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A SURVEY AND EVALUATION OF AUDIO-VISUAL EDUCATION  
IN KENTUCKY CHURCHES OF THE SOUTHERN BAPTIST  
CONVENTION AND THE CHURCH OF THE NAZARENE

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A Thesis

Presented to

the Faculty of the Department of Christian Education

Asbury Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Master of Religious Education

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by

W. Wayne Kirk

May 1968

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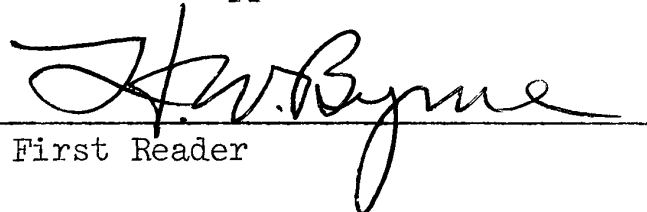
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Approved:

  
First Reader

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Second Reader

by  
W. Wayne Kirk

May 1968

TO MOTHER AND DADDY

and the memory of my grandparents

MR. AND MRS. HENRY WILLIAMS



## ACKNOWLEDGEMENTS

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Wayne Kirk

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## CHAPTER I

### THE PROBLEM AND DEFINITIONS OF TERMS USED

A desire to discover the factual situation of audio-visuals in the local church has prompted the research for the information given in this thesis. The public educational systems have adopted the audio-visual program as a major area of concern in the learning process. Many churches use audio-visuals, but many professionals feel that the media has not become an integral part of the total church program.

#### I. THE PROBLEM

##### Statement of the problem

The problem considered in this thesis has been to find the existing condition of audio-visuals in 36 Nazarene and 36 Baptist churches. The major emphasis of this research has been to find the strong points, the weaknesses, the general attitudes of the local church toward the audio-visual program.

The purpose of this study is (1) to present possible criteria by which a church might be able to measure the media program of the local congregation; (2) to make a normative survey in which a comparison was drawn between 36 Nazarene and 36 Baptist churches in the area of audio-visuals, considering such factors as size of the church, size and wealth of the denomination, standards of discipline employed by the denominations, and number of years the denomination has had an audio-

visual department at the national or regional level; (3) to present local church attitudes with regard to audio-visuals as revealed through a questionnaire study of the local church program.

#### Importance of the study

The audio-visual program is very important because learning through the eye-gate is more effective than learning through the ear-gate. When the learning process takes place through the use of both the eye-gate and ear-gate, it is imprinted upon the mind in a more effective manner. When material is presented in an effective way one seldom forgets what he has seen. The Church should take advantage of every means possible to communicate to all the knowledge of the way of Salvation. The use of audio-visuals is one of these ways and the challenge they present is given to us as Christians.

The church world has always used preaching to promote the message of Christ to mankind. The lecture and evangelistic messages have been made less effective due to the modern media of communication. The major problem of the church world today is that it is not reaching the people in the most effective manner. The church uses audio-visuals in a mediocre way but has yet to realize their full potential.

#### Limitations of the study

Many limitations have been involved in this paper; (1) lack of time, (2) limited amount of time for book research, (3) inadequate background in the field of audio visuals, (4) a selected group of



churches in the Nazarene and Baptist denominations to list only a few.

In consideration of a subject so vast not all areas could be covered. Many of these areas would be adequate in themselves for a thesis. This research has been limited to a brief study of four major areas: physical facilities; curriculum and instruction; audio-visual personnel; and budget and finance.

#### Procedures employed in the study

One of the first steps taken in the developing of this thesis was the preparation of a questionnaire which was to be used in evaluating each local church program in the area of audio-visuals.

Organizations were written in search of questionnaires which had already been prepared for this type of research. They were the National Council of Churches, the National Education Association, National Headquarters of the Church of the Nazarene, the University of Pittsburgh, the University of Kentucky, the Executive Council of the Episcopal Church, and the National and Regional Headquarters of the Southern Baptist Convention.

The only response which proved helpful came from the Episcopal Church. The Episcopal Audio-Visual Council on Public Information had prepared a questionnaire for a project survey. The A.V.C.O.P.I. is no longer active and the survey was never made.

The format of this questionnaire, as well as some of the questions, was used in the formation of the evaluative checklist. Many questions were added enabling the author to obtain a comprehensive

coverage of the total program.

After the questionnaire was formulated, seventy churches were chosen in each of the two denominations. All churches selected were in the same area geographically and ranged from a hundred and less in enrollment to six hundred and above. Because of these two control factors a more accurate survey was obtained.

In order to establish more accurate results from the questionnaire, five categories were developed:

Category I - Enrollment of 600 and above

Category II - Enrollment of 400 to 600

Category III - Enrollment of 200 to 400

Category IV - Enrollment of 100 to 200

Category V - Enrollment of 100 and below

When a specific category is referred to in the text of this thesis, it will be in conjunction with the categories just listed.

The churches did not identify themselves but the questionnaires had been mimeographed on two different colors of paper, blue for the Baptists and yellow for the Nazarenes. When the questionnaires were returned it was very easy to separate the two denominations. An identifying mark was placed on the front of each questionnaire so that when it was returned it could be matched with a mastersheet, and the name and size of the church would be revealed. This worked very well except in two cases. Two Baptist pastors removed the front page therefore these questionnaires were not used.

A self-addressed, stamped envelope was sent with each questionnaire. The author felt this would enhance the possibility of having a greater percentage of the questionnaires returned.

When the questionnaires were returned, the results were recorded on large charts. Then when all the questionnaires were analyzed, the totals were obtained and the percentages figured. A total of 36 Nazarene and 36 Baptist churches were evaluated. The percentages were obtained by using 36 as 100%.

After all the percentages had been calculated they were placed in chart form which gave more insight into the total picture. The charts made for easier comparison of the two denominations.

## II. DEFINITIONS OF TERMS USED

### Audio-Visuals or Media

The term audio-visual covers a very large area. Therefore, in this paper, the term has been limited. When the term audio-visual, media, instrument or machine is mentioned it will refer to the following: 16 mm. film projector; filmstrip projector; 8 mm. film projector; opaque projector; overhead transparency; record player; flannelgraph; slide projector; tape recorder; and curriculum materials which would accompany any of these instruments.

### Category

In this research, it was found that the churches varied in size. To eliminate the problem of comparing larger churches with the smaller

churches categories were established and evaluation and criteria obtained within each of these categories.

## CHAPTER II

### PHYSICAL FACILITIES

There are over 300,000 Protestant churches in the United States of America. Two-thirds of them were planned and erected before the last two decades, when the use of audio-visuals received such great impetus. Unless a church was recently erected, it is probably not adaptable in its present condition to the use of audio-visuals.<sup>1</sup> Even if the church were recently constructed, it may not have been supervised by a media specialist.

#### I. THE CLASSROOMS

Rooms are audio-visuals in themselves. The cleanliness, color, type and arrangement of furniture, adequate space, proper lighting play an important part in the final analysis of the room. Tower states, "There are five factors to be considered in room requirements for audio-visual aids; (1) light, (2) air, (3) sound, (4) power, and (5) adequate screen surface."<sup>2</sup>

The light can be controlled by various methods and will be discussed later in the paper. Air presents a real problem. Unless

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<sup>1</sup>Oscar J. Rumpf, The Use of Audio-Visuals in the Church, (Philadelphia: The Christian Education Press, 1958), p. 104.

<sup>2</sup>Howard E. Tower, Church Use of Audio-Visuals, (New York: Abingdon Press, 1959), p. 59.

there is a ventilation system which works by a fan, there is very little solution to this problem. One way in which this can be resolved is by placing the curtains four inches from the wall, leaving enough space for air to circulate behind them. Sound is most important. If the people can't hear, the entire purpose of the audio-visual is lost. A room with the best accoustics should be chosen for the sound films. When the acoustics of a room are less than the best, the purpose may be lost, even when using the latest in projection equipment or the finest of sound films. The speakers of the projector should be placed where the sound is the clearest. Most of the time they are placed to the front of the room near the screen. The arrangement of the screen and projector is determined by the location of the electrical outlets. The outlets should be checked to see if they are adequate before using them. If the power permits, the projector should be arranged the long way of the room. Tower states, "The screen should be placed in the light-source end and light excluded by simple drapes or roll-up shades."<sup>3</sup> The group should be seated as far away from the screen as the room will allow with a good viewing angle.

It is questionable whether a basement room is adequate for the use of audio-visuals. Before a room is chosen in the basement these questions should be asked: What other rooms are available in which projection is reasonably satisfactory? Can the church sanctuary be

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<sup>3</sup>Ibid., pp. 64-65.

used at night without any changes that are costly? If so, how often does the church need to use projected pictures with a large group in the daytime?<sup>4</sup>

## II. THE AUDIO-VISUAL EQUIPMENT

Next to curriculum, the equipment is one of the most important factors in audio-visual instruction. Howard E. Tower states:

If a church is to make full use of audio-visual resources, the following equipment will be needed:

Still projectors for 2 x 2 slides and filmstrips for each department.

A motion picture projector (16 or 8 mm.)

Record players (78, 45, 33 1/3 and 16 2/3 rpm) for each department

An adequate number of projection screens.<sup>5</sup>

In the Evaluative Checklist which was used in this study, ten different types of audio-visual equipment were listed. They were as follows: 16 mm. film projector, filmstrip projector, 8 mm. film projector, opaque projector, overhead transparency, record player, flannelgraph, slide projector, tape recorder, tape recordings, and a space was left blank for any other equipment which the churches might have had.

### 16 mm. Film Projector

This could be considered the classic of all the audio-visual

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<sup>4</sup>Ibid., p. 66.

<sup>5</sup>Ibid., p. 48.

materials. It is very useful although the purchase or rental of it is very expensive. Table 1 shows the percentage of churches which own or have available this instrument. No Nazarene churches owned one, yet 33% of the churches had the projector available to them. Only 19% of the Baptist churches owned a projector, but 53% of the churches said that they had a projector available to them. Only seven owned projectors, with 31 projectors available to the churches. This averaged out to one church-owned projector for every 2,630 persons by combining the Sunday school enrollment of both denominations. The National Education Association states that there should be a 16 mm. projector for every 200 students in the public school system.<sup>6</sup>

### Filmstrip Projector

This instrument will project 2 x 2 slides and both double and single frame filmstrips. The term "filmstrip" refers to a sequence of single or double frame 35 mm. pictures in a roll of film. They can be either black and white or color. Filmstrips are seldom rented but rather they are purchased outright.

- There are some basic advantages in filmstrips; they are:
- (1) Compact, easily handled, and are always in proper sequence.
  - (2) May be supplemented with captions or recordings.
  - (3) They are inexpensive.
  - (4) They are useful for group or individual study as projection rate is controlled by instructor or user.
  - (5) Are projected with simple lightweight equipment.<sup>7</sup>

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<sup>6</sup>Ellsworth C. Dent, The Audio-Visual Handbook, (Chicago, Illinois: Society for Visual Education, Inc., 1949), p. 116.

<sup>7</sup>Jerrold E. Kemp, Planning and Producing Audio-Visual Materials, (San Francisco: Chandler Publication Co., 1963), p. 10.



TABLE 1  
EQUIPMENT OWNED OR AVAILABLE TO NAZARENE AND BAPTIST CHURCHES  
(36 Churches)

EQUIPMENT	NAZARENE		BAPTIST	
	Own	Have Available	Own	Have Available
1. 16 mm Film Projector	0%	33%	19%	53%
2. Filmstrip Projector	8%	28%	58%	33%
3. 8 mm. Film Projector	3%	14%	14%	19%
4. Opaque Projector	3%	3%	6%	17%
5. Overhead Transparency	0%	3%	3%	17%
6. Record Player	44%	31%	87%	14%
7. Flannelgraph	39%	28%	39%	17%
8. Slide Projector	17%	28%	44%	44%
9. Tape Recorder	36%	33%	33%	33%
10. Tape Recordings	19%	17%	33%	11%
11. Other _____	3%	6%	42%	3%

As can be seen (Table 1) the Nazarene churches only had 8% of their congregations owning a projector, and 28% of them had a filmstrip projector available to them. The Baptists had a strong 58% ownership among the churches, with projectors available to 33% of the congregations. As revealed, the Nazarene church is much too weak. This averages out to one projector for every 2,211 enrolled in the Nazarene church. It has been recommended that there be one filmstrip projector for every 200 students in the public schools.<sup>8</sup>

#### 8 mm. Film Projector.

This is the smallest of the motion picture projectors. It is usually found in the home, however there are a few churches that own them. It is noted in Table 1 that only 3% of the Nazarene churches have them as compared to 14% of the Baptists. There is relatively little available religious material to be found which is the reason for the lack of the use of the 8 mm. projector in the religious world. Even today with all of the advances being made in this field, still little can be obtained. One of the great possibilities for this instrument is for the departments of the church school to undertake the making of their own films. These could be kept from year to year, thus making it possible for a given department to build up its own audio-visual library. This would be especially good within the children's divisions.

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<sup>8</sup>Dent, loc. cit.

### Opaque Projector

This instrument operates by means of reflected light. Printed pictures and objects may be projected on a screen, thus reproducing exactly the printed page of a book for the whole class. Tower says, "Many churches are finding this medium very effective and have built up a good library of mounted pictures for use with their opaque projector. It should be remembered that complete darkness is needed for this type of projection.<sup>9</sup>

The Nazarene churches (see Table 1) had only 3% which owned these projectors and only 3% had them available. The Baptists only had 6% which owned a projector and 17% of the churches had them available. This is a relatively inexpensive instrument and one which could be very beneficial to the entire church program.

### Overhead Transparency

This is one of the most promising instruments in the educational world. With this projector, a teacher can outline the whole lesson or have diagrams for the entire class. The projector will show a brilliant picture in a fully lighted room. This eliminates the problem of light, darkness and ventilation. This projector is easily transferred from place to place.

