A BIBLIOGRAPHY FOR SHARED-TIME (DUAL ENROLLMENT), A CONCEPT FOR PROVIDING EDUCATIONAL PROGRAMS.

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REPORT NUMBER MSU-BIBLIOGRAPHIC-SER-3 PUB DATE DEC 66
CONTRACT OEC-65111
EDRS PRICE MF-$0.25 HC-$0.84 19P.

DESCRIPTIONS- #ANNOTATED BIBLIOGRAPHIES, #PUBLIC SCHOOLS, #PRIVATE SCHOOLS, #EDUCATIONAL PROGRAMS, #DUAL ENROLLMENT,

A Bibliography for SHARED TIME (dual enrollment)

A CONCEPT FOR PROVIDING EDUCATIONAL PROGRAMS.
A Selected and annotated bibliography of publications dealing with the concept of shared-time--dual enrollment--for conducting educational programs between two or more schools.

by

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The material reported herein was performed pursuant to a contract with the United States Department of Health, Education, and Welfare, Office of Education. Contract No. OE 85111.
Introduction

The need for expanded and improved vocational education programs has been recognized by most educators, businessmen, and others. The shared-time concept has been suggested by many persons in Michigan as the appropriate approach for the development of stronger vocational education programs. Some have recommended the development of area skill centers which would serve students from several high schools on a part-time basis. The students would take their specialized courses plus some related instruction at a centralized facility but would maintain their enrollment and identity with their "home" high schools. The main feature of this concept is the dual enrollment by the students in two schools, either two public schools or one public and one private school.

Most of the literature reviewed and reported in the following pages focuses on public school-private school relationships. There have been very few reports of on-going shared-time vocational education programs, some of which have been in existence in Michigan for more than ten years. The materials reviewed herein are intended to serve as a guide to the location of articles, books and other references dealing with the broader concept of shared-time.

The materials are presented according to the following outline:

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I. Shared-Time Concepts Defined

A. Legislation


Defines the Shared-Time concept according to H. R. 6074, a bill to amend the NDE Act of 1958; prescribes administrative control, direction, and attendance.

B. Research


Defines the shared-time concept according to the National Education Research Division Survey; differentiates the concepts of released time and shared time; names facilities ordinarily included under shared time.

C. Religious Organizations


Believes that the term shared-time is probably not the best description of the concept since it may imply that public schools are giving away something that belongs to them; suggest alternatives such as split time, reserved time, dual school enrollment, educational co-operation, part-time enrollment, and dual registration.


Defines the concept as given in a conference called by the Committee on Religion and Public Education.

D. United State Government

and Nonpublic Schools, OE - 24014, Cir. No. 772; 1965. 92 p.

Presents introduction, definitions, and highlights of the shared-time concept; studies, by the case method, several existing programs and presents reactions to dual enrollment by persons interviewed; provides extensive bibliography on the concept.

II. Some Bases for Concepts

A. Legal

Gives personal interpretation of church-state separation and legality of dual enrollment under the Zorach Decision of the U.S. Supreme Court (343. U.S. 306-1952); as a member of the National Council of Churches of Christ, feels goals of respect for peoples' religious nature and accommodation of spiritual needs are met.


Presents an analysis of the premises of Title III, Section 305 of the National Defense Education Act.

B. Philosophical

Claims that absolute separation of church and state leads to secularization of our culture, but the modern state with its wide taxing powers cannot so easily be separated from any vital aspect of community concern (education) as people assume; feels the principle of church-state separation must be carefully scrutinized; if not, the result will be poor education.

C. Sociological
Reviews the concept of shared time as stated by Dr. Harry L. Stearns; uses a hypothetical community on which to apply benefits, problems, and explanation of the program.


Urges women in their local communities to support the shared-time concept; feels it will promote unity and remove roadblocks in the way of federal aid to education.

Havighurst, Robert F. "How Big City and Suburban Schools Can Get Together." Nation's Schools 74:60-1, 86; September 1964.

Presents views on how metropolitan and suburban schools should work to eliminate educational inequalities; outlines steps necessary: voluntary committees, area wide organization, reorganization of metropolitan districts.

III. Issues Identified

A. Administrative and Instructional


Gives differing viewpoints regarding legality, educational and financial support, and quality of shared-time programs; discusses administration of and encourages experimentation with the shared-time concept.


Gives differing viewpoint of religious leaders on the shared-time concept: Dr. Dumont F. Kenny, vice-president of the National Conference of Christians and Jews, Catholic Bishop
Stephen S. Woznicki; Dr. Finis E. Engleman, executive secretary emeritus of the American Association of School Administrators.


Suggests the great number and complexity of curriculum combinations and groupings that would have to be handled by the public schools when each religious group decides how much or how little of the public school curriculum it wants children to have under the shared-time program.


Prefers to substitute the term dual enrollment since shared-time may be interpreted in many ways; says that private schools have found it increasingly difficult to maintain a well-rounded curriculum due to expense; feels shared-time can expand educational opportunity for all children and improve the over-all education system.


