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An Analysis of Catholic High School Religion Textbooks based on Identified Methods for
Catechesis and Taxonomies for Cognitive and Affective Learning

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An Analysis of Catholic High School Religion Textbooks based on Identified Methods for Catechesis and Taxonomies for Cognitive and Affective Learning

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In 2007 the United States Conference of Catholic Bishops (USCCB) published *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (Framework)*, which outlined doctrinal material for the textbooks in all Catholic high school religion courses. While texts are evaluated by the USCCB for their conformity with the content for each course, publishers develop instructional approaches for catechesis. This study examined the extent to which eight chapters of eight current high school religion textbooks incorporate normative methodologies for catechesis and utilize recognized strategies for cognitive and affective learning.

Nine criteria for catechetical methodology were synthesized from the *National Directory for Catechesis (NDC)*. Bloom's cognitive taxonomy was used to classify cognitive learning anticipated in each chapter's objectives, questions, activities, and test. Finally, a modified version of Krathwohl's affective taxonomy identified the extent to which these chapters invited students to demonstrate affective learning of the material. The author and two professionals working in catechetical education used the procedure independently to analyze the same selected chapters to establish the reliability of the results.

The chapters varied considerably in how thoroughly they incorporated the USCCB's elements of methodology for catechesis. Overall, fewer than half of the catechetical methodologies applicable to a high school religion course were incorporated into every chapter and one-third of the methodologies were completely omitted from five of the chapters. Inclusion rates for inductive and deductive methodology were particularly noteworthy because their emphasis ranged among the chapters: half of the chapters balance their inclusion rates for deductive and inductive methodologies, while the other four chapters primarily rely on deductive methodology. The results showed an emphasis on lower-order cognitive learning and missed opportunities to invite students' affective learning. Additionally, the complexity of cognitive learning expected from students and the frequency of invitations to demonstrate affective learning differ significantly among the chapters, even though they cover the same doctrinal topics. The findings suggest that publishers can pay more attention to fully incorporate the USCCB's principles for catechetical methodology and a variety of pedagogies for affective and cognitive learning into high school religion textbooks.

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Chapter One

Educational and Catechetical Directives and Their Relationship to Religion Textbooks in the U.S.

Textbooks are important in high school classrooms because they identify the content students are to learn, legitimize interpretations of material, and direct the way students are taught. Catholic high school religion textbooks are also tools intended to foster and enlighten religious faith. These textbooks are so important for faith education and catechesis that they are designated “local catechisms” and fall under the auspices of the Subcommittee on the Catechism, which is under the Committee on Evangelization and Catechesis for the United States Conference of Catholic Bishops (USCCB).

In 2007 the Committee on Evangelization and Catechesis produced the USCCB document *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (Framework)*. It is now the “principal instrument for the review of secondary level catechetical texts to determine their conformity with the *Catechism of the Catholic Church*.”¹ The “Introduction” to the *Framework* asserts: “The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ.” It explains, “The Christological centrality of this framework is designed to form the content of instruction as well as to be a vehicle for growth in one’s relationship with the Lord so that each may come to know [Jesus] and live according to the truth he has given us.” The *Framework* clearly expresses desired learning outcomes for

1. “Introduction” to *Secondary Level (SL) Protocol for Assessing the Conformity of Secondary Level Catechetical Materials with the Catechism of the Catholic Church in the Appendices for the Handbook on the Conformity Review Process*. <http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/handbook-on-the-conformity-review-process.cfm> (accessed January 24, 2013).

students in Catholic high school religion courses. To help religion textbooks meet these aims, the *Framework* provides explicit criteria from the *Catechism* for doctrinal content, allowing publishers the latitude to develop their own methodological approach to catechesis and education.

Textbooks found to conform to the *Framework* are certain to include authentic and complete doctrinal content. However, it is uncertain how extensively the textbooks incorporate established methods and principles for catechetical education, as identified in official Church directives. It is also uncertain how effectively these textbooks utilize strategies for cognitive and affective learning. Cognitive and affective learning are essential for the objectives expressed in the *Framework*. This study will identify the extent to which established methods and principles for catechesis are incorporated into selected chapters from Catholic high school religion textbooks that are in doctrinal conformity with the USCCB *Framework*. It will also analyze the intended cognitive and affective outcomes in these selected chapters. This is important because to fully evaluate the potential of textbook materials for catechetical education, the standard for doctrinal content needs to be augmented by equally thorough standards for incorporating established principles of catechesis, and instructional design for cognitive and affective learning.

The importance of Catholic high school religion textbooks as instructional resources is based on research into textbooks used in other academic areas as well as occasional studies into the use of religion textbooks. In their book on national narratives in Japan, Germany, and the United States, Laura Hein and Mark Selden write: “Schools and textbooks are important vehicles through which contemporary societies transmit ideas of citizenship and both the

idealized past and the promised future of the community. They provide authoritative narratives of the nation, delimit proper behavior of citizens, and sketch the parameters of the national imagination.”² Arthur Woodward and David L. Elliot explain:

Textbooks are a ubiquitous aspect of American schooling and they play a major role in shaping day-to-day classroom instruction. Several characteristics of contemporary elementary / secondary textbooks and the way they are used make them a topic of special concern.... Today’s textbooks are published as integral parts of rather complete instructional programs that contain not only carefully selected and sequenced subject matter content but also detailed plans for teaching and learning activities, booklets or sheets containing learning exercises, achievement tests, and often supplementary print materials.... Many teachers have come to depend heavily upon textbooks and textbook programs as their main curriculum guide and source of lesson plans.³

Woodward and Elliot elsewhere cite numerous studies from the 1980s that overwhelmingly indicate that textbooks, including teacher materials, are widely used in classrooms to determine content, questions asked, and learning activities used.⁴ They reference studies that conclude more experienced or more knowledgeable teachers were less likely to rely exclusively on the textbook. They even make the provocative statement that “the textbook is seen by scholars, publishers, and school administrators as the insurance policy against inadequate teaching.”⁵

2. Laura Hein and Mark Selden, *Censoring History: Citizenship and Memory in Japan, Germany, and the United States* (Armonk, NY: M.E. Sharpe, 2000), 3.

3. Arthur Woodward and David L. Elliot, “Textbooks: Consensus and Controversy,” in *Textbooks and Schooling in the United States*, ed. David L. Elliot and Arthur Woodward (Chicago: National Society for the Study of Education, 1990), 146.

4. Arthur Woodward and David L. Elliot, “Textbook Use and Teacher Professionalism” in *Textbooks and Schooling in the United States*, ed. David L. Elliot and Arthur Woodward (Chicago: National Society for the Study of Education, 1990), 178-180.

5. Woodward and Elliot, “Textbook Use and Teacher Professionalism,” 184.

Robert Boostrom reviewed two books that explicate contrasting theories of how textbooks are used for student learning and how these theories direct the process of creating textbooks.⁶ The significance of textbooks is a given: they are the “primary embodiment of the curriculum” and “the curriculum is what is in the textbook.”⁷ After citing numerous studies demonstrating the importance of textbooks, Boostrom gets to the point: he is more interested in how textbooks approach student learning.⁸ These differences are significant because the content is so similar among different textbooks. For public school textbooks, market forces dictate their content be almost universally identical.⁹ Similarly, since 2007 Catholic school religion textbooks are mandated to have identical doctrinal content. Boostrom concludes that how a textbook is designed for student learning, the questions it asks, and the assignments and activities it suggests are critically important because often these are the only differences among textbooks for a given topic.

In 1996, two authors of Catholic religion textbooks argued that most successful catechetical education programs make use of religion textbooks designed for student use because they provide goals, content, learning activities, pedagogical insights, and additional resources, as well as utilize methodology based on the *National Catechetical Directory* for

6. Robert Boostrom, “Whither Textbooks?” *Journal of Curriculum Studies*, 33, no. 2, (2001): 229-245.

7. Boostrom, “Whither Textbooks?” 230, 241.

8. Boostrom, “Whither Textbooks?” 230.

9. Boostrom, “Whither Textbooks?” 234.

nurturing Catholic faith.¹⁰ Kath Engebretson, an Australian religious educator, researcher, and author of high school religion course textbooks explains the role of textbooks in a religion course:

Textbooks and other resources help teachers to make decisions about exactly what will occur in the classroom, in order that the learning outcomes he or she has set may be achieved. A good textbook can give teachers useful and up-to-date information about topics which have been selected for the curriculum, but which he or she may not have detailed knowledge about. A good textbook, in the hands of a good teacher, is a tool which is absolutely subject to the intentions of the teacher for the class, but which assists the teacher and student by providing information, suggesting activities, providing discussion questions to assist students to reflect on the information given and to take it further. A good text helps the teacher to translate the broader objectives and outcomes into the minute by minute work of the classroom. It can engage students in the broadest range of skills, from comprehension, application, analysis, critique and evaluation to reflection, contemplation, intuition, and creativity.¹¹

These types of assumptions on the importance of religion textbooks for catechetical education are found throughout the literature.

The few available studies on religion textbooks suggest their importance as well. In 1996 Joseph Stoutzenberger surveyed fifty Catholic high school religion teachers; 28 of 46 agreed with the statements “When I design my courses I rely heavily on a textbook” and “In my teaching I primarily use a text and its recommended teaching strategies.”¹² All respondents assigned textbooks in their courses. He also cited research by publishing houses

10. Carly J. Pfeifer and Janaan Manternach, “Catechetical Textbooks: What? Why? How?” *The Living Light* 33, no. 2, (Winter 1996): 21-26. The authors wrote religious education textbooks for Silver Burdett and Ginn, publishers.

11. Kath Engebretson, “The Melbourne Archdiocesan Textbook Project: An Innovation in Australian Religious Education,” *Journal of Religious Education* 48, no. 2, (2000): 28.

12. Joseph Stoutzenberger, “Catholic High School Religion Textbooks: Do They Liberate?” (PhD diss., Temple University, 1996), 61.

concluding high school religion teachers almost always used a textbook for religion courses.¹³

The high school religion textbook is a nexus between the instructional and formative dimensions of the religion course's mandate. Broadly speaking, religious education emphasizes the academic study of religion, focusing on doctrines and history, while catechesis emphasizes personal commitment to Christian living, emphasizing values and behaviors.¹⁴ Unfortunately, "religious education" and "catechesis" are used indiscriminately and this general consensus is functionally insufficient. Marilyn T. Kravatz in her Introduction to *Partners in Wisdom and Grace: Catechesis and Religious Education in Dialogue* explains that while the *National Directory for Catechesis* consistently uses the term "catechesis", some bishops in their letters and commentaries use the term interchangeably with "religious education". She concludes this usage reveals "an unresolved, recurring tension in the use of terminology that can leave both catechesis and religious education lacking."¹⁵ Nevertheless, it has been increasingly recognized that religious education and catechesis are highly interrelated, and reinforce each other. In order to avoid partial definitions and deficient conceptions of the Church's evangelical, instructive, formative, and initiatory enterprise—a study of which would constitute numerous dissertations—the term "catechetical education" will be used to denote the Church's educational and catechetical endeavors in the Catholic

13. Stoutzenberger, "Catholic High School Religion Textbooks: Do They Liberate?" 61.

14. Marilyn T. Kravatz, *Partners in Wisdom and Grace: Catechesis and Religious Education in Dialogue* (Lanham, MD: University Press of America, 2010), x-xi.

15. Kravatz, *Partners in Wisdom and Grace*, xi.

high school religion course.¹⁶ The *Framework* therefore is the latest in a line of documents, both from the Vatican and U.S. Bishops, addressing catechetical education. Some of these include expectations for religion textbooks.

What follows is a chronology of catechetical education directives for the United States that address religion textbooks specifically or indirectly influenced them. It is divided into four periods: Directives Before the Vatican II Council (1792-1961); Vatican II Documents (1962-1965); Directives After Vatican II (1966-1993); The Catechism of the Catholic Church and Subsequent Directives (1994-2011). It concludes introducing the *Framework*. These documents variously address education, catechesis, schools, or textbooks, but are relevant here for catechetical education. A number of overarching themes will become evident. First, religious education or “instruction” and catechesis are ministries of the Word and elements of the Church’s evangelizing mission. Second, defining the concrete relationship between catechesis and religious education (“instruction”) has been an ongoing process, as suggested by Kravatz.¹⁷ Third, the goal of catechetical education is Christian life. Fourth, catechetical education involves both knowing and living; it is educational and formational. Fifth, as the conception of catechetical education developed, so did the expectations for textbooks. Sixth, official directives have varied in specificity for the content and methodology used in these textbooks. Seventh, with the exception of the thirty years

16. Thomas H. Groome and Harold Daly Horell, *Horizons and Hopes: The Future of Religious Education* (Mahwah, NJ: Paulist Press, 2003), 1.

17. Kravatz, *Partners in Wisdom and Grace*, “Introduction.”

following the Vatican II Council, the history of Catholic school religion textbooks has been directly influenced by catechisms.

Directives before the Vatican II Council (1792-1961)

From the Colonial era to the Vatican II Council, relatively few official educational directives were given for Catholic catechetical education in the United States. There are a number of possible explanations for this. Catechetical education was addressed in the context of other pressing issues for the growing American Church. This is especially evident in the pastoral letters of the hierarchy.¹⁸ Also, the content and methodology for catechetical education was implicit and widely agreed upon. For example, Pius XI's 1929 encyclical *Divini Illius Magistri* is the first formal articulation of the Catholic philosophy of education; however, it does not address the content or methodology of religious instruction.

To address contemporary concerns, individual bishops or the collective hierarchy of the United States write Pastoral Letters. Mary Charles Bryce identifies a number of themes for American catechetical education in John Carroll's initial Pastoral Letter in 1792 that continue to reappear in pastorals through to the Vatican II Council.¹⁹ First, Carroll and subsequent bishops addressed catechetical education topics in the context of other issues, never writing a pastoral solely dedicated to this topic until *To Teach as Jesus Did* in 1972. Second, the Church's formative and instructional endeavors focused almost exclusively on

18. Mary Charles Bryce, "Religious Education in the Pastoral Letters and National Meetings of the U.S. Hierarchy" in *Sourcebook for Modern Catechetics: Volume One*, ed. Michael Warren (Winona, MN: St. Mary's Press, 1983), 219.

19. Bryce, "Religious Education in the Pastoral Letters and National Meetings of the U.S. Hierarchy," 219.

children and youth. Third, morality was a primary objective of Christian religious instruction. Fourth, she notes that between 1792 and 1973 “dozens of allusions to ‘religious instruction’ appeared in the letters, thus highlighting a concern for content and indoctrination;” however, a form of the term “catechesis” was used only four times.²⁰ Lastly, and most relevant here, she comments that while “the value and imperativeness of religious education is repeatedly stressed ... the very heart of religious education, its nature and substance, is at best implied or alluded to.”²¹

In lieu of explicit directives, the history of catechetical education and standards for textbooks necessarily focuses on the various catechisms utilized in the nineteenth and first half of the twentieth centuries. Berard Marthaler writes that the catechism had been “the standard text in Catholic religious education in English-speaking countries” since late sixteenth century.²² Catechisms were both pedagogical tools and denominational symbols for American Catholics in the time between John Carroll’s first pastoral letter and the Vatican II Council.²³ This extensive time period can be divided at the turn of the twentieth century. Prior to 1900, various catechisms were the primary religious texts used for instruction,

20. Bryce, “Religious Education in the Pastoral Letters and National Meetings of the U.S. Hierarchy,” 223.

21. Bryce, “Religious Education in the Pastoral Letters and National Meetings of the U.S. Hierarchy,” 224.

22. Berard L. Marthaler, “The Development of Curriculum from Catechism to Textbook,” *The Living Light* 33, no. 2 (Winter, 1996), 7.

23. Berard L. Marthaler, *The Catechism Yesterday and Today: The Evolution of a Genre* (Collegeville, MN: Liturgical Press, 1995), 5. See also Mary Charles Bryce, *Pride of Place: The Role of the Bishops in the Development of Catechesis in the United States*, (Washington, DC: Catholic University Press, 1984), 27.

including the Baltimore Catechism after 1885. After 1900, the Baltimore Catechism was frequently the source for the content of textbooks and materials used in catechetical education.²⁴

The term “catechism” refers to a genre of texts explicitly intended to be an authoritative compendium of doctrines.²⁵ Catechisms were also associated with a teaching methodology in which students memorized posed questions and their responses: this would later become known as the “Catechism Method” of instruction to differentiate it from other methodological approaches.²⁶ Many catechisms proliferated throughout the United States in the nineteenth century. These were frequently translations, abridgements, or extensions of existent European catechisms such as the Butler, Doway, Fleury, or Deharbe catechisms and typically included the Apostles’ Creed, sacraments, the commandments, and the Lord’s Prayer—the paradigm established by the Catechism of the Council of Trent.²⁷ In 1912 James Burns, C.S.C. wrote of the early nineteenth century: “Bishop Carroll’s catechism, adopted from England, came to be generally and permanently accepted in Catholic schools, although others have been put forth from time to time. Father Molyneux had Bishop Challoner’s *The*

24. Marthaler, “The Development of Curriculum from Catechism to Textbook,” 12.

25. Berard L. Marthaler, “The *Catechism of the Catholic Church* in U.S. Context” in *Sourcebook for Modern Catechetics, Volume Two*, ed. Michael Warren (Winona, MN: St. Mary’s Press, 1997), 278-279.

26. Harold L. Buetow, *Of Singular Benefit: The Story of Catholic Education in the United States* (New York: Macmillan, 1970), 199-201 presents debate over the method of instruction using the catechism. See also Mary Charles Bryce, *Pride of Place: The Role of the Bishops in the Development of Catechesis in the United States*, (Washington, DC: Catholic University Press, 1984), 129.

27. Marthaler, “The Development of Curriculum from Catechism to Textbook,” 7-8.

Catholic Christian Instructed reprinted in this country, and this work as well as Reeve's *History of the Old and New Testament*, in two volumes, served as readers in the post-Revolution schools."²⁸

The multitude of catechisms used as instructional texts became a problem for the growing church. In 1852 bishops at the First Plenary Council of Baltimore sought a solution to the "vexed question of a uniform catechism in English."²⁹ However, it was not until the Third Plenary Council in 1884 that a uniform catechism that came to be known as the Baltimore Catechism was decreed. Almost immediately after it was first published in 1885 publishers abridged or expanded the original text; some added definitions and headings while others illustrated the texts. These modifications became known as "graded catechisms"³⁰ and coincided with efforts to "make the catechism more interesting and understandable to the student."³¹

Within a decade or so of its first publication in 1885, the Baltimore Catechism had become a "syllabus for the catechesis of children ... the basis for graded textbooks which resembled conventional American study guides and workbooks more than traditional

28. James A. Burns. *The Growth and Development of the Catholic School System in the United States*, (New York: Benziger Brothers, 1912), 137-138.

29. Berard L. Marthaler, *The Catechism Yesterday and Today: The Evolution of a Genre* (Collegeville, MN: Liturgical Press, 1995), 114.

30. Marthaler, "The Development of Curriculum from Catechism to Textbook," footnote 8 explains this.

31. Buetow, *Of Singular Benefit*, 199.

catechisms.”³² Mary Charles Bryce wrote about dissatisfaction with and contrasting support for the Baltimore Catechism and the “Catechism Method” in the years after its first publication. She explains: “When no prospects of a revised or improved national catechism seemed imminent, catechists and pastors began to write their own manuals, manuals that responded to needs as their authors recognized them.... By the turn of the [twentieth] century fifteen new catechisms had appeared.”³³ Note Bryce’s synonymous use of the terms “manuals” and “catechisms.” At the turn of the century Peter C. Yorke designed and published *Textbooks of Religion for Parochial and Sunday Schools*, an early Catholic religion textbook series for subsequent grades.³⁴ Regarding this series, Harold Buetow explains it was designed to introduce the whole of Christian doctrine over a span of years, adapting the material to the growth of the child.³⁵ He cites the author’s Preface to the texts: “the foundation of the series is the Baltimore Catechism. As this is the official catechism of the Church in America, the compilers have not considered themselves at liberty to depart from it, except in some minor verbal details.”³⁶

32. Berard L. Marthaler, “The Modern Catechetical Movement in Roman Catholicism: Issues and Personalities,” *Source Book, Volume One*, ed. Michael Warren (Winona, MN: St. Mary’s Press, 1983), 283.

33. Mary Charles Bryce, *Pride of Place: The Role of the Bishops in the Development of Catechesis in the United States*, (Washington, DC: Catholic University Press, 1984), 95.

34. Buetow, *Of Singular Benefit*, 199, describes it as an eight book series in 1898. Bryce, *Pride of Place*, 95-96, describes it as a five book series in 1898.

35. Buetow, *Of Singular Benefit*, 199.

36. Buetow, *Of Singular Benefit*, 199.

After the turn of the twentieth century, series of textbooks multiplied. Many publishers based their instructional content and method on the Baltimore Catechism, while some diverged and developed religion textbook series using new catechetical and educational insights.³⁷ Even in the perceived heyday of the Baltimore Catechism, catechetical education texts and philosophies were not monolithic, and there was frequent discussion over which approaches in textbooks were best. The discussion is epitomized by debate at the Catholic Education Association meeting in 1908. On one hand, Catholic University's Thomas Shields championed expanding religious instruction far beyond that of memorizing precepts from the catechism while others, like Peter C. Yorke, referred to earlier, advocated maintaining the "Catechism Method" of memorizing formulations because "they are the food on which Christian people have fed from time immemorial."³⁸ Also, again note that Harold Buetow demonstrates the flexibility of the term "catechism" when he refers to Yorke's textbook series as a "catechism" itself. He explains Shields' position and then writes: "Yorke (whose catechism [textbook series] has been mentioned above) declared that he did not agree with Shields."³⁹

Prior to the Vatican II Council, the most significant education document written for the world church was Pope Pius XI's Encyclical on Christian Education, *Divini Illius Magistri*. When promulgated in 1929, it was the first papal encyclical devoted to education. (See Appendix 1 for a chronological listing of the official directives for catechesis and

37. Marthaler, "The Development of Curriculum from Catechism to Textbook," 12-14.

38. Buetow, *Of Singular Benefit*, 201.

39. Buetow, *Of Singular Benefit*, 201.

education referenced in this chapter.) However, Pius XI addressed neither the content nor the methodology of religious instruction in a Catholic school. The essential premise in *Divini* is that all education must be directed towards humankind's last end.⁴⁰ For Pius XI and many educators of the nineteenth and pre-conciliar twentieth centuries, it was understood that religious instruction was for children and part of the mandate for Catholic schools. Mary Charles Bryce writes: "By the beginning of the seventeenth century and down to the mid-twentieth century, catechesis was identified with (1) the catechism, (2) children, (3) classrooms."⁴¹ Further, religious instruction based on the catechism, usually using the Catechism Method, equated to religious formation. In this context, Pius XI's encyclical is significant for its articulation of a Catholic philosophy of education that maintains all true learning and knowledge come from God and lead to God and its implicit equation of Catholic schools with both Catholic education and formation.⁴²

Neither the bishop's pastorals nor *Divini Illius Magistri* addressed the increasing plurality of theories and approaches to catechetical education, leaving educators to make decisions and draw conclusions on an ad hoc basis as best they could, usually in accord with or in response to some variation of the catechism method. Gerard S. Sloyan comments in *Speaking of Christian Education* that "it is instructive to read of the teaching of religion ...

40. Otto Cohaus, *The Pope and Christian Education*, trans. George D. Smith (New York: Benziger Brothers, 1933), 97-102.

41. Mary Charles Bryce, *Pride of Place: The Role of the Bishops in the Development of Catechesis in the United States*, (Washington, DC: Catholic University Press, 1984), 7.

42. Philip Hughes, *The Popes' New Order: A Systematic Summary of the Social Encyclicals and Addresses from, Leo XIII to Pius XII* (London: Burns, Oates, and Washbourne, 1943), 136-145

between 1900 and 1950. ... The literature was largely given to deploring the situation, but it did not have many solid proposals to offer.”⁴³ Harold Buetow writes: “Religious educators from 1918 to 1957 tried new and various ways to make the catechism interesting to the child”; however, “a detailed study of the topic would fill a volume itself.”⁴⁴ Nevertheless, a few examples of innovation demonstrate alternatives to the catechism method. The Munich method was brought to the United States first in 1919 with *The Creed Explained* and later featured in subsequent texts;⁴⁵ the *Christ Life Series* in the 1930s was infused by the insights of Virgil Michel and the liturgical movement; and, starting in the 1950s, W.H. Sadlier published the *On Our Way* series for elementary students and *The Christian Religion Series* for high school students, both based on the kerygmatic approach to religious instruction.⁴⁶ These latter series by Sadlier became the “prototype” for the aesthetics and function of religion textbooks in Catholic schools because their photos and artwork were designed to appeal to the users and the materials included lesson plans, background material, and pedagogical suggestions for teachers.⁴⁷

43. Buetow, *Of Singular Benefit*, 243, cites Gerard S. Sloyan, *Speaking of Religious Education*, (New York: Herder and Herder, 1968), 8.

44. Buetow, *Of Singular Benefit*, 242.

45. Buetow, *Of Singular Benefit*, 243.

46. Buetow, *Of Singular Benefit*, 243. See also Marthaler, “The Development of Curriculum from Catechism to Textbook,” 14.

47. Marthaler, “The Modern Catechetical Movement in Roman Catholicism: Issues and Personalities,” 283-284.

Vatican II Documents (1962-1965)

Vatican II profoundly impacted catechetical education by defining the Church and how it engaged with the modern world. While *Gravissimum Educationis* addresses Catholic school education, the other documents that address catechetical education do so in the context of other issues. Ronald Nuzzi maintains: “there is arguably no singular event or text that precipitated changes in the way religious instruction was delivered beyond the Council itself.”⁴⁸ The first two chapters of *Lumen Gentium* establish that the Church is defined as “a people brought into unity from the unity of the Father, the Son, and the Holy Spirit” or “The People of God.”⁴⁹ This collective body has a mandate given by Jesus to spread the Gospel for salvation not only among its own members but to “all mankind.”⁵⁰ *Gaudium et Spes* elaborates on how the Church community brings the message of salvation to the world.⁵¹ The sciences, arts, and civic life—all within the purview of education—are validated as encouraging human flourishing. These two documents are foundational for the brief educational and catechetical questions discussed in other Vatican II documents. Subsequent

48. Ronald J. Nuzzi, “Spirituality and Religious Education” in *Handbook of Research on Catholic Education*, ed. Thomas C. Hunt, Ellis A. Joseph, and Ronald J. Nuzzi, (Westport, CT: Greenwood Press, 2001), 66.

49. Vatican II Council, *Lumen Gentium, Dogmatic Constitution on the Church*, no. 4 and the title of Chapter 2, in *Vatican Council II: The Conciliar and Post Conciliar Documents—Study Edition*, ed. Austin Flannery (Northport, NY: Costello Publishing, 1986): 352, 359.

50. *Lumen Gentium*, no.13.

51. Vatican II Council, *Gaudium et Spes, Pastoral Constitution on the Church in the Modern World*, in *Vatican Council II: The Conciliar and Post Conciliar Documents—Study Edition*, ed. Austin Flannery (Northport, NY: Costello Publishing, 1986): 903-1013.

educational and catechetical documents, especially the *General Catechetical Directory*, rely on their normative definitions of the Church and its ministry.

Dei Verbum and *Sacrosanctum Concilium* touch on themes of catechetical education. *Dei Verbum* situates “catechetics” and “all forms of Christian instruction” as ministries of the Word.⁵² Later, these ministries will include evangelization and be construed as complementary, providing a hermeneutic that allows for significant overlap in ministerial functions within a single form.⁵³ In *Dei Verbum* anything that passes on the Word of God—including religion classes and their textbooks—is part of the Church’s efforts for the ministry of the Word and therefore has responsibility to share the Catholic faith tradition rooted in the scriptures as expression of a lived faith.⁵⁴ *Sacrosanctum Concilium* stresses that the efforts of catechists and educators are directed to “full, conscious, and active participation in liturgical celebrations.”⁵⁵ Likewise, pastors are called on to promote the liturgy “through the requisite pedagogy.”⁵⁶ In short, catechetical education encourages people to more fruitfully participate

52. Vatican II Council, *Dei Verbum, Dogmatic Constitution on Divine Revelation*, no. 24, in *Vatican Council II: The Conciliar and Post Conciliar Documents—Study Edition*, ed. Austin Flannery (Northport, NY: Costello Publishing, 1986): 763-764.

53. Evangelization is included in *General Catechetical Directory* (1971), no. 17. The complementarity of these ministries will be thoroughly explained later in the *General Directory for Catechesis* (1997), Part One, especially Chapters I and II.

54. *Dei Verbum*, no. 25. See also Joseph Ratzinger, “Article 25,” in “Chapter VI: Sacred Scripture in the Life of the Church,” in *Commentary on the Documents of Vatican II: Volume III*, ed. Herbert Vorgrimler (New York: Herder and Herder, 1969): 270-272.

55. Vatican II Council, *Sacrosanctum Concilium, Constitution on the Sacred Liturgy*, no. 14, in *Vatican Council II: The Conciliar and Post Conciliar Documents—Study Edition*, ed. Austin Flannery (Northport, NY: Costello Publishing, 1986): 7.

56. *Sacrosanctum Concilium, Constitution on the Sacred Liturgy*, no. 14.

in the liturgy and be continually renewed and strengthened in a lived faith commitment to Jesus Christ.

Christus Dominus is directly relevant to catechetical education. The document seems to use the phrase “catechetical instruction” to unite religious education and catechesis.⁵⁷ The decree uses the terms “educational/education” and “catechetical” side-by-side in two instances suggesting distinction between the terms thereby substantiating the inter-connectedness between two distinct dimensions of learning.⁵⁸ This is important because it attempts to convey that both religious education and catechesis, however similar they may be, are distinct: conversely, however distinct they may be, they are intrinsically connected. Such a convention is similar to the current phrase “catechetical education.”⁵⁹ Articles 13 and 14 use the term “catechetical instruction” to mean endeavors directed towards cognitive learning as well as affective learning and personal commitment. Article 13 emphasizes the transmission of doctrine in catechetical education. Bishops are exhorted to “present the doctrine of Christ in a manner suited to the needs of the times” and “endeavor to use the various methods available nowadays for proclaiming Christian doctrine,” foremost being “preaching and catechetical instruction” as well as “doctrinal instruction in schools, universities, conferences and meetings of every kind.” Article 14 broadens the conception of catechetical education to include the outcome of lived Christian faith. “Bishops should be

57. Vatican II Council, *Christus Dominus*, Decree on the Pastoral Office of Bishops in the Church, nos. 13 & 14, in *Vatican Council II: The Conciliar and Post Conciliar Documents – Study Edition*, ed. Austin Flannery (Northport, NY: Costello Publishing, 1986): 564-590.

58. *Christus Dominus*, nos. 17, 35.

59. Groome, *Horizons and Hopes*, 1.

especially concerned about catechetical instruction. Its function is to develop in men a living, explicit and active faith, enlightened by doctrine.” Article 14 then addresses methods and content for catechetical education: “the teachers must observe an order and method suited not only to the matter in hand but also to the character, the ability, the age and the life-style of their audience,” while the content of the instruction “should be based on holy scripture, tradition, liturgy, and on the teaching authority and life of the Church.”⁶⁰ These nascent parameters for methodology and content in catechetical education foreshadow subsequent directives in catechetical education, one of the first being the *General Catechetical Directory*, called for at the conclusion of *Christus Dominus*.⁶¹

Gravissimum Educationis promotes the Catholic philosophy of education first articulated in Pius XI’s *Divini Illius Magistri* and links its progenitor to the themes of Vatican II.⁶² Articles 8 and 9 address Catholic schools; Article 8 is the longest and the “heart” of the Declaration.⁶³ Regarding Catholic schools, Article 8 states: “The special function of the Catholic school [is] to develop in the school community an atmosphere animated by a spirit of liberty and charity based on the Gospel.” Article 9 expresses latitude for Catholic schools to “assume various forms according to local circumstances” while still

60. *Christus Dominus*, no. 14.

61. *Christus Dominus*, no. 44.

62. Vatican II Council, *Gravissimum Educationis, Declaration on Christian Education*, in *Vatican Council II: The Conciliar and Post Conciliar Documents – Study Edition*, ed. Austin Flannery (Northport, NY: Costello Publishing, 1986): 725-737.

63. Johannes Pohlschneider, “Commentary on Declaration on Christian Education,” in *Commentary on the Documents of Vatican II: Volume IV*, ed. Herbert Vorgrimler (New York: Herder and Herder, 1969): 29.

adhering to the stated ideals. Articles 4 and 7 when taken together suggest a broad informational and formational mandate. Article 4 explains that “catechetical instruction” is a function of education that is the Church’s own and is what “illumines and strengthens the faith, develops a life in harmony with the spirit of Christ, stimulates a conscious and fervent participation in the liturgical mystery and encourages men to take an active part in the apostolate.” Article 7 insists that pastors and parents provide children “moral and religious education,” regardless of where they go to school. Children must be taught “the doctrine of salvation in a way suited to their age and background” in order that they may “advance in their Christian formation.”⁶⁴ This dual mandate to teach and form children equates to what *Christus Dominus* termed “catechetical instruction.”

The significance of the Vatican II Council for Catholic school education is primarily found in its definition of the Church as well as how the Church encounters modern culture. Schools and education are manifestations of the Church’s engagement with the world.⁶⁵ “Catechesis” and “Christian instruction” are ministries of the Word that intentionally seek to energize and direct faith in Jesus Christ.⁶⁶ The shape and form of these ministries varies by context.⁶⁷ Later documents will more fully explicate these realities. The Vatican II documents also include nascent conceptions of catechetical education that will be more thoroughly enumerated in subsequent documents addressed specifically to catechists and

64. *Gravissimum Educationis*, no. 7.

65. *Gravissimum*, Preface.

66. *Dei Verbum*, no. 24.

67. *Gravissimum*, no. 9. See also *Christus Dominus*, no. 14.

educators. Nevertheless, it is clear that catechesis and education are distinct but intertwined realities that are frequently addressed as a single endeavor. There is a “both/and” approach to catechesis and education: these efforts are expected to both transmit doctrinal knowledge and form Christian beliefs, attitudes, and practices.

Specific methods and content for catechetical education are given short shrift. However a few principles for religion class instruction are evident. The best methods are those that are based on the context of the learner and use effective educational pedagogy to communicate doctrines and form Christian practice.⁶⁸ Content for instruction includes sacred doctrine, theology, ethics, scripture, tradition, magisterial teaching; also included is life in the Church, spiritual formation, and the liturgy.⁶⁹ The objective is that people both understand and believe their faith tradition as they live out the Church’s moral teachings and ritual practices in this life to merit heaven in the next.

The Vatican II Council documents themselves do not outline expectations for catechetical education. Subsequent documents make operational Vatican II’s themes and pronouncements. The most significant outcome from the council for catechetical education was the *General Catechetical Directory (GCD)*, mandated at the end of *Christus Dominus*, and published in 1971. However, changes in catechetical education and religion course textbooks had been so rapidly implemented after the Council that textbooks developed after

68. *Christus Dominus*, no. 14.

69. Vatican II Council, *Apostolicam Actuositatem*, Decree on the Apostolate of Lay People, no. 29, in *Vatican Council II: The Conciliar and Post Conciliar Documents – Study Edition*, ed. Austin Flannery (Northport, NY: Costello Publishing, 1986): 793. See also: *Christus Dominus*, no. 14; *Gravissimum Educationis*, no. 4; and *Sacrosanctum Concilium*, no. 14.

the Council preceded the publication of the *GCD*. The lack of concrete criteria for catechetical education and textbooks led to various interpretations for content and methodology, becoming a flashpoint for criticism.

Catherine Dooley explains that general uneasiness with changes in the Church after the Council often became focused on catechetical education: “Religious education / catechesis [her term], which implemented many of the liturgical changes and reflected current thinking in biblical studies and Vatican II theology, became the focal point of the backlash.”⁷⁰ A backlash against the textbooks developed since the Vatican II Council was already evident at the April 1969 United States Catholic Conference where the bishops “discussed the quality of religion textbooks in light of widespread complaints from parents and interested adults.”⁷¹ The bishops began the process of evaluating religion textbooks at that 1969 conference, publishing their results as *Evaluative Reviews in Religion Textbooks* in 1971. However, the impact of *Evaluative Reviews* itself was limited because it only reviewed texts available in the spring of 1970, and its criteria would soon be superseded by the *GCD*, also published in 1971.

Directives After Vatican II (1966-1993)

A survey of catechetical education documents from the Vatican and U.S. Bishops is below. These are organized roughly chronologically, beginning with the *General*

70. Catherine Dooley, “The Religious Education Curriculum in Catholic Schools,” *The Catholic Character of Catholic Schools*, ed. James Youniss, John Convey, and Jeffrey A. McLellan (Notre Dame, IN: University of Notre Dame Press, 2000), 160.

71. United States Catholic Conference Department of Education, Division of Research and Development in Religious Education, *Evaluative Reviews of Religion Textbooks*, (Washington, DC: United States Catholic Conference, 1971), i.

Catechetical Directory by the Congregation for the Clergy in 1971. The next section continues with the *Catechism of the Catholic Church* and directives after its publication, concluding with the *Framework and Secondary Level (SL) Protocol* by the USCCB.

The *General Catechetical Directory (GCD)* was mandated by *Christus Dominus*, no. 44 and promulgated in 1971 by the Congregation for the Clergy. The *GCD* was a new genre of writing that presented principles of pastoral theology for national and regional directories, which would in turn be the basis for local catechisms and catechetical materials, including religion class textbooks, written by those most able to apply the principles to the given context.⁷² It addressed all aspects of catechetical education, including a brief mention of religion textbooks. From its publication until the *Universal Catechism of the Catholic Church* in 1994, all catechetical education documents written by the Congregation for Catholic Education or the U.S. bishops either amplify or refine ideas found in the *GCD*. The *GCD* presents all facets of catechetical education: its goals, parameters, context, methodology, pedagogy, key points of the Christian message, preparation of catechists and various aids in catechetical education.

Part Six of the *GCD* describes religion textbooks as aids for catechetical education: they can fully present the Christian tradition and “foster catechetical activity,” but they cannot replace personal communication of the Christian message.⁷³ Teachers’ manuals and supplemental materials should contain “an explanation of the message of salvation” along

72. Sacred Congregation for the Clergy, *General Directory for Catechesis*, “Foreward,” in *The Catechetical Documents: A Parish Resource*, (Chicago: Liturgy Training Publications, 1996), 11.

73. *General Catechetical Directory*, no. 120.

with “psychological and pedagogical advice” and “suggestions about methods.”⁷⁴ Standards for doctrinal content and methodology for textbooks are found in Parts Three and Four. For example, “The More Outstanding Elements of the Christian Message” outlines norms for the content of catechetical education, including: the Trinity, worship and charity, Christology, Christian anthropology, sacraments, morality, ecclesiology, the Blessed Virgin Mary, and eschatology, though this list does not include every Christian truth that should be part of catechesis.⁷⁵ Additionally, catechetical education “must include not only those things which are to be believed, but also those things which are to be done.”⁷⁶ To communicate what is to be known and done, methodology in catechetical education should draw upon the psychological sciences,⁷⁷ emphasize an inductive approach, though also use deduction, and involve memorization of formulas.⁷⁸ However, the *GCD* cautions that one cannot “deduce from those norms an order which must be followed in the exposition of content.... In selecting a pedagogical method, one ought to take into account the circumstances in which the ecclesial community or individuals among the faithful to whom the catechesis is directed live.”⁷⁹

74. *General Catechetical Directory*, no. 121.

75. *General Catechetical Directory*, no. 36.

76. *General Catechetical Directory*, no. 63. Berard L. Marthaler calls attention to this in his commentary on no. 63 in *Catechetics in Context: Notes and Commentary on the General Catechetical Directory Issued by the Congregation for the Clergy* (Huntington, IN: Our Sunday Visitor, 1973), 121, 123.

77. *General Catechetical Directory*, no. 70.

78. *General Catechetical Directory*, no. 72.

79. *General Catechetical Directory*, no. 46.

The *GCD* attempts to mitigate an “information-formation dichotomy,” asserting that catechesis fundamentally both informs about and forms in the Christian tradition. For instance, paragraph 36 explains “faith” in two ways: there is the faith “*which*” one believes, and faith “*by which*” one believes. The former is the content of a faith tradition that one can understand and accede to; the latter is a graced and existential stance in the world manifest in how one lives. They are inseparable, develop together, and catechetical education promotes both; however, the *GCD* states they “can be distinguished for reasons of methodology.”⁸⁰ In other words, catechetical education for faith has inseparable instructional and formational dimensions, which can be distinguished to better understand their development. The educational dimension transmits the doctrinal content of the faith which one believes, whereas the formational and affective dimension uses various methodologies to foster faith by which one believes. The content one learns for faith and the method for faith formation are united in purpose. The *GCD* explains: “Catechesis is the term to be used for that form of ecclesial action which leads both communities and individual members of the faithful to maturity of faith.”⁸¹ Catechesis involves both affective⁸² and cognitive⁸³ components. The directory succinctly states that “[catechesis] performs the functions of initiation, education,

80. *General Catechetical Directory*, no. 36.

81. *General Catechetical Directory*, no. 21

82. *General Catechetical Directory*, nos. 22, 23, 25.

83. *General Catechetical Directory*, no. 24.

and formation.”⁸⁴ The doctrinal and methodological dimensions are unified to the extent that both are important for catechetical education’s doctrinal and formational goals. However, the *GCD* never fully resolves the functional relationships between the educational and formative dimensions of catechetical education, and ultimately leaves their operative relationships unclear.

While it was arguably never the intent, in practice the *General Catechetical Directory* eliminated overnight centuries-long-held assumptions about the content and methodology of catechetical education. In 1973 Michael Donnellan saw the Vatican II Council’s promotion of the *GCD* as the “demise” of the catechism genre in catechetical education. Going by the wayside were the catechism’s (1) kerygmatic function, (2) systematic intent, (3) apologetic style, (4) didactic framework, and (5) linguistic rigidity.⁸⁵ Harold Buetow writes: “Concerning catechetical criteria, Vatican II did not change the substance of Christian truth, but changed dramatically the ways in which that truth is to be expressed and communicated.”⁸⁶ He explains that the pre-Vatican II Scholastic “classic manuals” and catechisms ignored or diminished fundamental notions such as “*qahal*, covenant, word, *agape*, *hesed*, flesh, kingdom, and a host of others” and overlooked “theological anthropology.”⁸⁷ After Vatican II, the “texts and catechisms mirror the theological emphases

84. *General Catechetical Directory*, no. 31.

85. Michael Donnellan, “Bishops and Uniformity in Religious Education: Vatican I to Vatican II,” in *Sourcebook for Modern Catechetics, Volume One*, ed. Michael Warren (Winona, MN: St. Mary’s Press, 1983), 233.

86. Buetow, *Of Singular Benefit*, 319.

87. Buetow, *Of Singular Benefit*, 319.

of the post-Vatican II era: they present a meaningful treatment of the liturgy and practical discussions of such important virtues as honesty, self-control, and regard for material things.”⁸⁸ Regarding textbooks for elementary students, the “new catechisms contain less religious material per page, but sound pedagogy.”⁸⁹ This was the heart of the criticism: the distinctive content of catechetical education was taken away when the primary role of the catechism was diminished by the *GCD*.

In 1972, a year after the *General Catechetical Directory*, the U.S. bishops published their first document solely focused on Catholic education, *To Teach as Jesus Did: A Pastoral Message on Catholic Education (TTJD)* and followed it in 1973 with *Basic Teachings for Catholic Religious Education (BT)*. These documents were highly influential, but not without contrasting weaknesses. *TTJD* identified three interlocking dimensions of the educational mission of the Church: the message of the Gospel, fellowship in the Christian community guided by the Holy Spirit, and service to the world.⁹⁰ The weaknesses of *TTJD* are well documented. For instance, the synonymous usage of the terms “religious education,” “catechesis,” “instruction,” “Christian formation,” and “educational ministry” obfuscates the operational relationships between different educational and formational objectives.⁹¹

88. Buetow, *Of Singular Benefit*, 319.

89. Buetow, *Of Singular Benefit*, 319.

90. National Conference of Catholic Bishops, *To Teach as Jesus Did: A Pastoral Message on Catholic Education*, no. 14, in *The Catechetical Documents: A Parish Resource*, ed. Martin Connell (Chicago: Liturgy Training Publications, 1996), 89.

