

A DESCRIPTIVE SURVEY OF SPEECH TRAINING FOR
SOUTHERN BAPTIST MINISTERIAL STUDENTS

by

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PREFACE

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Golden Gate, Mill Valley, California

Midwestern, Kansas City, Missouri

New Orleans, New Orleans, Louisiana

Southern, Louisville, Kentucky

Southeastern, Wake Forest, North Carolina

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CHAPTER I

STATEMENT OF THE PROBLEM AND REVIEW OF THE LITERATURE

INTRODUCTION

The purpose of this chapter is to set forth the background of the problem involved in this study, present a statement of the problem itself, and give a brief review of the literature related to the subject and to the method utilized in the study of the problem.

Doctor Charles E. Weniger, Dean of the Seventh-day Adventist Theological Seminary, writing on "What the Seminaries Expect of Undergraduate Speech Departments," propounds his thesis in twelve points. Among those twelve points are these six: (1) a sense of the ethical appeal of the preacher, (2) the ability to select and evaluate the materials of the speech, (3) knowledge of the objectives of public discourse, (4) a working knowledge of thought organization, (5) facility in analyzing the auditory [i.e., the listeners], and (6) a vocal mechanism devoid of hindrances to expression. After expounding upon his twelve points, Doctor Weniger observes that "the pre-seminary recommendations of the American Association of Theological Schools suggests 12-16 semester hours in literature, composition, and speech. Taking the higher figure of 16 hours, and noting that minimum courses in freshman composition and English or world literature would ordinarily consume 12 of the 16 hours, we conclude that only 4 hours are available for speech credit. No wonder the student is ill-prepared to study the

'divine art of preaching' and the other phases of practical theological training!"¹

The essence of Doctor Weniger's proposal is that every pre-ministerial undergraduate should have ten-twelve semester hours of speech training as a very minimum; a minor would be desirable; a major would not be unreasonable.

Other ministerial, theological, or seminary authorities would seem to agree with Weniger's general view on the value of speech training for the minister. H. Leo Eddleman, president of New Orleans Baptist Theological Seminary, says, "It seems that a great lack is to be found in the training of young ministers in the actual delivery of a sermon. Inflection and modulation of voice, pause, speed, voice control, and so forth, should never be taken for granted in a man who must stand in the pulpit as often as does the average pastor."²

W. Morris Ford, who wrote another chapter for the book just cited, states:

Through the years I have tried to work most carefully on the opening and closing sentences of the sermon. I make much of the psychology of attention. I am a crank on the subject of mannerisms and pulpit screaming. Long years of schooling in speech and vocal training for concert and opera taught me the value of the correct use of voice and body.

It is my deep conviction that nothing, absolutely nothing, should tear the preacher away from his study and planning time, and that he should be as careful in the use of his voice and body

¹The Speech Teacher, VI (March, 1957), 104-105.

²H. Leo Eddleman, "The Captain's Marching Orders," in More Southern Baptist Preaching, ed. Henry Clifton Brown (Nashville, 1964), pp. 24-25.

as is the artist who portrays many characters behind the footlights either in song or speech. He is God's mouthpiece! Let him give no uncertain sound.³

R. J. Robinson's attitude toward the importance of speech matters is revealed in this statement: "As the sermon is delivered, I have it put on tape in order to have an accurate record. Listening to the taped message Monday morning, I am able to discern bad speech techniques, phrasing, or pronunciations."⁴

A final word from the same volume is that of Conrad R. Willard: "I have always tried to be honest and clear in preaching a sermon. I do not want one person to misunderstand the message." He later concludes: "I encourage competent critics in my Sunday audiences to help me use the proper tone of voice and to eliminate poor grammar or wordy and repetitious phrases and sentences.

"Of all men who are given the gift of speech, the Christian preacher should speak most clearly. The consequences of success or failure are deathless."⁵

That there is a growing interest in the general area of speech training for ministers is attested to by the fact that during the past twenty-five years at least thirty theses have been written on this subject. Further, during the last sixty years it has been treated in at least ninety articles in journals, bulletins, magazines, and other periodicals.

³Ibid., "The Court of Conscience," pp. 35-36.

⁴Ibid., "A Contrast of Commandments," p. 93.

⁵Ibid., "Things We Know About Heaven," p. 150.

These numerous comments relative to ministerial speech and speech training and this body of literature in the area are enough to cause anyone to wonder, "What is my group doing?" Since this writer has an undergraduate degree in speech, degrees from a Southern Baptist seminary and more than ten years of experience in preaching, he has a natural personal interest in the field of speech training for ministers in general, and a special, personal interest in speech training for Southern Baptist ministers in particular.

I. THE PROBLEM

There is a possibility that most people automatically assume that all ministers are well trained in speech, specifically and especially in public address. After close association with ministers, especially Southern Baptist ministers, over a period of fifteen years, this writer was not certain of the level of speech training predominant within the group. No attempt had been made to determine whether or not a lack of speech training, on either the undergraduate or graduate level, correlated with observed speech ineptitudes, so there was no preconceived notion to be supported by this study. Indeed, although this study was prompted to some degree by observed speech ineptitudes among ministers, the study itself was not intended as an explanation of the conditions observed. It did not investigate the question, "Why do present ministers preach as they do?" Rather it queried, "Where are Southern Baptists in their ministerial speech training? What specific speech training have the present seminary ministerial students had during their

undergraduate careers? What speech training will they have before completing their seminary careers? What assumptions about undergraduate speech training do seminary curricula reflect?"

II. REVIEW OF THE LITERATURE

A considerable body of literature has been built up during the past fifty years. Sixteen of thirty-one known theses in the general field of speech training for ministers were written during or after 1954, and forty-two of ninety-two known books, articles, and published reports have appeared in the same period.⁶

Although it would appear at first glance that the field has been adequately covered, in actual fact there does not appear to be any published material, or thesis or dissertation, on this specific topic. Each individual author in the field seems to have taken his own unique approach.

Literature on the Problem. The major area of interest of this study was the ministerial student, his background (in terms of the kind of school he attended and the speech courses he had taken), and his present training.

John Casteel, writing on "College Speech Training and the Ministry" in the Quarterly Journal of Speech, deals with certain speech deficiencies which he has observed in his students at Union Theological Seminary, but does not otherwise examine their experience.⁷

⁶William D. Thompson, "Teaching Speech to the Clergy: A Bibliography," Speech Monographs, XXXI (August, 1964), 350-354.

⁷QJS, XXXI (February, 1945), 73.

The present study had its roots in observed speech ineptitudes, but no attempt was made to assess deficiencies in current students. It was concerned with quantity of current speech training, not its quality or its carry-over effect.

No other treatment of the ministerial student himself was discovered during the examination of the literature. However, as attention was turned toward the school where the ministerial student is trained, another picture developed.

Charles A. McGlon, in "Speech Education in Baptist Theological Seminaries in the United States of America, 1819-1943," deals with Baptist theological seminaries, but his study is an appraisal of the historical development of courses and other speech training and performance activities provided by various seminaries and divinity schools,⁸ whereas it was the intention of this study to reveal the present speech training situation among ministerial students themselves and the present curriculum offerings of six seminaries. Further, McGlon's study involved both the Northern and Southern Baptist conventions and thirteen of their divinity schools and a time element ending with 1943, making the study (now thirteen years old) close its period of concern at a time now twenty years past. Three of the Southern Baptist seminaries included in the present study were not even in existence at the time McGlon's study closes.

Joe A. Gayle, writing in "A Survey and Analysis of Speech Training for Ministerial Students in Southern Baptist Colleges and Universities,"

⁸ Unpublished Doctor's dissertation, Columbia University, New York, 1951.

deals with speech training in forty junior and senior colleges related to various state conventions of Southern Baptists. His study concerned the courses offered at these institutions and the special ones aimed toward the ministerial students,⁹ whereas this study was intended to elicit information concerning the actual speech training which ministerial students have taken, regardless of the school attended, whether public supported, Baptist, other church-related, or other private, and regardless of what the schools may have offered.

Cecil D. Etheredge, writing in "An Analysis of the Speech Education of Protestant Ministers in Four Selected Denominations in Twelve Southern States," deals with speech offerings in colleges and seminaries of Baptists, Episcopalians, Methodists, and Presbyterians,¹⁰ whereas this study involved only Southern Baptists and specific course offerings and requirements only on the seminary level.

His study reveals that of Baptist, Episcopal, Methodist, and Presbyterian schools in twelve southern states, Baptists offered more (both actually and proportionately) majors and minors in speech, as well as numbers of courses in all categories: public address; persuasion, discussion, debate; interpretation, declamation; radio-television; theater; correction, therapy, voice science; voice and diction; speech education; phonetics (18).

Leonard D. Wilson, in "Speech Training for Ministers in the Area of the Northern Baptist Convention," reports on the results of his

⁹Unpublished Master's thesis, Baylor University, Waco, Texas, 1954.

¹⁰Unpublished Master's thesis, University of Alabama, University, Alabama, 1952. Numbers in parentheses in sources cited refer to pages in those sources.

survey among Northern Baptists. He surveyed needs among ministers by means of a questionnaire and surveyed course offerings in colleges and seminaries by examination of their catalogues,¹¹ whereas this study was concerned with ministerial students still in the seminaries and specific course offerings and requirements of seminaries only.

Billy Ray Berry wrote "An Evaluation of the Contributions of College Speech Programs to the Education of the Minister." His study evaluates the contributions of the several divisions of college speech departments to the preparation of the minister and suggests what specific courses in speech should contribute to the minister's work,¹² whereas this study was concerned only with what courses students have taken, not what benefit may have derived, and what they will take before leaving the seminary, not what those courses should do for them.

Charles Francis Christiansen, in "A Study on Speech Education in the Preparation of the Protestant Minister," deals with certain speech skills needed by the minister, the importance of these skills, as judged by selected jurors in the fields of the ministry itself, speech education, and ministerial education, and what Protestant seminaries are doing to meet the needs and improve the skills, as reflected in usable information from fifty-nine of eighty seminaries surveyed. Christiansen's study deals with fifty-nine seminaries of sixteen different denominations [actually more, as he did not break down

¹¹ Unpublished Master's thesis, University of South Dakota, Vermillion, South Dakota, 1948.

¹² Unpublished Master's thesis, Baylor University, Waco, Texas, 1959.

Baptist, Methodist, Lutheran, and Presbyterian into sub-groups⁷.¹³
This study dealt with courses actually taken by students within the seminaries, and involved only the six Southern Baptist seminaries.

Christiansen's study revealed the median number of speech courses offered in the fifty-seven schools from which he received usable information was 5.4, and the median number of required speech courses in fifty-six of these schools was 3.4 (23). He suggests that there is a trend toward adding more courses, more equipment, and better trained faculties (21-23). Of the fifty-nine schools surveyed, the following information was gleaned concerning the number of Bachelor of Divinity students enrolled: Twenty had less than one hundred students; twenty had between one hundred and two hundred; nine had between two hundred and three hundred; five had between three hundred and four hundred; one had between four hundred and five hundred; two had more than five hundred; two did not give information about this item (10). It would appear that his study involved an adequate cross-section of the spectrum.

