if he can find time to do some preliminary work and write the necessary proposals. It is even conceivable to plan that proposals written would include salary provisions which would pay for released time. Further, such grants usually include some indirect cost which aids the institution in meeting administrative, secretarial, and maintenance cost. Since as a rule small grants add little or none to institutional expense, this indirect cost represents a financial gain for the college.

The result is that once a teacher breaks into the circle, the money obtainable from outside sources will support the research carried on by those faculty members who want to participate. However, the fact remains that some incentive and some support is necessary to get the process started.

Faculties and administrators of liberal arts colleges

need to find means of encouraging individuals to do research and to seek support for their research. "To encourage" is not the same as "to require." There are several inexpensive ways for an institution to encourage the researcher and still not penalize the good teacher whose individual development does not lead to publications. Let me suggest several:

1) The institution might assume the expense of publications. This would include secretarial, drafting, and printing costs. In addition, there are fees to be paid to refereed journals. The total cost per year to an institution our size would probably be less than $1000/year. This is certainly a nominal expense and would likely be regained in indirect cost of grants brought in by the publishing faculty members.

2) Released time for research and proposal writing could be provided by the institution. This released time need not be in teaching duties, but from duties other than teaching. The time most of us spend in committee meetings could produce a number of proposals each year.

3) Increase travel funds for faculty who present papers at professional meetings. Again, the number of dollars involved is relatively small, but the amount of professional development from such travel would increase the quality of teaching in the college.

We, faculties and administrators of small colleges, are well aware that with the decreasing population of prospective students, there will be an increase in competition for these students. In addition, increasing cost of private education will jeopardize our ability to compete with public education. The future may well depend upon what we have to sell. Our image of quality education must be substantiated. One excellent way to do this is to have part of the faculty active in professional meetings by the presentation of papers, and active publishers in professional journals.

I trust this article may serve as a challenge to us as a faculty to do more research, and as a challenge to our administration to find ways to encourage and support our efforts.
HOW DO YOU HOLD A MOONBEAM IN YOUR HAND?
By Clyde Tilley

"How do you solve a problem like Maria?
How do you catch a cloud and pin it down?
How do you find a word that means Maria?
A flibbertigibbit! A willowisp! A Clown!
Many a things you know you'd like to tell her;
Many a things she ought to understand.
But how do you make her stay
And listen to all you say?
How do you keep a wave upon the sand?
Oh, how do you solve a problem like Maria?
How do you hold a moonbeam in your hand?"

These words are from Rogers and Hammerstein's famous play, "The Sound of Music." The dilemma expressed in them has to do with Maria, a young girl who has become a postulant at Noonberg Abbey in Austria. If all goes well, she will become a novice and then a nun.

But all is not going well. Maria does not seem to be fitting into the discipline of this order. Her vivacious, optimistic approach to life clashes with the more austere atmosphere of the grim order. This unsuccessful attempt to subjugate her to the restrictions of the convent is recognized by everyone there and embodies in their lyrical questions:

"How do you catch a cloud and pin it down? ... How do you keep a wave upon the sand? ... How do you hold a moonbeam in your hand?"

In more prosaic terms, it is the attempt to restrain the unrestrainable, to control the uncontrollable, to domesticate the wild.

Our world is filled with problems like Maria. There is everywhere the conflict between that which evades restraint and that which seeks to restrain. The attempt to
hold a moonbeam in one's hand is a fitting metaphor under which much of life can be subsumed.

There is the moonbeam of freedom and the hand of bondage, the moonbeam of progressive change and the hand of static compacency, the moonbeam of life and the hand of death, the moonbeam of adventurous risk and the hand of placid security.

The philosophers have spoken of this tension that pervades our lives and our universe—this tension between form and vitality. The hand of form demands a certain calculated neatness about life which the moonbeam of vitality is never quite willing to give in to. So the seriousness of life is hounded by the playfulness of a game of touch and go, of nip and tuck. This is the question that belongs to all of life: How do you hold a moonbeam in your hand?

This analogy of the hand and the moonbeam is suited to man's religious faith no less than to the rest of his life. The history of Christianity has been a dramatic struggle between the moonbeam and the hand. At times the moonbeam has manifested itself in its unshackled freedom deftly eluding the determined hand. At other times the hand has gently encountered the moonbeam to contain it in uneasy rendezvous. In more desperate times, the hand has squeezed too tightly only to lose the moonbeam and to deceive itself about its own conquests.

At its birth our faith was much like a moonbeam, unbound and unfettered. Jesus of Nazareth emerged upon the scene with a freshness which defied all of the staleness of pre-packaged religion. In introducing the ministry of Jesus, Matthew could find no better words than those from Isaiah:

"the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death, light has sprung."
He was like "light shining into darkness." He was like the ferment of new wine breaking the brittle wineskins of Judaism. His was a force of emancipation, of release, of liberation. As free and as fresh as the lightening on a summer night using the entire expanse of the heavens for its playground -- this was Jesus. His contemporaries could only encounter him and testify, "We beheld his glory."

What was so true of the Christian faith at its historical inception is true also in its every personal beginning. Every genuine encounter with God in Christ is a fresh beginning which exercises the same freedom and is defiant of all restrictive convention. It is nowhere better stated than in the words of Jesus to Nicodemus:

"The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit."

When Christ came and when he keeps on coming, it is like a moonbeam, in its radiance and freedom.

As one might take a beam of light and shine it through a prism, refracting it into all of the colors of the rainbow, let us view some of the aspects of man's historical encounter with God in Christ. Each of them exhibits the pulsating, exhilarating character of a moonbeam.

First, there is the moonbeam of the gospel. The gospel Jesus preached was a liberating force. It was noticeably free of the enslaving hand of dogmatism and creedalism. Jesus defied the conventions of the day in his preaching. One of the earliest comments on it was this: "This man speaks as one having authority and not as the scribes and Pharisees." Jesus' preaching authenticated itself in its freshness and its liberating power.