91. Richard W. Walsh, “Overview of *To Teach as Jesus Did*,” in *The Catechetical Documents: A Parish Resource*, (Chicago: Liturgy Training Publications, 1996), 84.

Subsuming these terms into “catechetical education” poses the further problem that fundamental elements of catechetical education, such as prayer and worship, are omitted from the document.⁹² Two premises undergird catechetical methodology in *TTJD*. First, *TTJD* suggests that doctrinal content is latent within a vibrant Christian community committed to the Gospel, while building Christian community and fostering service are methodologies that foster faith.⁹³ Second, presenting authentic doctrine using contemporary methodologies is a “new catechetical method” that results in living faith.⁹⁴ The supposition is that if the right doctrines are taught using the right methods, then learners will not only know the faith tradition but value and live it. Almost no guidance is given regarding doctrinal content for catechetical education. In this regard, *TTJD* is very different from *Basic Teachings*.

Unlike *To Teach as Jesus Did*, *Basic Teachings (BT)* outlines doctrinal content for catechetical education, but barely mentions methodology. The “Introduction” simply states: “the most effective methodology is expected in teaching these basic beliefs.”⁹⁵ *BT* identifies prayer, liturgy, and the holy bible as themes that ought to permeate all religious education. It then outlines twenty-five doctrinal teachings essential to Catholic religious education. The

92. Mark Heath, “To Teach as Jesus Did: A Critique,” *The Living Light* 10, no. 2 (Summer 1973): 284-295.

93. Walsh, “Overview of *To Teach as Jesus Did*,” 81. See also *To Teach as Jesus Did*, nos. 13 and 14.

94. *To Teach as Jesus Did*, no. 107.

95. National Conference of Catholic Bishops, *Basic Teachings for Catholic Religious Education*, in *The Catechetical Documents: A Parish Resource*, ed. Martin Connell, (Chicago: Liturgy Training Publications, 1996), 125.

doctrinal teachings are drawn almost completely from the *General Catechetical Directory* and will be replicated in the bishops' *Sharing the Light of Faith: National Catholic Directory*.⁹⁶ They are not presented in any "hierarchical" or suggested chronological order.⁹⁷

1. The Mystery of the One God—Father, Son, Holy Spirit
2. True Worship of God in a World Which Ignores Him
3. Knowledge of God and the Witness of Christian Love
4. Jesus Christ, Son of God, the Firstborn of all Creation and Savior
5. Creation, the Beginning of the History of Man's Salvation
6. Jesus Christ, the Center of all God's Saving Works
7. Jesus Christ, True Man and True God in the Unity of the Divine Person
8. Jesus Christ, Savior and Redeemer of the World
9. The Holy Spirit in the Church and in the Life of the Christian
10. The Sacraments, Actions of Christ in the Church (the Universal Sacrament)
11. Religious Instruction on the Sacraments
12. The Eucharist, Center of all Sacramental Life
13. The Sacrament of Matrimony
14. The New Man in the Spirit

96. A quick comparison demonstrates that the doctrinal elements in *Basic Teachings* are drawn almost directly from the *GCD* and are also later found in the *National Catechetical Directory: Sharing the Light of Faith*. See *GCD* Part 3, Chapter II. Article 19 of *BT* and the appendices relate to specific teachings in teaching morality, something not in the *GCD*. These topics later appear as "Principal Elements of the Christian Message for Catechesis" in the *National Catechetical Directory*, Chapter v.

97. National Conference of Catholic Bishops, *Basic Teachings for Catholic Religious Education*, "Introduction," in *The Catechetical Documents: A Parish Resource*, ed. Martin Connell, (Chicago: Liturgy Training Publications, 1996), 126.

15. Human and Christian Freedom
16. The Sins of Man
17. The Moral Life of Christians
18. The Perfection of Christian Love
19. Specifics in the Teaching of Morality
20. The Church, People of God and Institution for Salvation
21. The Church as a Community
22. The Quest for Unity
23. The Church as the Institution for Salvation
24. Mary, Mother of God, Mother and Model of the Church
25. Final Reunion with God

These twenty-five themes are each explained in a few short paragraphs. They specify “the doctrinal basics which the bishops expect in teaching Catholic doctrine” and are for use in “reviewing the content of religious education programs.”⁹⁸ An appendix includes the Decalogue and Beatitudes as well as an updated list of the traditional precepts of the Church.

Essentially, *Basic Teachings* focuses on the doctrinal principles of catechetical education without reference to the lived experience of the learner, while *To Teach as Jesus Did* suggests that the content is present within a faith community, which then generates appropriate methods to transmit the doctrinal content.⁹⁹ Such separation contributes to the

98. National Conference of Catholic Bishops, *Basic Teachings for Catholic Religious Education*, “Introduction,” in *The Catechetical Documents: A Parish Resource*, ed. Martin Connell, (Chicago: Liturgy Training Publications, 1996), 126.

99. Richard W. Walsh, “Overview of *To Teach as Jesus Did*,” 81.

dichotomy between content and methodology that the *General Catechetical Directory* no. 36 insisted remain unified, only separated for “reasons of methodology.” *BT* uses the term “religious education” throughout, including in the title, unlike the *GCD*, which primarily uses the terms “catechetics” and “catechesis” and *TTJD*, which uses both terms interchangeably. Catholic high school textbook publishers were to interpret the documents together, adapting the doctrinal strength of *BT* with the methodological insights from *TTJD*,¹⁰⁰ both illuminated by the *GCD*.

The U.S. Bishops promulgated *Sharing the Light of Faith: National Catechetical Directory for Catholics in the United States (SLF)* in 1979 after beginning the writing process in 1971, the same year the *GCD* was published.¹⁰¹ *SLF* applies the principles of the *GCD* to the United States and like the *GCD* it uses the term “catechesis” to describe the Church’s educative and formative endeavor. However, the term “catechesis” is neither defined nor is it distinguished from religious education.¹⁰² It is described: for example, the Preface explains that “catechesis refers to efforts which help individuals and communities acquire and deepen Christian faith and identity through initiation rites, instruction, and

100. Jane E. Regan, “Overview of *Basic Teachings for Catholic Religious Education*,” in *The Catechetical Documents: A Parish Resource*, (Chicago: Liturgy Training Publications, 1996), 118. See also *Basic Teachings for Catholic Religious Education*, “Introduction,” in *The Catechetical Documents*, 126.

101. John R. Zaums, “Overview of *Sharing the Light of Faith: National Catechetical Directory for Catholics in the United States*,” in *The Catechetical Documents: A Parish Resource*, ed. Martin Connell (Chicago: Liturgy Training Publications, 1996), 203.

102. Mary Charles Bryce, “Sharing the Light of Faith: Catechetical Threshold for the U.S. Church,” in *Sourcebook for Modern Catechetics: Volume One*, ed. Michael Warren (Winona, MN: St. Mary’s Press, 1983), 265.

formation of conscience. It includes both the message presented and the way in which it is presented.”¹⁰³ Four fundamental tasks for catechists are described: proclaim Christ’s message, develop community, lead people to worship and prayer, and motivate them to Christian service.¹⁰⁴ Later, the USCCB will interpret these as tasks for catechesis itself.¹⁰⁵

Sharing the Light of Faith used the *General Catechetical Directory* and *To Teach as Jesus Did* to establish criteria for the methodology and doctrinal content of religion textbooks.¹⁰⁶ First, *SLF* extolls using insights from the behavioral sciences to develop methodologies for catechetical education using both deductive and inductive approaches, student experience, and involving memorization of prayers, facts, practices, and doctrinal formulations adapted to the learners’ maturity.¹⁰⁷ Second, Catholic schools need religion curriculums with identified learning goals. This includes programs that explicitly foster community.¹⁰⁸ Textbooks are addressed in paragraph 264:

Textbooks are guides for learning, summary statements of course content, and ready instruments of review. They must present the authentic and complete message of

103. National Conference of Catholic Bishops, *Sharing the Light of Faith: National Catechetical Directory for Catholics of the United States*, no. 5, in *The Catechetical Documents: A Parish Resource*, ed. Martin Connell (Chicago: Liturgy Training Publications, 1996), 210.

104. *Sharing the Light of Faith*, no. 213.

105. United States Catholic Conference, *Guidelines for Doctrinally Sound Catechetical Materials*, in *Sourcebook for Modern Catechetics: Volume One*, ed. Michael Warren (Winona, MN: St. Mary’s Press, 1983): 577.

106. The doctrinal content of *BT* was almost completely drawn from the *GCD*. The material in *BT* related to the moral life, including the content of the appendices, is incorporated in *SLF*, Chapter v.

107. *Sharing the Light of Faith*, nos. 175-176.

108. *Sharing the Light of Faith*, no. 232.

Christ and His Church, adapted to the capacity of the learners, with balanced emphasis proportionate to the importance of particular truths.

...

Teachers' manuals are essential components of any textbook series. They should contain "an explanation of the message of salvation (constant references must be made to the sources, and a clear distinction must be kept between those things which pertain to faith and to the doctrine that must be held, and those things which are mere opinions of theologians); psychological and pedagogical advice; suggestions about methods." [citation to *GCD*, no. 121]

SLF explicitly recognizes the importance of religion textbooks for catechetical education and legitimatizes evaluation of textbooks based on their conformity with criteria established by the U.S. Bishops, although no process for this evaluation is suggested.¹⁰⁹ *SLF* enhances the interlocking formative dimensions of catechesis from *TTJD*, and expands the doctrinal themes from *Basic Teachings*. It progresses from both *BT* and *TTJD* in its careful synthesis of content and methods for catechesis, precluding simple emphasis on one to the diminution of the other.¹¹⁰

The Sacred Congregation for Catholic Education promulgated *The Catholic School* in 1977 to contemplate Catholic schools in light of the conciliar documents and the *GCD*. This often overlooked document does not address the operative relationship between the formative and informative dimensions of catechetical education.¹¹¹ This is exemplified in a passage

109. *Sharing the Light of Faith*, no. 266.

110. Berard L. Marthaler, *Sharing the Light of Faith: An Official Commentary*, (Washington, DC: United States Catholic Conference, 1981), 41. Marthaler notes the committee needed to "Position the chapter ["Principal Elements of the Christian Message for Catechesis"] so that it would not perpetuate the old bugaboo of catechesis, the separation of content and method" that was implicit in *BT* and *TTJD*.

111. *The Catholic School* was not included in *The Catechetical Documents: A Parish Resource* and is not mentioned in many surveys of Catholic education, for example: Catherine Dooley's chapter "The Religious Education Curriculum in Catholic Schools" in *The Catholic*

midway through the document under the heading “Religious Teaching.”¹¹² It states: “Without entering the whole problem of teaching religion in schools, it must be emphasized that, while such teaching is not confined to ‘religious classes’ within the school curriculum, it must, nevertheless, also be imparted in a systematic manner.” The paragraph continues: the “difference between religious and other forms of education is that its aim is not simply intellectual assent to religious truths but also a total commitment of one’s whole being to the Person of Christ.”¹¹³ The ensuing paragraph highlights “catechesis” and stresses that the “importance and need for catechetical instruction in Catholic schools cannot be sufficiently emphasized”¹¹⁴ but neither defines “catechesis” nor “catechetical instruction” nor explains their relationship to teaching religion systematically. One concludes that religion should be taught systematically and more than cognitive understanding is desired, but how this transpires is not explained. This had been prefaced by the desire to avoid the whole problem of teaching religion in schools! The “whole problem” seems to be articulating the relationship between religious instruction or education and catechesis, something especially vexing in the context of Catholic high school religion classes. Similar to *Sharing the Light of*

Character of Catholic Schools, and Berard L. Marthaler’s *The Nature, Tasks, and Scope of the Catechetical Ministry: A Digest of Recent Church Documents* (Washington, DC: National Catholic Education Association, 2008).

112. Sacred Congregation for Catholic Education, *The Catholic School*, nos. 49-52. http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html (accessed January 27, 2013).

113. *The Catholic School*, no. 50.

114. *The Catholic School*, no. 51.

Faith, it does not suggest catechesis is a component of evangelization, an idea proposed in *Evangelii Nuntiandi* two years previously.

Evangelii Nuntiandi (*EN*) and *Catechesi Tradendae* (*CT*) are papal encyclicals that over time have proven highly influential for catechetical education.¹¹⁵ Paul VI promulgated *Evangelii Nuntiandi*, “On Evangelization in the Modern World,” in 1975 after the 1974 Synod on evangelization, and John Paul II promulgated *Catechesi Tradendae*, “On Catechesis in Our Time,” in 1979 after the 1977 Synod on catechesis. Prior to *EN*, “catechesis” was often partnered with “education,” though the relationship was operationally ambiguous: for example in the *GCD*. This combined catechetical and educational endeavor paralleled evangelization as an equal form of the ministry of the Word. For instance, the *GCD* explains that while evangelization and catechesis are distinct ministries of the Word, “they are closely bound together” and “evangelization can precede or accompany the work of catechesis proper. . . . One must keep in mind that the element of conversion is always present in the dynamism of faith, and for that reason any form of catechesis must also perform the role of evangelization.”¹¹⁶ However, in *EN* and especially *CT* catechesis becomes more aligned with evangelization instead of education. For example, *CT* asserts that catechesis is a “moment” within the larger process of evangelization.¹¹⁷

115. Pope Paul VI, *Evangelii Nuntiandi*, “On Evangelization in the Modern World,” in *The Catechetical Documents: A Parish Resource*, (Chicago: Liturgy Training Publications, 1996), 157-199. Pope John Paul II, *Catechesi Tradendae*, “On Catechesis in our Time,” *The Catechetical Documents: A Parish Resource*, (Chicago: Liturgy Training Publications, 1996), 375-416.

116. Sacred Congregation for the Clergy, *General Catechetical Directory*, nos. 17-18, in *The Catechetical Documents: A Parish Resource*, (Chicago: Liturgy Training Publications, 1996), 22-23.

117. *Catechesi Tradendae*, no. 18.

Evangelii Nuntiandi defined evangelization as made up of essential elements, including catechesis, all of which must be present in the definition or its reality would be diminished.¹¹⁸ Later, *EN* elucidated “catechetical instruction” as a means of evangelization.¹¹⁹ This instruction is both informative and formative. On one hand, people need to “learn through systematic religious instruction the fundamental teachings, the living content of the truth which God has wished to convey to us.”¹²⁰ On the other hand, this highly cognitive, content-oriented conception of catechesis is immediately balanced with the caveat that the instruction should “form patterns of Christian living” and not “remain only notional.”¹²¹ Achievement of this balance is not explained, though religion textbooks are expressly important for evangelization at the level of catechetical instruction given in Catholic schools.¹²² “Suitable texts, updated with wisdom and competence, under the authority of the bishops” should include methodologies and pedagogies adapted to the context of the learners. They “must seek always to fix in the memory, intelligence and heart the essential truths that must impregnate all of life.”¹²³ *EN* is the progenitor of *CT*, which

118. *Evangelii Nuntiandi*, no. 17.

119. *Evangelii Nuntiandi*, no. 44.

120. *Evangelii Nuntiandi*, no. 44.

121. *Evangelii Nuntiandi*, no. 44.

122. *Evangelii Nuntiandi*, no. 44.

123. *Evangelii Nuntiandi*, no. 44.

addresses religion textbooks and is prominent in the conception of catechesis and evangelization in the *Catechism of the Catholic Church*.

Catechesi Tradendae advances two ideas earlier introduced by Paul VI in *Evangelii Nuntiandi*. First, the ancient relationship between catechesis and evangelization that reemerged but was never clearly explained in the *General Catechetical Directory* is modified.¹²⁴ In *Evangelii Nuntiandi* catechesis is an “element” of evangelization¹²⁵ whereas in *CT* catechesis is a “moment” in the process of evangelization.¹²⁶ Second, the concept of “systematic catechesis” is promoted in article 18 where it states: “Catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.” Initially used by Paul VI in his closing address of the 1977 Synod,¹²⁷ “systematic catechesis” never appears in *EN*—though “systematic religious instruction” does once, in paragraph 44 cited above. In *CT* it occurs eight times. John Paul II explains he stresses the need for “organic and systematic instruction because of the tendency in various quarters to minimize its importance.”¹²⁸ He

124. *General Catechetical Directory*, no. 18.

125. *Evangelii Nuntiandi*, nos. 17 and 24.

126. *Catechesi Tradendae*, no. 18.

127. Anna S. Campbell, “Toward a Systematic Catechesis: An Interpretation of *Catechesi Tradendae*,” in the *Living Light* 17, no. 4 (Winter 1980), 311. See *Catechesi Tradendae*, no. 21, footnote 50. John Paul II cites Paul VI drawing attention to “systematic catechesis” in his “Concluding Address to the Synod, 29 October 1977.”

128. *Catechesi Tradendae*, no. 21.

then rejects the divide between content and method in catechesis.¹²⁹ A contemporaneous article argues against interpreting doctrinal instruction as a privileged component of catechetical education.¹³⁰ Nevertheless, catechesis as a “moment” within evangelization and “systematic catechesis” that emphasizes the cognitive and doctrinal elements reflects a shift in understanding catechetical education. Despite John Paul II’s careful qualification that he is not giving a definition of catechesis, that having been done in the *GCD*,¹³¹ his conception of a systematic catechesis that stresses doctrinal instruction is significant because it is later incorporated verbatim into the definition of catechesis in the *Universal Catechism*.¹³²

Paragraph 49 of *Catechesi Tradendae* addresses textbooks and materials used in catechetical education. John Paul II acknowledges that textbooks can be effective in catechetical education, but denounces “ambiguous and harmful” texts which, in their “desire to find the best forms of expression or to keep up with fashions in pedagogical method [have] often enough resulted in certain catechetical works which bewilder the young and even adults, either by deliberately or unconsciously omitting elements essential to the Church’s faith”—essentially they are “out of keeping with the Church’s Magisterium.”¹³³ He then

129. *Catechesi Tradendae*, no. 22.

130. Anna S. Campbell, “Toward a Systematic Catechesis: An Interpretation of *Catechesi Tradendae*,” in the *Living Light* 17, no. 4 (Winter 1980), 311-320. She concludes that the term “systematic catechesis” is not used as “a code word for particular content and methods” in *CT* articles 18, 19, 21, 22, and 26.

131. *Catechesi Tradendae*, no. 18, he cites *GCD* 17-35.

132. *Catechism of the Catholic Church*, Libreria Editrice Vaticana (Liguori, MO: Liguori Publications, 1994), no. 5.

133. *Catechesi Tradendae*, no. 49.

gives succinct criteria for textbooks and materials. They must be “linked with the real life” and use “language comprehensible” to the users. The materials should focus on Christ’s message and his Church, transmitting “knowledge of the mysteries of Christ” which is “aimed at true conversion and a life more in conformity with God’s will.”¹³⁴ However, *CT* does not explain how catechetical education or textbooks function to connect knowledge of Christ with conversion.

The 1983 *Revised Code of Canon Law* includes a section called “Catechetical Instruction” in “Book III: The Teaching Function of the Church.”¹³⁵ Here, Canon 775 delegates to diocesan bishops the responsibility to establish norms for catechetical education, and “to make provision that suitable instruments of catechesis are available.” This canon also states that the Conference of Bishops can establish an office to assist dioceses in catechetical matters; this will later be manifest in a review process evaluating doctrinal content in religion textbooks for use in the United States. Canon 779 communicates that materials and textbooks should be adapted to the conditions of the learners so they can learn and live Catholic doctrine more fully. However, it does not specify who determines the methodological and pedagogical quality of the textbooks. Later in Book III, “Title iv. Instruments of Social Communication and Books in Particular,” Canon 823 delegates to bishops the responsibility for the content of all texts and materials related to faith and morals. A few paragraphs later Canon 827 affirms the requirement that all texts pertaining to

134. *Catechesi Tradendae*, no. 49.

135. James A. Coriden, Thomas J. Green, and Donald E. Heintschel, *The Code of Canon Law: A Text and Commentary* (New York: Paulist, 1985).

catechetical education have approval from the bishop. Canons 823-832 therefore validate a bishop's use of an Imprimatur, "Let it be printed," on materials written or printed in his diocese. This typically followed a Nihil obstat, "Nothing hinders," given by his designated censor that the material was free of errors related to faith and morals. This assures potential users that the texts do not include doctrinal errors but does not indicate the methodological or instructional quality of the materials. A bishop's Imprimatur on a textbook was the only identifier of doctrinal authenticity until the advent of the *Protocol* process in 1997. However, the Imprimatur process was ineffective for textbooks published for national audiences.

Eleven years after *The Catholic School*, and five years after the *Revised Code of Canon Law*, the Sacred Congregation for Catholic Education in 1988 again addressed religious instruction in Catholic schools with *The Religious Dimension of Education in a Catholic School*. In perhaps an understatement, this document acknowledged: "It is not easy to develop a course syllabus for religious instruction classes which will present the Christian faith systematically and in a way suited to the young people of today."¹³⁶ There is little new regarding content for religion textbooks, except that the doctrines of the then-forthcoming *Universal Catechism of the Catholic Church* would be incorporated into new courses using educational insights and meeting the specific needs of youth.¹³⁷ However, this document is important because it concisely addresses the functional "tension" between religious

136. Congregation for Catholic Education, *Religious Dimension of Education in a Catholic School*, no. 73, in *The Catechetical Documents: A Parish Resource* (Chicago: Liturgy Training Publications, 1996), 511.

137. *Religious Dimension of Education in a Catholic School*, no. 73.

instruction and catechesis in Catholic schools.¹³⁸ “There is a close connection, and at the same time a clear distinction, between religious instruction and catechesis. . . . The distinction comes from the fact that, unlike religious instruction, catechesis presupposes that the hearer is receiving the Christian message as a salvific reality.”¹³⁹ Both use the “same elements of the Gospel message” and so “religious instruction cannot help but strengthen the faith of a believing student, just as catechesis cannot help but increase one's knowledge of the Christian message.”¹⁴⁰ Through religious instruction, Catholic schools promote faith education and strengthen the faith of believing students¹⁴¹ and pre-evangelize or cultivate a religious sense of life for students with a different ideological background.¹⁴² This understanding blurs the functional distinction between the catechetical and educational dimensions of catechetical education, which will be further developed in 1997 with the *General Directory for Catechesis*.

The Preface to the U.S. Bishops’ 1990 *Guidelines for Doctrinally Sound Catechetical Materials* responds to the bishops’ desire to influence materials used but not published in their dioceses, and publishers’ request for national guidelines for religion textbooks. These guidelines include doctrinal and methodological norms to help publishers take account of

138. *Religious Dimension of Education in a Catholic School*, no. 67.

139. *Religious Dimension of Education in a Catholic School*, no. 68. This is not cited from a previous source. Later, the USCCB will use this assertion in *Guidelines for Doctrinally Sound Materials* without citation, though it at least refers to this passage.

140. *Religious Dimension of Education in a Catholic School*, no. 69.

141. *Religious Dimension of Education in a Catholic School*, no. 69.

142. *Religious Dimension of Education in a Catholic School*, no. 108.

“the natural disposition, ability, age, and circumstance of life’ of their audiences.”¹⁴³ An Introduction explains that the materials used in catechetical education should align with its aims, which are to: proclaim Christ’s message, develop community, lead people to worship and prayer, and motivate them to Christian living and service.¹⁴⁴ A key supposition explained in the Introduction is that the “hearer has embraced the Christian message as a salvific reality” and so the purpose is to “motivate the faithful to respond to the message in an informed way, both personally and in community.”¹⁴⁵ It does not address how this is realized in schools where not all students have embraced the Christian message. Two principles substantiate criteria for doctrinally sound materials. First, materials must be authentic and complete, meaning in harmony with the teaching of the bishops. Second, they must demonstrate faith is incarnate and dynamic; “biblical, ecclesial, liturgical, and natural signs should inform the content and spirit of all catechetical materials.” To these ends, the materials ought to foster a holistic, life-long, ever-maturing faith within the Church community; they should highlight the fundamental doctrines of the Church, taking account of the context of the learners; and require common Catholic expressions, terms, and practices of faith to unify and promote Catholic identity. The remainder of the document briefly reviews sixty-nine doctrines that “seem to need particular emphasis in the life and culture of the

143. National Conference of Catholic Bishops/United States Catholic Conference, *Guidelines for Doctrinally Sound Catechetical Materials*, in *The Catechetical Documents: A Parish Resource* (Chicago: Liturgy Training Publications, 1996), 575. The Preface to *Guidelines* here quotes *Christus Dominus*.

144. The Introduction to *Guidelines* explicitly draws on *SLF*, no. 213.

145. References *Religious Dimension of Education in a Catholic School*, 68.

United States at this time” and eighteen methodological strategies for catechetical education.¹⁴⁶

In theory, *Guidelines* provides a national standard for textbook publishers that bishops would apply in granting their Imprimatur. However, every diocese has its own censors and interpretation of the criteria, so what was acceptable varied between dioceses. Joseph Stoutzenberger summarizes the difficulties of creating high school religion textbooks in the 1980s and early 1990s that satisfied all constituencies. He writes, “Even though the U.S. Catholic Conference published *Guidelines for Doctrinally Sound Catechetical Materials* in 1990, in practice the Imprimatur process continues to manifest subjectivity and arbitrariness.”¹⁴⁷ The *Universal Catechism of the Catholic Church* was on the horizon and would give specific directives for doctrinal content in catechetical education.

Universal Catechism of the Catholic Church and Subsequent Directives (1994-2011)

A universal catechism was discussed intermittently for over 100 years, including at the Vatican II Council, yet the time had not seemed “ripe”¹⁴⁸ until the 1985 Synod of Bishops.¹⁴⁹ Published in English in 1994, the *Universal Catechism of the Catholic Church*

146. Specific criteria for the content and methodological strategies are taken from earlier documents, predominately *SLF* and *Basic Teachings*. It is presented in a little more than 8 pages in *The Catechetical Documents: A Parish Resource*, (Chicago: Liturgy Training Publications, 1996), 580-588.

147. Stoutzenberger, 67. See also the entirety of Chapter 3, “The External Politics of Religion Textbooks,” 52-84.

148. Joseph Cardinal Ratzinger, “Introduction” to *Introduction to the Catechism of the Catholic Church*, by Joseph Cardinal Ratzinger and Christoph Schonborn, (San Francisco: St. Ignatius Press, 1994), 12. Ratzinger explained the time had not been “ripe.”

149. Marthaler summarizes this in *The Catechism Yesterday and Today: The Evolution of a Genre*, 109-110.

(CCC) instantly became the definitive source of doctrinal content for catechetical education. Addressed primarily to bishops as well as priests and catechists, over the course of 2,865 paragraphs, it clarifies doctrinal inconsistencies and, as Jane Regan notes, “serves to root us within a broader tradition.”¹⁵⁰ It is divided into a Prologue and four parts, each part equating to a traditional pillar for catechesis evident in the Roman Catechism: creed, sacraments, morality, and prayer.¹⁵¹ Describing catechesis, it draws on *Catechesi Tradendae*: catechesis is the “totality of the Church’s efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ.”¹⁵² It also uses John Paul II’s conception of catechesis in *CT* as its definition: “Catechesis is an education in the faith of children, young people, and adults which includes especially the teaching of Christian doctrine, imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.”¹⁵³ The CCC is “a point of reference for the catechisms or compendia that are composed in the various countries”¹⁵⁴ but it gives no guidance in methodology. “By design, this Catechism does not set out to provide the adaptation of doctrinal presentations and catechetical methods required” by differences in

150. Jane E. Regan, *Exploring the Catechism* (Collegeville: Liturgical Press, 1995), 20.

151. Marthaler summarizes this in *The Nature, Tasks and Scope of the Catechetical Ministry*. 106-115.

152. CCC, no. 4, citing *CT*, no. 18.

153. CCC, no. 5, verbatim from *CT*, no. 18.

154. CCC 11. It cites this quotation from the Extraordinary Synod of Bishops 1985, *Final Report* II B a, 4. See also CCC 11, 23-24.

context. These adaptations “are the responsibility of particular catechisms and, even more, of those who instruct the faithful.”¹⁵⁵

Using the *CCC*, the United States Conference of Catholic Bishops (USCCB) quickly developed a centralized procedure to augment the Imprimatur process to more effectively assure religion textbooks conformed to the doctrinal content of the *Catechism*. In 1997 the bishops published *Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church (Protocol)*. In order for a textbook to be recognized in conformity with the *CCC*, publishers voluntarily submit their high school religion texts to the USCCB’s Subcommittee on the Catechism. After submission, publishers await feedback for mandated changes. Once a text has been certified in conformity with the *Protocol*, the title can be viewed on the USCCB website.¹⁵⁶

After an Introduction, the *Protocol* consists of two parts. Part One uses doctrines from the *CCC* to elaborate the first principle for doctrinal soundness posited in *Guidelines for Doctrinally Sound Catechetical Materials*, authenticity and completeness.¹⁵⁷ Part Two consists of more than 300 “evaluative points” taken from the *CCC*. Each point of reference

155. *CCC*, no. 24.

156. United States Conference of Catholic Bishops, *Handbook on the Conformity Review Process*, 9-12. Available at <http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/handbook-on-the-conformity-review-process.cfm> (accessed January 31, 2013).

157. *Guidelines* states that two principles undergird all materials for catechetical education: first, authenticity and completeness; second, recognition that the mystery of faith is incarnate and dynamic. The *Protocol* cites *Guidelines* as the source for the two principles assessing conformity of catechetical materials to the *CCC*, but the two principles are first, authenticity, and second completeness, with no reference to the fundamental principle in *Guidelines* that materials recognize that the mystery of faith is incarnate and dynamic.

begins with the phrase, “Catechetical texts in conformity with the Catechism should:” In response, each evaluative reference is action-oriented, beginning with “teach,” “explain,” or less frequently “present.” For example, the first evaluative point of reference states: “Catechetical texts in conformity with the Catechism should: / present man as a religious being by nature and vocation.” Both *Guidelines* and the *Protocol* were written to direct materials and textbooks used for catechetical education. Both begin with broad principles that are then developed into specific criteria or evaluative points. Both stress consistent terminology to foster a shared faith language among Catholics and mention authenticity and completeness as principles of sound catechetical materials. However, the *Protocol*’s 326 evaluative reference points far outnumber the sixty topics “needing emphasis” in *Guidelines*. More significant, the *Protocol* is part of a review process used by the USCCB to assess textbooks’ conformity with the *CCC*. Also, unlike *Guidelines*, which includes methodological criteria to foster personal faith that matures over a lifetime, the *Protocol* only evaluates the doctrinal content of textbooks; it does not contain affective, formational, and methodological dimensions of catechetical education.

This original *Protocol* document was intended to be used *ad experimentum* and was revised in 2011 to incorporate the contents of the USCCB’s 2007 *Framework* document, which outlines the topics and requisite doctrines for a mandated sequence of high school religion courses. The revision, titled *Secondary Level (SL) Protocol for Assessing the Conformity of Secondary Level Catechetical Materials with the Catechism of the Catholic Church (SL Protocol)*, removed the evaluative points of reference in Part II and replaced them with the contents of the *Framework*. The *Framework* document is introduced below.

Six years after the establishment of the *Protocol*, Archbishop Alfred Hughes, Archbishop of New Orleans and head of the USCCB Ad Hoc Committee to Oversee the Use of the Catechism, in 2003 reported on the impact of the Protocol at the U.S. Bishop’s meeting in Washington, DC.¹⁵⁸ In the previous two and half years, the committee that used the *Protocol* to evaluate the content of the textbooks found that the working relationship between the bishops’ committee and publishers had not, according to Archbishop Hughes, “yet born as much fruit as we had hoped.”¹⁵⁹ At that time, having analyzed more than twenty-five texts, the bishops had not been able to declare any single series fully in conformity with the *CCC*. They found close to two-thirds of the texts so deficient they needed to be rewritten, and most distressing, many of these texts were still widely used in the U.S. Deficiencies identified by Archbishop Hughes included that some texts:

- Were found “inadequate or relativistic in their approach to the Church and to faith.”
- Included “tentative language [that] gives the impression that the [Catholic] teaching is just one legitimate opinion among others rather than a matter of truth.”
- Included “seriously flawed” sacramental theology.
- “Sidelined” or “ignored” the “distinctive role of the priest, particularly in regards to Eucharist and baptism.”
- Seemed reluctant to identify premarital sex a sin and did not address the connection between a moral life and heaven.
- Avoided personal names or pronouns for Persons in the Blessed Trinity.
- May present an “unbalanced” Christology that overemphasized Jesus’ humanity to the diminishment of his divinity.
- Mistreated or diminished the Holy Spirit.

158. Archbishop Alfred Hughes, “The State of High School Catechetical Texts” in *Handbook on the Conformity Review Process and Appendices*, 277-284. Available at <http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/handbook-on-the-conformity-review-process.cfm> (accessed January 31, 2013).

159. Hughes, *Handbook on the Conformity Review Process*, 280.

- Utilized almost exclusively the historical-critical method of interpreting Sacred Scripture.
- Overemphasized the role of the community of the Church without reference to the hierarchy.
- Failed to ground the Church's social mission, something particularly strong in the texts, to the Holy Spirit, personal moral teaching, and eschatology.

At the time there had been increasing discussion about developing a national high school religion textbook series.¹⁶⁰ In his report Archbishop Hughes asked the committee to instead consider national doctrinal guidelines for high school texts.

The advent of the *CCC* precipitated a new directory by the Congregation for the Clergy. Published in 1997, the *General Directory for Catechesis (GDC)* revised themes from the 1971 *General Catechetical Directory* to address changes in catechetical education and the pastoral reality of communicating the doctrines of the *CCC*.¹⁶¹ It resolves the long-standing problem of the operative relationship between the catechetical and educational dimensions in catechetical education. It draws on stated and implied links between religious instruction, evangelization, and catechesis as ministries of the Word to propose that these ministries may have the same form but serve different functions based on the learner's situation.¹⁶²

The key to the development of these functional relationships in the *GDC* is in paragraph 52: "It often happens, for pastoral reasons, that important forms of the ministry of

160. Hughes, *Handbook on the Conformity Review Process*, 280.

161. Congregation for the Clergy, *General Directory for Catechesis*, 1997. http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html (accessed January 31, 2013).

162. *General Directory for Catechesis*: no. 50 reviews evangelization as a ministry of the Word; no. 51 reviews religious instruction as a ministry of the Word; no. 73 and its footnotes develop the complementarity between religious instruction, evangelization, and catechesis.

the word must assume more than one function.” In practice a high school religion course is a form of the ministry of the word that may be functioning to educate, evangelize, or catechize at the same time based on different students’ approach to the Gospel.¹⁶³ The goal is communion with Jesus Christ,¹⁶⁴ and so all students engage the same doctrinal content from the *CCC*. Students who are “believers” find catechetical education helps them understand their faith and relate it to their lives.¹⁶⁵ “Searching” students have the possibility of discovering faith in Jesus Christ and freely choosing and internalizing it. “Non-Christian” or indifferent students experience catechetical education as a missionary proclamation of the Gospel.¹⁶⁶ Those resistant to a faith relationship with Jesus Christ experience catechetical education as cognitive “instruction” without a formative or affective dimension. Religious instruction and catechesis are complementary, often coincide, and are almost identical in form in high school religion courses. Construing the relationship between religious instruction and catechesis this way, the *GDC* avoids claiming that Catholic high school religion courses incorporate elements of both education and catechesis, without defining their operative relationship. Functionally, this means embedding strategies for affective and formational learning within doctrinal instruction, to the extent this is possible without obscuring the doctrinal content.

163. *General Directory for Catechesis*: no. 51.

164. *General Directory for Catechesis*: no. 80.

165. *General Directory for Catechesis*: no. 75.

166. *General Directory for Catechesis*: no. 260 affirms this.

Three paragraphs in the *General Directory for Catechesis* address “Local Catechisms.” Religion textbooks used in schools are categorized as local catechisms because they have an official character, provide an organic and systematic presentation of the faith, and are a reference point for catechesis.¹⁶⁷ These texts are to be approved by local bishops or Episcopal Conferences, “faithful to the essential content,” “up to date in method,” “capable of educating the Christian generations of the future to a sturdy faith,” and thoroughly adapted to the context of the learners.¹⁶⁸ “Textbooks” are specifically undertaken only at the very end of the document. The “basic criterion” for their evaluation is their two-fold fidelity to God and man; “this implies an ability to marry perfect doctrinal fidelity with a profound adaptation to man’s needs.”¹⁶⁹ In practice, these criteria are hierarchical in importance. Doctrinal fidelity is the essential standard, in part because it is easily assessed, while adapting to the needs of the learner, including methodological approaches, is a secondary suggestion. This conclusion is substantiated by the fact that the USCCB developed the *Protocol* and subsequently has developed the *Framework* and *SL Protocol* with review procedures that only evaluate doctrinal conformity.

Similar to the way the U.S. Bishops based their National Directory *Sharing the Light of Faith: National Catechetical Directory for Catholics in the United States* (1979) on the *General Catechetical Directory* (1971) by the Congregation for the Clergy, they developed their new *National Directory for Catechesis (NDC)* in 2005 to apply to the United States

167. *General Directory for Catechesis*: nos. 131-133, especially 132.

168. *General Directory for Catechesis*: no. 131.

169. *General Directory for Catechesis*: no. 283.

context the *General Directory for Catechesis (GDC)*, published in 1997 by the Congregation for the Clergy.¹⁷⁰ The new *NDC* draws upon the *CCC* and *GDC* for its conception of catechesis and catechetical education. Chapters four and ten are particularly relevant for religion textbook publishers. Chapter four develops principles for methodologies in catechetical education and will be introduced in the next chapter. “Chapter Ten: Resources for Catechesis” identifies Sacred Scripture, the *CCC*, and local catechisms as well as catechetical textbooks as important resources. Regarding textbooks specifically, there is a pithy preamble to an 18-point list of criteria for catechetical textbooks. The following list is drawn directly from the *NDC*, article 68.¹⁷¹ These texts should:

- Present the authentic message of Christ and his Church, adapted to the capacity of the learners and in a language that can be understood by them
- Be faithful to the Sacred Scripture
- Highlight the essential truths of the faith, giving proper emphasis to particular truths in accord with their importance within the hierarchy of truths
- Be in conformity with the *Catechism of the Catholic Church*
- Be approved by the local bishop
- Give to those who use them a better knowledge of the mysteries of Christ
- Promote a true conversion to Jesus Christ
- Inspire and encourage those who use them to live the Christian life more faithfully
- Be culturally appropriate and reflect the real-life situations of those who use them
- Promote charity, appreciation, and respect for persons of all racial, ethnic, social, and religious backgrounds
- Present other ecclesial communities and religions accurately
- Employ a variety of sound catechetical methodologies based on the results of responsible catechetical research

170. United States Conference of Catholic Bishops, *National Directory for Catechesis*, (Washington, DC: United States Conference of Catholic Bishops, 2005).

171. *National Directory for Catechesis*, 283-284.

- Include appropriate examples of Christian prayer and opportunities for liturgical experience and incorporate the use of Sacred Scripture as a text for study along with other catechetical textbooks
- Offer short passages of Sacred Scripture than can be learned by heart
- Contain opportunities to review and measure progress in learning
- Be visually attractive, engage the students, and incorporate a variety of examples of Christian art
- Include graphics that represent the various regional, cultural, economic, and religious characteristics of the people who will be using them
- Engage the intellect, emotion, imagination, and creativity of the students

These standards are based on specific normative doctrinal criteria and methodological approaches articulated earlier in the *NDC* and in the *GDC*: specifically, the six tasks for catechesis from Chapter Two in the *NDC* and the nine criteria for “Authentic Presentation of the Christian Message” from Chapter Three.

The *National Directory for Catechesis* would seem to be a significant document because no other contemporary directive includes catechetical methodology or the affective and transformative dimensions of catechetical education. However, the concrete influence of the *NDC* on religion textbooks has been comparatively minimal. First, there is little incentive to create textbooks that incorporate the normative methodological principles outlined in the *NDC* because there is no process to identify textbooks that thoroughly incorporate official catechetical methodology. Publishers are free to incorporate the normative principles as extensively or minimally as they see fit because no entity is assessing their conformity with the official standard. In contrast, since 1997 the contents of textbooks have had to align with mandated doctrinal topics, first the original *Protocol* and currently the *Framework*. If a textbook is not identified to be in conformity with the *Framework*, virtually no one will buy

it. In summary, the influence of the *NDC* on methodology for catechesis in textbooks has been minimal when compared with that of the *Protocol* and *Framework*.

Continuing dissatisfaction with textbooks that conformed to the original *Protocol*, exemplified by the report by Archbishop Hughes above, led the USCCB's committee on Evangelization and Catechesis in 2007 to create the *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (Framework)*.¹⁷² The *Framework* presents the doctrinal contents for all Catholic educational and catechetical endeavors with high school-aged students in schools and parishes in the United States. There is an abbreviated version for non-high school based catechesis.¹⁷³ The *Framework*, like the original *Protocol*, has a doctrinal focus, is exclusive of methodological criteria, and was accompanied by a USCCB review process to identify textbooks that conformed to its contents. However, the U.S. bishops had never before specified in detail a course-by-course outline of doctrinal topics for high school catechetical education. The *Framework* did not replace the original *Protocol*: the two directives were parallel for three years until the *Protocol* was revised for high school textbooks to incorporate verbatim the contents of the *Framework*.

172. United States Conference of Catholic Bishops, *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age*, in *Handbook on the Conformity Review Process and Appendices*, 215-269. <http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/handbook-on-the-conformity-review-process.cfm> (accessed on January 31, 2013).

173. United States Conference of Catholic Bishops, *Adaption of Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age for Youth in Parish and Youth Ministry Programs*, 2010. <http://www.usccb.org/search.cfm?q=High+School+curriculum+framework-adaptation> (accessed on January 31, 2013).

The one-page Introduction to the *Framework* cites *Catechesi Tradendae* no. 5 for its rationale: “The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ.” Its “Christological centrality” is “designed to form the content of instruction as well as be a vehicle for growth in one’s relationship with the Lord so that each may come to know him and live according to the truth he has given to us.” Here catechetical education is explicitly cognitive, knowing about Jesus, and behavioral, living according to his truth. As in the *General Directory for Catechesis (GDC)*, the link between understanding doctrines about Jesus and living his truth is unspecified, though the Introduction to the *Framework* implies that textbook creators and teachers provide this connection: “Successful implementation [of the *Framework*] will rely heavily on catechetical publishers of high-school-age materials as well as on the teachers and catechists of high-school-age young people.” Operatively, this draws on the *GDC* where invitations for affective and formative growth are embedded within doctrinal instruction, which as a ministry of the Word serves a variety of functions based on the students’ reception of the material. Of paramount importance is doctrinal depth and precision as publishers are expected to submit prospective texts “for a review as to their conformity with the *Catechism of the Catholic Church*. The process of that review will ensure that the materials authentically and completely define and present the teaching of the Church.” The Introduction makes no mention of catechetical or instructional methodology.

As the Introduction explains, the subsequent 52 pages, each divided into two columns, outline doctrinal content to “shape a four-year, eight semester course of catechetical instruction” for a student’s high school years. The complete course of catechetical education

is then divided into standard semester-long courses or “subject themes.” The six required courses are called the “Core Curriculum.” Publishers are to use the doctrinal elements outlined for each course to guide their creation of textbooks. Each consecutive course builds on the systematic foundation of the preceding courses. The six core courses in order are:

- I. The Revelation of Jesus Christ in Scripture
- II. Who is Jesus Christ?
- III. The Mission of Jesus Christ (The Paschal Mystery)
- IV. Jesus Christ’s Mission Continues in the Church
- V. Sacraments as Privileged Encounters with Jesus Christ
- VI. Life in Jesus Christ.

The elective courses could be both taken in the student’s fourth year or one in the third year and one in the fourth year. These courses include:

- A. Sacred Scripture
- B. History of the Catholic Church
- C. Living as a Disciple of Jesus Christ in Society
- D. Responding to the Call of Jesus Christ
- E. Ecumenical and Interreligious Issues

The order of the material in the *Framework* “should not be understood to be an outline of a text or course.” It offers “building blocks that can be combined in any number of ways within that particular thematic structure and can be augmented with additional doctrinal teaching, depending on the creativity of authors and editors... the doctrines and topics designated are

not necessarily defined or completely developed.”¹⁷⁴ So, publishers have latitude to organize the order and develop their methodological presentation and instructional pedagogy for the material within each course.