Some of its' main advantages are: (1) Can present information in systematic, developmental sequences. (2) Use simple-to-operate projector with presentation rate controlled by instructor. (3) Requires only limited planning. (4) Can

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<sup>9</sup>Tower, op. cit., p. 42.

be prepared by variety of simple, inexpensive methods.  
 (5) Particularly useful with large groups.<sup>10</sup>

Unfortunately there were no Nazarene churches owning an overhead transparency projector and only 3% of the churches had them available. Only 3% of the Baptist churches owned one of these projectors. However, 17% did have a projector available to them. It is a relatively inexpensive instrument. A projector can be purchased for approximately \$180.00, which is quite reasonable for such a useful instrument.

### Record Player

As can be seen in Table 1, the record players rated the highest of all the audio-visual equipment in both denominations. Within the Nazarene churches, 44% owned record players, while 31% of the churches had record players available to them. There was a strong increase in the Baptist church with 87% owning a record player and 13% having them available. One reason for this strong increase is the cost of record players, and the availability and low cost of the materials. A great deal of recordings of music and sing-along songs for children are now being recorded on all speeds (78, 33 1/3, 45 and 16 2/3 rpm). Now there is a great interest in stereophonic sound on records and on tape. The stereophonic sound creates the illusion of depth and movement. Although it is not clear how this feature will be successful in the church program, in general it has many possibilities.<sup>11</sup> There are several

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<sup>10</sup>Kemp, loc. cit.

<sup>11</sup>Tower; op. cit., p. 45.

points which will aid in the use of a record player:

1. Place the machine so that the speaker is about even with the ears of the listeners.
2. Make sure that everyone is able to hear clearly. Experiment by listening from all areas of the room.
3. Handle records carefully. Take hold of the edges to avoid leaving finger prints and scratches. Use a special record brush to clean the lint and dust from the recordings before they are used.
4. Use a microgroove needle for a long-playing record (45 and 33 1/3 r.p.m.) or the disk will be damaged. The finer grooves on these records require a finer needle. Most good three-speed machines are equipped with this type.
5. Place the needle on the record very cautiously. Never drop the pick up arm, for this will damage the disk and the needle. Children should not be allowed to operate the record player unless they are older and experienced.
6. Keep the player in good repair. Never play records with a damaged or worn-out needle.<sup>12</sup>

If these points are followed it would not take very long to build a good record library for all the departments of the church. This would encourage the church to take care of those materials they already have.

#### Flannelgraph.

This is considered a non-projected visual aid, and it has some definite advantages. The children actually see what is happening as the thought progresses, instead of viewing one completed scene, as in a picture. The characters may be moved about at will or left in one spot

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<sup>12</sup>Gene A. Getz, Audio-Visuals in the Church, (Chicago: Moody Press, 1959), p. 191.

by a mere pat, for a piece of flannel is pasted on the back. The flannelgraph has been most successful in the children's division. The more the children are involved with flannelgraph stories, the more benefit they will receive from them. The most interesting flannelgraphs are those which incorporate a great deal of action.<sup>13</sup> In general this can be one of the most incorporate learning instruments of the church school.

As Table 1 reveals, both the Nazarene and Baptist churches ranked very high with this item. Both had 39% of their churches owning flannelgraphs. Since these flannelgraphs are inexpensive, there should have been an even higher percentage of churches possessing them.

### Slide Projector

Many times a slide projector and a film projector are combined into one machine. They are basically the same, the only difference being that one uses filmstrips and the other uses slides. Tower defines the many reasons for starting with a projector of this nature:

1. There are more suitable materials for use with this machine than other types.
2. The equipment and the material is much less expensive than sound motion picture film and projection equipment.
3. The equipment is easier to use and the materials are more easily integrated into the teaching program of the church.<sup>14</sup>

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<sup>13</sup>Lois E. LeBar, Children in the Bible School, (Westwood, N.J.: Fleming H. Revell Company), pp. 283-286.

<sup>14</sup>Tower, op. cit., p. 47.

Slides result in colorful, realistic reproductions of original subjects, which may be adopted to group or to individual use. Greater effectiveness may be achieved by combining the slides with taped narration and/or music.

A very weak 17% of the Nazarene churches owned slide projectors, and only 44% of the Baptists possessed a projector. It would be difficult for each department to own a projector, however it is a goal for which each church should strive.

#### Tape Recorder and Recordings

Gradually more and more materials are being prepared for church use in this medium. Means for duplicating original material recorded on tape is now being perfected. The time may soon come when many narratives may be available on tape. At present many churches are using the tape recorder in the following ways:

1. recording portions of church programs to play back to shut-in members.
2. recording of choral groups for rehearsing purposes.
3. dramatic programs to be recorded for radio use or to be shared with other groups in the church.
4. for personal record of special programs of the church.<sup>15</sup>

Very few churches have learned how to integrate the tape-recorder into the learning process of the church school. This is only brought about by training. In looking at Table 1, we find that this is the

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<sup>15</sup>Tower, op. cit., p. 46.

only area in which the Nazarene church had a larger percentage. There were 36% of the Nazarene churches possessing tape recorders and only 33% of the Baptists. Both had 33% reporting that they had the availability of a tape recorder. Due to the low number of churches owning machines, there was also a low percentage having tape recordings.

This audio media could be considered expensive. However, if mastered by the teachers of the church, it could prove to be one of the most valuable pieces of equipment in the educational program.

#### Most Used Equipment

A close survey of Table 1 produced the four most used types of equipment in the Nazarene and Baptist churches. It was found that both denominations like usage of three instruments. Now to observe each denomination separately.

In the Nazarene churches the equipment most used was as follows: Record player 44%; flannelgraph, 39%; tape recorder, 36%; slide projector, 17%. In Table 2 one sees the percentage breakdown of the church size categories. Because there was only one church in categories I and II the evidence cannot be considered representative. However categories III, IV and V show that there is a great weakness in the area of media equipment. As can be seen, category V (100 and below) was the weakest of all. As size increased the statistics became somewhat better.

The research shows that the Baptist churches are somewhat stronger than the Nazarene churches. The four most used pieces of





equipment were: Record player, 87%; filmstrip projector, 58%; slide projector, 44%; flannelgraph, 39%. It is quite noticeable that the Baptist churches have more of the expensive equipment. For a closer look at the categories Table 3 gives one an accurate account of the situation. The large churches have much more than the smaller churches. As the size of the church decreases, so does the amount of equipment. It would seem as though something should be worked out through the denominational headquarters in order to remedy this problem. It should be noted here that even the smaller churches in both denominations should have more of the inexpensive equipment than they do. One could understand the lack of the expensive equipment, but there is little excuse for lack of ingenuity.

### III. THE AUDIO-VISUAL CENTER

In any well run factory, office, or business establishment where people are being trained, there can be found the various facilities which are needed for the proper operation of these firms. Almost all public school systems today have audio-visual centers. These are the tools they need to help them accomplish educational goals. Audio-visuals are tools which help the church accomplish spiritual goals. They should be available to the people of the church when they are needed. All audio-visual aids -- filmstrips, slides, recordings, maps, pictures, equipment and other materials -- must have a place to be stored. It would be wise to have special lockers for the larger



pieces of equipment. An audio-visual library which could process and file all of the smaller equipment would be helpful. In this way a knowledge of all material available would be easily obtained in a short time. This matter will be discussed from two points of view: (1) the storage space; and (2) the audio-visual library.

### The Storage Space

The storage of all materials should be well planned before initiating the audio-visual program. Fulton says,

The audio-visual center should be sufficient in size and arrangement to facilitate the efficiency and effectiveness of media services to all instructional functions. The facilities should provide for such specialized activities as storage, handling maintenance, and circulation control of media; and for office space needed for media center personnel.<sup>16</sup>

Fulton continues by saying,

An educational media center should have facilities for producing such original materials as slides, filmstrips, overhead projector materials, drawings, illustrations, cartoons, charts, maps, graphs, displays and exhibits, set and costume design, lettering, animation and models.<sup>17</sup>

When a church does have a center of this nature, it does make the audio-visuals much more accessible to the teachers. Only turmoil can result by having the teachers searching from class to class for a given piece of equipment or material which she needs. Then many times

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<sup>16</sup>W.R. Fulton, An Instrument for Self-Evaluating an Educational Media Program in School Systems (a document published by the National Education Association, 1968), p. 7.

<sup>17</sup>Ibid., p. 5.

when it is found she is told that someone else has asked for its use. By having one given center and a person or persons responsible for signing the equipment in and out, a real feeling of organization can be given to the teaching personnel.

### The Audio-Visual Library

Because there are so many small churches unable to purchase much of the needed equipment, it is possible for a cooperative center to be formed for ownership of equipment and materials by neighboring churches. This does not usually work out satisfactorily due to various reasons. All the churches would tend to need the projectors or materials on the same day or same hour, or same season of the year. This is true because the churches all celebrate the same religious holidays and usually have the same time for the convening of Sunday school and Church worship.

In setting up a library the overall pattern would be the following: Labeling and Lettering. The call number for each audio-visual and each piece of equipment should be written on it as soon as it is received, using the next consecutive number. See the respective selections for specific instructions on how and where to letter each item. Booking Card: A booking card should be made for each item at the time it is processed. The call number and title are typed on the card. On booking cards for equipment, type the number assigned to the item, and the kind of equipment. These cards are arranged in an open-top file (or library file drawer) by type of material and then

numerically according to the call number. Card Catalog: It is an index file of 3 x 5 cards. In this file would be all the information about all the materials in the library. This catalog enables a person to locate materials in the file, and gives added information about the material. The catalog is made up of file cards arranged alphabetically.

Filing: The catalog cards are filed in alphabetical order according to the first word appearing on each (disregard articles "a," "an," and "the" at the beginning of a title), letter by letter to the end of the word, and then word by word. Never fill a catalog tray more than two-thirds full.<sup>18</sup> Using a system of this nature will keep the program moving, but most of all up to date. Thus, the teachers will have the best equipment and material with which to work.

### Summary

Questions B, C and D in Table 4 reveal the situation of the churches which were surveyed. Only 6% of the Nazarene churches had an audio-visual center. Eighty-nine percent of their churches did not have an audio-visual center and 5% of their churches felt that an audio-visual center was irrelevant to them. In the Baptist churches 28% had an audio-visual center, 67% did not have one and 6% felt that this question was irrelevant to them. Yet, as question D reveals, both of the denominations seemingly had adequate space which could be used as storage space for audio-visual equipment and materials.

Question C is the most enlightening of the three. When it was

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<sup>18</sup>Nazarene Audio-Visual Committee, Your Audio-Visual Library (Kansas City: Nazarene Publishing House, 1968), p. 2.

TABLE 4

PHYSICAL FACILITIES OF THE CHURCH BUILDING  
(36 Churches)

QUESTIONS	NAZARENE			BAPTIST		
	YES	NO	NOT RELEVANT	YES	NO	NOT RELEVANT
B. Do you have an audio-visual center?	6%	89%	5%	28%	67%	6%
C. Are you planning to build an audio-visual center?	17%	69%	14%	19%	44%	8%
D. Is there adequate storage space?	47%	42%	8%	67%	35%	8%
E. Is equipment used systematically each week?	17%	72%	8%	19%	72%	8%
F. Are all departments electrically equipped?	50%	39%	8%	72%	19%	8%
G. Can you use audio-visuals during the day when light is a problem?	50%	36%	14%	69%	19%	11%

The above chart shows the results of questions B, C, D, E, F, and G. There were 36 churches surveyed in both the Nazarene and Baptist denominations.

asked how many of the churches were planning to initiate an audio-visual center, only 17% of the Nazarene churches said they were, and 19% of the Baptist churches planned to do likewise. This left 69% of the Nazarene and 44% of the Baptist congregations without plans for an audio-visual center. Approximately 8% of both churches within the denominations felt an audio-visual center was irrelevant to them altogether.

The churches are very weak in this area, but the surprising fact was that only a very small percent were making plans for a center. There were two churches which felt they were too small for audio-visuals. The author feels that there is no church too small for the use of audio-visuals and the planning of an audio-visual center. This is something that is not necessarily completed at one time but can be established one step at a time. Many churches would be amazed to see the amount of audio-visuals they have already accumulated. Having a central audio-visual library would help them keep track of these materials and would be a real source of accomplishment as they saw the good start they already had in establishing the center. If audio-visual materials are not constantly up-dated and regular care of the equipment maintained, eventually they will be worn out or damaged beyond repair. An audio-visual center will help maintain that which has been attained, and in the long run will save the church money and thus serve the church a hundred fold.

There can be correlations drawn between an audio-visual center



and question E. If the church doesn't have an audio-visual center, it would be impossible for the teachers to use the equipment and materials systematically. W.R. Fulton states, "There should be definite plans for involving teachers in continuous evaluations of the effectiveness of presently owned media."<sup>19</sup> If one person is placed in charge of the audio-visuals then he or she can work with the teachers in evaluating their use of the audio-visual materials. They can determine to what extent it is effective with the students. There are very few teachers who are adequately trained to make such an evaluation on their own.

A church cannot have a systematic program if the materials and equipment are not suited for their specific needs and program. When a church has an audio-visual center with one person at the helm, then they can make a study of the church school and obtain the equipment and materials that are needed for the school. In this way, it won't be just a new audio-visual center, but rather an instrument that will aid the teacher in leading her students to Christ.

Table 4 shows that only 17% of the Nazarene and 19% of the Baptist churches use their material systematically. These percentiles are almost a correlation to those of questions B and C. The results of the questionnaire show a direct relationship between all of these questions and the results which were attained. It is noted in Table 1 that the Baptist churches had much more material available than the

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<sup>19</sup>Fulton, op. cit., p. 6.