Jesus interpreted his own preaching ministry in this way:
"the Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and the recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the Lord's year of release."

No narrow creedalism here! No rigid dogmatism here! His gospel is both free and freeing. It is as a moonbeam that completely scorns the hand that would grasp it.

The gospel which Jesus preached was not a proposition to be believed but a Person to be received. His truth was not something propositional but something personal. It was not enough for him to say: "I teach the truth." He said of himself: "I am the truth." Truth is dynamic, alive, personal, rather than stagnant, dead, propositional. It is a scintillating moonbeam, rather than a bony, clammy hand.

A second ray of light which we may extract from the moonbeam of the Christ-event is that of love. Liberation is based upon love. The gospel of release signaled the truth of God's love for man -- free, uncoerced, unrestrained. Man responds to God's love by his own love for God -- free, uncoerced, unrestrained. As the New Testament expresses it: "We love Him because He first loved us." The ethic of love which Jesus taught is as unfettered as the gospel of release which he preached.

The resemblance of this love to a moonbeam becomes clearer when we contrast it to the legalism of Jesus' day. Ask the local scribe how a man should live, and he would respond by citing a catalogue of legislation. The essence of his morality was a law which hems in, which binds and enslaves. Ask Jesus how a man ought to live and hear him answer, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself. The whole law hangs on these two commandments of love." The morality of the Jews had somehow gotten caught in the hand of legalism. The moonbeam of love which is begotten by man's acceptance of the
gospel of release—including release from the law—evades every legalistic hand that would enslave it. Love is liberating. Little wonder that St. Augustine could say: "Love God and do what you will."

A third aspect of the moonbeam to be seen in the Christ-event is that of fellowship. Spontaneously and freely there erupted a fellowship, a life of community, among the early followers of Christ. This life of fellowship is based upon the mutual love and acceptance of the early disciples. "If God so freely accepts us in Christ, then we must freely accept one another." And they did. There's something redemptive about this kind of radical acceptance. It is born of love and it implements love. It is a genuine part of the moonbeam.

The freedom of this fellowship likewise can be seen in contrast to Judaism with its exclusivism and its institutionalism. There was a spontaneity about this fellowship that was destined to rise above the narrow and exclusive confines of race, tribe and clan and break away from one hand after another that attempted to restrict it too superficially.

In the years that followed the Christ-event, a new kind of problem began to arise. History has a way of necessitating that if movements are to survive and be appropriated to the masses of men, they must somehow accommodate themselves to certain forms and structures. The moonbeam must enter into a compromising coalition with the hand.

These are some of the questions which the new people of the fellowship began to ask themselves: "How shall we speak of this common experience among ourselves? How shall we bear witness about it to outsiders? How shall we instruct our converts in the ethic of love? How shall we limit our fellowship and discipline our membership?"

The relationship between moonbeam and hand became one of friendly coexistence. The hand could provide certain structures and forms which would appropriate the vitality
of the moonbeam for purposes of communication, instruction, and discipline. Resting itself upon the palm here and bending itself to the curve of a finger there, some of its freedom is sacrificed to the clarity and precision which our human limitations demand. The spontaneous proclamation of release undergoes the restricting effect of creedal statement and the niceties of language. The free response of human love becomes increasingly subdued by the multiplication of principles and rules. The dynamic fellowship feels the first pinches of institutionalism. An unlimited freedom was exchanged for a limited freedom.

As early as the time of Paul the apostle can say: "For it is God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." Notice the freeness of its movement, the spontaneity of the moonbeam. Now Paul continues: "But we have this treasure in earthen vessels." That's what it is! A treasure in earthen vessels. The moonbeam has made its first concessions to the dogmatizing, legislating, institutionalizing hand that pursues it so relentlessly. The first concession is not an altogether bad one; it is perhaps a necessary one. But can the hand stop at that? Can it show its proper respect for the moonbeam by remaining humbly and reverently relaxed in its containment?

The answer to this question is that the hand has not always shown the necessary restraint. At times it has become too desperate and demanding and has squeezed too tightly. The moonbeam can't be contained like that. The moonbeam flees our over-possessiveness. It will not be held too securely.

Before the New Testament era was over a writer predicted that the hand would squeeze too tightly. He spoke of a time when men would "have a form of godliness and deny the power thereof." This is the picture of the hand that has startled and lost the moonbeam by squeezing too tightly. The preaching that has moved from a gospel of release to a dogmatic
assertion of propositional truth; the ethic that has moved from a life of love and human values to one of legalistic promotion of laws above persons; the church that has ceased to be primarily a fellowship and has become mainly an institution: these are the forms of godliness that deny the power of God. These are the hands that have let the moonbeam get away.

And what is a hand that has squeezed and lost the moonbeam except a clenched fist? Consider the dilemma of the clenched fist. It is a fist tight with fear--afraid to release its grip. If the moonbeam is by chance still there, it doesn't want to run the risk of losing it. If the moonbeam isn't there, the clinched fist doesn't want to know it. It is better to live in happy illusion. So the fist is clenched tighter and tighter.

In addition to being a symbol of dilemma, the clenched fist is also a symbol of defiance. It denotes a protective stance about one's faith. It not only shields its illusory moonbeam from within but attempts to defend it from without. It takes on all comers. Insecure in its position it will assume a guise of unquestioning security in an attempt to convince both itself and others. It is so dogmatic precisely because it is so uncertain. Resorting to the well-known psychological mechanism it overcompensates for its lack of confidence with loud defiance.

But a clenched fist is the darkest of all places. The moonbeam is gone. In its desperate attempt to keep the light in, it is keeping the light out. Jesus' words are telling: "If then the light in you be darkness, how great is that darkness."

A dogmatic orthodoxy, a legalistic morality, an ecclesiastical institutionalism--these are the servants of death not of life; of darkness, not of light. By them the moonbeam is lost, not retained. They are saying that the hand is more important than the moonbeam, the vessel than the treasure, the form than the power.
How do you hold a moonbeam in your hand? If it is held at all, it must be held gently, loosely, humbly. It must be held with the recognition that the moonbeam and not the hand is the source of all light and life.