It is important to note a number of things. First, the outlines relate overwhelmingly to cognitive learning. The vast majority of objectives in the few brief introductory sentences for each course and within the outlines are that students “understand,” “know,” or “learn.” The content of the outline is mostly facts and propositions (e.g. doctrinal, biblical, historical); each course also has a “challenges” section that poses a question then gives the apologetical response. Second, affective objectives only occasionally appear, usually that students “appreciate” a given doctrine, though “love” for Jesus is mentioned at the outset of Course I. Third, behavioral objectives are few and functionally ambiguous. For example, the outline for the Sacraments course includes the goal of understanding the Eucharist, which includes: “Appropriating and living [the Holy Eucharist]” with subheadings: “a. Active participation in mass...” “b. Prayer of thanksgiving on receiving Jesus Christ in the Eucharist” and “c. Reflective prayer on the meaning of Christ’s Death and Resurrection, and petition for the grace to give to others of ourselves as the Lord did.”¹⁷⁵ In this example, it is unclear if students are expected to simply understand, or also see the value of and actually share in those practices. The course contents for the morality course, “Life in Jesus Christ,” also

174. “Introduction” to the *Framework in Handbook on the Conformity Review Process and Appendices*, 217.

175. *Handbook on the Conformity Review Process and Appendices*, 238.

display this ambiguity between expected knowledge and affect and behaviors. Lastly, in the course outlines there is no guidance for instructional or catechetical methodology.

After the publication of the *Framework* publishers were expected to submit their texts for two reviews, one with the *Protocol* and one with the *Framework*.¹⁷⁶ In 2012 the USCCB merged the two reviews in the Conformity Review Process, which revised the original *Protocol* review to include the contents of the *Framework*.¹⁷⁷ The USCCB's *Handbook on the Conformity Review Process* makes clear that the new review process, officially called the *Secondary Level (SL) Protocol for Assessing the Conformity of Secondary Level Catechetical Materials with the Catechism of the Catholic Church (SL Protocol)* replaced the evaluative points of reference in Part II from the original 1997 *Protocol* with the outline of doctrinal points from each course in the *Framework*. In other words, Part II of the *SL Protocol* is comprised of eleven outlines of doctrinal material, the contents of which are drawn verbatim from each course mandated by the *Framework*. The criteria for “authenticity” and “completeness” in Part I of the *SL Protocol* is the same as the original *Protocol* and applies to every high school textbook.¹⁷⁸ Each textbook then has course-specific “Evaluative Points

176. Diana Dudoit Raiche, “Assessing the Impact and Influence of the ‘High School Doctrinal Framework,’” *Momentum* 41, no. 3, (Sept/Oct 2010), 33.

177. United States Conference of Catholic Bishops, *Secondary Level (SL) Protocol for Assessing the Conformity of Secondary Level Catechetical Materials with the Catechism of the Catholic Church* in *Handbook on the Conformity Review Process and Appendices*, 114-214. <http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/handbook-on-the-conformity-review-process.cfm> (accessed on January 31, 2013).

178. If the textbook is “supplemental” it “will be assessed for conformity using the standard *Protocol* [1997] which predates the *SL Protocol*.” See the “Introduction” to the *SL Protocol*, page 115 in *Handbook of the Conformity Review Process and Appendices*.

of Reference” that it must conform to, depending on which course outlined in the *Framework* the text is intended for. Nothing is new in the *SL Protocol*. Its importance is that it combines two existent review processes, specifying what doctrinal topics should be covered in which high school course.

In the two decades after Vatican II, the emphasis in handing on the faith seemed to favor the “experience” of God’s power and Jesus’ love to the detriment of an accurate understanding of Church doctrine. Early catechetical documents such as the *General Catechetical Directory*, *Basic Teachings*, and *To Teach as Jesus Did* struggled to iterate how doctrinal content and pastoral methodology synthesized for effective catechetical education. Since then there has been renewed emphasis on the doctrinal component of handing on the faith. The *Framework* and *SL Protocol* is the culmination of an increasingly doctrinal conception of catechetical education. From the vantage of almost 35 years, *Catechesi Tradendae (CT)* was the seminal document. John Paul II wrote: “it can be taken here that catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.”¹⁷⁹ At the time, “systematic catechesis” had not been perceived as “a code word for particular content and methods.” Nevertheless, *CT* subsumed catechesis into evangelization, popularized the term “systematic catechesis,” and has in subsequent decades substantiated the cognitive and doctrinal emphasis for catechesis. After *CT*, the most important precursors to the *Framework* that guided religion textbooks on a national scale were *Guidelines for*

179. John Paul II, *Catechesi Tradendae*, 18.

Doctrinally Sound Catechetical Materials, the *Universal Catechism*, and the original *Protocol. Guidelines* included an outline of doctrinal points that needed “particular emphasis in the life and culture of the United States at this time.”¹⁸⁰ It is the only document in this list to include methodological criteria for catechetical education. The *Framework* and the *SL Protocol* review process eclipsed the relevance of the *General Directory for Catechesis* and *National Directory for Catechesis* in creating high school religion textbooks. These documents are neither cited nor evident in the *Framework*.

This does not mean the *Framework* and the subsequent *SL Protocol* are deficient, but two things should be understood. First, textbook publishers, teachers and principals, and bishops and diocesan officials must be aware of the potential to misinterpret the *Framework* if it is examined without the context of other directives for catechetical education, such as the *General Directory for Catechesis* and *National Directory for Catechesis*. That it does not include constitutive elements of catechetical education such as affective learning, catechetical methodology, or instructional pedagogy indicates that other normative resources ought to be consulted, not that these elements are irrelevant. In short, the *Framework* is a limited document that addresses the cognitive dimension of catechetical education in high school religion courses, bringing much-needed coherency and a Christological centrality, but it is not the only standard for effective catechetical education. Second, publishers and especially teachers and principals should be aware of other documents that give guidance for catechetical methodology, including drawing upon the human sciences for insight in

180. National Conference of Catholic Bishops / United States Catholic Conference, *Guidelines for Doctrinally Sound Catechetical Materials*, in *The Catechetical Documents: A Parish Resource*, ed. Martin Connell (Chicago: Liturgy Training Publications, 1996): 580.

engaging and persuading high school students about Jesus' truth. Publishers need to adhere to these standards, while teachers and principals must advocate for textbooks that thoroughly incorporate these essential principles. Bishops ought to evaluate textbooks based on methodological criteria as stringently as they do doctrinal content for use in their dioceses.

Chapter Two

Review of Previous Religion Textbook Studies and Criteria for Current Analysis

This chapter reviews the literature for an analysis of Catholic high school religion textbooks in two parts. The first part surveys previous studies of Catholic religion textbooks and presents the U.S. Bishops' *Evaluative Reviews of Religion Textbooks*. The second part introduces the sources of criteria used by the author to evaluate Catholic high school religion textbook chapters. The first sources are the *General Directory for Catechesis* and *National Directory for Catechesis*. The second source is Bloom's Revised Cognitive Taxonomy. Third is Krathwohl's Affective Taxonomy. For each, the review focuses on the source's usefulness for evaluating religion textbooks.

There is a long history of debate about religion textbooks but relatively little research into their contents, methodology, and intended outcomes.¹ For example, Charles J. Carmody's dissertation *The Roman Catholic Catechesis in the United States 1784-1930: A Study of its Theory, Development, and Materials* concludes that, from "1830 onward, and with increasing frequency, commentators on religious education appear in the ACELP [American Catholic English Language Periodicals] criticizing and defending the condition of the American Catechesis and offering suggestions."² Much of the concern focused on

1. Lawrence James, "Grading Catechetical Texts" in *The Living Light* 22, no. 1 (1985-86): 29-34.

2. Charles J. Carmody, "The Roman Catholic Catechesis in the United States 1784-1930: A Study of its Theory, Development, and Materials" (PhD diss, Loyola University of Chicago, 1975): 349.

criteria for materials such as catechisms and textbooks.³ Mary Charles Bryce analyzes the reception of the Baltimore Catechism and its influence on religion textbooks, concluding that though efforts had been made to unify and codify content from the catechism based on given criteria, no consensus was reached.⁴ A 2010 dissertation critiques the premise and content of the *Framework*, but does not address the content or pedagogy of the textbooks based on the outline of the *Framework*.⁵ These studies demonstrate the history of the discussion over content and methods for catechetical education. However, none of these studies analyze the textbooks themselves.

Since 1960 there have only been a handful of noteworthy evaluations of Catholic school religion textbooks, and none since the *Framework*. Four dissertations analyze different aspects of religion textbooks themselves and are introduced below. Also, the United States Catholic Conference, Department of Education, Division of Research and Development in Religious Education published an evaluation of religion textbooks in 1971.

3. Chapter III includes debate over the contents of the Baltimore Catechism. Chapter IV focuses on various methods for catechetical education and includes debate over language in the catechism. Chapter V summarizes problems with text materials and various theories of education and formation.

4. Mary Charles Bryce, “The Influence of the Catechism of the Third Plenary Council of Baltimore on Widely Used Elementary Religion Textbooks from its Composition in 1885 to its 1941 Revision” (PhD diss., Catholic University of America, 1970).

5. Danita Miskiewicz Ostasiewski, “Looking for Love: A Critique of *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age* Published by the U.S. Conference of Catholic Bishops (USCCB), November (2007)” (PhD diss., University of North Carolina Greensboro, 2010) in Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/366892710/13BFC678A3C2EC7329/1?accountid=9940> (accessed February 2, 2013).

This publication, *Evaluative Reviews of Religion Textbooks*, was briefly introduced in Chapter One above and is more thoroughly presented below as well.

Sr. Rose Albert Thering (1961) showed how Catholic high school religion textbooks attempt to cultivate students' healthy image of themselves and their religious faith tradition, as well as conceive of themselves in relationship with others of different religions, races, and nationalities.⁶ In her survey of the literature, she referenced religion textbook studies from the 1930s and 1950s that assessed religion textbook content based on the presentation of selected Catholic dogmas and the portrayal of Jews.⁷ Her dissertation identified various cultural "others" and then delineated criteria to determine if the "other" is portrayed positively, negatively, or neutrally in religion textbooks. Seven textbook series—student texts and teacher manuals for each grade—as well as six collections of supplementary materials were divided into chapter units, 2,970 units in all. She found that religion textbooks rarely referenced non-Roman Catholic traditions. When they did so, it was most frequently Protestant traditions in instances where these traditions theologically or historically conflicted with Catholicism. Texts made infrequent though positive references to non-European ethnicities and non-Americans. In general, she claimed that the more recent the textbook series, the more likely the "other" was to be more positively portrayed. She concluded that textbooks need to continue to improve their portrayal of ethnic and religious

6. Rose Albert Thering, "The Potential in Religion Textbooks for Developing a Realistic Self Concept: A Content Analysis" (PhD diss., St. Louis University, 1961).

7. Thering, "The Potential in Religion Textbooks for Developing a Realistic Self Concept," 59-70.

“others” because such portrayals help Catholics develop a positive self-image based on respect for others and themselves.

Mary Kathryn Oosdyke (1987) focused on the textbooks in the *Christ Life Series* available for grades 1-8 in 1934-35.⁸ Oosdyke’s dissertation analyzed the contribution of the series through the lens of liturgy and experience to draw broad conclusions about its significance as a precursor to later developments in the Church and religious education. The series was conceived as an alternative to the Baltimore Catechism and its associated methodology. One of the co-authors of the series, Virgil Michel, was a central figure in the liturgical movement and so the series used liturgy as the basis for religious education, manifest in the Christocentric, ecclesial, and biblical emphases in the texts. Students’ experience of the mysteries of faith in liturgy and the experiential character of Christian life served as implicit pedagogical guides. The dissertation acknowledged the series’ lack of critical cultural or historical consciousness, but concluded that its Christocentrism, emphases on liturgy, the Church, scriptures, and Christian living prefigured later ecclesial and educational developments. The analysis of a 1930s textbook series, including a discussion of its contribution to “religious education” in the 1980s, demonstrates the cyclical nature of trends in catechetical education. Insights into liturgy and experience at the heart of catechetical education that were at the vanguard in the 1930s, common in the 1980s, are today joined by other emphases.

8. Mary Kathryn Oosdyke, “The *Christ Life Series* in Religion (1934-1935): Liturgy and Experience as Formative Experiences in Religious Education” (PhD diss., Boston College, 1987) in Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/303566168/13C027AFB8F3741199E/1?accountid=9940> (accessed February 2, 2013).

Joseph Stoutzenberger wrote a number of high school religion textbooks before he completed his 1996 doctoral dissertation, “Catholic High School Religion Textbooks: Do They Liberate?”⁹ He sought to determine whether Catholic high school religion textbooks available in the early and mid 1990’s utilized educational pedagogy that fostered student liberation as defined by schools of liberatory pedagogy. He defined liberatory pedagogy as an approach that incorporates Latin American liberation theology, Paulo Freire’s work, and models of pedagogy influenced by and in conversation with these ideas, including: critical pedagogy, Shared Christian Praxis, Social Analysis, and feminist-womanist pedagogies. He then used these characteristics as criteria for liberatory pedagogy and analyzed the pedagogical approaches of religion textbooks in the areas of social justice and morality. In the area of social justice teaching, he found that the texts more or less incorporated approaches and identified outcomes that align with liberatory pedagogy. In the area of personal morality, the results were mixed. The texts utilized a student-centered approach, a key tenet of liberatory pedagogy, and integrate justice as a component of morality to varying degrees, but generally neglect to include social-structural analysis and the views of marginalized people, both important dimensions of liberatory pedagogy in morality. Throughout the dissertation Stoutzenberger stressed that texts are only indicators of potential pedagogy for liberation, not that students actually experience liberation: texts reflect their context and so it is not only textbooks, but the values of American Catholicism and Catholic

9. Joseph Stoutzenberger, “Catholic High School Religion Textbooks: Do They Liberate?” (PhD diss., Temple University, 1996) in Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/304267449/13C027A699747C3818C/1?accountid=9940> (accessed February 2, 2013).

education that impact whether or not students experience liberation through their catechetical education. He concluded that while textbooks cannot be removed from their context, they may have the potential to further liberatory pedagogy. They can do so by asking questions relevant to students, improving approaches to social analysis, and better representing the positions and experiences of those at the margins to be in solidarity with those communities while fostering a sense of disequilibrium for privileged students.

Carol Dorr Clement (1997) presented how scripture had been used in catechesis in the United States from Colonial times through the 1990s.¹⁰ After the historical survey, the author identified guidelines for the use of scripture in Catholic catechetical education from the *Universal Catechism of the Catholic Church (CCC)* and the Pontifical Biblical Commission's *The Interpretation of the Bible in the Church*. From these guidelines, the author developed five groups of standards, sub-divided into forty-nine specific criteria for what she terms "biblical catechesis." (This could be understood as catechetical education using the Bible). Of the five groups, four identified doctrines for biblical catechesis; the fifth identified methodological approaches. Criteria were identified as being present in the content, and if so "rarely," "somewhat," or "often"; further, if the presentation was in particular depth, this was indicated. These criteria identified elements of biblical catechesis in six religion textbook series commonly used with sixth graders in the United States between 1985 and 1992. The dissertation concluded that publishers incorporated the explicit and

10. Carol Clement Dorr, "An Analysis of the Goals and Tasks of Biblical Catechesis in Selected Catholic Religious Education Texts Published in the United States for the Elementary Level" (PhD diss., The Catholic University of America, 1997) in Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/304336669/13C0279D39232DBEC88/1?accountid=9940> (accessed February 2, 2013).

implicit guidelines from the *CCC* and *The Interpretation of the Bible* into their textbook series.

Of the four dissertations reviewed above, only Stoutzenberger's examined questions and activities in the textbooks in order to analyze the pedagogy and methodology suggested. So, there is little precedent for an analysis of the incorporation of catechetical methodology in Catholic high school religion textbooks. However, in 1971 the U.S. Bishops did publish a review of religion textbooks that incorporated criteria for both doctrinal content and methodological approaches.

In 1969 at the United States Catholic Conference the bishops initiated what became the *Evaluative Reviews of Religion Textbooks* to respond to complaints about the quality of religion textbooks.¹¹ A 32-page "Instrument for the Evaluation of Religion Textbooks" was developed to "concentrate on the quality of the texts, to determine whether they offered an 'effective, clear and adequate presentation of the Faith.'¹² The result of this analysis of twenty-five different textbook series designed for Catholic schools, CCD programs, or both for the range of grades K-12 was published in 1971.¹³ The goal was to make the judgments and opinions of experts in the field available to those in charge of local religious education

11. United States Catholic Conference Department of Education, Division of Research and Development in Religious Education, *Evaluative Reviews of Religion Textbooks*, (Washington, DC: United States Catholic Conference, 1971).

12. *Evaluative Reviews*, i.

13. The Division of Research and Development in Religious Education was established in 1969 and discontinued soon after the publication of *Evaluative Reviews*. See Charles C. McDonald, "The Background and Development of 'The Basic Teachings' Document," *The Living Light* 11, (1973): 266-267.

programs to help them in “assessing the value of a particular series for [their] own needs and programs.”¹⁴

Evaluative Reviews established doctrinal and methodological criteria for religion textbooks and used this criteria to create an “Instrument for the Evaluation of Religion Textbooks” contained in Appendix II to the document.¹⁵ It then identified the doctrinal and methodological strengths and weaknesses of the textbooks and series available in 1970, as well as provided contact information for the chairperson of the team responsible for the evaluation of each text. *Evaluative Reviews* remains a unique document. Since then, the bishops have established criteria for requisite doctrinal content and methodological approaches in catechetical education; for example, *Guidelines for Doctrinally Sound Catechetical Materials* or the *National Directory for Catechesis*, but these do not have an evaluative process. The 2007 *Framework* has a review process but does not include methodological approaches. The 1997 *Protocol* and 2010 *SL Protocol* are accompanied by evaluative processes, but they are solely doctrinal, and so do not include standards for methodological approaches either. There is also no public assessment of textbooks’ strengths and weaknesses in relation to the *Protocol*, *Framework*, or *SL Protocol*; all that is known is whether a text was found in conformity with these directives. Lastly, those responsible for evaluating texts using these directives are not identified.

Almost 600 people collaborated in the evaluations that constitute the majority of *Evaluative Reviews*. These evaluations of textbooks in print over forty years ago are outdated

14. *Evaluative Reviews*, iii.

15. This criteria, along with an explanation and examples from the evaluative instrument, is reproduced below for this dissertation in Appendix 2.

today. However, Appendix II introduces the criteria drawn from official Church documents used in the evaluation instrument and presents the instrument itself. The criteria and instrument together spotlight the committee's vision for catechetical education, which included cognitive and affective learning as well as specific methodological practices; further, it demonstrates how the criteria were translated into tangible standards for content and methodology. The source materials include seven Vatican II documents, and two papal encyclicals from the 1960s: John XXIII's *Mater et Magistra*, "On Christianity and Social Progress" and Paul the VI's *Populorum Progressio*, "On the Development of Peoples." Not included is the *General Catechetical Directory* as both it and *Evaluative Reviews* were published in 1971. However, according to Berard Marthaler, the *General Catechetical Directory* and *Evaluative Reviews* used the same resources to establish criteria for catechetical education.¹⁶

In Appendix II, after the sources are given, "Criteria for Evaluating Religious Education Textbooks" are provided. First, two summations are given for the scope of religious education. Essentially, A) Christian faith is mediated through the symbols and norms of the believing community and B) the aim of religious education is maturity in Christ. Second, criteria to determine how well a given text serves as an instrument to help meet the

16. Berard L. Marthaler, *Catechetics in Context: Notes and Commentary on the General Catechetical Directory Issued by the Congregation for the Clergy* (Huntington, IN: Our Sunday Visitor, 1973), 233. Marthaler cites the criteria for the evaluation used in the *Evaluative Reviews* in their entirety as the basis for criteria for textbooks based on the *GCD*. The "Criteria for Evaluating Religious Education Textbooks" in *Evaluative Reviews* is in two parts. The first part Marthaler includes verbatim on pages 87 and 89 in his commentary on paragraph 45 of the *GCD*, "Sources of Catechesis." Page 233, his commentary on paragraphs 120-121, "Textbooks" and "Manuals for Catechesis," includes the second part of the "Criteria for Evaluating Religious Education Textbooks."

goals of summative statement “A” is given in eight short statements; criteria based on statement “B” is given in nine statements. Third, these seventeen statements of criteria are then translated into a two-part rubric. The first part consists of twenty-three evaluative statements focusing on the content of the textbooks, ten questions on the methodology and pedagogy of the textbooks, and three questions about the textbook’s theological and educational presuppositions. The second part of the rubric is described as a “Personal Evaluation Through Application of the Criteria” and explicitly relies on the “judgment” of the evaluator. These thirteen questions are based on the original criteria and broadly assess accuracy and completeness of the content and appropriateness of methodology. For example, the first question in this section prompts the evaluator to assess the textbook “As a means to lead learners toward a more living, conscious and active faith,” while the final two questions are “What catechetical reasons A) specially commend this text?” and B) “advise against the use of this text?” Here, and for all of the second part of the rubric, it is as if “catechetical” encompasses both content and method while including the idea that the doctrines and pedagogy are directed towards lived belief, not just cognitive understanding.

Evaluative Reviews of Religion Textbooks is important because it thoroughly explained the doctrinal and methodological criteria included in its instrument used to evaluate religion textbooks for catechetical efficacy. The instrument included sections and questions pertaining to *what* and *how* students learn, as well as inquiring whether the evaluator believes the text will be an effective tool to help foster Christian maturity, something that incorporates content and pedagogy, but is broader than both. In short, the instrument included all the learning dimensions relevant to catechetical education and

required the evaluator to draw upon doctrinal knowledge as well as educational theory and methodology.

Criteria to Analyze Textbooks

Today, Catholic high school religion textbooks are evaluated in the *Conformity Review Process* to assure their content conforms with the CCC using the *SL Protocol*, which incorporates *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (Framework)*. This process leaves the methodology up to the publishers. As evidenced in Chapter One above, there is a long history of documents that guide catechetical education. The two most recent catechetical directories, the *General Directory for Catechesis (GDC)*, promulgated in 1997 by the Congregation for the Clergy, and the *National Directory for Catechesis (NDC)*, published in 2005 by the United States Conference of Catholic Bishops, enumerate methodologies and principles for catechetical education. Incorporating the principles established by the Catholic Church for catechesis adapted to the high school context is a legitimate expectation for these textbooks because their objective includes catechesis. For example, the *Handbook on the Conformity Review Process* explains that the *Framework* is the “principal instrument for the review of secondary level catechetical texts.”¹⁷ The Introduction to the *Framework* further states that these texts are expected to provide “catechetical instruction.” However, at the present time there is no known process or standard based on established methodologies for

17. United States Conference of Catholic Bishops, *Secondary Level (SL) Protocol for Assessing the Conformity of Secondary Level Catechetical Materials with the Catechism of the Catholic Church in Handbook on the Conformity Review Process and Appendices*, 115. <http://www.usccb.org/about/evangelization-and-catechesis/subcommittee-on-catechism/conformity-review/handbook-on-the-conformity-review-process.cfm> (accessed on January 31, 2013).

catechesis to evaluate how thoroughly textbooks incorporate these methodologies in catechetical education.

The principles for catechesis from the *GDC* and *NDC* can be used to identify the extent to which methodologies for catechesis are incorporated into high school religion textbooks. These criteria for methodology are essential principles for catechesis and thus for an analysis of religion textbooks, which are aids for catechetical education. The principles are insufficient by themselves, however, because analysis of religion textbooks for catechetical education must also include evaluating how well they incorporate effective methodology for cognitive and affective learning. Therefore, an evaluation of textbooks for catechetical education should include criteria that incorporate the principles for catechesis from the *GDC* and *NDC* and draw on research into cognitive and affective learning. So, here in addition to catechetical methodologies from the *GDC* and *NDC*, Bloom's cognitive taxonomy and a modified version of Krathwohl's affective taxonomy are used in this study to analyze the instructional design for cognitive and affective outcomes.

Principles of Methodology for Catechesis in the *General Directory for Catechesis* and the *National Directory for Catechesis*

The remainder of this chapter first identifies principles of methodology for catechesis in the United States based on the *General Directory for Catechesis (GDC)* and the *National Directory for Catechesis (NDC)*. It then uses these principles to develop evaluative criteria for catechetical education in high school religion textbooks. Following this, Bloom's revised cognitive taxonomy is introduced and explained as an analytical tool for textbooks. Lastly,

Krathwohl's affective taxonomy is introduced and modified for use in analyzing high school religion textbooks.

“Methodologies” in the *GDC* and the *NDC* is interpreted as principles that guide the general approach to and specific components of pedagogy for growth in the Catholic faith.¹⁸ Furthermore, these principles from the *GDC* and *NDC* can be synthesized and adapted to identify approaches to and components of pedagogy for catechetical education in American Catholic high school religion textbooks. Each principle is necessarily dynamic, presenting the faith deductively or inductively, or denoting a specific component to be actively engaged in the instructional pedagogy.

The *GDC*, in Part Three, Chapter II, paragraphs 148-162, “Elements of Methodology,” outlines specific pedagogical techniques, broad philosophical approaches, and general principles for catechetical education.¹⁹ The ten elements can be divided into four sub-groups of principles for catechesis. The first three elements (1-3) articulate parameters that identify acceptable approaches for catechetical education—many modes are acceptable based on the context and the message, and both inductive and deductive approaches are requisite. The next two elements (4-5) identify the opportunities and limitations for human experience and memorization in catechesis. After those, the next two elements (6-7) relate to the importance of the catechist and responsibilities of the catechized. The final three elements

18. Methodology is a “set or system of methods, principles, and rules for regulating a given discipline.” See Dictionary.com. *Dictionary.com Unabridged*. Random House, Inc. <http://dictionary.reference.com/browse/Methodology> (accessed: February 1, 2013).

19. *General Directory for Catechesis*, http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccatheduc_doc_170419_98_directory-for-catechesis_en.html (accessed: February 1, 2013).

(8-10) all convey the importance of the communal and social context for catechesis. The ten individual elements manifest principles that guide efforts to help learners grow in faith.

Below are the ten elements of catechetical methodology from the *GDC*,²⁰ each element is summarized in italics by the author.

1. Diversity of methods in catechesis—*many methods can and should be used for catechesis*
2. Content-method relationship in catechesis—*the method for catechesis is determined by the content of the message, sources, and circumstances of those being catechized*
3. Inductive and Deductive method—*An inductive method has “advantages” but still needs deductive methods*
4. Human experience in catechesis—*experience has at least three functions in catechesis: it arouses interest, promotes the intelligibility of the Christian message, and is a locus for the manifestation of salvation*
5. Memorization in catechesis—*memorization is part of catechesis but it should not be “mechanical”*
6. The role of the catechist—*the catechist or educator is essential for any methodology*
7. The activity and creativity of the catechized—*the catechized takes an active role in catechesis*
8. Community, person and catechesis—*pedagogy will be effective to the degree the community is a reference point and source for catechesis*

20. *GDC*, Chapter II, paragraphs 148-162.

9. The importance of the group—*groups learn together, foster community, and initiate ecclesial life*
10. Social communication—*new media are necessary for catechesis*

The USCCB based the *National Directory for Catechesis* on the *General Directory for Catechesis*.²¹ Much of the content from the *GDC*'s "Part Three: Chapter II, Elements of Methodology" (above) is assimilated into the *NDC*'s "Chapter Four: Divine and Human Pedagogy", particularly the "Elements of Human Methodology," and "Means of Communication," pages 95-107. The first three elements from the *GDC*, diversity of methods, a content-method relationship, and both inductive and deductive methodologies are explained in the *NDC*'s introductory to the "elements of human methodology." The *NDC* also includes a subsequent section on mass media technology, similar to the *GDC*'s "Social Communication." The result is that the *NDC*, like the *GDC*, has a collection of principles of varying specificity for catechetical education. Some principles relate to the approach taken—inductive and deductive—while others detail components that should be included in catechesis; for example, prayer opportunities, student experience, and the Christian family and community. The eight principles for catechetical methodology appearing in the *NDC* after summarizing the content-method relationship, and inductive and deductive methodologies, are given below. Each principle is clarified in italics by the author.

1. Learning through human experience—*Human experience is fundamental for catechesis*

21. The United States Conference of Catholic Bishops adapted the *GDC* for the American context. See *National Directory for Catechesis*, 18.

2. Learning by discipleship—*Discipleship is learning to follow Jesus Christ*
3. Learning within the Christian community—*The Christian community is the context for the human faith journey*
4. Learning within the Christian family—*Parents and families are the primary educators in the faith*
5. Learning through the witness of the catechist—*Catechists must be committed to Christ and nurture and guide others to this faith*
6. Learning by heart—*Principal formulations of the faith should be memorized and understood*
7. Making a commitment to live the Christian life—*Learn the faith through living the faith*
8. Learning by apprenticeship—*Personal mentorship in faith living promotes life in Christ*

Criteria to Identify Approaches and Pedagogical Components in Religion Textbooks

For the purposes of this study, the author synthesized the elements of human methodology for catechesis found in the *GDC* and *NDC* into nine criteria to identify general approaches to and components of pedagogy for catechetical education in Catholic high school religion class textbooks. Rationale for and explanation of each principle is found below. Operational definitions and examples of the criteria in use are found in Chapter Three below.

1. Textbooks incorporate inductive methodology.

Both the *GDC* and *NDC* insist that catechesis utilizes both inductive and deductive methodologies. The introductory paragraphs to the “Elements of Human Methodology” in the *NDC* explain that “a variety of methods” are required for catechesis and that “Catechetical methods employ two fundamental processes that organize the human element in the communication of the faith: the *inductive method* and the *deductive method*” (italicized in the original).²²

Therefore, the first principle is that textbooks incorporate inductive methodology. The *NDC* quotes the *GDC*, no. 176, when it defines the inductive approach as proceeding “from the sensible, visible, tangible experience of the person, and lead[ing], with the help of the Holy Spirit, to more general conclusions and principles.”²³ The *NDC* also cites the *GDC*: the “inductive method consists of presenting facts (biblical events, liturgical acts, events in the Church’s life as well as events from daily life) so as to discern the meaning these might have in divine Revelation.”²⁴

2. Textbooks incorporate deductive methodology.

The *GDC* states: “With regard to the history of catechesis, there is common reference today to inductive method and deductive method. . . . The inductive method does not exclude deductive method. Indeed it requires the deductive method. . . .”²⁵ The *NDC* explains that the

22. *National Directory for Catechesis*, 96-97.

23. *National Directory for Catechesis*, 97.

24. *National Directory for Catechesis*, 97.

25. *General Directory for Catechesis*, no. 150.

deductive method proceeds “beginning with the general principles or truths of the faith and applying them to the concrete experiences of those to whom the catechesis is addressed.”²⁶ A deductive methodology starts with the “proclamation of faith as it is expressed in the principal documents of the faith, such as Sacred Scripture, the Creeds, or the Liturgy, and applies it to particular human experience.”²⁷

3. Textbooks incorporate human experience.

The third principle is that the pedagogy incorporates learners’ experience. According to the *GDC* “Human experience in catechesis” has different functions, including: arousing the learners’ interest, promoting the intelligibility of the Christian message, and that when “assumed by faith,” experience becomes a “*locus* for the manifestation and realization of salvation.”²⁸ The *NDC* begins its list of human methodology with “Learning Through Human Experience” because experience is “constituent” in catechesis. Human experiences are the “means through which human beings come to know themselves, one another, and God” and “[experience] enables people to explore, interpret, and judge their basic experiences in light of the Gospel.”²⁹

26. *National Directory for Catechesis*, 97.

27. *National Directory for Catechesis*, 97.

28. *General Directory for Catechesis*, no. 152.

29. *National Directory for Catechesis*, 97, 98.

4. Textbooks incorporate a lived response.

The fourth principle synthesizes what the *GDC* calls “The Activity and Creativity of the Catechized” and what the *NDC* terms “Learning by Discipleship” and “Making a Commitment to the Christian Life.” Essentially, instructional pedagogy incorporates the learner doing something to engage, develop, or reinforce learning objectives. The *GDC* asserts that one’s response to the Christian life is furthered by “participation in the sacraments, the liturgy, ecclesial and social commitment, works of charity and promotion of human values” and therefore in catechesis learners are called to “take on a commitment in activities of faith, hope and charity, to acquire the capacity and rectitude of judges, to strengthen their personal conversion, and to a Christian praxis in their lives.”³⁰ The *NDC* recognizes this as a “decision to walk in [Jesus’] footsteps” and entails an active and lived response to “God’s loving initiative.”³¹ The insight in the directories that coalesce in this principle is that humans “learn while doing.”³²

5. Textbooks incorporate personal and class prayer.

The fifth principle specifies inviting a lived response in the form of personal prayer or communal prayer. One of the “Elements of Methodology” in the *GDC*, “The Activity and Creativity of the Catechized,” explains that prayer is a student’s response to the gift of God. The *GDC* frequently exhorts the importance of prayer for catechesis: teaching people to pray is one of the fundamental tasks of catechesis; catechesis should be “permeated by a climate

30. *General Directory for Catechesis*, no. 157.

31. *National Directory for Catechesis*, 98, 104.

32. *General Directory for Catechesis*, no 157.

of prayer.”³³ The *NDC* includes prayers and teaching to pray in at least three different aspects of methodology: “Learning Through the Witness of the Catechist,” “Learning by Heart,” and “Learning by Apprenticeship.” Experiencing various prayer forms and practicing prayer is therefore a constituent part of catechetical education.

6. Textbooks incorporate the Christian community of the classroom, school, or parish.

The sixth principle is that the pedagogy incorporates the Christian community of the classroom, school, or parish. Both the *GDC* and *NDC* stress the importance of the community as well as the group context for catechesis.³⁴ For a Catholic high school, this context could be the individual class unit or the larger school community. A student’s parish or church may also be included as the Christian community.

7. Textbooks incorporate the Christian family.

The seventh principle is based on “Learning Within the Christian Family” as an element of human methodology for catechesis in the *NDC*. The family is a “unique *locus* for catechesis” and within the family, the parents are the “primary educators in the faith.”³⁵ The *GDC* does not refer to the importance of the family for catechesis in its “elements of methodology.”

8. Textbooks incorporate learning by heart.

The eighth principle incorporates the *GDC*’s “Memorization in Catechesis” and the *NDC*’s “Learning by Heart.” The *GDC* states that memory has been a “constitutive aspect of

33. *General Directory for Catechesis*, no. 85.

34. *National Directory for Catechesis*, 100. *General Directory for Catechesis*, nos. 158, 159.

35. *National Directory for Catechesis*, 101.

the pedagogy of the faith since the beginning of Christianity” but at the same time recognizes the “risk” or inadequacy of mechanical memorization. What is memorized should be understood in order to become a source for Christian living.³⁶ The *NDC* likewise lauds memorization as a component of catechesis with the same caveat that what is memorized must be understood and thereby be “learned by heart.” Included in the *NDC* are formulations that should be memorized.³⁷

9. Textbooks incorporate using or critiquing mass digital media communications.

The ninth and last principle relates to digital communication technology, particularly the influence of the mass media. The *GDC* predates the Internet as it is used today. Nevertheless, under the heading “Social Communication” the *GDC* indicates: “the media has become essential for evangelization and catechesis.”³⁸ The *NDC* develops this message in the last section of “Chapter 4: Divine and Human Methodology.” Here the *NDC* pointedly calls for catechists themselves to be conversant with the opportunities and challenges of using Internet and mass media for catechesis, but also to help learners “develop a critical sense with which to evaluate the media.”³⁹ It is essential that they prepare students to be critical users and interpreters of this technology and its messages.

Some elements of methodology in the *GDC* and *NDC* were not incorporated into identifying principles for approaches to and pedagogical components for catechetical

36. General Directory for Catechesis, no. 154.

37. *National Directory for Catechesis*, 103.

38. General Directory for Catechesis, no. 160.

39. *National Directory for Catechesis*, 106-107.

education in high school religion textbooks. For instance, both assert that the catechist is more important than any methodology for catechesis.⁴⁰ Nevertheless, the role of the catechist was not included as a principle for catechetical methodology because, as the directories recognize, the catechist or teacher utilizes a given methodology; the individual catechist is not a methodology. Similarly, both directories insist there is no division between the content and method of catechesis: the method must be suited to the content as well as adapted to the context. Quantifying the extent that content and method are unified and adapted to the context of the learners is difficult, if not impossible. Lastly, the *NDC* includes “Learning by apprenticeship” as an element of human methodology. It describes the paradigm for this relationship as between a “catechist and a catechumen,” something highly unusual for a high school course context. Additionally, there is no corollary in the *GDC* to this element of methodology. It was therefore omitted. These elements for catechetical education are not minimized, they simply did not translate well from the directories to the specific role of textbooks in a Catholic high school classroom.

Assuming requisite content is included, identifying methodological principles for catechetical education is important but insufficient for analysis of high school religion textbooks. Also needed is insight from the educational field to analyze objectives, activities, and assessments in terms of cognitive and affective learning to provide added clarity for the potential of a given textbook for catechetical education.

40. *National Directory for Catechesis*, 101. *General Directory for Catechesis*, no. 156.

Bloom's Cognitive Taxonomy Literature Review

“Bloom's Taxonomy” was first published in 1956 under the title *The Taxonomy of Educational Objectives, The Classification of Educational Goals, Handbook I: Cognitive Domain*, edited by B.S. Bloom.⁴¹ Bloom was part of a team of researchers that realized the need to classify and order responses to educational objectives. They sought to define objectives for student responses whose degree of attainment can be observed and measured, and then classified on a continuum that delineates what the objective intends or does not intend.⁴² The original continuum was divided into six major classification categories, each presumed to involve incrementally more complex cognitive processes: knowledge, comprehension, application, analysis, synthesis, and evaluation. This original cognitive taxonomy was revised, expanded, and published in 2001 as *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*. For the revision, a lead editor was David R. Krathwohl, one of the original editors of *Handbook I* with Bloom in 1956.

Since its publication in 1956, Bloom's cognitive taxonomy has become one of the most widely recognized theoretical constructs in educational literature. The taxonomy and its notion of classifying activities based on cognitive complexity is almost universally referred

41. B.S. Bloom, *Taxonomy of Educational Objectives: Handbook I: Cognitive Domain* (New York: David McKay, 1956).

42. Lorin W. Anderson, David R. Krathwohl, et al, *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives* (New York: Longman, 2001): 4.

to and understood by educators.⁴³ By 2002 it had been translated into over 22 languages⁴⁴ and has been used throughout the world.⁴⁵ The original taxonomy, like the revision, was designed to help define curriculum goals, but one of the primary uses of the taxonomy, demonstrated many times over the years, is its application in systematically examining the extent to which curriculums and instructional practices attend to “lower-level” and “higher-order” thinking behaviors.⁴⁶ For example, researcher Lauren Sosniak comments: “The most typical reference [in the academic literature] seems to depict the taxonomy as a tool useful for *analyzing* a curriculum. A common sentence in reports of studies of enacted or intended curricula typically reads something like this: ‘We used a modified version of Bloom’s taxonomy to examine the cognitive demands of X,’ where X is the specific curriculum being investigated.”⁴⁷ The literature surveyed below demonstrates only a fraction of the material that has used Bloom’s taxonomy in this way over the decades.

43. Amelia E. Kreitzer and George Madaus, “Empirical Investigations of the Hierarchical Structure of the Taxonomy,” in *Bloom’s Taxonomy: A Forty-Year Retrospective*, ed. Lorin W. Anderson and Lauren A. Sosniak (Chicago: The National Society for the Study of Education, 1994): 64. See also Lauren A. Sosniak, “The Taxonomy, Curriculum, and Their Relations,” in *Bloom’s Taxonomy: A Forty-Year Retrospective*, 103.

44. David R. Krathwohl, “A Revision of Bloom’s Taxonomy: An Overview” in *Theory into Practice* 41, no. 4 (Autumn 2002): 213.

45. Arieh Lewy and Zoltán Báthory, “The Taxonomy of Educational Objectives in Continental Europe, the Mediterranean, and the Middle East,” in *Bloom’s Taxonomy: A Forty-Year Retrospective*, ed. Lorin W. Anderson and Lauren A. Sosniak (Chicago: The National Society for the Study of Education, 1994): Chapter IX, 146-163.

46. Lauren A. Sosniak, “The Taxonomy, Curriculum, and Their Relations,” in *Bloom’s Taxonomy: A Forty-Year Retrospective*, ed. Lorin W. Anderson and Lauren A. Sosniak (Chicago: The National Society for the Study of Education, 1994): 113.

47. Lauren A. Sosniak, “The Taxonomy, Curriculum, and Their Relations,” 111.

In 1966, Davis and Hunkins used Bloom's taxonomy in their analysis of questions posed in three fifth-grade social studies textbooks, concluding that the questions overwhelmingly emphasized knowledge-level learning.⁴⁸ In 1974 Trachtenberg used Davis and Hunkins' study of in-text questions along with another 1966 analysis of high school test questions as the basis for his analysis of the "study questions, exercises, suggested activities, and test items" in nine sets of high school world history text materials.⁴⁹ He concluded that all the student tasks prioritized lower-order learning to the exclusion of more complex processes. Since then, the taxonomy has been used around the world and continues to be used and referenced.⁵⁰ For example, Rawadieh examined the cognitive levels of questions in Jordanian social studies textbooks.⁵¹ Since 2010, Boone analyzed high school history textbook learning activities,⁵² Salvato evaluated collegiate chemistry textbook questions,⁵³

48. O.L. Davis, Jr. and Francis P. Hunkins, "Textbook Questions: What Thinking Processes Do They Foster?" *Peabody Journal of Education* 43, no.1 (1966): 285-292.

49. David Trachtenberg, "Student Tasks in Text Materials: What Cognitive Skills do They Tap?" *Peabody Journal of Education* 52, no. 1 (October 1974): 54-57.

50. Bom Mo Chung, "The Taxonomy in the Republic of Korea," in *Bloom's Taxonomy: A Forty-Year Retrospective*, ed. Lorin W. Anderson and Lauren A. Sosniak (Chicago: The National Society for the Study of Education, 1994): Chapter X.

48. Saleh Moh'd Rawadieh, "An Analysis of the Cognitive Levels of Questions in Jordanian Secondary Social Studies Textbooks According to Bloom's Taxonomy" (PhD diss., Ohio University, 1998). In Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/304441541/13C010170456FBBB151/1?accountid=9940> (accessed February 2, 2013).

49. Paul Thaddeus Boone, "Explicit Instruction in United States History Textbooks Exercises: The Role of Exercises in Navigating and Critically Evaluating Textbooks" (PhD diss., University of Nevada, Reno, 2010). In Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/501786804/13C0103B5362E5D4F2C/1?accountid=9940> (accessed February 2, 2013).

and Lee assessed elementary reading textbook questions by Christian publishing companies.⁵⁴ Analyses of textbooks and curriculums over the years share a number of characteristics. Frequently, studies only use the six major classification categories, or conflate them further into only two or three divisions.⁵⁵ For example, Trachtenberg used only the major categories while Lee divided the six categories into “remember” and the remaining five “higher-order” categories.⁵⁶ Recent studies that analyzed components of textbooks often only used the cognitive process dimension of the revised taxonomy, as Lee did, or used the 1956 taxonomy, even after the revision, as Salvato did. Too, studies have commonly incorporated additional analytical procedures to more effectively identify characteristics of the textbooks. For example, Boone also used a procedure to analyze instructional activities based on the type of explicit instructions given, and Salvato incorporated an additional

53. Steven Walter Salvato, “Comparative Analysis of a Nontraditional General Chemistry Textbook and Selected Traditional Textbooks Used in Texas Community Colleges” (PhD diss., Texas A&M University – Commerce, 2011). In Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/902525164/13C0106438C4AE62FF7/1?accountid=9940> (accessed February 2, 2013).

54. Heather A. Lee. “Thinking Levels in Christian Publishers’ Elementary Reading Textbook Questions” (PhD diss., Columbia International University, 2010). In Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/251299795/13C0108FC6637D4E21B/1?accountid=9940> (accessed February 2, 2013).