Nazarene churches, yet there is only a 2% difference between the two in question E of Table 4. It is possible for churches to obtain materials and equipment before they are ready for them. Audio-visuals are not something that will prove beneficial in themselves. A church may have all the material and equipment available, but unless the teachers know how to use this material, it is worthless and will be of no use in the learning process. It is better to have only a small amount and know that your teachers are well trained in their use than to have a great deal available and no one using them.

#### IV. PHYSICAL LIGHTING

There are very few churches that have appropriate lighting for audio-visuals. Because this is a relatively new area in the church, few have made provision for it. Audio-visuals are here to stay, and if at any time the church should decide to build or remodel, an electrician should be informed of all audio-visual material the church intends to use. In this way ample provision for outlets in the best locations and correct wattage can be made.

#### Electrical

Every room should be equipped with full light-control, electrical outlets, and forced ventilation.<sup>20</sup> Dent says all buildings should be planned in terms of school-wide use of audio-visual aids. The following

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<sup>20</sup>Fulton, op. cit., p. 8.

factors should be given attention: (1) Acoustics, (2) Lighting, (3) Electrical facilities, (4) Storage space.<sup>21</sup> In most classrooms one is fortunate to find one electrical outlet. In new homes being constructed, outlets are installed every ten feet on a large wall, but if it is a small room, then an outlet is placed on each wall. It would be ideal for each room to have at least four outlets. If the room is a large one, then there should be even more. The teacher should be informed as to whether the current is heavy enough to carry the larger pieces of audio-visual equipment such as the 16 mm. projector. All too many times a projector has been turned on only to find that there was suddenly no light throughout the building. Because this does happen and in order to avoid much confusion, it is always good to have more than one fuse box with all switches properly labeled. In this way little chance is taken.

In the survey it is found that 50% of the Nazarene churches were electrically equipped compared to 72% of the Baptist churches. This would be considered very good, if the churches are really as well equipped electrically as reported. In both denominations 8% felt that this was really irrelevant to them. It would become a much more relevant issue if, because of faulty or inadequate electrical wiring, they were to see their church going up in flames.

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<sup>21</sup>Dent, loc. cit.

### Drapes and Shades

One of the major problems in using audio-visuals in Sunday school is the lack of a room which can be darkened. Several methods have been used. One of these is the black roll-up window shade. One of the disadvantages with these is that when the wind blows, it lets light in and can ruin the whole effect of the film. Others have used the rubber-lined drapes on a roller trolley, controlled by traverse cords. The drapes can be placed far enough away from the windows to let the circulation of air continue. The drapes add an air of attractiveness to the room.<sup>22</sup> The goal of every church should be the equipping of all classrooms with adequate electrical outlets and efficient darkening facilities.

When the churches answered the questionnaire, it was found that more than half of both denominations could use audio-visuals in the church school during the day. With the increase of new equipment which needs no darkness, it may be that soon this problem will be eliminated.

Securing draperies for the windows of the church is something that should be placed in the hands of the ladies. They can either make them themselves or select suitable fabrics and have them made.

When proper darkness is acquired, rooms should then be freed of any hazards which might cause accidents. All obstacles should be

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<sup>22</sup>Tower, op. cit., p. 62-63.

removed from any traffic areas. Ventilation is also important. Many times when a room is darkened ventilation is impaired. Usually, due to the small amount of time needed for the showing of the film, this is not a serious problem. However when a new building is being constructed or remodeling taking place, there should be definite plans made for adequate ventilation.

Godfrey M. Elliott notes, "that the control of the physical factors in visual teaching is basic to success as much as the control of the mental factors through orientation and readiness."<sup>23</sup>

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<sup>22</sup>Tower, op. cit., p. 62-63.

<sup>23</sup>Godfrey M. Elliott, Film and Education, (A symposium on the role of the film in education), (New York: New York Philosophical Library, 1948), p. 354.

## CHAPTER III

### CURRICULUM AND INSTRUCTION

Physical facilities discussed in Chapter II can be considered only secondary in the total perspective of audio-visual education. The central core of the problem lies in the curriculum and instruction of the materials to the enrollees of the church school. Physical facilities are only a means which enable us to present the message through audio-visuals. However, the church needs the best equipment in order to present the material at its best.

Our ultimate goal is to reach as many persons as possible with the Christian message. In order to do this every available method must be used. There seems to be no limit to the tremendous possibilities that can be found in using audio-visual education in all division of the Church.

From the beginning of time when man wanted to communicate, he drew pictures. Down through history man has expressed his deepest feelings and emotions through the use of art. Unfortunately, in many churches today, audio-visuals are used as a means toward increased enrollment. In reality, this is an incidental by-product of more vital, interesting and effective teaching.<sup>1</sup>

No generation has been so greatly effected by audio-visuals as

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<sup>1</sup>Godfrey M. Elliott, Film and Education, (A symposium on the role of the film in education), (New York: New York Philosophical Library, 1948), p. 348.

has our own generation. The public has television, motion pictures, and radio which can be seen and heard daily. Audio-visuals are here to stay and the church must learn to use them to the fullest extent.

#### Results of Table 5 - The Nazarene Church

In considering the audio-visual materials which were used in the church in the past year, one must consider the discipline which the Church of the Nazarene has maintained. It is the belief of the Nazarene Church that the attendance of an individual at movies is detrimental to the Christian character. An individual can not be a member of the Nazarene Church if they attend movies. Thus a negative reaction to the use of audio-visuals in the church is often engendered because of the association of this media with the entertainment world. As Table 5 reveals, there were only 28 motion pictures shown in the 36 churches which were evaluated. Most of these films were shown in churches with memberships of 200 or more. Table 1 reveals that none of the Nazarene churches surveyed owned a 16 mm. projector. To make it possible for the church to show a motion picture, they would first have to rent a projector. Added to the cost of renting a film, this would be an expensive undertaking. Because most of these are small churches and because of their strong discipline, it is easily understood why motion pictures were not used more often. The average came to one film for every 237 person enrolled in the Nazarene Sunday school.

There was marked improvement when it came to the use of filmstrips. Only three churches owned a filmstrip projector, yet there

TABLE 5

RESULTS OF EVALUATIVE CHECKLIST ON NUMBER OF AUDIO-VISUAL  
MATERIALS USED IN THE CHURCH LAST YEAR

AUDIO-VISUAL MATERIAL USED	TOTAL NO. USED	NAZARENE (6,633 ENROLLMENT) AVERAGE NUMBER USED PER ENROLLEE	TOTAL NO. USED	BAPTIST (11,779 ENROLLMENT) AVERAGE NUMBER USED PER ENROLLEE
Motion Picture	28	1 every 237 persons enrolled	176	1 every 67 persons enrolled
Filmstrips	91	1 every 73 persons enrolled	261	1 every 45 persons enrolled
Slide Sets	95	1 every 70 persons enrolled	86	1 every 136 persons enrolled
Records	274	1 every 27 persons enrolled	561	1 every 21 persons enrolled
Flannelgraph	407	1 every 16 persons enrolled	250	1 every 47 persons enrolled
Tape Recordings	129	1 every 51 persons enrolled	55	1 every 214 persons enrolled
Other	52	1 every 128 persons enrolled	3	1 every 3,926 persons enrolled



were 91 filmstrips shown. This averaged out to one filmstrip for every 73 persons enrolled. One factor that may have brought about this increase may be that ten churches (Table 1) had filmstrips available to them. The filmstrip projector is not as expensive as the 16 mm. projector, and the filmstrips themselves are more reasonable. In fact, most churches can afford to buy them and put them in their own personal church library. Closely associated with the filmstrip are the slide sets. In the new machines the filmstrip and slide projector are combined in one machine. There were 95 slide sets shown and this was equal to one slide set shown for every 70 people. As Table 5 shows, the comparison between filmstrips and slides is very close. The similarity between the two has probably had a direct result on the amount shown.

In the Nazarene churches, record player (Table 1) ranked first as far as audio-visual equipment. This can account for the sharp increase noted in the amount of records used. The churches used approximately 247 records, resulting in one record for every 27 members. This is a fine increase but it has many implications. First, there is a great deal of material available in this media. Secondly, record players are well within the reach of the smaller churches budget. Third, it requires little skill to operate the machine. Note too, that even the eleven churches which did not own their own record player had them available. This proves a very basic truth: the more equipment there is available to the teacher, the more audio-visual material will be used.

Flannelgraphs will prove this theory even more substantially. There were 407 flannelgraphs used making the ratio one flannelgraph to every 16 enrollees of the Sunday school. Once again, this is a low cost audio-visual and one which is easily obtained. This is a tool, if used properly, which will take much time in preparation. One of the advantages of using flannelgraph is that teachers, with a little bit of ingenuity, can make much of the materials themselves, thus giving a pleasing variety.

A rather surprising use of an audio-visual came in the area of tape recordings. The ratio here was one tape for every 128 enrollees. There were 13 churches which owned a tape recorder, and 12 more churches had them available (Table 1). The very fact that the workers have the machines available to them would be indicative of the reason for a high number of recordings being used. The Nazarene church uses tapes in many different situations such as in nursing homes, hospitals, and in the homes of shut-ins. Another factor to be taken into consideration is that some of the churches have radio broadcasts. No indication was given as to the amount of tapes used in the actual learning process of the educational program.

In the space left blank, one church indicated that they had a phone-o-viewer. This is one of the latest ideas in the media program. It looks like a small TV, yet it is more like a miniature slide projector. On the top is a record player. You put the pre-fixed slide in, start the record, and the machine operates itself automatically. The finished

product is a Bible story with verbal expression and colored pictures. It is an instrument which would be most helpful to teachers in the children's department.

#### Results of Table 5 - The Baptist Church

The Baptist churches made a better showing in all areas mentioned in the questionnaire. The results are tied in closely with Table 1, as are the results in the Nazarene churches. The Baptists used 176 motion pictures last year. This could be the result of seven churches having a projector available for use. Five of these projectors were owned by churches which had a Sunday school enrollment of over 400. These larger churches can afford the more expensive equipment. The smaller churches usually have a difficult enough time meeting the budget let alone the purchase of these larger and more expensive materials. The matter of securing films proves no problem where a church is large enough to underwrite the cost. But once again this is an expense that the smaller church has difficulty underwriting.

Table 1 showed that many of the churches owned film projectors. There were only three churches out of the 36 which owned a film projector or at least had one available. This would account for 261 filmstrips being shown. The ratio was one filmstrip for every 45 persons enrolled in the educational program. Considering the large number of churches having this instrument available to them, the ratio should have been much lower. Another factor to be considered is that most of the larger churches had audio-visual centers and should have a

sizable film library. For the most part the Nazarene churches had a better average because they were not nearly as well equipped as the Baptist churches.

There was a considerable drop in the amount of slide sets used. Only 86 were used, thus resulting in a ratio of one slide set shown for every 136 persons. One reason for this may be that the Baptists seem to put greater emphasis on the purchase of the larger equipment such as the 16 mm. projector. There were 23 churches which had owned or had available a slide projector. Apparently there is not a great deal of material available to the Baptists in this specific area of audio-visuals. Most of the churches using slides had an enrollment of 200 or less in Sunday school. It could be concluded from this that the smaller churches are forced to use only those items available to them or within the reach of their budget. The larger churches, because of their larger financial budget, have a much greater variety.

The best per person ratio in the churches was in the use of records. A total of 561 records used gave a ratio of one record for every 21 persons enrolled. As in the Nazarene churches, the low cost of equipment and materials and the ease with which this equipment can be operated gave advantage to this equipment. This is one of the most frequently used instruments in both denominations. Record players were owned by 31 of the Baptist churches and five had a record player available to them thus giving them 100%. This is also an instrument which requires nothing in the way of preparation which is not the case

with most of the other audio-visuals. Most records also include teaching suggestions which are a tremendous help to the teacher.

There was a noticeable drop in the number of flannelgraphs used. The churches used 250 last year. This represented a ratio of one flannelgraph for every 47 persons enrolled. Perhaps this is true because the Baptist churches in general have other equipment at their disposal and thus don't resort to flannelgraph as often. However, the distribution of churches which used them was about equal. Some people within the Baptist movement oppose the use of flannelgraphs. They feel that they are too elementary to be used. But for the church which must choose between no audio-visuals and the use of flannelgraphs it would seem to be a valid option.

There was also a noted drop in the use of tape recordings. Only fifty-five were used. This presents a ratio of one tape for every 214 persons enrolled in the church school. Most of the broadcasting done from the Baptist churches is done live, thus they wouldn't need a lot of tapes on hand. However, there were twelve churches which owned a tape recorder and twelve churches had them available. The most probable use of the tape recorder is that of recording a service for benefit of those unable to attend church. Very few churches initiate tape recordings into the actual learning process of the church educational program.

One audio-visual written in the space left blank was chalk talks. I doubt that this could be considered an audio-visual instrument in the sense in which this thesis has approached the subject. However with

taped music or a record it could be wove nicely into the church program and would be most effective.

### Types of Motion Pictures

Although very few Nazarene churches have motion pictures it is one of the strong points in the Baptist church. A film must be evaluated within the learning process. Godfrey M. Elliott states:

A good film is interesting to see and to learn from. A good film presents its material the way the mind wants to learn it. Yet not the way the subject matter specialist might organize it. If a film is really good as a film the easiest way to use it will be the right way. It is difficult to do a first class job of teaching with second class films.<sup>2</sup>

This definition, if applied, could be most beneficial to teacher in helping them understand that a film is much more than just entertainment. The church today is using every type of film possible: (1) dramatic, (2) documentary, (3) instructional, (4) entertaining. The churches need more and better films in all of these categories. For the most part, the films which the church is using today have two dominant characteristics: (1) they are poor in quality and (2) they have been designed for no specific purpose.<sup>3</sup>

Now that the need for good films in all areas of the church has been expressed the following is what Edgar Dale considers characteristics of a good picture:

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<sup>2</sup>Ibid., p. 350.