SNOW WATCHING

Today's a snowy kind of day,
The kind that keeps you in
And gives you time to read a book
Or write to your best friend.

The hearth is such a cozy place
For lazy jobs like these.
The window beside my favorite chair
Frames red birds, still green trees.

And the snow that flutters in the wind
Drifting across the yard,
To turn our little neighborhood
Into a Christmas card.

As snow piles high and day flies on
Toward the edge of night,
Quite soon my triple-colored world
Shades into black and white.

The book I meant to read today,
And the letter I meant to write,
Rebuke me for the hours I've spent
Just watching my world turn white.

--W. Clyde Tilley
CAN COMPUTERS THINK?
By Kyle Hathcox

What is a computer? The computer is basically an ultra high speed calculating machine. If the computer is only a calculating machine, why are some people intrigued by the possibility of a computer thinking for itself. Let us briefly consider thinking computers.

The computer appears to be on its way to bringing about the greatest social revolution in the history of mankind. It is affecting large segments of society by its ability to perform calculations at a speed millions of times faster than the human mind. These extraordinary feats create problems and frustrations that are not too surprising. In the world of business, accounting and record keeping can be done in seconds thereby making many products less expensive. Calculations never dreamed possible are being routinely performed in science and medicine. New methods are being tested in education. The possibility of improved teaching methods offer knowledge to those who heretofore were slighted in the educational system. In the government, suggestions for improved operations, military strategy, and economic trends can be calculated by the computer.

Computers are involved in our lives in an infinite number of ways. They can schedule classes, compose music, play chess, grade papers, draw pictures, forecast weather, direct airplanes, operate machines, design buildings, direct traffic, guide spaceships, route telephone calls, prescribe medicine, plan meals, and even play tic-tac-toe. What is really meant when we say a computer can do all of these things? In addition to performing calculations billions of times faster than an army of humans, computers can store millions of pieces of information and instantly recall it. The computer never forgets what it has "learned" or stored in its memory. No one should have to spend hours entering data in books and then spend hours finding that information when needed. A computer can do it instantly. The computer is ideal for keeping records, accounting, making our bills,
keeping inventories, and other such chores. Again, what does one imply when he says a computer remembers or recalls facts?

While the computer uses fantastic speed in performing calculations, it would be very limited if it was not for its equally fantastic memory, a memory that does not forget unless it is told to forget. This brings us to the point of communicating with the computer. The computer does not do anything that it has not been told or programmed to do by human beings. In the same way a car is "programmed" to go forward when "told to" by shifting it into gear, a computer responds to commands by human beings. Now if one who is unfamiliar with the automobile starts to "communicate" with it by turning knobs and moving levers, it may respond in a manner that would make one claim the auto was thinking for itself.

Since computers have tremendous memory abilities, it is conceivable that a computer may evolve that has a memory that causes it to do things that the present operator is unable to explain. At that point one is inclined to say the computer is thinking for itself. However, it is just performing commands that have been placed in it, possibly years before by a human. Computers cannot think as man can; they do not conceive their own problems; they do not function beyond the limits of their instructions. The computer is a slave that will obey man. However, man must be careful in his instructions to the computer. With the wrong instructions a computer can create a million mistakes just as easily as it can solve a million problems.

Can a computer think? No, not in the same sense as man. A computer does not have instinct and intuition; it does not make value judgments and answer ethical questions. It is conceivable, however, that a computer could run on its own for lack of proper instruction or maintenance by man. Man has a great role in the next few decades. Computers have released us from many of the mundane chores of life. We must use our wisdom properly or man may become a
slave to computers. Let us not remain idle and forget man's role in society by failing to use the abilities we possess that computers do not.

A MORNING SNOW SURPRISE

God sometimes works in broad daylight
To create for our view
A winter paradise of snow
'Gainst skies of icy blue.
Snowflake by flake, he piles them up
To silt the frozen ground
And -- while we watch Him as He works --
To load tree branches down.

At other times in secret ways,
He carries through His plan
With drapes of darkness quietly drawn
For a winter wonderland.
He perfects each icy crystal,
Then scatters them just right;
And takes us fully by surprise
When He lifts the veil of night.

Sometimes I think He'd rather sneak
And do things while we sleep
Like loving parents often do
With a secret they want to keep.
It's nice to see the snowflakes fall
Before our admiring eyes
But it's also nice to be greeted
With a morning snow surprise.

--W. Clyde Tilley
AWARENESS THROUGH TUTORING
By Pat and Bill Bouchillon

A hush falls across the college classroom when arrangements for tutoring are to be discussed. Stories describing the joys and frustrations of previous semesters have circulated, and the college students are a bit fearful as well as filled with anticipation. After all, this test is real. To establish a working relationship with a pupil in elementary school, means that the college student must use himself and his resources! To aid the elementary pupil with either academic or personal problems is no mean task. To fail to help means to fail another person -- a real challenge for many college students. So the sense of responsibility is heightened even though the tutoring program is largely evaluated by the student participating. Tutoring has always been very personal. And, working with another human being makes tutoring a matter of great concern.

College students studying educational psychology are required to do a field experience in tutoring. They receive no extra credit, spend a great deal of time, yet after tutoring some college students reluctantly approach the end of the semester. The reasons for the students' eagerness to work with those in academic difficulty, where the needs are so great and the answers so few, are not readily apparent.

Slowly the story is told by the college students on cards which are turned in each week. Somehow, growth in awareness of others and confidence in oneself seem to result from the tutoring experience.

A study by Holcomb (1973) showed that a tutorial-friend relationship with a college female increased the social status of male and female isolates, improved male isolates' attitudes toward self, and improved teacher interaction with male isolates as well as teacher perceptions of male isolates' school work. While Holcomb focused on pupil gains from tutoring, Thompson and Cates (1973) theorize that the student tutor is liberated from some of his egocentrism --
that is the inability to accept the viewpoint of others. They added, "Maybe for the first time in their school experience, student tutors will see a real need to learn new things!"