55. Lorin W. Anderson, “Research on Teaching and Teacher Education,” in *Bloom’s Taxonomy: A Forty-Year Retrospective*, ed. Lorin W. Anderson and Lauren A. Sosniak (Chicago: The National Society for the Study of Education, 1994): 126-127.

56. Heather A. Lee. “Thinking Levels in Christian Publishers’ Elementary Reading Textbook Questions” (PhD diss., Columbia International University, 2010). Lee explains this on page 50. She cites earlier precedents.

strategy to analyze the questions called Instrumentation of Bloom's and Krathwohl's Taxonomies for the Writing of Educational Objectives.⁵⁷

The authors of the original and revised taxonomies view learning as knowledge construction, where, as they explain, "students seek to make sense of their experiences."⁵⁸ This approach to learning emphasizes knowledge retention and transfer as outcomes. Retention is the ability to remember material presented in a course, while transfer is the ability to use what was learned in new situations.⁵⁹ This corresponds with the objectives of catechetical education, where students are ultimately to use their knowledge of Jesus Christ in their everyday lives, in at least two significant ways. First, students must retain the teachings. Second, students should transfer their doctrinal knowledge to new situations, applying the doctrines in their own context. This necessitates more complex cognitive processes than those involved in retention alone.

Bloom's original and the revised cognitive taxonomy (2001) were designed to help teachers and curriculum designers align the cognitive processes in their objectives, activities and assessments. These student tasks contain a verb communicating what the student is expected to demonstrate he can do. This verb is identified and then classified on a continuum of six categories of generally increasing cognitive complexity. The original taxonomy claimed that the cognitive process dimensions were ordered in increasing cognitive

57. Metfessel, N.S., Michael, W.B., and Kirsner, D.A., "Instrumentation of Bloom's and Krathwohl's Taxonomies for the Writing of Educational Objectives" in *Psychology in the Schools* 6, no. 3 (July 1969): 227-231.

58. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 65.

59. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 63.

complexity. In the revised taxonomy from 2001, the editors presume a progressive hierarchy, but acknowledge overlap in some of the categories.⁶⁰ The revised hierarchy is two-dimensional, categorizing both cognitive processes and knowledge types. Only the cognitive process dimension of the revised taxonomy is used in this study. This consists of six major classification categories arranged in order of presumed cognitive complexity: remember, understand, apply, analyze, evaluate, and create. For example, “analyze” is cognitively more complex than “remember.” The six major categories are divided up into sub-categories that further isolate cognitive processes, lending greater specificity to the chart. For example, the major category “remember” consists of the cognitive processes “recognizing” and “recalling.” All the sub-category cognitive processes take the gerund form, ending in “-ing” to further differentiate the major category headings from the cognitive processes. (A complete Bloom’s cognitive taxonomy grid is found in Appendix 3).

Remembering information is essential for catechetical education, but students also need to be able to understand and transfer information. Research suggests that the majority of transfer-based educational objectives (levels “understand”-“create”) are classified in the second classification level, “understand.”⁶¹ Students understand when they link new with previous knowledge. They construct meaning from new information in terms and contexts related to what they had previously known. New knowledge is linked with previous knowledge by developing existent cognitive frameworks. Gradually, the new information

60. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 287-294, 309.

61. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 70.

becomes part of what learners know and understand, providing an ever broader basis from which to link more new information.

The remaining four major classification categories in Bloom's taxonomy, "apply," "analyze," "evaluate," and "create" identify increasingly complex cognitive processes.⁶² Students "apply" knowledge when they can use a procedure to solve new problems. They "analyze" when they "break material into its constituent parts and determine how the parts relate to one another and to an overall structure or purpose."⁶³ "Evaluate" consists of making judgments based on standards of performance or efficacy using given criteria.⁶⁴ "Create" is the ability to draw knowledge together in new forms or patterns: one synthesizes disparate parts into a new whole.

The editors of the cognitive taxonomy acknowledge a number of weaknesses in the taxonomy. First, "not all important learning outcomes can be made explicit or operational."⁶⁵ This lacuna directly relates to questions of belief and behavior, two components intrinsic to religious faith outcomes in the *Framework*. Second, and related, the editors cite a researcher for critiquing the taxonomy's applicability for "expressive outcomes," which the researcher defines as "the consequences of curriculum activities that are intentionally planned to provide

62. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, Chapter 5.

63. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 79.

64. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 83.

65. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 20.

a fertile field for personal purposing and experience.”⁶⁶ Here, learners are changed in some way by the experience: “such outcomes are evocative, not prescriptive, in the sense that purpose does not precede the activity but rather uniquely grows from it.”⁶⁷

This is relevant for religion textbooks, which are used to help students to value the information being taught. A common explicit objective in textbooks for Catholic high school religion courses is that students “appreciate” a doctrine. For instance, an objective related to the parables of Jesus might be that students “understand and appreciate that parables are clues to the Kingdom of God.” Students are being asked to understand the parables communicating Jesus’ teaching about the Kingdom of God. Students are also expected to value their understanding of the parables illuminating the Kingdom of God, as well as the cluster of cognitive objectives related to Jesus’ teaching, ideally to the point where they begin to examine and organize or re-organize their value systems based Jesus’ teachings. This example emphasizes cognitive knowledge as much as affective knowledge: do the students understand how and why Jesus used parables to teach? Do they value those teachings? And most importantly, will students choose to follow those teachings in their lives? More on this topic will be addressed in relation to the affective taxonomy below.

Krathwohl’s Affective Taxonomy Literature Review

Affective learning goals are important for a high school religion textbook because affection or value for a religious doctrine results in learners internalizing, organizing their thought processes around, and basing decisions on their learning. In this way, affective

66. Elliot W. Eisner, *The Educational Imagination: On the Evaluation and Design of School Programs* (New York: MacMillan, 1979): 103.

67. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 21.

learning links cognitive knowing and lived behaviors. According to the “Introduction,” choosing to live as Jesus taught is an explicit objective of the *Framework*. Ideally, the doctrine is understood, valued, and chosen to the extent that it characterizes the person’s behavior and becomes an almost unconscious part of the person. Students need to retain and transfer the information from a religion course—cognitive learning—but they must also be encouraged to value the information and practice decision-making for their lives that incorporates what they know and feel about those teachings. In short, affective learning is an essential part of catechetical education in a high school religion course, and so affective learning strategies ought to be incorporated into religion textbooks.

Cognitive and affective learning are intrinsically connected and symbiotically related though they can be conceptually distinguished for methodological purposes.⁶⁸ Recognizing this connection has perhaps effectively conflated the two in many discussions about educational objectives. This is unfortunate because one cannot conclude that if students know the doctrines they will value and live them. It is difficult to engage highly personal realms of value and belief through intentional learning activities in the limited context of a high school religion course—and more difficult yet to assess the influence of those activities on student affections. Because of this, educators and textbook designers are better at identifying objectives, creating activities, and designing assessment strategies for cognitive learning. The result is emphasis on the cognitive learning dimension, as if the significant overlap between the two dimensions and the difficulty of addressing the affective dimension justify the

68. David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia, *Taxonomy of Educational Objectives: The Classification of Educational Goals: Handbook II: Affective Domain* (New York: David McKay, 1964): 45.

minimal attention given to it. Unfortunately, the advent of the original Bloom's cognitive taxonomy may have had the unintended consequence of increasing the emphasis on the cognitive domain in education.⁶⁹

The editors of Bloom's revised cognitive taxonomy (2001) acknowledge the connection between cognitive and affective learning. They do not dismiss the value of affective learning; they merely recognize the inherent difficulties of evaluating it.⁷⁰ Affective objectives, such as "students will appreciate" or "value" do not fit into the six major cognitive categories in Bloom's cognitive taxonomy: these realities transcend the limits of Bloom's cognitive taxonomy. So, instead of conflating cognitive and affective learning, Bloom's taxonomy omits the affective learning dimension from its schema. A procedure is therefore needed to analyze textbooks for their design for affective learning in a way that is similar to Bloom's cognitive taxonomy in order to help re-establish the equilibrium between cognitive and affective learning in Catholic religion course materials.

In 1964, eight years after the original cognitive taxonomy was first published, many of the same researchers, including the lead editing team of David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia, published what is known as Krathwohl's Affective Taxonomy under the title *Taxonomy of Educational Objectives, The Classification of Educational Goals, Handbook II: Affective Domain*. (Krathwohl's Affective Taxonomy is reproduced in Appendix 4 below.) This taxonomy sought to organize affective objectives on a continuum that would delineate the intended affective outcome.

69. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 57.

70. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 23.

The editors of *Handbook II* recognized that the affective domain was important for all educational endeavors and sought to address the appreciable decline in the discussion of affective objectives and their increasingly frequent omission from schools.⁷¹ The decline is ascribed to two related sets of factors, one leading to the diminishment of the affective domain and the other the ascendancy of the cognitive domain. These had been developing in the mid-1960s but still remain obstacles for the explicit inclusion of affective objectives in today's academic courses.

The first set of factors relates to the diminishment of the affective domain in schools. The affective dimension reflects one's values, beliefs, and personal characteristics, all elements perceived as private matters. Educators doubted the legitimacy of assigning grades based on students' attitudes and character development, particularly when students could give inauthentic responses that they knew would be rewarded with better grades.⁷² Also, Americans have painstakingly made the distinction between education and indoctrination. Education was increasingly understood as a process of "cognitive examination" that was to be free from all persuasion to adopt a particular viewpoint or make certain lifestyle choices.⁷³ Lastly, it often takes significant time to demonstrate profound growth in the affective dimension, typically beyond the scope of a semester or year-long course.⁷⁴

71. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 49, 23.

72. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 17.

73. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 18.

74. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 18-19.

A second set of related factors centers around the fact that schools increasingly focused on the cognitive dimension of education. It is relatively easier to plan, implement, and assess strategies for cognitive learning. At its most basic, a cognitive assessment asks students to show they have attained a cognitive skill and knowledge. The student can either demonstrate this or not. No equivalent simple demonstration is available to assess the affective dimension. Additionally, despite evidence to the contrary, even in the 1960s, there was a widespread belief that if people knew the academic content, corresponding affective behaviors would develop.⁷⁵ This was problematic because cognitive objectives *can* be used as means to affective goals. For example, a student may need to understand a work of art before he can value it.⁷⁶ However, emphasis on one domain may “drive out” the other.⁷⁷ The editors explain that preferring to approach overarching affective goals through intermediate cognitive objectives often results in the cognitive goals themselves being the focus, while the affective goals increasingly are overlooked.⁷⁸ The role of Bloom’s taxonomy in these factors is debatable. Sosniak explains, the taxonomy “is suited to the expression of certain values and unsuited to the expression of others. . . . [It] throws emphasis onto certain qualities and tends to diminish the apparent significance of others.”⁷⁹ Ultimately, the cognitive domain

75. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 20.

76. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 56.

77. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 56.

78. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 57.

79. Lauren A. Sosniak, “The Taxonomy, Curriculum, and Their Relations,” in *Bloom’s Taxonomy: A Forty Year Retrospective*, 115. She cites Christopher P. Ormell, “Bloom’s taxonomy and the objectives of education,” *Educational Research* 17, no. 1 (1974): 3-4.

became paramount in most academic subjects, as educators were increasingly hesitant to include affective objectives in their courses and textbooks.

The editors of *Handbook II: Affective Domain* responded to this developing imbalance between the two educational domains. They understood what educators have long intuited: humans learn as unified beings, cognitive and affective dimensions working in tandem. They recognize “nearly all cognitive objectives have an affective component.”⁸⁰ Nevertheless, these two dimensions are separated to better understand each individual dimension and their mutual relationship. The editors wanted to emphasize the importance of the affective domain to educators, researchers, and textbook publishers. They needed to clarify the imprecision of affective learning objectives: what does it mean to “appreciate” or “value” a certain fact? Does it mean simply that students are aware of its existence or to base their life decisions on it?⁸¹ They hoped to identify learning experiences that would guide development in the affective domain, which would then be manifest in lived behaviors. Lastly, they sought to provide strategies to assess growth and changes in the affective domain.⁸²

Though there are similarities between the affective taxonomy and the original cognitive taxonomy, some important differences exist. Where the cognitive taxonomy uses the principle of increasing cognitive complexity as the basis for its hierarchical continuum,

80. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 48.

81. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 4-6.

82. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 23.

the affective taxonomy uses the “principle of internalization.” Internalization is the process where one moves over time from awareness of to increasingly more complete acceptance and practice of the desired tenet and behavior.⁸³ The process became the basis for a five-stage continuum of affective learning. However, internalization relates to what a student chooses to do. This is a significant deviation from the cognitive domain. In other words, the cognitive domain taxonomy classifies what a student is asked to show he can do, whereas the affective domain, using internalization as its basis, classifies what a student demonstrates he chooses to do. The affective objectives are attained when a student demonstrates he chooses or act on a value, and this is most evident in circumstances observed outside the classroom or when he is free to respond without fear of possible repercussions in the form of a lesser grade or disappointing the teacher.

There are five major classification divisions in Krathwohl’s taxonomy.⁸⁴ Each classification division has sub-categories further delineating variances in affective learning. However, the divisions between the subcategories are relatively unimportant and so are not reviewed here. The internalization process begins (Level 1) when the student chooses to pay attention to the phenomenon. This equates to encountering the content through any mode of communication such as direct instruction or reading the text. (Level 2): The student then differentiates the phenomenon from other phenomenon in the field and responds to it. For a classroom, this is approximately the stage where a student responds in some way to the given teaching. This response, as made clear in the sub-categories evident in the appendix, can be

83. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 29.

84. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, Part II, 93-175.

because it is required, for example a written response, or more freely chosen because of an interest in the topic. (Level 3): The third stage is the pivotal moment where students have a positive response to the teaching, choosing to assign it importance. Students move beyond responding when their responses demonstrate that the doctrine is relevant or important to them: it has *value*. (Level 4): The student then relates the value for the doctrine to values for other phenomena or ideas—messages from culture at large about what ought to be valued, for example. In a classroom setting, students are making choices about the value of teachings and incorporating them into their life value structures so they can begin to call upon the teachings as circumstances warrant. (Level 5): Lastly, the doctrine, now a value or value-component in a complete system of values, is a construct or “set” with which to view the world and address questions and problems. The value “characterizes” the person, becoming an unconscious part of who the person is.

Since the original taxonomy in 1964, subsequent research has further explained the connection between cognitive and affective learning. Because of this, curriculum theorists have continued to explore how best to incorporate affective learning into classrooms, and researchers still use Krathwohl’s affective taxonomy as their prototype for evaluating and discussing approaches to learning outcomes in the affective domain. In the late 1980s, Stanford psychologist Philip G. Zimbardo pioneered the influence of “attitude” on various aspects of learning. He and his co-researcher Leippe defined ‘attitude’ as, “An evaluative disposition toward some object based upon cognitions, affective reactions, behavioral intentions, and past behaviors ... that can influence cognitions, affective responses, and

further intentions and behaviors.”⁸⁵ The affective dimension consists of personal evaluation of a subject that is influenced by and then influences cognitive learning and behaviors. These elements are all interconnected and constantly being modified: a change in any one dimension causes revision in the other dimensions.⁸⁶ The key is that affect and cognition mutually reinforce each other and both need to be incorporated in student instruction.⁸⁷ Ultimately, cognitive and affective learning substantiate or change attitudes that in turn translate to behaviors.⁸⁸ The most important factor in attitudinal change is that learners both think about the material and have a chance to personally reflect on it. Zimbardo and Leippe summarize: “It seems apparent that the messages which are personally more important or relevant are more likely to be systematically thought about than less important messages. The attitude that results is likely to be stronger and more likely to translate into consistent behavior.”⁸⁹ In short, affective learning is a crucial element for catechetical education because it reinforces cognitive learning and is more likely to translate into lived behaviors.

Compared to cognitive learning, far fewer studies examine the affective learning dimension. Nevertheless, Krathwohl’s affective taxonomy is as prominent in this area of research as Bloom’s taxonomy is in cognitive learning. What follows is representative of a

85. Philip G. Zimbardo and Michael R. Leippe, *The Psychology of Attitude Change and Social Influence* (Philadelphia: Temple University Press, 1991): 32.

86. Zimbardo and Leippe, *The Psychology of Attitude Change and Social Influence*, 34.

87. Zimbardo and Leippe, *The Psychology of Attitude Change and Social Influence*, 148-152, 181-183.

88. Zimbardo and Leippe, *The Psychology of Attitude Change and Social Influence*, 188-201.

89. Zimbardo and Leippe, *The Psychology of Attitude Change and Social Influence*, 197.

much larger body of research using Krathwohl's taxonomy. In the late 1960s, Tyler and Klein⁹⁰ wrote two articles proposing that Krathwohl's taxonomy be used as criteria to evaluate curriculums for educational efficacy. Subsequently, in 1976, Mikulecky advanced a process based on Krathwohl's taxonomy to measure reading attitudes in adults.⁹¹ In 2001, Lee's comparison between Korean and American seminary instruction included surveying professors and students and analyzing learning experiences using both Krathwohl's and Bloom's taxonomies.⁹² In 2007 Harper explored procedures for learning in the affective domain.⁹³ She referenced Krathwohl's taxonomy as the theoretical basis for promoting attitudinal changes, which were identified using three evaluative instruments based on self-reported data by nursing students. Rivera in 2010 developed and used a procedure called Motivation to Learn Science (MLS) inventory based on the first four classifications of

90. Louise Tyler and M. Frances Klein, "Recommendations for Curriculum and Instruction Materials" in *Curriculum Theory Network* 1, (Summer 1968): 2-10. M. Frances Klein and Louise Tyler. "On Analyzing Curricula" *Curriculum Theory Network* 3, (Spring 1969): 10-25.

91. Larry Joseph Mikulecky, "The Developing, Field Testing, and Initial Norming of a Secondary/Adult Level Reading Attitude Measure That is Behaviorally Oriented and Based on Krathwohl's Affective Taxonomy" (PhD diss., University of Wisconsin-Madison, 1976) in Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/288378811/13C0270A85E424EEF7A/2?accountid=9940> (accessed February 2, 2012).

92. Jaewhan Lee, "A Comparative Analysis of Active Learning and Holistic Competence in Theological Education at a Korean and an American Seminary" (PhD diss., School of Intercultural Studies, Biola University, 2001) in Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/304771313/13C0275DF43316116AC/1?accountid=9940> (accessed February 2, 2012).

93. Sharon P. Harper, "Instructional Design for Affective Learning in Online Nursing Education" (PhD diss., Capella University, 2007) in Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/304722378/13C0276D5AD165ABADC/1?accountid=9940> (accessed February 2, 2012).

Krathwohl's taxonomy.⁹⁴ While Lee incorporated Krathwohl's taxonomy directly as an evaluative tool, researchers frequently adapt the original taxonomy to better fit their needs. For example, Mikulecky and later Rivera developed their own instruments based on Krathwohl's theoretical framework. However, no similar analysis of textbooks to determine the extent to which they invite students to demonstrate their affective learning based on Krathwohl's affective taxonomy has been found.

The significance of the affective dimension and strategies for learning in this domain continue to be manifest in contemporary curriculum design theory. Researchers may use different terminology, but the underlying theme is constant: affective learning is important and should be specifically included in the objectives, design, and assessment of learning outcomes. For example, Wiggins and McTigue in their influential text *Understanding By Design* created a framework for learning that includes "empathy" and "self-knowledge" as facets of understanding.⁹⁵ Smith and Ragan's *Instructional Design: Third Edition* includes an entire chapter on strategies for attitude learning and affective instruction.⁹⁶ Posner and Rudnitsky in 2006 categorize intentional learning outcomes based on Bloom and

94. Yamil Sanchez Rivera, "Promoting Motivation through Mode of Instruction: The Relationship Between use of Affective Teaching Techniques and Motivation to Learn Science." PhD diss., Lehigh University, 2010. In Proquest Dissertations and Theses, <http://search.proquest.com.proxycu.wrlc.org/pqdtft/docview/503249408/13C0278130B14850511/1?accountid=9940> (accessed February 2, 2012).

95. Grant Wiggins and Jay McTighe, *Understanding by Design* (Upper Saddle River, NJ: Merrill Prentice Hall, 2001).

96. Patricia L. Smith and Tillman J. Ragan, "Chapter 14: Strategies for Attitude Learning" in *Instructional Design: Third Edition* (Hoboken: Wiley Jossey-Bass, 2005).

Krathwohl's work, explaining: "our affective category very roughly corresponds to the affective domain of Krathwohl, et al. (1964)."⁹⁷

The key to the original affective taxonomy was that it classified objectives based on what people demonstrated they chose to internalize or value. This is critical because it addresses a significant lacuna in the cognitive taxonomy: what people value and do is highly relevant to who they are. However, this makes assessment difficult because students must have the freedom to demonstrate the degree they value, are indifferent about, or hostile to the information presented. They might be able to demonstrate high levels of cognitive learning about a given topic, but disregard its import for their lives. The original affective taxonomy ambitiously attempted to overcome this dichotomy by insisting that students have the freedom to demonstrate they reject the tenet even though they understand it. Ideally students would be observed choosing to incorporate the information in their lives, thereby substantiating the conclusion that it was internalized; alternatively, students would be free to respond anonymously or without the possibility of being graded for their chosen response. These ideals dramatically limit the application of the affective taxonomy in a high school religion class.

Therefore, for this study the author modified Krathwohl's affective taxonomy for the specific purpose of analyzing high school religion textbooks. These modifications are more significant compared with those to the revised cognitive taxonomy above. They address limitations in assessing development in the affective domain and the relevance of the major stages of internalization for a high school classroom setting.

97. George J. Posner and Alan N. Rudnitsky. *Course Design: A Guide to Curriculum Development for Teachers* (Old Tappan, NJ: Pearson, 2006): footnote on page 98.

The author reframed the criteria for classifying educational objectives in the affective from “the student demonstrates...” to “students are invited to...” For instance, instead of the original wording of the second level, “the student responds...” it becomes “the student is invited to respond...” Put another way, every activity the text suggests or question it asks is interpreted as an invitation to the students to respond to. Some of those invitations are explicitly intended to prompt affective growth and reflection through the experiences suggested or questions asked. The crux for affective learning is that students are invited to experience and respond in a way that demonstrates a classifiable level of internalization, not that they do so. Invitations within textbooks are the subjects for analysis, not student responses. This recognizes that invitations are given to students to experience aspects of faith in their lives and possibly demonstrate they value the content they are taught.

The author substantially changed the first classification division and omitted the fifth. The original first classification level, that students receive or attend to the phenomenon, has been changed to “No Affective Response” for instances that do not explicitly invite students to demonstrate affective learning. Two assumptions undergird this change. First, it is assumed that students will receive the material in the textbook. Second, while it is presumed that a religion course intends affinity for all the material presented, the taxonomy identifies instances in textbooks that explicitly invite students to demonstrate affective learning. This first classification level therefore categorizes every instance that has no explicit affective invitation. The original fifth classification is omitted because formal education cannot truly

engage this level.⁹⁸ Also, even the most mature teenagers are incapable of expressing a fully developed philosophy of life.

The author utilized the three remaining classification divisions. The subcategories of the remaining three classification levels have not been incorporated into these levels because they are highly arbitrary and relatively unimportant. The three remaining levels therefore classify invitations that correspond to incrementally more thorough stages of internalization. They encompass the affective goals that are relevant and attainable for at least a percentage of students in a high school religion class.

The new titles of the major classification levels for the affective taxonomy reflect their usage. Level 1 “receiving” or “attending” becomes “No Affective Response,” indicating that no affective response is explicitly invited. Bloom’s Cognitive taxonomy in 1956 originally used nouns to identify the six classification categories. The revised cognitive taxonomy in 2001 renamed the classification categories, including changing from noun to verb forms, e.g. “analysis” to “analyze”, to more accurately replicate the way learning objectives are posed.⁹⁹ Likewise, instances within textbooks are classified according to the degree of internalization they invite students to demonstrate. So, the titles of the affective classification categories are changed to better reflect the invitations—verbs—that are the basis of the classification and to replicate the revisions in the 2001 Bloom’s cognitive taxonomy. Level 2, “responding,” becomes “Respond Personally”; Level 3, “valuing” is

98. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 165.

99. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 307.

“Demonstrate Value”; and level 4, “organization” becomes “Organize Their Values.” (The revised Affective Taxonomy can be found in Appendix 5 below).

Every objective, activity, or question is classified in both the cognitive and affective taxonomies. What follows is a brief explanation of affective taxonomy Levels 1, 2, 3, and 4. Further clarification and operational definitions are found in the Methodology chapter below.

Level 1: No Affective Response

Instances are classified here that do not invite an empirical response or that do not explicitly invite an affective response. The original taxonomy called this classification level “receiving” or “attending.” The editors acknowledged close parallels between the original cognitive and affective taxonomies, stating: “In spite of the lack of explicit formulation ... nearly all cognitive objectives have an affective component if we search for it.”¹⁰⁰ The first levels, in particular overlap because “attending to a phenomenon is a prerequisite to knowing about it. ... Only as one is willing to attend to a phenomenon will he learn about it.”¹⁰¹ Obviously, the problem is that one could argue that *everything* in the textbook is intended to increase student awareness of and value for the course material. The key is acknowledging that the intrinsic connection between cognitive and affective learning remains, but that they can be separated for methodological purposes.

The original differentiation between the two taxonomies had been based on the “volitional aspects of the knowing act.”¹⁰² The difference had been inherent in the learner’s

100. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 48.

101. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 50.

102. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 51.

response. Such differentiation was not applicable in an assessment of outcomes invited by textbook tasks. The modified Level 1 therefore needs to acknowledge the overlap between cognitive and affective learning, while still differentiating between the two. Calling the first category “No Affective Response” and classifying instances that do not invite an empirical response or an explicitly affective one achieves this. First, all tasks are classified in this modified affective taxonomy, which acknowledges the connection between cognitive and affective learning. Second, the divergence is conceptualized in the presence or absence in the textbook task of a specific invitation to the student to demonstrate affective learning. This illuminates textbooks’ explicit attempts to include affective strategies for affective learning, something more clearly evident in level 2 of the affective taxonomy, “respond personally.”

Level Two: Respond Personally

Krathwohl’s Taxonomy originally called this level “responding.” The key for level two in the original was that a student responded to the material. This is maintained in the modified version where the second level is based on the axiom that responses demonstrating affective learning are personal. Level two classifies any objective, activity, or question that anticipates students providing a personal response to the material within the context of the class. A response is usually communicated in written or oral form. This records a behavior or action taken that conveys that the student is responding personally to course material.

Responding personally constitutes an important facet of student learning.¹⁰³ However,

103. J.C. Nunnally, *Psychometric Theory, 2nd Edition* (New York: McGraw-Hill, 1978): 592. Nunnally asserts that if students claim to adhere to a value, they are more likely to make decisions reflecting that value.

instances classified at this level do not invite demonstrating values, which relates to the third level of the affective taxonomy.

Level Three: Value

“Valuing” in the original affective taxonomy included acceptance of, preference for, and commitment to a value. This level is where changes in the students begin to blossom. The original taxonomy acknowledges measurement problems inherent to this classification. The core, however, is that students at least recognize the importance of a value and possibly commit to it. The measurement problem is ameliorated with the modifications to the taxonomy, while the core remains the same: here students are explicitly invited to demonstrate a minimum acceptance of the importance of a teaching or practice. This is the most important level because students are asked to illustrate their values. At this level in a religion class students might first demonstrate their value for the doctrines, often relating to “attitudes” or “appreciation.” Ideally, clues to the learners’ value for the doctrines would be expressed in descriptions of behaviors acting in a way consistent with the doctrines. However, ranges in this level go from inviting agreement that something is important to proposing students demonstrate commitment to the concept. The third level is also more concrete than the fourth, necessitating less interpretation of the invitation on the part of the analyst.¹⁰⁴

Level Four: Organize

“Organization” in the original affective taxonomy included two sub-categories, “conceptualization of a value” and “organization of a value system.” Conceptualization

104. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 156.

theoretically needs to take place before organization, a point stressed in the original taxonomy. This is important because conceptualization involves analysis and differentiation.¹⁰⁵ Conceptualizing encapsulates the significance of the doctrines in a form conducive to comparisons with values based on other sources, e.g. popular culture. Once the value for the doctrines has been conceptualized, it can be organized, usually in a hierarchy of importance. People ordinarily only conceptualize the importance of information in order to compare it with other values. In effect, conceptualization and organization occur simultaneously when people need to make decisions based on their organized value system, especially when values conflict with each other. The editors concede this is a highly cognitive process but the values, including those based on new information, are being analyzed and then differentiated based on the students' personal criteria.¹⁰⁶ Part of the invitation may be analysis of the degree personal criteria aligns with the ideal of the class content or has been developing towards greater alignment.

To summarize: instead of focusing on outcomes in students' behavior, the focus is on outcomes intended by textbooks. The assumption is that texts can invite students to respond to the material in ways that reflect the level at which they are internalizing the doctrines taught. Such focus on textbooks shifts the emphasis from the outcomes in students' behavior to outcomes intended by the textbook. Thus, the modified affective taxonomy is a practical tool to be used in analyzing current high school religion class textbooks.

105. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 155.

106. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 157.

The shift from analyzing student behaviors—the intent of the original affective taxonomy—to analyzing intended outcomes in textbooks—the intent of the adapted affective taxonomy—utilizes the theoretical suppositions inherent to the original while strengthening its usefulness. The new, modified taxonomy recognizes that teachers use textbooks extensively to plan, engage, and evaluate for student learning in both the cognitive and affective domain. A criticism of this adaptation is that students would simply reject the invitation. However, classroom experiences, learning activities, in-text questions, and assessments are typically required, so students most often comply. Another criticism is that assigning activities—invitations to demonstrate levels of internalization—limits the students' freedom to respond: they might feel compelled to participate or give an answer that pleases the teacher. This is possible. But textbooks and curriculums must help students see the value of internalization, while inviting internalization through opportunities to consider their experiences and incorporate the taught values of the class. How a teacher chooses to use invitations in the text materials constitutes a subject for future research.

Students may be invited to report about or reflect on an action that is currently conditional for the future or has taken place in the past. This could include specific scripted actions on the part of the student. For example, students may be invited by the religion text to pray daily or participate in delivering food to needy families. The text may prompt students to anticipate the experience, possibly articulating their feelings and intended actions. Similarly, it may initiate reflection on the experience and possibly their anticipation of the experience in hindsight. In each instance, the student is invited to live a doctrine or practice taught. That these actions are unlikely to be observed does not diminish their importance. A

student may hate the experience and truthfully share that fact or create a fictional account to please the teacher. At a certain point the student is responsible for his own learning.¹⁰⁷ It is significant that the text attempts to stimulate a positive lived experience and invites responses from the students that demonstrate their level of appreciation for and acceptance of the tenet.

Acknowledging that not every student will value the material does not mean texts and teachers should not try to persuade them to value it. At the minimum, religion teachers use established catechetical pedagogy to make sure students attain the cognitive objectives.¹⁰⁸ Additionally, teachers invite students to internalize and demonstrate the importance of the material for them. In a literature class, one might see this as convincing students that Shakespeare is important and relevant. However, in a religion class the cognitive doctrines have value directly proportional to their internalization within a student's value system, a potentially much different ratio of importance between knowing and valuing than in the literature class. In the religion class, cognitive learning is a means to a primary end, lived behaviors, with affective learning—valuing the doctrines—the intermediary step between understanding and living. The religion teacher uses established methodology for catechesis to both communicate the doctrines of the Catholic Church in a way that students retain and transfer, the more cognitive dimension, as well as come to value and live, the more affective. The textbook should be a helpful resource for catechetical education that addresses both learning dimensions. The analysis proposed here, using a tripartite evaluative tool developed from criteria in the *General Directory for Catechesis* and *National Directory for Catechesis*,

107. *General Directory for Catechesis*, “The Activity and Creativity of the Catechized,” no. 157.

108. Krathwohl, Bloom, and Masia, *Handbook II: Affective Domain*, 48.

Bloom's cognitive taxonomy, and Krathwohl's affective taxonomy, identifies the relative strengths of prospective religion textbooks in terms of their incorporation of catechetical methodology and design for cognitive and affective learning.

Chapter Three

Methodology

This chapter describes the methodology used for this study in four parts. The first part explains the rationale for selecting the textbook chapters to be analyzed and explains the textbook chapters themselves. The second part submits the methodology for the identification of the principles for catechesis in each of the textbook chapters. The third part introduces the methodology used for analysis of the intended cognitive and affective learning outcomes in each textbook chapter. The fourth part outlines the criteria used in selecting outside analysts to conduct the analysis and introduces the selected analysts' qualifications. This last part also concludes the chapter by explaining the tabulation of the results from the author and the two outside analysts.

Selecting Textbook Chapters for Analysis and The Chapters Themselves

In this study, the term “textbook” designates the student text and the accompanying teacher’s manual or guide. It does not include additional content some publishers make available online. In the spring of 2012, only five publishing companies were known to have created textbooks to be approved by the USCCB for conformity with the *Framework*. Textbooks published by the following five publishers were analyzed: Ave Maria Press, Midwest Theological Forum, Our Sunday Visitor Press, St. Mary’s Press, and Veritas Publications.

To address a range of student grade levels, ninth and eleventh¹ grade courses were selected. To reflect the goals of the *Framework* that students be brought into “intimacy with

1. This could be a 12th grade course; however, throughout referred to as “eleventh grade.”

Jesus Christ” so that “each [student] may come to know him and live according to his truth,” doctrinal topics that focused on knowing, valuing, and living Jesus’ teachings were selected.² The first semester ninth grade course outlined in the *Framework, The Revelation of Jesus Christ in Scripture*, focuses on knowing about and valuing Jesus, so the doctrinal topic is Jesus in the synoptic Gospels. The second semester eleventh grade course, *Life in Jesus Christ*, focuses on moral living, which involves understanding, valuing, and especially living according to Jesus’ truth. Sexual morality was selected as the topic from this course because students’ lived behaviors manifest their understanding and valuation of the doctrinal material. These two topics constituted a distinguishable number of doctrinal points in the *Framework* and correlated to single chapters in the individual textbooks. Additionally, a single chapter is a microcosm of the catechetical and educational methodology of the textbook. For instance, a publisher typically decides on an approach to teach content and then replicates it in each chapter, only changing the material: the same types of questions and activities generally repeat.³ In this way, analysis of a single chapter is sufficient to draw conclusions about a textbook’s catechetical and educational methodology.

The Ave Maria Press first semester ninth grade textbook is entitled *Jesus Christ: God’s Revelation to the World*.⁴ The 295-page student text consists of ten chapters, an

2. “Introduction” to the *Framework* in *Handbook on the Conformity Review Process and Appendices*, 217.

3. The Our Sunday Visitor textbook has different elements that only show up every few chapters. Likewise, for the ninth grade textbook, Midwest Theological Forum has a long-term assignment only every other chapter.

4. Michael Pennock, *Jesus Christ: God’s Revelation to the World, Teacher’s Wraparound Edition* (Notre Dame, IN: Ave Maria Press, 2010).

appendix called a “Catholic Handbook for Faith,” and a glossary. Though four of the ten chapters focus on Jesus, “Chapter Six: The Synoptic Gospels” includes the content outlined in the *Framework* for the synoptic Gospels. This chapter contains 24 pages, divided into six lessons, each lesson having “Review” and “Reflection” questions as well as definitions in the marginalia, and inserted activities and articles. The last three pages of the chapter pose review information, questions, and exercises. The teacher’s edition “wraps around” the student text, omitting the appendix and glossary, but including an “Introduction” to the text presenting the rationale for the content, its scope and sequence, suggested catechetical methods, organization of both the student and teacher text, and suggested teaching approaches.⁵ The teacher’s edition introduces the themes in the chapter and includes learning objectives, handouts (including a test), and suggested “Teaching Approaches,” which are understood as “Learning Activities.” Interspersed throughout is additional explanatory information, answers to review questions, and homework assignments. It concludes with a text for a prayer service using the Prayer Reflection in the student text, which incorporates themes from the chapter.

Midwest Theological Forum produces the Didache Series of texts that align with the *Framework*. The first course in this series is *Faith and Revelation: Knowing God through Sacred Scripture*, which contains a 274-page student text, a “Teacher’s Manual” that includes

5. Michael Pennock, *Jesus Christ: God’s Revelation to the World, Teacher’s Wraparound Edition* (Notre Dame, IN: Ave Maria Press, 2010).

the entirety of the student text, and a “Student Workbook” with questions about the material.⁶ The material in the “Student Workbook” was included in the analysis as additional “Learning Activities.” Seven chapters constitute the student text: “Chapter Six: Jesus Christ: The Fullness of Divine Revelation” includes the material from the Curriculum Framework on the Synoptic Gospels. It contains 55 pages divided into eight lessons. The final twelve pages of the chapter contain “Supplementary Reading,” vocabulary terms, review questions and exercises, and relevant passages from the *Catechism of the Catholic Church*. The teacher’s manual includes an “Overview” of the course, including a “Chapter Planning Guide,” suggestions for instruction using the material and the features of the teacher and student texts, and explanations of the various guided exercises included in the course. It also includes a CD-Rom that replicates all the assessment materials from the teacher’s manual. The “Overview” explains that the lessons in the teacher’s manual were designed for a “direct instructional” approach and includes a side-bar on this methodology. For Chapter Six, the teacher’s manual includes the “Chapter objectives,” a diagram of the “Key Ideas” and a “Chapter Planning Guide” with suggested homework, learning activities, objectives for each of the eight lessons, and a test and quiz. Each lesson has “Basic Questions” and “Key Ideas” for the material as well as “Focus Questions” and learning activities related to the content.

The third publishing house, Our Sunday Visitor Curriculum Division, publishes *The Word: Encountering the Living Word of God, Jesus Christ*, their course for the first ninth grade semester. The student text is 297 pages and consists of nine chapters; a “Reference

6. Scott Hahn, *Faith and Revelation: Knowing God Through Sacred Scripture*, The Didache Series, ed. James Socias (Woodridge, IL: Midwest Theological Forum, 2009). Peter V. Armenio, *Faith and Revelation: Knowing God Through Sacred Scripture: Teacher’s Manual*, The Didache Series, ed. James Socias (Woodridge, IL: Midwest Theological Forum, 2009).

Section” of prayers, practices, and information; and a glossary.⁷ Chapter 7 introduces the Gospels, but “Chapter 8: Going Deeper into the Gospels,” incorporates the content on the synoptic Gospels outlined in the *Framework*. This chapter is 37 pages long and is divided into four sections, one of which is entitled “The Synoptic Gospels.” Each section has inserted articles with additional information and activities as well as various question prompts. The end of each section includes review questions. Two pages of review questions and activities conclude the entire chapter. The teacher’s edition includes everything in the student text while adding an “Introduction to the Program” and additional resources for the teacher to use, including a prayer service, test for each chapter, and access to the Our Sunday Visitor website.⁸ For Chapter 8 there is a “planning guide” with an overview, key terms, scripture passages and primary sources for the chapter; throughout the text are activities and additional theological background for each section.

The St. Mary’s Press Living in Christ Series incorporates the content outlined in the *Framework*. Instead of a traditional student text-teacher edition format, this series has a self-contained student “handbook” for each course that could stand alone as a resource book.⁹ The first semester ninth grade text is *The Bible: The Living Word of God* and is divided into five sections, each section divided into two to five parts. Each part is made up of numerous

7. Michael Carotta, ed., *The Word: Encountering the Living Word of God, Jesus Christ*. (Huntington, IN: Our Sunday Visitor Curriculum Division, 2010).

8. Michael Carotta, ed., *The Word: Encountering the Living Word of God, Jesus Christ. Teacher Edition* (Huntington, IN: Our Sunday Visitor Curriculum Division, 2010).

9. Robert Rabe, *The Bible: The Living Word of God. Living in Christ Series*. (Winona, MN: St. Mary’s Press, 2011).

“articles” that communicate the content. In total for the student text, there are 79 articles and a glossary in 246 pages. Review questions are only identified as such at the end of each section and so refer to a number of articles, though questions are posed in captions, marginalia, and article inserts throughout.

The Teacher Guide, especially the introductory section, is essential to explain the premise of the St. Mary’s Press course and the relationship between the student text and teacher guide.¹⁰ It outlines eight “units” each on a specific topic that draws on articles from the student text. For example, “Unit 7: Jesus Fulfills the Covenant” is analyzed in this study. It recommends that teachers assign fourteen articles from the student text, “Section Four: Revelation in the New Testament.”¹¹ The teacher text then provides an overview of and background articles on the topic, objectives, key questions, scripture passages, a vocabulary list, handouts for assignments and activities, and the assessments, including a test. It also suggests a sequence of “Learning Experiences,” (“learning activities”) to develop the topic.

The fifth and last publishing house, Veritas Publishing, created the Credo Series of courses to align with the *Framework*. Veritas’ first ninth grade course is called *God’s Word Revealed in Sacred Scripture* and consists of a student text and “Teacher Resource.” The “Teacher Resource” includes an article by Credo series General Editor Thomas H. Groome that outlines the five movements of his Shared Christian Praxis approach to catechetical

10. Lauren M. Lefrancois and Vanessa Sibley Mudd. *The Bible: The Living Word of God, Teacher Guide*. Living in Christ Series. (Winona, MN: St. Mary’s Press, 2011).

11. “Part 1: The Gospels”; “Part 2: Revelation in and Through Jesus in the Synoptic Gospels”; and “Part 3: Revelation in and Through Jesus in the Gospel of John.” Part 1 has three articles, Part 2 has six, and Part 3 has five: fourteen articles total.

education.¹² He first developed this approach in the late 1970s, and it is the basis of the Credo series.¹³ The approach consists of five movements: first, expressing the theme of the learning in present praxis; second, reflecting on the theme; third, encountering the Christian story; fourth, incorporating the Christian story into life; and lastly, making a life-decision based on the theme. Each of the thirteen chapters in the student text follows the five movements of this approach.

The 263-page student text is divided into thirteen chapters along with a segment explaining how to find a scripture passage, an appendix of “Catholic prayers, Devotions, and Practices,” and a faith glossary.¹⁴ Chapters 10 through 13 focus on Jesus, though “Chapter 11: Jesus and His Message in the Gospels According to Matthew, Mark and Luke” most thoroughly presents the synoptic Gospel material outlined in the *Framework*. This chapter, 19 pages long, is divided into five sections, each section based on a movement in Shared Christian Praxis. After the fifth movement, the chapter concludes with a prayer reflection for the whole class. The teacher’s resource does not replicate the student text. It provides an overview of the chapter and theological background for the topic, chapter outcomes, and a “Teacher Reflection”—the only text that includes such a resource. There are then “Notes and Guidelines for Student Activities” that accompany each section or “movement” of the Shared

12. Groome, Thomas H., ed., *God’s Word Revealed in Sacred Scripture: Teacher’s Resource*, Credo Series (Westerville, OH: Veritas, 2011).

13. Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision*, (San Francisco: Harper and Row, 1980).

14. Thomas H. Groome, ed., *God’s Word Revealed in Sacred Scripture*, Credo Series (Westerville, OH: Veritas, 2011).

Christian Praxis approach; also included are supplementary activities, teacher tips, additional prayer suggestions, handouts to accompany the activities, and a test. The appendix includes a “Student Activity Tool Kit” that presents additional learning activities and strategies.

In the spring of 2012 all five publishing companies had ninth grade texts available and so the chapter that best encapsulates the material on Jesus in the Synoptic Gospels from each was included in the analysis. In addition to the first ninth grade course in the *Framework*, the sixth and last requisite course, “Life in Christ” for juniors or seniors was selected to provide analysis on texts designed for a different age of student. Sexual morality was chosen as the doctrinal topic from this course for two reasons. First, there is potential for highly affective learning and students may be invited to respond to questions that indicate their value for, and current and future behaviors related to, the doctrines. Second, doctrines related to sexual morality are clearly outlined in the *Framework* and are effectively incorporated into a single chapter of the texts published by the three companies that had this course available in the spring of 2012: Ave Maria Press, Midwest Theological Forum, and St. Mary’s Press.