Martin J. Neeb's "Speech Instruction Survey for Ministerial Training in Lutheran Pre-Professional Schools and Theological Seminaries," deals solely with schools, specifically Lutheran colleges and seminaries, with two Roman Catholic schools included for comparative notes. It involves a detailed 1958 survey which draws comparisons with a 1940-41 survey by the Board for Higher Education of the Lutheran Church--Missouri Synod. It deals with course types, number of courses,

¹³Unpublished Master's thesis, Syracuse University, Syracuse, New York, 1959.

hours offered, year of training during which offered, extra-curricular programs, faculty qualifications, and other related matters.

Many teachers of speech involved in Neeb's study had little or no academic training in speech; however, most were experienced pastors. His study involved twenty-eight Lutheran colleges and fourteen seminaries, in both the United States and Canada, plus two Roman Catholic seminaries in the United States (149-150).

Neeb's study is an excellent one, of value to the group involved. However, his study did not touch the students themselves.¹⁴ The present study was aimed toward eliciting information about the actual ministerial student, not just the speech department and the school where he studied.

Everett Lee Hunt's "The Teaching of Public Speaking in Schools of Theology," deals with the application of rhetoric to homiletics, rather than with training in general speech apart from the sermon.¹⁵ While the present study incorporated homiletics in its area of investigation, other types of speech training, especially on the undergraduate level, were its primary concern.

In addition to his previously mentioned thesis, Charles A. McGlon has written several articles which are related to the field, but they are primarily historical in nature.¹⁶ One of them deals with a program of speech training. It deals with the concerns of the speech department and the methods, materials, and equipment

¹⁴Unpublished Master's thesis, Saint Louis University, St. Louis, Missouri, 1959.

¹⁵QJS, X (November, 1924), 369.

¹⁶See bibliography.

utilized in ministering to these concerns. Unfortunately, McGlon's article is now seventeen years old; thus it does not reflect a current program of speech education.¹⁷

William C. Lantz's "Rhetoric and Theology--Incompatible?" is primarily a plea for speech training. He concentrates on why it is needed, not what is needed. His arguments are presented forcefully, but they rather belabor the issue.¹⁸ The present study rested to some extent upon the premise that speech training is needed, but this is more of an assumption underlying this study than an assertion to be proven by it.

Dallas Smythe's "Basic Issues in Communications in the Education of Protestant Ministers," expounds the basic philosophy of communications as related to the mass media, concentrating on radio and television. He makes no suggestions concerning specific courses of study on either the graduate or undergraduate level,¹⁹ whereas the present study dealt with students themselves and the specific courses which they had taken. The philosophy behind these courses was largely ignored.

Donald Allen Waite's "A Survey of the Speech and Homiletics Program in the Protestant Theological Seminaries in the United States," involved a study based upon questionnaires returned by the seminary

¹⁷"Southern's Program of Teaching Speech to Preachers," The Tie, (September, 1947), 8-9.

¹⁸Western Speech, XIX (March, 1955), 77-82.

¹⁹Religious Education, XLIX (November, 1957), 429-438.

speech teachers and chairmen of seminary speech departments. It further involved the examination of seminary catalogues in order to determine the number and kinds of courses in speech and homiletics and the hours of credit involved therein.²⁰ While this study involved a similar examination of seminary catalogues, the questionnaire used in this study was mailed to seminary students rather than to seminary speech teachers and speech department chairmen.

Charles Weniger's article, "What the Seminaries Expect of Undergraduate Speech Departments," has already been cited (ante, p. 1).

Literature on the method. Etheredge's study (ante, p. 7) involved the use of questionnaires and tabulated data. He sent questionnaires to ministers who were already out of the seminary and asked them to evaluate their training in the light of the circumstances they had met after getting out onto their church fields. Etheredge tabulated his standard deviations and related data. Some of the data included in his nine tables are: (1) the number of denominational colleges offering majors, minors, or only elective courses in speech, (2) the number of speech courses in southern denominational colleges according to type, and (3) the number of courses offered by seminaries, classified by type.

Neeb's study (ante, p. 9) involved questionnaires, but no tabulation of data. He reproduced the answers, school-by-school, in the body of his thesis. In addition to the questionnaires, his study involved an examination of school catalogues. While this study did

²⁰Unpublished Master's thesis, Southern Methodist University, Dallas, Texas, 1953.

involve questionnaires, they were sent to individual students, whereas Neeb's were sent to heads of speech departments and schools. Further, while this study involved the examination of catalogues, no attempt was made to go into as great depth and detail as was made by Neeb.

Christiansen's study (ante, p. 8) involved rather extensive questionnaires, administered to three groups of examinees. His study also involved a futile attempt to utilize an examination of seminary catalogues. He found the descriptions of various courses too divergent and ambiguous to permit classification. It was this reason that led to the use of additional questionnaires.

Christiansen's data are fairly highly tabulated. (He presents sixteen tables.) He tabulates the seminaries, classifying them by denomination, by enrolment, and additionally by speech requirements for admission to the Bachelor of Divinity program. The number of speech courses in the Bachelor of Divinity program is tabulated, as is the number of speech teachers. Additionally, a number of tables on ratings and rankings of several points included in the questionnaires are presented.

Waite's study (ante, p. 11) involved rather extensive use of questionnaires of two types. One questionnaire concerned the preparation of speech teachers in the seminaries, while the other concerned the purpose, work, and equipment of speech and homiletics departments. Waite had responses from forty-one schools, all of which he reproduced in the text of his thesis, in addition to information from seminary catalogues reproduced therein.

This study involved a questionnaire, but it was directed to seminary students, not faculty members. It also involved an examination of seminary catalogues, but the results of this examination were presented in tabular, rather than expository, form.

In addition to the examination of these sources which related to the method of research utilized in this study, further study was done on questionnaire method utilizing J. Jeffery Auer's, An Introduction to Research in Speech, Wilson Gee's, Social Science Research Methods, Mildred Bernice Parten's, Surveys, Polls, and Samples: Practical Procedures, and Stanley LeBaron Payne's, The Art of Asking Questions (see bibliography for complete information).

SUMMARY

This chapter has indicated to some degree the minister's need for training in the field of speech and the inadequacy of that training in many instances. It has surveyed the literature, both published and unpublished, which has a bearing upon the general area, while pointing to the absence of any previous information upon the specific subject. Further, it has surveyed the literature available which relates to the method utilized in the pursuit of this study.

CHAPTER II

AIMS AND JUSTIFICATION OF THE STUDY

It is the purpose of this chapter to set forth the aims which the study was intended and designed to accomplish, and the reasons for considering the study worthy of undertaking. The questionnaire, the report of the findings, and the conclusions resulting therefrom will be found to be organized in the same order as these aims. This design was intended to facilitate reference from one part of the study to another in logical sequence.

I. AIMS OF THE STUDY

This study was intended:

1. To elicit information about Southern Baptist ministerial students at the Bachelor of Divinity level
 - a. Concerning their academic backgrounds
 - (1) The various kinds of schools attended
 - (a) Southern Baptist
 - (b) other church-related
 - (c) other private
 - (d) public supported
 - (2) The differences in speech training received in the various types of schools
 - (3) The time in their academic careers they decided to enter the ministry: before, during, or after college

- b. Concerning their speech training
 - (1) To what extent they have availed themselves of speech training in college
 - (2) To what extent "pre-ministerial" speech training differs from that of those who decided after graduating to enter the ministry
 - (3) To what extent they are currently pursuing speech training
 - (4) To what extent they expect to take speech courses before graduation
2. To elicit information about Southern Baptist seminaries
 - a. Concerning the speech courses offered
 - b. Concerning the strengths of their speech programs
 - c. Concerning the weaknesses of their speech programs
3. To provide the foundation for some conclusions concerning future speech training programs in Southern Baptist seminaries

The results of this study will inform the Southern Baptist seminary speech departments of the amount of speech training their students have when they come to the seminary.

This information may reveal that the seminaries are assuming too much or too little for undergraduate speech training, or that their assumptions are correct. If their assumptions are in error, they will have opportunity to adjust their curricula accordingly.

II. JUSTIFICATION OF THE STUDY

In our society there is perhaps no professional group of greater importance, at least in terms of influence, than ministers. Because of their very mass (over two hundred thousand in the United States²¹) they exert influence upon the vast majority of the population directly, and the remainder of it indirectly.

Because of the position which ministers hold in the social structure, their influence is of high status. It is not to be denied that there are other groups which may be larger in number and who come into more frequent contact with larger numbers of people, e.g., grocers, filling station operators, and others in similar occupations, but it is doubtful if there is any single group which occupies a higher position in the social structure. This position is not one that is internally maintained; it is ascribed by the society which is external to it. Therefore it may be concluded that the influence of this group ranks high, if not highest, on the status scale.

Because of the function of the ministry, ministerial influence is exerted on basic issues of life. Since he is a "helping" rather than a "producing" member of society, and he renders service of spiritual, psychological, emotional, and moral rather than material nature, the minister's influence touches life at its guiding points: philosophies, sense of values, moral discernment. Further, it reaches into the most personal and extensive areas of life: home, religion, society, and economy.

²¹ Statistical Abstracts of the United States (1963), 46, 232.

Because of the influence thus exerted by ministers, they are a significant element among the forces which make the world what it is. Certainly any group which plays such a key role in this society is a valid object of investigation and understanding.

It is well to understand that the minister's role is one of communication. And this communication is primarily oral. Ralph L. Lewis, in "Speech Training for the Minister," states: "The minister depends upon speech and communication in all areas of his work,"²² [underline mine]. Further, this communication is primarily persuasive in goal. The initial aim is conversion, the change of position; the subsequent aim is re-inforcement. That which the minister has to share with humanity is within him, and his only means of sharing it, thereby fulfilling his purpose, is communication. The other activities which occupy his time may be essential to his function as a speaker, or they may be only tangent to it, but apart from such activities as mowing the church lawn, repairing the heating equipment, driving the church bus, or building a new educational wing, most of the minister's activities relate directly to speaking. He may be: (1) preaching from pulpit, street corner, radio or television, (2) conferring with deacons, trustees, teachers or other committee or council, (3) counseling with the sick, newlyweds, troubled-weds, or about-to-be-weds, (4) teaching a Bible study, a training course, a study for his fellow ministers, (5) reading the Scripture lesson, a monthly report, a recommendation from a consultant, (6) moderating a business session, (7) conducting a

²²Asbury Seminarian, XVI (Fall-Winter, 1962), 29.

wedding or funeral, (8) dictating letters, or (9) talking on the telephone. In all of these activities his primary function is that of speaking and his time spent in study, prayer, meditation, writing, rest, concentration, and recreation is usually related to that function.

The minister's communication role is primarily public in application. While in terms of the time involved his function may seem to be applied primarily in private or semi-private with one individual or a small family unit, yet in magnitude, in terms of the total number of people influenced, his role is primarily public communication, of either a "sacred" or "secular" nature. Both Harold A. Brack²³ and John H. Lawton²⁴ stress the non-pulpit speaking obligations of the minister and priest.