<sup>3</sup>Ibid., p. 341

1. Truthfulness
2. Authenticity
3. Quality
4. Significance
5. Attractiveness<sup>4</sup>

If a film does not have these qualities, then there is no real purpose in presenting it. Dale also states that,

Material should have appropriate mechanical make-up: (1) Clearness and conciseness and interest value; (2) Attractiveness and useableness; (3) Mechanical durability and suitability; (4) Proper methods of emphasizing important phases of work; and (5) Convenience.<sup>5</sup>

Elliott states

To be of greatest value to religious education, the evaluation of films should be related to three categories of qualities: (1) Its basic qualities as a motion picture; (2) the organization and accuracy of its content; and (3) its general utility.<sup>6</sup>

There is no substitution for these qualities: either a motion picture has it or it doesn't.

Many people feel that if a film is used the quality of teaching will be lifted. Films per se have no power to lift the quality and effectiveness of the educational program of the church. The quality of teaching will improve when a quality approach to the use of materials

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<sup>4</sup>Edgar Dale, Audio-Visual Methods in Teaching, (New York: Dryden Press, 1951), p. 258.

<sup>5</sup>Ibid., p. 257.

<sup>6</sup>Elliott, op. cit., p. 344.

is used. "In religious education the quality of use is determined by the suitability of the film to the objectives; (1) The inherent quality of the film; (2) The specialized ability of the teacher; and (3) The degree of control of the mental and physical factors of the educative situation."<sup>7</sup>

### Types and Values of Motion Pictures

Old Testament and New Testament. There is relatively little known of the Bible in the matter of background, and even context. Subjects such as "How we got our Bible," and "How the Bible has been translated into many languages" have been treated dramatically. There are other films which depict geographical locations, ancient cities, and other interesting facts mentioned in scripture. Gene A. Getz states,

Much of this has been made possible by recent archaeological discoveries. These films are particularly helpful in aiding all ages to understand the background and setting of the Bible and illustrating the authenticity of the scriptures.<sup>8</sup>

Bible stories for children are now being produced on 16 mm. sound film. Films of this nature effectively present the way of God.

### Results of Table 6 - The Nazarene Church

The very fact that the Nazarene churches had no motion picture projectors will make the results rather unstable. This Table can,

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<sup>7</sup>Ibid., p. 350.

<sup>8</sup>Gene A. Getz, Audio-Visuals in the Church, (Chicago: Moody Press, 1959), p. 191.



TABLE 6

RESULTS OF EVALUATIVE CHECKLIST ON  
KINDS OF MOTION PICTURES

KINDS OF MOTION PICTURES USED	NAZARENE		BAPTIST	
	PERCENT USED	FELT IRRELEVANT	PERCENT USED	FELT IRRELEVANT
Old Testament	11%	36%	33%	28%
New Testament	8%	36%	33%	28%
Contemporary Problems	17%	36%	44%	28%
Missions	42%	36%	50%	28%
Stewardship	25%	36%	31%	28%
Leadership Training	15%	36%	42%	28%
Entertainment	25%	36%	28%	28%

however, reveal the type of movies which they do use.

Films of the Old Testament and New Testament were rather low, with only 11% using those from the Old Testament and 8% using those from the New Testament. The Nazarene church has tended to use more of the verbal method in learning facts of the Bible. Movies dealing with contemporary problems were used more often (17%). The discipline of the Nazarene church which was stated earlier in this chapter will have an effect upon the amount of films used in this area. There are some contemporary films which would not be acceptable to the Nazarene people, due to the fact that many of them would interfere with their discipline. Now that they have their own audio-visual department, they should eventually have more of their own films.

Films dealing with missions were used most frequently (42%). All Nazarene churches have a strong missions program and excell in this area. Nazarene missionaries travel from church to church showing the various fields which they represent. These missionaries carry their own equipment with them, and therefore they are able to show more motion pictures.

Stewardship and entertainment both rated 25%. The church has become more involved in educating their congregations financially and see the importance of films in this area. Entertainment has taken on a new perspective since the churches have been building social halls. Much more material is available in these areas in which there would be no doctrinal problems.

Films dealing with leadership training showed small usage (15%). The churches use many more slides and filmstrips in this specific area. Leadership training is a comparatively new area for the Nazarenes and one which has been considered by many of the churches to be irrelevant. This idea is being changed by the national headquarters. They are becoming more open to various types of films.

#### Results of Table 6 - The Baptist Church

The Baptists rated higher than the Nazarenes in all the fields listed. Films of the Old and New Testament both scored high at 33%. One of the reasons for this good showing is that they emphasize Bible teaching and memorization.

The highest type of scoring was received in the field of Missions (50%). After this category came Contemporary Problems (44%) and Leadership Training (42%). As in the Nazarene church, missions rated the highest because of the strong emphasis the Baptist church places on this endeavor. They have many missionaries visiting their churches. It is interesting that both churches see the great importance of using films for the message of missions. If the gift of this valuable audio-visual can be used in this area, it certainly ought to be able to be applied in others.

The strong stand taken on abstinence from the attendance at movies found in the Nazarene church is not felt so keenly within the Baptist church. For this reason they are more open to films dealing with contemporary problems. Another reason for the widespread use of

films in this church in the use of the Billy Graham films. There was strong indication that many of the Baptist churches obtain films from several different sources other than their own distributing house.

When the attitude toward films is an open one, many more films in the contemporary realm are available. If the beliefs of the Church of the Nazarene are emphasized, the amount of material available to the churches is seriously hampered.

The area of Leadership Training is one of the strongest areas within the Baptist church. This explains the vast difference in percentages with the Nazarene church. It can be seen in all areas of the church. The main emphasis in the Baptist church is in their training union program on Sunday evening. It is at this time that most of these films are employed. Another factor is that their headquarters realizes the emphasis put on Leadership Training and therefore produces adequate amounts of material for the churches to use.

A major criticism of the Nazarene church in the field of audio-visuals is that they maintain such a strong doctrinal standard and yet fail to equip their churches with enough of their own materials to adequately support these standards. If a church insists on supporting a given position, they must give their congregations materials to undergird them.

Contemporary Problems. There are several films which challenge all ages to dedicate their lives to Christ and give of themselves in Christian living and service. Outstanding true and fictional stories

dramatized and produced by professional Christian actors are now being made. They deal with problems which confront our society today. These films seem to be most effective with young people.

It should be remembered that Christian education seeks to develop in persons the ability and disposition to participate in, and contribute constructively to, the building of a world-wide social order which embodies the ideas of the Fatherhood of God and the brotherhood of man.<sup>9</sup>

With this goal in mind the problems of our culture can be dealt with.

Missions. Most films dealing with missions are produced on location. The 16 mm. motion picture film has been very influential in promoting home and foreign missionary interest.

Prior to the introduction of moving pictures, people were permitted only to read or hear of the mission field but seldom were they given the luxury of participating visually with the activity on the mission field. Motion pictures have not provided the answer for reaching the worlds' millions, but they have greatly aided in increasing missionary vision here at home.<sup>10</sup>

Christian education seeks to develop within persons an appreciation of the necessity for the expansion of the Church fellowship to include those who are now outside it, and the disposition to increase the ministry of the Church throughout the world.<sup>11</sup>

With this as the objective, the message will not be lost.

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<sup>9</sup>International Council of Religious Education, Audio-Visual Resource Guide for Use in Religious Education. (Chicago: ICRE., 1949), p. 8.

<sup>10</sup>Getz, op. cit., p. 149.

<sup>11</sup>International Council of Religious Education, op. cit., p. 7.

Stewardship. Without proper finances the church cannot live, therefore the churches must educate the people in the ministry of stewardship. It has been most unfortunate that there has been such a lack of knowledge in this area. Many of the preconceived ideas of finance have come from ignorance. Using films with children and youth gives them an opportunity to see Christian finance in action. As the church becomes larger, her finances also increase. The people must know and be made aware of the great ministry in Stewardship.

Leadership Training. The use of motion pictures in this area has more promise for the church than any other. Leadership training films will enable workers' conferences and classes to be much more meaningful and help teachers to learn how to pursue their respective tasks.<sup>12</sup>

Leadership Training films should seek to develop in dedicated individuals an understanding of the objectives of the Christian faith, and the ability to utilize effectively the methods available for leading growing persons in the Christian way of life.<sup>13</sup>

Entertainment. This area is just what it says - entertainment. There is a great need for wholesome, entertaining films for the church. A film can be highly entertaining and yet have a spiritual emphasis.

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<sup>12</sup>John Handy, Using Audio-Visuals in The Church. (Virginia: The Audio-Visual Council on Public Information, Inc., 1967), p. 5.

<sup>13</sup>International Council of Religious Education, op. cit., p. 8.

In fact when a film is highly enjoyable, the deepest impressions may be made: almost like a double paradox. A film shown at a social or other weekly church affair can present the Christian way and provides fun and entertainment as well as the serious side of life.

There are other films which can be shown and which have great value to the church. They are: promotional, evangelistic, science, personal Christian living, the Christian family, and many more. All of these subjects mentioned could be of great benefit to the people if the right objectives are applied. If they are not, then the church has become nothing more than a theatre. One other thing to remember is that the effectiveness and the objectives of films can be lost by overuse. No film should be used unless it meets specific needs and objectives of the class.

#### Use of Materials in the Church Program

Evaluation and discussion of materials has all been done in preparing the way for the main subject - the application of audio-visual material to a Sunday school class or some other group of the local church. There is nothing more difficult than integrating audio-visual material into the teaching process or entertainment with a meaning.

The evaluative checklist surveyed the use of motion pictures and filmstrips. It separated them into twelve different situations in which they might be used in the church program. The percentage was obtained by using the number of churches which said they did or did not

use them in the specific area. The survey includes 36 churches from each denomination.

### Results of Table 7

Sunday School. This has been divided into three categories; children, youth and adults. Each group will be discussed.

The use of audio-visuals with children can be very effective and profitable. At this young age the visible impressions are most important to the conceiving and formulating of their ideas and of helping them to lay sound foundations about the basic principles of the Christian life. "From the nursery to the college age student, opportunities are available in audio-visuals to make learning more dynamic and meaningful."<sup>14</sup>

In teaching children, goals must be established. The goals are to help the child to:

1. Develop respect for individual human personality.
2. Understand the importance of working together, assisting one another, being considerate of one another.
3. Acquire a sense of devotion and responsibility to his class, group, his school, his family, his community.
4. Comprehend the need of interdependence in group life, community life, national and world affairs.
5. Understand that man belongs to a world community.

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<sup>14</sup>John R. Miles, Audio-Visual Aids in the Armed Services. (Washington, D.C.: American Council of Education, 1947), p. 78.



TABLE 7

## WHERE AUDIO-VISUAL MATERIALS ARE USED IN THE CHURCH PROGRAM

PLACE USED	NAZARENES (Total of 36 Churches)			BAPTISTS (Total of 36 Churches)		
	M	F	IRRELEVANT	M	F	IRRELEVANT
Sunday School						
A. Children	22%	22%	53%	25%	31%	31%
B. Youth	17%	11%	53%	19%	28%	31%
C. Adults	11%	14%	56%	19%	28%	31%
Sunday Evening						
A. Youth	22%	28%	53%	53%	39%	31%
B. Adults	3%	11%	53%	36%	22%	31%
Vacation Bible School	11%	25%	50%	33%	36%	31%
Childrens Church	0%	3%	56%	6%	6%	31%
Wednesday Night	17%	28%	47%	22%	28%	31%
Missionary Services	25%	44%	44%	33%	39%	31%
Men's and Women's Meetings	0%	3%	56%	17%	22%	31%
Bible Study	0%	6%	56%	14%	25%	31%
Other	3%	3%	53%	6%	6%	31%

## DEFINITION OF SYMBOLS

M - Motion picture  
F - Filmstrips

6. Learn that nations, as well as individuals, need one another.
7. Respect minority points of view, the rights of others, fair play, justice and tolerance.
8. Understand the necessity of real friendship for people of all races, of all religions, and of all nations.
9. Realize the importance of economic and social security for all.
10. Practice "responsible freedom."<sup>15</sup>

If the teachers applied these ten goals in their school program, there would be no problem in integrating filmstrips and motion pictures in the teaching process.

The survey revealed that 22% (Table 7) of the Nazarene churches used motion pictures and filmstrips. The surprising factor was that 53% of the churches felt this area was irrelevant to them. If goals are established within the local church, the teachers would have to use every available source known to them in order to achieve them. The churches used the same amount of filmstrips as motion pictures. The problem of finance has had much to do with this area of the survey. The lack of equipment and lack of proper physical facilities would hinder the use of audio-visuals in the Nazarene churches whether it be in the Sunday school or other departments of the church.

In the Baptist churches, only 25% used motion pictures in the children's department, 31% used filmstrips, and 31% felt it was

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<sup>15</sup>James S. Kinder, Audio Visual Materials and Techniques (2nd edition, New York: American Book Co., 1959), p. 160.

irrelevant. Taking into consideration the amount of equipment they own or have available the percentages are rather low. There is only a difference of 3% in the amount of motion pictures shown in the Nazarene churches.

There was a drop in both divisions when it came to the youth department. In the Nazarene church 17% used motion pictures and only 11% used filmstrips with their youth. One reason for the small usage is the lack of materials. Most Nazarene churches find their materials within the denomination. If materials are not available they will do without before they will buy or rent materials not in sympathy with their posture. The Baptists are not quite as rigid on the strict usage of only Baptist materials. Therefore, they have more material available to them in all areas of the church school. There was a decline in the amount used in youth divisions. Only 19% used motion pictures and 28% used filmstrips. The very fact that the Billy Graham films are available should have had an effect on the percentages in this division.