Most interesting is the view of tutoring from the standpoint of the student tutor. The following remarks were taken from the cards of a mathematics major, assigned to an elementary school in an underprivileged area. Although he, the college student, should have been oriented to school problems through college courses, he seems surprised by the noise and confusion, by the lack of achievement. The following are chronological excerpts from his weekly reports, including his summary statement:

"Today I observed a 5th grade class for about thirty minutes. Most of the individuals were rather uninvolved, continually talking and generally making a nuisance of themselves."

"Discipline is the major problem. The teacher told me not to be 'friends' with the students as they would only take advantage of it."

"I was given a chance to help a few individual students with some of their work. When a problem was wrong I could show them how to correct their mistake, most of them seemed to get satisfaction from doing their work right."

"There are still two students who cannot or will not do correct work. It's hard for me to believe that fifth graders cannot add 6 + 3."

"The major problem with the students is that they don't seem to care. However, my personal encouragement seems to have some effect." "Report cards today. The teacher said they could get all U's (unsatisfactory) and still pass to the next grade."

"I learned today the regular teacher has resigned. In
my opinion it has a lot to do with the behavior of the class, the day after day yelling."

"I noticed the class seems better now. The 'hostile' atmosphere was gone. Even the troublemakers seem more interested. I hope their attitude stays this way."

"It's almost like a completely different class. It is hard to realize that the absence of a 'harsh' teacher could make such a difference."

"She conducts more through lessons with much more ease. I appreciate the experience at school. It would have been hard to accept the facts without being involved in the class."

"Though I only taught the class a few times, I enjoyed the opportunity. I found that things are certainly different from the teacher's point of view. It can be terribly frustrating when things don't work out as planned -- like the time I tried using candy for reward. I have gained much and hope as a result I can provide better learning experiences for my future classes."

Sometimes, lectures on good teachers and good teaching fail to reach college students. Yet the message from the tutoring experience was clear, apparently leading the student tutor to commitment: He was not discouraged, nor was he ready to quit teaching. Because he faced realistic situations he had less to fear. After all, he has been there and he had contributed! Evidently this student did not want "protection." Perhaps he wanted an opportunity to cope with a real situation.

The responses of the college students are so expressive, so meaningful. Without following this one through the entire semester, note the final evaluation of tutoring:

"Yesterday was my last day. I made the kids cupcakes. They brought me a gift. I have never been so touched!"
"I have never been around young Negro children in my life. It has been a valuable experience for me. It has enlarged me personally. If for no other reason, I think we future teachers should have the opportunity of working in such a classroom. Those children crave attention so much. They settle for so little. I gained a great deal more than I gave."

The report, using the experiences of the student tutor, expresses a growth in human awareness. She had not only learned that others have needs; she had learned to give and to enjoy giving! She seems to agree with Arthur Elliott (1973) in the notion, "Student Tutoring Benefits Everyone."

Much could be said about the tutoring but it seems to the authors that the student tutors say it best. Listen again:

"I have gained immensely from my tutoring experience and I feel that I have contributed something to the boys I worked with. The main thing that I have learned from this total project is how unprepared I am to face the minds of young people. I never felt so far removed from their world until I was thrust back into the center of it and I'm glad I made the trip back. A lot of things about myself have been revealed to me this semester. I've found that I'm a lot more human and know a lot less than perhaps I thought before. I think that all teachers, regardless of their experience, age, or position should take time to listen to those we are trying to teach as they struggle with the process of learning, and question our methods and pat answers. I have been challenged by the three boys I have been working with to reassess myself in the light of their needs."

The college students express an understanding of the needs and feelings of others. Evidently, the college students were able to evaluate their own strengths and weaknesses. Thus they have not only become aware of academic weaknesses, the needs, the concerns, the feelings of others, but they have also become aware of their personal needs. The view of
writers is that if future teachers can become more aware of others, and can evaluate themselves in that light, then perhaps the future of education is brighter for all of us.

BIBLIOGRAPHY


RELIGIOUS FREEDOM
By Eldon Byrd

In most literature on this subject, "liberty" is substituted for freedom so I will use the terms "Religious Freedom and Religious Liberty" to mean the same thing.

In discussing Religious Freedom, where does one start? What themes should be developed? What conclusions drawn?

We all realize that religious freedom is a kind of freedom; however, it may well be a basic one, even "the basic one."

The Great Master Teacher and our Saviour once said, "To those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed: and ye shall know the truth and the truth shall make you free." Therefore freedom comes to us through the word (teachings), and even the person of Christ. On another occasion Jesus said, "I am the way, the truth, and the life." It is inevitable, therefore, that when men finally embody the truth of Jesus Christ, freedom and liberty shall evolve. It has taken a long time for only a small segment of the world to make this principle somewhat operable in many areas of life, including government, but the germs of liberty are undeniably present in the person and teachings of Christ and must, yea will, blossom in his true followers.

It is a mistake to assume that all who came to these shores, beginning in 1607, came for the purpose of worshiping as they pleased, but to deny that religious freedom was a motive of some persons, and groups would be to misread history. John D. Hicks, Professor of History at the University of California says, "It is clear that the religious motive was cogent in producing emigration, particularly to New England. Men did come to America in order to establish colonies where they might have freedom to worship as they pleased, and for this same reason they sometimes left the original settlements to found others." Hicks goes on
to say that, "in general the colonies as commercial ventures were failures, but as new homes for emigrants they were successes. The men who came to Virginia or New England found, if they searched far enough, a religious environment that suited them; and they found also, if they survived and could work, a certain degree of economic prosperity. As havens of refuge in an intolerant age the colonies were important."

Upon examining our early history very carefully, though, one cannot escape the fact that religious freedom meant to some people and groups, "freedom for themselves" and at the same time a license to impose their views and interpretations on others. (And I might say parenthetically, we have not altogether outgrown this error, even among some Baptist elements.)