Gives opinions expressed in a 16,000-school-administrator sampling concerning shared-time; cites negative results due to financial difficulties and problems of class scheduling; gives other problem areas and percentage of respondents' reasons.

Nation's Schools. "We're Not Sold on Shared-Time,

Gives results of a survey involving 16,000 school administrators; shows three out of four do not want shared-time mainly because their facilities are already pressed for space, and the idea violates church-state separation.


Gives responses of teachers, both ecclesiastical and lay, to shared-time according to geographical regions; reports differences in opinions by percentages in the Northeast, Southeast, Middle and West sections of the U. S.

Rice, Arthur H. "Are Shared Facilities the Answer?" Nation's Schools. 69:54-58; June 1962.

Gives testimonies from school administrators in shared-time districts and comments from national public and parochial school leaders; tells of instruction in industrial arts, home economics, sports, etc. and lunch programs; tells of some difficulties.

Regulation of parochial and public school vocational programs, gives differing opinions on legality; cites parental opposition.


Expresses approval of shared-time programs in a letter written as acting deputy superintendent for administrative services, Harrisburg, Pennsylvania, Department of Public Instruction.


Examines the proposal; defines it; offers merits; cites some problem areas; school
scheduling, facilities, costs, basis for aid, credit, curriculum; urges its consideration by the public.

B. Legislative and Legal Church and State. "Shared Time Debated." Church and State 17:12; April 1964.

Reviews the debate over bill H.R. 6074; cites opinions of Congressmen and churchmen—Catholic and Jewish.


Shows that Senator Ribicoff of Connecticut is convinced that unless a solution to the religious controversy in education is found, Congress will never be able to come up with a sound program for Federal aid to education.


Reports controversy over shared-time, favored by Roman Catholics but opposed by Protestant church representatives and others, could be expected to be carried to a court test; a Supreme Court ruling on shared-time might be the result; attacks shared-time proposal for Chicago schools; Midwest Director of Protestants and Other Americans United for Separation of Church and State makes statements regarding financial relief to parochial school systems; recommends a court test to his advisory council in Washington.


Shared-time proposals are based on the principle that education of the child is a responsi-
bility of the parent; and, therefore, public education should be available to all children without unreasonable or arbitrary discrimination; reports several legal rulings: Oklahoma, New York, California, Utah, New Jersey, Oregon, and Iowa; believes that shared-time is constitutional; suggests a three-question test to apply for those who question its constitutionality.


Documents a speech in the Senate which proposed that shared-time be a part of any program of general aid to public elementary and secondary schools; argues that a combination of his proposals on shared time and tax deduction "can resolve the religious controversy in education."


Relates a suggestion from Representative Powell (D-N.Y.) that shared-time programs might solve the church-state issue which has blocked Federal Aid to elementary and secondary schools; has presented a bill that would provide demonstrations in shared-time programs.


Describes the practices used to operate shared-time programs between public and non-public schools at the junior and senior high school levels in Detroit, Flint and Cheboygan, Michigan; Philadelphia and Pittsburgh, Pennsylvania; Hartford, Connecticut; and Hamilton, Ohio; believes success of shared-time programs depends upon such factors as spirit of cooperation,
state laws, local opinion, and available facilities.

C. Religious

America. "Dissent on Shared Time." America 107: 453; July 7, 1962. Rejects shared-time by the National Advisory Community Relations Council, a coordinating agent of six national Jewish organizations and 62 community councils; governing council of the American Jewish Congress also voted opposition to shared time.


Favors shared-time but sees some administrative complications; cites good by-products; Roman Catholics would have greater stake in public school system and would unify community savings for schools and churches.


Gives differing viewpoints of religious leaders on the shared-time concept: Dr. Dumont F. Kenry, vice president of the National Conference of Christians and Jews; Catholic Bishop Stephen S. Woznicki; Dr. Finis E. Engleman, executive secretary emeritus of the American Association of School Administrators.


Claims shared-time is just not feasible for three reasons: turmoil from shifting of students; non-acceptance by Roman Catholic hierarchy, which wants to educate the "whole" child; wild and vigorous growth of church schools in the denominations where they do not presently exist.

Believes that shared-time has worked well in many communities and that the predictions of the pessimist have not materialized; cooperation is possible; administrative problems not insurmountable; pupil adjustment to the dual system and public resentment has been minimal; states that a thoughtless shared-time program can reduce the public schools' status.


Relates favor of experiments in shared-time; but Msgr. Hochwalt does not think it would solve the church-state conflict over Federal aid to schools.


Gives viewpoint of Msgr. D'Amour who says that shared-time has no relationship to the question of Federal aid for parochial schools.


Presents a policy statement of the National Council of the Churches of Christ in the U.S.A., adopted by the General Board on June 4, 1964; approves further experimentation with and continuing evaluation of dual-school enrollment for classroom instruction as a viable provision for those who, for conscience sake, maintain separate schools.