It will be seen readily that in order to fulfill his role adequately, a minister must receive sufficient training. No man is born full-grown with the fully developed ability to fulfill the role of a minister. The characteristic training of a minister in the United States occupies a period of seven years beyond secondary school: four years in undergraduate study, usually in liberal arts, three years in seminary study, usually pursuing the Bachelor of Divinity degree. While many ministers have less training than this and many others have more, this is what is "usually expected" of the minister in the United States. This training amounts roughly to fourteen semesters and two-hundred twenty-five semester hours of classes.

²³"Why Pre-Ministerial Students Need Forensic Training," The Gavel, XXXIX (January, 1957), 41-42, 52, 54.

²⁴"A Speech Program for the Major Seminary," The Homiletic and Pastoral Review, LXIV (December, 1963), 242-248.

Even after the completion of this course the minister goes forth into his new responsibility overwhelmed by the volume of what he does not know. But at least he has made a start.

Since a minister's primary role is communication and there can be no question but that adequate preparation is mandatory for successful fulfillment of that role, it goes without arguing that communication skills, i.e., speech training, must be included in that preparation.

Therefore, based upon the importance of the minister's influence, the primacy of oral communication in his role and the inextricable relationship of communication skills to his mandatory training, it is readily evident that ministerial speech training is a legitimate area of study in the field of speech.

SUMMARY

This chapter has stated the specific aims which this study was intended to reach, in terms of Southern Baptist ministerial students (their academic backgrounds and their present speech training), and Southern Baptist seminaries (concerning their speech training programs). It has further sought to emphasize the primacy of oral communication in the activity of the minister and to justify the study upon the grounds of the importance of the ministry to United States social structure and the key role which oral communication plays in the function of the ministry.

CHAPTER III

PROCEDURES UTILIZED IN THE STUDY

The purpose of this chapter is to set forth the procedures utilized in pursuing the aims which were enumerated in chapter two. After reviewing the literature in the field and establishing the goals of the study, an instrument was developed to achieve those goals. A questionnaire was developed to provide a survey of the desired population.

Any study demands selection and limitation. This study was limited to the group most likely to represent students preparing for the Southern Baptist pastorate, not including religious education and music workers.

Southern Baptists were chosen primarily for two reasons: The writer's personal interest, experience and relationships with Southern Baptists, and the size of the Southern Baptist population. With approximately 10.5 million members in over thirty-three thousand churches, Southern Baptists constitute the largest non-Roman Catholic denomination in the United States.²⁵ There are approximately thirty thousand Southern Baptist pastors, exclusive of education and music workers, associational and district missionaries, chaplains, evangelists and other ordained ministers.²⁶ In 1963-64 there were over thirty-five

²⁵Annual of the Southern Baptist Convention, CVII (1964), 115.

²⁶Ibid., 407-602.

hundred ministerial students in the colleges and universities connected with Southern Baptist state conventions.²⁷ In 1964-65 there was a Southern Baptist seminary population of 4,240,²⁸ of whom slightly over 2,560 were Bachelor of Divinity students. Therefore, it was decided that since Southern Baptist ministers (and ministerial students) constitute a weighty segment of the total ministerial population, what they are doing in the field of speech education is worthy of examination and evaluation.

The selection of students instead of full-time pastors was made on the basis of current training affecting future performance. A random ministerial sample would reflect speech training taken over a wide range of years, and would likely cloud over changing philosophies and practices. A random sample of current ministerial students should reflect recent undergraduate speech training and seminary training still in progress. The speech training picture developed from this group should be much more current than that developed from the former. Further, suggested procedures to correct weaknesses in the speech performance of ministers graduated from ten to forty years ago could have been instituted long before this study was undertaken, whereas weaknesses discovered by a study of contemporary students may be the result of policies and procedures still in effect. Therefore, any recommendations growing out of this study may have a more pragmatic application.

²⁷Ibid., 234-236.

²⁸"Creative Planning in Theological Education," Baptist Digest, December 26, 1964, 8.

The decision to eliminate religious education and music students was arbitrary and made purely in the interest of limitation. There is no intended implication that their speech training or performance is insignificant.

In order to survey future Southern Baptist pastors, the survey population was composed of men currently enrolled in the Bachelor of Divinity program at the six Southern Baptist seminaries. The Bachelor of Divinity curriculum is the basic theological seminary curriculum for Southern Baptist pastors. It generally reflects the possession of a Bachelor's degree from an accredited four-year educational institution.

The questionnaire developed for this survey was designed with this group in view. It was tested in a pilot study before being distributed to the selected population. Ten people were selected for the pilot study. These people were either ministers or wives of ministers who could logically be expected to understand the student and ministerial vocabulary involved. Subsequent to the pilot study, some minor revisions were made in the questionnaire format.

In order to select a sample for the study, a list of currently enrolled Bachelor of Divinity students was secured from each of the six Southern Baptist seminaries. A sample composed of every twentieth name was drawn from each of these lists, beginning with a randomly chosen number between one and ten on each separate list. The smallest sample thus drawn was seven; the largest, fifty. The total sample was one hundred twenty-eight.

Not all Southern Baptist pastors attend colleges affiliated with Southern Baptist state conventions, so the Bachelor of Divinity group used in this survey reflects some speech training received in public-supported schools, church-related schools of other denominations, or other private schools. For this reason it is impossible to get an accurate picture of future Southern Baptist ministers by surveying only those students in Southern Baptist undergraduate schools. This is why it was decided to survey the seminary group. Further, the fact that not all of them attend Southern Baptist colleges means that Southern Baptist educators and policy makers are not entirely responsible for all of the speech training received by men who eventually become Southern Baptist ministers. The implication of this fact is that policies related to speech training of Southern Baptist ministers must be applied at the seminary level.

In addition to the questionnaire which was designed to secure information concerning undergraduate speech training of Southern Baptist Bachelor of Divinity students, seminary catalogues were examined to determine what speech courses were offered as elective or required courses. For the purposes of this study, any course which could be classified as having speech content was counted as speech training.

The schools involved in the study, all Southern Baptist theological seminaries, were:

1. Southeastern, Wake Forest, North Carolina
2. Southern, Louisville, Kentucky
3. New Orleans, New Orleans, Louisiana

4. Midwestern, Kansas City, Missouri
5. Southwestern, Fort Worth, Texas
6. Golden Gate, Mill Valley, California

These six seminaries are the only ones in the United States owned and operated exclusively by the Southern Baptist Convention. Although approximately eighty-five per cent of all Southern Baptist seminary students are college graduates,²⁹ the Southern Baptist Convention neither owns nor operates any colleges or universities in the United States. The so-called "Southern Baptist" colleges are owned and operated by the autonomous state conventions which are related to the same churches with which the Southern Baptist Convention is related.

When the sample had been selected, a cover letter, the questionnaire and a return envelope were mailed to each selected student. The questionnaires were mailed out during the closing days of 1964 so as to reach the students in the middle of the week in which they returned to school from Christmas holidays. When a sufficient return had not been received within about three weeks, another questionnaire was mailed to those who had not responded. This mailing was timed to reach the students during the week of registration for second semester, before their class work became pressing. Returns sufficient to bring the total above sixty-five percent had been received within two weeks of the second mailing, so no further mailings were attempted. The return envelopes from each seminary were stamped with a different issue of postage stamp so that returns could be sorted by schools. The returns were received, sorted, examined, tabulated, and evaluated.

²⁹Ibid.

In tabulating the results, a work table for each question, or group of related questions, was prepared. The responses on the questionnaires were indicated in the appropriate locations on these work tables by check marks. These check marks were then totaled. The tables resulting from this procedure will be found in the next chapter and in the appendix.

After the questionnaires had been tabulated, the 1964-65 catalogues from the six seminaries were examined to determine their similarities and diversities as related to entrance qualifications, speech requirements, and speech course offerings. The results of this examination were tabulated in a manner similar to the tabulation of the questionnaire information, and will be found in the following chapter.

SUMMARY

This chapter has presented the procedures utilized in this study. These procedures involved the development of an instrument (a questionnaire) which would survey the correct population in order to accomplish the aims of the study, the limitation of that population to an appropriate group, the test of the survey instrument, the application of the instrument to the sample, and the method of handling data secured from the survey. They further involved the examination of seminary catalogues, in order to secure information concerning current seminary speech curricula.

CHAPTER IV

RESULTS OF THE STUDY

It is the purpose of this chapter to set forth, in exposition and in tabular form, the results of a survey of speech training among potential Southern Baptist ministers. The survey was made by sending questionnaires to a random sample of Southern Baptist ministerial students in the six Southern Baptist seminaries. Of the one hundred twenty-eight questionnaires which were mailed out, fourteen were undeliverable, giving an adjusted sample of one hundred fourteen. Of this number, seventy-seven were returned completed, for a return of sixty-eight per cent.

I. STUDENTS

Background. Considering the diversity of geographical location of the schools which the students were attending (east coast to west coast) a considerable degree of similarity was revealed in their undergraduate backgrounds: The majority of the respondents had attended one or more Baptist colleges. Thirty-six had attended Baptist colleges exclusively. A majority had also attended public-supported colleges. Thirteen had attended public-supported colleges exclusively. The other twenty-eight had attended schools of other denominations, private schools, or some mixture of the four categories. Almost half (36) had attended more than one college (Table 1).³⁰

³⁰A table of information concerning the colleges attended by the respondents comprises appendix A. All were accredited institutions with the exception of one senior, private school.

Table 1. Colleges attended by Southern Baptist seminary students, by classification.

Classification		No.	No. of
Program level	Source of support	attending	schools
Senior	Baptist	62	22
Junior	Baptist	8	6
Senior	Other church	5	5
Senior	Public	43	34
Junior	Public	5	5
Senior	Private	2	2

All of the institutions involved in this study were accredited by state and/or regional accrediting agencies except one senior, private school (attended by one student) which was approved, but not accredited.

A larger percentage of respondents who had attended only Baptist colleges took speech courses, both required and elective, in both college and seminary, than did those who had attended only public-supported colleges (Tables 2 and 3). Additionally, those exclusively Baptist school students who took speech training generally took a higher number of hours of training than did the public-supported school respondents.

Table 2. Speech hours of students who attended only Baptist colleges.

No. of speech hours	College		Seminary	
	Required	Elective	Required	Elective
0	14*	10*	8*	31*
1	3	2	3	2
2	1	1	6	1
3	9	6	1	0
4	1	0	4	1
5	2	3	0	0
6	4	6	9	0
6+	2	8	5	1

N=36; 47% of respondents attended only Baptist colleges

*These columns represent the number of students in each category.

Table 3. Speech hours of students who attended only public-supported colleges.

No. of speech hours	College		Seminary	
	Required	Elective	Required	Elective
0	6	7	7	13
1	0	0	0	0
2	0	1	2	0
3	5	4	0	0
4	1	0	0	0
5	0	0	0	0
6	1	1	4	0

N=13; 17% of respondents attended only public-supported colleges

The majority of respondents held similar undergraduate degrees (Table 4). All of them held at least a baccalaureate degree.

Table 4. Degrees held by Southern Baptist ministerial students in seminary.