There was much religious intolerance in the early days of the colonies and this, among other factors, provoked much irritation and caused many groups and persons to flee in pursuit of greater liberty. Among them were such figures as Ann Hutchinson, Roger Williams, William Coddington, Samuel Gorton, Thomas Hooker, and others. Perhaps among these, the best known figure is Roger Williams.

Williams is a good illustration of the fact that religious liberty in America was not something that was born overnight or was discovered suddenly full-grown, but has slowly and painfully evolved from the seeds of truth that are essentially associated with the life and teachings of Jesus Christ. Professor Clarence Ver Steeg, who has taught American history at such places as Harvard, Columbia, and Northwestern University notes that "in a sense, Roger Williams backed into the principle of religious freedom, not as one who would liberalize religion, but as one who would strive for a purer faith." Ver Steeg goes on to say that, "Williams was neither considered nor recognized as an advocate of religious liberty but was adopted by later generations ------- as the prophet of religious liberalism."

Regardless of how Roger Williams came to his final
views of religious freedom, the seeds were there in his relationship to Christ, and he played no small part in the struggle for its expression in America. Williams contended that the State had no right to punish an individual for his personal habits and opinions. If a man did wrong to his fellowmen, according to Williams, the State should punish him; but if a man merely held uncommon religious views or departed from the customary practice in a small matter like Sabbath-breaking; then the offense was no affair of the State. (Incidentally, Williams might have a hard time in Jackson today with its blue laws about Sabbath -- just a thought to wake up you merchants who may have dozed off -- you see religious liberty isn't quite as simple as it would seem on the surface.) Dr. Hicks says, "Williams' doctrine was really revolutionary for if carried to its logical conclusion it would have withdrawn the power of the State from the support of the church and would have wrecked the whole puritan experiment. Accordingly the General Assembly voted in 1635 to expel him from the colony."

As one looks back it is clear that this is exactly what such teachings as Williams and others on religious freedom did in America. At one time or another all the colonies, except two, taxed its citizens to support an established church.

Last spring, Harry Nolen, one of my students, wrote a term paper in the Sociology of Religion class on "Religion and the American Revolution" in which he states, upon good authority, "The American Revolution was a movement for democracy in religion as well as in Government. As each state wrote a constitution to replace its old provincial charter, it either disestablished its churches outright, or took the first step which would eventually lead to complete separation of church and state."

Time will not permit a systematic look at the long, hard struggle on these shores for complete freedom of religion but suffice it to note that perhaps a highwater mark was reached when some of the founding fathers, both Christian
and Non-Christian, were able to get the new Constitution amended which did not in itself guarantee religious liberty per se to include a whole bill of rights for our citizens. It is noteworthy that the first amendment reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

I would certainly be remiss, if, on an occasion such as this I did not call attention to the influence the people called Baptists have had on religious liberty in general and in America in particular.

Dr. George W. Truett, for 45 years Pastor of the First Baptist Church of Dallas, Texas, and one of the great Baptist ministers of all time, delivered an address on the East steps of the U. S. Capitol in 1920 on "Baptists and Religious Liberty." In this address Dr. Truett says that "Years ago, at a notable dinner in London that world famous statesman, John Bright, asked an American statesman, himself a Baptist, the noble Dr. J. M. Curry, 'What distinct contribution has your America made to the science of government.' To that question Dr. Curry replied: 'The doctrine of religious Liberty.' After a moments' reflection, Mr. Bright made the worthy reply, 'It was a tremendous contribution.'" Dr. Truett goes on to indicate the contribution that Baptists have made to religious freedom. He quotes the American historian Bancroft as saying, "Freedom of Conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

The great English philosopher, John Locke, has said, "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." Would that Baptists in all parts of the United States today could in reality live up to the faith Mr. Locke had in us in the pursuit of true freedom and liberty in all areas of life.

Mention has already been made of Roger Williams'
contributions to religious liberty. It might be noted in passing that Williams was a Baptist and many scholars say he founded the first Baptist church on American soil. The Armstrongs in their work called The Indomitable Baptists say that "The State should give an absolute permission of conscience to all men in what is spiritual" was the theme of many a Williams discourse." Time does not permit a resume of other notable Baptists such as: John Clarke, Obadiah Holmes, John Smythe, Isaac Backus, and others. However, I must pay tribute to the noble efforts and great influence of the Baptists of Virginia in getting the first amendment to the constitution. The Virginia Baptist General Committee representing all Baptists of Virginia passed the following resolution March 7, 1788: "We the Virginia Baptist General Committee unanimously hold that the New Federal Constitution proposed to the States for their ratification does not make sufficient provision for the secure enjoyment of religious liberty; and therefore it should be amended to make such provision." Special tribute should be paid to John Leland, an earnest and vigorous preacher and writer, who played no small part in getting this resolution approved and in influencing the passage of the first ten amendments. Leland counted Thomas Jefferson, Patrick Henry, and James Madison his personal friends and it was perhaps through his friendship with Madison that he was able to exert his greatest influence on Constitutional Conventions and the Congress of the U.S.

In his Capitol steps speech, Dr. Truett raises the question as to why Baptists have for so long advocated religious liberty. He answers the question by saying, "It is because of our essential and fundamental principles." I would interpret this to mean adherence to two great principles summed up by Jesus: "and ye shall know the truth and the truth shall make you free," and "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."
ANOTHER WORLD: MY FAVORITE MEMORY
By Marilyn Smothers

A sprawling frame building -- not underpinned -- a real fun place for hide-and-seek. A tall, steep roof just right for "Annie Over." A porch half way round. A circle drive good for ice cream supper cake walks and PTA buttercups. A loft for the bell that reminded us to walk a little faster in the morning, except when prankish boys sneaked up there and removed the clapper.

For the big boys and girls the big room with big desks and a piano. A stage with a painted canvas curtain that squeaked as it rolled up and down and advertised "Ruth's Jewelry," "Blue Front Drug Store," and "Bedford Theater."