The Ave Maria Press course is called *Your Life in Christ: Foundations of Catholic Morality*. The student text’s 282 pages begin with an Introduction, includes ten chapters and a summative “Catholic Handbook for Faith” similar to what is at the end of the Ave Maria Press ninth grade text introduced above, and concludes with a glossary.¹⁵ Chapter 9 in the student text, “Respect for Sexuality,” includes the doctrinal content on the sixth and ninth

15. Michael Pennock, *Your Life in Christ: Foundations of Catholic Morality* (Notre Dame, IN: Ave Maria Press, 2008).

commandments from the *Framework* over the course of 23 pages. This chapter consists of four sections, each concluding with review and reflection questions. Interspersed throughout the chapter are journal prompts, surveys, hypothetical situations, and definitions. The chapter ends with a case study to consider and discuss. The Teacher's Wraparound Edition eliminates the handbook and glossary, adding a teacher's Introduction and an appendix with resources such as tests and handouts to accompany suggested activities.¹⁶ For Chapter 9, the teacher's edition has lessons corresponding with the four sections of the student text. Instead of objectives for the chapter, each lesson has objectives, as well as bibliographical resources, background information to the material, suggestions for learning activities and assignments, answers to text questions, and a summative prayer reflection exercise for the class.

The Didache Series by Midwest Theological Forum includes *Our Moral Life in Christ* that aligns with the sixth course of the Curriculum Framework. *Our Moral Life in Christ* includes a 286-page student text, a teacher's manual, and a "Student Workbook" with review questions. The student text is made up of ten chapters.¹⁷ In 30 pages, "Chapter 8: The Sixth and Ninth Commandments" addresses sexual morality. The last nine pages contain excerpts of supplementary reading related to the chapter topics, vocabulary terms, review questions, "practical exercises" using the content, and references to the *Catechism*. Review questions and activities, including hypothetical situations, are collected at the end of the student chapter, not interspersed through the text. The teacher's manual includes the student

16. Michael Pennock, *Your Life in Christ: Foundations of Catholic Morality, Teacher's Wraparound Edition* (Notre Dame, IN: Ave Maria Press, 2008).

17. Peter V. Armenio, *Our Moral Life in Christ: Teacher's Manual*, The Didache Series, ed., James Socias (Woodbridge, IL: Midwest Theological Forum, 2009).

text, an introduction acquainting the teacher with the layout, suppositions, suggested procedures, methodologies, strategies, and activities of the course along with a CD-Rom containing tests and quizzes for each chapter.¹⁸ At the outset of each chapter, the teacher's manual outlines the chapter objectives, "keys" to the chapter, a diagram of the key ideas, a "Long-term homework assignment" to accompany the chapter; and an outline containing chapter objectives, with suggested activities, and homework for each lesson. For each lesson in the chapter, the teacher's manual provides basic questions, key ideas, review questions (with answers), an assessment and alternative assessment for the lesson, and explains the procedures for the various learning activities. The content of the "Student Workbook" was analyzed as "Learning Activities" that corresponded with each lesson in the teacher's manual.

The last course analyzed was *Christian Morality: Our Response to God's Love*, produced by St. Mary's Press to incorporate the content outlined in the *Framework's* sixth course. Like all the texts in the Living in Christ Series by St. Mary's Press, this course consists of a student "handbook" that is the primary source of readings, the content of which is further explored and expanded by activities led by the teacher using the Teacher Guide.¹⁹

18. Peter V. Armenio, *Our Moral Life in Christ*, The Didache Series, ed., James Socias (Woodbridge, IL: Midwest Theological Forum, 2009).

19. Brian Singer-Towns, *Christian Morality: Our Response to God's Love*, Living in Christ Series (Winona, MN: St. Mary's Press, 2012). Edward Sri, *Christian Morality: Our Response to God's Love: Teacher's Resource*, Living in Christ Series (Winona, MN: St. Mary's Press, 2012).

The student text consists of 281 pages and 55 articles.²⁰ The section entitled “The Sixth and Ninth Commandments: Respecting Sexuality” consists of five articles covering 24 pages. Accompanying each article are vocabulary words in the margins, suggestions on how to live or pray about the content, and additional text boxes that extend themes introduced in the articles. At the conclusion of the section are review questions. This section’s five articles provide the content for “Unit 7: Respecting Sexuality” in the Teacher Guide. The Introduction to the Teacher Guide is again essential to this course. In the Teacher Guide, “Unit 7: Respecting Sexuality” incorporates the student handbook articles referenced above and provides objectives, “Key Understandings,” assessment activities, a suggested sequence of activities that are further explained, scripture passages from the unit, a vocabulary list and handouts for the activities. Teachers are directed to a St. Mary’s Press website with information on the theology of the topics presented in the unit.

Identifying Principles of Catechesis and The Principles Themselves

This section explains the methodology used to identify established principles for catechesis in religion textbooks. The unit of analysis will be reviewed, and operational definitions will be given for the nine principles of catechesis synthesized from the *General Directory for Catechesis* and the *National Directory for Catechesis*. Examples drawn from the text chapters will demonstrate the principles.

Each selected chapter is a unit of analysis. Within in each chapter there are “instances of engagement” that may incorporate any number of the principles for catechesis. An

20. The articles are distributed into five sections, each section with one or two parts. *Christian Morality* includes “Section 4: Respecting Life and Sexuality,” “Part 2” being “The Sixth and Ninth Commandments: Respecting Sexuality.”

“instance of engagement” is defined as a point where either the student or teacher text initiates a student response. A single instance of engagement may include numerous principles of catechesis. The author of the study identified each instance of engagement for himself and the two outside analysts; the analysts only determined which of the principles for catechesis were included in each instance. Instances of engagement in the student text and teacher materials were identified by specific criteria.

Instances of engagement in the student text were primarily questions directed to the student. Secondly, student texts occasionally invited other responses. Both are explained below. Rhetorical questions within the text narrative were not recognized as instances of engagement. Questions were found throughout some chapters, at the end of some chapters, and sometimes in both places. Questions as instances of engagement were also identified in photo or art captions, article inserts, and marginalia. Questions were either identified as part of a larger instance of engagement or recognized as a single instance of engagement based on three factors. First, if a question was part of a larger group of questions all reviewing the same topic or section of material, the entire group of questions was identified as a single instance of engagement. For example, if groups of questions were posed every few pages throughout the chapter or were within a supplementary article, all the questions grouped together were identified as a single instance of engagement. Or, if the group of related questions appeared at the end of the chapter, the questions that reviewed lesson 1 were considered a single unit; likewise those for lesson 2 were a single unit, etc. Second, at the end of a chapter, if a question was related to the entire chapter, was topically distinct from surrounding questions, or prompted an activity unrelated to other questions, it was identified

as a single instance of engagement. Third, also at the end of a chapter, if a format was repeated for a series of questions, the entire series was identified as a single instance of engagement. For example, if students were asked to identify ten vocabulary terms or chronologize and explain a series of events, each of these segments was identified as a single instance of engagement.

The student text was also considered to engage students when it suggested they respond to the material in some way. Whenever the text asked students to read, watch, or listen to something; practice a behavior, engage in service, or do something out of the ordinary, it was identified as an instance of engagement. Also, whenever students were invited to complete surveys, memorize material, or discuss content with a friend or family member, the entire activity was identified as a single instance of engagement.

The teacher's texts likewise contained activities that were instances of engagement. Publishers used various terms for these activities, including: "suggested teaching strategies," "supplementary learning activities," "learning experiences," "guided exercises," and "teaching approaches." Essentially, these activities all communicated content, enhanced understanding, reviewed material, stimulated interest, activated appreciation, or assessed learning on the part of the student. An instance of engagement consisted either of a discrete learning activity or a series of related activities designed to develop a single theme. In instances where a series of activities was given, the series of activities was divided into multiple discrete instances of engagement if the topic or learning objective changed between activities. If the topic remained the same and the activities were closely related to develop a single learning objective, the series of activities was identified as a single instance of

engagement. Activities designated “optional” were evaluated because all learning activities are optional as the teacher chooses to utilize them or not.

After the author defined the chapter as the unit of analysis and identified the instances of engagement within each chapter, operational definitions were developed for the nine principles of catechesis. The nine principles are: deductive methodology, inductive methodology, human experience, lived response, prayer, Christian community, Christian family, learning by heart, and using mass digital communications. These principles, introduced in the previous chapter, were synthesized from the *General Directory for Catechesis* and the *National Directory for Catechesis* and are the criteria for identifying catechetical methodology in the selected high school religion textbook chapters. A “methodology” is necessarily dynamic and guides the general approach to, and specific components of, pedagogy for growth in the Catholic faith. This negates identifying textbooks communicating about a principle of catechesis as a methodology incorporating the principle. For example, a text explaining the importance of the family is not demonstrating the methodological principle of incorporating the family, as would be the case if the text suggested asking a parent a question. What follows are fuller descriptions of each of the nine principles for catechesis, an explanation of how each was used, and an example of its application.

Inductive Methodology: An instance of engagement used inductive methodology if it began with a particular experience, observation, or situation and examined it in light of Church teaching, drew general conclusions about faith life, or demonstrated truths of the faith. Every question and activity was initially analyzed to determine if it started with a

particular experience of the student or church teaching, in which case it was likely to include inductive methodology.

For example, one chapter asked students to recall stories they have heard about their early childhood and to examine the Infancy Narratives of Jesus. The text then explained that stories about people as children often not only give facts but illuminate character traits the person would later have as an adult. This example illustrated inductive learning because it started from both the students' life experience and facts from the infancy narratives of Jesus to then draw conclusions about why Jesus' infancy stories are important, and what they indicate about Jesus as an adult.

Deductive Methodology: An instance of engagement used deductive methodology if it began with a principle of the Catholic faith, moral laws, scripture, or accepted interpretations of tradition, and then applied or demonstrated the principle in a specific instance. Learning activities were deductive if they communicated Church doctrines to students and then applied or examined the teaching in a unique situation. Questions were deductive if, after the text or activity communicated Church teaching, students were asked to convey they remembered or understood the teaching or if it asked students to explain how a church teaching applied in a given situation.

Here are two instances of engagement identified as using deductive methodology. First, a student text explained the Church's interpretation of the Creation accounts in Genesis, emphasizing the conclusion that sex is good. A question then asked what the Bible taught about sexuality, inviting students to demonstrate they recalled what they just read about the Church's teaching on sex. This instance began with Church teaching and proceeded

to determine if students remembered it. Second, even if an instance of engagement clearly involved inductive methodology, it was closely examined to see if it also involved deductive methodology, as the two strategies are often used in conjunction. This following example uses both methodologies. A teacher's text activity suggested students be told that the Gospel of John referred to Jesus as the "Word." The teacher should then ask students to explain how they heard and understood the Word in John's Gospel. Next, the teacher was to give information on the context of John's Gospel and the *logos* to the students. This activity involved inductive methodology when the students were asked how they heard and understood the "Word" in John's Gospel. It also used deductive methodology when the teacher communicated Church teaching about the *logos* and the Holy Spirit for the students to then explain how they could recognize the *logos* and the Holy Spirit in specific examples today.

Human Experience: The use of "you" in the question or instructions for the teacher to convey to the students was a possible first indicator, though it did not automatically signal that student experience was being incorporated. An instance of engagement incorporated the student's human experience if it met any one of five criteria.

- 1) If a specific time or event in the students' past was invoked. This could have been a memory or from an experience catalyzed by the religion course. For example, one question that invoked student experience was: "What is your earliest memory? Does it have any significance for your life today?" The student's personal past is clearly invoked.

2) If students' experience of or opinions about a given topic were solicited. For instance, student surveys were identified as incorporating their experience. Another example from one of the instances of engagement in the teacher text instructed teachers to ask: "When you were little, who was your favorite superhero, and why?" Then, "Who is your hero now ... Why?" Lastly, teachers were then to point out that our heroes often exemplify our values. Both of these examples invoke opinions or experience with a given topic.

3) If students were asked to respond to an experience initiated by the text. This included watching, listening to, participating in, or reading something. The key was that the text explicitly invited students to personalize their learning by invoking "you" and the student responses could reasonably vary due to differences in the student's experience. To illustrate this, one text instructed students to read a few parables and then asked: "What have you learned for your own life from each of these stories?" The invitation to students explicitly used the pronouns "you" and "your," inviting them to share responses that could reasonably vary widely based on their experience. Alternatively, an instance did not qualify as incorporating human experience if the text asked students to respond to a passage, but neither used "you" nor could the responses reasonably vary much due to differences in experience. For instance, "Was Christ surprised by his arrest, Passion, Death, and Resurrection?" would not be identified as incorporating human experience because the word "you" was not included and there is little acceptable variance in student responses based on their unique experience.

4) Researching was not identified as human experience unless students were asked to reflect on the experience of researching—or interviewing, etc. A hypothetical example demonstrates this: if students had been asked to research by reading the *Catechism of the Catholic Church*, the experience of reading the *Catechism* would not have qualified as incorporating student experience, *unless* they had been asked to reflect on the experience of reading it.

5) Hypothetical or imaginary scenarios that used the term “you” to explicitly invite students to comment about what they would do or what they thought were identified as instances that incorporate human experience. For example, a text posed this situation: “Imagine that you and your boyfriend/girlfriend are double-dating with the following couples. How would you react to the following situations, and what would you say to the people involved? 1) You are at your senior prom with Kevin and Marissa. Kevin suggested they get a hotel room for the night and told Marissa, ‘Don’t worry; there are two double beds in the room. You can sleep in one; I’ll sleep in the other.’” The act of imagining oneself in a scenario (explicit in this example) becomes an experience for the student. In addition, to respond to these types of prompts, students would likely recall an analogous experience from their own lives to more fully envision the new scenario.

Lived Response: An instance of engagement incorporated a lived response if it mandated or suggested students take an action or modify their behaviors. If an instance of engagement asked students to do any of the following, a lived response was identified: celebrate sacraments, make a commitment of some sort (e.g. do something or avoid doing

something), develop a specific and realistic plan for action that students were encouraged to fulfill, meet the needs of the poor or vulnerable, or address societal injustices. This could have been a “one time” event or a long-term commitment but must have included an element that took place outside of the religion class period.

One text activity invited students to “Be a Good Samaritan” and asked students to “Devise a short service project where you can respond to someone in your school who might be neglected or hurting. Follow through on the project and write a summary of the results.” In this instance, students would be responding to the material through actions taken outside of the class setting.

Prayer: An instance of engagement involved prayer if it included a class prayer service or a specific prayer with suggestions of situations in which to pray it or ways to pray it, invited students to write a prayer, or suggested that students pray at a specific time or place.

Numerous examples were found in the chapters. One text included a “Prayer for Married Couples” adapted from prayers said at a mass celebrated in honor of couples on their wedding anniversaries and suggested that students “can pray it for all married couples or for a particular couple.” Another invited students to “Compose a short prayer thanking Jesus for whatever you appreciate most about who he is or what he said and did.” A number of texts included a prayer service incorporating the theme of the chapter. All these instances involved prayer.

Christian Community: An instance of engagement incorporated the Christian community if it included as a rationale or specific outcome an explicit reference to fostering or reflecting the Christian community of the classroom, school, or parish.

A hypothetical example of an instance that would meet this criterion is an assignment that includes in its expectations that students create an experience for their classmates that is intended to raise awareness of the fact that the class or school is both a Christian community and part of the larger community of the Catholic Church. Alternatively, another hypothetical example would be instructions for students to find a way to serve their church community that included as a rationale something like “because service to the Church builds up the Christian community.”

Christian Family: An instance of engagement included the Christian Family if it encouraged students to address a family member with a question, discussion topic, or in an activity or experience initiated by the course. The instance of engagement must have explicitly referenced the student’s family.

For example, one textbook chapter concluded by encouraging students to “Respond [to the content] with your family, friends, neighbors: Try to find a local project or initiative in which you and your family or friends could become involved... and put some of the Kingdom values you have learned about into action” (ellipsis in the original). This instance undoubtedly promotes students inviting their families into their experience of the course.

Learning by Heart: An instance of engagement incorporated learning by heart if it suggested or required students memorize prayers, sets of information (e.g. the seven virtues), practices related to the moral life, or scripture. This did not include the fact that many of the

formal assessments involved memorization of the material. The key distinction was if the student text or a notation in the teacher material suggested that a concept was valuable enough to be memorized.

Two examples from the material demonstrate this principle. In one instance, the teacher's guide instructed students to underline the sentences defining of the Kingdom of God in their student text and "commit them to memory." Another instance from the student text was an in-text article entitled "Learn by Heart" and listed the Corporal Works of Mercy. In both instances students were explicitly encouraged to memorize material.

Using Mass Digital Media Communications: The criteria for incorporating mass digital media technology were met if any one of the following three component parts of the principle was identified. First, if students were instructed to use technology to communicate, for instance: creating a blog, website, Youtube video, or using Twitter or Facebook to communicate with the teacher, classmates, or wider community. This did not include email or word processing, such as PowerPoint. Second, if students were asked to do further research for the course using online or electronic media. This included directing students to specific web sites. Lastly, if students were asked to use course content to evaluate messages from the mass media conveyed in a form of mass media communication, e.g. television program, website, tweet, or blog.

For example, one chapter asked students to "report on at least three aspects of daily life in the time of Jesus" and listed two websites for students to consult in gathering information. Another text included an activity that had students reflect on the impact of media and technology on youth today. Students were posed a series of questions, for

example, “What is the influence of media, such as television and movies, on the moral values of youth today?” and given a continuum between two poles, “positive” and “negative.” Based on their ideas and experience, they would be asked to stand along the continuum in accordance with their response to the question. (i.e. if they thought it had a negative impact they stood closer to the “negative” pole.) Three discussion prompts in the teacher’s manual confirmed the objective to critique messages from the media: 1) “What does it mean to be critical in our response to the messages of media and advertising, as well as in our use of technology?” 2) “What are some concrete steps we can take to be aware of morally dangerous messages in the media and advertising?” and 3) “What are some concrete steps we can take to avoid immoral uses of technology?”

A principle was counted as being included every time a majority of analysts noted its presence in each of the Instances of Engagement within a chapter. For each principle an occurrence rate was then calculated based on the number of instances identified including the principle over the number of total instances in the chapter. These results are found in Chapter Four below.

Analyzing the Intended Cognitive and Affective Outcomes

This part first explains the units of analysis for intended cognitive and affective outcomes in high school religion textbooks. It then presents operational definitions for classifying cognitive objectives, followed by operational definitions for classifying affective objectives. Examples of each classification in each category are given.

Each chapter was divided into four units of analysis. The units of analysis in each chapter are four common textbook conventions: 1) Chapter Objectives, 2) In-text Questions,

3) Learning Activities, and 4) the Chapter Test. Each unit of analysis (e.g. Chapter objectives, In-text questions, etc.) consists of individual instances, (e.g. chapter objective, individual question, etc.). The following table illustrates the units of analysis and the instances within each unit.

Table 1. Discrete instances within units of analysis

Unit of Analysis	Discrete Instance
Chapter Objectives	Each individual chapter objective
In-text Questions	Each individual in-text question
Learning Activities	Identified individual activities
Chapter Test	Each individual test question

The first unit of analysis was the Chapter Objectives. These were found in the teacher's guides. The objectives were given various titles among the chapters: "Chapter Objectives," "Chapter Goals," "Key Understandings and Questions," and "Chapter Outcomes," but they all established the desired cognitive and affective outcomes for the chapter. In one instance, objectives were divided into "Learning Outcomes" and "Faith Formation Outcomes." In another, the objectives indicated that students would "Understand" a list of the course content. Some textbooks divided chapters into lessons with each lesson having its own objectives. These lesson objectives were either verbatim the objectives for the chapter, or else more explicitly delineated facets of the chapter objectives. For example, what the chapter listed as one objective, the lesson divided into three or four objectives that were components of the overarching chapter objective. In the lone instance where no chapter

objectives were included, the collected lesson objectives for that chapter served the same function. Lastly, one series listed “Chapter Goals” in the teacher text as well as a list of what the students would “Do” at the outset of the student text chapter. In this instance, the two lists were combined and analyzed as the Chapter Objectives.

The second unit of analysis was the In-text Questions. These were found in various places in each chapter: interspersed throughout the text, at the chapter’s conclusion, or both. Each question that possessed a differentiating notation was identified as a single instance of an in-text question. A text sometimes posed a question with a number of component parts. If the question was composed of sub-questions delineated by some kind of notation, “part A, B” etc. then each sub-divided question was viewed as a single instance. If the question included a number of sub-questions, but without further delineation, a part A, for example, the entire question was classified by the most complex cognitive or internalized affective category it required. Questions in the student text were evaluated for including principles for catechesis—explained in the methodology for catechetical principles above—and analyzed for their intended cognitive and affective outcomes here. The difference was that for the principles for catechesis the questions were sometimes grouped together as an “instance of engagement,” whereas for cognitive and affective learning, each question was its own discrete instance. Occasionally, a single question was evaluated both for its inclusion of principles for catechesis and analyzed for its intended cognitive and affective outcomes.

In-text Questions were also found in supplementary articles, suggested activities, captions, and marginalia included in the student text. Rhetorical questions posed in the narrative were not included. Each numbered or bulleted question was a single question. If

questions were further delineated by subheadings (e.g. bullet points), each component was recognized as a discrete question. There were instances where these additions to the text narrative specifically invited students do something: serve others, pray, experience liturgy, develop a lived response or any other experience. Sometimes these instances did not ask a question. However, these were included in the unit of analysis In-text Questions because they were in the student text to prompt a response. In some instances questions posed in the text were incorporated into an activity explained in the teacher's material. If the objective of the activity was discussing the questions themselves rather than part of a larger activity further explained in the teacher's text, the questions were identified as in-text questions and not part of a learning activity.

The third unit of analysis was the Learning Activities in the teacher's text. These involved questions given by the teacher or on a handout accompanying the activity. To classify the learning activity, the most cognitively complex or affectively internalized question or activity component determined its classification level because it was assumed the activity culminated with that outcome. In some cases questions in the student text were incorporated into learning activities explained in the teacher's text. In these situations, if the context of the questions were altered or supplemented by the information in the teacher's material, these questions were interpreted as part of the learning activity and not analyzed as in-text questions. Similar to the in-text questions, each learning activity in the teacher's text was also evaluated for including principles for catechesis.

The fourth and last unit of analysis was the Chapter Test included in the teacher's material. Each test question stood alone as a discrete instance to be analyzed. For example, if

there were ten True or False questions, each question was analyzed to classify the cognitive and affective learning expected. If a question was divided into numerous parts without additional notation, it was classified by the most complex cognitive or thoroughly internalized affective category it required. If the sub-questions were notated, each sub-question was analyzed as a single instance. If a test explicitly included an assignment assigned previously in the chapter, but not assessed earlier, each question on the assignment was analyzed as a test question. If the teacher text suggested an activity as an assessment, the activity was analyzed as a learning activity and not part of the test. This clearly separated learning activities from test questions. Chapter quizzes were not analyzed because not all texts included quizzes and the quizzes, unlike tests, were not intended to be summative for the entire chapter.

Intended Cognitive Outcomes

The analysis of intended cognitive outcomes was based on the primary verb in each individual instance—the chapter objective, learning activity, in-text or test question. This verb indicated the cognitive process objective the student was expected to demonstrate. Once isolated, the verb was classified in a taxonomy based on the complexity of the cognitive process intended. This dissertation classified intended outcomes in the six cognitive process classification categories of Bloom’s revised taxonomy. An additional classification category, “Unclassifiable,” preceded Bloom’s categories for those elements that did not include an objective that could be empirically classified. The seven classification categories utilized are defined below; examples are given to demonstrate the analysis. See Appendix 3 for a chart of the cognitive taxonomy.

No Classification Level: Unclassifiable. If there was no evaluable cognitive process objective, the instance was classified in this category. For example, a text suggested teachers introduce the temptations of Jesus “by showing a film clip or TV documentary of someone surviving in the wilderness. You might show and discuss the National Geographic program called *Alone in the Wild*.” Because students were not asked to demonstrate a cognitive process in response to the activity, there was no verb and so the activity could not be classified.

Level One: Remember. If the instance asked students to recall information in the same form it was given, it was classified “Remember.” “What was the first miracle performed by Jesus?” is an example of a question classified in this category. Additionally, if students could have recalled the intended response from the textbook or an earlier learning experience, the instance was classified as “Remember.” For example, a test question asked students to “Compare and contrast the Gospel according to Matthew 5:1-12, the Sermon on the Mount, to the Sermon on the Plain, Luke 6:20-26.” At first glance, this would seem to either be asking that students “Understand” or “Analyze” the material. However, earlier in the student text the chapter narrative compared and contrasted the two passages; also, the teacher’s text suggested a learning activity where students compare and contrast the Sermon on the Mount with the Sermon on the Plain. So, this test question was classified as “Remember” because students would need only to remember the material from their text or recall the learning activity in class.

Level Two: Understand. If the instance asked students to construct meaning from instructional messages, including oral, written, and graphic communication, it was classified

“Understand.” The cognitive processes identified in each of Bloom’s categories are helpful.²¹ Specifically, if students were interpreting, exemplifying, classifying, summarizing, inferring, comparing, or explaining, the instance was classified as “Understand.” For instance, a chapter objective was that each student “will be able to understand the virtue of chastity.” A question on the chapter test substantiated this conclusion when it essentially asked students to summarize ways to grow in chastity—they would not be able to do this if they had not understood chastity.

Level Three: Apply. If the element asked students to carry out or use a procedure in a given situation, it was classified as “apply.” For example, one textbook presented a multi-step decision making strategy for students to use in making moral decisions. A subsequent learning activity asked students to use their knowledge of this procedure in a hypothetical moral dilemma. Students needed to apply the process embedded in the strategy to do the activity.

Level Four: Analyze. If the instance asked students to break material into its constituent parts and determine how the parts related to one another and to an overall structure or purpose, it was classified as “analyze.” If students were differentiating, organizing, or attributing they were engaged in this cognitive process.²² For example, a text question directed students to read passages from John’s Gospel and then asked about the image of Jesus in each passage and “What does each image reveal about who Jesus is and

21. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 30.

22. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 79-83. These are the Cognitive Processes within the category “Analyze.”

what does Jesus reveal about God the Father?” Here, students were expected to identify different images of Jesus and determine how the images related to each other to illuminate Jesus and God the Father.

Level Five: Evaluate. If the instance asked students to make judgments based on criteria and standards, it was classified as “evaluate.” In other words, if students were checking or critiquing a process or conclusion to determine its effectiveness, validity, or appropriateness, the element had asked them to evaluate something.²³ For example, a test question asked students to explain their evaluation of statements related to various moral stances. The first statement to evaluate was, “For me, premarital sex is not a sin because I love my boyfriend and we are planning to get married someday.” Students needed to use the moral criteria they had been taught to make judgments about the statement’s validity.

Level Six: Create. If the element asked students to form a coherent or functional whole or reorganize elements into a new pattern or structure, it was classified as “create.” The element was classified as “create” when students were hypothesizing, designing, or constructing something new with the information they had been taught.²⁴ An example of this was a learning activity where students were expected to use their knowledge to create and implement an all school project such as a prayer service, poster or multi-media campaign promoting chastity. This activity was classified “create” because students would be forming new ways of interpreting and promoting chastity that would appeal to their classmates.

23. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 83-84. These are the Cognitive Processes within the category “Evaluate.”

24. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 84-88. These are the Cognitive Processes within the category “Create.”

If an instance involved a number of cognitive processes, it was classified according to its most complex intended process. For example, students were asked “Why do you think St. Luke chose the story of the Finding of Christ in the Temple as the only story to tell about Jesus’ boyhood? What do we learn about Jesus Christ from that story?” This involved students recalling the story (“remember”), and explaining its significance in Luke’s Gospel (“understand”), but the most complex cognitive process required would have been organizing information about Luke’s Gospel and attributing the intent behind the story’s inclusion and so it was therefore classified as “analyze.”

Affective Methodology

The four units of analysis, (e.g. chapter objectives, in-text questions, etc.) and every discrete instance for intended affective outcomes were identical to those for intended cognitive outcomes. In other words, every instance was classified in both the cognitive taxonomy and the affective taxonomy. Classifying intended affective outcomes was a two-step process. First, analysts needed to determine if demonstrating affective learning was an explicit outcome, beginning with a personal response. If the instance did not at least invite a personal response it was not analyzed further for affective learning. Second, if it at least invited students to respond personally, the instance was classified based on the learning objective evident in the primary verb, because the verb indicates the level of internalization of the material that students are asked to demonstrate. Once recognized, this verb was then classified in an affective taxonomy based on the level of internalization the student was invited to demonstrate.

Intended affective outcomes were classified in categories developed from Krathwohl's affective taxonomy. The first category, "No Explicitly Affective Response Invited," classified instances that did not invite demonstration of affective learning or did not invite a classifiable response. The remaining three classification categories delineated levels of internalization of the content that the texts invited students to demonstrate. The component of the question or activity that invited the most thoroughly internalized response determined the classification category for the entire instance. Operational definitions and criteria for the four classification levels in the affective taxonomy are given below; examples from the chapters demonstrate the analysis. See Appendix 5 for a chart of the taxonomy.

Level One: No Explicitly Affective Response Invited. This classification category was for instances that did not explicitly invite students to demonstrate affective learning or did not invite an empirical response that could be classified. For example, the question "List the three sources of material for the Gospels according to Matthew and Luke" did not explicitly invite an affective response—students were not invited to respond personally—so was classified as level one. Another prompt included the suggestion that students "Pray: Offer a prayer for peace to those who suffer because of conflict in the holy city of Jerusalem." This is level one because it did not solicit an empirical response from the student, even though it clearly invited students to pray, something that would typically be considered to demonstrate an affective response.

Level Two: Respond Personally. Instances classified in this category were those that invited students to demonstrate a personal response within the context of the course, yet did not invoke students' values. A possible indicator was the text's address of the student as

“you.” Prayers or behaviors invited by the text did not meet this criterion unless students were invited to share the prayer, or articulate how they practiced or would practice those prayers or behaviors. Participating in class (e.g. speaking or moving in a prayer service, or activity) indicated a personal response. Level two included any invitation that involved what students thought, had done, did, or would do, without inviting them to comment on their value for it—level three, or making a decision about or analyzing their value for it—level four.

Two examples demonstrate instances classified in this category. An in-text question asked students to read the “Parable of the Laborers in the Vineyard” from scripture and Aesop’s fable “The Ant and the Grasshopper,” inviting students: “What would you say is the message of each? Why do you think Jesus tells his story about the workers in the vineyard and not one like the grasshopper and the ants?” The phrasing of the question invited students to demonstrate their personal thoughts about the stories. However, the invitation did not solicit something like “What can you learn for your life from Jesus’s parable?”—a value question, level three. A second example: a text invited students to “List and discuss several ways you personally show *self-respect* in the area of sexuality.” It invited students to share what they understood and did, but not what was valuable or important about self-respect in the area of sexuality. Both prompts specifically used the term “you.”

Level Three: Value. Objectives, questions, and activities classified in this category were those that invited students to develop their personal response to demonstrate they found the material potentially valuable in their lives. These instances proposed expressing preference or appreciation for the value, but not making a decision about it, analyzing it, or

situating against other options. An element of freedom was manifest in instances classified at this level—students could respond indifferently or negatively.

Some examples illustrate instances classified in this category. One text included a survey on students' "Sex Attitudes" where they responded to twelve questions using a Likert scale. The students were invited to demonstrate the degree to which they accept or reject propositions related to sexuality, including cultural mores and Church teachings. Another text included a learning activity where students were asked: "Which [beatitude/s] do you feel called to develop more in your life? Why?" This invited students to respond using their value judgments to comment on the salience of a specific teaching, the beatitudes, for their lives. It was more than a personal response, Level Two, yet did not invite students to analyze the importance of the beatitudes in their life in contrast with other values, or ask students to make a decision about the beatitudes, both of which would have been Level Four.

Hypothetical situations needed careful consideration. If a hypothetical situation presented a fictitious main character in a scenario and essentially asked "What should this character do?" it did not invite an affective response. If the students were inserted into a situation and invited to respond personally but not indicate a choice that demonstrated value, it was classified as level two. To be classified as level three, the text needed to have inserted the student into a scenario and invited them to respond in some way, demonstrating preference for a value. However, if the text expected students to give pros and cons to possible courses of action and then explain the one they prefer, this would have qualified as level four because the text would have been explicitly inviting students to demonstrate how they organized their values.

This example illustrates a hypothetical situation classified as Level Three: “Value.” “How would you react to the following situations, and what would you say to the people involved? ... 2) You and your boyfriend/girlfriend have gone to a party at a friend’s house with Gino and Anne. Upon arrival you discover that there is a lot of alcohol making its way around the party. You overhear Gino saying to Anne, ‘You can drink as much as you like; you’re safe with me.’” In this scenario, students are invited to respond to a situation and potentially demonstrate preference for a Church teaching, Level Three, but not to specifically to explain their rationale, which would have been Level Four.

Level Four: Organize. Instances classified in Level Four were those that asked students to explain concrete personal decisions for their lives or explain their chosen values and behaviors in contrast to other possibilities. In these instances there was a significant cognitive element because students were invited to demonstrate more thorough internalization of the doctrine by articulating how their value for it fit with other values they held. Differentiation between Level Three “value” and Level Four hinged on whether students were invited to explicate judgments or a plan of action that incorporated the course content into their lives. Two examples from the texts demonstrate this.

First, a morality course test question invited students to “List and discuss five (5) rules for teens that you think are essential to living a Christ-centered life in the area of sexuality.” This asked students to not only demonstrate value for the content, but to explain (“discuss”) their evaluation of the importance of the teachings in the area of sexuality. Second, another test included a section entitled “Make a ‘disciple decision’” featuring two questions related to Jesus in the Synoptic Gospels. First, “What is the most important wisdom

for life that you discovered in this chapter?” Second, “Name several ways you can put that wisdom into practice. Choose one of the ways you identify and describe how you will make that wisdom part of your life right now.” Here, students were asked to explain a plan for how they could incorporate the content into their lives. To respond, students would need to balance their value for the content against their value for other practices or attitudes in their lives. This process of organizing values resulted in this instance being classified in Level Four.

Criteria for Selecting Two Outside Analysts, Aggregating the Data, and Coding the Results

After the textbook chapters were selected, principles for catechesis defined, units of analysis identified, and operational definitions established for classifying instances in the cognitive and adapted affective taxonomies, two outside analysts were chosen to do the analysis with the author for a number of reasons. First, because the intent is to develop a procedure for identifying high school religion texts that incorporate established principles for catechesis and utilize designs for cognitive and affective learning, outside analysts were needed to substantiate that the procedure developed was replicable. Second, outside analysts validated the identification of the principles for catechesis and the analysis of intended cognitive and affective outcomes in the texts. The presence of every principle for catechesis and classification of cognitive and affective outcomes was concluded by a majority of analysts (two outside analysts and the author).

The analysts needed to have training in educational methodology and pedagogy; a foundation in Catholic theology and catechetical practice; background in catechetical

education and pastoral ministry; and experience developing and teaching Catholic high school religion and theology courses. The analysts selected met these criteria. Analyst #1 has a Bachelor of Science in Secondary Education, with endorsements in English and Speech from a public university. Analyst #1 also has a Master of Arts in Theology from a Catholic university. This analyst has taught Theology courses in a Catholic high school for over twenty years, serving as the Department Chairperson for the past seventeen years. Analyst #1 currently teaches an undergraduate Theology course, high school Theology courses to sophomores and juniors, plans high school retreat experiences, and publishes in the areas of youth ministry and catechetical education. Analyst #2 has a Bachelor of Arts in elementary Education; a Master of Divinity and a Master of Theology, both from a Catholic theological college; and a Doctor of Philosophy in Theology and Religious Studies from a Catholic university. This analyst has taught high school theology and served as a high school chaplain. Currently, analyst #2 teaches religious education courses to undergraduates preparing them to teach theology in Catholic schools. Analyst #2 also publishes and presents in the areas of sports and religion, and the intersection of faith and science.

The analysts and author did not pilot the analysis and there was no discussion between the author and the analysts about the analysis during the classification period. Analysts #1 and #2 were given explanatory notes and examples for identifying the principles for catechesis and classifying the intended cognitive and affective outcomes. The examples came from other chapters in the selected textbooks that were not included in the study. Analysts #1 and #2 were on their own to interpret the criteria and definitions and apply them to the chosen textbook chapters. The units of analysis and individual instances were

identified for the analysts. Their copies of the textbook materials were annotated to identify each instance of engagement and every chapter objective, in-text question, learning activity, and test question. Each analyst identified principles for catechesis evident in each instance of engagement in eight different textbook chapters. They also classified each chapter objective, in-text question, learning activity, and test question in both the cognitive and affective taxonomies. Once the outside analysts completed their work, they sent their conclusions to the author. Each analyst had more than 1,350 data points, leaving the author to aggregate over 4,000 total data points.

For the principles of catechesis, three sets of conclusions—one from the author, one from each of the outside analysts—from eight different textbook chapters were combined. For each instance of engagement, there were four possibilities: all three analysts agreed the principle was present, all three agreed it was not present, two analysts identified the principle as present, or only one analyst identified it as present. Only instances where a majority of analysts (two of three or three of three) identified the presence of the principle for catechesis were counted as having included the principle.²⁵ The frequency of the occurrence of each principle within each chapter was found by counting the number of times each of the nine principles was included out of the total number of instances of engagement.

For the classification of intended cognitive outcomes, three sets of conclusions for each unit of analysis within the eight textbook chapters were again combined. Each chapter had four units of analysis: Chapter Objectives, In-text Questions, Learning Activities, and Test Questions. For each discrete instance, there were three possibilities: all three analysts

25. Appendix 6 presents Analyst-reliability data for each textbook chapter.

agreed on the classification, two analysts agreed, or there was no agreement. Only classifications agreed upon by a majority of analysts were included in the final conclusions. If there was no agreement among the analysts, the element was classified in the category “No Agreement.” If a majority of analysts classified an element in any of the three single categories, “Unclassifiable,” “Remember,” or “Understand” the instance was classified in that category. However, the categories “Apply,” “Analyze,” “Evaluate,” and “Create” were combined into one classification category, “Apply-Create.”²⁶ If a majority of analysts classified an instance in any of the four original categories, “Apply,” “Analyze,” “Evaluate,” and “Create” it was counted as being classified in “Apply-Create.”²⁷ In other words, if the three analysts classified an instance differently, for example, “Create,” “Analyze,” and “Evaluate,” all three were classified in the range of “Apply” to “Create.” The element was then counted in the new category, “Apply-Create.”

This was done for two reasons. First, while there was significant agreement for instances classified in the categories “Unclassifiable,” “Remember,” and “Understand,” there was more variance in classification among analysts for the four most complex cognitive processes. For example, collectively the three analysts classified a number of instances as

26. Researchers using Bloom’s taxonomy “rarely have employed all six major categories of the Taxonomy,” tending to focus on generic categories of “lower-order” and “higher-order” categories. See Lorin W. Anderson, “Research on Teaching and Teacher Education” in *Bloom’s Taxonomy: A Forty-Year Retrospective*, 126.

27. Bloom himself delineated the cognitive processes into “knowledge, problem solving, and higher mental processes [i.e. analysis, synthesis, and evaluation].” See Lorin W. Anderson, “Research on Teaching and Teacher Education” in *Bloom’s Taxonomy: A Forty-Year Retrospective*, 127. She cites Benjamin S. Bloom, “Testing Cognitive Ability and Achievement,” in *Handbook of Research on Teaching*, ed. Nathaniel L. Gage (Chicago: Rand McNally, 1963): 379.

“Analyze,” “Evaluate” and “Create.” While there was no agreement which specific cognitive process was expected, it was unanimous that a complex cognitive process was anticipated. Classifying these elements as “No agreement” obscured rather than clarified the intent of the textbook to promote higher order thinking in that instance. Second, the delineations between “Remember” and “Understand” were clear in part because of the large number of instances with these cognitive processes as their intended outcomes. There were significantly fewer instances classified in any single cognitive process category more complex than “Understand.” The new category that combined instances categorized in each of the four highest-order cognitive processes was then comparable with the other four categories in terms of the number of instances categorized within it.

The percentage of each unit of analysis intending a specific cognitive process in each textbook chapter was calculated by placing the number of instances classified in each cognitive classification category over the number of total instances for the unit. For example, one student text chapter had 150 questions identified in it, so for the unit of analysis In-text Questions there were 150 individual instances. Of these instances, 54 were identified as intending students “Remember” material: 54 out of 150 is 36%. In other words, 36% of the in-text questions within a textbook chapter expected students to remember course content. Likewise, 54 out of 150, or 36%, expected students to “Understand”; 31 out of 150, 21%, expected students to “Apply-Create”; 2 out of 150, approximately 1%, were “Unclassifiable”; and 9 out of 150, or 6%, were designated “No Agreement.”

The classification of intended affective outcomes was similar to that for cognitive outcomes. Three sets of conclusions, one from each analyst, for each of the four units of

analysis within the eight textbook chapters were combined. Again, for each instance, there were three possibilities: all three analysts agreed on the classification, two analysts agreed, or there was no agreement. Only classifications by two or more analysts were included in the final conclusions and if there was no agreement, the instance was classified in the category “No Agreement.” If a majority of analysts indicated that “No Affective Response” was invited, it was counted in that category. This was also true for the instances classified as “Respond Personally,” “Demonstrate Value,” and “Organize Their Values.” The percentage of each unit of analysis dedicated to a specific level of affective outcomes was found by calculating the number of instances classified in a given category over the number of total instances for that unit of analysis in the chapter.

In presenting the results, each textbook chapter received a coded letter. In other words, the results are presented for the five Gospel chapters recorded as chapter A, chapter B, chapter C, chapter D, and chapter E. Likewise, the morality chapters are coded as chapter X, chapter Y, and chapter Z. This was done to preserve the anonymity of the publishers and textbook chapters, emphasizing the intent to develop a procedure to evaluate religion textbooks for the extent to which they incorporate normative principles for catechesis, and strategies for cognitive and affective learning. The significance of this procedure would be amplified if it could demonstrate a range of approaches in the available textbooks to these dimensions of learning. This could be achieved without identifying specific textbooks.

Chapter Four

Results

This chapter presents the data from the research in twenty figures. The first ten figures exhibit the conclusions of the analysis for the ninth grade textbook chapter on Jesus in the synoptic Gospels from the five different publishers. The second ten figures show the conclusions of the analysis of the three eleventh grade morality chapters available in the spring of 2012.

Figures 1-10: The Five Ninth Grade Chapters on Jesus in the Synoptic Gospels

Figure 1 shows the five gospel chapters' use of inductive and deductive methodologies singly or in tandem. Each column represents a chapter's entire number of instances of engagement and is divided into four segments. The bottom segment of the column indicates the percentage of engagements that involved deductive methodology only. The second segment from the bottom indicates the percentage of engagements that used both inductive and deductive methodologies together. The segment second from the top shows the percentage that used inductive methodology only. The top segment shows that 2% of two chapters' instances of engagement were not classified as using either deductive or inductive methodology. An example of this is an engagement that suggests students engage in a service project, without any further instructions. This figure shows that two chapters emphasize a "Deductive Only" approach, with relatively minimal incorporation of an inductive approach, either by itself or in tandem with a deductive approach. The remaining three chapters are relatively balanced in their incorporation of the two methodological approaches.