Degrees	Number of students
AA and BA*	3
AA and BS	2
BA	54
BS	17
BA and MA	1

N=77; 100% of respondents

*AA is Associate of Arts, a junior college degree

BA is Bachelor of Arts, a senior college degree

BS is Bachelor of Science, a senior college degree

MA is Master of Arts, a graduate school degree

Over eighty per cent of the respondents first entered college during the same seven-year period (1954-1960) beginning ten years before the study, and first entered the seminary during the same four-year period (1961-1964) (Table 5). All but one of the respondents were Bachelor of Divinity candidates. The single exception was a Bachelor of Divinity graduate who was taking additional courses in theology as a special student.

Table 5. Years Southern Baptist seminary students first entered college and seminary.

Year :	Number entering college :	Number entering seminary
1964		14*
1963		26
1962		14
1961		11
1960	9**	4
1959	9	4
1958	12	1
1957	8	1
1956	8	0
1955	10	1
1954	7	0
1953	2	0
1952	2	0
1951	2	1
1950	3	
1949	3	
1948	0	
1947	1	
1946	0	
1945	1	

N=77; 100% of respondents

*65, 84%, entered seminary during 1961-1964

**63, 82%, entered college during 1954-1960

The current standing of the respondents was fairly evenly distributed over the three-year Bachelor of Divinity course, although slightly concentrated toward the upper end of the range (Table 6).

Table 6. Classification of Southern Baptist seminary students at time of study.

Year classification :	Number of students
First	15
Second	32
Third	29
Special	1

N=77; 100% of respondents

Only seven of the respondents had attended any seminary other than the one attended at the time of the study. It will be noted that this circumstance contrasts considerably with the thirty-six who had attended two or more colleges (ante, p. 27).

By the time they entered college, the majority of respondents had made their decision to enter the ministry. By the time they entered college, forty per cent had already decided that they would attend seminary. These two decisions were simultaneous ones for the majority of respondents (Table 7).

Table 7. Time of decisions to enter ministry and to attend seminary.

Time of decision	Number making decision		
	Enter ministry	Attend seminary	Simultaneous
Before entering college	44	30	30
While a college freshman	6	4	2
While a college sophomore	5	6	4
While a college junior	9	10	7
While a college senior	5	10	5
After college graduation	8	17	8
Total	77	77	56

N=77; 100% of respondents

The respondents were different enough in their choices of undergraduate speech courses that their training reflects the full range of speech offerings, but they were similar enough that the majority of their hours is concentrated in fundamentals, public address, and discussion/debate (Tables 8 and 9). The highest number of hours was taken in fundamentals, while almost no training was taken in speech pathology. Participation in homiletics was about the same as that in discussion/debate/conference.

Table 8. Undergraduate hours of speech credit earned by Southern Baptist seminary students, by classification.

Classification	Hours										
	1	2	3	4	5	6	7	8	9	10	10+
Fundamentals											
Phonetics	0	3	23	4	1	15	0	0	1	0	0
Public address											
Oral interpretation	0	2	21	5	3	9	0	1	2	1	0
Discussion/Debate											(12hrs)
Conference	0	2	10	1	0	1	0	0	0	0	1
Theatre/Drama											(15hrs)
Acting	0	4	6	0	0	4	1	1	0	0	1

Table 8 (concl.).

Classification	:	Hours										
		1	2	3	4	5	6	7	8	9	10	10+
Radio												
Television		0	1	1	1	0	2	0	1	1	0	0
Pathology/Therapy												
Correction		1	0	4	0	0	0	0	0	0	0	0
Homiletics/Preaching												
Sermon delivery		0	2	11	3	0	2	1	0	0	0	0
Story telling		0	0	1	0	0	0	0	0	0	0	0
History of oratory		0	0	1	0	0	0	0	0	0	0	0

Table 9. Total hours of undergraduate speech credit earned by Southern Baptist seminary students.

Hours	:	Number of students
0		7*
1		0
2		4
3		16
4		2
5		4
6		16
7		0
8		3
9		9
10		1
12		2
14		1**
16		1
17		1
20		1
21		1
24		2
25		2
28		1
30		1
36		1
43		1

N=77; 100% of respondents

*49, 64%, had 0-6 hours

**These higher-hour students are six speech majors and seven speech minors.

Among the seventy-seven respondents, six were speech majors and seven were speech minors during their undergraduate training (Table 9).

Current Speech Training. Most of the respondents had completed about the same amount of speech training at the time of the survey, i.e., from three to six hours in college and from two to six hours in the seminary (Table 10). A much wider range exists on the college than on the seminary level, the seminary range being only half that of the college range. Comparing the required hours on each level reveals little difference; however, comparing the elective hours on each level reveals a notably higher number on the undergraduate level, even apart from the speech majors and minors. It will be noted that on the undergraduate level, only five more people took required courses than took elective courses, while on the seminary level only eight of the seventy-seven respondents indicated involvement with elective courses. However, on the undergraduate level, a few of those who did take elective courses took many more hours than those who took only required courses. It is evident that the speech majors and minors account for the extra hours.

Table 10. Hours of speech credit earned by Southern Baptist seminary students at time of survey.

	<u>College</u>				<u>Seminary</u>			
	<u>Required</u>		<u>Elective</u>		<u>Required</u>		<u>Elective</u>	
Hours:	Semester:	Quarter:	Semester:	Quarter:	Semester:	Quarter:	Semester:	Quarter:
0	26	-	31	-	22	-	69	-
1	4	1	1	1	5	0	2	0
2	1	0	3	0	13	0	3	0
3	25	2	15	1	2	0	1	0
4	2	2	0	0	6	2	1	0
5	2	0	1	2	1	0	0	0
6	6	1	8	0	17	0	0	0
7	0	0	1	0	1	0	0	0
8	0	0	5	0	6	1	0	0
9	1*	0	0	0	0	0	0	0
12	0	0	1	0	0	0	0	0
14	1	0	0	0	0	0	0	0

Table 10 (concl.).

:	College				:	Seminary			
	Required	:	Elective	:		Required	:	Elective	:
Hours:	Semester:	Quarter:	Semester:	Quarter:	Semester:	Quarter:	Semester:	Quarter:	Quarter
16	0	0	0	0	0	0	1	0	0
17	0	0	1	0	0	0	0	0	0
18	0	0	1	1	0	0	0	0	0
19	0	0	1	0	0	0	0	0	0
21	0	0	1	0	0	0	0	0	0
22	0	0	1	0	0	0	0	0	0
27	1	0	0	0	0	0	0	0	0
28	0	0	1	0	0	0	0	0	0
30	1	0	0	0	0	0	0	0	0
32	<u>1</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>1**</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>
	71	6	72	5	74	3	77	0	0

N=77; 100% of respondents

*Those students reflecting a high number of "required" hours were evidently speaking in terms of requirements for majors or minors, not SCHOOL requirements for all students.

**An examination of this questionnaire leads to the conclusion that this student indicated all required seminary hours completed to date, not just required hours in speech. No seminary required more than eight hours of speech and preaching.

Note: These and a few other minor inconsistencies appeared to exist in the raw data, but as there was no guaranteed accurate means of removing the inconsistencies which would at the same time be infallibly free from the possibility of introducing even greater error, it was decided to take the data at face value. The data requested were estimations produced from memory, so some leeway from pin-point accuracy must be granted. Unless there is bias, it would have to be admitted that error was as likely to occur in one direction as in the other.

Almost all of the respondents either have taken or indicated that they expected to take some speech training in the seminary. However, the number of hours is rather small, and is distinctly contrasted to the training received or anticipated in homiletics (Table 11). The total of college and seminary speech hours earned by each student is not large in the majority of cases (Table 12).

Table 11. Seminary hours of speech credit earned or expected to be earned by Southern Baptist seminary students, by classification.

Classification	:	Hours											
		1	2	3	4	5	6	7	8	9	10	10+	
Fundamentals	:												
Phonetics		1	19	1	0	1	0						
Public address													
Oral interpretation		1	8	1	3	0	2						
Discussion/Debate													
Conference		0	0	0	0	0	0						
Theatre/Drama													
Acting		0	1	0	0	0	0						
Radio													
Television		0	2	1	0	0	0						
Pathology/Therapy													
Correction		1	1	0	0	0	0						
Homiletics/Predaching													12hrs
Sermon delivery		0	8	3	15	1	28	2	4	1	2	3	

Table 12. Total hours of college and seminary speech, both earned and anticipated.

Hours	:	Students	:	Hours	:	Students
0		1*		15		5
1		0		16		1
2		2		17		4
3		1		18		3
4		2		19		0
5		1		20		1
6		3		22		2
7		5		25		1
8		6		26		3
9		6		29		1
10		3		33		1
11		4		34		2
12		8		36		1
13		4		39		1
14		2**		44		1
				49		1

N=77; 100% of respondents

*This column represents roughly the students who had six hours or less of undergraduate speech, plus two hours of required (?) seminary speech and six hours of required homiletics: 48, 62% of respondents.

**Subtract six hours of required homiletics and 62% of Southern Baptist preachers are getting through college AND seminary with a total of eight, or less, hours of speech training.

One obvious difference between college and seminary speech training is the increase in homiletics taken on the seminary level. Only seven of the respondents anticipated any speech training beyond the Bachelor of Divinity level. Reasons for both of these conditions will be suggested in the following chapter.

II. SEMINARIES

An examination of the 1964-1965 catalogues of the six Southern Baptist seminaries reveals considerable uniformity in some areas and considerable diversity in others. The catalogues are uniform in their inclusion of the American Association of Theological Schools statement on pre-seminary studies (see appendix B).

It will be noted from this statement that the association recommends, in the area of "English--literature, composition, speech and related studies. At least six semesters." This is as near as any of the seminaries comes to requiring any undergraduate speech training. In other words, if the student's undergraduate school required no speech training, the seminary may get a student who has had none at all. It will be developed subsequently that four of the six seminaries require only six hours of homiletics in the way of speech training, and the other two require only two hours of basic speech training in addition to the six hours of homiletics.

The catalogues reflect further uniformity among the seminaries in their requirement of a baccalaureate degree for the attainment of the Bachelor of Divinity degree. However, there are several different

policies applied as to when the baccalaureate is required. Southwestern requires it for admission to the Bachelor of Divinity course.³¹ Southern requires that all applicants under the age of thirty be college graduates, or within twelve semester hours of graduation.³² In any case, a student must meet his college prerequisites for a degree prior to the beginning of his second year in residence at the seminary.³³ New Orleans requires applicants under age thirty (except students' wives) to be college graduates, and requires Bachelor of Divinity candidates to have a baccalaureate degree.³⁴ Southeastern requires Bachelor of Divinity applicants to have the baccalaureate or submit to conditional enrollment upon the completion of one hundred semester hours of college work. This conditional enrollment can continue only for thirty-two semester hours of seminary work, by which time the college work must be completed.³⁵ Golden Gate requires all degree candidates to have earned at least one hundred twelve hours of academic credit. Bachelor of Divinity candidates must have earned their undergraduate degrees before enrollment for the second year in the seminary.³⁶ Midwestern, which offers only the Bachelor of Divinity

³¹Bulletin of the Southwestern Baptist Theological Seminary, 1964-65, LVII, 1 (1964), 21, 49, 55.