But best of all my room -- the little room, for the little boys and girls. Not really little at all. A room big enough for grades one, two, three, and four. A playhouse in the back left corner with bricks end to end for the walls. A sink and dishes, a table and chairs, a white doll bed and a doll with a fluffy pink dress. A rocking chair, and on a blackboard over the cookstove rules for playing together. A green sand table on legs near the window looking out on a young weeping willow planted in the drip of the house by a sixth grade boy. A marvelously long blackboard where a fourth grader could write from one to one hundred in Roman numerals or where several could play tic-tac-toe at recess on a rainy day.

The large IN-OUT sign thumbtacked by a string to the bulletin board beside the outside door to show if the way was clear to the girls' or boys' outdoor restroom. The temptation to linger out of doors on the return trip.

In the right rear corner three generous bright green shelves covered with flowered oilcloth where sack lunches for everybody in the room waited, a constant temptation between 8:00 and 12:00. The delight of opening the sack and carefully removing whatever Mother had packed and then
swapping something with a friend. Hot chocolate from the potbellied stove in the winter or a Pepsi bought for a nickel at the store on the way to school and buried in the snow piled up on the north porch.

A giant school yard with a big ball diamond for the big boys and girls and a little one for the little boys and girls, the little one smoother and flatter and better to run on. Large seas of "sage" grass, allowed to grow high, where we could lie at recess on lazy warm days and watch the clouds float over. In one corner of the schoolyard a small stable built by an eighth grader for the brown and white pony he rode to school every day -- and would sometimes let us help feed at big recess.

And then it happened. Someone said, "Children should have better than that." The walls that rolled into the ceiling to make the big room bigger for plays were lowered forever making a room where we could have hot lunches. Everybody had to go to town and buy a plate, a soup bowl, a cup, a knife, a fork, and a spoon. No more sack lunches on the oilcloth-covered shelves or Pepsis in the snow. Now we had hot, nourishing lunches with cheese by the crate and V-8 vegetable juice by the gallon. UGH! The teacher explained that the cheese and the V-8 juice were surplus foods. She sounded proud when she said it, like surplus food was special. And every Monday morning we had to march up to the teacher's desk and pay her the lunch money for the week -- except the ones whose big brother or sister had paid in the big room or the girl who couldn't pay. The teacher said it was all right for her not to pay because the PTA was paying for her lunch. Everybody had to eat.

And then before long someone said, "Children shouldn't have to walk so far to school." So a big yellow school bus replaced the bell in the loft. When it brought its load in the morning, we took up books. When it arrived in the afternoon, school let out. The bell in the loft didn't ring anymore except at recess time. Boys and girls we didn't know from too far away to walk to school came on the bus.
Some of them had even been to school where they had indoor
bathrooms.

Now we had hot lunches and a ride to school, but that
wasn't good enough. Someone said, "They really need a bet-
ter place to go to school." And so -- it happened. They
said we all had to go to school somewhere else. We had our
last hot lunch cooked on the big gray wood stove standing
near the long tables covered with white oilcloth. While
the teachers weren't looking, we poured our last V-8 juice
down the drain and divided the two extra desserts some care-
less eighth grader had placed on our table.

And that spring we had our last operetta with crepe
paper costumes for the girls who were tulips and roses and
fairies and the boys who were frogs and trees. The big
boys and girls wore red, white and blue costumes and car-
rried flags for the "Star Spangled Banner" operetta and
marched in a figure 8 in the grandest way. A little boy
and a little girl dressed up like a wounded soldier and a
red cross nurse and sang "The Soldier and the Little Red
Cross Miss." I can still remember the words. A pretty
little dark haired girl who couldn't buy a costume wore one
made by a nice lady who even bought her new patent leather
shoes and white socks trimmed in lace.

We closed the doors that night and never went back.
But it's still all there -- just like we left it -- in a
corner of my memory. And of all the many places tucked
away there, I like it best.
INDEPENDENT STUDIES AT UNION UNIVERSITY
By Thomas Haygood

In 1970 the Union University faculty adopted the Westinghouse Consultant Report which set goals for the number of independent and tutorial studies to be given by each department. This report by the Westinghouse firm served two purposes: (1) to provide a platform for educational program planning at Union and (2) to give the architect a set of specifications so he can design a college where that program may flourish. The Report was conducted at the midpoint between the last two Union University self-studies, the first of which was held in 1964-65 and the last in 1973-75. The goals were to be held in compliance within five years of the time of adoption, or by 1975.

While differences are readily distinguished between the "independent" and "tutorial" study, the Westinghouse consultants, for their purposes, chose to combine the two terms in contrast to the lecture method. Academicians picture "tutorial" studies as being more "teacher oriented" in nature, with much passing of knowledge from teacher to pupil. Indeed, the teacher is lecturing to one student instead of many in a classroom setting. In contrast, "independent" studies allow the student more freedom in what he is to study. He receives less guidance from his instructor.

Certainly, faculty members view the two as separate entities. During the implementation of this project, some discussion was heard in regard to the failure of the Academic Office to set up a policy whereby distinctions could be made between independent and tutorial studies. Both are commonly listed as "independent" studies for students. Since faculty members receive no recompense for either type of such work the issue has not been strongly pursued by either faculty or administration.

1Westinghouse Consultant Report, p. iii
The mention of independent studies to faculty members arouses varied motions, from an attitude of indifference to one of strong feelings. The purpose of this project was to study, in general, such attitudes. An overall view of such attitudes, when gleaned from questionnaire data, should prove beneficial to the total academic program of Union University.

The members of this research team believe that this study is very timely for several reasons: (1) The study is being conducted at the close of the school year, 1974-1975, so most of the data for the academic year is available. The current year is the one in which it was hoped that the adopted goals would be reached. (2) At the present time, Union University is completing its self-study accreditation process. This study could prove to be somewhat of a supplement to the final Self-Study Report. (3) Within the next few months, Union University will move its total campus to a new location. It is hoped that this report will assist with the cultivation of bright academic prospects in new surroundings.