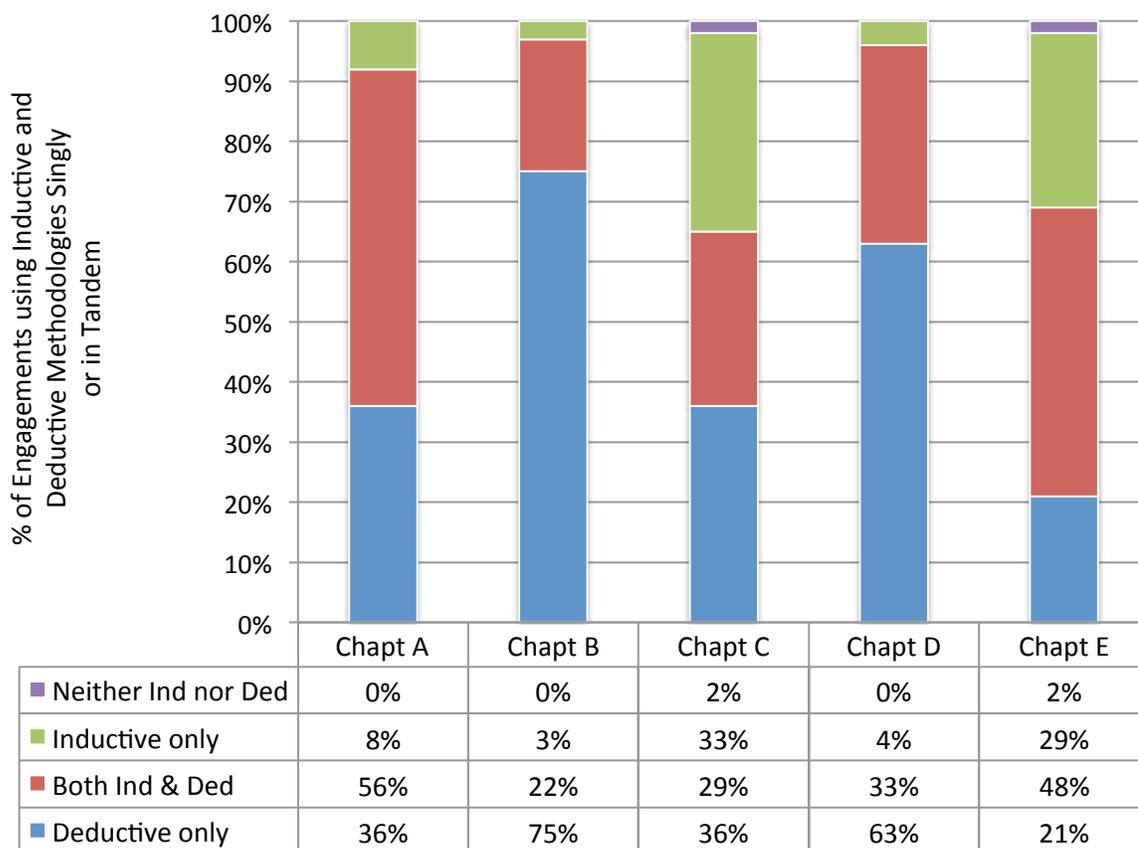


Figure 1. 9th Grade Gospel Chapters' Use of Inductive and Deductive Methodologies Singly or in Tandem

Figure 2 indicates the frequency that the ninth grade textbook chapters on the synoptic Gospels include each of the nine principles for catechesis identified by the USCCB. All five chapters incorporate five principles for catechesis; only one chapter incorporates all nine principles; one chapter incorporates seven; one chapter incorporates six; and two chapters incorporate five.

“Deductive Methodology” is the single most widely applied principle for catechesis, with “Inductive Methodology,” and “Student Experience” applied less often, though similarly to each other. Together, these three principles are included most frequently (though chapter B uses “Student Experience” at a significantly lower rate than the other four

chapters). The remaining six principles, “Lived Response,” “Prayer,” “Christian Community,” “Christian Family,” “Learning by Heart,” and “Mass Media,” are used far less often. For example, the most frequently one of these latter six principles is incorporated in a chapter’s instances of catechetical engagement is 14%.

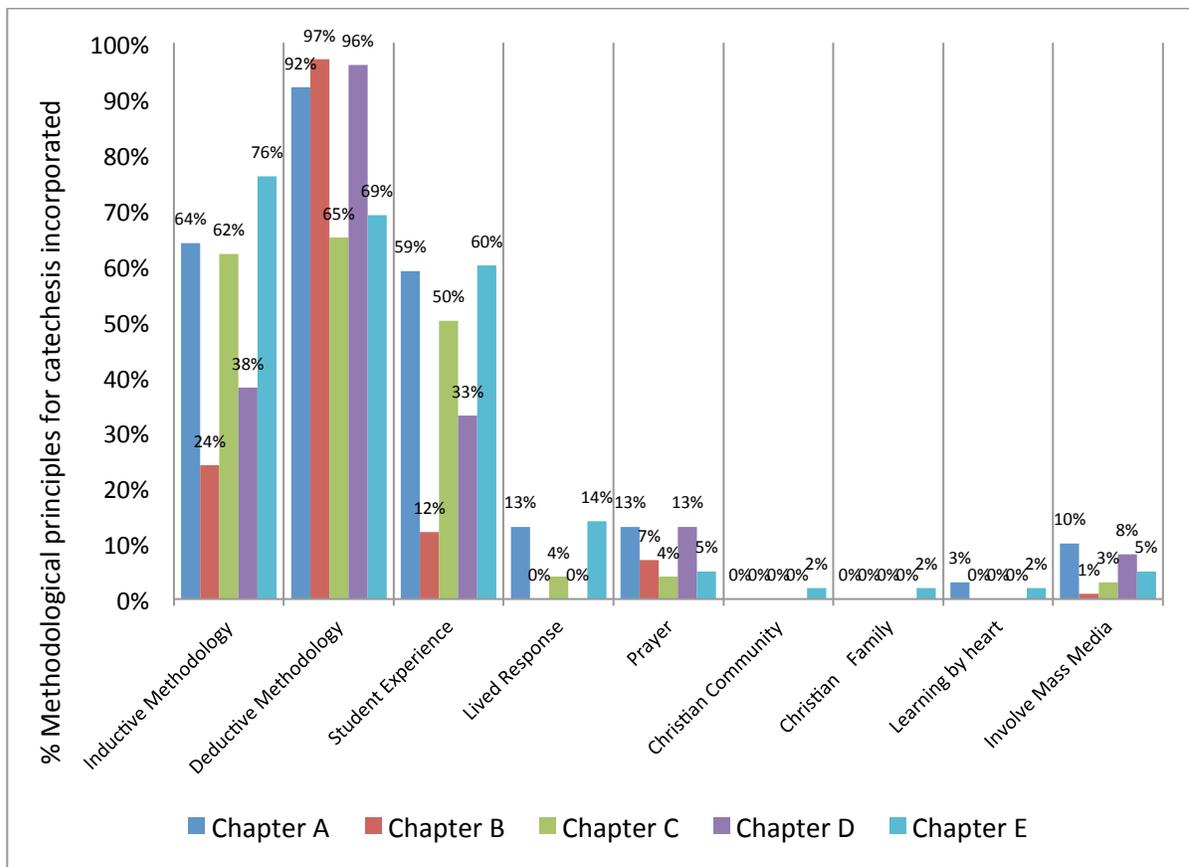


Figure 2. 9th Grade Gospel Chapters, Methodological Principles for Catechesis

Figure 3 presents the classification of the ninth grade Chapter Objectives, where all five chapters had at least half their objectives classified as “Understand.” Three chapters had at least 17% of their objectives identified as “Apply-Create,” including one chapter with 50% of its objectives categorized here. Two chapters did not have any objectives classified in “Apply-Create.” Two chapters had 10% or less of their objectives classified as “Remember.”

Most of the objectives emphasize that students “Understand,” suggesting little variance in the learning strategies and assessments in the remainder of the chapter. However, chapter D is an exception to this conclusion.

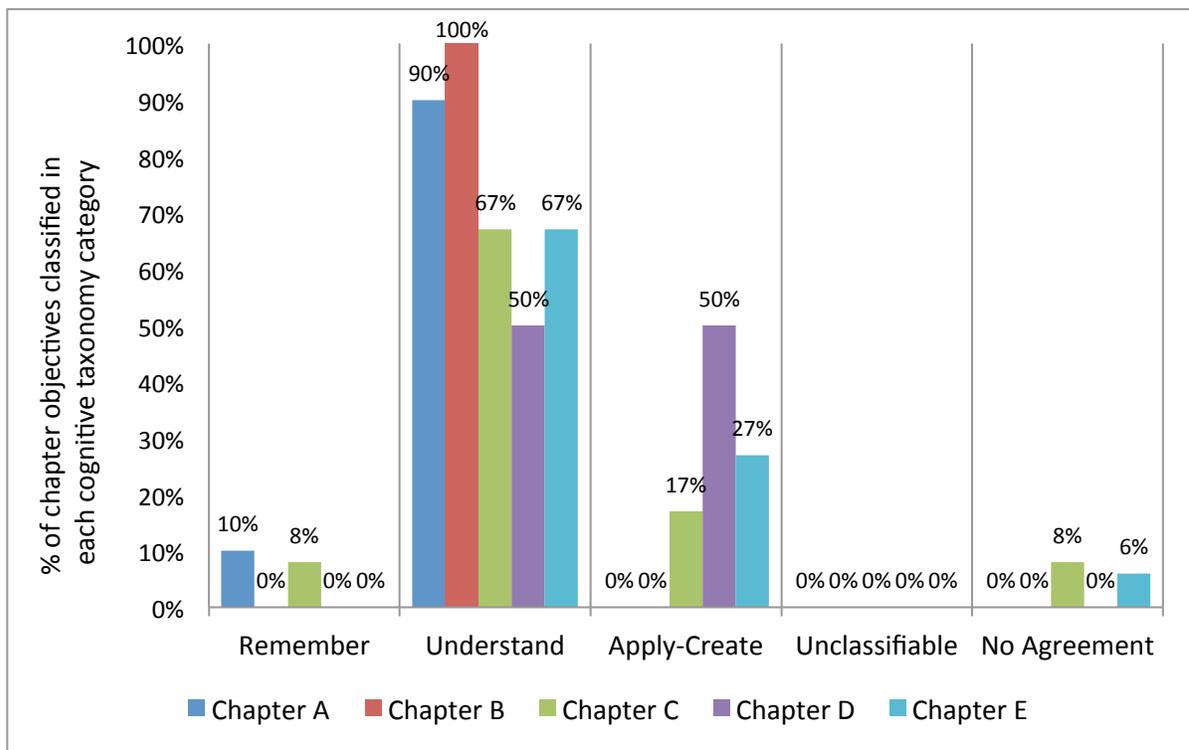


Figure 3. 9th Grade Gospel Chapter Objectives in Bloom's Cognitive Taxonomy

In Figure 4, In-text Questions, all five of the chapters included questions classified in each of the categories “Remember,” “Understand,” and “Apply-Create.” The questions in chapters A, C, and E expect students to “Remember,” “Understand,” and “Apply-Create[with]” the content in relatively similar measure. Chapters B and D have the majority of their in-text questions categorized as “Remember,” decreasing the percentage for “Understand” and further decreasing it for “Apply-Create.” Chapter E was the only one to have a higher percentage of in-text questions classified in both “Understand” and “Apply-

Create” than “Remember.” The two chapters where over half the questions ask students to “Remember” have significantly lower percentages of questions challenging students to “Apply-Create” compared to the other three chapters where the percentages are roughly proportional in the three categories.

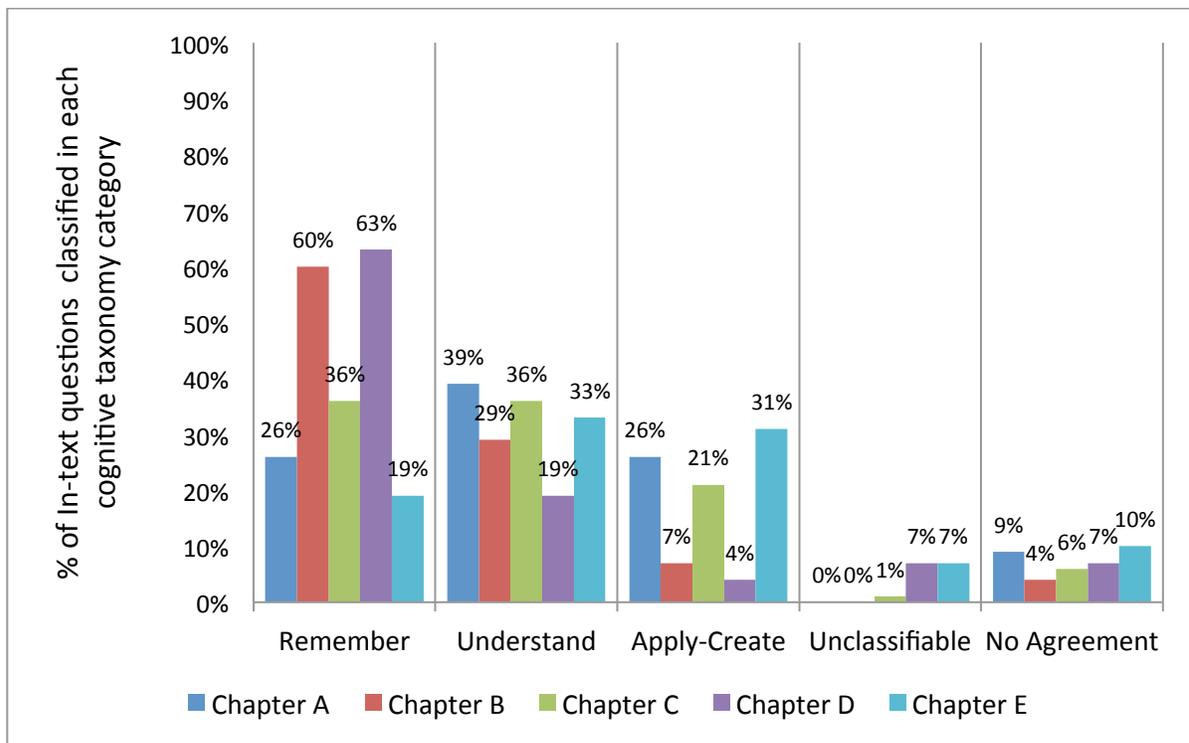


Figure 4. 9th Grade Gospel Chapter In-text Questions Classified in Bloom's Cognitive Taxonomy

Figure 5 depicts classification of the objectives for the learning activities. Three chapters had a majority of learning activities classified in “Apply-Create” and a fourth had only four percentage points between “Apply-Create” and “Understand.” The fifth chapter had a majority of learning activities categorized as “Understand” as well. When compared to other units of analysis, the highest percentages of elements classified as “Apply-Create” are in Learning Activities for all five chapters. Further, if the Chapter Objectives are discounted,

four of the five have their highest percentages of elements classified as “Understand” in Learning Activities. Three chapters have individual learning activities classified as “Remember,” but no more than 10% of them for any one text. Four had learning activities classified as “Unclassifiable,” one at 14%, which is the highest percentage for this category for the ninth grade chapters. Overall, the learning activities engage the most complex cognitive learning processes.

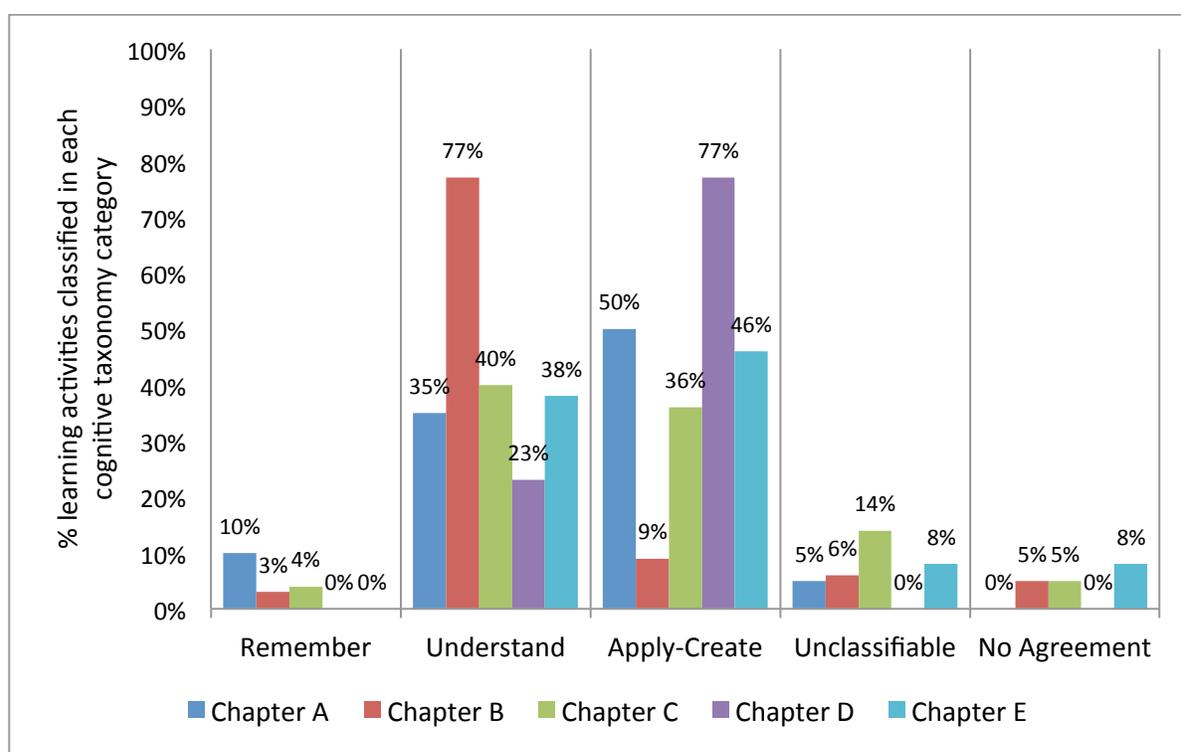


Figure 5. 9th Grade Gospel Chapter Learning Activities in Bloom's Cognitive Taxonomy

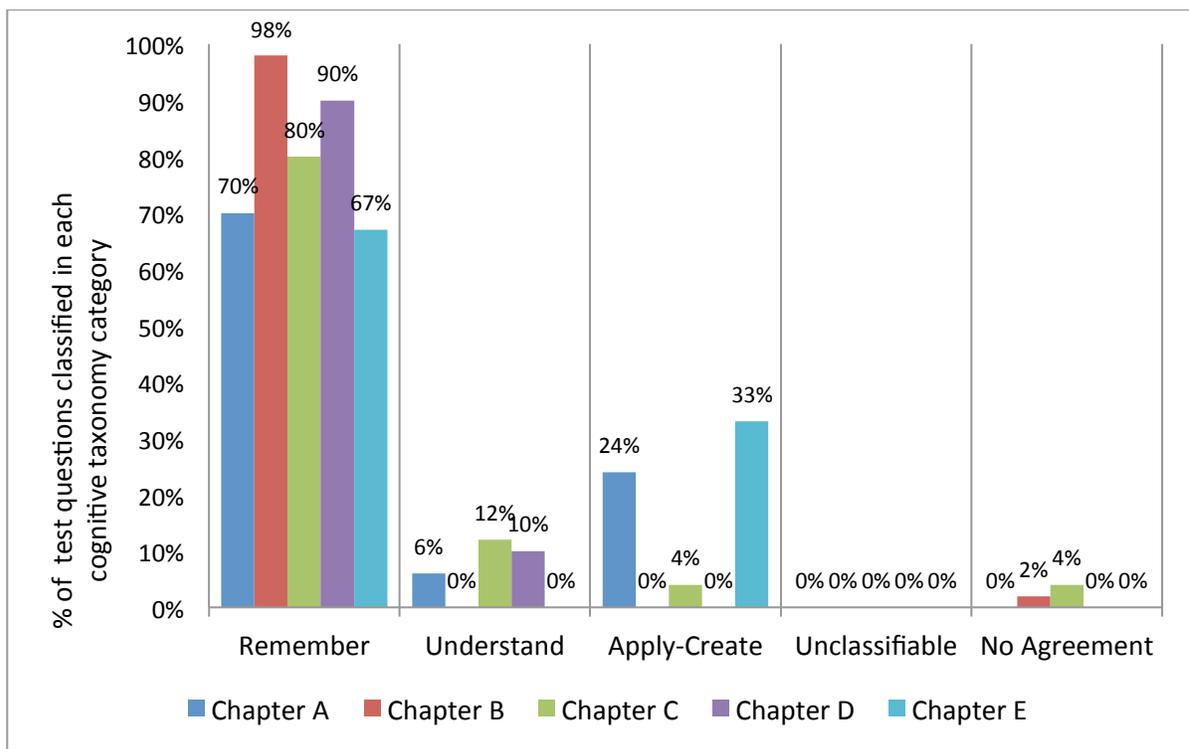


Figure 6. 9th Grade Gospel Chapter Test Questions in Bloom's Cognitive Taxonomy

It is immediately clear in Figure 6 that the majority of the test questions were classified as “Remember” for all five chapters. At least two-thirds of every test requires a cognitive process no more complex than memory. Of the three chapters that incorporate questions requiring a cognitive thinking beyond understanding, only chapters A and E dedicate greater than 4% of the test to either applying, analyzing, evaluating, or creating. Among all the units of analysis, the highest percentages of elements classified as “Remember,” and the lowest percentages of “Understand” are in this unit. Additionally, if one discounts the Objectives unit of analysis, four of the five chapters have their lowest percentages of elements categorized as “Apply-Crete” in Test Questions.

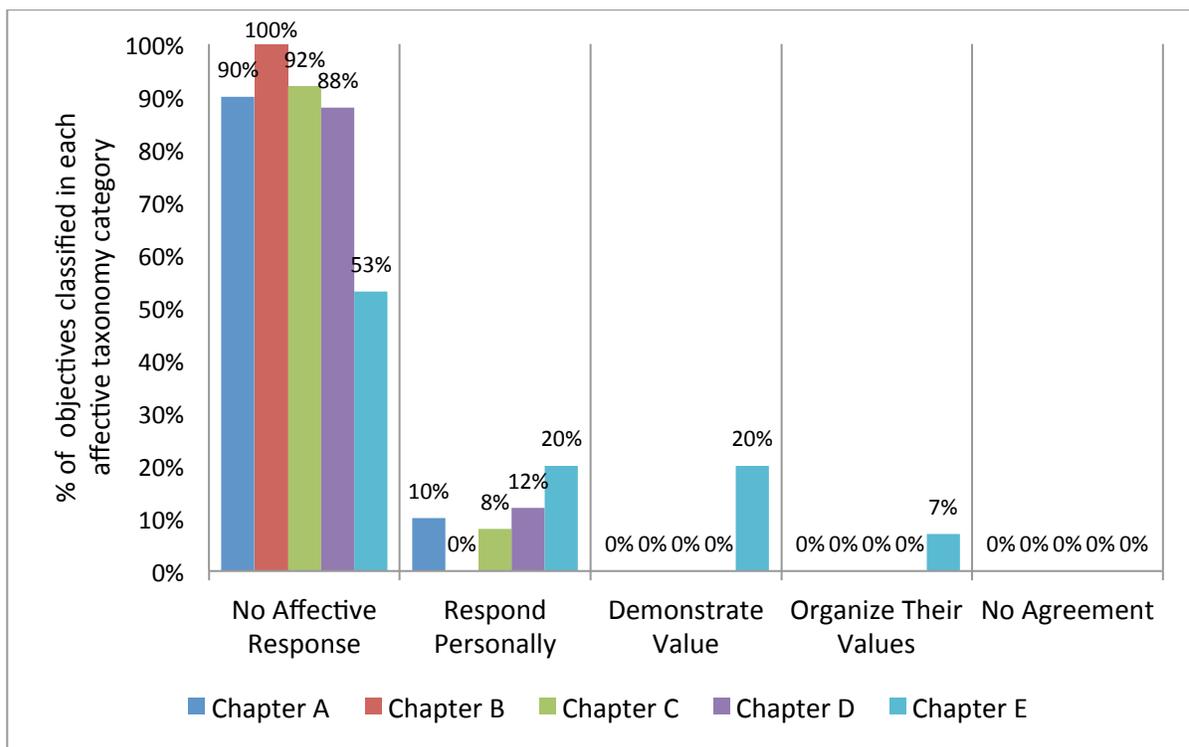


Figure 7. 9th Grade Gospel Chapter Objectives in Krathwohl's Affective Taxonomy

Figure 7 illustrates the percentage of Chapter Objectives classified in each affective classification category using the adapted version of Krathwohl's taxonomy. Four chapters explicitly state affective chapter objectives. Chapter E is unique because it involves affective learning in almost half of its objectives (47%). Further, this chapter invokes demonstration of affective learning in all three categories of increasing personal internalization. Collectively, the majority of objectives are devoid of any affective dimension.

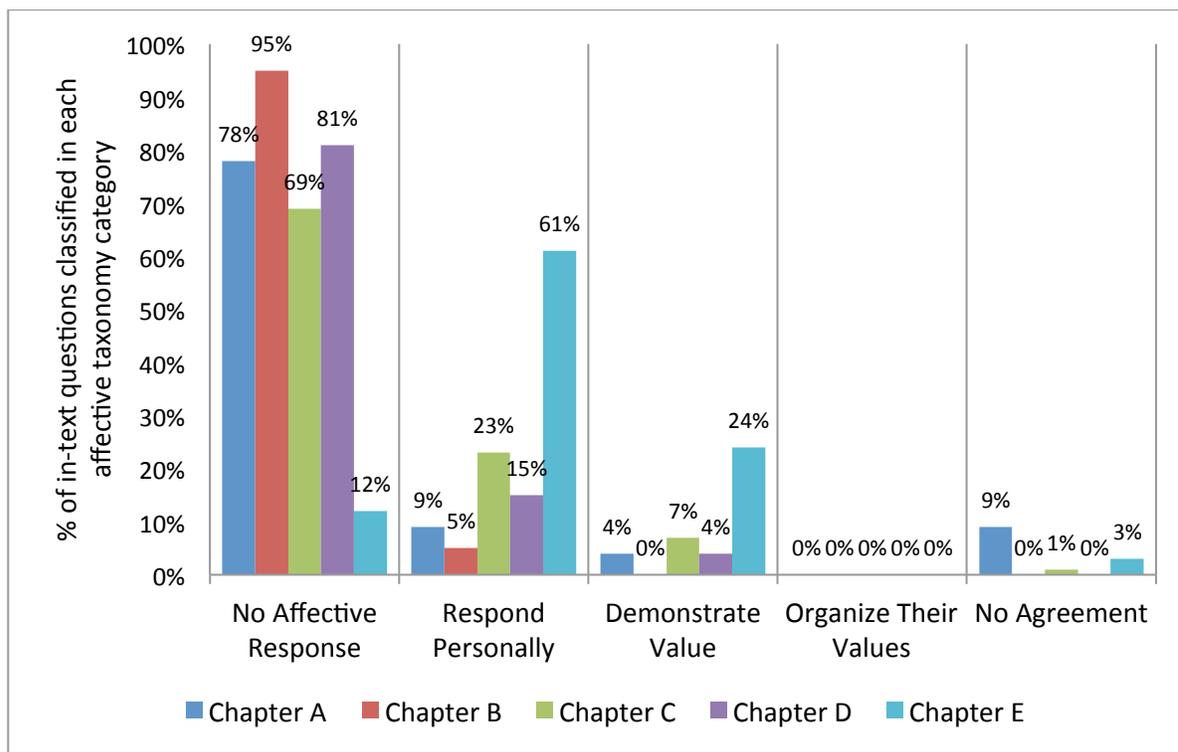


Figure 8. 9th Grade Gospel Chapter In-text Questions in Krathwohl's Affective Taxonomy

Figure 8 presents the classification percentages in the affective taxonomy for the In-text Questions category. Chapter E is distinctive where 12% of its in-text questions lack reference to the affective domain. In other words, students are invited to demonstrate affective learning in 88% of the questions posed in the chapter. 61% of the questions provoke students to “Respond Personally” and 24% to “Demonstrate Value.” In the remaining four chapters, the majority of in-text questions do not explicitly invite students to demonstrate affective learning. However, at least 5% of the in-text questions in all five chapters explicitly include affective learning, inviting students to “Respond Personally.” Additionally, four chapters include questions that suggest students “Demonstrate Value” for what they are learning. Chapter E invites students to demonstrate their value for the material almost 25% of

the time. Overall, affective learning is minimal component of the in-text questions in most of the chapters.

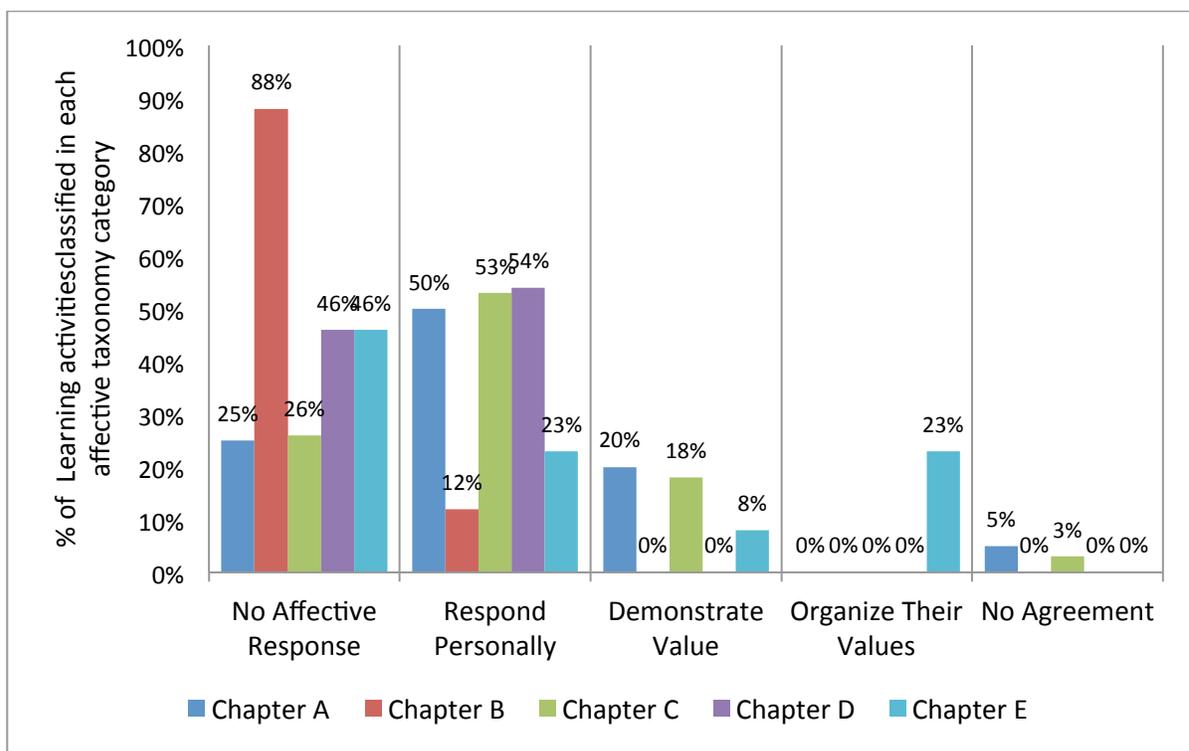


Figure 9. 9th Grade Gospel Chapter Learning Activities in Krathwohl's Affective Taxonomy

Figure 9 shows that the majority of learning activities invite an affective response in four of the five textbook chapters—chapter B is the anomaly. The chapters involve demonstration of affective learning at a higher rate and/or more thorough degree in Learning Activities than in the Objectives, In-text Questions, or Test Questions. When contrasted to other units of analysis, the percentage of individual elements in Learning Activities classified as “Respond Personally” is highest for chapters A, B, C, and D, and the percentage classified as “Demonstrate Value” is highest for chapters A and C. Lastly, chapter E is the only one that asks students to “Organize Their Values” in any unit of analysis, and it does this more

than three times as often in Learning Activities than in other units (e.g. Objectives, In-text Questions, etc.)

Figure 10 illustrates the overwhelming percentage of test questions classified as not inviting an affective response. Only two chapters include questions that invite an affective response, and both of these in fewer than 25% of the test questions. Essentially, the affective dimension is not included in the primary assessment of the students' learning.

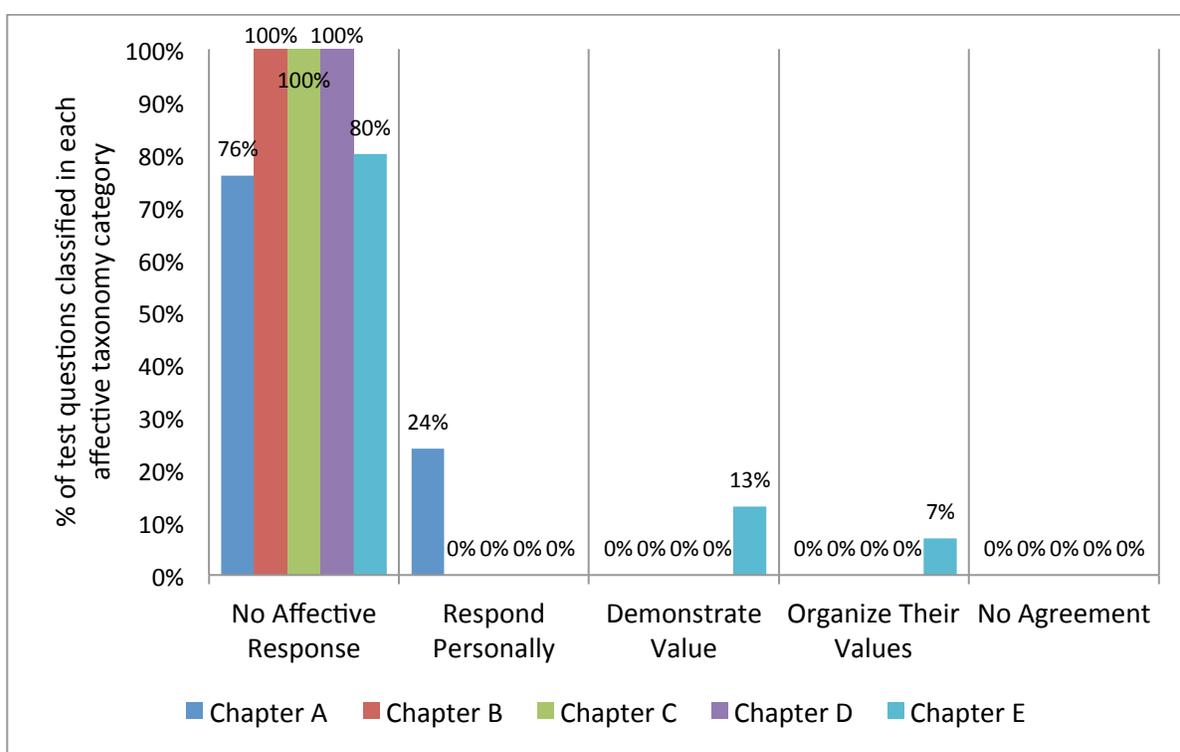


Figure 10. 9th Grade Gospel Chapter Test Questions in Krathwohl's Affective Taxonomy

Figures 11-20: Eleventh Grade Morality Chapters

Figure 11 illustrates the three morality chapters' use of inductive and deductive methodologies by themselves or in conjunction. This figure is similar to Figure 1 above.

Again, each column represents a single chapter's entire number of instances of engagement

and is divided into four segments. The bottom segment of the column indicates the percentage of engagements that used only deductive methodology. The second segment from the bottom shows the percentage of engagements that used inductive and deductive methodologies together. The second segment from the top shows the percentage that utilized only inductive methodology. The top segment shows percentage of each chapters' instances that were not classified as using either deductive or inductive methodology; 4% of chapter Z, for example. There is a wide range in the percentages that chapters use either inductive or deductive approaches exclusively, while they use them in tandem in very similar percentages.

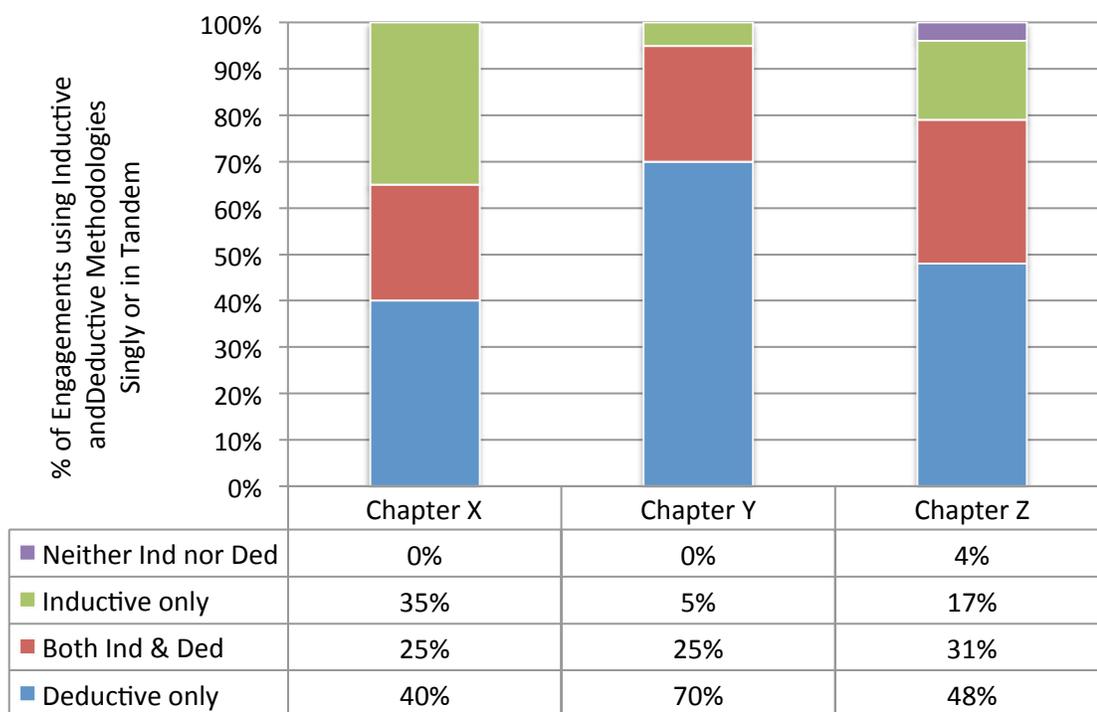


Figure 11. 11th Grade Morality Chapters Use of Inductive and Deductive Methodologies Singly or in Tandem

Figure 12 shows the frequency that each eleventh grade textbook morality chapter includes the nine principles for catechesis identified by the USCCB for catechesis in the United States. One chapter incorporated seven, one incorporated six, and one incorporated four of the principles. All three textbook chapters utilize “Inductive Methodology,” “Deductive Methodology,” and “Student Experience.” The remaining six principles for catechesis, a “Lived Response,” “Prayer,” the “Christian Community” and “Christian Family,” “Learning by Heart,” and assignments that “Involve Mass Media” are generally incorporated less frequently, if at all. All three chapters incorporate prayer, though chapter Z in 17% of its instances the most frequently. Chapters X and Z use a “Lived Response” from the students (4% and 9%) and “Involve Mass Media” (19% and 26%) in their catechetical engagements. Chapter Z alone involves the “Christian Community” in its methodology, 4% of the time. No chapter incorporates the “Christian Family” or “Learning by Heart” in the morality chapter. Like the ninth grade synoptic Gospel chapters, some principles for catechesis are frequently incorporated in all the chapters, while some principles are incorporated infrequently or not at all in any of the chapters.

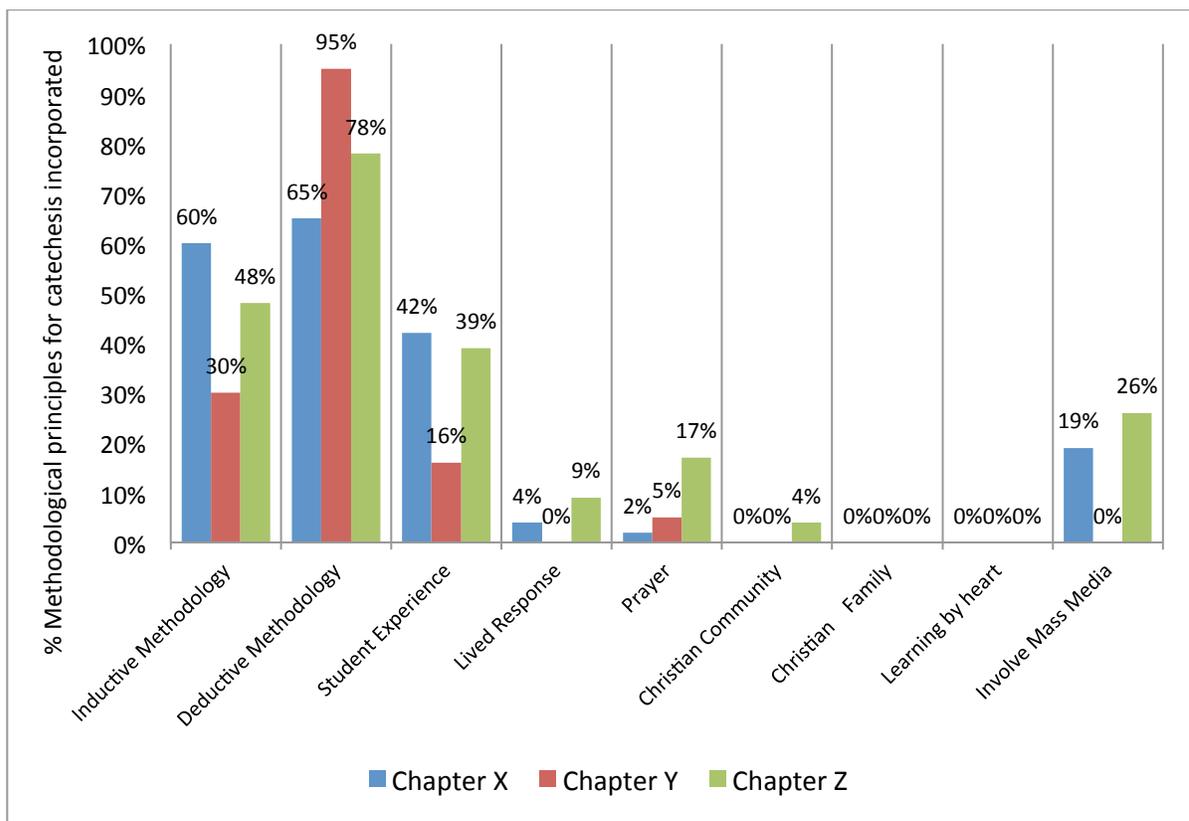


Figure 12. 11th Grade Morality Chapters, Methodological Principles for Catechesis

Figure 13 illustrates the percentage of Chapter Objectives classified in each cognitive classification category by Bloom’s cognitive taxonomy. All three chapters had at least 60% of their objectives classified as “Understand.” Only chapter X had objectives that the analysts could not agree on a classification for—13%; chapter Z alone had objectives categorized as “Apply-Create.” The chapter objectives overwhelmingly emphasize student understanding.