There are several possibilities for learning when one works with youth. One of the major problems has been the lack of materials for this age group. In this area there are few tailor-made films. The teacher must adapt them to his purpose. The harder the film is to adapt to his purposes, the more difficult it is for him to do a quality job of teaching. It is at this point that many teachers

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<sup>16</sup>Elliott, op. cit., p. 350.

become discouraged and thus are hesitant in using audio-visuals again. This may be one of the reasons for the drop in using these in both denominations. An encouraging note should be sounded from the experience of the armed forces. They say "films definitely increase factual knowledge and such knowledge also remains with the trainee for a considerable period of time."<sup>17</sup>

One of the problems that has developed because films are being shown to an audience without a preview. Films arrive by express or parcel post on Saturday morning and seldom is there time to preview the film before showing it to the congregation or a class. The teacher therefore has no idea whether the fill will correlate with the lesson. If the film does not assist the teacher and the lesson proves to be a poor one because of this, the teacher hesitates to use this method again. It would appear from Table 7 that both denominations have had some bad experiences in this area.

The adult division is most likely to be the place where improvement is the slowest in the church school.<sup>18</sup> Noting the results of Table 7 it would seem to be in agreement with Elliott and his statement. If Nazarene churches used audio-visuals it would be primarily with children.

With 11% using motion pictures, and 14% using filmstrips, we

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<sup>17</sup>Miles, op. cit., p. 75.

<sup>18</sup>Elliott, op. cit., p. 348.

are beginning to see some progress in their church. The results within the Baptist church remained the same with 19% using motion pictures and 28% using filmstrips. The same rule would apply here as in the youth division. "Any audio-visual resource is more effective when selected for a specific need for a specific age group."<sup>19</sup> If you are working with young adults or middle age adults the films or filmstrips should be kept on their level. They are completely irrelevant if they are not. It is rather difficult, however, to find enough graded materials for adults, youth and children. Most films are classified in one of the three major groups. Eventually, there will come a day when one will be able to obtain material graded for each specific department. "Persons learn as persons - never as a group, and in any group each individual is different, and at a different stage of his growth and readiness."<sup>20</sup> When this is attained, then we will see an improvement in the percentage of motion pictures and filmstrips used in children, youth and adult departments of the church school.

Sunday Evening. The Nazarene church has half an hour before the preaching service each Sunday evening. Most of the time different individuals are placed in charge of each service. For this reason

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<sup>19</sup>Tower, op. cit., p. 30.

<sup>20</sup>Ibid., p. 27.

they have very little time to explore and use motion pictures or filmstrips. There was, however, an increase in the use of motion pictures and filmstrips with 22% of the churches using motion pictures and 28% using filmstrips. The very fact that an increase is noted is a sign of improvement. Again the lack of materials and finance would enter the picture.

There was a sharp increase in the use of motion pictures with youth. A total of 53% of the churches used them with youth on Sunday evenings. There is probably a close correlation between the training union program and the amount of films shown. The vast number of Billy Graham films available would give the department a large range of materials from which to choose. One of the major targets in Graham films is youth.

On Sunday evening the adults listen primarily to the preaching of the Word in the Nazarene movement. They hold a very strong position doctrinally on this, and this appears to be why only 3% of the churches were showing motion pictures in this area. There were 11% of the churches using filmstrips on Sunday evening. If these were checked out very closely one would probably find that they were integrated with the preaching service. There was a drop in the Baptists use of audio-visuals with adults. The use of films could be used for the training program or some other phase of church service for older people. It should not be forgotten that there are many people in our services who are young adults, and the use of films can be very rewarding.

In using filmstrips or motion pictures there are many things which will need to be considered. One is the atmosphere in which the films are presented. Atmosphere is basic: distractions must be eliminated whatever they may be. The teacher or leader can set the mood from the beginning by the tone of his voice and his very manner of speech. It is so important that the youth or adults catch the mood of the film. Unfortunately there have been too many teachers who look for a film solely to fill up time.

Then there are those users of films that feel that learning takes place by magic when a person is exposed to a screen. This could not be any further from the truth. Learning takes place through planned objectives. To have objectives, the teacher needs to plan to stay in control of the learning situation even in films.<sup>21</sup>

Another important fact is that a person must be ready for a learning experience before he can benefit from the material. Unless this was true in the situations where the films were shown, the people missed all the objectives of the film.

There is no better time than Sunday evening to present films. Even nature is working with you: there is no problem of light. The people are not working, and more can be encouraged to attend. The same would be true for adults. There is no day or evening more suited for audio-visuals than Sunday evening. The percentages showed this to be true with the increase in the number used as evidence.

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<sup>21</sup>Ibid., p. 21.

Vacation Bible School. This is supposedly a period of learning for children, youth, and even adults. In many churches this is one of the highlights of the church year. Generally, the same teachers which teach in the Sunday school can work in this area. Therefore it is important to have the teachers well trained in audio-visuals. If they have integrated audio-visuals in the church school, the churches will carry over the use of the materials in other areas of their service.

In the Nazarene movement only 11% of the churches used motion pictures while 25% used filmstrips. The lack of equipment has been a detriment in all areas of teaching. The very fact that filmstrips are constantly used more than motion pictures is indicative of this. Remember that no Nazarene churches owned a 16 mm. projector, but there were three which owned filmstrip projectors.

The Baptists used about the same amount as before. There were 33% of the churches which used motion pictures and 36% which used filmstrips in Bible school. This closely relates to the use of these materials in the Sunday school with children. For the most part, the same churches used audio-visuals in all the divisions listed. This is true especially with the Baptists. There were 31% which felt the use of materials was not relevant to them. The Nazarene churches were not this stable.

Childrens Church. Some churches make provision for a separate worship program for children. This is held on Sunday mornings during the adult worship service. The primary purpose of a junior church is



worship. It must be properly organized and conducted or the real value will be lost.<sup>22</sup>

This is a relatively new area in the Nazarene movement. Table 7 reveals this. No one used motion pictures and only 3% used filmstrips. One reason that the Nazarene churches do not have Junior Church is perhaps because their buildings are so small and are not equipped for another service.

The Baptists were also very weak in this area with only 6% using motion pictures and filmstrips in children's church. This is difficult to explain because the Baptist facilities are so much larger and the enrollment is almost double that of the Nazarene. One reason may be due to the lack of materials and resources in this specific area.

The use of audio-visuals in this area has tremendous possibilities. If they are used they will have to be planned very carefully to meet objectives. "Pictures can help center the attention of a child or a group of children so that they may redirect their thinking toward God."<sup>23</sup>

Wednesday Nights. The Nazarenes call this service prayer meeting. It is primarily a time for the testimonies of the people. Therefore, there is little need for audio-visuals. A total of 17% of

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<sup>22</sup>Herbert W. Byrne, Christian Education for the Local Church (Grand Rapids, Michigan: Zondervan Publishing House, 1965), p. 292.

<sup>23</sup>Tower, op. cit., p. 19.

the churches used motion pictures and 28% used filmstrips. The increase in the use of filmstrips is because they have their missionary service on this night, and visiting missionaries using filmstrips would be counted in this number.

There was a small drop from the norm with only 22% using motion pictures and 28% using filmstrips in the Baptist churches. The same problem arises here as it did with the Nazarenes. It should also be remembered that this is the night for choir practices and other programs of the church. Most films used on Wednesday nights will be for special occasions and special classes which might be meeting in the church.

Missionary Services. As was discussed earlier, the missionary films are for the enlightenment of the people here at home. At one time people could only read or hear about the mission field, but today they can actually see the work. This creates more interest in praying and giving. There were more mission films used in Table 6 than any other. This is true for both denominations.

In the Nazarene churches 25% used motion pictures and 44% used filmstrips. This correlates with the other tables and surveys made of the missionary subject. The very fact that the missionaries tour the churches with their own slides and projectors would be indicative of the large increase in the number of audio-visual resources used. The missionary movement within the Nazarene church is an area stressed.

There was no large surge on the part of the Baptists, but they stayed within the norm with 33% using motion pictures and 39% using

filmstrips. Although the Baptists also have a strong missionary program, it is indicated that there is a more even distribution of the use of audio-visuals throughout the entire church.

Men's and Women's Meetings. This area would include any Christian service organization in the church. Most of the time they meet weekdays and have a breakfast or something of this nature. They also take on projects and work toward definite goals.

The Baptists seem to have an average number of groups within their churches, yet there was a small drop in the amount of audio-visuals used. A total of 17% used motion pictures and 22% used filmstrips in their meetings. Considering the number of times which these organizations meet, this could be considered about average.

The Nazarene movement has doctrinal objections to the use of clubs and organizations in their churches. Table 7 reveals this very clearly. None were using motion pictures and 3% were using filmstrips. This will be an area of the church which will develop very slowly if at all. The materials which the denomination will publish will deal primarily with social and spiritual films, but they will be for the entire group and not just for men and women. With the increase of the number of independent publishers, it might be possible for the churches to obtain some material from them.

Bible Study. Being able to obtain historical background, getting acquainted with the cultures of the Bible lands and seeing the

land as it really is can be most beneficial to the people studying the books of the Bible. Several film companies are producing Bible story films. Although this is a new field, it is one which is progressing rapidly and is making giant strides into the life and function of the church.

The Nazarene church, because it is small, has not been an ardent advocate of Bible study groups. Most study has been that conducted in the Sunday school classes. The results of Table 7 reveal this. No motion pictures were shown and only 6% were showing filmstrips. The denomination has established a new youth group called the Bible Quiz Team. Their main purpose is to study the Bible from every aspect. Then they compete in a contest with a team from another church. As more groups of this nature are established, an increasing number of resources will be used.

The Baptists have their training unions and emphasize a great deal of study in the Bible. Yet, the amount of films which were used was rather disappointing. Only 14% used motion pictures and 25% used filmstrips. Although the church stresses Bible study and training, much emphasis is placed upon memorization of materials. With this type of study more emphasis is placed upon workbooks rather than films.

In Table 7 there was a place left blank for those who used the films for something other than the purposes listed. One Nazarene church listed the use of films and filmstrips for the purpose of teacher training. There is a great deal of emphasis being placed

on this area today. Two Baptist churches stated they used films and filmstrips in the training union. This is one of their major emphases, and one would conclude that most of the churches included this under different categories.

Summary. The effects of physical facilities upon this problem have been seen from the evaluation of Table 7. The small churches did not possess the materials which were needed. The lack of materials in specific areas has greatly hampered the use of audio-visuals in these areas.

The discipline of the Nazarene churches has had its effect upon the total picture. The Baptists have not maintained such a rigid position. The Nazarene churches are relatively poor compared to the Baptists when it comes to buildings and audio-visual materials. Finances are very important when it comes to the field of audio-visuals. The churches that have adequate provision within their budget for audio-visual materials have possibilities unlimited but the less fortunate churches must just make do with what they have no matter how greatly they need these materials. This is a problem that could be dealt with by the national headquarters of the denomination.

#### Teacher Integration of Materials Into Instruction and Curriculum

The survey has enabled us to see the departments of the church in which films are being shown. Elliott tells us that "How effectively the program is executed is the acid test of everything else. Program

execution involves many things: securing and maintaining atmosphere; the prelude to readiness; readiness; the presentation of the film; evaluating the groups in reaction in relation to the proposed follow-up."<sup>24</sup> Therefore in order to integrate a film or audio-visual into the teaching process there is more than just showing a film. The mere exhibition of films fails not only to get educational results, but it also fails to hold the interest of the pupils after a period of time.

When a teacher is going to use audio-visuals there must be plans made to integrate them with the curriculum. Dale states:

The skillful teacher should consider the following points when preparing to use sound films:

- (1) What are the objectives of the unit?
- (2) Which sound films will be most helpful in achieving these purposes?
- (3) How well do I know this particular film?
- (4) What supplementary printed materials are available to me in its use?
- (5) At what point in the unit shall I introduce the film?
- (6) What do I expect it to accomplish at that point?
- (7) What activities and projects might be started as an outgrowth of the first showing?
- (8) How many times shall I use the film, and for what purposes?<sup>25</sup>

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<sup>24</sup>Elliott, op. cit., p. 355.

<sup>25</sup>Dale, op. cit., p. 204.

Now the teacher has some guidelines as to the reason for using this particular audio-visual with the lesson. Effective utilization of audio-visual materials in curriculum necessitates both pre-service and in-service education in the use of such aids.<sup>26</sup>

In the evaluative checklist this question was asked: "Does your church consistently evaluate the audio-visual activities relating to the integration of the educational media with curriculum and instruction?" The results of this question were exasperating. (Table 8) Only 8% of the Baptist churches said yes and 83% said no. In the Nazarene churches there were only 6% who said yes and 75% said no, with 20% feeling that this was irrelevant to them. It is in this area that the church has failed with audio-visuals. The audio-visuals are controlling the situation.

The Baptists have been working with these much longer and their teachers are quite extensively trained. It was surprising to see the results of the questionnaire. To formulate the actual reason for this weakness one would have to know the situation and study it from an impartial point of view.

Until this process is mastered the use of audio-visuals will be greatly hampered. Readiness is one of the central problems of utilization. It may be defined as the conditioning of the group immediately before the film so it will react as the teacher desires.<sup>27</sup>

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<sup>26</sup>Miles, op. cit., p. 85.

<sup>27</sup>Elliott, op. cit., p. 312.

TABLE 8

RESULTS OF QUESTIONS D, E AND F ON THE EVALUATIVE CHECKLIST  
IN 36 BAPTIST AND 36 NAZARENE CHURCHES IN THE  
AREA OF CURRICULUM AND INSTRUCTION

QUESTIONS ASKED	BAPTIST		NAZARENE	
	YES	NO	YES	NO
D. Does church evaluate the A-V activity relating to the integration of educational media with curriculum and instruction?	8%	83%	6%	75%
				20%
C. Does church preview the audio-visual materials?	64%	22%	59%	25%
				17%
F. Does denominational audio-visual materials meet the needs of your church?	75%	11%	69%	11%
				20%



students are unprepared, there is no need of showing the material. It can be considered as a flower: there is a certain time when it should be picked. The perceptive teacher will know when the best time has arrived to apply the audio-visual material to the class. This could be referred to as the hour of readiness.