Upon the suggestion of past Vice-President for Academic Affairs, G. Wayne Brown, the project was undertaken. Dr. Brown was convinced that the study would provide valuable information to the Academic Office. He stated that the discovery and presentation of data and reactions regarding the offering of independent studies could assist the Academic Office in determining future policy toward this type of program.

Most of the faculty members on Union's campus were involved in the project: however, the nursing and music faculty were excluded from the study. It was felt that the nursing staff comprised a specialized teaching unit, different in many respects from the mainstream of the college community. The music department was excluded because it offered so many individual classes; much of its work is carried on in tutorial programs.
PROCEDURE

With the assistance of personnel in the Academic Center, data were collected for three one-year periods. The three years chosen were 1971-72, 1973-74 and 1974-75. Due to the time element, the year 1971-72 was chosen instead of 1970-71 and 1972-73 because of the ready availability of the data. The data collection consisted of tallying the total number of courses offered by the various departments, and their corresponding offerings of independent and tutorial studies. Tabulations were made on a fall-winter-spring yearly basis. Summer term was excluded for several reasons; failure of large number of students returning for the break, the several number of faculty members who do not teach during the three month period, etc.

These data were used as background information that could be given to the faculty members and show them what they had done with the independent study program. Based upon past achievements, a foundation could thus be laid from which questions could follow in the research.

A sample population was not selected since it was felt that the whole Union faculty could readily be tested in the experiment. The questionnaire method was selected as the tool. (See appendix for questionnaire).

On April 30, 1975, the revised questionnaire was distributed through campus mail to the faculty. The questionnaires were to be completed and returned anonymously by May 7, 1975. A notice to remind the faculty to promptly return the completed questionnaire was mailed to the faculty on May 5. This procedure was conducted to hopefully insure a higher return rate among subjects polled.

RESULTS

The return rate for the questionnaire sample was a remarkable 70% as 27 of the 39 returned the completed form.
(1) The overall Union University faculty attitude toward independent and tutorial studies is very much a positive one. Of the 27 returns, 18 replied that they viewed such studies positively; four were strongly in favor of them. Thus all but five support the offering of these types of programs. Of the five listed, two viewed them neutrally, while three were negative in attitude toward such studies. Thus, only one in nine faculty members has a negative attitude toward independent and tutorial studies.

(2) The respondents overwhelmingly consider this type of study as a valuable asset to the college curriculum. The response on this issue was 25 to 2.

Another encouraging point for the independent study program was the 24 respondents who stated that if students requested more such studies, they would be willing to participate and offer them.

All in all the faculty overwhelmingly responded positively toward the independent study program.

All 27 respondents felt that there should be some means of figuring such courses as a part of the normal work load. Although the faculty was unanimous in their agreement on this point, it is interesting to note that seven of these teachers did not feel that these studies resulted in too much of an extra load for him. Nineteen felt that the offering of these studies did add significantly to their work load.

(3) Eighteen of the respondents claimed that, based upon experience, most of the independent and tutorial studies they have offered have been upon request by students, while only six felt that the faculty has been the motivating force in the program. Furthermore, 23 faculty members felt that both students and faculty should work together in the offering of these studies.

(4) The faculty, by a response of 18 to 7, felt the lecture method was a better teaching technique than was the
independent and tutorial method. It is somewhat surprising to us that a relatively high number, seven actually preferred the one-to-one and one-on-two method as opposed to the teaching of a large group at once via lecturing. Two left this question blank.

(5) The results show that it was not necessarily true that the older and more experienced the faculty member, the more apt he is to favor the lecture technique as opposed to the independent study. Of the teachers over forty years, nine reacted positively toward the independent study program, while two disliked it as a whole, and one was neutral.

(6) The converse of number five did seem to be valid: The younger and less experienced the faculty member, the more apt he is to prefer the independent and tutorial study program over the lecture method in teaching. Our results revealed that all but one of thirteen respondents were favorable to independent studies.

Note: The researchers do not believe that such correlations were, in effect, empirically tested in this study. Although questions did imply the correlations, we do not feel that such statements can be based upon faculty answers to one question: "Do you feel that independent and tutorial studies are not as valuable a teaching method as the lecture method?" We believe that other factors do enter the picture, such as the lack of prerogative the teachers at Union have as to teaching methods, and the lack of personal experience by each faculty member in this type of program.

(7) Of the 27 respondents, 16 stated their opinions in some way to the independent and tutorial program. Another two utilized the space to argue that their number of such courses over the past few years was incorrect; both claimed that technical research course is actually an independent study program.

Of the 27 faculty respondents, 63.0% were aware of the departmental goals set by the Westinghouse Consultant
Report and approved by the faculty in 1970. (In the annual turnover of faculty members at Union, the chances are good that the teachers who have been hired within the past five years were not aware of the Westinghouse Consultant Report.) The study did not deal with the question of familiarity on the part of faculty members with the Consultant Report.

Surprisingly, half of the subjects either did not concur with our findings on the number of independent and tutorial studies offered by their department, or did not respond to the question. This difference in opinion with our findings at the Academic Center again points out the lack of institutional policy in the stating of the independent study program. Evidently, many faculty members argue that they offer such programs, while the institution does not recognize them as such.

CONCLUSION

Overall, the Union University faculty is rather favorable to the independent study program. It can be surmised that the program is not utilized as effectively as possible due to several reasons, most of which were consistently reported in the faculty response to question 15:

(1) "There must be valid and consistent support from the Academic Dean's Office to assure the success of such ventures. This has been absent in the last three years." So responded one faculty member. "There appears to be a need for a clear independent study policy statement."

Such "support" could be lacking due to the fact that:

(2) "The offering of such courses is not included as part of the work load of teachers; therefore they do not actively 'push' the program." As one faculty member so vividly stated, "When included as part of teaching load requirements, then I'll encourage and motivate students toward them. Until then I'll leave it as it stands."
Faculty respondents were unanimous in their opinion that their offering such courses should be included in their teaching load. One remarked, "It is unfair for us to do all the work so the school can get free payment. It's not fair at all for us."