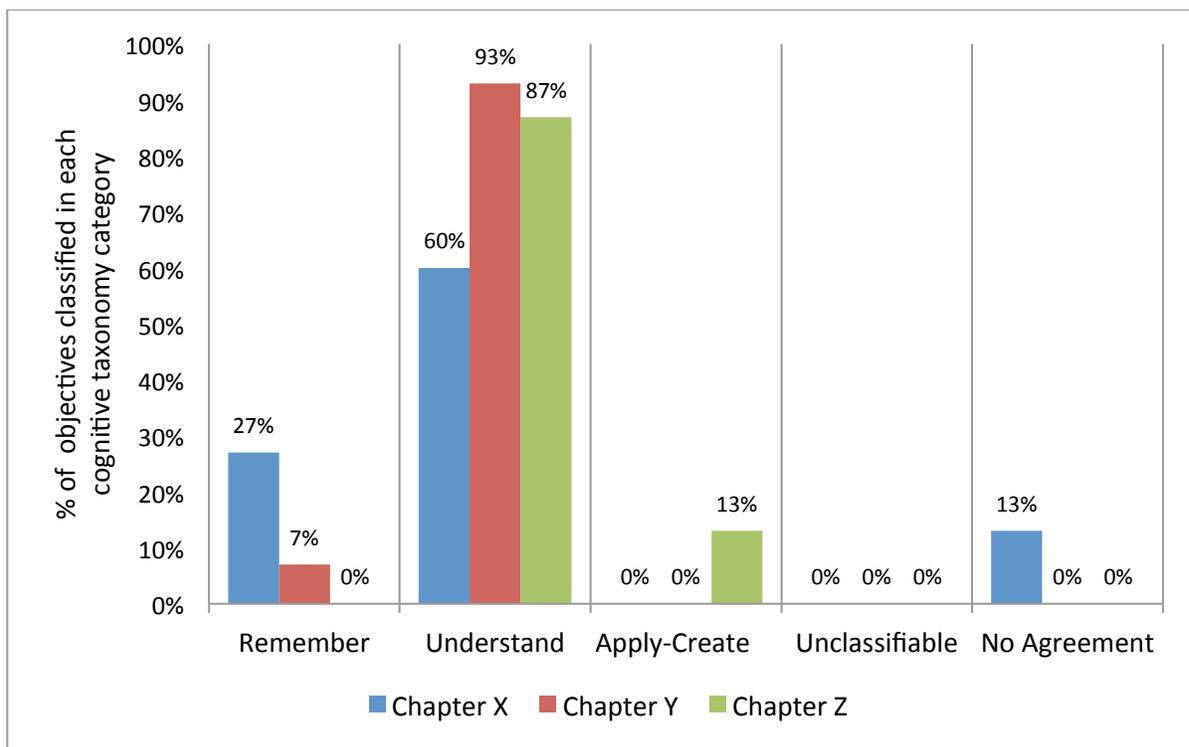


Figure 13. 11th Grade Morality Chapter Objectives in Bloom's Cognitive Taxonomy

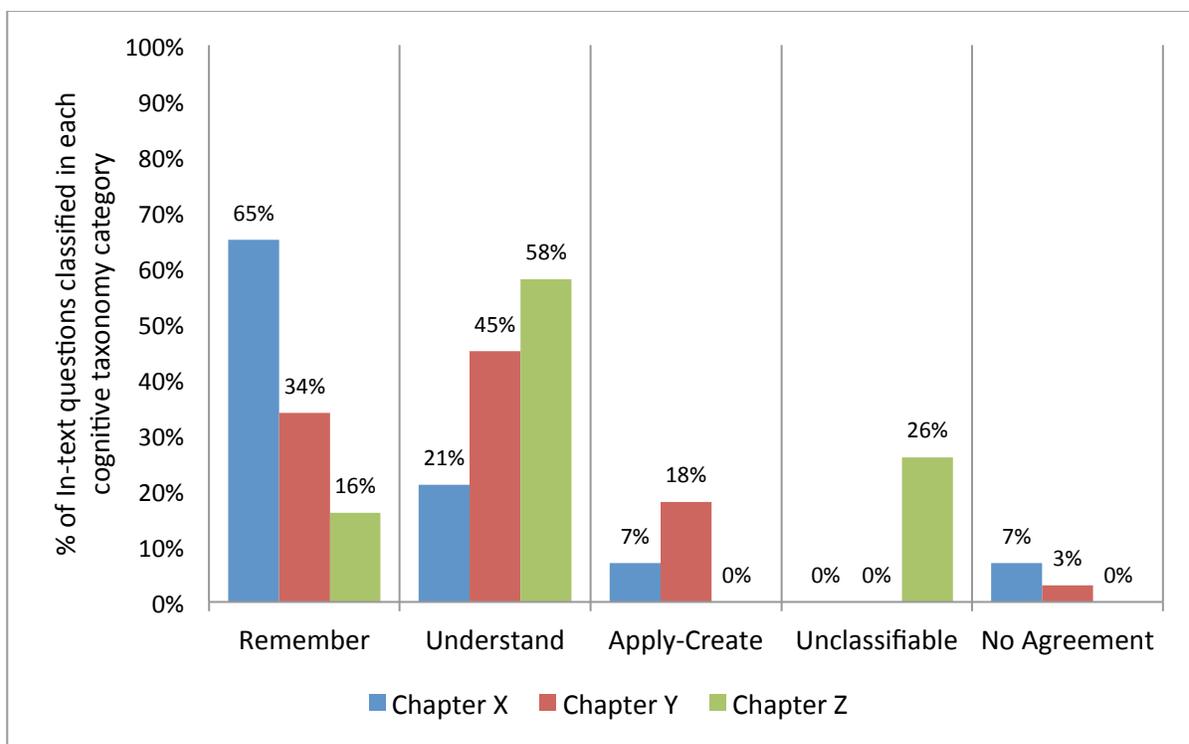


Figure 14. 11th Grade Morality Chapter In-text Questions in Bloom's Cognitive Taxonomy

Figure 14 depicts the percentages of in-text questions classified in Bloom’s taxonomy. Chapters Y and Z had a majority of in-text questions categorized as “Understand.” Y had 18% classified in “Apply-Create,” which was the highest percentage of “Apply-Create” for in-text questions among morality chapters. The high percentage of “Unclassifiable” in-text questions in chapter Z relates to this text suggesting behaviors to students without explicitly asking for a response that could be classified in the cognitive taxonomy. Collectively, the range in the extent to which questions ask students to “Remember” and “Understand” material is notable.

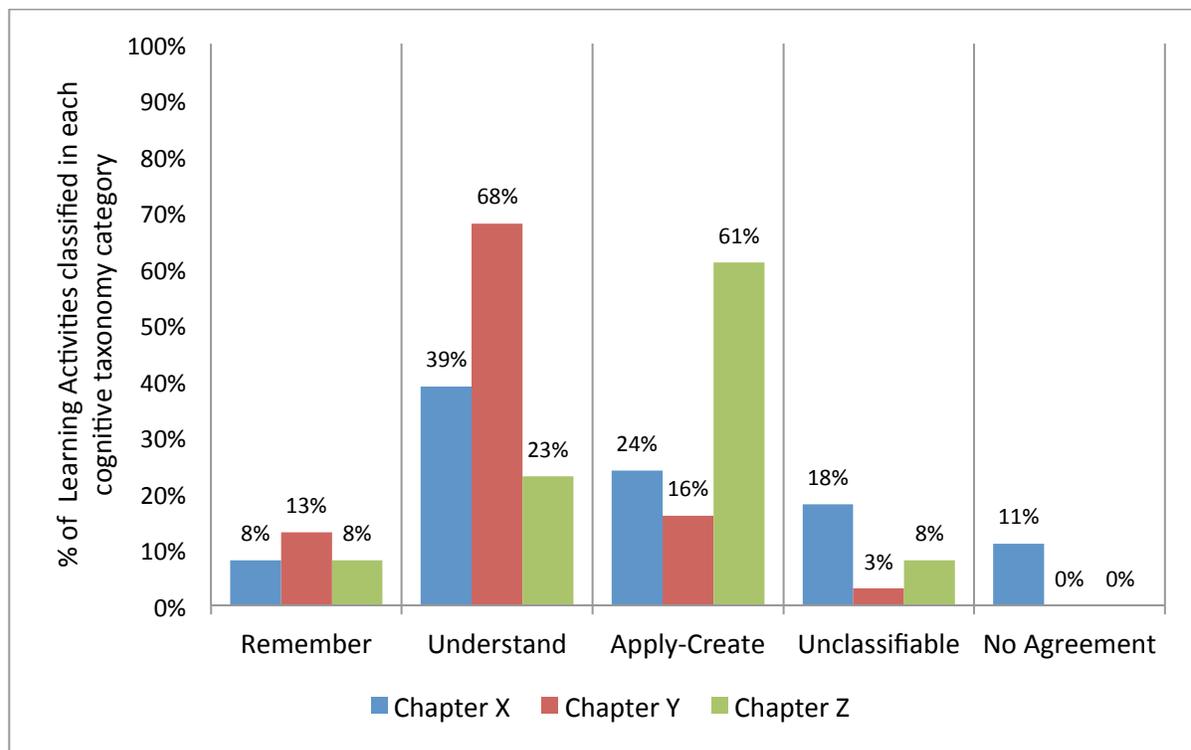


Figure 15. 11th Grade Morality Chapter Learning Activities in Bloom's Cognitive Taxonomy

Figure 15 shows the percentage of learning activities classified by Bloom's taxonomy in each cognitive classification category. All three chapters have the lowest number of learning activities classified in "Remember," and also include significant percentages classified as "Understand," and "Apply-Create." When compared to other units of cognitive analysis for the morality texts, the percentage of individual elements classified in "Apply-Create" is highest for chapters X and Z in Learning Activities. Chapter Y is within two percentage points of equaling the rate of "Apply-Create" found in the In-text Questions. The majority of tasks that foster higher order cognitive processes, to the extent they are included in a chapter, are found in the learning activities.

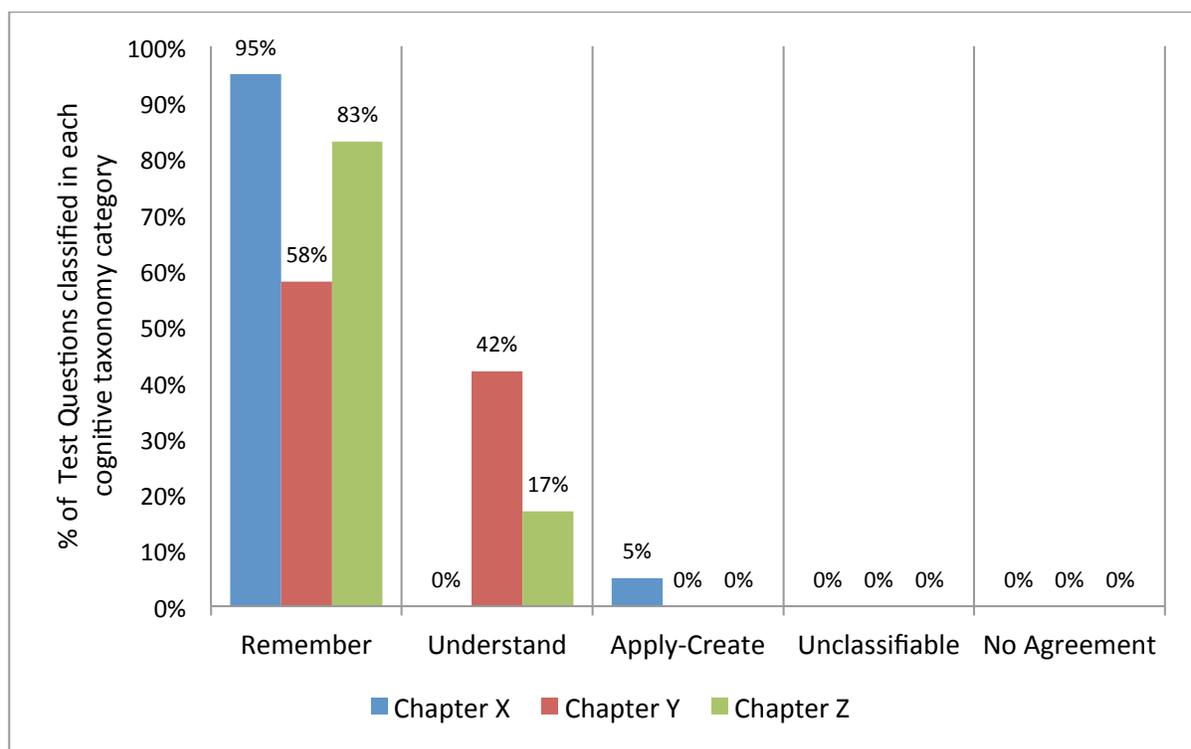


Figure 16. 11th Grade Morality Chapter Test Questions in Bloom's Cognitive Taxonomy

Figure 16 presents the percentages of test questions classified in Bloom’s taxonomy. When they are contrasted with the percentages of elements classified as “Remember” in other units of analysis, the Test Questions for all three chapters have the highest percentage categorized as “Remember.” They also have the lowest percentages of elements classified as “Understand.” In short, most of the test questions invite students to demonstrate they remember the material, the least complex cognitive process and one that does not promote knowledge transfer.

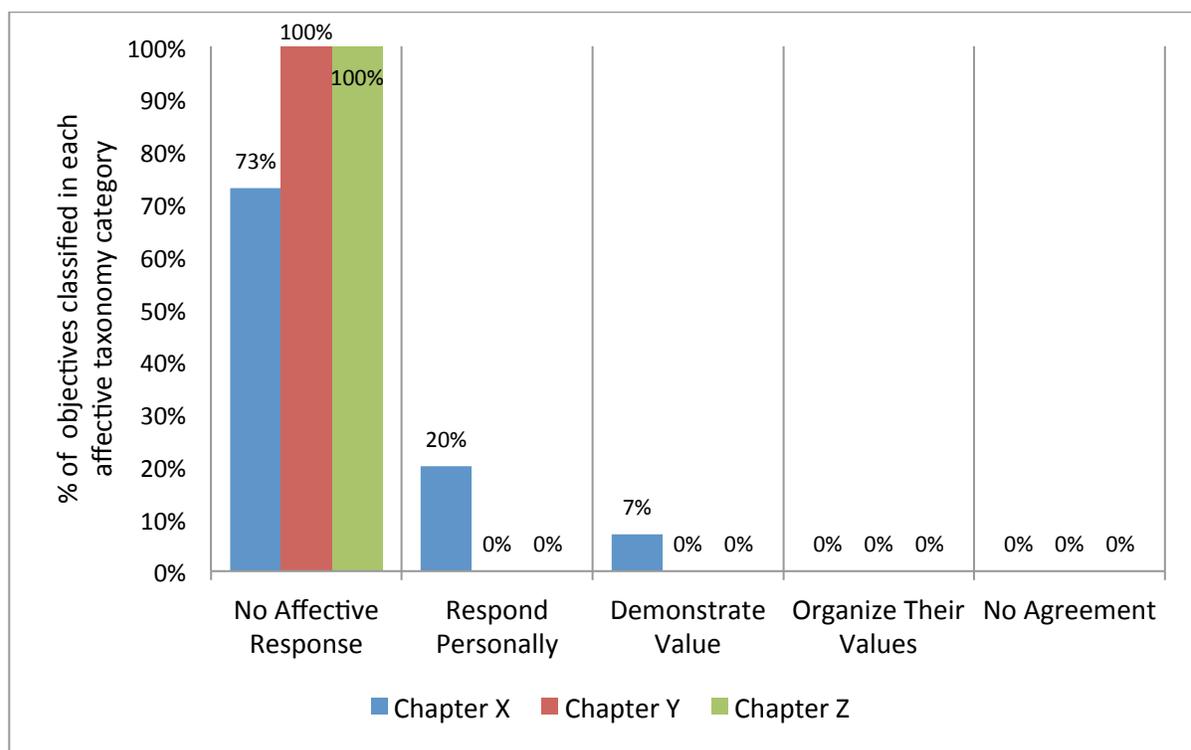


Figure 17. 11th Grade Morality Chapter Objectives in Krathwohl's Affective Taxonomy

Figure 17 illustrates the percentage of Chapter Objectives classified by the adapted version of Krathwohl’s taxonomy in each affective classification category. Only one chapter explicitly includes students demonstrating affective learning in its objectives. The

overwhelming lack of affective learning explicitly given in the objectives suggests that affective learning will not be an emphasis in the chapters.

Figure 18 shows the percentage of in-text questions classified in each category of the adapted version of Krathwohl's taxonomy. All three chapters invite students to demonstrate affective learning in the in-text questions, though the majority of questions in each do not explicitly do this. Chapter Y has its highest percentage of elements classified in "Demonstrate Value" in this unit of analysis. Overall, the in-text questions do not seem to be directed towards affective learning.

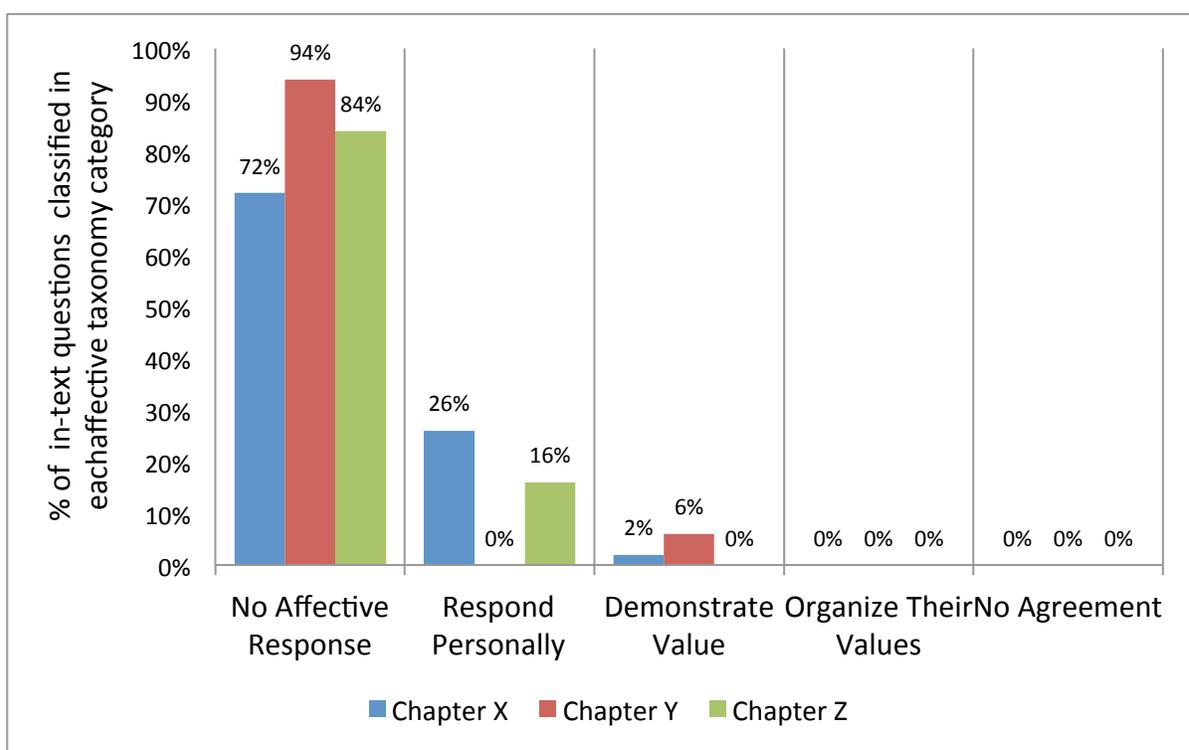


Figure 18. 11th Grade Morality Chapter In-text Questions in Krathwohl's Affective Taxonomy

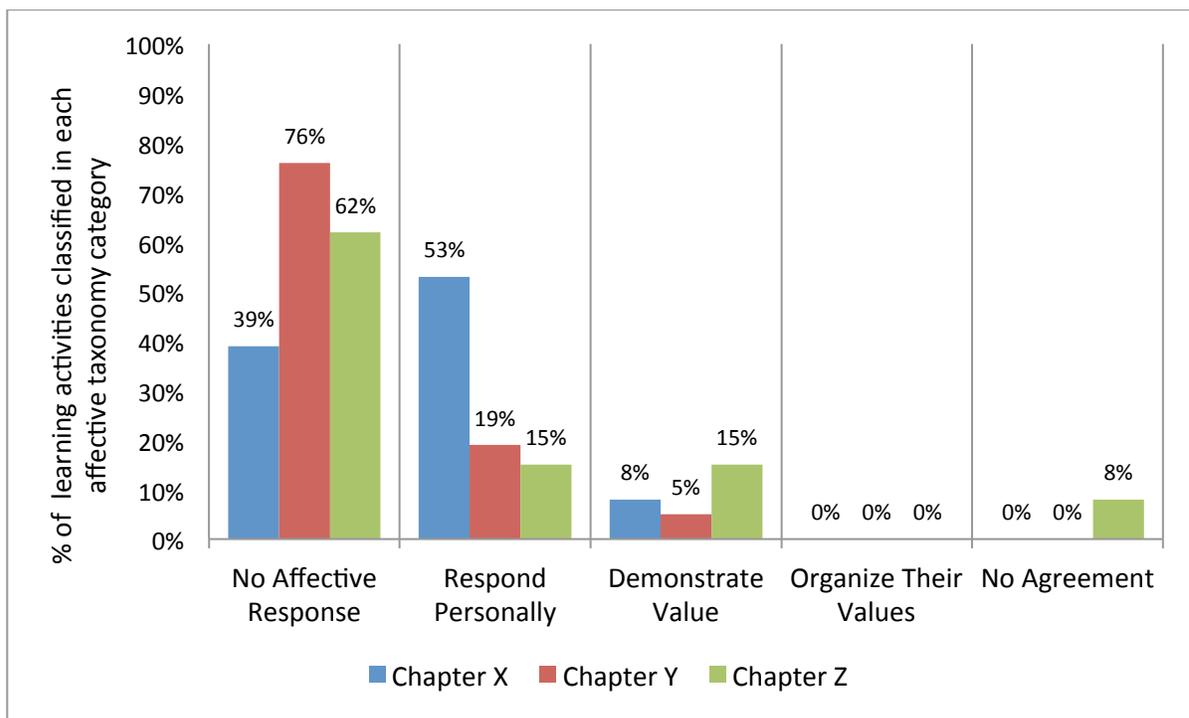


Figure 19. 11th Grade Morality Chapter Learning Activities in Krathwohl's Affective Taxonomy

Figure 19 depicts the percentage of learning activities classified using the adapted version of Krathwohl's taxonomy. In Learning Activities, chapter X is the only morality chapter in any unit of analysis that invites students to demonstrate affective learning in more than 50% of the individual instances. Lastly, compared to the other units of analysis, all three chapters have the highest combined percentage of elements classified as "Respond Personally" and "Demonstrate Value" in Learning Activities. The Learning Activities category for each chapter is the one most likely to involve affective learning. However, these percentages are generally relatively low.

In Figure 20 it is clear that the majority of test questions do not invite students to demonstrate affective learning. The test for chapter X is the only instance among the three

that invites students to show affection for the content they learned. Additionally, across the four units of analysis this is the only unit and morality text chapter that explicitly invites demonstration of the most internalized category of affective learning.

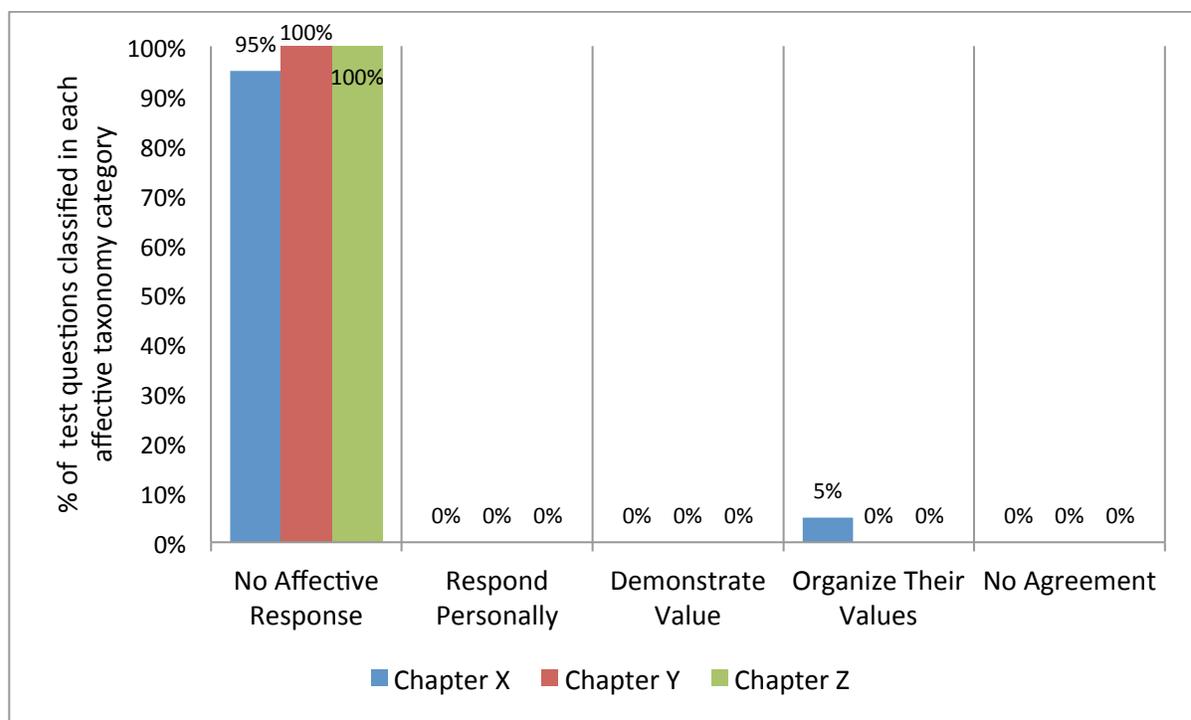


Figure 20. 11th Grade Morality Chapter Test Questions in Krathwohl's Affective Taxonomy

Chapter Five

Conclusions

In 2007 the United States Conference of Catholic Bishops published their *Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (Framework)*, which outlined requisite doctrinal material for the textbooks in six required and five elective Catholic high school religion courses. Five publishing companies have created or are creating textbooks that align with the *Framework*. These textbooks recently became available in the spring of 2012. The content of each course is overwhelmingly identical because they all incorporate the doctrines outlined by the bishops in the *Framework*. Textbook publishers have latitude to develop their own methodological approach to catechesis and education, or what has been termed “catechetical education.” However, there is no existent procedure to evaluate the extent to which religion textbooks incorporate established methodologies for catechesis and utilize strategies for cognitive and affective learning.

The *Framework* outlines requisite doctrinal content publishers must incorporate into their textbooks in order for them to be approved by the bishops for use in high school religion courses. The doctrinal expectations are clear. The *Secondary Level (SL) Protocol: For Assessing the Conformity of Secondary Level Catechetical Materials with the Catechism of the Catholic Church* includes a procedure to identify texts that conform to the doctrinal standards of the *Framework*. This raised a number of questions regarding the methodology of these current Catholic high school religion textbooks. First, can an evaluative procedure be developed to identify the extent to which current high school religion textbooks use

normative methodological principles for catechesis and prompt students to demonstrate a range of cognitive and affective learning? Second, specifically, to what extent do the current textbooks incorporate officially sanctioned methodologies for catechesis? Third, do the textbooks include tasks intended to foster a range of cognitive processes, including complex processes that foster retention and application of the material learned? Lastly, how extensively do the textbooks include tasks for affective learning, understood as invitations for students to demonstrate internalization of the doctrines?

To respond to these questions the author developed a procedure to identify the extent selected high school religion textbook chapters incorporate established methodologies for catechesis, include tasks for a range of cognitive processes, and invite students to demonstrate they have internalized the material. Five ninth and three eleventh grade textbooks were chosen based on their alignment with the *Framework*, availability in the spring of 2012, and range of grade level. The ninth grade chapter focuses on Jesus in the synoptic Gospels, while the eleventh addresses sexual morality; both include a variety of tasks for cognitive and affective learning and constitute entire chapters in each of the textbooks. Each chapter was the unit of analysis for catechetical methodology. The units of analysis for cognitive and affective learning were four common textbook conventions in each chapter: chapter objectives, in-text questions, learning activities suggested in the teachers' material, and test questions. Methodologies for catechesis from the *General Directory for Catechesis* and *National Directory for Catechesis* were used to develop criteria to identify the extent textbooks incorporated established principles for methodologies in catechetical education. The cognitive process dimension of Bloom's revised cognitive taxonomy

classified the cognitive processes intended in the student tasks. Krathwohl's affective taxonomy was the basis for criteria developed to classify the level of internalization of the doctrines the textbooks invite students to demonstrate. The author and two additional professionals working in catechetical education used the criteria to analyze the same chapters to establish the reliability of the results.

Findings for Catechetical Methodology in Five Ninth Grade Gospel Chapters

The *General Directory for Catechesis (GDC)* contains "Elements of Methodology" for catechesis and based on these, the *National Directory for Catechesis (NDC)* presents "Elements of Human Methodology" in catechesis. Technically these elements only include two "methodologies" if "methodology" is understood as a general approach to instruction: inductive methodology and deductive methodology. The remaining tenets are better viewed as components that should be present in any attempt to transmit and cultivate Catholic faith. This is important because deductive and inductive methodologies, the only principles that were methodologies in their original conception in the directories, were the most prominent principles for catechesis. Most instances of engagement used either inductive or deductive learning or both. However, the proportional emphasis on these two methods of teaching varied among the chapters, especially the five ninth grade gospel chapters.

In Chapter Four two figures illustrate the findings for the inclusion rates of the principles for catechesis. Figure 1 only includes inductive and deductive methodologies and captures the idea that for every engagement textbooks can either use one of these methodologies singly or use them both in conjunction. This first figure highlights profound methodological differences in some of the chapters. Gospel chapters C and E use "Deductive

Only” in 36% and 21% of their instances of catechetical engagement, while using “Inductive Only” in 33% and 29% of their instances. In contrast, chapters B and D use “Deductive Only” in 75% and 63% of their instances for catechetical engagement, while using “Inductive Only” 3% and 4%, respectively. Two chapters use deductive methodology alone frequently, while rarely using inductive methodology. Two other chapters approximately balance how frequently they use inductive and deductive methodology singly. All four chapters used the two methodologies together in roughly similar percentages, a range of 22% - 48%. Chapter A is an anomaly with a comparatively low inclusion rate of 36% for “Deductive Only” and also a low rate for “Inductive Only,” 8%. What distinguishes chapter A is its proportionally high rate of using both methodologies together, 56%.

The first two columns on Figure 2 demonstrate the extent to which the chapters balance deductive and inductive methodology. Chapters C and E, which roughly balance their inclusion of deductive and inductive methodologies, have relatively high inclusion rates of inductive methodology, while chapters B and D, have comparatively high inclusion rates for deductive methodology and low rates for inductive methodology, and therefore do not seem to balance their inclusion rates for these methodologies. Again, in Figure 2, chapter A has a high inclusion rate for deductive methodology, similar to chapters B and D, and a high inclusion rate for inductive methodology, like chapters C and E. Chapter E is the only chapter that includes inductive methodology more frequently than deductive.

Figure 2 also illustrates inclusion rates for all nine principles for catechesis. After deductive and inductive methodologies, “Student Experience” is prominent because while not a “methodology” like an inductive or deductive approach, it is often a component of

inductive methodology, a relationship shown in the figure. The last six principles for catechesis, or “elements” as the *NDC* originally termed them, are components that could be used in any approach to catechetical education. Compared with deductive and inductive methodology and student’s experience, these are incorporated in a far lower percentage of engagements. “Prayer” and “Mass Media” are included in all five chapters. “Lived Experience” is incorporated into only three chapters, A, C, and E. Chapters B and D, which had the lowest rates of inductive methodology and student experience, omit any prompt to students to respond to the material.

The principles that catechesis should involve the “Christian Community,” “Christian Family,” and “Learning by Heart” are all included in only chapter E, though at no more than a 2% rate. It may be unrelated, but E is the only chapter where inductive methodology is used more frequently than deductive. Chapter A includes “Learning by Heart” in 3% of its engagements. These principles have very low inclusion rates in the two chapters, but they were included. In contrast, chapters B, C, and D do not include any of these principles.

Findings for Cognitive and Affective Learning in Five Ninth Grade Gospel Chapters

The findings in the cognitive and affective domains for the ninth grade gospel chapters are divided into units of analysis that correspond with standard conventions for textbook chapters: chapter objectives, in-text questions, learning activities, and test questions. Figures 3-10 in Chapter Four illustrate these results.

Chapter Objectives

The “Chapter Objectives” for a majority of chapters communicate that the primary cognitive outcomes are that students will “Understand” the material, while generally overlooking affective outcomes. There are some exceptions to these broad conclusions. Cognitively, the objectives for chapter D are half “Understand” and half “Apply-Create,” a comparatively low percentage for the former, high for the latter. Over a quarter of the objectives for chapter E were also classified as “Apply-Create.” Affectively, almost half of chapter E’s objectives explicitly include the affective domain; it is also the only chapter with objectives in the highest two affective classification categories. Chapter B is unique in that 100% of its objectives are classified as “Understand,” and it is the only chapter with no objectives explicitly involving the affective domain.

In-text Questions

The in-text questions are generally focused on cognitive responses, which manifest two general approaches to involving a range of cognitive processes. The first general approach is to involve a range of cognitive processes in all of the in-text questions. This is evident in chapters A, C, and E where roughly equal percentages of questions are classified in each of the three taxonomic divisions. The second approach is to emphasize memorization of the material, with a proportionally smaller emphasis on understanding, and smaller still on higher-order cognitive processes. Chapters B and D illustrate this approach with comparatively high and similar percentages of questions classified as “Remember,” then roughly half that percentage in “Understand,” and again a quarter of that percentage as “Apply-Create.” The preponderance of questions do not invite students to demonstrate

affective learning. Nevertheless, all the chapters include questions that invite students to “Respond Personally,” and four prompt students to “Demonstrate Value,” though generally at low rates: chapter B being the only one without a percentage classified here. In contrast, 88% of E’s questions involve affective learning; almost a quarter of its engagements ask students to “Demonstrate Value.”

Learning Activities

The “Learning Activities” manifest a wide variance in approaches for both cognitive and affective learning. For the cognitive classification, chapters A, C, and E are highly similar: they have inclusion percentages for “Understand” and “Apply-Create” between 35%-50%, their activities divided basically into these two categories. Comparatively, chapter B has a high percentage of activities classified a “Understand,” and low percentage as “Apply-Create.” Chapter D is the inverse: a low percentage of its activities are classified as “Understand,” and very high percentage in “Apply-Create.” For the affective classification, four of the five chapters include affective learning in over half their activities; two of them in approximately three-quarters of the activities. Chapters A, C, and E are again similar in that they all have activities classified in “Demonstrate Value,” a relatively thorough demonstration of internalization. Chapters B and D do not have activities classified in this category. Chapter B stands out because it is the only one that does not include affective learning in a majority of its activities, while chapter E is again notable as the only chapter with almost a quarter of its activities inviting students to “Organize Their Values,” the most internalized level of affective learning. Overall, the “Learning Activities” in all the chapters

have the highest percentages of tasks that prompt the most complex cognitive processes and invite the most thorough demonstration of internalization.

Test Questions

The classifications in the “Test Questions” are approximately similar for the chapters, especially in the affective domain. The cognitive classification shows that the test questions prioritize memorization and recall to a large degree. Questions on the tests for chapters B and D are 98% and 90% memory-based, without any questions classified as “Apply-Create.” Chapters A, C, and E are also primarily, memory-based, though to a lesser degree. These three chapters also include questions classified as “Apply-Create.” Classification of the test questions in the affective taxonomy shows that three tests, B, C, and D are completely devoid of any explicit invitation to students to demonstrate affective learning. The chapter A test invites students to respond personally to almost a quarter of its questions; the chapter E test was the only one to involve questions where students “Demonstrate Value” and “Organize Their Values.”

Summary of Findings for Cognitive and Affective Learning In Five Ninth Grade Gospel Chapters

Cumulatively, the objectives overwhelmingly suggest that the chapters focus on helping students “Understand” the material and that affective learning is not a primary goal. A closer examination reveals that the classification results in the cognitive domain for the In-text Questions and Learning Activities are generally inconsistent with this assumption, chapters B and D somewhat excepted. The cognitive classification of the test questions for all the chapters are even more out of alignment. For example, “Remember” is an explicit

outcome for only two sets of chapter objectives, and at 10% and 8% inclusion rates. Despite this, all five chapters have an overwhelming majority of their test questions classified in “Remember”: the lowest inclusion rate is 67%.

A macro-view of the classification results in the cognitive and affective domains provides a sense of how the chapters collectively incorporate strategies for these learning domains. Chapter objectives preview the learning outcomes for the chapter and are not invitations students respond to, like the in-text questions, learning activities, and test questions, and so they are omitted from the macro-view of the results. For the cognitive domain, within the units of analysis “In-text Questions,” “Learning Activities,” and “Test Questions,” the category with the highest percentage of tasks classified within it for each of the five chapters was identified. In other words, for each of the three units of analysis (e.g. In-text Questions), the classification category with the highest percentage of each chapter’s activities classified within it was tabulated. Five chapters multiplied by three units of analysis for each = fifteen highest percentages. Of these fifteen possibilities, “Remember” was highest seven times, “Understand” predominated five times, and “Apply-Create” was the majority classification three times. There was one tie: Chapter C in its In-text Questions had 36% for both “Remember” and “Understand.” While “Remember” had the highest percentage seven times, five of those were in the test questions. If the test question classification percentages are omitted and the tie discounted, both “Understand” and “Apply-Create” are utilized more frequently than “Remember.” A macro-view of the results from the affective learning taxonomy focused on whether affective learning was invited in a majority of tasks or not. Specifically, the majority was either “No Affective Response” or the cumulative percentage

for “Respond Personally,” “Demonstrate Value,” and “Organize Their Values.” Out of the 15 possibilities “No Affective Response” had a higher percentage for ten chapters. However, if the test questions unit is removed, it becomes clear that half of the chapters invite affective learning in the majority of their in-text questions and learning activities. The in-text questions and learning activities include more higher order cognitive processes and invite more frequent demonstrations of affective learning than the tests assess. The test questions, therefore, are not only generally out of alignment with the objectives, but also out of alignment with the in-text questions and learning activities.

Findings for Catechetical Methodology in Three Eleventh Grade Morality Chapters

In many instances the findings for the three eleventh grade morality chapters echo the findings in the ninth grade gospel chapters, though the smaller sample size must be taken into account. Again the most prominent principles for catechesis were inductive and deductive methodology, the only principles that are truly approaches to transmit and cultivate the Catholic faith tradition. The engagements with the students use deductive, inductive, or both methodologies together.

Two figures in Chapter Four exhibit the findings for the inclusion rates of the principles for catechesis in the morality chapters. Figure 11 shows rates for inductive and deductive methodology alone, or them both together; the second presents the inclusion rates for all nine principles, the first two being deductive and inductive methodology. Figure 11 again captures the idea that every engagement can either use deductive or inductive methodology singly, or use both methodologies together. Here, roughly the same pattern is manifest for the three morality chapters as was discernable for the five gospel chapters.

Overall, all three chapters use deductive methodology at higher rates than inductive methodology and they are very close in how frequently they use both methodologies together. Chapter X roughly balances how frequently it uses deductive and inductive methodology singly, whereas chapter Y has a comparatively high percentage of deductive methodology and low percentage of inductive methodology. For inductive methodology, chapter Z seems to split the difference between X and Y in that its percentage is almost exactly between the rates for X and Y; Z uses deductive methodology alone at a comparatively low rate similar to chapter X.

Figure 12 illustrates inclusion rates for all nine principles for catechesis in the three Gospel chapters. “Student Experience” again seems to be related to using inductive methodology. Further, chapters X and Z have engagements classified in “Lived Response” while Y does not. Recall that the ninth grade chapters that had the lowest rates for “Inductive Learning” and “Student Experience” omitted prompting a “Lived Response.” This holds true for eleventh grade chapter Y, which also had the lowest rates for “Inductive Learning” and “Student Experience.” Chapter Y is the only eleventh grade chapter that does not involve “Mass Media.” All three chapters include “Prayer,” though again at relatively low rates. Of the principles that catechetical education should involve the “Christian Community,” “Christian Family,” and “Learning by Heart,” one chapter, Z, included one of those principles: the other two chapters omitted all three. This extends a pattern of omission for these principles noted in the synoptic Gospel chapters.

Findings for Cognitive and Affective Learning in Three Eleventh Grade Morality

Chapters

The findings in the cognitive and affective domains for the eleventh grade morality chapters are again divided into units of analysis that correspond with standard conventions for textbook chapters: chapter objectives, in-text questions, learning activities, and test questions. Figures 11-20 in Chapter Four illustrated these results.

Chapter Objectives

The chapter objectives prioritize “Understand” as an intended cognitive outcome, and affective learning is not explicitly included in the chapter objectives for two of the three chapters. In the cognitive taxonomy, while all the objectives are classified as “Understand” at a minimum of a 60% rate, chapter X has a relatively high percentage of objectives classified as “Remember,” with a correspondingly low percentage in “Understand.” Chapter Z is the only chapter with no objectives classified as “Remember” and the only chapter with objectives classified as “Apply-Create.” In the affective taxonomy, only chapter X includes affective learning; over a quarter of its objectives state that students will either “Respond Personally” or “Demonstrate Value” for the material.

In-text Questions

The classification of the in-text questions in the two taxonomies presents some notable contrasts, especially in the cognitive domain. Here, the majority of questions are classified in either “Remember” or “Understand.” Chapter Z has a relatively high percentage classified in “Understand” and a low percentage in “Remember,” with no questions in “Apply-Create.” (This chapter had a high percentage of “Unclassifiable” prompts because the

results were not assessable in the context of the course). Conversely, chapter X has a similarly high percentage in “Remember” and low percentage in “Understand,” though this chapter does have questions in “Apply-Create.” Chapter Y’s percentages of questions classified in each of these categories are both between the high and low parameters alternatively set by the other two chapters. Chapter Y then has almost 20% of its questions classified in “Apply-Create,” the highest for the morality chapter eleventh grade in-text questions. The classification percentages of the in-text questions in the affective domain show that affective learning is specifically referenced in relatively few of the questions, though every chapter does include this domain. When the chapters do invoke affective responses, chapters X and Z generally invite students to “Respond Personally,” while chapter Y typically asks students to “Demonstrate value.” Essentially, chapter Y asks questions including an affective response at a lower rate, but prompts explanations at a more thorough level of internalization.

Learning Activities

For the “Learning Activities” every chapter has a percentage classified in each category for both taxonomies, but generally the activities cultivate comparatively higher-order responses in both the cognitive and affective domains. In the cognitive classification scheme, chapters Y and Z are almost the inverse of each other in the “Understand” and “Apply-Create” categories. Both have a relatively insignificant percentage classified in “Remember”; in “Understand,” Y is comparatively high and Z low; in “Apply-Create,” Z is comparatively high and Y low. Chapter X’s percentages are in between the high and low percentages of the other two chapters for “Understand” and “Apply-Create.” Obscuring the

findings for chapter X is the fact that almost 30% of its learning activities are classified as either “Unclassifiable” or “No Agreement.” The classification results for “Learning Activities” manifest the most significant incorporation of tasks that invite students to demonstrate they are internalizing and have affection for the doctrines. All three chapters have their highest inclusion rates for affective learning, and all have activities classified in “Demonstrate Value.” Chapter X asks students to “Respond Personally” in over half its activities; almost a quarter of the activities in chapter Y invite students to either “Respond Personally” or “Demonstrate Value”; and 15% of chapter Z’s activities are classified as “Demonstrate Value,” the highest percentage in this category in any unit by far.

Test Questions

The classification results for the “Test Questions” emphasize “Remember” in the cognitive domain, and overwhelmingly do not prompt students to demonstrate their affective learning. More than half of every test assesses what students remember. Chapter Y roughly splits its questions 60% “Remember” and 40% “Understand,” with nothing in “Apply-Create.” Chapter X assesses what students remember in a comparatively high percentage of its questions, 95%, while the remaining 5% ask students to “Apply-Create” with the material, the only morality chapter test to include these higher-order processes. Similarly, in the affective taxonomy, chapter X was the only chapter to include the affective dimension in its test, asking students to “Organize Their Values” in 5% of its questions. This was the only instance of any morality chapter in any unit of analysis classified at this level. The other two tests did not explicitly invite students to show they learned anything in the affective dimension.

Summary of Findings for Cognitive and Affective Learning In Three Eleventh Grade Morality Chapters

Taken as a whole the objectives suggest the chapters will emphasize student understanding and rarely include the affective domain, if at all. In the cognitive classification scheme, this holds relatively true for chapter Y, but chapters X and Z both somewhat diverge from what the objectives suggest will be the cognitive outcomes. Chapter X has a significant percentage of “Remember” in the In-text Questions, while Z has a high ratio of “Apply-Create” in Learning Activities. The test questions assess what students remember, by and large, and so do not all align with the objectives. In the affective domain, the objectives do accurately foreshadow the role of affective learning: only chapter X explicitly includes the affective domain in its objectives; it is the only chapter to involve the affective dimension in a majority of its activities, and include the affective domain on its test.

Identical to what was done with the results from the ninth grade chapters, a macro-view of the results from the cognitive and affective taxonomies for the eleventh grade chapters provides a sense of how they incorporate strategies for these learning domains as a whole. Again, the results from the “Chapter Objectives” were omitted because they do not actually involve student tasks. There are only three chapters, so for the cognitive domain with three units of analysis, there are nine highest classification percentages. (Three chapters multiplied by three units of analysis for each = 9 highest percentages.) Of these nine possibilities, “Remember” was highest four times, “Understand” four times, and “Apply-Create” was the highest classification once. Three of the four highest classification percentages in “Remember” come from the test questions, suggesting that “Remember” is

emphasized to a larger degree in the test questions than in the in-text questions and learning activities. For a macro-view of the results from the affective learning taxonomy, the majority percentages were either “No Affective Response” or the cumulative percentages for “Respond Personally,” “Demonstrate Value,” and “Organize Their Values.” For eight of the nine possibilities, no affective response was invited in a majority of the tasks: the only classification percentage that showed affective learning predominated was chapter X in the learning activities.