Reports that some Catholic educators believe
shared-time might be the beginning of the end of parochial schools; claims a transfer of loyalty from the parochial to the public schools is involved; seems parochial school may be forced into secondary significance.


Lists typical objections to support the view that shared-time would be detrimental to public schools: no solution to church-state questions; costly and wasteful; subject matter conflicts, etc.


Believes that shared-time widely practiced would relieve Catholic schools of some major expenses and major personnel problems, but it would mean the abandonment of all attempts to work with members of other religious groups to influence public schools to true humanism.


Cites the education law of April 11, 1965 and its implications for shared-time; leading educators and clergy speak of its merits and predict wider use of it; various shared-time programs are cited and reactions to them.


States that at the present time as many sisters are prepared to teach mathematics as are prepared to teach religion in secondary schools; the same is true for science; asks: What will become of these teachers when shared time no longer permits them to teach their specialties?

Reports that the president of Citizens for Educational Freedom (a militant Catholic group), which wants parochial schools to share in any Federal aid to education, said shared-time is unworkable in most school systems; gives evidence to support.


Presents a Catholic point of view; considers shared-time to be only second best; thinks it is a compromise of the philosophy which looks upon education as an integrated whole; an understanding of all science, mathematics, social studies, and oneself.

IV. Some Programs Described


Describes program of shared-time in Pittsburgh, Pa.

Church and State. "Rough Time." *Church and State* 16:9; September 1963.

Cites rough time for shared-time in Monroe, Pennsylvania; gives unfavorable picture of the concept as related by Dr. Edward E. Kenner, president of the Citizens Schools Committee in Chicago--it's a cost disadvantage to public schools.


Describes programs of shared-time in Monroe-ville, Pennsylvania; Bay City, Michigan; Cherry Hill District, Inkster, Michigan.

Describes a new key to the future for Catholic education—the Confraternity of Catholic Doctrine (C.C.D.); enlists the laity in the work of the bishops and priests through catechetical centers (special buildings devoted exclusively to teaching religion, located near public schools); in these centers public school children receive religious training (one hour per week) during regular school hours under New York State's released-time program.


Describes program of shared time in Cherry Hill District, Inkster, Michigan.


Tells of Rhode Island school cooperation where vertical division of school building facilities and joint sessions for some classes has been used; relates arrangement of separate faculties, department heads, etc.; pictures the plan in which 3970 students are instructed in a school designed for 1800 students.


Describes program of shared-time in Monroeville, Pennsylvania.


Describes program of shared-time in Cherry Hill District, Inkster, Michigan.

Describes program of shared-time in Monroeville, Pennsylvania.


Proposes a new variation of the shared-time concept: "... instead of having students spend part of their day in one school and part in another, they would spend the whole day in one school under two separate authorities." ... and other unique setups in Fort Recovery, Ohio; cites the Mercer County example to illustrate both practical meaning and problems of the proposal.


Cites shared-time arrangement in Monroeville, Pennsylvania; there 27 parochial-school students began taking courses in computer programming and data processing; they spend mornings in their own schools and after lunch attend public schools; gives favorable comments by Msgr. John B. McDowell and Sup. Alfred W. Beattie.


Cites the program of shared-time in Hartford, Connecticut.

Protestants and Other Americans United for Separation of Church and State. "Rough Time." Church and State 16:19; September 1963.

Cites the program of shared-time in Cherry Hill District, Inkster, Michigan.


Tells of eight independent school districts in New Jersey on minimum essentials, professional days, sports, audio-visual center, etc., gives viewpoints of administrators.

Cites the programs of shared-time in Cheboygan and Flint, Michigan.

V. Evaluation of Some Shared-Time Programs


Discusses the Shared-Time concept; tells of National Education Association survey and cites benefits and difficulties of the programs; quotes various legal authorities and presents differing opinions with rationale behind them; sees legality (as) a continuing question and thus, programs will be based on matters of policy, which will vary.


Reports the results of a survey of superintendents in the 183 districts with shared-time; gives reactions to questions of inter-agency and inter-organization relationships, financing, staffing, and legality.


Gives six reasons most frequently cited by those who favor shared time and five reasons most often cited by those opposed to the concept.


Defines the concept; emphasizes sharing the child's time rather than the public school's time; makes an assumption regarding a child's time and concludes the state and the church may share the time of all children at the discretion of the
parents; is a published symposium on shared-time to which 18 educational and religious leaders of several faiths contributed.


Reports the increase in Catholic School enrollments over the number of religious teachers, rising tuition, crowded classes, etc.; welcomes shared-time to provide laboratory and other expensive facilities; states that in about 20 states shared-time is ruled out by laws allocating funds to local districts on the basis of full-time pupils only; gives three categories of state aid provisions and cites state care examples.

VI. Unannotated Articles

American Vocational Journal; March 1965.

Association of Superintendents and Curriculum Development Yearbook; 1965.


Illinois Education; November 1964.

National Catholic Education Association Bulletin; February 1964.

National Catholic Education Association Bulletin; August 1964.


Theory Into Practice 4:14-17; February 1965.


VII. Unannotated Books