After the film has been shown, one of the important factors is the follow-up. The use of a film without proper follow-up may actually be misleading or harmful. A leader should know "what the use of the picture has accomplished; what new information has been gained; what attitudes have been modified; what additional study or action has been stimulated." Elliott continues, "It also gives the group the opportunity to express in action, the responses which the picture has suggested."<sup>28</sup> Not all follow-up is immediate. This is because there is no set pattern of follow-up. The immediate follow-up of the film relates to the objectives that have been conditioned in readiness.

"The main principle to follow is that of keeping the follow-up in the same mood as the readiness, unless your observations of the reaction of the group indicate a change. In one instance, ideas will be pulled together into conclusions. In the other, the answers to questions will be received from the group. At other times the give-and-take of discussion will try to leave all minds open for the quest of more information and better-grounded conclusions on the instruction and curriculum."<sup>29</sup>

Previewing the Audio-Visual Material. In the secular theaters,

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<sup>28</sup>Tower, op. cit., pp. 37-38.

<sup>29</sup>Elliott, op. cit., p. 356.

or at a function where a film is to be shown, it is always previewed. How can a film be integrated into the curriculum and instruction of a class if the teacher is not thoroughly familiar with the film and has not prepared ample notes. All audio-visual materials should be previewed and appraised before selection. This activity should be carried on in cooperation with teachers, students, and members of the superintendent's staff.<sup>30</sup>

After the film is received it should be previewed by the teacher or teachers who will be using it. If the teacher cannot operate the projector he will be hampered. It is wise to have a special training class on the use of all equipment available.

In the survey (Table 8) 64% of the Baptists and 59% of the Nazarene churches previewed their materials, 22% of the Baptists and 25% of the Nazarenes did not preview their material, and 11% of the Baptists and 17% of the Nazarenes felt that this was irrelevant to them. It is inconceivable how any teacher, unless totally untrained, could show a film without first previewing it. If the teacher has any compassion for her class he will use every available material and method at his disposal.

The Nazarene churches seldom have a training program for their teachers. This is not so in the Baptist church. Regardless of the amount of audio-visuals used they should all be previewed. This same

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<sup>30</sup>Dent, op. cit., p. 187.

process should be employed in the purchase of resources.

The last question of the checklist dealt with denominational materials and their ability to meet the needs of the local church. The author felt it would be best to deal with this more fully in Chapter 3.

## CHAPTER IV

### AUDIO-VISUAL PERSONNEL

In any given situation where equipment is used there is usually the problem of finding persons capable of operating that equipment. Factories, public schools, private offices or even church schools may have some of the most modern equipment. However, without properly trained personnel who know how to use the equipment efficiently, it is of little benefit. This chapter will investigate where the responsibility should be placed for audio-visual materials and equipment; where one can learn of new materials; where audio-visual materials can be secured; personnel service of audio-visual materials and equipment; and the checking and returning of audio-visual materials.

#### Who Should be Responsible for Audio-Visuals in the Church

Every church should have an official group which is responsible for the use of all audio-visuals used in its program. This is the group which must take initial responsibility for the church's use of modern communication tools. In some churches an individual, called an audio-visual counselor, is often asked to assume this responsibility.

The professional staff should be responsible for the following activities:

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<sup>1</sup>Jim Handy, Using Audio-Visuals in The Church, (Virginia: The Audio-Visual Council on Public Information, Inc., 1967), p. 7.

1. The evaluation and final selection of audio-visual materials and equipment.
2. The planning and production of special audio-visual materials and the supervision and direction of special programs
3. The supervision of the utilization of audio-visual materials within the school
4. The development and conducting of in-service education programs in the utilization of materials and the operation of equipment
5. The development and execution of budgets for the program
6. The consultation with teachers, administrators, patrons, and architects concerning the activities and problems of audio-visual education
7. The interpretation of the audio-visual program with all of the ramifications to the school personnel and the public
8. The experimentation with the more effective methods of utilization of audio-visual materials, equipment and techniques
9. The evaluation of the entire audio-visual.<sup>2</sup>

Some have asked, "What is the advantage of such committees or individuals in charge of audio-visuals?" Elliott states, "If the church has a leader or a committee whose job it is to become extensively familiar with films and film sources, film usage will increase. If this committee will study the total curriculum of the school and out of its extensive knowledge of films, suggest films relating to specific units of study the usage curve will climb steeply."<sup>3</sup>

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<sup>2</sup>Robert E. DeKieffer, Audio-Visual Instruction, (New York: Center for Applied Research in Education, Inc., 1965), pp. 103-104.

<sup>3</sup>Elliott, op. cit., p. 348.

Results of Table 9

The results of this Table explain part of the weakness existing in audio-visuals in the church today. As noted, 63% of the Nazarene and 81% of the Baptist pastors were responsible for obtaining the audio-visual materials. It is impossible for a pastor to perform all of his other duties and at the same time be responsible for all audio-visual materials. The general knowledge of audio-visuals is almost a science in itself.

In the Nazarene churches, due primarily to the small size of the churches, the pastor is always the head of the congregation in every way. The same situation prevails in the Baptist denomination. In both churches the pastor is chairman of the board and outlines the church program. They in turn approve the budget for the next fiscal year.

The Sunday school superintendent, teachers, and Christian education director did about the same amount of ordering percentage-wise. As long as the pastor hold the high position in the church, the percentages will remain low in the last four categories listed in Table 9.

The Nazarene churches responded to the other position with 14% while the Baptists responded with 11%. Neither denomination indicated what this other position was. It was interesting to note that the only reason that superintendents, teachers, Christian education directors and others received any consideration in the percentages at all was due to the response of the larger churches in categories I, II,

TABLE 9

PERCENTAGES DENOTING THOSE WHO ORDER FILMS  
OR FILMSTRIPS FOR THE CHURCH

INDIVIDUAL PLACING ORDER	NAZARENE	BAPTIST
Pastor	63%	81%
Sunday school Superintendent	17%	25%
Sunday school Teachers	14%	22%
Christian Education Director	19%	17%
Other persons	14%	11%

TABLE 10

WHERE DO CHURCHES LEARN OF NEW FILMS

PLACE WHERE LEARNED	Nazarene	Baptist
Denominational Curriculum Material	61%	75%
Denominational Magazines	39%	64%
Denominational Catalogues	58%	67%
Independent Producers Film Catalog	31%	53%
Independent Religious Magazine	19%	33%
Brochures in the Mail	31%	47%
Others	8%	17%
Denominational	0%	0%

and III. In the smaller churches almost one hundred percent of the pastors had to take this responsibility upon themselves.

DeKieffer listed five personal traits which are necessary for an audio-visual director:

1. The ability to work with people
2. A desire to help others
3. The ability to organize and plan
4. Thoroughness and enthusiasm
5. The ability to write with clarity and precision.<sup>4</sup>

If there is no committee or audio-visual director, the rules will have to be applied to the pastor or anyone else placed in charge.

Where Persons Generally Learn of New Films and Where Personnel Usually Secure Audio-Visual Materials

Many churches secure projection equipment and then wonder where they can obtain films, having little knowledge of films and their sources.<sup>5</sup> Audio-visual materials are constantly changing and unless they are studied constantly, they can very easily leave you behind.

The educatory in the local church wants more reliable information about a film than can be gathered from producer-inspired releases, hearsay, and the unlimited information which catalogs can carry.<sup>6</sup>

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<sup>4</sup>DeKieffer, loc. cit.

<sup>5</sup>Elliott, op. cit., p. 345.

<sup>6</sup>Elliott, op. cit., p. 343.



Unfortunately many distributors have inspired the use of their films through nothing but that of propaganda.

Teachers who wish to use films should become familiar with film catalogs, magazines and listings. There is no single source of information that is completely adequate. Almost every denomination has its own audio-visual department today and each publishes a catalog of film listings.

In some catalogs the editors have not been selective in their films; in others they have been carefully chosen. Complete descriptions and educational evaluations may be given, or there may be little more than titles and descriptive phrases. However, all catalogs include such information as length, sound or silent, producer source, and grade level. "With only a little practice the teacher can become familiar with these various sources of information and can use them to eliminate the guesswork in film selection."<sup>7</sup>

The audio-visual director should write to as many denominational centers as possible and ask for catalogs and other available materials. When these materials arrive they should become a permanent part of the church library. There are several types of catalogs; local listings, catalogs of film distributors, catalogs of film producers, educational film catalogs, denominational catalogs, denominational and independent journals and periodicals. All of these are important in learning of films. Yet there is more involved than just having several catalogs

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<sup>7</sup>Charles F. Hoban, Jr., Focus on Learning, (Washington, D.C.: American Council on Education, 1942), p. 161.

available in the church. There must be constant study and evaluating of the new audio-visual materials produced for the local church. It is necessary for the director to know his films. Let us say that a teacher has been using the same film for five years. He order it again but since he last ordered the film, and even better one has been produced. Unless the audio-visual director has kept up with the new productions he is not in a place to be of assistance to this teacher.

Charles F. Hoban Jr. states that the following information should be found in all catalogs and listings:

1. the exact title of the film;
2. sound or silent;
3. length, black and white or color;
4. the name of the producer or sponsor. It is reasonable to suppose that the sponsor determined the viewpoint of the film;
5. number of reels, or running time;
6. an adequate and accurate description of the contents of the films, indicating at least the major sequences. Details should be included in the description when they contribute significantly to the educational use of the film;
7. an educational appraisal or evaluation of the film, based, if possible, on actual classroom use.<sup>8</sup>

Table 10 revealed that the Nazarenes and Baptists alike learned of materials from denominational curriculum material, magazines and catalogs. One reason for this could be that the pastors do not have enough time to look for other sources, and his denomination supplies him with catalogs regularly.

Independent producers (53%) and brochures in the mail (47%) both rated very well in the Baptist churches. This is the result of the

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<sup>8</sup>Ibid., p. 163-164.

Billy Graham Association which systematically sends out brochures and small catalogs to the churches which have used their material previously. The Graham Association has also effected the Nazarene churches in the area of independent producers and brochures. Both categories received 31%. The other areas would have been much higher had there been an individual or committee in charge of and seeking out new materials. When any person has as much to do as the pastor, he will be hampered greatly by the lack of time. This is one of the best arguments in favor of having an audio-visual committee and director for each church.

#### Where Personnel Secure Audio-Visual Materials

In order to procure an accurate evaluation of this Table there should be presented some background in audio-visual work of the Nazarene and Baptist churches.

The first significant recognition of audio-visual aids by the Southern Baptist agency came in 1938 when Southwestern Baptist Theological Seminary introduced a course on the use of these materials in a church program. The Visual Education Service, a department of the Sunday School Board was started in 1943.<sup>9</sup> Today they have regional headquarters which help to distribute these materials and make them more readily available to the churches.

The Nazarene Manual states:

It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that

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<sup>9</sup>Earl Waldrup, "Audio-Visual Aids", Encyclopedia of Southern Baptist, (Nashville, Tennessee: Broadman Press, 1958), pp. 94-95.

they shall show every evidence of Salvation from their sins by a godly walk and vital piety; that they shall be, or earnestly desire to be, cleansed from all indwelling sin; and that they shall evidence this by avoiding evil of every kind, including:

Songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and like places.<sup>10</sup>

This has been a strong doctrinal point for several years in the church. Now the movement has established a Nazarene Audio-Visual Committee which is called NAVCO. It was organized to present Christ through sight and sound. In 1958, with the production of the first church-wide Nazarene filmstrip, the need for audio-visual tools was brought sharply to the fore; and in 1962 NAVCO was formed to provide these tools for the Nazarene churches. Besides producing films and filmstrips, NAVCO is also responsible for previewing and approving all films and filmstrips before they are stocked by the publishing house.<sup>11</sup>

The results of Table 11 accentuates the historical background of both denominations and the fact that pastors in both churches are predominantly responsible for ordering the audio-visual materials.

The Nazarene church has only two places to obtain material: the National Headquarters and the Regional Headquarters in Pasadena, California. The latter would not affect the churches that were surveyed. It can be seen that 67% of the churches secured their materials here. The rest of the percentages (Table 11) are almost irrelevant.

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<sup>10</sup>John Riley, Manual of the Church of the Nazarene, (Kansas City, Missouri: Nazarene Publishing House, 1964), p. 36.

<sup>11</sup>Nazarene Publishing House, NAVCO Catalog and Guide on Audio-Visuals, (Kansas City, Missouri: Nazarene Publishing House, 1968), p. 1.

TABLE 11

## WHERE PERSONNEL SECURE AUDIO-VISUAL MATERIAL

WHERE MATERIALS WERE OBTAINED	NAZARENE	BAPTIST
Local Distributors	8%	19%
National Denominational Headquarters	68%	28%
Regional Denominational Headquarters	3%	61%
Local Denominational Headquarters	6%	22%
Interdenominational and Independent	17%	31%

TABLE 12

RESULTS OF QUESTIONS D AND E OF SECTION THREE  
OF THE EVALUATIVE CHECKLIST

QUESTION	NAZARENE		BAPTIST	
	YES	NO	YES	NO
D. Is A-V equipment serviced regularly?	14%	44%	28%	53%
E. Does church have organized system of checking and returning A-V materials	0%	72%	28%	61%

The 17% using interdenominational and independent materials were predominantly those using the Graham Association films. Because the audio-visual department is so young this will probably remain true for several years. As the department grows there will be thoughts of obtaining regional headquarters for the churches. Presently this would be impracticable and almost impossible.

The Baptist churches predominantly used their regional headquarters to obtain their materials (61%). The next source most used was the interdenominational and independent distributor. Here again the Graham films were the main reason for this. The Baptists have been working on this for more than twenty years and their program is more complex than that of the Nazarene denomination.