³²Annual Catalogue, Southern Baptist Theological Seminary, 1964-65, (1964), 23, 38, 49, 50.

³³Ibid., p. 49.

³⁴Catalogue, New Orleans Baptist Theological Seminary, 1964-1965, (1964), 19, 20, 40.

³⁵Southeastern Baptist Theological Seminary Bulletin, XIII, 3 (1964), 31, 37.

³⁶Annual Catalogue, Golden Gate Baptist Theological Seminary, 1964-65 Academic Sessions, (1964), 18, 30.

degree, admits students who lack only a few hours on their undergraduate degrees with a view toward their completion before completion of Bachelor of Divinity study. Each case is considered on its own merits.³⁷

Speech requirements and offerings vary from none at Midwestern to a total of sixteen and eighteen hours at New Orleans and Southern (Table 13) (The numbers just mentioned exclude homiletics courses.). New Orleans offers a rather exotic "communications arts" program³⁸ (in the school of religious education. Bachelor of Divinity students may elect a number of hours in religious education.) and Southern has the only department of speech in any of the six schools, and it operates in both the schools of theology and religious education.³⁹

Table 13. Speech and preaching courses offered by Southern Baptist seminaries.

School	Hours offered				Total
	Required		Elective		
	Speech	Preaching	Speech	Preaching	
Golden Gate	0	6	6	8	20
Midwestern	0	6	0	10	16
New Orleans	2	6	14	14	36
Southern	2	6	16	14	38
Southeastern	0	6	4	18	28
Southwestern	0	6	16	10	32
Average	.67	6	9.3	12.3	28.3

³⁷Midwestern Baptist Theological Seminary, Catalogue 1964-1965, (1964), 26.

³⁸Catalogue, New Orleans Baptist Theological Seminary, 1964-1965, (1964), 71.

³⁹Annual Catalogue, Southern Baptist Theological Seminary, 1964-65, (1964), 82, 143.

It is interesting to note that while the seminaries are divergent in the speech offerings and requirements, they are uniform in their requirement of six hours of homiletics (called "preaching" at some of the seminaries) (Table 13).

The older and larger seminaries offered a larger number and a greater variety of speech courses than the younger and smaller ones, but all required about the same number of hours of speech training in their Bachelor of Divinity courses (Table 13). (For purposes of tabulation, homiletics courses are included without regard to their content. Some are partly performance courses in which at least some of the students have opportunity to speak, while others are theory and writing courses in which students examine various types of sermons and produce some specimens on paper, but perform no oral delivery. Relying solely upon catalogues for information, it was impossible to determine which courses were performance, which were theory, and which were a combination of both.)

SUMMARY

This chapter has presented the results of a questionnaire survey of ministerial students in Southern Baptist seminaries and an examination of the catalogues from the same seminaries. Although the students who participated in the study came from all parts of the United States, attended seventy-five different colleges in nineteen different states, and were currently enrolled in six different seminaries located from coast to coast, they revealed a considerable similarity in their

undergraduate speech backgrounds. A "composite" Southern Baptist Bachelor of Divinity candidate would be one who first entered college about 1958, attended one senior public-supported college and one senior Baptist college in one of the southern states and graduated with a Bachelor of Arts degree. He entered seminary in 1963 and was classified as a second-year student at the time of the survey. He made his decisions to enter the ministry and to attend seminary before entering college. He took less than seven hours of speech in college, most of it required, in fundamentals and public address. In seminary he took, or expected to take, less than seven hours of speech and homiletics, all required. The little amount of speech, if he took any at all, was in fundamentals.

As for the seminaries themselves, they were found to offer a considerable variety of speech and homiletics courses, but these were, at least for the most part, elective courses. They uniformly required six hours of homiletics, but practically no speech. The older and larger seminaries were found to have more offerings and requirements than the newer and smaller schools. The "composite" seminary attended by the "composite" student was an old one which required no speech, offered only about ten hours, but required six hours of homiletics and offered about twelve more.

CHAPTER V

CONCLUSIONS FROM THE STUDY

The purpose of this chapter is to set forth conclusions drawn from the findings of the survey and the literature on the subject which was examined preparatory to the study, and to propose some recommendations in the light of these findings and conclusions.

I. CONCLUSIONS FROM THE REVIEW OF THE LITERATURE

As indicated in the review of the literature in chapter one, no previous study is known which deals directly with the students themselves. For this reason there was little or no foundation upon which to build the major part of this study. Only in the section dealing with the examination of seminary catalogues was help for this study found in the review of the literature.

The review of the literature revealed the generally undesirable, if not deplorable, condition which exists with regard to ministerial speech training in many seminaries and colleges: Speech offerings are absent or extremely limited; speech faculties are non-existent, non-professionally trained, or limited in number or time; students work with little or no equipment and have insufficient opportunity to practice and perform. The few cases in which the opposite circumstances exist create a striking contrast. There was some indication that numerous educators and other influential leaders recognized the limitations and seemed to be using their influence to strengthen speech training programs.

Additional information from one of the studies previously cited will serve to illustrate the picture in general. If the sample utilized in Cecil D. Etheredge's study is representative of the ministerial population in general, ninety-three per cent of Southern Baptist pastors go to college. Seventy-nine per cent graduate. Eighty-four per cent go to seminary and sixty-nine per cent graduate.⁴⁰ This presents a fairly encouraging picture of academic preparation for the "typical" Southern Baptist minister. However, when his speech training is considered, the picture is not nearly so encouraging. Twenty-six per cent of those Southern Baptist ministers interviewed had no undergraduate speech course (31). Sixteen per cent had no speech course in seminary (34). At least it may be said to their credit that none of them advised against undergraduate speech training and only two advised against seminary speech training (36).

It might be assumed that those who are not actively preparing for the ministry during their undergraduate career, i.e., those who do not decide until late in their undergraduate career, or perhaps after graduation, to enter the ministry, might account for the number who have no undergraduate speech training. However, either times have changed, or else this would be an unwarranted assumption, for there were no data produced by the present study to show that the speech training of those who decided before college to enter the ministry was significantly different from that of those deciding after their sophomore year.

⁴⁰"An Analysis of the Speech Education of Protestant Ministers in Four Selected Denominations in Twelve Southern States." Unpublished Master's thesis, University of Alabama, University, Alabama, 1952, p. 29.

II. CONCLUSIONS FROM THE STUDENTS' ACADEMIC EXPERIENCE

Undergraduate training. It can be concluded from examining the academic backgrounds of Southern Baptist ministerial students that whatever is done in terms of enforcing speech training policies will have to be done on the seminary level. Too many of the students attend non-Baptist colleges, or multiple colleges, for any general policy to be enforced on the undergraduate level (Tables 1 and 3). The seminaries require only a baccalaureate degree for enrollment in the Bachelor of Divinity course, and there are exceptions to even this requirement, so it is doubtful if any specific course requirements will be imposed upon seminary applicants.

It may further be concluded from these data that Southern Baptist ministerial speech preparation will never be rigidly controlled on the undergraduate level, nor will it suffer from "in-breeding," since so much of it is acquired in non-Baptist, especially public-supported, schools. Much of it is not even aimed toward the ministry (Table 1).

Southern Baptist ministerial students, as well as their teachers and administrators, are quality conscious. Only one of the seventy-seven respondents attended a non-accredited college. More and more, Southern Baptist ministerial students are avoiding the non-accredited Bible schools (Table 1).

There appears to be some proclivity for speech training among students who attended only Baptist colleges (Tables 2 and 3). Several assumptions are possible as to the reason for this condition:

(1) These students may have had a greater awareness of their future

leadership roles in churches, either as potential ministers or as laymen, than did those who attended only public-supported schools; (2) they may have encountered curricula which demanded more speech training than did their public-school educated counterparts; (3) they simply may have encountered more opportunity for speech training than did their public-school educated counterparts; or (4) those students who attended only public-supported schools may have been pursuing special curricula which led in a direction away from speech training. Whatever the actual reason(s), these must all remain assumptions, for there was insufficient data from this study to explain the condition. This condition might be included in some subsequent study.

If this sample was representative of the entire population, it may be postulated that while almost half of all Southern Baptist ministers who hold a Bachelor of Divinity degree have attended only Baptist colleges, almost one-fifth of them have never attended a Baptist college. In other words, about one-fifth of the Southern Baptist seminary-trained pastors have "secular" undergraduate backgrounds. What is done for these ministers' theological academic training depends entirely upon the seminaries.

It is apparent (Table 4) that Southern Baptist ministerial students are fully aware of what is required for pursuit of the Bachelor of Divinity degree. Not one of the respondents in this study was lacking his baccalaureate degree. One had even earned his master's. This condition suggests that if seminaries were to institute stronger speech requirements, the information would filter down to undergraduate students.

Since over eighty per cent of the respondents had received their college training within the past ten years and had first entered seminary within the past three years (Table 5), it may be concluded that the data reflected in the study are current and conclusions will be applicable to present-day ministerial students. This was the primary condition being sought in excluding from the study those ministers who might have received their training twenty to forty years ago.

It is felt that the respondents are fairly representative of all Bachelor of Divinity students in that they are fairly evenly distributed over the three-year range of the Bachelor of Divinity curriculum.

It is evident that the respondents were much more stable in their seminary attendance than they were in their college attendance. While thirty-six had attended more than one college, only seven had attended more than one seminary. It may be that (1) they had become more mature in their choices; (2) there was not another seminary easily accessible, geographically or economically; (3) they had secured employment which restricted their movement; or (4) they were not through seminary yet and still might move to another school at some time after this study was made. Again, these can be only possible assumptions, as there was no explanation for this condition sought.

The survey revealed that about ten per cent of the respondents did not decide to enter the ministry until after graduating from college (Table 7). If this group is representative, the undergraduate training of about one-tenth of all Southern Baptist pastors is not

purposefully pre-ministerial. At least this proportion of future pastors depends entirely upon the seminaries for their academic theological preparation. When this number is added to the group who attend only public-supported schools and the duplications are removed so that no person is counted twice, there is a total of eighteen, or almost one-fourth (specifically, 23%), of all Southern Baptist pastors who would be unreached by any pre-ministerial requirements carried out on the undergraduate level. [In view of these findings, it may be no mere coincidence that Southern Baptists have historically championed the existence of both a public and a private school system.]

An attempt was made to determine whether or not the decision to enter the ministry had any effect upon the amount of speech training taken by ministerial students. To this end, questions were asked concerning the amount of speech training taken before and after the decision to enter the ministry. The majority of students made this decision before entering college, so nothing could be determined from a direct examination of this item.

However, by comparing the number of undergraduate speech hours of those who decided before college to enter the ministry with that of those who decided after the sophomore year to enter the ministry, it was hoped to establish some foundation for concluding that this decision had some effect upon the speech training taken. As it turned out, there was not enough difference between the number of hours taken by one group and the number of hours taken by the other group to support such a

conclusion. The conclusion, then, was that there is no difference in the amount of speech training of those who decide before college to enter the ministry and those who decide later than the sophomore year to enter the ministry.