Analysis of the Findings for all of the Chapters

The question of inductive versus deductive methodology for catechesis has been contentious since at least 1971.¹ The 1997 *General Directory for Catechesis* (GDC) states: “The inductive method does not exclude deductive method. Indeed it requires the deductive method... The deductive synthesis, however, has full value, only when the inductive process is completed.”² The *National Directory for Catechesis* (NDC) reiterates this claim from the *GDC* and adds: “Both are legitimate approaches when properly applied and are distinct yet complementary methods for communicating the faith.”³ Ultimately, both methodologies are essential, inductive methodology would seem to precede deductive methodology, and while there is no clear standard for proportional emphasis between them, the implicit ideal according to the directories seems to be a balanced use of the two.

1. *General Catechetical Directory*, nos. 72-73.

2. *General Directory for Catechesis*, no. 150.

3. *National Directory for Catechesis*, pg. 97.

All the textbook chapters utilize deductive methodology alone or in combination with inductive methodology in at least 65% of their engagements with students. Four chapters include inductive methodology alone or in conjunction with deductive methodology in at least 60% of their engagements: their inclusion rates for inductive learning and deductive learning are within 28 percentage points; three are within 7 percentage points. The four other chapters with the lowest percentages of inductive methodology also have the highest percentages of deductive methodology: the difference between their inductive and deductive rates are at least 58 percentage points for three chapters, and 30% for the fourth. It seems evident that half of the chapters balance their inclusion rates for deductive and inductive methodologies, while the other four chapters primarily rely on deductive methodology.

It is important to understand that some chapters appear to balance deductive and inductive methodology while others seem to emphasize deductive alone for at least two reasons. First, the U.S. bishops state in the *NCD* that both methodologies should be used without defining their proportional relationship, though a general balance between the two can be inferred. Second, an unequal emphasis between inductive and deductive methodologies seems to correlate with how frequently a chapter incorporates higher-order affective and cognitive strategies, and influences how thoroughly at least a number of the bishops' other elements of methodology are included in the chapters.

The three chapters with the highest percentages for deductive learning and lowest percentages of inductive learning, B, D, and Y, generally include the affective dimension less often when compared to the other chapters for the same grade, and when they do invite students to demonstrate their affective learning they do so in ways that manifest lower

degrees of internalization and personal affect. Conversely, the four chapters with the highest percentages of inductive learning, A, C, E, and X, all by and large include the affective dimension more frequently relative to the other chapters for the same grade, and in ways that invite students to demonstrate more thorough internalization. In short, there seems to be a correlation between high inclusion rates for inductive methodology and more frequent invitations to demonstrate more internalized affective learning for all the chapters. Similarly, there seems to be a correlation between high inclusion rates for inductive methodology and more frequent and higher-order invitations to demonstrate cognitive learning, at least for the ninth grade gospel chapters.

The ninth grade chapters with the highest rates of deductive methodology and lowest rates of inductive methodology, B and D, had comparatively high occurrence rates of lower-order cognitive processes, and low occurrence rates of higher-order processes in their in-text questions and test questions. Chapter B also had by far the lowest percentage of the higher-order “Apply-Create” classification among all five ninth grade chapters for the “Learning Activities.” In contrast, the ninth grade chapters with the highest rates of inductive methodology, A, C, and E, had comparatively high occurrence rates of higher-order cognitive processes, and low occurrence rates of lower-order processes in their in-text questions and test questions. In the Learning Activities, these three chapters were relatively consistent with each other, and included both “Understand” and “Apply-Create” in approximately equal percentages, while chapter B was far below their mean and chapter D was far above. The possible connection between inductive and deductive methodologies and intended cognitive

learning outcomes is not consistently evident among the eleventh grade chapters, perhaps in part due to the smaller sample size.

A second example illustrates the significance of methodological balance for other elements of the bishops' methodology. The element of human methodology first listed in the *NDC* after deductive and inductive approaches is "Learning Through Human Experience," the basis for the methodological principle "Student Experience."⁴ The three chapters with the highest inclusion rates for deductive methodology and the lowest rates for inductive, B, D, and Y all have comparatively low rates for including "Student Experience." This is to be expected given the role of student experience in inductive methodology and the fact that the criteria to identify inductive methodology explicitly include "experience." The question then becomes: to what extent are students and their experiences important in the process of catechesis? The occurrence rates of student experience, and by extension inductive methodology, in the selected chapters seem to provide clues to how different publishers respond to this question. The bishops are clear: they state experience is "constituent" for catechesis; it provides "sensible signs that lead the person, by the grace of the Holy Spirit, to a better understanding of the truths of the faith."⁵ In effect, by emphasizing deductive methodology, some chapters minimize the essential role of experience in students' catechetical education.

"Student Experience" is an element of catechesis that generally draws on students' memories and existent ideas. Another element of methodology related to student experience

4. *National Directory for Catechesis*, pg. 97.

5. *National Directory for Catechesis*, pg. 97.

is practicing the values and behaviors that are being transmitted as part of the educational and formational process. The bishops maintain in the *NDC* that catechesis involves “Learning by Discipleship” and “Making a Commitment to the Christian Life,” ideas distilled in the principle for catechesis that students should be invited to have a “Lived Response” to the material. Specifically, this is an instance where the chapter “mandated or suggested students take an action or modify their behaviors”; for example, if the chapter “asked students to do any of the following, a lived response was identified: celebrate sacraments, make a commitment of some sort (e.g. do something or avoid doing something), develop a specific and realistic plan for action that students were encouraged to fulfill, meet the needs of the poor or vulnerable, or address societal injustices.”⁶ Given the formative nature of catechesis and the *Framework*’s emphasis on living according to Jesus’ truth, this principle would seem to be particularly important for catechetical education. Five chapters prompt a lived response; three do not. Again, the three chapters with the highest proportion of deductive methodology and lowest rates for inductive methodology (B, D, Y) are the three chapters that do not include students’ lived responses at all. It is surprising that the two chapters with the highest percentage of instances inviting a “Lived Response” are ninth grade chapters on the synoptic gospels (A and E), not morality chapters, and one of the three chapters focused on morality did not invite students to respond to the material in a lived way (Y).

That some chapters do not invite lived responses or minimally incorporate student experience is not likely the result of an intentional omission, but rather reflects a philosophical approach to catechetical education that prioritizes a deductive approach

6. See Chapter 3, pgs. 113-114 above.

without similar emphasis on inductive learning. This appears to correlate with missed opportunities to cultivate other aspects of catechetical education, including chances to invite students' affective learning, and a comparative emphasis on lower-order cognitive learning that does not foster transmission or retention of the doctrines, at least in the ninth grade chapters. This may be in part because each methodology implies a relationship between the content and the learner, which delineates what and how students are expected to learn, and defines ways they will be expected to demonstrate their learning. A deductive approach without a commensurate incorporation of inductive methodology relies on the self-evident truths behind the doctrines for their validity. Students are expected to accept the information and demonstrate they retain it. An approach that balances deductive and inductive approaches likewise presumes the truths of the doctrines, but also relies on students to interpret information based on their lived experience, thereby further validating the doctrines within and for their own lives. So, there are concrete differences in the chapters' inclusion of deductive and inductive methodologies, and these differences impact other dimensions of catechetical education. However, inductive and deductive methodologies are only two of the nine principles for catechesis developed from the *NDC*, albeit inordinately significant ones because of their influence on the educational and catechetical emphases in the chapters.

There are also concrete differences in the extent to which the chapters include the other principles for catechesis derived from the bishops' elements for human methodology. For example, chapter E, notable as the only chapter where inductive methodology was used more than deductive, was the only chapter that involved all nine principles. Conversely, chapter Y only included four of the nine principles. Deductive and inductive methodologies

are included in every chapter, as well as “Student Experience” and “Prayer.” Most of the chapters include “Mass Media,” and a small majority of them include a “Lived Response” on the part of the students. However, five of the eight chapters do not include any single one of three fundamental principles for catechesis: “Christian Community,” the “Christian Family,” and “Learning by Heart.” These are described in the *NDC* as “important,” “a unique locus” and “constitutive” respectively for catechesis.⁷ To summarize: fewer than half of the methodologies identified as applicable to a high school religion course were incorporated into every chapter. Fully one-third of the principles developed from methodologies identified by the bishops were completely omitted from five of the chapters.

Discussion of the Findings for all of the Chapters

Three points are significant. First, there are clear differences in how thoroughly the chapters incorporate the bishops’ directives for elements of catechesis. Second, these findings are not compared with those from other studies because no similar evaluation using principles from the *General Directory for Catechesis* and *National Directory for Catechesis* for catechetical methodology is known to exist. The conclusions regarding the selected chapters’ inclusion of methodological principles for catechesis derive solely from the findings summarized above. Third, the chapters probably vary so widely in their inclusion of these principles because there is no evaluative procedure available to determine the extent the publishers adhere to the methodological principles established by the bishops. The genius of the *Framework* and now the *Secondary Level Protocol* that includes the *Framework* is its accompanying review process. For years the content in high school religion textbooks was a

7. *NDC*, 100, 101, 102.

constant point of contention until the bishops not only created a definitive document based on the *Catechism of the Catholic Church* but also defined a review process to ensure conformity. The *NDC* is a fine document, but in the same way that the *Framework* built on the content of the *Catechism* and *NDC*, a definitive outline of expectations for catechetical methodology may be needed. It would need to be based at least on the methodological directives in the current directories, including further explaining existing elements specifically for a high school religion class context. It could also outline cognitive learning principles and criteria for inviting students to demonstrate their affective learning.

The goal of catechesis is clear and consistent: adults who know Jesus, believe in his teachings, and live this faith. The bishops' elements of human methodology in the *NDC* are components of catechesis, a holistic effort of faith instruction, cultivation, and initiation. Collectively, these elements for catechesis are directed to the cognitive, affective, and behavioral goals within the overarching concept of catechesis. Lived behaviors are the ultimate goal, but this is beyond the purview of a religion course. However, what high school students know and value together is more likely to influence behaviors. Religion courses in Catholic high schools should therefore draw on both directives for catechesis as well as best practices for cognitive and affective learning. The best tools for catechetical education are those that combine normative principles for catechesis with effective strategies for cognitive and affective learning. Religion textbooks are tools to assist catechetical education. In addition to including principles for catechesis, textbooks should utilize effective instructional strategies for cognitive and affective outcomes.

The findings classified in the cognitive taxonomy are generally consistent with the conclusions of studies focusing on textbooks for other content-areas. Specifically, many other studies have found that textbooks also emphasize “Remember.”⁸ Similarly, “Understand” has frequently been identified as the most common cognitive process that promotes knowledge transfer; it is the most frequently incorporated cognitive process beyond “Remember.”⁹ The editors of Bloom’s cognitive taxonomy confidently make two assertions related to the possible range of cognitive processes. First, the objectives, activities, in-text questions, and assessment questions should align in their cognitive complexity. Second, the materials most likely to successfully communicate their content in ways that students retain and transfer to other aspects of their lives are those that include higher-order cognitive processes, including making sure students understand the material as well as can apply, analyze, evaluate, and create with it.

The premise of the affective taxonomy is similar: first, the objectives and tasks should align; second, affective learning in the minimum form of inviting students to respond personally should be included; and third, demonstrations of higher-order internalization, demonstrating value and organizing their values, should be invited at least occasionally. No study of the affective dimension of expected outcomes in textbooks has been found.

The results in Chapter 4 and the findings summarized above demonstrate the range in approaches to these learning dimensions. The similarities as well as the differences are

8. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 63.

9. Anderson and Krathwohl, *A Taxonomy for Learning, Teaching, and Assessing*, 70.

readily apparent. When the results are examined collectively a number of trends evident in the cognitive and affective domains are noteworthy.

The chapter objectives suggest the students will primarily be expected to understand the material, but the test questions overwhelmingly assess what students remember. The objectives are generally out of alignment with the in-text questions and learning activities as well, though for a number of chapters it is because the questions involve a larger percentage of tasks classified as “Apply-Create” than what is suggested by the objectives. Conversely, in the affective taxonomy, the objectives generally align with the test questions. Furthermore, the objectives for the eleventh grade chapters and ninth grade chapters B and E also accurately preview the role of affective learning in the in-text questions and learning activities: B minimizes the role of affective learning while a significant percentage of E’s objectives, in-text questions, and learning activities involve the affective domain. However, for chapters A, C, and D, the objectives suggest that the affective domain will rarely be involved in the learning, yet these chapters incorporate invitations to demonstrate affective learning in their learning activities at rates far higher than would be expected: all involve affective learning in over half their activities and A and C in almost 75%.

The function of the chapter objectives do not seem to be to communicate the cognitive and affective learning outcomes for the chapter. It is reasonable to assume they function to signify the doctrinal topics in the chapters. The in-text questions and learning activities far more accurately convey the learning emphases in the chapters. Within the sampling for each grade, some chapters include relatively high percentages of higher-order cognitive and affective learning while others do not. Regardless of chapter, the learning

activities more than any other component contain the most frequent occurrences of strategies prompting students to show higher-order cognitive and affective learning. The learning activities and in-text questions are especially important because they include a far larger percentage of the learning tasks when compared to the objectives and test questions and also manifest the largest variance in emphases between chapters for the same grade level.

Comparisons between the chapters for the two grade levels are discounted because of the different doctrinal topics and disparate sample sizes.

The role of tests within the various chapters and their nature as assessments related to grades should be considered before conclusions are drawn regarding the classification of the test questions. It is clear that the tests for all the chapters are overwhelmingly based on memory and generally exclude or minimize the affective domain. However, tests can be seen as minimal standards of learning. In this way, they assess a baseline of learning so if a student learns nothing else, he or she at least gains a modicum of information on the topic. Tests also motivate students to familiarize themselves with the topics. This familiarity can then become the basis for other learning opportunities and formats for assessment, such as projects, writing assignments, or personal interviews. These types of assessments are explicitly suggested in a number of the chapters, but they were analyzed as learning activities. Many of the learning activities provide teachers with opportunities to assess student learning as well. The provided tests are templates for teachers to develop their own tests reflecting their in class usage of the material. For example, some of the introductions to the teacher's materials encourage teachers to use the included tests as a basis for their formal assessments, but to freely adapt and expand the minimal template provided.

Tests by their nature are usually directly related to grades, which reflect cognitive learning. Assigning grades based on cognitive learning, where objectives are relatively easier defined and authentically assessed, avoids the practice of giving grades based on evident learning in the affective domain. Teachers are rightfully uncomfortable assigning grades based on the content of students' expressed value for the content because authentic assessment in this domain is difficult, if not impossible. Some students may not be Catholic or Christian, and baptized Catholics are still forming their value systems. Assigning grades based on expressed adherence to Catholic doctrine is therefore highly problematical. The minimal emphasis on affective learning evident on the tests therefore might be partially explained by this aspect of high school classrooms. The caveat is that affective learning should be explicitly incorporated into the course, but that students' grades should not be contingent on the extent to which they demonstrate internalization and value of the material.

Each of the religion textbooks selected for this study meet criteria established by the *Framework* for doctrinal content. However, the selected chapters varied considerably in how thoroughly they incorporated the USCCB's elements of methodology for catechesis evident in the *National Directory for Catechesis*. Their inclusion rates for higher-order cognitive processes in in-text questions and learning activities vary widely. The chapters also contrast in how frequently and to what degree they invite students to demonstrate their affective learning. In short, the methodologies of the textbook chapters sometimes differ significantly from one another, even though they introduce the same doctrinal topics. An evaluative procedure is needed to identify which religion textbooks fully incorporate the bishop's elements for catechesis. The procedure outlined in Chapter 3 to analyze the methodological

emphases in various chapters is therefore useful and important. This procedure offers great potential for future use, long after the current textbooks have been revised or are out of print. The procedure can be used repeatedly to determine how well textbooks are designed to catechize and educate in the Catholic faith. The strengths of this procedure lie in its use of established methodologies for catechesis and credible conceptions of how cognitive and affective learning proceed, work in conjunction, and together further the goals of catechetical education.

Implications for Practice

Given that available textbooks meet the doctrinal requirements of the *Framework*, teachers, principals, and diocesan officials can use the procedure to better identify texts that more fully incorporate principles for catechetical methodology and discern differences between the various textbook options for use in their classrooms and schools. They would be able to confidently select textbooks that correspond with their understanding of student learning and their school's philosophy of education.

Teachers would also be better able to use the textbooks they already have for catechetical education. Initially, they would recognize and use opportunities to incorporate principles for catechesis that tend to be overlooked. Teachers should therefore familiarize themselves with these principles and incorporate them wherever possible. Additionally, they would be aware of the potential to augment the existing tasks and assessments for higher-order cognitive and affective learning. If a small percentage of the questions and tasks involve complex thinking, teachers should augment the questions and activities with tasks challenging students to synthesize, evaluate, and create with the material covered. Likewise,

teachers should identify ways to enhance learning in the affective domain. Teachers can do this by appropriately inviting students to demonstrate the degree they have internalized the material. At its most basic, this involves inviting students to respond personally to the material, and subsequently explain how the material might be important to them, thereby demonstrating the value of the material.

Collectively, teachers, principals, and diocesan officials should communicate their desire for textbooks that thoroughly include all the requisite elements of catechesis, including more balanced incorporation of inductive and deductive methodologies, as well as incorporate strategies for a range of cognitive and affective learning. Publishers themselves can use this procedure to identify chapters and topics where the methodology could be enhanced to more fully incorporate principles for catechesis and cognitive and affective learning. It is hoped that publishers revise their high school religion textbooks to more completely include the bishops' elements of catechesis.

Lastly, it is unlikely many bishops are aware that the textbooks used in their dioceses, though doctrinally sound, may inadequately incorporate normative elements of methodology for catechesis as outlined in the *National Directory for Catechesis*. If they were, there may be a greater emphasis on these elements of methodology. Bishops can communicate to publishers specific criteria for the incorporation of these principles. Such standards could either encourage or mandate the inclusion of these elements of methodology based on the *NDC*. They can augment these methodological criteria with standards encouraging higher-order cognitive and affective learning.

Recommendations for Further Research

Future research using this evaluative procedure could further refine the criteria and methodology. For instance, there is a need to modify the criteria identifying invitations for affective learning to add a classification category between “no affective response” and “personal response.” This category would delineate between activities that are overwhelmingly cognitive with little direct affective relevance and those that address in some way students’ values, affection for doctrines, and the relevance of teachings for their lives. For example, instances such as watching, listening to, or doing something that neither explicitly invoke “you” nor prompt an empirical response were classified as “unclassifiable” in the affective taxonomy. However, it is reasonable to conclude that these instances are intended to arouse student’s interest, capture their imagination, and awaken a sense of wonder or value. This classification would capture the idea that the task is likely to address values, choices, and the importance of ideas in students’ lives. It could be called “Apprehend Value” or “Implicitly Relevant for Faith”.

Another modification is to alter the criteria for “Inductive Methodology” and “Student Experience” to more accurately delineate between the two catechetical principles. All questions that explicitly prompted student’s ideas or opinions were interpreted as incorporating “Student Experience.” An alternative would be to define student experience as limited to only past experiences and current or ongoing activities outside of the classroom. This would more clearly differentiate “Student experience” from “Inductive Methodology.”

Questions for further research include further exploring correlations between inclusion of principles for catechesis, including deductive and inductive methodologies, and

strategies for cognitive and affective learning. First, subsequent studies can attempt to identify correlations in textbook chapters between including the principles for catechesis and either involving a range of cognitive processes or inviting students to demonstrate affective learning. Second, further research can explore whether there is a connection between complex cognitive processes and more thorough internalization. In the results above, some instances intimate a connection, only to be contradicted by other results. From one perspective, complex concepts can be presented that do not have a personal or affective dimension. Alternatively, the affective dimension may engage students' interest in higher order problems, and making decisions about the significance of a value or organizing it in a hierarchy of values inherently involves higher order cognition. Lastly, the way religion teachers use the textbooks is an area filled with potential for research. For instance, a study can attempt to identify if, why, and how teachers modify the chapter tests included with the textbooks.

Summary

The selected chapters demonstrate a wide range in their proportional percentages of the established elements of methodology for catechesis, higher-order cognitive processes, and invitations to students to demonstrate affective learning related to the material. A procedure to evaluate the catechetical methodology of high school religion textbooks, including cognitive and affective learning, is therefore both viable and important.

Appendix 1

Timeline of Documents on Education and Catechesis Referred to in Chapter One

Year	Title	Source
1929	<i>Divini Illius Magistri</i> (encyclical)	Pope Pius XI
1965	<i>Gravissimum Educationis, Declaration on Christian Education</i>	Vatican II Council
1971	<i>General Catechetical Directory (GCD)</i>	Sacred Congregation for the Clergy
1971	Evaluative Reviews of Religion Textbooks	United States Catholic Conference
1972	To Teach as Jesus Did: A Pastoral Message on Catholic Education (<i>TTJD</i>)	National Conference of Catholic Bishops
1973	Basic Teachings for Catholic Religious Education (<i>BT</i>)	National Conference of Catholic Bishops
1975	<i>Evangelii Nuntiandi, (EN) On Evangelization in the Modern World</i> (apostolic exhortation)	Pope Paul VI
1977	<i>The Catholic School</i>	Sacred Congregation for Catholic Education
1978	<i>Sharing the Light of Faith: National Catechetical Directory (SLF)</i>	National Conference of Catholic Bishops
1979	<i>Catechesi Tradendae, (CT) On Catechesis in our Time</i> (apostolic exhortation)	Pope John Paul II
1983	<i>Revised Code of Canon Law</i>	Pope John Paul II
1988	<i>Religious Dimension of Education in a Catholic School</i>	Sacred Congregation for Catholic Education
1990	<i>Guidelines for Doctrinally Sound Catechetical Materials</i>	United States Conference of Catholic Bishops
1994	<i>Universal Catechism of the Catholic Church (CCC)</i>	Pope John Paul II
1997	<i>General Directory for Catechesis (GDC)</i>	Sacred Congregation for the Clergy
1997	<i>Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church (Protocol)</i>	United States Conference of Catholic Bishops
2005	<i>National Directory for Catechesis (NCD)</i>	United States Conference of Catholic Bishops
2007	<i>Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (Framework).</i>	United States Conference of Catholic Bishops
2012	<i>Handbook on the Conformity Review Process including Secondary Level (SL) Protocol for Assessing the Conformity of Secondary Level Catechetical Materials with the Catechism of the Catholic Church (SL Protocol)</i>	United States Conference of Catholic Bishops

Appendix 2

Review Criteria and Instrument from *Evaluative Reviews of Religion Textbooks*¹

The criteria for the evaluation are reproduced below. The first points A) and B) summarize the specific criteria: these are the eight points found below the second A) and nine points below the second B). The criteria for the analysis used for *Evaluative Reviews* is in two parts and reproduced immediately below. After this, the evaluative instrument created from the criteria is introduced and explained.

In the light of the sources quoted above, the Scope of religious education may be summarized thus:

- A) Christian faith is mediated to believers historically and communally by the Church. The modes of apprehending the Faith, of thinking about the world and of coming to a sense of values are handed on to each new generation of Christians through the symbols and norms of the believing community.
- B) A basic aim of all education is the development of the human person; a basic aim of religious education is to lead the believer to maturity in Christ. Catechetics does not seek to force conformity to a creed or to a code of conduct; such an effort would violate a right which even children enjoy. Catechetics rather encourages children to weigh moral values with an upright conscience, to embrace them by personal choice, and to know and love God more adequately. A response of faith that is not made freely and lovingly by personal choice is neither pleasing to God nor expressive of human dignity.

The following criteria, which relate particularly to either of the above summations, have been designed to measure how well a given text serves as an instrument in helping achieve the goals of religious education.

A.

1. The text or series should focus on the heart of the Christian message: the Christ of the Gospel is risen, alive and active in the world through the Christian community.
2. The presentation of Sacred Scripture should reflect the historical development of divine revelation and its most significant themes for Christian living.
3. The Church should be presented as a community having historical development as well as a present existence, together with an assurance by Christ of its future

1. United States Catholic Conference Department of Education, Division of Research and Development in Religious Education, *Evaluative Reviews of Religion Textbooks* (Washington, DC: United States Catholic Conference, 1971): 137-151.

- continuance. It should make clear that the college of bishops, united with the Pope, their head, enjoy special authority in defining and teaching religious truth.
4. The doctrinal tradition of the Church should be presented accurately, and in such a way as to invite belief and to enable believers to live their personal faith and to explain it in the light of today's realities.
 5. The moral traditions of the Church should be presented accurately, and in such a way as to challenge believers to make responsible decisions in the light of that teaching in both its personal and social dimensions.
 6. The liturgical presentation should aim not only to teach, but also to lead to an active and understanding participation in worship.
 7. The text should treat of unresolved theological and scriptural questions only when they are relevant and in proportion to the capacity and interest of the learners, and it should clearly state that such questions are unresolved and open to discussion.
 8. When the text treats of a plurality of theological opinions on particular issues, it should present such diverse opinions fairly and adequately.

B.

1. The text or series should incorporate the best in psychological and pedagogical processes that will aid the pupil's learning of and growth in the faith.
2. The presentation of material should be tailored to the psychological age of the learner. A text must be adaptable to a variety of personal needs, stages of development and learning habits.
3. The learning experience evoked or presumed by the text should take into consideration varied social milieu, the families and group needs. Life experience must be related to the realities of the Christian message.
4. The Christian message should be communicated in a meaningful language, as far as possible free from abstract concepts and theological jargon. Language must be adapted to the vocabulary of the learner.
5. Ideally a textbook series presents a unified vision of Christian life. It should relate one theme to another and not lose its focus on the central point of the Christian message.
6. Though the text is only a part of the total learning environment, its appearance must be attractive to the users. Typography, layout and graphic material should have both appeal and function.
7. Parents have the foremost responsibility in their children's development. Textbook series should, therefore, provide opportunity for parents to become actively involved in the religious education of their youngsters.
8. A well-designed textbook assumes a correlation between the teacher's guide or parent's manual and the learner's text.
9. In general, the presentation should be such that it tends toward clarity and vigor in faith, the nourishment of a life lived according to the spirit of Christ, a knowing

and active participation in the liturgical mystery, and the inspiration of apostolic action.²

The above criteria were incorporated into a 12-page “instrument” or rubric used to analyze religion textbooks. The rubric questions are divided into two sections: “objective evaluation” and “personal evaluation.” The first section, “objective evaluation,” evaluates the texts in terms of A) the SCOPE of information presented (23 questions); B) the PROCESS or methods by which learning is expected to happen through use of the texts (10 questions); and C) the theological and educational PRESUPPOSITIONS that substantiate the presentations in the text (3 questions). For the SCOPE of information presented, the instructions include:

If a particular matter is not treated, the evaluator should check the reply, “not treated in this volume.” ... If the content and emphasis listed among the replies are found in the text, the evaluator should indicate which are present by using the letters E, M, and I, which stand for: Used Extensively, Used Moderately and Used Infrequently. ... At the end of each grouping of questions, there is an opportunity to make an over-all evaluation of the material by underlining ONE among the five choices of ratings: Excellent, Good, Adequate, Poor and Inadequate.

For example, the second question is below (the first question was also on Revelation). Note the “over-all” evaluation of the topic, “revelation” in the example. Only section A, PROCESS includes an “over-all” evaluation. For B) PROCESS and C) PRESUPPOSITIONS, the only scale is (EMI).

1. Revelation is presented as being known to man in: (EMI)

- _____ Sacred Scripture.
- _____ the created universe.
- _____ everyday events, art, literature.
- _____ cultural and religious traditions of other faiths.
- _____ modern prophets, church leaders.
- _____ prayer.
- _____ historical processes.
- _____ other _____
- _____ not treated in this volume.

Given the aim of the work and the intended learners, the catechetical presentation of Revelation is: (underline one)

Excellent Good Adequate Poor Inadequate

Comment:

After the three-part first section, “Objective Evaluation” there is the second section, “Personal Evaluation” which includes 13 questions, 11 in which “the evaluator is asked to

2. *Evaluative Reviews of Religion Textbooks*, 137-138.

offer his judgment of the text... or of the series... by applying the general criteria to the material as a whole.” Evaluators are asked to underline one of the five ratings given, Excellent to Inadequate, same as above, and then briefly explain their rationale. For example:

1. As a means to lead learners toward a more living, conscious and active faith, the material is:

Excellent Good Adequate Poor Inadequate

Reason

The final two questions in the second section, “Personal Evaluation,” nos. 12 and 13, ask: “What catechetical reasons specially commend this text?” and “What catechetical reasons advise against the use of this text?”

Appendix 3

Bloom's Revised Taxonomy: The Cognitive Process Dimension³

Categories & Cognitive Processes	Alternative Names	Definitions and Examples
1. Remember – Retrieve relevant knowledge from long-term memory		
1.1 Recognizing	Identifying	Locating knowledge in long-term memory that is consistent with presented material (e.g. Recognize the dates of important events in US history)
1.2 Recalling	Retrieving	Retrieving relevant knowledge from long-term memory (e.g. Recall the dates of important events in US history)
2. Understand – Construct meaning from instructional messages, including oral, written, and graphic communication		
2.1 Interpreting	Clarifying, paraphrasing, representing, translating	Changing from one form of representation (e.g. numerical) to another (e.g., verbal) (e.g., Paraphrase important speeches and documents)
2.2 Exemplifying	Illustrating, instantiating,	Finding a specific example or illustration of a concept or principle (e.g. Give examples of various artistic painting styles)
2.3 Classifying	Categorizing, subsuming	Determining that something belongs to a category (e.g. Concept or principle) (e.g. Classify observed or described cases of mental disorders)

3. Lorin W. Anderson, and David R. Krathwohl, et al. *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives* (New York: Longman, 2001): 67-68.

2. Understand – Construct meaning from instructional messages, including oral, written, and graphic communication		
2.4 Summarizing	Abstracting, generalizing	Abstracting a general theme or major point/points (e.g. Write a short summary of the events portrayed on a videotape)
2.5 Inferring	Concluding, extrapolating, interpolating, predicting	Drawing a logical conclusion from presented information (e.g., In learning a foreign language, infer grammatical principles from examples)
2.6 Comparing	Contrasting, mapping, matching	Detecting correspondences between two ideas, objects, and the like (e.g., Compare historical events to contemporary situations)
2.7 Explaining	Constructing models	Constructing a cause-and-effect model of a system (e.g. Explain the causes of important 18 th -century events in France)
3 Apply –Carry out or use a procedure in a given situation		
3.1 Executing	Carrying Out	Applying a procedure to a familiar task (e.g. Divide one whole number by another whole number, both with multiple digits)
3.2 Implementing	Using	Applying a procedure to an unfamiliar task (e.g. Using Newton’s Second Law in situations in which it is appropriate)
4. Analyze – Break material into its constituent parts and determine how the parts relate to one another and to an overall structure or purpose		
4.1 Differentiating	Discriminating, distinguishing, focusing, selecting	Distinguishing relevant from irrelevant parts or important from unimportant parts of presented material (e.g. Distinguish between relevant and irrelevant numbers in a mathematical word problem)

4. Analyze – Break material into its constituent parts and determine how the parts relate to one another and to an overall structure or purpose		
4.2 Organizing	Finding coherence, integrating, outlining, parsing structuring	Determining how elements fit or function within a structure (e.g., Structure evidence in a historical description into evidence for and against a particular historical explanation)
4.3 Attributing	Deconstructing	Determine a point of view, bias, values, or intent underlying presented material (e.g., Determine a point of view, bias, values, or intent underlying present material (e.g. Determine the point of view of the author of an essay in terms of his or her political perspective)
5. Evaluate – Make judgments based on criteria and standards		
5.1 Checking	Coordinating, detecting, monitoring, testing	Detecting inconsistencies or fallacies within a process of product; determined whether a process or products has internal consistency; detecting the effectiveness of a procedure as it is being implemented (e.g. Determine if a scientist's conclusions follow from observed data)
5.2 Critiquing	Judging	Detecting inconsistencies between a procedure and external criteria, determining whether a product has external consistency; detecting the appropriateness of a procedure for a given problem (e.g., Judge which of two methods is the best way to solve a given problem)

6. Create – Put elements together to form a coherent or functional whole; reorganize elements into a new pattern or structure		
6.1 Generating	Hypothesizing	Coming up with alternative hypotheses based on criteria (e.g., Generate hypotheses to account for an observed phenomenon)
6.2 Planning	Designing	Devising a procedure for accomplishing some task (e.g., Plan a research paper on a given historical topic)
6.3 Producing	Constructing	Inventing a product (e.g., Build habitats for a specific purpose)

Appendix 4

Krathwohl's Original Affective Taxonomy⁴

Categories and Subdivisions	Description
1.0 Receiving (Attending)	
1.1 Awareness	The individual learner is conscious of the existence of a phenomenon
1.2 Willingness to receive	The individual is willing to tolerate a stimulus, not avoid it. Suspended judgment towards the stimulus.
1.3 Controlled or selected attention.	The individual's attention is controlled and more aware of the stimulus despite alternative stimuli.
2.0 Responding	
2.1 Acquiescence in Responding.	The individual responds out of obedience or compliance
2.2 Willingness to respond.	The individual responds willingly, but the underlying motivation for this willingness is not important; the individual's own volition is involved.
2.3 Satisfaction in response	The individual receives satisfaction in his response. There is an emotional component to this subdivision.
3.0 Valuing	
3.1 Acceptance of a value	The individual gains than just satisfaction from his response to the phenomenon; there is a consistency and continuity of response to where one is willing to be identified by the value
3.2 Preference for a value	The individual is committed to the phenomenon to the point where he pursues it. The individual is involved with it.
3.3 Commitment to a value	The individual is motivated to act to further the phenomenon valued. There is loyalty to a phenomenon or faith in its value.

4. David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia, *Taxonomy of Educational Objectives: The Classification of Educational Goals: Handbook II: Affective Domain* (New York: David McKay, 1964): 176-185.

4.0 Organization	
4.1 Conceptualization of a value	For the individual, there is an element of the abstract and/or symbolic around the phenomenon. Analysis, differentiation, and generalization are all present. To organize a value system one must conceptualize it, so conceptualization precedes organization (4.2) – though conceptualization could be placed in a number of positions.
4.2 Organization of a value system	The individual demonstrates a comparison between or ordering among possibly disparate values. Values are ordered in a hierarchical schema, situated into the correct locus of values, or synthesized into a new value complex.
5.0 Characterization by a value or value complex	
5.1 Generalized Set	Consistent integration of this value directs the learners' behavior. It is an "attitude cluster", "basic orientation to life", "determining tendency", or "predisposition to act in a certain way" and often unconscious.
5.2 Characterization	The individual is characterized by behaviors based on the value

Appendix 5

Revised Affective Taxonomy

Categories	Description
Level One: No Explicitly Affective Response Invited	Instances in texts that explicitly invite students to demonstrate affective learning or do not invite an empirical response that could be classified.
Level Two: Respond Personally	Instances in texts that invite students to demonstrate a personal response within the context of the course, yet do not invoke students' values. A possible indicator is the text's address of the student as "you." Prayers or behaviors invited by the text do not meet this criterion unless students are invited to share the prayer, or articulate how they practice or would practice those prayers or behaviors. Participating in class (e.g. speaking or moving in a prayer service, or activity) indicates a personal response. Essentially, any invitation that involves what students think, do, or believe without inviting them to comment on their value for it—level three, or making a decision about or analyzing their value for it—level four.
Level Three: Value	Instances in texts that invite students to develop a personal response to demonstrate they find the material potentially valuable in their lives. These instances propose expressing preference or appreciation for the value, but not making a decision about it, analyzing it, or situating against other options. An element of freedom was manifest—students could respond indifferently or negatively.

Level Four: Organize	Instances in texts that ask students to explain concrete personal decisions for their lives or explain their chosen values and behaviors in contrast to other possibilities. There is a significant cognitive element because students are invited to demonstrate more thorough internalization of the doctrine by articulating how their value for it fits with other values they hold. Differentiation between level three “value” and level four hinges on whether students are invited to explicate judgments or a plan of action that incorporates the course content into their lives.

Appendix 6

Analyst Reliability Data

The eight charts below demonstrate the analyst reliability data for the study. The data for the cognitive and affective domains should be read in the same manner. For example, in the “Summation of analysts’ classification for chapter A in the cognitive domain” the first row indicates the reliability of the rating for the chapter objectives. For this chapter, there were ten objectives; all three analysts agreed on the classification for 8 of the objectives; two analysts agreed on the classification for 2 of the objectives. There were no objectives that were classified in a different category by each analyst. Only instances (e.g. objectives) that a majority of analysts agreed upon were calculated. If there was no agreement, the instance (e.g objective) was classified as “No Agreement.”

The data for the identification of catechetical elements is different. Again, chapter A will serve as an example. Regarding identification of the inductive methodology, the information should be interpreted in the following manner. 39 instances of catechetical engagement were identified. A single analyst identified the presence of inductive methodology in 7 of those 39 instances. Those instances were not counted as including inductive methodology because a majority of raters did not agree. Two analysts noted the presence of inductive methodology in 3 of those 39 instances, while all three analysts indicated the presence of inductive methodology in 22 of those instances. All three analysts agreed that inductive methodology was not present in 7 instances. So, the use of inductive methodology was counted as present in 25 of the 39 instances because in 25 instances the majority of analysts agreed it was present: 2 of 3 analysts = 3 instances; 3 of 3 analysts = 22

instances; 3+22=25. Further, all three raters were unanimous in their identification of the presence or absence of inductive methodology in 29 out of 39 instances.

Summation of analysts' classification for chapter A in the cognitive domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	10	8	2	0					
In-text Quests.	54	14	35	5					
Learn. Acts.	20	3	17	0					
Test Questions	33	15	18	0					
Summation of analysts' classification for chapter A in the affective domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	10	9	1	0					
In-text Quests.	54	37	12	5					
Learn. Acts.	20	5	14	1					
Test Questions	33	26	7	0					
Summation of analysts' identification of catechetical elements within 39 instances of catechetical engagement for chapter A.									
	Induct Method	Deduct Method	Exper-ience	Lived Resp.	Prayer	Christ. Comm.	Christ. Family	Learn Heart	Mass Media
1 of 3	7	2	5	4	1	1	0	1	4
2 of 3	3	9	13	2	2	0	0	1	1
3 of 3	22	27	10	3	3	0	0	0	3
No id	7	1	11	30	33	38	39	37	31

Summation of analysts' classification for chapter B in the cognitive domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	27	10	17	0					
In-text Qests.	42	8	32	2					
Learn. Acts.	65	14	48	3					
Test Questions	55	47	7	1					
Summation of analysts' classification for chapter B in the affective domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	27	27	0	0					
In-text Qests.	42	8	32	2					
Learn. Acts.	65	14	48	3					
Test Questions	55	47	7	1					
Summation of analysts' identification of catechetical elements within 74 instances of catechetical engagement for chapter B.									
	Induct Method	Deduct Method	Exper-ience	Lived Resp.	Prayer	Christ. Comm.	Christ. Family	Learn Heart	Mass Media
1 of 3	10	1	7	0	0	0	0	0	1
2 of 3	10	8	9	0	1	0	0	0	0
3 of 3	8	64	0	0	4	0	0	0	1
No id	46	1	58	74	69	74	74	74	72

Summation of analysts' classification for chapter C in the cognitive domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	12	3	8	1					
In-text Qests.	150	26	115	9					
Learn. Acts.	57	7	47	3					
Test Questions	25	21	3	1					
Summation of analysts' classification for chapter C in the affective domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	12	11	1	0					
In-text Qests.	150	115	34	1					
Learn. Acts.	57	22	33	2					
Test Questions	25	23	2	0					
Summation of analysts' identification of catechetical elements within 113 instances of catechetical engagement for chapter C.									
	Induct Method	Deduct Method	Exper-ience	Lived Resp.	Prayer	Christ. Comm.	Christ. Family	Learn Heart	Mass Media
1 of 3	22	27	19	12	1	3	1	3	5
2 of 3	13	21	31	3	1	0	0	0	3
3 of 3	57	53	26	1	4	0	0	0	0
No id	21	12	37	97	107	110	112	110	105

Summation of analysts' classification for chapter D in the cognitive domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	8	0	6	2					
In-text Qests.	27	3	22	2					
Learn. Acts.	13	2	11	0					
Test Questions	39	25	14	0					
Summation of analysts' classification for chapter D in the affective domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	8	7	1	0					
In-text Qests.	27	25	2	0					
Learn. Acts.	13	8	5	0					
Test Questions	39	38	1	0					
Summation of analysts' identification of catechetical elements within 24 instances of catechetical engagement for chapter D.									
	Induct Method	Deduct Method	Exper-ience	Lived Resp.	Prayer	Christ. Comm.	Christ. Family	Learn Heart	Mass Media
1 of 3	7	1	5	2	0	0	0	1	3
2 of 3	4	5	6	0	0	0	0	0	1
3 of 3	5	18	2	0	3	0	0	0	1
No id	8	0	11	22	21	24	24	23	19

Summation of analysts' classification for chapter E in the cognitive domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	15	4	10	1					
In-text Qests.	58	10	42	6					
Learn. Acts.	13	3	9	1					
Test Questions	15	1	14	0					
Summation of analysts' classification for chapter E in the affective domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	15	11	3	1					
In-text Qests.	58	27	29	2					
Learn. Acts.	13	5	8	0					
Test Questions	15	14	1	0					
Summation of analysts' identification of catechetical elements within 42 instances of catechetical engagement for chapter E.									
	Induct Method	Deduct Method	Exper-ience	Lived Resp.	Prayer	Christ. Comm.	Christ. Family	Learn Heart	Mass Media
1 of 3	6	6	9	1	1	3	0	0	2
2 of 3	4	11	12	2	0	1	0	1	1
3 of 3	28	18	13	4	2	0	1	0	1
No id	4	7	8	35	39	38	41	41	38

Summation of analysts' classification for chapter X in the cognitive domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	15	1	12	2					
In-text Qests.	43	2	38	3					
Learn. Acts.	38	12	22	4					
Test Questions	21	12	9	0					
Summation of analysts' classification for chapter X in the affective domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	15	9	6	0					
In-text Qests.	43	33	10	0					
Learn. Acts.	38	13	25	0					
Test Questions	21	20	1	0					
Summation of analysts' identification of catechetical elements within 52 instances of catechetical engagement for chapter X.									
	Induct Method	Deduct Method	Exper-ience	Lived Resp.	Prayer	Christ. Comm.	Christ. Family	Learn Heart	Mass Media
1 of 3	3	9	12	7	1	0	3	1	5
2 of 3	6	6	11	1	0	0	0	0	9
3 of 3	25	28	11	1	1	0	0	0	1
No id	18	9	18	43	50	52	49	51	37

Summation of analysts' classification for chapter Y in the cognitive domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	14	9	5	0					
In-text Qests.	62	7	53	2					
Learn. Acts.	38	12	26	0					
Test Questions	31	11	20	0					
Summation of analysts' classification for chapter Y in the affective domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	14	9	5	1					
In-text Qests.	62	50	12	0					
Learn. Acts.	38	28	10	0					
Test Questions	31	30	1	0					
Summation of analysts' identification of catechetical elements within 44 instances of catechetical engagement for chapter Y.									
	Induct Method	Deduct Method	Exper-ience	Lived Resp.	Prayer	Christ. Comm.	Christ. Family	Learn Heart	Mass Media
1 of 3	10	2	3	0	0	1	0	0	4
2 of 3	7	4	4	0	1	0	0	0	0
3 of 3	6	38	3	0	1	0	0	0	0
No id	21	0	34	44	42	43	44	44	40

Summation of analysts' classification for chapter Z in the cognitive domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	8	4	4	0					
In-text Quests.	19	6	13	0					
Learn. Acts.	13	1	12	0					
Test Questions	24	22	2	0					
Summation of analysts' classification for chapter Z in the affective domain									
	# of instances	3 Analysts Agree	2 Analysts Agree	No Agreement					
Objectives	8	8	0	0					
In-text Quests.	19	15	4	0					
Learn. Acts.	13	3	9	1					
Test Questions	24	23	1	0					
Summation of analysts' identification of catechetical elements within 23 instances of catechetical engagement for chapter Z.									
	Induct Method	Deduct Method	Exper-ience	Lived Resp.	Prayer	Christ. Comm.	Christ. Family	Learn Heart	Mass Media
1 of 3	6	4	3	3	0	0	1	0	2
2 of 3	5	4	8	1	3	1	0	0	3
3 of 3	6	14	1	1	1	0	0	0	3
No ID	6	1	11	18	19	22	22	23	15

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