Table 11 reveals two things: 1) the person who places the order and 2) the background of both denominations. If a well-informed committee does the ordering there will be more variety of materials sought out.

It must be remembered that no other factor will have as much effect on the use of audio-visuals than availability. It has always been a theory that the closer a film is to the consumer the more it will be used. This may not always be true. If films are to be ordered from some distance, then the person ordering will have to keep this fact in mind and order the material early enough for the teachers to have adequate time to prepare for the film. Miles states, "Distribution

of films should be decentralized to assure more adequate utilization."<sup>12</sup>

Any ultimate and fruitful solution to the problem of film distribution in religious education will rest upon a number of basic principles which can be discerned by thoughtful and objective evaluation of current experiences.

1. In the long run, every film must earn the total cost of its production plus a reasonable profit for the producer or owner.

2. Since religious education is one of the central and valid concerns of the church, its effectiveness and expansion must not in any way be hampered by any organization or agency of the church which puts profits on the distribution of religious films to the local church above educational values, for profits are secondary to the fulfillment of the church's basic mission of preaching and teaching.

3. The implication of the fundamental law, that availability stimulates and expedites use must be applied appraising the capacity of existing and future systems for the distribution of films to serve the ultimate consumer in a manner consistent with the principles of educationally sound utilization.

4. The extensive future requirements of the church for religious films can be met only if prints of every film are available for outright purchase by every organization, church and non-church desiring to circulate the print and meeting the ordinary requirements of a business concern.

5. In the educational field it must be recognized as a principle that the rental price charged ultimate consumers must bear a direct ratio to the price paid for the print and the overhead costs of distribution rather than to the production cost of the film.<sup>13</sup>

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<sup>12</sup>Miles, op. cit., p. 91.

<sup>13</sup>Godfrey M. Elliott, Film and Education; (A Symposium on the role of the film in education, New York: New York Philosophical Library, 1948), p. 346.

### Servicing and Checking and Returning Audio-Visual Materials

One of the major responsibilities of the audio committee is the servicing of the equipment and the materials. Fulton says, "There should be a centralized service for maintaining all educational media owned by the system."<sup>14</sup>

When equipment or materials are used, the assumption is that equipment and materials are going to be worn and damaged. To keep equipment in the best of condition periodic checks and immediate repairs should be made. Spare bulbs for all equipment should always be available. This can be accomplished easily if there is an audio-visual center with a director overseeing everything. It will be recalled from Table 4 that only 6% of the Nazarenes and 28% of the Baptists had audio-visual centers.

In Table 12 there seems to be a basic correlation between those who had an audio-visual center and those who service their material. Only 14% of the Nazarene churches serviced their equipment. This is a slight increase over those having audio-visual centers. In the Baptist churches the percentage of those servicing materials and those having audio-visual centers was identical.

If the equipment is scattered all over the church with no one really knowing where the equipment is or whether it needs servicing, a vacuum of inefficiency is created. With a central place allocated

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<sup>14</sup>Fulton, op. cit., p. 6.



for the storing and maintenance of the materials, the teachers readily know where to locate these items and that when located they will be in good working order.

#### Checking and Returning Materials

Materials and equipment should always be available to the personnel when they are needed. This is one of the duties of the audio-visual director and his committee. It is their task to develop a workable scheduling system for materials, equipment, projection rooms and where projection service is provided, projectionists. Simple forms which will locate material and equipment while it is in use, and which will make a provision for future scheduling, are desirable.<sup>15</sup>

Setting up a checking and retrieving system is something that will depend upon the particular situation of the local church. It may be necessary to try several systems to see which one works best for the particular church at hand.

Table 12 again reveals a correlation between the audio-visual center and those who service the materials and equipment. There were no Nazarene churches which possessed a system of this nature and in Table 4 there were only 6% of the churches that had a center. This would indicate that even the churches that did claim to have an audio-visual center, did not have working facilities within the church.

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<sup>15</sup>L. Harry Strauss, Look, Listen and Learn, (New York: Association Press, 1948), p. 90.

The Baptist churches answered that 28% of their congregations have such a system. This percentage was the same as those having audio-visual centers in Table 4. A closer look at the checklist reveals that all of the Baptist churches reporting they had audio-visual centers (28%) also had a system of servicing their equipment and a system for checking and retrieving the materials.

The 28% who had a checking and retrieving system did this in various ways. Some used 3 x 5 cards which were filed by month in a file box. Items were requisitioned at least two weeks in advance if they wanted to use specific material or equipment. Another church used a monthly scheduling on a blackboard. This was located in the educational office and the teachers would write in the material and equipment that they wanted to use on a specific day. Thus the material was reserved for them and when the day came for use it was delivered to the teacher's room, ready for use when he arrived. It was his responsibility to return the equipment and materials when he was finished.

It is the task of the audio-visual personnel to: study, investigate, demonstrate, survey, develop, provide a budget, establish a materials center, arrange for the care of equipment, provide a program of training and demonstration. With this in mind, the need to establish a separate committee that will devote their time to the need of the Church is evident.

## CHAPTER V

### BUDGET AND FINANCE

Building an adequate program with audio-visual aids requires money. The amount may vary from modest proportions to rather large sums, but it would be a mistake to think that all of these benefits can be had without expenditures. Visual equipment is in the same class as other permanent equipment for the church. When it is once purchase it usually serves many years of usefulness. The initial cost is the problem.<sup>1</sup>

If the prices of audio-visual equipment tend to shock some people in the church, perhaps a few comparisons would help restore equilibrium. A screen costs no more than a ton or two of coal, a Christmas party, or a Sunday school picnic. A slide projector costs no more than a rug for the parlor, and sometimes a good deal less. A sound projector costs no more than a piano.<sup>2</sup>

When people see the comparison and how relatively inexpensive audio-visual material and equipment really are, they will be more apt to look with favor upon expansion in this area.

It has been found that the best way to appropriate funds for the audio-visual department of the church is through a central budget. Fulton says, "An educational media program should operate from a central budget which is prepared and defended by representatives of the

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<sup>1</sup>William L. Rogers, Visual Aids in the Church, (Philadelphia: The Christian Education Press, 1946), p. 208.

<sup>2</sup>Ibid.

educational media services."<sup>3</sup> It should also be financed entirely from regularly appropriated institutional funds for the church center.

What should the budget include and be responsible for? It should be sufficient to support an adequate media program for optimum instructional improvement.<sup>4</sup> Dent says the annual budgetary allowances should provide for: "1) an adequate staff; 2) purchase of materials; 3) purchase of equipment; 4) maintenance of equipment and materials; 5) planned program of equipping existing buildings."<sup>5</sup>

Always the budget of an educational media center should provide for increased scope of services, expansion of services to meet increased enrollment, and the needs created by the addition of new structures.<sup>6</sup> There have been some service organizations in the church which have used the expansion for their own personal gain. Many have made initial contributions to the equipment fund, only to find that these groups feel as if they own the material or equipment because of their generous contributions. "If contributions from service organizations are accepted, let it be clearly understood that the equipment belongs to the church as a whole and is not the private property of a particular organization in the church which helps to furnish the money."<sup>7</sup>

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<sup>3</sup>Fulton, op. cit., p. 8.

<sup>4</sup>Ibid.

<sup>5</sup>Dent, loc. cit.

<sup>6</sup>Fulton, op. cit., p. 8-9.

<sup>7</sup>Rogers, op. cit.

Another way in which the initial cost may be secured is through special donations from individuals, or through special offerings taken at the end of a film showing. No doubt many variations of the plans suggested, and then more, will be known to church committees faced with this problem. There are few churches which cannot manage to purchase the equipment they need if they really give themselves to the task of doing so. The financing of rentals and the purchase of slides, movies, and other visual materials presents a different problem. These materials are in the same class as other materials used in religious education, such as quarterlies, books, etc. Provision should therefore be made in the regular budget for these items of expense. If income is received from some of the audio-visual programs, this may be credited to the budget as income received.

There will be times that the amount allotted in the budget will not cover the cost of extra films. To finance such a program two approaches are usually used. First, have the class treasury pay for the film. Second, when a more expensive film is used for auditorium showing, an offering will generally serve to cover the cost. When such a film is desired for a church school class or a young peoples group in which the offering plan is not feasible, this group may sponsor its showing for the church as a whole, thus receiving its own benefit from it and at the same time providing a means for financing the cost through a church offering.<sup>8</sup>

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<sup>8</sup>International Council of Religious Education, Visual Method in the Church, (Chicago: International Council of Religious Education, 1944), p. 18.

Some organizations in the church have raised money by means of food sales. Different members would donate candy, cakes, pies, etc. and sell it in a school, store or other public place. All money received was then placed in the audio-visual films fund and used as needed. This method can be used but is not always desirable. People of the congregation will assume that the audio-visual department is a self-supporting organization of the church and needs no financial help so contributions will tend to be smaller. It could be used on a very special occasion, but should be discouraged as a regular practice.

Fulton says, "All cost relating to procurement or production of materials, purchase of equipment, and employment of staff for use in the institution's program should be completely subsidized through a centralized budget."<sup>9</sup> It should be understood that this budget should be sufficient to support an adequate media program for optimum instructional improvement. When the committee in charge of setting the budget is meeting they should not allow only for the yearly needs of the audio-visual department but set up long-range goals as well.

When securing a budget from the church treasury, some individual of the committee, maybe the director himself, should go before the church board or council. The individual who presents the planned budget to the board should be very familiar and well acquainted with the system and program which they have at the present and which is needed

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<sup>9</sup>Fulton, op. cit., p. 9.

for future use. Another important factor to be considered is that he believe whole heartedly in the use of such materials. Without this the whole purpose of the committee could be destroyed. Only people who do have a vision of the possibilities of the use of audio-visuals should be on the committee. It would also be good to have a mimeographed sheet with all the costs of the past year, the increase of the use of audio-visuals, the needs for the coming year, and a proposal for the use and expansion of the entire program. With such a sheet the church board has all information needed right in front of them. With accurate comparisons made from year to year and the scope of the program presented in detail, the board is more likely to look with favor upon the proposals of the committee.

#### Results of Evaluative Checklists.

The question was asked, "Does your church have an audio-visual budget for the purchase of materials?" Only 8% of the Nazarene churches (Table 13) had an allotted amount in the budget while 78% acknowledged that they did not have such a budget. The Baptist churches showed a little more strength in this area with 33% having such a budget, and 64% acknowledging none. Due to the newness of this program in the Nazarene denomination it is understandable that the churches would make a poor showing. But the Baptist churches have worked in the field much longer and are larger in size. They should have made a better showing than they did.

A similar question was asked concerning a budgeted amount for the purchase of equipment. Only 3% of the Nazarene churches reported

TABLE 13

PERCENTAGE OF CHURCHES WITH BUDGETS FOR  
AUDIO-VISUAL MATERIAL AND EQUIPMENT

QUESTIONS ON BUDGET	NAZARENE		BAPTIST	
	YES	NO	YES	NO
Does church have Budget for purchase of A-V materials?	8%	78%	33%	64%
Does church have Budget for purchase of A-V equipment?	3%	72%	14%	78%

TABLE 14

CHURCHES OPINIONS OF COST OF AUDIO-VISUAL MATERIAL

COST OF A-V MATERIAL IS:	NAZARENE	BAPTIST
Reasonable	47%	47%
Expensive	17%	31%
Out of reach of church budget	8%	8%



having an allocation and only 14% of the Baptist churches. It will be remembered that in Table 4 only 6% of the Nazarenes and 28% of the Baptists had audio-visual centers. A correlation can be drawn between those who have centers and those who have appropriated funds. All the churches which had audio-visual centers had budgets to provide for their continuance.

The question was also asked, "How are materials paid for that are not covered by the budget?" The Nazarene churches stated that most of the materials and equipment were paid for out of the church treasury. Some also stated that for special materials an offering was taken and the amount received was applied to the total cost. The latter is a poor method by which to supply the needs of the church. No adequate program can be established solely with the receipts from congregational offerings taken at each showing of a film or other presentation.

The Baptist churches stated that most of their equipment and materials were paid for out of the church treasury. However, when a special film is shown they take an offering. They stated that due to the expense of the larger films, they felt it necessary to take an offering to compensate for the rental charge. Any amount not met by the offering was taken from the church treasury. One church stated that they had paid as much as \$60.00 for the rental of an entertainment film which was shown on a Saturday night. Films of this nature are extremely expensive and cannot really be considered an active part of the educational system. In such cases it may be better to pay for the film privately.

From the very beginning the cost of films has been quite high. Elliott states, "In a reasonable amount of time the cost of films must come down; this the national leadership of the church must help bring about."<sup>10</sup> Prices of materials could almost become an issue. However, this question was asked on the evaluative checklist and each denomination responded in the following way:

In the Nazarene church 47% (Table 14) felt the material was reasonably priced; 17% felt it was expensive, and 8% felt it was out of reach of the church budget. Upon closer analysis it was found that those who felt it was expensive and those who felt it was out of reach were the responses obtained from the smaller churches. The larger churches were all in agreement that the material was not too expensive. The tragedy here is that so many of the small churches did not realize the amount of free material there is available. The smaller churches are in a numerical majority, and they do not provide for films in their budgets. They do not know about films that are readily available at local distributors, and even if they did know there would be no money available.<sup>11</sup> The first thing that enters the minds of those in the small church is the finances and even though the film might be of real benefit to the people of the church the idea is cast aside because of the cost. If a committee on audio-visuals were formed they could be

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<sup>10</sup>Elliott, op. cit., p. 349.

<sup>11</sup>Ibid.

constantly searching for free or inexpensive materials to coordinate with the work of the church.