While seeking another bit of evidence on this condition, it was learned that eight of the speech majors and minors decided before college to enter the ministry. Of seventy-seven respondents, there were only thirteen speech majors and minors. Also of seventy-seven respondents, there were forty-four who decided before entering college to enter the ministry. With only thirteen out of seventy-seven in the former group, and only eight of that former thirteen in the forty-four of the latter group, there was little evidence either that (1) Southern Baptist ministerial students are any more likely to major or minor in speech than in any other subject, or that (2) those who decide before college to enter the ministry are any more likely to be speech majors or minors than are those who make this decision later in their academic careers.

The old traditional "basic" speech courses proved to be the most popular, or perhaps the most readily available, with the sample group (Table 8). It is further possible that they were taking a pragmatic view during their college training toward the day when their primary functions would be preaching, praying and reading the Bible in public worship, or other public speaking situations, and participating in discussions and conferences. If this be the case, their foresight is to be congratulated, for every bit of academic preparation for these functions pays dividends in later practice.

It is a curious coincidence that the same proportion (seventeen per cent--but not the same thirteen people) of respondents were speech majors or minors as were attendants of only public-supported schools. With almost one-fifth of all Southern Baptist ministerial students being speech majors or minors, the speech education profession has an opportunity to make a profound effect upon this professional group. In fact, when this group is considered, and non-majors and minors who take considerable speech training are added to it, it may be postulated that no other single group (with the exception of seminary theologians) has any greater opportunity to affect the future performance of such an influential segment of the population.

Apart from the speech majors and minors, the picture of speech training for pre-ministerials is not particularly encouraging (Table 9). Almost two-thirds of the respondents had less than seven hours of undergraduate speech training. If this group is representative, two-thirds of all Southern Baptist Bachelor of Divinity candidates are pursuing their seminary studies and expecting to go out into a career of oral communication with no more than two or three semesters of basic speech courses. This group stands in direct and glaring contrast to the one-fifth who are speech majors or minors. To visualize the condition, round the fractions to sixths and imagine a pie cut into six pieces: One piece represents the speech majors and minors. Four pieces represent those with fewer than seven hours of undergraduate speech training. The one remaining piece represents the "middle ground" between six hours and a minor in speech. There are not many in the middle ground.

Unless there are those who would argue that six hours of undergraduate speech training are "sufficient" for the minister, it is evident from this study that there is a deficiency in speech preparation for the ministry among Southern Baptists.⁴¹

Seminary training. Thus far the primary concentration has been upon undergraduate speech training. But when seminary speech training is examined (Tables 10-12) the total picture improves but little, if any. In fact, viewed from some perspectives it becomes worse.

On the undergraduate level over half of the respondents took elective as well as required courses in speech (Table 10). This condition reflects some awareness of the value of speech training in modern education, whether pre-ministerial or not. However, on the seminary level, only eight of the respondents took elective speech courses. Is it possible that they concluded that they had already elected heavily enough in speech? Or did they perhaps conclude that their speech courses did not "do them any good"? Maybe they felt that the six-hour seminary requirement in homiletics was sufficient for their needs. Perhaps the pressure to fill their curricula with more "solid" courses caused them to avoid speech training. Or it may have been that the type of speech courses offered in seminary, e.g., radio, television, storytelling, group discussion, drama, did not

⁴¹When it is recognized that a sizeable number of Southern Baptist pastors are neither college graduates nor Bachelor of Divinity seminary graduates (thus not included in this study) it will be understood that the actual proportion of all ministers with deficient speech preparation is even greater. In view of this fact it is no wonder that speech ineptitudes are commonplace among them. Rather, it is a wonder they do as well as they do.

appear appealing. One other conjecture, perhaps the most plausible, is possible: They simply did not find the speech courses. Much of the seminary speech training is offered in the schools (or departments) of religious education. Many theology students simply do not look in that section of their catalogues to see what is offered, or else they decline to take electives out of their own school. Whatever the reason, a great deal of potential speech training (Table 13) is going unused by Bachelor of Divinity students in Southern Baptist seminaries (Table 10).

There is another point relevant to the discussion of undergraduate electives: A few of the students who took elective speech courses took many more hours of speech training than those who took only required hours. This condition may be viewed from either of two opposing points of view: (1) It is an insignificant fact, existing in the nature of the case, i.e., colleges simply do not require large numbers of hours in speech, therefore no one could take a high number of required hours; or (2) it is a significant fact, stemming from the related fact that although it is not possible to take a high number of required hours, it is possible to take a low number of elective hours. Therefore, those who elected large numbers of hours in speech had the greater internal motivation. While nineteen of the forty-six respondents who took some electives took only three hours or less, seven of the forty-six took twelve hours or more, up to a maximum of twenty-eight. Thus, the top two students in electives took about as many hours of speech as did the entire nineteen who took three or less. Unfortunately, the major

significance of this finding is a negative one: Only a very slight minority of Southern Baptist ministers have a concept of the value of speech training in their academic careers. Perhaps if they possessed prophetic insight the picture would be different.

As attention is turned toward the seminary speech training of the respondents, the situation does not improve (Table 11). A few of the respondents had taken (or were expecting to take) a few hours in fundamentals and public address courses, but practically nothing else, except their homiletics courses.⁴²

The findings in the area of total college and seminary speech training were perhaps the most discouraging. When it was discovered that many students had little or no speech training in college, there remained hope that this deficiency might be rectified in seminary. When the seminary record was examined by itself, there was hope that the majority of students might have taken adequate speech training on the undergraduate level. However, when these two records were combined, and total hours were discovered, there remained no hope for these students to receive adequate speech training.

While there were those who received adequate training, they were a distressing minority. With sixty-two per cent (almost two-thirds) receiving less than fifteen hours of speech training (an average of one hour or less per semester during the entire college and seminary

⁴²It is evident from the responses that a number of the respondents were not aware of the six-hour requirement in homiletics, as twenty-seven indicated they had taken, and expected to take, less than six hours.

career) a condition of inadequate speech training is revealed. In terms of actual courses, this number of hours would amount to a condition similar to this:

College:	One semester of fundamentals	3 hours
	One semester of public address	3 hours
Seminary:	One semester of voice and diction	2 hours
	Three semesters of homiletics	<u>6 hours</u>
	Total:	14 hours

It should be remembered that this condition is for those who have had at least fourteen hours, and even this is not a strong program. About sixty per cent of the respondents did not have even this much training.

In terms of the minister's future task, would the following speech recommendation be unreasonable?

College:	One semester of fundamentals	3 hours
	One semester of public address	3 hours
	One semester of oral interpretation	2 hours
	One semester of forensics	2 hours
	One semester of persuasion	2 hours
	One semester of group discussion	3 hours
Seminary:	One semester of pulpit address	2 hours
	One semester of storytelling	2 hours
	One semester of radio-TV	2 hours
	One semester of drama	2 hours
	Three semesters of homiletics	<u>6 hours</u>
	Total:	29 hours

This schedule, while allowing at least some preparation in most of the types of oral communication which are likely to confront the minister, still does not allow any courses in pathology, history or philosophy of oratory, or communication theory. It is broad, rather than deep, and should be considered in terms of minimal rather than maximal requirements. It might be noted that while the written use of the native language is emphasized throughout the college and seminary careers in the preparation of class reports, essay questions and term papers, the oral use of the language receives no such emphasis. It is not unusual for a seminary graduate to have written a total of twenty-four, or more, term papers and book reports alone, to say nothing of his class project reports, English compositions, and field service reports. However, there is nothing comparable to this in the area of oral communication. It is ironic that the seminary graduate is eminently better prepared for a writing ministry than for a speaking ministry, but is thrust out into a ministry that is predominately oral rather than written. Is it asking too much that the minister receive an average of at least one two-hour course per semester during his college and seminary training? Even if this were a pre-ministerial requirement during college, it would still miss the large number of students who either attend non-Baptist colleges, or who do not decide until after college to enter the ministry. In other words, even this program would not remove all of the deficiencies in speech preparation. But it would help!

The survey revealed an increase of homiletics courses on the seminary level. There are several possible explanations for this condition: (1) Many of the respondents attended non-Baptist colleges; (2) some of the respondents did not decide to enter the ministry until after graduating from college (neither of these two groups would be likely to encounter homiletics courses on the undergraduate level); (3) the seminaries both require and offer more homiletics training than the colleges. In view of these facts related to the institutions, no conclusions should be drawn about students' decisions concerning increasing homiletics training in seminary, or recognizing deficiencies in homiletics training on the undergraduate level. It is a situation that is, for the most part, out of the students' hands.

If there were any thoughts that any weighty proportion of the respondents were planning for speech preparation beyond the Bachelor of Divinity level, they were dispelled by the findings of the survey. Only seven respondents, less than one-tenth, indicated any such intention. It is possible that other respondents intended no academic preparation past the Bachelor of Divinity level. It is also possible that they expected preparation, but intended to avoid speech. No definite conclusion can be drawn, as nothing was included on the questionnaire to provide an explanation.

III. CONCLUSIONS FROM AN EXAMINATION OF SEMINARY CATALOGUES

The situation revealed in the seminaries is one of both uniformity and diversity. The seminaries uniformly required six hours of

homiletics and almost uniformly offered some elective speech courses (Table 13). They further almost uniformly required no speech courses. Only two of the six required two hours each in speech. The diversity of the seminary curricula is more evident. One seminary required no speech, offered no speech and provided only sixteen hours of homiletics, while another required two hours of speech, offered sixteen hours more, and provided a total of twenty hours of homiletics, for a grand total of thirty-eight hours of speech and homiletics. Whereas pre-ministerial speech requirements would miss almost one-fourth of all Southern Baptist ministerial students, actually more if the non-college and non-seminary group were considered, the seminaries have opportunity to impose requirements upon one hundred per cent of their students. It is, then, to their credit that they require a minimum of six hours of homiletics (speech-content) courses of all Bachelor of Divinity candidates (Table 13), but it is to their shame that only two of them require even two hours of speech fundamental-type courses. The redeeming factor is that they all offer much more than they require, with the exception of the one which offers none.

Of the five which offer elective hours in speech, two offer them only in the department or school of religious education, not in the department or school of theology. One school offers only four hours, and these are in the theology department. The two remaining schools offer speech electives in both theology and religious education schools, but by far the majority are offered in the schools of religious education. The total hours of speech in theology departments is fourteen; in religious education departments it is forty-two.

The "average" seminary requires less than one hour of speech and six hours of homiletics, offers a little over nine hours of speech and a little over twelve hours of homiletics, for a grand total of just over twenty-eight hours. This average compares favorably with the recommendation on page fifty-two, except that the adequate speech preparation is offered as electives rather than as required hours. If the seminaries were clustered a little nearer around this average, rather than being so divergent from it, there would not be so much reason for concern. Further, if the students were electing more speech hours, there would be no need to suggest increasing requirements. It is to be hoped that as the younger seminaries grow and their curricula are strengthened, their requirements and offerings in speech will increase.

From these findings, it is questionable whether or not seminary speech teachers and administrators are aware of the paucity of speech preparation among their Bachelor of Divinity students. When sixty-two per cent of Southern Baptist preachers can get through college and seminary with a total of less than nine hours of speech training, there is an evident weakness.