(3) The lack of the tendency for the more highly-motivated students to take such studies as most students enroll in them because the course is not offered; they can, in this way, circumvent the tougher courses and professors.

Many faculty members claimed that independent studies should be offered only to "better" students. Some have experienced that only these students can accomplish what should be done in these studies, while other students wait until the last minute to do all the work, action which defeats the purpose of the program itself. One professor volunteered:

*I believe that such courses should be reserved only for the very best academic students (overall average of 3.5 or better). Others are not capable of doing what I believe should be required on an independent research project and study. I believe such courses should be a part of the honors program.*

(It is interesting to note that this individual also answered question 10, "If students requested more independent and tutorial studies, would you be willing to participate and to offer more of these type studies?", with "No... Not as our present faculty teaching loads exist.")

The faculty at Union generally seems anxious to improve the independent study programs.
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APPENDIX
QUESTIONNAIRE

For many years a conflict has existed between proponents of different styles of teaching. Chiefly the disagreement has arisen between those academicians who favor the standard lecture method, and those who favor independent and tutorial studies.

In 1970 the Union University faculty adopted the Westinghouse Consultant Report which set goals for the number of independent and tutorial studies to be given by each department. It is not the purpose of this questionnaire to obtain information for support of either type of teaching method. Rather, it is a part of a study being conducted by Jimmy Cagle and Randy Rains to determine the attitudes of each department member toward achieving these goals.

This study is being done under the authorization of Dr. G. Wayne Brown and Dr. Willis H. Kimzey, Acting Dean of Academic Affairs. This study is being conducted by Jimmy and Randy in partial fulfillment of the requirements of Sociology 421, Research Methods.

All faculty participants are advised to keep their completed Questionnaire anonymous. Upon completing this form please mail to:

Randy Rains
Union University
Box 719

Your cooperation in completing this questionnaire is deeply appreciated.
The following information is the number of courses offered as opposed to the number of independent and tutorial studies offered in your department for the given years.

Department

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The goal set for your department by the Westinghouse Consultant Report and adopted by the faculty in 1970 was ____. The % represents the amount of effort in your department that was to be toward independent and tutorial studies.

Note: We recognize that there is a difference between independent and tutorial studies. Due to the fact that the Westinghouse Consultant Report dealt with independent and tutorial studies as a single unit the questionnaire must follow in the same fashion.

1. Sex: Male ( ) Female ( )
2. Age (in years) ____
3. Number of years teaching experience: ____
4. Number of years teaching experience at Union ____
5. Are you aware of the goals set by the Westinghouse Consultant Report and approved by the faculty in 1970?
   Yes (17)  No (10)
6. Do you concur with the findings concerning your department listed on the first page?
   Yes (13)  No (8)  Blank (6)
7. In your opinion, are independent and tutorial studies a valuable asset to a college curriculum?

Yes (25)  No (2)

8. Should the number of independent and tutorial studies depend mostly upon request by students, or depend mostly upon motivation by the faculty?

Dependent upon students (4)  Dependent upon faculty (0)  Dependent upon both (23)

9. In your past experience, have most of the independent and tutorial studies been by request of the students or by motivation from you, the teacher?

Request by students (18)  Motivation by teacher (6)  Blank (2)  Other (1)

10. If students requested more independent and tutorial studies, would you be willing to participate and offer more of these type studies?

Yes (24)  No (3)

11. Into which category would your attitudes toward independent and tutorial studies most likely fall?

(0) Strongly negative  (3) Negative  (2) Neutral  (18) Positive  (4) Strongly positive

12. Do you feel that independent and tutorial studies result in too much of an extra work load for the teacher?

Yes (19)  No (7)  Blank (1)
13. Do you feel that there should be some means of figuring such courses as a part of the normal work load?

Yes (27)     No (0)

14. Personal attitudes toward independent and tutorial studies that may not have been covered in this questionnaire:

WORDGIFTS

He's got a gift for saying things
A way with words, a knack,
The way with words I wish I had
When I need to take mine back.

He's got yet still a better gift:
There's a wisdom in his head
That lets him know if he ought to speak
Or leave his words unsaid.

--W. Clyde Tilley
CONTRIBUTORS

PAT and BILL BOUCHILLON have contributed widely in such journals as Contemporary Education, Tennessee Teachers, American School Board Journal, and The Guidance Clinic. They have jointly published some eight articles in addition to the one in last year's JUFF.

ELDON BYRD is a "free lance" speaker much in demand for banquets, revivals, live entertainment, etc. He is a Lt. Colonel Chaplain in the Army Reserve (34 years!) and a recent recipient of Union's Distinguished Faculty Award, 1978.

KYLE HATHCOX has published a total of twelve articles and resumes in such journals as The Physical Review, The Physical Review Letters, Bulletin of American Physical Society, Proceedings of the International Conference of Semi-Conductors Texas Academy of Science, in addition to Union's JUFF.

THOMAS HAYGOOD previously published in this journal and other journals for which names are unavailable.

GROVE ROBINSON was a Fulbright scholar to Paris, France. The showings of his art works in museums and galleries are too numerous to list here but the following should give some indication: The Parthenon, Nashville; Brooks Art Gallery, Memphis; Atlanta Museum of Art; The North Carolina Art Museum; James Gallery, New York City; The Asheville Art Museum; The Dan Cooper Gallery, New York City; The Garden Gallery, Raleigh, North Carolina. Mr. Robinson has had a total of 16 one-man shows in the U.S.A.

MICKY LUCK has had numerous art showings, including twice in the National Sculpture Exhibit, Crafts 1977 in Paducah, Kentucky, the All-Tennessee Artist Show in Nashville for two years, Artist Festival in Jackson, and several showings in Florida.
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The Journal of Union's Faculty Forum is published under the sponsorship of the Faculty Forum of Union University, Jackson, Tennessee.

-- Ernest Pinson (Co-Editor)
-- Wayne Alford (Co-Editor)