The Baptist churches responded by stating that 47% felt the cost of materials was reasonable, 31% expensive, and 8% felt the material was out of reach of the church budget. The same parallel can be drawn here as that of the Nazarene churches. The larger churches felt the material was reasonable but the smaller churches felt it was expensive and out of reach of the church budget. However, many more Baptists felt the material was expensive than the Nazarenes. This was surprising because most of the Baptist churches are so much larger than the Nazarene churches. The Baptists have been working with audio-visual materials since the 1940's whereas the Nazarenes organized their audio-visual department in 1962. Two Baptist churches stated that they felt the denomination was trying to make a profit from the material rather than just meeting the initial cost.

There were more who left this question blank than any other section of the evaluative checklist with 28% of the Nazarenes and 14% of the Baptists not answering. Perhaps some did not wish to speak against their church and therefore did not respond.

## CHAPTER VI

### CONCLUSIONS

In this thesis four areas of audio-visual education have been evaluated and surveyed: physical facilities, curriculum and instruction, audio-visual personnel, and budget and finance. Each of these areas have their own values and advantages within the total program of the media outreach. Through the checklist many things have been brought to light.

#### Physical Facilities

In both denominations the program was found to be weak. Very few churches had any of the larger and more complex equipment. The equipment which was most often used was that which was inexpensive and required the smallest amount of technical knowledge. Neither denomination had many churches with audio-visual centers. But the major area of concern is that only a very few churches were planning to start an audio-visual center. Several churches felt they did have adequate storage space. If they had this, it would not take a great deal of effort to establish a center.

Most of the churches did feel that they were electrically equipped for audio-visual equipment. It was found that many churches felt if there was one plug in a room, it was electrically equipped. Very few churches have made provisions in their planning for the use of audio-visuals. This is true even in churches with present-day

building plans. This element plays a very important part in the effective use of audio-visual equipment and materials.

Only half of the churches felt that they were equipped to show audio-visuals in the Sunday school. This means that over half of both denominations could not use the equipment and material even if they had it because of the inability to darken a room for the use of such media.

If a church plans to expand its present building or build a new one, there must be some individual who will support the audio-visual program. If there is no one who really understands the importance of the audio-visuals being used in the program, there is little chance for it to develop and grow.

To have adequate physical facilities the church must plan and evaluate the total program. If there is no one in the church capable of doing this, a person from the outside should be hired. It might be somewhat expensive to have an audio-visual specialist analyze the church's needs, but looking toward the future the results would be priceless.

#### Curriculum and Instruction

The checklist revealed that there was a great variety of materials being used. Flannelgraphs and records were worked with most. This corresponded to the first section in which the same two were predominant in all churches. In the type of motion pictures used, both denominations used mission films more than any other. This would seem

natural because of the important role that missions plays in both churches.

The purpose of the survey was to find the areas where audio-visual materials were most used. The survey revealed an even spread throughout the Nazarene churches in all categories except missions. In this area they excelled. Men's and women's meetings and Bible study were low because the Nazarenes do not use either of these particular methods. The Baptist churches had excelled in their youth division and Sunday evening. Both denominations have not carried out an audio-visual program to the extent it could be. It has been stated before that the use of audio-visuals is not something that just happens. The teachers must be trained in the use of the media in all phases of the church program. Whenever a church has a workers conference one of the areas of discussion should be that of the use of audio-visuals in the total church program.

The question was asked, "Does your church evaluate the audio-visual activity relating to the integration of educational media with curriculum and instruction?" A very small amount of the churches said that they did. It would seem that the major problem in both denominations is this: In neither denomination did the teachers know how to integrate audio-visuals into the curriculum and instruction. This produced the low amount of interest which is noted throughout the questionnaire. If people aren't informed as to the use of given equipment they will have little interest in using it. Likewise there

will be no plans made to expand this field. Without plans or interest very little consideration will be given to the area and it will then be pushed into the background. The total perspective of audio-visuals will be one of laxness.

#### Audio-Visual Personnel

It was discovered that the pastor was responsible for most of the ordering and securing of audio-visual materials and equipment. As a result, there was little interest shown in private distributors. This results from the lack of time on the part of the pastor because he cannot seek out new materials but must rely on the denominational catalogs for help. Both the Nazarene and Baptist churches received their material from national and regional headquarters. If a committee had been established for audio-visuals, more research could have been done.

It should also be the responsibility of this committee to build morale and to stimulate the workers and teachers to the positive side of audio-visuals. Rather than saying that a teacher should use audio-visuals in the class, express the possibilities and the excitement which there can be as one watches the results in using this media.

The work of the audio-visual center seems to reach into the areas of servicing and checking and retrieving the materials and equipment. Those who had an audio-visual center had a method of checking and retrieving the materials. They were also careful to see that the equipment was properly serviced. Without an established

center, all of these areas were weak and rather irrelevant to the church. When an audio-visual center is established it seems to give a sense of direction rather than just floundering around.

Any individual with just a small amount of training could start the ball rolling and the possibilities could be limitless. However, the important thing to note is that some individual has grasped the importance which there is in such a center being established in the church.

### Budget and Finance

Very few of the churches had amounts budgeted for audio-visuals and those who did had audio-visual centers. The small churches had financial problems. There must be a system established in both denominations to help supplement the needs of these smaller churches. It might be possible to provide a system in which these churches could purchase used machines. This would give great encouragement and lend a real assist in their programs. Half of the churches felt that the material was reasonable while the other half felt that it was expensive and out of reach of the church budget. Once again, it was the small church which could not afford the use of such materials.

Expense is very important, especially to the smaller churches. It may be possible for the churches to have committee meetings and work out ways of paying for their specific needs in the field of audio-visuals. There would be no way to set a definite plan for each church in solving this problem.



The Church today is challenged to accomplish the following tasks:

1. proclaim the Gospel through preaching and teaching
2. conduct public worship and encourage private prayer
3. win unreached persons for Christ
4. serve those who are in need
5. foster Christian family life
6. develop better understanding among the people of the world.

This task is one of communication, of relating the gospel to the world around us so that men can respond to God's love as it reaches them in the many facets of their lives. Audio-visual materials are among the means that have come to be used with great force and effectiveness.

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## APPENDIX

February 1, 1968

Dear Pastor:

Greetings in the name of the Lord. Permit me to introduce myself. I am a student at Asbury Theological Seminary where I am pursuing the Master of Religious Education degree. I am presently engaged in writing my thesis, which brings me to my main points of this letter.

My thesis is in the field of Audio-Visual education in the local church. In this letter you will find a questionnaire that I am asking you to fill out and return to me as soon as you possibly can.

I have tried to design the questionnaire so it will take as little time as possible for you. If there is any thing which you feel is irrelevant to your church please leave it blank. I don't want the questionnaires signed. I personally feel that you can answer it much more freely if there is no name involved.

The Lord has really burdened my heart with the need of Christian Education. I personally feel that audio-visuals is a tremendous field which the church needs to improve herself. When we are dealing with human souls, all facilities must be used to maximum power of usefulness.

I wish to thank you now for your help. I could never begin to tell you how much I do appreciate your taking time to fill out the questionnaire. I have enclosed an envelope with a stamp and my address already on it.

May God richly bless you and your church in your ministry. Pray for me as I continue my education.

Sincerely yours,

*Wayne Kirk*  
Wayne Kirk

**EVALUATIVE CHECKLIST**

**An Instrument for Self-Evaluation  
in  
Audio-Visual Programs  
in  
The Local Church**

**Wayne Kirk  
Asbury Theological Seminary  
Wilmore, Kentucky**

## INTRODUCTION

This Evaluative Checklist is based on the assumption that there are fundamental elements of an Audio-Visual program which will facilitate the improvement of the program. The elements around which this checklist was developed were assumed to be common to most church programs. These include: 1) Physical Facilities, 2) Curriculum and Instruction, 3) Audio-Visual personnel, 4) Budget and Finance.

The status of an educational media program is not likely to be known without periodic evaluation. The use of this check list should greatly facilitate such an evaluation by providing useful guidelines for making judgments on program elements.

### IMPORTANT - PLEASE READ CAREFULLY

\* This evaluative guide is divided into four phases. Each phase is marked by a Roman numeral and headed by a descriptive title.

\* Type of questions: (You will find the following types of questions):

A. Yes and No: In this type of question check only one.

B. Listings: A listing or approximation of what you have or what you do.

C. Number by importance: You will start with number 1 as the most important, 2 the next most important, 3 the next most important, continue until all categories are numbered

\* If there is any question which is irrelevant to you and your church, leave it blank

\* Please use no percentages.

\* Do NOT write any names on the questionnaire. I do not want to know who they are from.

I. PHYSICAL FACILITIES

A. What Audio-Visual equipment does your church now own or have available?

	Own	Have Available
16 mm Film Projector	_____	_____
Filmstrip Projector	_____	_____
8 mm Film Projector	_____	_____
Opaque Projector	_____	_____
Overhead Transparency	_____	_____
Record Player	_____	_____
Flannelgraph	_____	_____
Slide Projector	_____	_____
Other _____	_____	_____
Tape Recorder	_____	_____
Tape Recordings	_____	_____

B. Does your church have an Audio-Visual center?  
Yes \_\_\_\_\_ No \_\_\_\_\_

C. If no, is your church planning to initiate an Audio-Visual center?  
Yes \_\_\_\_\_ No \_\_\_\_\_  
If so, when? \_\_\_\_\_

D. Does your church have adequate storage space for Audio-Visual materials?  
Yes \_\_\_\_\_ No \_\_\_\_\_

E. Do your Sunday school teachers use your Audio-Visual equipment and materials systematically and regularly every week?  
Yes \_\_\_\_\_ No \_\_\_\_\_  
If no, how often do they use the equipment and material?  
\_\_\_\_\_

F. Are all the departments of the church electrically equipped for Audio-Visual's?  
Yes \_\_\_\_\_ No \_\_\_\_\_

G. Is the lighting in your church such that you can use your Audio-Visual's in Sunday school?  
Yes \_\_\_\_\_ No \_\_\_\_\_

## II. CURRICULUM AND INSTRUCTION

- A. Approximately how many of the following were used last year in your church? (all groups included)

Motion Pictures	_____
Filmstrips	_____
Slide Sets	_____
Records	_____
Flannelgraph	_____
Others _____	_____

### Tape Recordings

- B. What kind of motion pictures were used? (Number by importance, 1 most used, 2 next most used, and so on until 7 which is the least used.)

Old Testament	_____
New Testament	_____
Contemporary problems	_____
Missions	_____
Stewardship	_____
Leadership training	_____
Entertainment	_____

- C. Where are audio-visuals most generally used in your church program? (Number by importance: 1, most important, etc.)

	<u>Motion Pictures</u>	<u>Filmstrips</u>
Sunday school:		
Children	_____	_____
Youth	_____	_____
Adults	_____	_____
Sunday evening:		
Youth	_____	_____
Adults	_____	_____
Vacation Bible School	_____	_____
Childrens church	_____	_____
Wednesday Night Service	_____	_____
Missionary Service	_____	_____
Men and Women's Meeting	_____	_____
Bible study groups	_____	_____
Other _____	_____	_____

- D. Does your church consistently evaluate the Audio-Visual activities relating to the integration of the educational media with curriculum and instruction?      Yes \_\_\_\_\_      No \_\_\_\_\_

If yes, how is this done? \_\_\_\_\_  
\_\_\_\_\_

- E. Does your church preview the Audio-Visual materials before they are used?      Yes \_\_\_\_\_      No \_\_\_\_\_

- F. Do your denominational Audio-Visual materials meet the needs of your church?      Yes \_\_\_\_\_      No \_\_\_\_\_

If no, what is your main criticism of the material? \_\_\_\_\_  
\_\_\_\_\_

III. AUDIO-VISUAL PERSONNEL:

- A. Who usually orders films or filmstrips for your church? (If you check more than one, please number in order of importance.)

Pastor \_\_\_\_\_  
Sunday school superintendent \_\_\_\_\_  
Sunday school teachers \_\_\_\_\_  
Christian Education director \_\_\_\_\_  
Other \_\_\_\_\_

- B. Where do you generally learn of new films and material? (Number in order from most used to least used source using 1 for most and 7 for least.)

Denominational Curriculum Materials \_\_\_\_\_  
Denominational Magazines \_\_\_\_\_  
Denominational Catalogues \_\_\_\_\_  
Independent Producers Film Catalog \_\_\_\_\_  
Independent Religious Magazines \_\_\_\_\_  
Brochures in the mail \_\_\_\_\_  
Others \_\_\_\_\_

- C. Where does your personnel usually secure Audio-Visual materials?

Local Distributor \_\_\_\_\_  
National Denominational Headquarters \_\_\_\_\_  
Regional Denominational Headquarters \_\_\_\_\_  
Local Denominational Headquarters \_\_\_\_\_  
Interdenominational and Independent \_\_\_\_\_

- D. Does the personnel service the Audio-Visual materials and equipment regularly? (cleaning and repairs)

Yes \_\_\_\_\_ No \_\_\_\_\_

- E. Does your church have an organized system of checking and retrieving Audio-Visual materials?

Yes \_\_\_\_\_ No \_\_\_\_\_

If yes, how is this done? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



IV. BUDGET AND FINANCE:

- A. Does your church (or Sunday school) budget contain a specific amount for:

Purchase and rental of Audio-Visual materials?

Yes \_\_\_\_\_ No \_\_\_\_\_

Purchase of Audio-Visual equipment?

Yes \_\_\_\_\_ No \_\_\_\_\_

If yes, approximately how much do you anticipate spending?

Material? \_\_\_\_\_

Equipment? \_\_\_\_\_

- B. How was this money used last year? (Approximate amounts)

Equipment \_\_\_\_\_

Film rental \_\_\_\_\_

Filmstrip  
purchase \_\_\_\_\_

Other \_\_\_\_\_

- C. If your church has no budget for Audio-Visual materials, how are they paid for? \_\_\_\_\_

- D. Which do you consider your denominational Audio-Visual materials to be? (check only one)

Reasonable \_\_\_\_\_

Expensive \_\_\_\_\_

Out of reach of the  
budget of the  
church \_\_\_\_\_