It appeared that the seminaries were depending upon the colleges for speech training. Five of the six seminaries included a stop-gap speech course, i.e., one which furnished a few necessary fundamentals for students who had had insufficient speech training, but none of them required enough speech training to make any appreciable contribution to a preacher's ability.

Only one of the seminaries had a speech department. Some of the others offered considerable training in oral communication, but two observations are in order: (1) What courses are offered are in the schools of religious education and (2) what speech-content courses are offered are not always identified in the catalogues either by grouping or description. An example of this condition is one course listed under principles of religious education: "Teaching and Group Dynamics." This course involves considerable practical experience in group discussion, but no mention is made of it in the description. How many other speech-content courses may be lying undiscovered in the catalogues is an open question.

One simple, practical, immediate thing the seminaries could do toward rectifying the weakness in ministerial speech training is to identify the speech and speech-content courses that are offered anywhere in the institution, and call these courses to the attention of Bachelor of Divinity students with appropriate notes in the catalogues. They could further urge the use of these courses as elective hours in the Bachelor of Divinity program.

It is understood that the seminary administrators have problems of their own, e.g., they work with severely limited funds, faculties (numerically speaking), and time, i.e., they have only six semesters, ninety-six semester hours, in which to prepare ministers for their future work. Perhaps these administrators feel that eight hours of speech training, one-twelfth of the total seminary hours, is too much to

require in an already pressed curriculum. Perhaps they assume that their Bachelor of Divinity candidates are coming to the seminary with adequate speech training so that they do not need to be concerned with this facet of preparation. If this is the case, it is to be hoped that the results of this survey will enlighten these administrators as to the actual conditions which exist. If these data are doubted, it would be easy enough for each seminary registrar or dean of admissions to check the transcripts of Bachelor of Divinity applicants, or inquire of the applicants by question on the application form. It can hardly be argued that if two-thirds of all Bachelor of Divinity students are entering Southern Baptist seminaries with less than seven hours of speech training, nothing needs to be done about it. Surely no seminary administrator would maintain that this is sufficient undergraduate speech training for a man whose future ministry is to major upon the oral communication of divine truth.

In order to implement a program leading to strengthening ministerial speech preparation, it is possible that Southern Baptist colleges could require of pre-ministerial students a program similar to the fifteen-hour plan presented on page fifty two. The seminaries, in turn, could increase their speech requirements to be in line with the proposed fourteen-hour plan. They would have the additional alternative of requiring additional speech training of those students who did not meet pre-ministerial minimums.

An alternative solution would be for the seminaries to assume the entire responsibility for providing ministerial speech training by

requiring the entire twenty-nine-hour program of all those who do not meet that minimum standard. Although this is a solution, it is hardly a tenable one, for it would demand that seminary students spend almost one-third of their academic career in speech training. This is an unreasonable proportion. There is too much else to be learned on the seminary level.

Another alternative for the seminaries is to require a similar program of all Bachelor of Divinity candidates. Those who do not meet the requirement could simply be expected to make up their deficiency by enrolling in appropriate courses in adjacent colleges. University departments require that certain deficiencies in undergraduate training be removed before granting graduate degrees. It is no less tenable for seminaries to impose similar requirements.

Whatever solution is eventually found, it is to be hoped that the three seminaries now offering a considerable number of speech electives (Table 13) would consider making at least some of those electives requirements, and that as the other three seminaries grow older and larger they will strengthen their speech programs.

The greatest discrepancy which appeared from the entire study was the gap between what the colleges were discovered by the review of the literature to offer, what the seminaries were revealed to offer (Table 13), and what the students are actually taking (Table 12).

Had it been discovered that the majority of students were electing adequate speech hours, there would have been no need to suggest increasing requirements, on either the college or seminary level. However, in view of the picture developed from the survey, hardly any tenable alternative is available.

Donald A. Waite's study revealed that of one hundred seventeen accredited seminaries, up to 91.5 per cent of them may permit students to begin their graduate study with no formal speech preparation. He argues for more extensive undergraduate training.⁴³ He further argues that the average number of required speech and homiletics courses (3.8; 7-10 semester hours) is too low.⁴⁴ Again, if the electives were higher, the requirement would not be too low. But in view of the electives, the requirement is too low.

One desired conclusion of this study was to establish the trend in Southern Baptist ministerial speech training. Comparing the findings of Waite's 1953 study of four of the Southern Baptist seminaries, and the findings of the present 1964 study of the same four institutions, a trend can be discerned (Table 14).

Table 14. Trends in Southern Baptist Seminary speech offerings.

School*	Waite's 1953 study				This 1964 study			
	Courses	Hours	Req.	Elec.	Hours	Req.	Elec.	Trend
1	12	26	10	16	20	6	14	- 6
2**	5	20	8	12	36	8	28	+16
3	12	34	9	25	38	8	30	+ 4
4	9	22	6	16	32	6	26	+10

*1=Golden Gate, Berkeley (in 1964, Mill Valley), California

2=New Orleans, New Orleans, Louisiana

3=Southern, Louisville, Kentucky

4=Southwestern, Fort Worth, Texas

**It appears that Waite did not find all the speech courses in the New Orleans seminary catalogue, only the ones in the homiletics department of the school of theology. He missed the ones in the school of religious education, or else he did not list other types of speech courses, e.g., radio, drama, and others not of public address type.

⁴³Unpublished Master's thesis, Southern Methodist University, Dallas, Texas, 1953, p. 155.

⁴⁴Ibid., p. 156.

It will be seen from the preceding table that the trend is toward offering more, but requiring less, speech training on the seminary level. In view of the low number of hours which Southern Baptist Bachelor of Divinity students are electing, it might be an appropriate move on the part of the seminaries to return to the higher number of required hours.

IV. FINAL GENERAL OBSERVATIONS

There are two final observations which relate to the study as a whole: 1. Obvious weaknesses to which this study was subject include (1) sampling error, i.e., the possibility, however remote, that the sample did not, for whatever reason, accurately represent the total population it was intended to represent, i.e., Southern Baptist ministerial students in Southern Baptist seminaries, (2) data error, i.e., the possibility that the respondents did not, for whatever reason, supply accurate information, and (3) treatment error, i.e., the possibility that inaccuracies were introduced by the person tabulating, examining, and presenting the data.

2. Growing out of this study, there are a few suggestions for further study: Another study could be conducted among the speech and homiletics faculties of the seminaries, investigating their curriculum philosophies, their specific course aims and general curriculum aims, and the presuppositions upon which they base their course offerings, as well as the conclusions they have drawn regarding speech proficiency of the students with whom they have come in contact during their teaching careers.

A study could be conducted to determine the relationships between the homiletics and speech areas: Are they consciously supplementing one another's work? Are they duplicating one another's work? Are they oblivious to one another's work?

A study in depth could be conducted among seminary students who are graduates of public-supported colleges and those who are graduates of Baptist colleges to determine whether or not speech course content or emphasis differs between the two types of schools. Do the Baptist schools tend to train toward a church-type speaking experience? Does one or the other concentrate more on communication theory as opposed to traditional public address courses? Does one offer a significantly stronger program than the other?

SUMMARY

This chapter has presented the conclusions, some only tentative, which resulted from an examination of the data secured from the survey, and some suggestions based upon those conclusions, e.g., there is a definite deficiency in ministerial speech training, on both the undergraduate and seminary levels, among Southern Baptists, while the trend among the seminaries is to offer more, but require less, speech training; therefore the seminaries should reverse the trend as far as the required courses are concerned, or else establish stronger prerequisites in the field of speech for Bachelor of Divinity candidates.

Further, this chapter has indicated some of the inherent weaknesses to which this study was potentially subject, and finally, it has

suggested some areas for further inquiry, e.g., studies involving the seminary speech faculties and studies involving graduates of public-supported colleges and graduates of Baptist colleges as independent groups.

APPENDIX A

Arkansas State College	2*	A**	C***
Arkansas State Teachers College	1	A	C
Arlington State College, Texas	1	B	C
Atlantic Christian, North Carolina	1	A	B
Auburn University, Alabama	2	A	C
Baylor University, Texas	8	A	A
Belmont College, Tennessee	1	A	A
Bethel Junior College, Kentucky	1	B	A
Blue Mountain College, Mississippi	1	A	A
Bob Jones University, South Carolina	1	A	D
California Baptist College	1	A	A
Campbellsville Junior College, Kentucky	1	B	A
Carson-Newman College, Tennessee	5	A	A
Central State College, Oklahoma	1	A	C
Clarke Memorial Junior College, Mississippi	1	B	A
Davidson College, North Carolina	1	A	B
Del Mar Junior College, Texas	1	B	C
East Tennessee State University	1	A	C
East Texas Baptist College	1	A	A
East Texas State College	1	A	C
Florida State University	2	A	C
Furman University, South Carolina	2	A	A
Georgetown College, Kentucky	5	A	A
Hardin-Simmons University, Texas	1	A	A
Henderson County Junior College, Texas	1	B	C
Howard College, Alabama	6	A	A
Howard-Payne College, Texas	1	A	A
Indiana University	1	A	C
Itawamba Junior College, Mississippi	1	B	C
Jacksonville University, Florida	1	A	D

*This column represents the number of students in attendance.

**This column represents the classification of the school, i.e., senior college, "A"; junior college, "B".

***This column represents the support or control of the school, i.e., Baptist, "A"; other church, "B"; public, "C"; other private, "D".

Kansas State College	1	A	C
Kent State University, Ohio	1	A	C
Kentucky Wesleyan	1	A	B
Long Beach State College, California	1	A	C
Louisiana College	1	A	A
Louisiana Polytechnic Institute	1	A	C
Louisiana State University	1	A	C
Mars Hill Junior College, North Carolina	3	B	A
Mercer University, Georgia	4	A	A
Middle Tennessee State College	1	A	C
Mississippi College	3	A	A
North Carolina State College	2	A	C
North Carolina State University	1	A	C
North Greenville Junior College, South Carolina	1	B	A
North Texas State University	2	A	C
Northeast Louisiana State College	1	A	C
Oklahoma Baptist University	5	A	A
Oklahoma State University	1	A	C
Ouachita Baptist College, Arkansas	1	A	A
Poteau Junior College, Oklahoma	1	B	C
Purdue University, Indiana	1	A	C
Southern Illinois University	1	A	C
Southwest Baptist College, Missouri	1	B	A
Southwest Texas State College	1	A	C
Southwestern State College, Oklahoma	2	A	C
Sul Ross College, Texas	1	A	C
Texas Christian University	1	A	B
Texas Western College	1	A	C
Union University, Tennessee	4	A	A
University of Alabama	2	A	C
University of Corpus Christi, Texas	3	A	A
University of Florida	1	A	C
University of Georgia	1	A	C
University of Kentucky	1	A	C
University of Louisville, Kentucky	1	A	C
University of Mississippi	1	A	C
University of North Carolina	2	A	C
University of Richmond, Virginia	1	A	A
University of South Carolina	1	A	C
University of Tennessee	2	A	C

Wake Forest College, North Carolina	3	A	A
Wayland Baptist College, Texas	4	A	A
William Jewell College, Missouri	1	A	A
Wofford College, South Carolina	1*	A	B

*This information represents seventy-seven individual students, making a total of one hundred twenty-five attendances (because many students attended more than one college) in seventy-four schools located in nineteen states, as follows:

Alabama	Mississippi
Arkansas	Missouri
California	North Carolina
Florida	Ohio
Georgia	Oklahoma
Illinois	South Carolina
Indiana	Tennessee
Kansas	Texas
Kentucky	Virginia
Louisiana	

APPENDIX B

The statement of the American Association of Theological Schools on pre-seminary studies was included in each of the six seminary catalogues. This copy was made from pages forty-eight and forty-nine of the Southern Baptist Theological Seminary catalogue (see bibliography and page 36):

The seminary faculty advises that students in college take courses that will especially prepare them for receiving the highest values from their seminary program. To this end, the seminary concurs in the following statement of the American Association of Theological Schools on pre-seminary studies:

I. THE FUNCTION OF PRE-SEMINARY STUDIES

College courses prior to theological seminary should provide the cultural and intellectual foundations essential to an effective theological education. They should issue in at least three broad kinds of attainment.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:

(a) The ability to write English clearly and correctly. English composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.

(b) The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

(c) The ability to read at least one foreign language, and in some circumstances more than one.

2. The college work of a pre-seminary student should result in acquaintance with the world in which he lives:

(a) The world of men and ideas. This includes knowledge of English literature, philosophy and psychology.

(b) The world of nature. This is provided by knowledge of the Natural Sciences, including laboratory work.

(c) The world of human affairs. This is aided by knowledge of history and the social sciences.

D

3. The college work of a pre-seminary student should result in a sense of achievement.

(a) The degree of his mastery of his fields of study is more important than the credits and grades which he accumulates.

(b) The sense of achievement may be encouraged through academic concentration, or through "honors" work, or through other plans for increasingly independent work with as much initiative on the student's part as he is able to use with profit.

II. SUBJECTS IN PRE-SEMINARY STUDY

The following is regarded by the Association as a minimum list of fields of study with which it is desirable that a student should have acquaintance before beginning study in seminary. These fields of study are selected because of the probability that they will lead in the direction of such results as have been indicated.

It is desirable that the student's work in these fields of study should be evaluated on the basis of his mastery of these fields, rather than in terms of semester hours or credit [sic]. That this recommendation may help the student faced with the practical problem of selecting courses, however, it is suggested that he take 30 semesters or 90 semester hours or approximately three-fourths of his college work in the following specific areas:

English--literature, composition, speech and related studies. At least 6 semesters.

History--ancient, modern European, and American. At least 3 semesters.

Philosophy--orientation in history, content and method. At least 3 semesters.

Natural sciences--preferably physics, chemistry and biology. At least 2 semesters.

Social sciences--psychology, sociology, economics, political science and education. At least 6 semesters, including at least 1 semester of psychology.

Foreign languages--one or more of the following linguistic avenues to man's thought and tools of scholarly research: Latin, Greek, Hebrew, German, French. Students who anticipate post-graduate studies are urged to undertake these disciplines early in their training as opportunity offers. At least 4 semesters.

Religion--a thorough knowledge of the content of the Bible is indispensable, together with an introduction to the major religious traditions and theological problems in the context of the principal aspects of human culture outlined above. The pre-

seminary student may well seek counsel of the seminary of his choice in order most profitably to use the resources of his college. At least 3 semesters.

Of the various possible areas of concentration, where areas of concentration are required, English, philosophy and history are regarded as most desirable.

APPENDIX C

1720 Ranser Road
Manhattan, Kansas
2 January 1965

Dear friend:

As a ministerial student, you are interested in the minister's speech preparation. Perhaps you have asked yourself some of the questions I have asked myself while in college, seminary and the local church ministry. I have recently incorporated my questions into a thesis study.

It would be ideal to ask these questions of every Southern Baptist ministerial student in person, but since this is impossible, you have been included in a representative sample to which I am sending a schedule of 14 questions.

Your investment of about five minutes to fill in this schedule will not only be appreciated by me personally, but also will contribute to our knowledge of ministerial speech training.

In order to preserve your anonymity, it is not necessary for you to place your name anywhere on this form. No attempt will be made to identify you personally.

Use of the inclosed stamped, self-addressed envelope will make the return of the schedule easy and convenient for you.

Thank you,

Robert L. Hartsell

SPEECH TRAINING INVENTORY

PRESENT SEMINARY STATUS

1. I first entered seminary in 19___. I am a B.D. candidate. Yes ___ No ___
2. If you have attended any seminary other than the one you are currently attending, which one? _____
3. What is your present classification? First year student _____
Second year student _____
Third year student _____

SPEECH TRAINING

4. Please indicate hours of COMPLETED speech credit under the following categories:

COLLEGE: required by school _____ (quarter, or semester)
 elective _____

SEMINARY: required by school _____ (quarter, or semester)
 elective _____

5. BEFORE deciding to enter the ministry, I had taken about _____ hours (quarter, or semester) of speech courses, including homiletics.
6. SINCE deciding to enter the ministry, I have taken about _____ hours (quarter, or semester) of speech courses, including homiletics.
7. I expect to take _____ hours of speech training beyond the B.D. level.
8. My COLLEGE speech courses were distributed:

Fundamentals/Phonetics	_____	hours
Public address/Oral interpretation	_____	hours
Discussion/Debate/Conference	_____	hours
Theatre/Drama/Acting	_____	hours
Radio/TV	_____	hours
Pathology/Correction/Therapy	_____	hours
Homiletics/Preaching	_____	hours
Other	_____	hours
(Please explain "other" _____)		

9. My SEMINARY speech courses were (or will be) distributed:

Fundamentals/Phonetics	_____	hours
Public address/Oral interpretation	_____	hours
Discussion/Debate/Conference	_____	hours
Theatre/Drama/Acting	_____	hours
Radio/TV	_____	hours
Pathology/Correction/Therapy	_____	hours
Homiletics/Preaching	_____	hours
Other	_____	hours
(Please explain "other" _____)		

I have participated in the following extra-curricular (any non-course connected) speech activities which I feel contributed to my speech training:

EDUCATIONAL BACKGROUND

10. The first year I attended college was 19____.

11. The college(s) I attended:

Name _____ State _____

Name _____ State _____

Name _____ State _____

12. I earned the following degree(s): _____ Year _____

_____ Year _____

My academic major was: _____

_____ (if double major)

_____ (minor, if selected)

/If you did not work toward a degree, how many course hours/ did you earn before entering the seminary? _____

What was the last year in which college credits were /earned? _____ /

13. At what point in your academic career did you decide to enter the ministry?

Before entering college _____

While a college freshman _____

While a college sophomore _____

While a college junior _____

While a college senior _____

After graduating from college _____

14. At what point in your academic career did you decide to attend seminary?

Before entering college _____

While a college freshman _____

While a college sophomore _____

While a college junior _____

While a college senior _____

After graduating from college _____

If you would like a copy of the tabulated results of this study, we will need the following information for mailing purposes:

Name _____

Address _____

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VITA

Robert L. Hartsell was born February 23, 1930, at Hot Springs, Arkansas. He was educated in Lakeside public school from 1936 to 1947. From 1947 to 1951 he attended Ouachita Baptist College at Arkadelphia, Arkansas where he earned the Bachelor of Arts degree in speech, under the direction of Mrs. Gene Rudolph, and Bible, under the direction of Dr. David O. Moore.

After serving eighteen months in the United States Air Force during the Korean conflict, he entered New Orleans Baptist Theological Seminary in 1953, earning the Bachelor of Divinity degree in 1956 and Master of Religious Education degree in 1957. He studied homiletics under Dr. James C. Taylor, and speech under Dr. Wilbur Swartz.

Following eight years of pastoral service in the Sikes Baptist Church, Sikes, Louisiana, and the First Southern Baptist Church, Manhattan, Kansas, and two years of service as minister of education in the South Side Baptist Church, Fort Smith, Arkansas, he entered Kansas State University, Manhattan, Kansas, where he studied speech under Drs. Norma Bunton, Terry Welden, and Donald Darnell. During his graduate study at Kansas State University, he taught freshman speech courses under the direction of Dr. Welden, and held a faculty position in the university library under the direction of Mr. James Mathews. He was a candidate for the Master of Arts degree in June, 1965.

A DESCRIPTIVE SURVEY OF SPEECH TRAINING FOR
SOUTHERN BAPTIST MINISTERIAL STUDENTS

by

ROBERT L. HARTSELL

B. A., Ouachita Baptist College, 1951
B. D., New Orleans Baptist Theological Seminary, 1956
M. R. E., New Orleans Baptist Theological Seminary, 1957

AN ABSTRACT OF A MASTER'S THESIS

submitted in partial fulfillment of the

requirements for the degree

MASTER OF ARTS

Department of Speech

KANSAS STATE UNIVERSITY
Manhattan, Kansas

1965

ABSTRACT

A DESCRIPTIVE SURVEY OF SPEECH TRAINING FOR SOUTHERN BAPTIST MINISTERIAL STUDENTS

by Robert L. Hartsell

The purpose of this study was to investigate the amount and kinds of speech training taken by Southern Baptist ministers during their academic careers. In order to avoid examining those ministers who had incomplete or non-existent academic training, and in order to avoid reflecting outdated speech training policies, it was decided to draw the survey sample from currently enrolled Bachelor of Divinity students in Southern Baptist seminaries. It was felt that this would assure the following: (1) Non-Southern Baptists would be excluded. (2) Ministers without academic training would be excluded. (3) Ministers of education and music would be excluded. (4) The speech training and policies reflected would be fairly recent.

A number of studies which dealt with college and seminary speech training programs were found, but none which dealt with student utilization of those programs was found. One assumption avoided in this study was that there was necessarily any strong relationship between the amount of speech training offered in a college and the amount taken by ministerial students.

A sample of currently enrolled Bachelor of Divinity students was selected from the six Southern Baptist seminaries and a questionnaire ("Speech Training Inventory") was mailed to them. Of the one hundred

twenty-eight questionnaires mailed out, seventy-seven were returned with usable information. The information on the questionnaires was tabulated, examined and evaluated.

In addition to the questionnaires, catalogues from the six seminaries were examined in order to determine what speech training was being offered, either as elective or as required courses.

The results of the study revealed: (1) Most colleges offered adequate speech training. (This was revealed by the review of the literature.) (2) The majority of the students surveyed had less than seven hours of undergraduate, and less than nine hours of graduate, speech and homiletics training. (This amount was judged inadequate in view of the minister's primary engagement in oral communication.) (3) The seminaries differed widely in the amount of speech training offered. The older, larger schools offered considerable. The newer, younger schools offered little or none. They collectively required practically none. (4) In spite of the generally poor showing of most students, one-sixth of the respondents were speech majors or minors.

The results of the survey led to these suggestions: (1) The seminaries which offer few, or no, hours in speech should strengthen their offerings (as money and personnel allow). (2) All seminaries should increase their requirements in speech (while providing appropriate alternatives to those students who come to seminary with high undergraduate speech hours). (3) A twenty-nine hour undergraduate and graduate speech--homiletics program should be considered for recommendation or requirement of all Bachelor of Divinity candidates.

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